

The New Testament

A Translation

General notes:

- ❖ The first four or five letters of each chapter are bolded.
- ❖ This is a literal translation with some modifications for readability. Notes are added to give words further context.
- ❖ Most alterations consist of removing “and” from the beginning of a sentence or splitting up what would be a very long sentence for English.
- ❖ I translate the plural you as simply “you,” and it is easy to see this based on context.
- ❖ All exclamation points are added when implied. Greek does not have one.
- ❖ The words translated as “just” and “justice” can similarly mean “equitable” and “righteousness”.
- ❖ The word for angel, ἄγγελος, means “messenger”. “Angel” is just a transliteration.
- ❖ The word for apostle also means “messenger,” literally meaning, “one who is sent out”. It is translated as “apostle,” again a transliteration of the Greek word.

Gospel notes:

- ❖ The word gospel in Greek is εὐαγγέλιον, euangelion. It literally means “good news,” and I have translated it as such throughout Mark.
- ❖ Jesus’ name is not used very often outside of dialogue. I have added it every once in a while for a clearer reading.
- ❖ ἀμήν, amen, is translated as “truly” everywhere except for the short ending. Greek took it from the Hebrew word for a truth or certainty, an adverb that expressed agreement.
- ❖ I doubt that Mark wrote the long ending. It seems to have a different style, such as using the adjective ἐκεῖνος, “that/those,” instead of a pronoun or the definite article. However, the quotation by Jesus does seem like something he would say (you can judge this for yourself). I propose that the long ending is accurate, just added by someone at a later time.
- ❖ Greek has emphatic forms of the personal pronoun (I, me, we, etc.). I have added italics to represent times when the use is emphatic, though I did not always add it at times when it could lead to people reading too much into some “hidden” meaning.
- ❖ Everything in braces, {}, is of doubtful authenticity but never changes the meaning.

Epistle notes:

- ❖ Every “you” is plural except for those I have underlined.
- ❖ “Christ” is a simple transliteration of the Greek word meaning “anointed one”. I translate it as “Christ” only when it is capitalized, using “anointed one” when uncapitalized.
- ❖ “Holy ones,” often appears as this is the literal translation of the specific word. Other translations say “saints,” a translation for which I do not care.

Revelation notes:

- ❖ Here I use “you-all” for the plural you. When the churches are addressed, John uses the singular you.

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Mark

KATA MAPKON

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The beginning of the good news of Jesus Christ, Son of God. Just as it has been written in Isaiah the prophet, “See, I send my messenger in front of your face who will build your way,”¹ “the voice of one shouting in the desert, ‘Prepare the way of the Lord, make his paths straight.’”² John the Baptist was born in the desert and proclaimed a baptism of repentance into the pardon of sins. There all the country of Judea went out to him, as well as all the inhabitants of Jerusalem. They were baptized by him in the Jordan River, confessing their sins. John was clothed with the hairs of camel and with a leather belt around his waist, and he ate locusts and wild honey.

He was proclaiming, saying, “The one stronger than I comes after me, of who I am not worthy, stooping down, to loose the straps of his sandals. I baptized you all by means of water, but he will baptize you all in the Holy Spirit³.”

It happened in those days that Jesus came from Nazareth of Galilee, and he was baptized in the Jordan by John. Immediately, ascending out of the water, he saw the heavens dividing asunder and the spirit as a dove going down to him. A voice came from the heavens, “You are my son the beloved; with you I am well pleased.”

Immediately the Spirit threw him out into the wilderness⁴. He was in the wilderness for forty days being tested by Satan. He was with the wild beasts, and the angels⁵ served him.

After John was given over, Jesus came to Galilee, proclaiming the good news of God and saying that, “**The time has been filled and the kingdom of God has come near; repent and believe the good news.**”

Passing by the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, throwing a net into the sea, for they were fishermen. Jesus said to them, “**Follow me, and I will make you become fishers of men.**” After immediately leaving their nets, they followed him. And having gone forward a little he saw James the son of Zebedee and John, his brother, on a boat mending their nets. Immediately, he summoned them. Having left their father Zebedee on the boat with the hired servants, they went after him.

They entered into Capernaum, and immediately, on the Sabbath, coming into the synagogue, he taught them. They were astounded at his teaching, for he was instructing them as one having authority, not as the scribes.

Immediately there was in their synagogue a man with an unclean spirit, and he was crying out, saying, “What have you to do with us⁶, Jesus of Nazareth? Did you come to utterly destroy us? I know who you are, the Holy One of God.” Jesus censured him, saying, “**Silence, and come out of him!**” And the unclean spirit, after convulsing him and crying out with a loud voice, came out of him. Everyone was so astonished as to discuss with each other, saying, “What is this? A new teaching by way of authority; he orders even the unclean spirits, and they submit to him.” The news of him went immediately everywhere into the entire neighboring country of Galilee.

Immediately, having come out of the synagogue, they went to the house of Simon and Andrew with James and John. Simon’s mother-in-law was lying down, being ill with a fever, and immediately they spoke to him about her. Approaching, he awakened her. Having taken hold of her hand, the fever left her, and she served them.

¹ Malachi 3:1

² Isaiah 40:3

³ Literally, *the different/set apart Spirit*

⁴ Literally, *the isolated place*

⁵ The word ἄγγελος, angelos, literally means messenger, but through it we get the word angel

⁶ Literally, *What connects us?*

When evening came, when the sun set, they brought to him all those faring badly and those demon-possessed. The whole city was gathered together at the door. He healed many faring badly with various diseases. He also cast out many evil spirits, and he did not permit the evil spirits to talk because they knew him.

Early in the morning while still very dark, after rising, he went out and went away to a solitary place, and there he prayed. Simon and those with him searched for him. They found him and told him, “Everyone is seeking you.” And he said to them, **“Let us go elsewhere to the next village-towns, so that I may also proclaim there; for this is why I came out.”**

He went proclaiming into their synagogues to all Galilee, also driving out evil spirits. A leper came to him, calling out to him {and falling on his knees} and saying to him, “If you are willing, you are capable to cleanse me.” Feeling compassion, he extended his hand and touched him, and said to him, **“I am willing, be cleansed.”** Immediately the leprosy went out of him, and he was cleansed. Jesus admonished him sternly and immediately sent him out. He said to him, **“See that you say nothing to anyone, but go away, showing yourself to the priest, and offer for your cleansing that which Moses gave as a command, for proof to the people.”** But having gone, he began to proclaim much and to make known the word, so that Jesus was no longer able to openly go into a city, but he was by necessity in the country¹. People came to him from every side.

When he entered back into Capernaum after some days, it was heard that he was at home. Many people were gathered together so that there was no longer room, and neither was there room around the door. He was speaking the word to them. They came bringing to him a paralytic being lifted up by four people. And not being able to bring him to Jesus on account of the crowd, they took off the roof where he was, and having dug out the roof they, let down the mat where the paralytic was lying down. When Jesus saw their faith, he said to the paralytic, **“Child, your sins are forgiven.”** And there were some of the scribes there being seated, and they were deliberating in their hearts, “Why does this man so speak? He blasphemes; who is able to forgive except the one God?” Immediately, Jesus, knowing exactly by means of his spirit that they thus deliberated in their hearts, said to them, **“Why do you deliberate these things in your hearts? What is with easier labor, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise and take up your mat and walk?’ But so that you may know that the Son of Man has authority to forgive sins on earth”** – he said to the paralytic, **“I say to you, rise, take up your mat, and go to your house.”** And he rose and immediately took up his mat and went out in front of everyone, so that they were all astonished and glorified God, saying, “We never saw anything such as this.”

He went back to the sea, and the entire crowd was coming to him; he was teaching them. Passing by, he saw Levi the son of Alpheus sitting at the tax office, and he said to him, **“Follow me.”** Having stood up, he followed him.

It also came to pass that he reclined at a meal in his house, and many tax collectors and sinners reclined together with Jesus and his disciples, for there were many who followed him. The scribes of the Pharisees, after seeing that he ate with the sinners and the tax collectors, were saying to his disciples, “Why does he eat with tax collectors and sinners?” Having heard, Jesus said to them, **“Those who are strong do not have need of a doctor but those who are faring badly; I did not come to call the righteous but the sinners.”**

The disciples of John and the Pharisees were fasting. They went and said to him, “On account of what do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?” Jesus said to them, **“Can the sons of the bridal chamber in which the bridegroom is**

¹ Literally, *the solitary places*

with them fast? For as much time as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and then in that day they will fast. No one sews an unshrunk covering piece of cloth on to an old cloak; but if one does this, the patch takes away from it, the new from the old, and a worse tear happens. Also, no one throws new wine into old wineskins; but if one does, the wine will break the wineskins, and the wine is destroyed in addition to the wineskins. But new wine is for new wineskins.”

It also happened that on the Sabbath he went through the sown fields, and on the way his disciples began to pluck the heads of grain. The Pharisees said to him, “Look, why do they do on the Sabbath that which is not allowed?” He said to them, “But did you never read what David did when he had need and was hungry, as well as those with him, how he went into the house of God in the time of Abiathar the high priest and ate the sacred bread, which was not allowed to be eaten if not one of the priests, and he also gave it to those who were with him?” He also said to them, “The Sabbath happened for man and not man for the Sabbath, so that the Son of Man is lord even of the Sabbath.”

He went back to the synagogue. A man was there who had a withered hand. They were watching him closely to see if he would heal him on the Sabbath, so that they may accuse him. He said to the man with the withered hand, “Rise to the middle.” And he said to them, “Is it allowed on the Sabbath to do good or to do bad, to save a life or to kill?” But they were silent. Having looked round at them with anger, hurting at the hardness of their hearts, he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. After going out, the Pharisees immediately gave counsel against him with the Herodians to figure out how they may utterly destroy him.

Jesus went back to the sea with his disciples, and a great crowd from Galilee followed. From Judaea, from Jerusalem, from Idumea, from beyond the Jordan, and from about Tyre and Sidon a great crowd, hearing all that he did, came to him. He told his disciples to get a boat for him on account of the crowd, so that they may not squeeze him; for he healed many, so that as many as had diseases fell upon him in order to touch him. And the unclean spirits, whenever they beheld him, fell before him and cried out, saying, “You are the Son of God.” Many times he rebuked them so that they would not make him known.

He went up to the mountain, and he summoned those whom he wished. They came to him. He made twelve {who were also called messengers¹} to be with him, so that he may send them out to preach and to have authority to throw out demons; {he made the twelve,} and he put the name Peter on Simon. There was also James the son of Zebedee and John the brother of James, and he put on them the name Boanerges, which means sons of thunder. There was also Andrew, Phillip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean, and Judas Iscariot, who also handed him over.

He went home, and the crowd came together again so that they were unable to even eat food. After his family heard, they went out to lay hold of him, for they were saying that “He is put out of place².” The scribes who had come from Jerusalem said, “Beelzebub possesses him because by the ruler of demons, he throws out demons.” After summoning them, he said to them in parables, “How can Satan cast out Satan? Also, if a kingdom is divided against itself, that kingdom cannot stand; if a house is divided against itself, that house will not be able to stand. If Satan rose up against himself and was divided, he is not able to stand but is finished. But nobody

¹ Apostles

² That is, *He is crazy*

is able, having come into the house of a strong man, to plunder his goods if he does not first bind the strong man, and then plunder his house.

“Truly I tell you that every sin and slander will be forgiven for the sons of men as much as they should blaspheme, but whoever blasphemes against the Holy Spirit does not have forgiveness for eternity, but is bound by an eternal sin.” This was because they were saying, “He has an unclean spirit.”

His mother and his brothers came and, standing outside they sent off to him, summoning him. A crowd was seated around him, and they said to him, “Look, your mother and your brothers are outside looking for you.” Answering, he said to them, “Who are my mother and brothers?” After looking round at those seated around him in a circle, he said, “Behold my mother and my brothers. Whoever does the will of God, this person is my brother, sister, and mother.”

He began again to teach beside the sea, and a very great crowd gathered to him so that, after embarking into a boat, he sat in the sea. All the crowd was on the land beside the sea. He taught them in parables many things, and he said to them in his teaching, “Listen. See, the sower went out to sow. It happened in the sowing that some seed fell to the path, and the birds came and devoured it. Other seed fell upon the rocky soil where it did not have much earth, and immediately it sprang up on account of not having depth of earth; when the sun rose, it was scorched, and because it had no root, it became dry. Other seed fell into the thorns, and the thorns went up and throttled it; it gave no fruit. More seed fell into good earth and gave fruit, going up and increasing; it produced thirtyfold and sixtyfold and a hundredfold.” And he said, “He who has ears to hear, let him hear.”

When he was alone, those who were about him with the twelve asked him about the parables. He said to them, “To you the mystery has been given of the kingdom of God; but to those outside everything is given in parables so that ‘Though they see, they see and do not perceive, and though they hear, they hear and do not understand, lest ever they turn round and be forgiven.’¹”

And he said to them, “Do you all not understand this parable? But how then will you understand all the parables? The sower sows the word. These are the ones that fell to the path: wherever the word is sown and whenever they hear it, Satan immediately comes and captures the word that has been sown in them. These are the ones sown on the rocky ground: those which, when they hear the word, immediately take it with joy, and they don’t have a root in themselves but are temporary; then, when tribulation happens, or persecution² on account of the word, they immediately take offense³. The others are those sown into the thorns; those are the ones who hear the word, and the worries of the present age, the deceit of wealth, and desires for other things are brought in and throttle the word so that it becomes unfruitful. Also, these are the ones having been sown on fine soil: whoever⁴ hears the word, receives it, and bears fruit thirtyfold and sixtyfold and a hundredfold.”

He also said to them, “Does a lamp come in order to be put under a modius⁵ or under a bed? Is it not in order to be put on to a lampstand? For it is not hidden if not in order to be made known, nor is it hidden but so that it may come into sight. If anyone has ears to hear let them

¹ Isaiah 6:9,10

² Literally, *the chase*, as in a hunt

³ That is, *stumble*

⁴ Plural

⁵ Dry measuring tool of about two gallons

hear.” He said to them, “Beware what you hear. That in which you all measure will be measured to you and will be put to you. For he who has, it will be given to him, and he who has not, even that which he has will be taken from him.”

He said, “Thus is the kingdom of God as if a man throws seed upon the ground and sleeps and rises night and day, and the seed sprouts and grows as he does not know. The self-acting earth bears fruit, at first grass, then a head of grain, then full of grain in the head of grain. But when the grain should ripen, he immediately dispatches the sickle because the harvest has come.”

Also, he said, “How should we liken the kingdom of God? In what parable should we put it? As to a mustard seed, which, when it is sown upon the ground, is smaller than all the seeds upon the ground. When it is sown, it shoots up and becomes bigger than all the garden plants. It makes great branches, so that the birds of the sky are able to settle under its shadow.”

With these many parables he spoke to them the word just as they were able to hear it. He did not speak to them without parables, but in private, to his own disciples, he explained everything.

He said to them on that day when evening came, “Let us go across to the other side.” After leaving the crowd, they took him as he was on the boat, and additional boats were with him. A great hurricane of wind came, and the waves were pouring into the boat so that the boat was already full. He was in the stern sleeping against a pillow. They awakened him and said to him, “Teacher, is it not a care to you that we are being killed?” Having been roused, he censured the wind and said to the sea, “Be still; be muzzled.” And the wind abated, and there was a great calm. He said to them, “Why are you cowardly? Do you not yet have faith?” They were seized with great fear, and they were saying to each other, “Who is this that even the wind and the sea submit to him?”

They came to the other side of the sea to the country of the Gerasenes. After he came out of the boat, there immediately came to meet him a man from the tombs with an unclean spirit, who had his dwelling in the tombs. No one could bind him anymore, not even with a chain, because he had often been bound with shackles and chains, and the chains had been torn asunder by him, and the shackles had been broken in pieces. No one had power to subdue him, and on account of everything, night and day he was in the tombs and among the mountains, shrieking and cutting himself up with stones. Seeing Jesus from afar, he ran and made obeisance to him. Screaming with a great voice, he said, “What have *you* to do with *me*, Jesus, son of the highest God? I adjure you by God; do not torture me¹.” Jesus questioned him, “What is your name?” He said to him, “My name is Legion, because we are many.” He beseeched him very much there not to send them out of the country. There was there near the mountain a great herd of swine feeding, and they called to him, saying, “Send us into the swine so that we may enter into them.” He yielded to them. After coming out, the unclean spirits went into the swine, and the herd, about two thousand, rushed headlong down the steep slope into the sea. They were drowned in the sea.

Those tending them fled and reported to the city and to the country. They came to see what it was that had happened, and they came to Jesus and beheld the man possessed by an evil spirit sitting, clothed and being of sound mind, the one who had had the legion. They were afraid. Those having seen it set out in detail for them what had happened to the man possessed by an evil spirit and to the swine. They began to beseech him to go away from their borders. When he stepped into the boat, the man having been possessed by an evil spirit beseeched him to

¹ Literally, *question me by applying torture*

be with him. He did not permit him, but said to him, **“Go away to your house and to your family, and report to them how much the Lord has done for you and has shown mercy on you.”** And he went away and began to proclaim in the Decapolis how much Jesus did for him, and all marveled.

After Jesus went over {in the boat} back to the other side, a great crowd was gathered together before him, and he was beside the sea. There came one of the rulers of the synagogue, Jairus by name, and seeing Jesus, he fell to his feet and beseeched him earnestly, saying, “My little daughter is at the point of death; see that you come and lay your hands upon her so that she may be saved and live.” He went away with him, and a great crowd followed him and pressed against him.

A woman was there who had had a flow of blood for twelve years. She had suffered much under many doctors and spent all she had and was not helped at all but grew even worse. After hearing Jesus, she went in the crowd behind him and touched his cloak, for she said, “If I touch even the outer garments of him, I will be saved.” Immediately, the fount of her blood was dried up, and she knew by her body that she was healed from her sufferings. Also immediately, Jesus recognized the power that came out of him, and turning round in the crowd, he said, **“Who touched my cloak?”** His disciples said to him, “You see the crowd pressing against you, yet you say, **‘Who touched me?’**” He looked round to see the one who did this. The woman, having been struck with fear and trembling, knowing it had happened by her, came and fell down before him, and she told him the whole truth. But he said to her, **“Daughter, your faith has saved you; go away in peace, and be healed from your sufferings.”**

While he was still talking, people came from the ruler of the synagogue’s house, saying, “Your little daughter died; why do you still trouble the teacher?” But Jesus, having overheard the word they said, told the synagogue ruler, **“Do not fear, only trust.”** He did not allow anyone with him to follow along except Peter, James, and John, the brother of James. They came into the synagogue ruler’s house, and he beheld an uproar and people wailing and crying loudly. After going in, he said to them, **“Why are you all making an uproar and wailing? The little child did not die, but she is sleeping.”** They laughed at him. But he, throwing out everyone, invited the father of the little child and her mother and those with him, and he entered where the child was. After laying hold of the child’s hands, he said to her, **“Talitha kum,”** which is, when translated, **“Little girl, I say to you, awaken.”** Immediately, the little girl rose and walked, for she was twelve years of age. They were out of their wits with amazement. He very greatly gave express orders to them that no one should know this, and he said to give her something to eat.

He went out from there and came to his homeland, and his disciples followed him. The Sabbath having come to pass, he began to teach in the synagogue, and many listening to him were amazed, saying, “From where did this man get these things, and what wisdom was given to him? And such powers happening through his hands? Is this not the craftsman¹, the son of Mary and brother of James, Joses², Judah, and Simon? Are not his sisters also here with us?” And they took offense at him. Jesus said to them, **“A prophet is not without honor except in his fatherland, among his kin and in his house. There he is not able to do any marvelous work, except for a few sick people he heals after laying his hands on them.”** He marveled on account of their unbelief.

He went around the villages, teaching. He called to himself the twelve, and he began to send them off two by two. He gave them power over unclean spirits, and he gave orders to them not to take up anything for the journey except only a staff, not bread, not a leather pouch, not

¹ Best translation, *carpenter*

² That is, *Joseph*

money in their belts, but their sandals having been bound under their feet, also not to put on two tunics. He said to them, **“Wherever you enter a house, stay there until you go out from that place. The place that does not accept nor listen to you, when going out from that place, shake out the dust under your feet as a testimony to them.”** And they drove out many demons; they also anointed many of the sick with olive oil and healed them.

King Herod heard, for the name of Jesus was known, and people were saying, “John the Baptist has risen from the dead, and through this the powers operate in him.” Others were saying, “He is Elijah,” but others were saying, “He is a prophet like one of the prophets of old.” But having heard this, Herod said, “John, whom I beheaded, was raised.” For Herod himself, having had sent off for John, had seized and bound him in prison on account of Herodias, the wife of his brother Philip, because he married her. For John had said to Herod, “It is not allowed for you to have your brother’s wife.” But Herodias held in a grudge against him and wished to kill him, and she was unable to do so. For Herod feared John, knowing him to be a righteous and holy man, and he watched over him. After hearing him, he was very much at a loss, yet he heard him gladly. A well-timed day came when Herod, on his birthday, made a meal for his great lords, the chiliarchs¹, and the first² men of Galilee. The daughter of Herodias, having entered and danced, pleased Herod and those reclining at the table. The king said to the girl, “Ask me for whatever you wish, and I will give it to you.” He swore to her, “Anything which you ask me for I will give to you, until half of my kingdom.” Having gone out, she said to her mother, “What shall I ask for?” Her mother said, “The head of John the Baptist.” After going in immediately with haste to the king, she asked, saying, “I wish that you may at once give me on a platter the head of John the Baptist.” The king was deeply grieved; on account of his oath and those reclining at the table, he was not willing to deny it to her. Immediately, sending off a bodyguard, the king enjoined him to bring John’s head. And after going away, he beheaded him in the prison and brought his head on a platter. He gave it to the girl, and the girl gave it to her mother. After hearing this, John’s disciples went and took his body, and they put it in a tomb.

The disciples gathered together about Jesus, and they reported all that they did and taught. He said to them, **“Come here you, in private, to a solitary place, and rest for a little.”** For many were those coming and going, and they did not even have leisure to eat. They went away on a boat to a solitary place, in private. People saw them going away, and many observed. They ran from all the cities so as to meet them there, and they arrived before them. After coming out, Jesus saw a great crowd, and he felt compassion³ for them because they were as sheep not having a shepherd. He began to teach them many things. And it having already become late, after coming to him, his disciples said, “The place is lonely, and it is already late; release them so that, after going away to the surrounding lands and villages, they may buy in the market something for themselves that they may eat.” But, answering, he said to them, **“Give them something to eat.”** They said to him, “After going away shall we buy in the marketplace two-hundred denarii⁴ of bread and give this to them to eat?” But he said to them, **“How many loaves do we have? Go and see.”** After learning, they said, “Five, and two fish.” He ordered them all to sit by groups on the green grass. They sat in divisions by hundreds and by fifties. After taking the five loaves and the two fish, having looked up to heaven, he blessed and broke the loaves, and he gave them to the disciples to offer to the people. He also divided the two fish for them all. All ate and had their

¹ Captains over one thousand men

² That is, *the leading men*

³ Literally, *he was moved in the outward parts*, i.e. the heart, kidneys, liver, lungs

⁴ A denarius was a silver coin, probably about a day’s wage for the common laborer

fill, and they picked up twelve baskets full of broken pieces and from the fish. Those having eaten were five thousand men.

Immediately, he forced his disciples to step into the boat and to go before him to the other side to Bethesda, while he dismissed the crowd. After bidding them farewell, he went away to the mountain to pray. After it became late, the boat was in the middle of the sea, and he alone was on land. He saw that they were being put to torture in their sailing, for the wind was against them. Around the fourth watch of the night, he came to them, walking on the sea, and he wished to go past them. But having seen him walking on the sea, they thought that he was a phantom, and they cried out. For they all saw him and were troubled. But immediately, he spoke with them, and he said to them, **“Take courage, it is I. Do not be afraid.”** He went up to them into the boat, and the wind abated. They were very astonished, for they did not understand about the loaves, but their hearts were hardened.

Having gone across, they came upon land at Gennesaret and came to anchor there. After going out of the boat, immediately the people recognized him and ran up to him from that whole country. They began to bring round on mattresses those faring badly wherever they heard that he was. And wherever he entered, into villages, into cities, into countries, and in the market places, they placed the sick and called to him so that they may touch the edge of his cloak. All who touched it were healed.

The Pharisees and some of the scribes gathered to him, having come from Jerusalem. They saw some of his disciples who had unclean hands, that is, unwashed, eat bread – for the Pharisees and all the Jews, if they do not closely wash their hands, do not eat, observing the tradition of their elders, and from the market place, if they do not dip themselves, they do not eat, and many more are those which they received to observe, washing drinking cups, pitchers, and copper vessels – and the Pharisees and the scribes questioned Jesus, **“Why do your disciples not walk by way of the tradition of our elders but eat bread with unclean hands?”** But he said to them, **“Well did Isaiah prophesy about you hypocrites, as it has been written, ‘This people honors me with their mouths, but their heart is far away from me; they worship me in vain, teaching as instructions the injunctions of man.’¹ Having let go of the injunctions of God, you hold to the tradition of men.”** He also said to them, **“You finely set aside the injunctions of God to make your tradition stand. For Moses said, ‘Honor your father and mother,’² and, ‘Let the one who speaks evil of his father or mother be put to death.’³ But you say that if a man says to his father or mother, ‘That which I could give to help you is Corban,’ that is, a gift to God, you no longer let him go to do anything for his father or mother, setting aside the word of God with your tradition that you made. You also do much like this.”**

After calling the crowd again, he said to them, **“Listen to me, everyone, and understand. Nothing that is outside man that goes into him is able to defile him, but that which comes out of man is that which defiles him.”** When he went into a house away from the crowd, his disciples asked him about the parable. And he said to them, **“Are you also void of understanding in this way? Do you not observe that all that enters into a man from outside is not able to defile him, that it does not enter into his heart but his stomach and comes out in the lavatory?”** By this he made all foods clean. But he said, **“What comes out of a man, that defiles a man. For within, from the heart of men, come bad thoughts, fornication, theft, murder, adultery, greed, evil,**

¹ Isaiah 29:13

² Exodus 20:12; Deuteronomy 5:16

³ Exodus 21:17; Leviticus 20:9

treachery, licentiousness, a wicked eye, slander, arrogance, and thoughtlessness; all these evils come out from within and defile man.”

From there, after rising, he went away to the boundaries of Tyre. Having come into a house, he wished no one to know; yet he was not able to escape notice. But immediately, a woman who heard about him, whose little daughter had an unclean spirit, came and fell down before his feet. But the woman was a Greek, Syrophoenician by race, and she asked him to cast out the demon from her little daughter. He said to her, “**Let the children first be fed, for it is not fine to take the bread of the children and to throw it to the dogs.**” But she replied and said to him, “Lord, even the dogs under the table eat from the crumbs¹ of the children.” He said to her, “**On account of this statement go, the demon has come out of your daughter.**” And having gone away to her house, she found the child lying in bed and the demon having come out.

Having come back out of the boundaries of Tyre, Jesus went through Sidon to the Sea of Galilee, through the territory of the Decapolis. They brought a man who was deaf and had an impediment in his speech to him, and they asked him to put his hand on him. After taking him away from the crowd, in private he took his fingers to the man’s ears. After spitting, he touched the man’s tongue, and after looking up to heaven, he sighed and said to him, “**Ephphatha,**” that is, “**Be open.**” And his ears were opened, and the impediment of his tongue was set free and he spoke plainly. He gave them express orders to tell no one, but the more he ordered them, the more greatly they proclaimed it. The people were astonished beyond all measure, saying, “He has done everything well², he even makes the deaf hear and the speechless speak.”

In those days, since there again was a great crowd and they did not have anything to eat, after calling the disciples to him, he said to them, “**I feel compassion for the crowd, because already they have been with me three days, and they do not have anything to eat. If I send them away hungry to their homes, they will faint on the road. Some of them have come from afar.**” His disciples replied to him, “From where can anyone feed these people so exceedingly with bread in the wilderness?” He asked them, “**How many loaves do you have?**” They said, “Seven.” He gave orders to the crowd to sit upon the ground, and after taking the seven loaves and giving thanks, he broke them and gave them to his disciples to set before the people; and so they set them before the crowd. They had a few little fish, and after blessing them, he said to also set these before the people. They ate and had their fill, and they took up an abundance of fragments, seven large baskets. And the people were about four thousand. He released them.

Immediately, after stepping into the boat with his disciples, he went to the district of Dalmanutha. The Pharisees came out and began to dispute with him, seeking from him a sign from heaven, putting him to the test. Having sighed deeply in his spirit, he said, “**Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.**” And he left them, and after stepping into the boat again, he went away to the other side.

They forgot to take bread, and they only had one loaf with them in the boat. Also, he gave express orders to them, saying, “**Look, beware the yeast of the Pharisees and the yeast of Herod.**” They argued with each other because they did not have bread. Knowing this, he said to them, “**Why are you arguing because you don’t have bread? Do you not yet perceive nor understand? Do you have hearts that have become hardened³? Having eyes, do you not see, and having ears, do you not hear? And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?**” They said to him,

¹ The diminutives of both dog and crumb are used here

² Word usually used in a moral sense

³ Literally, *have been petrified/turned to stone*

“Twelve.” **“And when I broke the seven loaves for the four thousand, how many full large baskets of fragments did you take up?”** They said, “Seven.” He said to them, **“Do you not yet understand?”**

They came to Bethsaida. People brought to him a blind man, and they called him to touch him. After laying hold of the blind man’s hand, he brought him out of the city. After spitting into his eyes and laying his hands on him, Jesus asked him, **“Do you see anything?”** And after looking up he said, “I see men that, as trees, I see walking about.” Then, Jesus again put his hands on the man’s eyes, and he looked straight ahead and was restored, and he looked clearly at everything at a distance. Jesus sent him away to his house, saying, **“Do not even go into the village.”**

Jesus and his disciples went to the villages of Caesarea Philippi, and on the road he questioned his disciples, saying to them, **“Who do people say that I am?”** But they spoke to him, saying, “John the Baptist, and others say Elijah, but others say one of the prophets.” He also asked them, **“But who do you say that I am?”** Peter replied, telling him, “You are the Christ.” He warned them not to tell anyone about him.

He began to teach them that it is necessary for the Son of Man to suffer much and to be rejected as unworthy by the elders, the high priests, and the scribes and to be killed and after three days rise from the dead. He said these words with frankness. Peter, having taken hold of him, began to censure him. But turning around and seeing his disciples, he censured Peter and said, **“Get behind me, Satan, because you are not minded towards the things of God but the things of man.”** After calling to himself the crowd with his disciples, he said to them, **“If anyone wishes to follow after me, let him deny himself and take up his cross and follow me. For he, if he wishes to save his life, will demolish it, but he who will demolish his life¹ for the sake of *me* and the good news will save it. For what use is it for man to gain the whole world and lose his soul? For what will anyone give in exchange for their soul? For he who is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, whenever he comes in the glory of his Father with the holy angels.”** **He also said to them,** “Truly I tell you, there are some who are standing here who will not taste of death until they see that the kingdom of God has come in power.”

After six days Jesus invited Peter, James, and John, and brought them up to a high mountain in private, alone. He was transfigured before them, and his robes became gleaming, exceedingly bright, the kind that no fuller² on earth could whiten in this way. Elijah, with Moses, appeared to them, and they were talking with Jesus. Peter said to Jesus, “My master, it is well that we are here; also let us make three tents, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were very afraid. A cloud overshadowing them came, and there came a voice from the cloud, “This is my beloved son, listen to him.” Suddenly, after looking around, they no longer saw anyone but Jesus with them.

When they came down from the mountain, he gave them express orders to describe to no one that which they saw until the Son of Man should rise from the dead. They questioned him, saying, “For what reason do the scribes say that it is necessary for Elijah to come first?” And he said to them, **“Elijah indeed comes first and restores all things, but why was it written about the Son of Man that he should suffer much and be despised? But I tell you that even Elijah has come, and they did to him as much as they wished, even as it was written about him.”**

¹ The Greek word used throughout this means life or soul

² A fuller cleans cloth of dirt and other impurities

Having come to the disciples, they saw a great crowd around them and scribes who were disputing with them. Immediately, all the crowd, having seen him, was amazed, and, running to him, they greeted him. He inquired of them, “**Why are you disputing with them?**” One from the crowd replied to him, “Teacher, I brought my son to you, for he has a dumb spirit. Wherever it seizes him, it beats him to the ground, and he foams and gnashes his teeth and becomes rigid. I asked your disciples to cast it out, and they did not prevail¹.” But he replied to them, saying, “**O unbelieving generation, how long will I be with you? Bring him to me.**” And they brought the boy to him. After seeing Jesus, the spirit immediately convulsed the boy, and having fallen on the ground, he was rolling along, foaming at the mouth. He questioned the boy’s father, “**How much time is it that this has happened to him?**” He said, “From childhood. Often it also throws him into fire and into water in order to kill him. But if you are able, help us and feel compassion for us.” But Jesus said to him, “**“If you are able?” All things are possible for the one who believes.**” Immediately, having cried aloud, the boy’s father said, “I believe; help my unbelief.” But after seeing a crowd running together, Jesus censured the unclean spirit, telling it, “**Dumb and deaf spirit, I command you, come out of him, and never again go into him.**” After crying aloud and convulsing him much, it came out. The boy was as if he were a corpse, so that many said, “He died.” But Jesus, having taken his hand, woke him up, and he rose. After he entered a house, his disciples, in solitude, questioned him, “Why were we not able to cast it out?” He said to them, “**This kind cannot be cast out by anything except for prayer.**”

After going from there, they went through Galilee. He did not wish for anyone to know, for he was teaching his disciples. He said to them, “**The Son of Man is to be delivered into the hands of men, and they will kill him. Having been killed, after three days he will rise.**” But they did not understand the saying, and they were afraid to ask him.

They came to Capernaum. In the house, it happened that he asked them, “**Why did you argue on the road?**” But they were silent. For they were arguing with each other on the road about who was greater. After sitting down, he called the twelve, and he said to them, “**If someone wishes to be first, they are last of all and servant of all.**” And taking a little child, he stood him in the middle of them and took him in his arms, and he said to them, “**Whoever welcomes one of these young children in my name, welcomes me. Whoever welcomes me does not welcome me but the one who sent me.**”

John said to him, “Teacher, we saw someone casting out demons in your name, and we prevented him because he does not follow us.” But Jesus said, “**Do not prevent him. For no one who does a powerful thing in my name will also be able to quickly revile me. For whoever is not against us is for us. For whoever gives you² a cup of water to drink in my name because you¹ are of Christ, truly I tell you¹ that they will surely not lose their reward.**

“**And whoever causes one of these little ones who believe {in me} to stumble, it would be better for them if they wore a millstone for a donkey around their neck and were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life crippled than, having two hands, to go away into hell³, into the inextinguishable fire. If your foot causes you to stumble, cut it off; it is better for you to enter life lame than, having two feet, to be thrown into hell. If your eye causes you to stumble, strike it out; it is better for you to enter the kingdom of God with one eye than, having two eyes, to be thrown into hell, where ‘their worm does not die,**

¹ Literally, *they were not strong*

² The plural you, Jesus is speaking to everyone, not just John

³ Gehenna, the valley of Hinnom

and the fire is not quenched.’¹ For all will be salted with fire. Salt is good; but if the salt becomes unsalted, with what will you¹ season it? Have salt with yourselves and live peaceably with each other.”

Having risen from that place, he came to the borders of Judea across the Jordan, and crowds again went together to him. As he was accustomed, he taught them again. Pharisees came and, testing him, asked him if it is allowed for a man to divorce his wife². But he said to them, **“What did Moses command you?”** They said, “Moses permitted the writing of a bill of divorce and her dismissal.” But Jesus said to them, **“For your hardness of heart he wrote this command for you. But from the beginning of creation ‘He made them male and female;’³ ‘for the sake of this, a man will leave behind his father and mother {and be joined⁴ to his wife,} and the two will be in one flesh;’⁵ so that no longer are they two, but one flesh. Therefore, what God has paired together⁶, do not let man separate.”**

In the house, the disciples asked him again about this. He said to them, **“He who divorces his wife and marries another commits adultery by her; and if she, having divorced her husband, marries another, she commits adultery.”**

They brought to him young children⁷ so that he may touch them, but the disciples censured them. After seeing this, Jesus was angry, and he said to them, **“Allow the young children to come to me. Do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, whoever does not accept the kingdom of God like a little child will not enter it.”** Having taken them in his arms, he put his hands upon them and blessed them.

After he went out to the road, a man ran to him and fell down before him. He asked him, “Good teacher, what must I do to inherit eternal life?” Jesus said to him, **“Why do you call me good? No one is good except God alone. You know the commands, ‘Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.’⁸”** But he said to him, “Teacher, I have kept all these things from my youth.” Jesus, having looked him in the face, loved him, and said to him, **“One thing fails you; go, sell as much as you have, and give it to the beggars, and you will have treasure in heaven. Also, come on! Follow me.”** The man was sorrowful at the word, and he went away, distressed; for he had many possessions.

After gazing around, Jesus said to his disciples, **“How difficultly will those who have money enter the kingdom of God!”** The disciples were astounded at his words. But Jesus again said to them, **“Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a wealthy person to enter the kingdom of God.”** They were exceedingly amazed, saying to themselves, “Then who can be saved?” After looking at them, Jesus said, **“With man it is impossible, but not with God; for all things are possible with God.”**

Peter began to speak to him, “Behold! We gave up everything and have followed you.” Jesus said, **“Truly I tell you, no one who gives up a house, brothers, sisters, a mother, a father, children, or fields for my sake and the sake of the good news will not receive now in this opportune time a hundred times as many houses, brothers, sisters, mothers, children, and fields,**

¹ Isaiah 66:24

² There is no evidence that this is a quotation as many translations have it

³ Genesis 1:27

⁴ Literally, *be glued to*

⁵ Genesis 2:24

⁶ Literally, *yoked together*

⁷ The diminutive of child is used here; they were probably no more than seven years old

⁸ Exodus 20:12-16; Deuteronomy 5:16-20

with persecutions, and in the coming age, eternal life. But many will be first who are last, and the last first.”

They were on the road, going up to Jerusalem, and Jesus was going before them. They were astounded, but those who followed were afraid. Taking up the twelve again, he began to speak to them about the things that were destined to happen to him, saying, “Behold! We are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the people. They will mock him, spit upon him, whip him, and kill him, and after three days he will rise.”

James and John, the sons of Zebedee, approached him, saying to him, “Teacher, we wish that you do that which we ask you.” He said to them, “What do you wish that I do for you?” They said to him, “Allow us to sit, one at your right hand and one at the left, in your glory.” But Jesus said to them, “You do not know what you ask for yourselves. Are you able to drink the cup which I drink or to be baptized with the baptism with which I am baptized?” They said to him, “We can.” But Jesus said to them, “You will drink the cup that I drink, and you will be baptized with the baptism with which I am baptized. But to sit at my right hand or at my left is not for *me* to give, but it is for those for whom it has been prepared.”

When the ten heard this, they started to be angry with James and John. Having called them to himself, Jesus said to them, “You know that those who expect to rule the Gentiles exercise dominion over them, and their great men exercise authority over them. But it is not so with you; whoever wishes to become great among you will be a servant of you, and whoever wishes to be first among you will be a slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom¹ for many.”

They went to Jericho. When he was going forth from Jericho with his disciples and a large enough crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. Having heard that it was Jesus of Nazareth, he began to cry aloud and say, “Jesus, son of David, have pity on me!” Many were censuring him to be silent, but he was crying aloud by far more, “Son of David, have pity on me!” After stopping, Jesus said, “Call him.” They called the blind man, telling him, “Take courage! Rise, he calls you.” After throwing away his cloak and leaping up, he went to Jesus. Answering him, Jesus said, “What do you wish for me to do?” The blind man said to him, “My master, I want to recover my sight.” Jesus said to him, “Go, your faith has saved you.” Immediately, he recovered his sight and followed him on the road.

When they were coming near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent out two of his disciples and said to them, “Go into the village opposite you, and immediately after entering it, you will find a colt that has been tied, upon which no man has yet sat; loose it and bring it. If anyone says to you, ‘Why are you doing this?’ say ‘The Lord has need of it and will send it back here immediately.’” They departed and found a colt that had been tied to a door out on the street, and they loosed it. Some of those who had stood there said to them, “What are you doing, loosing the colt?” But they spoke to them just as Jesus said, and the people let them go. They brought the colt to Jesus, and they threw their cloaks upon it. He sat down upon it. Many spread their cloaks on the road, but others spread branches that they had cut from the fields. Both those leading the way and those following were crying aloud, “Hosanna; blessed is he who comes in the name of the Lord!² Blessed is the coming kingdom of our father David; Hosanna in the highest!” He entered Jerusalem and the temple, and after looking around at everything, the time already being evening, he went to Bethany with the twelve.

¹ Also, *atonement* or *recompense*

² Psalm 118:26

The following day, he went away from Bethany, hungry. After seeing a fig tree with leaves from afar, he went to it to see if he could find anything on it. Coming up to it, he found nothing but leaves, for it was not the season for figs. He said to it, “No longer may anyone eat fruit from you in your lifetime.” His disciples heard him.

They came to Jerusalem. After entering the temple, he began to throw out those selling goods and those frequenting the marketplace in the temple. He also overturned the tables of the small moneychangers and the seats of those selling pigeons¹, and he did not allow anyone to carry anything through the temple. He taught and said to them, “Has it not been written that, ‘My house will be called a house of prayer for all nations?’² But you have made it ‘a den of robbers.’³” The chief priests and the scribes heard, and they were seeking how they might kill him; for they feared him, for all the crowd was amazed at his teaching.

When it was late they went outside of the city. Going past early in the morning, they saw the fig tree, which had been dried up from the roots. Peter, remembering, said to him, “My master, behold, the fig tree that you cursed has become dry.” Answering, Jesus said to them, “Have faith in God. Truly I tell you that whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in their heart but trusts that that which they said will happen, it will be for them. By this I tell you, whatever you pray and ask for yourselves, trust that you received it, and it will be yours. Also, whenever you stand, praying, forgive if you have anything against someone, so that you father in heaven may also forgive you for your false steps⁴.”

They came again to Jerusalem. In the temple, when he was walking about, the chief priests, the scribes, and the elders came to him. They said to him, “By what kind of authority⁵ do you do these things?” But Jesus said to them, “I will ask you one question, answer me and I will say by what kind of authority I do these things. Was John’s baptism from heaven or from man? Answer me.” They debated amongst themselves, saying, “If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’ But shall we say ‘From man?’” – they feared the crowd, for all held that John was truly a prophet. Answering Jesus, they said to him, “We do not know.” And Jesus said to them, “Nor do I tell you by what kind of authority I do these things.”

He began to speak to them in parables, “A man planted a vineyard, put a fence around it, dug a trough under the wine press, built a tower, let it out to farmers, and went abroad. At the opportune time, he sent a slave to the farmers to get the fruits of the vineyard from the farmers. After capturing him, they flayed him and sent him away empty handed. Again he sent to them another slave; that one they struck on the head and dishonored. He sent another, and that one they killed. He also sent many others; they flayed some, but killed others. Yet he had one other, a beloved son. He sent him to them last, saying, ‘They will respect my son.’ But those farmers said amongst themselves, ‘This is the heir; come on! Let us kill him, and the inheritance will be ours.’ Thus, they captured and killed him and threw him out of the vineyard. What will the master of the vineyard do? He will go, kill the farmers, and give the vineyard to others. Have you not read in scripture, ‘The stone that the builders rejected⁶, this became the head of the corner⁷; this happened by the Lord, and it is wonderful in our eyes’⁸?” They sought to lay hold of him, yet

¹ Or *doves*

² Isaiah 56:7

³ Jeremiah 7:11

⁴ Or *trespasses*

⁵ Or *power*

⁶ Rejected on scrutiny, as unfit

⁷ That is, *the cornerstone*

⁸ Psalm 118:22,23

they were afraid of the crowd, for they knew that he said the parable against them. Leaving him alone, they departed.

They also sent some of the Pharisees and Herodians to him to catch him with speech. After coming, they said to him, “Teacher, we know that you are truthful and do not care¹ for anyone; for you do not look to the countenance of man, but in truth you teach the way of God. Is it allowed to give tax to Caesar or not? Should we give it, or should we not give it?” But knowing their hypocrisy², he said to them, “**Why do you test me? Bring me a denarius so that I may see it.**” They brought one, and he said to them, “**Whose is this likeness and inscription?**” They said to him, “Caesar’s.” And Jesus said to them, “**Pay to Caesar what is Caesar’s and to God what is God’s.**” They were amazed at him.

Some Sadducees, who say that there is no resurrection, also came to him. They consulted him, saying, “Teacher, Moses wrote to us that if any man’s brother dies, and he leaves behind a wife, and he does not leave a child, that his brother should take the wife and raise up offspring for his brother. There were seven brothers; the first took a wife and died without leaving offspring. The second one took her and died, not leaving behind offspring, and the third in like manner; and so the seven did not leave offspring. Last of all, the wife also died. In the resurrection, whose wife will she be? For the seven had the same wife.” Jesus said to them, “**Are you not misled because you do not know the scriptures nor the power of God? For whenever they rise from the dead, neither will they marry nor be given in marriage, but they will be as angels in heaven. But about the dead that rise, you certainly knew about the bush in the book of Moses, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob;’³ he is not God of the dead but of the living; you are very misled.**”

One of the scribes came, having heard them disputing, and seeing that he rightly answered them, he asked him, “Which is the greatest commandment of all?” Jesus answered, “**Greatest is, ‘Hear, Israel, the Lord our God, the Lord is one, and you will love the Lord your God with all of your heart, with all of your life⁴, with all of your thoughts⁵, and with all of your strength.’⁶ The second is this, ‘You will love your neighbor as yourself.’⁷ There is no commandment greater than these.**” The scribe said to him, “Rightly so, Teacher, in truth you have said that he is one and there is no other except him. To love him with all the heart, with all the intelligence, and with all the strength, and to love one’s neighbor as oneself is far beyond all the burnt offerings and sacrifices.” Jesus, having seen that he answered with understanding, said to him, “**You are not far from the kingdom of God.**” No one had the courage to question him any further.

While teaching in the temple, Jesus said, “**How do the scribes say that the Christ is the son of David? David himself said by the Holy Spirit, ‘The Lord said to my lord, “Sit at my right hand, until I run your enemies under your feet.”’⁸ David himself calls him lord; for what reason is he his son?**” A great crowd listened to him gladly.

Also in his teaching he said, “**Beware the scribes who are willing to walk around in full dress and have greetings in the market-places, the first seats in the synagogues, and the first**

¹ The sense is that they do not sway them, not that he dislikes them

² The word was originally used to describe acting onstage

³ Exodus 3:6

⁴ Or *soul*

⁵ Essentially, *your mind*

⁶ Deuteronomy 6:4,5

⁷ Leviticus 19:18

⁸ Psalm 110:1

seats at the table in meals, those who devour the houses of the widows and pray long prayers with pretense. These people will receive a far greater judgment.”

Now having sat before the treasury, he beheld how the crowd threw copper coins¹ into the treasury. Many wealthy people were throwing much. After coming, one poor widow threw in two mites, which were a quadran². And calling his disciples to himself, Jesus said to them, “Truly I tell you that this poor widow threw in more than all those throwing into the treasury. For they were all throwing out of their abundance, but this woman out of her need threw in all that she had, her whole livelihood.”

When he went out of the temple, one of his disciples said to him, “Teacher, behold, what great stones and what great buildings!” And Jesus said to him, “Do you see these great buildings? There will not be a stone thus left upon a stone that is not destroyed.”

When he sat at the Mount of Olives opposite the temple, Peter and James and John and Andrew questioned him in private, “Tell us, when will these things happen, and what will be the sign whenever these things are all to be completed?” Jesus started to tell them, “Beware that something does not deceive you; many will come in my name, saying, ‘I am he,’ and they will deceive many. Whenever you hear wars and news of war, do not be troubled; it is necessary to happen, but it is not yet the end. For nation will rise against nation and kingdom against kingdom, there will be earthquakes throughout places, and there will be famines; these things are the beginning of the throes of labor.

“But watch over yourselves; they will hand you over to the councils and you will be flayed in synagogues, and you will stand before leaders and kings on my account as a testimony to them. First it is necessary to announce the good news. Whenever they bring you, when they hand you over, do not plan before for what you will say, but whatever is given to you in that hour, say this; for it will not be you who speak but the Holy Spirit. Also, brother will hand over brother to death, and father hand over child. Children will rise against their parents, and they will put them to death; and you will be hated on account of my name. But whoever stands firm to the end, this one will be saved.

“Whenever you see the abomination of desolation, having been stood where it does not belong (let the reader understand), let those in Judea flee to the mountains, let no one on the housetop come down nor enter to take anything from their house, and let no one in the field turn back to take their cloak. Woe for the pregnant women and those nursing in those days! Pray also that it does not happen during winter. For in those days there will be affliction³ of the kind which has never happened from the beginning of creation, which God brought about, until now and never will be. If the Lord had not shortened the days, all human kind would not have been saved; but on account of the elect⁴, whom he chose for himself, he shortened the days. At that time if anyone says to you, ‘Look, here is the Christ! Look there!’ do not believe it; for false Christs and false prophets will come and give signs and wonders to lead the elect astray, if possible. But beware, you; I have told you everything beforehand.

“In those days after that affliction, the sun will be darkened, the moon will not give her light, the stars will be falling from heaven, and the powers in the heavens will be shaken about. At that time they will see the Son of Man coming on clouds with much power and glory. Also at

¹ More generally, *money*

² A quadran was a quarter of an as. A denarius was 16 asses. Thus, each mite was 1/128 of a denarius

³ Literally, *pressure*

⁴ Literally, *the picked out*

that time he will send out the angels and gather together the elect from the four winds, from the furthest point of earth to the furthest point of heaven.

“Learn from the fig-tree this illustration: whenever now its branch becomes soft to the touch and bears leaves, you know that summer is near; also in this way you, whenever you see these things happening, know that he is near, at the gates. Truly I tell you that this generation¹ will surely not pass by until all these things happen. Heaven and earth will pass away, but my words will never pass away. But about that day or time no one knows, neither the angels in heaven nor the Son, only the Father.

“Beware, be watchful; for you do not know when the proper time is. It is like a man abroad. After leaving his home and giving his slaves authority for each one to do his work, he also commands the door keeper to be wakeful². Therefore, be wakeful; for you do not know when the lord of the house comes, either after a long time, at midnight, or early in the day, lest, having come suddenly, he finds you sleeping. But that which I say to you four³ I say to everyone, be wakeful.”

It was now two days before Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking how to, with treachery, lay hold of him and then kill him; for they were saying, “Not during the feast, lest there be an uproar⁴ of people.”

When Jesus was in Bethany in the house of Simon the leper, as he was reclining at a meal, a woman came who had an alabaster box of very expensive pure nard oil. She shattered the alabaster box and poured it over his head. There were some people who were angry, saying to themselves, “For what purpose has this destruction of oil happened? For this oil was able to be sold for more than three hundred denarii and to be given to the poor;” and they were rebuking her. But Jesus said, “**Leave her alone. Why are you troubling her? She performed a fine deed for me. For you always have the poor with you and whenever you wish you are able to treat them well, but you do not always have me. She did what she could; she took to anoint my body for burial. Truly I tell you, whenever the good news is proclaimed to the whole world, what she did will be told in remembrance of her.**”

Judas Iscariot, one of the twelve, went away to the chief priests in order to hand him over to them. After hearing, they were delighted and promised to give him a sum of money. And he sought how to opportunely hand him over.

On the first day of the Festival of Unleavened Bread, when they were celebrating the passover, his disciples said to him, “Where do you wish us to go to prepare for you to eat the passover?” He sent two of his disciples and said to them, “**Go into the city, and a man carrying a jar of water will meet you; follow him. Wherever he enters, say to the master of the house, ‘The teacher says, ‘Where is my lodging where I may eat the passover with my disciples?’” He will show you a large upper room, furnished and ready; prepare for us there.**” And the disciples went out, came into the city, and found it just as he said to them, and they prepared the passover.

After it was evening, he came with the twelve. As they sat at the table and ate, Jesus said, “**Truly I tell you that one of you, one who is eating with me, will betray me.**” They began to be distressed and to say to him one by one, “Is it I?” He said to them, “**It is one of the twelve, one who is dipping into the cup with me. For the Son of Man goes just as it has been written about**

¹ This word does not denote a specific length of time as in one family generation

² That is, *be watchful*

³ The plural you is used here; I changed it to “you four.” Recall Jesus is speaking to Peter, James, John, and Andrew

⁴ Also, *tumult or confusion*

him, but woe to the man through whom the Son of Man is handed over! It would be better for that man if he had not been born.”

While they were eating, after taking a loaf of bread and blessing it, he broke it, gave it to them, and said, “Take it, this is my body.” Also, after taking a cup and giving thanks, he gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I tell you that I will surely drink no more of the fruit of the vine until that day when I drink it anew¹ in the kingdom of God.”

After singing, they went out to the Mount of Olives. Jesus said to them, “All you will take offense², because it has been written, ‘I will strike the shepherd, and the sheep will be scattered.’³ But after I am raised⁴ I will go ahead of you into Galilee.” But Peter said to him, “Even if they will all fall away, I will not.” Jesus said to him, “Truly I tell you that today, this night, before the cock crows twice, you will deny me three times.” But even more greatly he said, “If it is necessary for me to die with you, I will not deny you.” Everyone also said this in like manner.

They came to a place which was called Gethsemane, and he said to his disciples, “Sit here while I pray.” He took Peter, James, and John with him, and he began to be greatly distressed and sorely troubled. He said to them, “My soul is deeply grieved to the point of death; stay here and be wakeful.” After going on a small amount, he fell upon the earth and prayed that the time would pass by him, if it were possible, and he said, “Abba⁵ Father, all things are possible for you; turn this cup away from me; but not what I wish but what you wish.” He then went and found them sleeping, and he said to Peter, “Simon, are you sleeping? Were you not able to be wakeful for one hour? Be wakeful¹ and pray⁶ so that you may not go into temptation; the spirit is willing but the flesh is weak.” Again after departing, he spoke the same words. And again after coming to them, he found them sleeping, for their eyes were heavy. They did not know how to answer him. He came the third time and said to them, “You are sleeping the remainder of the night and resting; now it is enough; the time has come, behold! The Son of Man is given over into the hands of sinners. Rise, let us go. Behold, the one who is betraying me approaches!”

Immediately, as he was still speaking, Judas, one of the twelve, came to them accompanied by a crowd with swords⁷ and clubs, from the chief priests, the scribes, and the elders. The one betraying him had given a signal to them, saying, “The one whom I will kiss is him; lay hold of him and lead him away safely.” After coming, immediately going to Jesus, he said, “My master,” and he kissed him. And they threw their hands upon him and laid hold of him. One of those who was standing by drew his sword, struck the slave of the high priest, and removed his ear⁸. Also in response, Jesus said to them, “Did you come out with swords and clubs to seize me like against a robber? By day I was with you in the temple, teaching, and you did not lay hold of me; but this is so that the scriptures be fulfilled.” Neglecting him, everyone fled. A certain youth closely followed him, having wrapped fine linen over his nakedness, and they seized him; but leaving behind the linen, he fled naked.

¹ Also, *new* or *fresh*

² Or, *will be made to stumble*, and so, *fall away*

³ Zechariah 13:7

⁴ Or, *after I am awakened*

⁵ Aramaic word for *father*

⁶ These commands are in the plural you form

⁷ Here and throughout the passage, *short swords* or *daggers*

⁸ Literally, *little ear*, as the diminutive is used. I guess it just means ear though.

They brought Jesus away to the high priest, and all the chief priests, elders, and scribes gathered together. Peter had followed him from afar until inside, into the courtyard of the high priest. He was sitting with the servants and warming himself by the light of the fire¹.

The chief priests and the whole council² were seeking evidence against Jesus to put him to death, and they were not finding any; for many bore false witness against him, and the testimonies were not the same. Some people who stood up were giving false witness against him, saying, “We heard him saying, ‘I will destroy this temple made by hand and in three days I will build another not made by hand.’” Not even in this way was their testimony equal. After standing up in the middle, the high priest questioned Jesus, saying, “Will you not answer anything? What do these men bear as witness against you?”³ But he kept silent and did not answer anything. Again the high priest questioned him and said to him, “Are you the Christ, the son of the Blessed?” Jesus said, **“I am, and you⁴ will see the Son of Man seated at the right hand of Power and coming among the clouds of heaven.”** The high priest, having cleaved his garments asunder, said, “Why do we still have a need of witnesses? You⁷ heard the blasphemy; what does it seem to you?” And they all condemned him to be liable to death. Some began to spit on him, to cover his face, to slap him, and to say to him, “Prophecy!” and the servants were striking him with slaps.

While Peter was down in the courtyard, one of the servant girls of the high priest came, and after seeing Peter warming himself and looking at him in the face, she said to him, “You also were with the Nazarene, Jesus.” But he denied it, saying, “I neither know nor understand what you are saying.” He went outside to the entryway. After seeing him, the young girl again began to say to those who were standing by, “This man is one of them.” But he again denied it. And after a little while, the bystanders again said to Peter, “Truly you are one of them, for you are also a Galilean.” But he began to curse⁵ and swear, “I do not know this man of whom you speak!” Immediately, a cock crowed the second time. And Peter remembered the word that Jesus said to him, **“Before the cock crows twice, you will deny me three times.”** Having broken down, he wept.

Immediately early in the morning, the chief priests with the elders, the scribes, and the whole council⁶ held a council together. Having bound Jesus, they carried him away and handed him over to Pilate. Pilate questioned him, “Are *you* the king of the Jews?” Answering, Jesus said to him, **“You say so.”** And the chief priests spoke many things against him⁷. But Pilate again questioned him, saying, “Will you not answer anything? See how much they speak against you.” But Jesus no longer answered anything, so that Pilate marvelled.

During the festival he released to them one captive whom they requested. There was a man called Barabbas who had been imprisoned with the rebels, anyone who had committed murder in the rebellion. The crowd, after going up, began to ask him to do just as usual. Pilate answered them, saying, “Do you wish me to release to you the king of the Jews?” For he knew that the chief priests had given him over because of jealousy. But the chief priests stirred up the crowd so that he would instead release Barabbas to them. Pilate, answering again, said to them,

¹ The word used is just *light*, the rest is implied

² Maybe, *the Sanhedrin*

³ It seems this could also mean, *Why do these men bear witness against you?*

⁴ Plural you

⁵ ἀναθεματίζω (anathematizo), literally, *anathematize*

⁶ Maybe, *the whole Sanhedrin*

⁷ Or, *accused him of many things*

“What therefore {do you wish} that I do¹ with {the one you call} the king of the Jews?” They once more cried out, “Crucify him!” But Pilate said to them, “What did he do wrong?” But they exceedingly cried out, “Crucify him!” And Pilate, wishing to satisfy the crowd, released Barabbas to them. Having flogged Jesus, he gave him over to be crucified.

The soldiers led him away into the palace, that is, the Praetorium², and called together a whole cohort³. They put a purple cloak on him and placed on him a crown of thorns that they had twisted; and they began to greet him, “Welcome, King of the Jews!” They were beating his head with a reed and spitting on him, and going on their knees, they worshiped him. When they had mocked him, they stripped off the purple cloak and put his cloak on him. Then, they brought him out to crucify him.

They pressed into service someone passing by coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to carry his cross. And they brought him up to the place Golgotha, which is translated as Place of the Skull⁴. They gave him wine that had been flavored with myrrh; but he did not take it. And they crucified him and divided his clothing among themselves, casting lots for it to see who would take what. It was the third hour when they crucified him. And there was the inscription of his charge that had been inscribed as, “The King of the Jews.” They crucified with him two robbers, one at the right hand and one on his left.

The people going past slandered him, moving their heads and saying, “Ha! He who destroys the temple and builds it in three days, save yourself by coming down from the cross!” In like manner the chief priests, while mocking to each other with the scribes, were saying, “He saved others, but he cannot save himself; let the Christ, the King of Israel, come down now from the cross so that we may see and believe.” Those who had been crucified with him were also reproaching him.

When the sixth hour happened, a darkness was upon the whole earth until the ninth hour. On the ninth hour, Jesus shouted with a great voice, “*Eloi, Eloi, lema sabachthani?*” which is translated, “*My God, my God, why have you abandoned me?*” Some of the bystanders, after hearing this, were saying, “Look, he is calling Elijah.” And someone ran, filled a sponge with wine vinegar, placed it on a reed, and gave it to him to drink, saying, “Let it pass; let us see if Elijah comes to take him down.” But Jesus, having uttered a great cry, breathed his last.

And the curtain of the temple was split in two from top to bottom. After the centurion⁵ who had been standing by opposite him saw him breathe his last in this way, he said, “Truly this man was the Son⁶ of God.” There were also women watching from afar, among whom were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome, who⁷, when he was in Galilee, followed him and served him. There were also many more women who had gone with him into Jerusalem.

It already had become evening. Since it was the day of preparation, which is the eve of the Sabbath, Joseph of Arimathea, a prominent councilmember who even himself was awaiting the kingdom of God, came. Having taken heart, he went to Pilate and asked for the body of Jesus. Pilate wondered if he had already died, and after summoning the centurion, he asked him if he had died just recently; learning this from the centurion, he gave the body to Joseph. After

¹ Without the first section of braces, *What therefore will I do*

² The governor’s house, here the palace of Pontius Pilate

³ A cohort was a tenth of a legion, about 480 men

⁴ Or, *Place of a Skull*

⁵ A centurion was a Roman officer in charge of 80 men or more

⁶ Or, *a son*

⁷ Referring to all three of them

purchasing fine linen and taking him down, Joseph wrapped him in the linen and put him in a tomb which had been hewn out of rock, and he rolled up a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of James beheld where he had been laid.

After the Sabbath passed, Mary Magdalene, Mary the mother of James, and Salome bought aromatic herbs to go and anoint him. Very early on the first day of the week, they went up to the tomb after the sun had risen. They were saying to themselves, “Who will roll away the stone from the entrance of the tomb for us?” But looking up, they saw that the stone had been rolled away; for it was exceedingly large.

After entering the tomb, they saw a young man who had been sitting on the right, clothed in a bright¹ robe, and they were astounded. But he said to them, “Do not be amazed; you are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here; behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee. There you will see him, just as he told you.” And having gone, they fled from the tomb, for he had them trembling and astonished. They did not tell anyone anything, for they were afraid.

Short Ending

But they briefly told Peter and those around him all that had been passed on to them. After these things Jesus himself, from the east to the west, dispatched through them the wonderful² and incorruptible³ proclamation of eternal salvation. Amen.

Long Ending

After rising early in the morning on the first day of the week, he was revealed first to Mary Magdalene, from whom he had driven out seven demons. After she journeyed, she reported to those who had been with him, who were lamenting and wailing. When those people had heard that he was alive and had been seen by her, they did not believe it.

After these things, he was made known in another form to two of them while they walked, journeying into the country; after those two left, they reported it to the others, who did not believe them either.

Later, he made himself known to the Eleven themselves while they sat at the table, and he reproached their unbelief and hardness of heart because they did not believe those who beheld him after he had risen. He also said to them, “Go to the whole world and proclaim the good news to all creation. Whoever believes and is baptized will be saved, but whoever disbelieves will be condemned. And these signs will closely follow those who believe: in my name they will cast out demons, they will speak new tongues, {even in their hands} they will pick up serpents, even if they drink something deadly it will not harm them, they will lay their hands on the sick and they will be well.”

Then, the Lord Jesus, after speaking to them, was taken up into heaven and sat down at the right hand of God. When they had gone, they proclaimed everywhere, with the Lord helping and establishing the word through the signs closely following them.

¹ Or, *white*

² The sense is *divine* or *holy*

³ As in, *undying*

1 Corinthians

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

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Paul, called an apostle of Christ Jesus by the will of God, and Sosthenes, our brother, to the church of God in Corinth, to those sanctified by Christ Jesus, called holy ones with all those who call upon the name of our Lord Jesus Christ – both their Lord and ours – in every place. Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God for you always because of the grace of God that was given to you in Christ Jesus. For in him you were made rich in everything, with all speech and knowledge, just as the testimony of Jesus was made firm in you. This was so that you do not lack any gift¹ as you fully expect the coming of our Lord Jesus Christ, who will also make you firm until the end, blameless in the day of our Lord Jesus Christ. God is faithful, by which you were called into partnership with his son, Jesus Christ our Lord.

But I beseech you, brothers and sisters, by the name of our Lord Jesus Christ, that you all may say the same and not have division among you, and that you may be restored in the same mind and in the same thinking. For Chloe's people told me about you, my brothers and sisters, that there are quarrels among you. I am talking about how each of you say, "I am a follower of Paul," but "I am a follower of Apollos," but "I am a follower of Cephas²," but "I am a follower of Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? I give thanks that I did not baptize any of you except for Crispus and Gaius so that no one may say that they were baptized into my name. I also baptized the house of Stephanas, but I do not know if there is any other person that I baptized. For Christ did not send me to baptize but to announce the good news³. This announcement is not by wise speech so that the cross of Christ may not lose its effect.

For on the one hand, the word of the cross is foolishness to those who die, but on the other it is the power of God to us who are saved. For it has been written, "I will destroy the wisdom of the wise and take down the knowledge of the understanding."⁴ Where is the wise person? Where is the scribe? Where is the disputer of this age? No, did not God make foolish the wisdom of the world? For since, in the wisdom of God, the world did not, through wisdom, know God, God approved of saving those who believe through the foolishness of the message. Since Jews ask for signs and Greeks desire wisdom but we proclaim Christ crucified, it is a stumbling block for the Jews and foolishness for the nations⁵. But to those who are called, it is Christ the power of God and the wisdom of God. For the foolishness of God is wiser than humans, and the weakness⁶ of God is stronger than humans.

For look at your calling⁷, brothers and sisters. Not many of you were wise by the flesh, nor were many powerful, nor were many well born. But God chose the foolish things of the world so that he may shame the wise, the weak things of the world so that he may shame the strong, and the low things of the world and the despised, the things that are not, so that he may do away with those that are, so that no person may boast before God. From him you are in Christ

¹ The word comes from the word for grace, thus it is traditionally translated as *spiritual gift*, though more properly should be a *gift given by grace*

² Aramaic for *rock*, i.e. Peter

³ Transliterated, the verb *announce the good news* is *evangelize*

⁴ Isaiah 29:14

⁵ Often translated as *Gentiles*

⁶ The word is literally, *strengthlessness*

⁷ Also, *invitation*

Jesus, who was made our wisdom by God, and our justice and sanctification and deliverance¹, so that just as it has been written, “Let the one who boasts boast in the Lord.”²

When I came to you, brothers and sisters, I came not with superiority of speech or wisdom but declaring to you the mystery of God. For I decided to not know anything among you except Jesus Christ and his crucifixion³. I also came to you in sickness, in fear, and with much trembling, and my speech and proclaiming were not in persuasive words of wisdom but in the manifestation of Spirit and of power, so that your faith would not be in the wisdom of mankind but in the power of God.

But we do speak wisdom among the full-aged, but not a wisdom of this age nor of the rulers of this age, who are vanishing away. Instead, we speak a wisdom of God hidden in mystery, which God determined before the ages for our glory, which none of the rules of this age have known. For if they had known, the Lord of glory would not have been crucified. But just as it has been written, “What no eye has seen, what no ear has heard, and what has not risen in the heart of mankind”⁴ is what God has prepared for those who love him, and God revealed these things to us through the Spirit. For the Spirit searches everything, even the depths⁵ of God. For who of mankind knows the depths of a person expect for the spirit of the person that is in them? So too the depths of God no one knows except for the Spirit of God. And we did not receive the spirit of the world but the Spirit that is from God, so that we may know the things given⁶ to us by God. And we speak these things not with words by the teachings of human wisdom but the teachings of the Spirit, measuring spiritual things with Spiritual⁷ words. But the natural⁸ person does not receive the things of the Spirit of God. For to them such things are foolishness, and they are unable to perceive them, for they are spiritually discerned. But the spiritual person discerns everything, but they are searched by no one. “For who has known the mind of the Lord that they will teach him?”⁹ But we have the mind of Christ.

Brothers and sisters, I also could not speak to you as spiritual people but as people of the flesh, as infants in Christ. I gave you milk instead of meat, for you were not yet strong enough. But neither are you now, for you are still of the flesh. For where there is envy and quarreling among you, are you not indeed of the flesh and living like humans? Whenever someone says, “I am a follower of Paul” but another says, “I am a follower of Apollos,” are you not being humans? Who, therefore, is Apollos? And who is Paul? They are servants through whom you believed, as the Lord gave to each of them. I planted, Apollos watered, but God grew. Therefore, neither the one who plants nor the one who waters is anything but only God, the one who grows. The one who plants and the one who waters are the same, and each will receive their own pay according to their toil. For we are co-laborers of God, and you are God’s field, God’s building. By the grace of God given to me, I laid a foundation like a wise architect¹⁰, and another builds up from there. Let everyone see how he builds up. For no one can lay another foundation other than that which has been laid, which is Jesus Christ. If anyone builds upon the foundation

¹ Literally, *full ransom*

² Jeremiah 9:24

³ Literally “his crucifixion” is *this one [Jesus] having been crucified*

⁴ Isaiah 64:4

⁵ Also, *profundities* or *mysteries*, also elsewhere in this paragraph

⁶ *Given as a gift*, or, more literally, *a grace*

⁷ The capitalization is really somewhat arbitrary

⁸ This word is like a middle version between *bestial* and *spiritual*; not quite animate or heavenly but an in between

⁹ Isaiah 40:13

¹⁰ Transliteration of a word meaning *chief builder*

gold, silver, precious stones, timber, grass, or grain, each one's work will be apparent. The day will make it plain because with fire it is revealed. The work of each is of such a kind that the fire will test it. If the work someone built stays, they will receive pay. If someone's work burns down, they will suffer loss. However, they will be saved, but even so this will be through fire. Do you not know that the temple of God is also the Spirit of God dwelling among you? If anyone defiles¹ the temple of God, God will defile them. For the temple of God is holy, which you are too.

Let no one deceive themselves. If anyone among you thinks themselves to be wise in this age, let them become a fool so that they may become wise. For the wisdom of this world is foolishness beside God. For it has been written, "He catches the wise in their cunning,"² and again, "The Lord knows the thoughts of the wise, that they are profitless."³ Therefore, let no one boast in mankind; for everything is yours, whether Paul, Apollos, or Cephas, whether the world, life, or death, whether what has come or what is about to come: everything is yours, and you are Christ's, and Christ is God's.

Let man thus consider us as being servants⁴ of Christ and stewards of the mysteries of God. As follows, there is a remaining requirement of the stewards: that they be found trustworthy. To me it is only the smallest worry that I may be judged by you or by a human court, but neither do I judge myself. For I do not know anything against myself. This does not, however, mean that I am innocent. Instead, the one who judges me is the Lord. Therefore, do not judge anyone before the proper time, that is, before the Lord comes, who will also illuminate the things hidden in darkness and make known the volitions of the heart. At that time praise will be given to each from God.

These things, brothers and sisters, have been applied to myself and to Apollos on account of you, that by us you may learn not to go beyond the things that have been written. Then, none of you will be inflated on behalf of one teacher over another. For who judges you? And do you have anything that you did not receive? And if you did indeed receive it, why do you boast as if you had not received it? You have already been sated; you already became rich. Without us, you have reigned⁵. Oh, that you indeed reigned, that we may reign with you! For I think God has shown us apostles as the last, as those appointed to death. For we have become a show to the world, to angels, and to mankind. We are fools on account of Christ, but you are wise⁶ in Christ. We are without strength, but you are strong. You are honored, but we are despised. In the present age even we are hungry, we are thirsty, we are naked, we are buffeted, we are homeless, and we are weary, working with our own hands. Being reviled, we bless, being persecuted, we endure, and being defamed, we invite conciliation. We have become like the filth of the world, the off-scouring of everything even now.

I do not write these things to you to shame you but to warn you as my beloved children. For although you have countless instructors in Christ, you do not have many fathers. For in Christ Jesus I became your father through the good news. Therefore, I beseech you to become imitators of me. Because of this, I sent Timothy to you, who is my beloved and faithful child in the Lord. He will remind you of my ways in Christ just as I teach everywhere in each church.

¹ Or *destroys*, also later in this sentence

² Job 5:13

³ Psalm 94:11

⁴ Literally, *under-oarsmen*

⁵ As a king would

⁶ As in a discreet thoughtfulness, not rash

Some have become haughty, as though I am not also coming to you. But I will come to you shortly if the Lord wishes, and then I will know not just the speech of those who have become haughty but their power. What do you wish? That I come to you with a staff, or that I come with love and a gentle spirit?

It is commonly heard that there is harlotry among you, harlotry of a kind not even found among the nations: a man has his father's wife. And you all have become haughty. Should you not mourn so that the one who did this work be removed from your midst? For although I am absent by body, I am present by spirit. Already I have judged as one present the one who has done such a thing. In the name of the Lord Jesus, when you are assembled and my spirit is present, by the power of our Lord Jesus, commit such a person to Satan¹ for the destruction of the flesh. This way their spirit may be saved on the day of the Lord.

Your boasting is not good. Do you not know that a little yeast leavens the whole lump of dough? Clean out the old yeast so that you may be a new lump of dough just as you are unleavened. Christ was sacrificed, our Passover lamb. Therefore, let us observe the festival not with old yeast nor yeast of evil and depravity but with unleavened bread of sincerity and truth. I wrote to you all by letter not to keep up with whoremongers, by no means referring to the whoremongers of this world, the defrauders, the extorters, nor the idolaters since you would then need to leave the world. But now I write to you not to keep up with someone called a brother or sister if they are a whoremonger, an avaricious person, an idolater, a slanderer, a drunkard, or an extorter. Do not eat with this kind of person either. For what is it to me to judge outsiders? Is it not the insiders of the church that you judge? God will judge those on the outside. "Remove the evil one from among you."²

Do any of you when having a matter against another dare to be judged by the unjust instead of the holy ones³? Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unworthy of the smallest judgments? Do you not know that we will judge angels? Then how much more the things of this life! Therefore, if you have cases regarding things of this life, why do you set such cases before those who are despised by the church? I speak to your shame. Is there no one wise among you who is able to judge between the believers? But no, a believer takes another believer to court, and this is before the faithless⁴? Already it is a complete failure on your part that you have lawsuits against each other. Why would you not rather be wronged? Why would you not rather be defrauded? But you wrong and defraud, and this is done against your fellow believers.

Or do you not know that the unjust will not inherit the kingdom of God? Do not be deceived. Neither the whoremongers, nor the idolaters, nor the adulterers, nor the cowardly⁵, nor those who engage in homosexual acts, nor the thieves, nor the avaricious, not drunkards, nor slanderers, nor robbers will inherit the kingdom of God. Some of you were these things. But you were set free, you were sanctified, and you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

You say, "I am allowed to do all things," but not everything is beneficial. You say, "I am allowed to do all things," but I will not be under the power of anything. "Food is for the stomach and the stomach is for food," but God will do away with the former and the latter. The body is

¹ The word means *accuser*

² Deut. 13:5; 17:7; 19:19; 21:21; 22:21,24; 24:7

³ Literal translation of the adjective contextually applied to the followers of God

⁴ Those who do not believe

⁵ The word means *soft*, i.e. those who are quick to give in. Also *effeminate*

not meant for harlotry but for the Lord, and the Lord for the body. God raised the Lord and will raise us up by his power. Do you not know that your bodies are the limbs¹ of Christ? Therefore, knowing this, would I make the limbs of Christ into the limbs of a harlot? Never! Do you not know that one who joins themselves to a harlot is one body with them? For as it is said, “The two will become one flesh.”² But the one who joins themselves to the Lord is one spirit with him. Flee harlotry. Every sin that people commit is outside the body, but the one who engages in harlotry sins against their own body. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God³, and that you are not your own? For you were purchased at a price. Now then, glorify God with your bodies.

Concerning the things that you wrote, it is fine for a man not to touch a woman. But on account of harlotries, let each man have his own wife, and let each woman have her own husband. To his wife let the husband yield his marital duties, and similarly also the wife to her husband. The wife does not have power over her own body but the husband. Similarly, the husband does not have power over his own body but the wife. Do not deny this to each other except perhaps out of agreement for a set time so that you may devote yourself to prayer. Then, return to how it was before so that Satan⁴ may not tempt you through your lack of self-control. I say this as a concession, not as a command. I wish that everyone was like myself, but each has their own gift from God, one having a certain one and the next having another.

I say to the unmarried and to the widows that it is fine for them to remain as I also am. However, if they cannot restrain themselves, they should marry. For it is better to marry than to be inflamed with lust. To those who have not married, I declare, not I but the Lord, that a wife is not to be separated from her husband – but if she does separate, let her remain unmarried or be reconciled to her husband – and also that a husband is not to leave his wife.

To those remaining I say, I not the Lord, if any brother has a wife who does not believe, and she agrees to live with him, let him not leave her. Similarly, if any woman has a husband who does not believe, and he agrees to live with her, let her not leave her husband. For the faithless husband was sanctified by his wife, and the faithless wife was sanctified by her husband. Your children would otherwise be unclean, but now they are holy. But if the faithless partner separates, let them separate; neither a brother nor a sister has been bound to such people. But God has called you all to live in peace. For how do you know, woman, if you will save your husband? Or how do you know, man, if you will save your wife?

Thus, let each person live as the Lord deals them and as God has called them. Accordingly, I also command this in all churches. Was anyone already circumcised when they were called? Let them not be uncircumcised. Was anyone uncircumcised when they were called? Let them not be circumcised. Circumcision is nothing, and uncircumcision is nothing. They are but a keeping of the commands of God. Let each person remain in the state they were in when called. If you were a slave when called, do not let that worry you. But if you can become free, do so. For a slave who has been called by the Lord is a freedman of the Lord. Similarly, a free person who has been called is a slave of Christ. You were bought at a price; do not become slaves of man. Let each person remain in God the way they were when they were called.

About the unmarried I do not have a decree from the Lord, but I give a judgment as one who is trustworthy, having received God’s mercy. Therefore, I think that it is fine to live like this

¹ This is the actual meaning of the word often translated as *member*

² Genesis 2:24

³ Referring to the Holy Spirit

⁴ *The accuser*

on account of the distress that has come, that it is fine for a person to remain this way. If you are bound to a wife, do not seek to be free. If you are free from a wife, do not seek one. But if even you do marry, you do not sin. And if a virgin marries, they do not sin. But those who marry will have trouble in life, and I would spare you that. About this I say that the set time has drawn near. In the remaining time, those who have wives should live as those who do not, those who wail as those who do not, those who rejoice as those who do not, those who buy as those who possess nothing, and those who use things of the world as those who do not abuse them. For the ways of this world are passing away. I want you to be without care. An unmarried man is anxious about the things of the Lord, how he will please the Lord, but a married man is anxious about the things of the world, how he will please his wife, and he has been divided. An unmarried woman or a virgin is anxious about the things of the Lord, that she may be holy in body and spirit, but the married woman is anxious about the things of the world, how to please her husband. I say this for your own good, that I may not lay a snare upon you but to bring decency and diligent service to the Lord without distraction. But if someone thinks he is unbecoming around his betrothed, if he is past youth as he ought to be, let him do as he wishes. He does not sin; let them marry. But if he stood steadfast in his heart, not being distressed, and he has authority over his desire, and he has concluded this in his own heart, he will do fine keeping her as his betrothed. Similarly, one who marries his betrothed does fine, and one who does not marry will do better. A wife is bound for as long as her husband lives. But if her husband dies, she is free to marry whom she wishes, only in the Lord. But by my judgment she would be happier¹ if she remains as she is. And I think that I have the Spirit of God.

We know that we all have knowledge regarding food sacrificed to idols. Knowledge inflates one's pride, but love edifies. If anyone thinks they know something, they do not yet know all it is necessary to know. But if one loves God, they are known by him. Regarding eating food sacrificed to idols, therefore, we know that an idol is nothing in the world and that there is no God but one. For if indeed there are those called gods whether in heaven or on earth, just as there are many gods and many lords – but to us there is one God, the Father, from whom all things come, and we are for him. There is also one Lord, Jesus Christ, through whom are all things, and we are through him.

But not everyone knows; even now there are those accustomed to idols who thus eat food sacrificed to them. Their conscience, being weak, is defiled. Food will not set us before God. Neither do we fall short if we don't eat, nor do we excel if we do eat. But watch that your authority does not somehow become a stumbling block for the weak. For if someone sees you, one having knowledge, sitting to eat in an idol's temple, will not their conscience, being weak, be emboldened to eat food sacrificed to idols? Then the weak one is destroyed by your knowledge, a brother for whom Christ died. You sin against Christ in this way, sinning against God's people and striking their conscience when it is weak. Therefore, if food causes my brother to sin, I will never eat meat so that I will not cause my brother to stumble.

Am I not free? Am I not an apostle? Have I *not*² seen Jesus our Lord? Is it not by my work that you all are in the Lord? If to others I am not an apostle, I am yet to you, for you are my seal of apostleship in the Lord. My defense to those who question me is this. Do we not have authority to eat and to drink? Do we not have authority to take a sister³ as a wife like the

¹ Literally *more blessed*

² Strengthened form of the negative

³ Meaning a *believing sister*, not a relative

remaining apostles have as well as the other brothers of the Lord and Cephas¹? Or do Barnabas and I alone not have authority to refrain from working for a living? What soldier even fights at their own expense? Who plants a vineyard and doesn't eat its fruit? Do I say these things as a man or does not the law also say them? For in the law of Moses is written, "Do not muzzle an ox while it is threshing the grain."² Is it about oxen that God is concerned? Or was he not talking about us altogether? For about us was written that the plowman should plow in hope and that the thresher of the grain should thresh in hope of taking part in the crop. If we have sown spiritual seed in you, is it too much if we reap your fleshly benefit? If others partake of your authority, do we not more so? We did not lend this authority, but we bear all things so that we may not give any hindrance to the good news of Christ. Do you not know that those who work in the temples eat from the temple and that those who attend to the altar share in the altar's offerings? So too the Lord ordains that those who proclaim the good news receive their living by the good news. But I have not been furnished any of this. I did not write about these things so that they would come to me. For to me it is better to die than to have anyone make void my boasting³. If I announce the good news, it is not for me to boast, for distress presses it upon me. Woe to me if I do not announce the good news! For if I willingly do this, I have a reward. If I do so unwillingly, I have been trusted with a stewardship. Therefore, what is my reward? It is that when I announce the good news free of charge, I put forth good news without abusing my authority by the good news.

For, being free from everyone, I made myself a slave to all so that I may gain more. To the Jews I became like a Jew, that I may gain Jews. To those under the law I became like one under the law, though I myself was not under the law, that I may gain those under the law. To those not subject to the law⁴ I became like one not subject to the law, not being without the law of God but under the law of Christ, that I may gain those not under the law. I became weak to the weak, that I may gain the weak. To all people I have become all things, that I may save them by all means. And I do all things on account of the good news, that I may become its co-participant⁵.

Do you not know that when running in a race everyone runs, but only one gets the prize? In this way, run so that you may obtain it. All who strive show self-control in all things. Therefore, these people do it to receive a perishable crown, but we an imperishable one. Accordingly, I run as one not uncertain, and I fight as one not beating the air. I subdue my body and enslave it, that, having preached to others, I myself may not be rejected.

I do not wish you to be ignorant, brothers and sisters, for our fathers were all under the cloud, and they all went through the sea. They all were baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink. For they were drinking from the spiritual rock accompanying them, and the rock was Christ. But God was not pleased with a majority of them, for they were overthrown in the desert. These things were examples for us so that we would not be people who long for evil just as even they desired it. Nor should you be idolaters even as some of them were. For it has been written, "The people set

¹ Peter

² Deuteronomy 25:4

³ The word can be taken positively or negatively and also means *rejoicing*. This latter sense seems to fit best, with Paul saying that no one can tell him "You're just happy because you're rich"

⁴ That is, the *lawless*

⁵ Prosperity gospel alert: I have no clue how NIV, NLT, and others have this last part as *that I may share in its blessings*. The Greek manuscripts do not differ here. Other translations are similar to mine, which is literal.

down to eat and to drink, and they rose to play.”¹ Nor should we indulge in lust just as some of them engaged in harlotry. 23,000 fell in one day. Nor should we test Jesus as some of them did and were destroyed by serpents. Nor should we grumble as some of them grumbled and were destroyed by the destroyer². These things fell upon them impressionably and were written for our admonishment, for those for whom the end of the ages has come. Therefore, let the one who seems to have stood see that they do not fall. No temptation has taken you except that which is common to man. God is faithful; he will not allow you to be tempted beyond what you are strong enough for but will make an exit with the temptation. By this you can endure³ it.

On this very account, my beloveds, flee from idolatry. Since I speak to wise⁴ people, judge for yourselves what I say. The cup of blessing, which we praise⁵ – is it not indeed participation in the blood of Christ? The bread, which we break – is it not indeed participation in the body of Christ? There is one bread, meaning that we are many in one body because we all partake of the one bread. See the people of Israel: are not those who eat sacrifices sharers in the altar? What, therefore, do I say? That sacrifices to idols are anything? Or that idols are anything? Instead, it is that what they sacrifice is to demons and not to God. I do not wish for you to become partners of demons. You cannot drink the cup of the Lord and the cup of demons. You cannot share the table of the Lord and the table of demons. Or do we make the Lord jealous? Are we stronger than him?

“Everything is allowed,” but not everything is advantageous⁶. “Everything is allowed,” but not everything edifies⁷. Let no one seek their own gain⁸. Seek instead the gain of others. Eat everything sold in the meat market, questioning nothing on account of conscience. For “the earth is the Lord’s and everything in it.”⁹ If someone who does not believe calls you, eat everything set before you, questioning nothing on account of conscience. But if someone says to you, “This is offered to a god,” do not eat it on account of the person who disclosed that and on account of conscience. But I say it is not because of their own conscience but that of another. For why should my freedom be determined by the conscience of another? If I take part in thankfulness, why am I denounced for that which I give thanks? Therefore, whether you eat or drink or do anything, do it all for the glory of God. Do not give offense to Jews, to Greeks, or to the church of God, just as I also please everyone in everything, not seeking my own good but the good of many so that they may be saved.

Be followers of me just as I am a follower of Christ. I commend you, for you have remembered me in everything and you retain the traditions just as I gave them to you. I want you to know that the head of every man is Christ, the head of a woman is man¹⁰, and the head of Christ is God. Every man who covers his head when praying or prophesying dishonors his head.

¹ Exodus 32:6

² May sound repetitive, but that’s what he wrote

³ Interesting contrast made here: the word ὑπέρ, *beyond*, from “tempted beyond”, more fully means *above*, and the verb here for *endure* incorporates the opposite word, ὑπό, *under*, so that the verb literally means *carry/bear from under*

⁴ One of three Greek words for *wise*, this means *thoughtful* or *cautious*

⁵ Or *bless*, this verb is from the same word as *blessing* used right before it

⁶ Translated even more literally, this would be *not everything brings together*

⁷ Literally, *builds (up)*

⁸ No word is actually specified here or later in the sentence, *gain* fits based on context but could be something like *good* as well

⁹ Psalm 24:1

¹⁰ Some have *husband* and *wife*. The words are the same in Greek. However, no context suggests the translation should be anything different than *man* and *woman* here.

Every woman who prays or prophesies with her head uncovered dishonors her head, for it is also a dishonor to shave her head. For if a woman is not veiled, let her shear her hair off. And if it is shameful for a woman to be shorn or shaven, let her be veiled. For on the one hand, man should not cover his head, living¹ as the image and the glory of God. But on the other hand, woman is the glory of man. For man is not from woman, but woman is from man. Man was also not created on account of woman but woman on account of man. Because of this, a woman should have authority over her head because of the angels. Nevertheless, neither is woman separate from man nor man separate from woman. For just as woman is from man, so also is man on account of woman. And everyone is from the Lord. Judge for yourselves: is it right for an unveiled woman to pray to God? Does not nature itself teach you that if a man has long hair it is his dishonor, but if a woman has long hair it is her glory? For long hair has been given to her as a covering. If anyone thinks to be contentious, we do not have another custom, nor does the church of God.

I do not bring up this next part as a commendation. It is not for the better but for the worse that you assemble. For from the beginning I heard that there is division among you when you come together in assembly, and I do believe some share of it. For it is necessary that there be divisions among you so that the approved² may become apparent among you. Therefore, when you assemble it is not the Lord's supper you eat. For everyone goes ahead and eats their own suppers, and while one goes hungry another gets drunk. Do you not indeed have a house in which to eat and to drink? Or do you despise³ the church of God and shame those who do not have one? What should I say to you? Should I commend you? No, I do not commend you in this.

For I received from the Lord that which I also give to you. The Lord Jesus on the night that he was betrayed took bread, and after giving thanks, he broke it and said, **"This is my body, which is for you. Do this in remembrance of me."** In the same way, he also took the cup after supper, saying, **"This cup is the new covenant in my blood. Do this, whenever you drink, in remembrance of me."** For whenever you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Therefore, one who eats the bread or drinks the cup of the Lord in an inappropriate manner will be guilty of profaning the body and the blood of the Lord. But let people test themselves, eating from the bread and drinking from the cup in this way. For one who eats and drinks without discerning the body eats and drinks a judgment on themselves. On account of this, many among you are weak and sick, and many have died. However, if we had fully judged ourselves, we would not have been judged. Nevertheless, when the Lord judges us we learn⁴ so that we may not be condemned with the world. Therefore, my brothers and sisters, when you come together to eat, wait for each other. If anyone is hungry, let them eat at home so that you may not come together into condemnation. The rest I will explain⁵ when I come.

Regarding spiritual things, brothers and sisters, I do not wish for you to be ignorant. You know that when you were pagan you were given to mute idols as you were led astray. Therefore, I tell you that no one speaking by the Spirit of God says, "Curse⁶ Jesus," and no one is able to say "Jesus is Lord," except by the Holy Spirit.

¹ Literally, *beginning under*, i.e. pointing to the origins, how one comes into being

² That is, *tested*, divisions test what is right

³ Literally, *think against*

⁴ Literally, *we are taught*. The verb comes from the word for "child" and connotes a sense of discipline

⁵ Technically means *order* or *ordain*

⁶ The word transliterated is *anathema*, i.e. *anathematize*

Further, there are different gifts¹, but they are from the same Spirit. There are also different ministries and the same Lord. And there are also different workings and the same God who works all of them in everyone. But everyone is given the manifestation of the Spirit for the common good. For to one is given wise speech through the Spirit, but another is given knowledgeable speech by the same Spirit, the next is given faith by the same Spirit, another is given gifts of healing by the one Spirit, and to another the working of powerful deeds². To another is given prophesy³, to another the discernment of spirits, to the next a variety of tongues, and to another the interpretation of tongues. All of these are worked by the one and the same Spirit, who distributes them to each individual just as he wishes.

For exactly as the body is one and has many parts, and each part of the body, though being many, are one body, it is the same way with Christ. For we also were all baptized into one body by the one Spirit, whether we are Jews or Greeks, slaves or free, and we were all given one Spirit to drink. The body is not one part but many. If the foot should say, "I am not a hand, so I am not part of the body," is it, as a result, not part of the body?⁴ If the ear should say, "I am not an eye, so I am not part of the body," is it, as a result, not part of the body? If the entire body were an eye, where would the hearing be? If wholly an ear, where would the sense of smell be? But we see that God placed each one of the body parts in the body just as he wished. If it was all one part, where would the body be? And although there are now many parts, there is one body. The eye is not able to say to the hand, "I have no need of you." In fact, the parts of the body that seem to be weaker are indispensable, and to those parts of the body that we think are less honorable we present honor even more abundantly⁵. So too do the unsightly parts of us have an even greater amount of gracefulness, while the more decorous parts of us do not have such grace. God put together the body, giving ever more abundant honor to the inferior parts⁶ so that there would not be a schism in the body but so that the parts may care the same for each other. If one part suffers, every part suffers with it. If too one part is honored, every part rejoices with it. And you are all the body of Christ; each is a part of it. Those God placed in the church are first apostles, second prophets, third teachers, then mighty works, then gifts of healing, of helping, of leading⁷, and of speaking various tongues. Is everyone an apostle? Is everyone a prophet? Is everyone a teacher? Is everyone a miracle worker? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But desire the greater gifts. I will show a still more excellent⁸ way.

If I speak in the tongues of man and angels, but I do not have love, I have become a noisy gong or a clanging cymbal. If I have a prophesy and know all mysteries and all knowledge and if I have all faith so as to move mountains, but I do not have love, I am nothing. If I give away all my possessions and deliver my body that I may boast but do not have love, I gain nothing.

Love is patient⁹, love is kind. It does not envy, it does not boast. It is not proud, it is not unbecoming, it is not self-seeking. It is not easily provoked. It does not consider wrongdoing. It is not glad about injustice but rejoices with the truth. Love bears all things, believes all things,

¹ The word comes from the word for grace, i.e. they are gifts given freely, with grace

² Literally, *the working of powers/strengths*, the latter word usually being translated as *miracles*

³ The word's roots are *fore* and *tell*

⁴ Many translations seem to lack this question mark. It is definitely there.

⁵ Difficult to translate since this word is the comparative form of a word already meaning super-abundant

⁶ Or, *the parts in need*

⁷ In the sense of directing

⁸ The word transliterated is *hyperbole*

⁹ Literally, *long passionate*

hopes all things, endures all things. Love never ever falls, but where there are prophecies, they will cease, where there are tongues, they will come to an end, and where there is knowledge, it will cease. For from only a portion we know, and from a portion we prophesy. But when completeness¹ comes, that from the portion will cease. When I was an infant, I spoke like an infant, I thought like an infant, and I reasoned like an infant. When I became a man, I put away the ways of an infant. For we currently see through a mirror dimly, but then face to face. At the moment, I know from a portion, but then I will know fully just as I have been fully known. But now these three remain: faith, hope, and love, and the greatest of them is love.

Pursue love and desire the spiritual things, but desire more that you may prophesy. For the one who speaks in a tongue speaks not to people but to God. No one understands them, but by the Spirit they speak mysteries. On the contrary, the one who prophesies speaks to people for edification, encouragement, and consolation. One who speaks in tongues edifies themselves, but one who prophesies edifies the church. And so, I wish that each of you speaks in tongues but more that you may prophesy. One who prophesies is greater than one who speaks in tongues except when someone interprets so that the church may receive edification.

And now, brothers and sisters, if I come to you speaking in tongues, how would I be useful to you if I do not speak to you and bring either revelation², knowledge, prophecy, or teaching? If a lifeless object producing a sound, whether a flute or a harp, does not give a variety of notes, how will anyone know what is piped or what is played on the harp? In the same way, if the trumpet gives an indistinct sound, who will get ready for war? Similarly, if you, speaking in a tongue, do not give easily understood speech, how will anyone know what is said? You will be speaking to the air. As it were, there are many different languages in the world, and none are without meaning. Therefore, if I do not know the meaning³ of the language⁴, I will be seen as a foreigner by the one speaking it, and the speaker will be a foreigner to me. And so, since you desire things⁵ of the Spirit, seek that you may over-abound in those which edify the church.

Therefore, let those who speak in a tongue pray that they may interpret it. If I pray in a tongue, my spirit prays, but my mind is without fruit. What, therefore, shall I do? I will pray with the spirit, but I will also pray with the mind. I will sing with the spirit, but I will also sing with the mind. For if you praise with the spirit, how can one who occupies the place of unknowing say the “Amen” to your thanksgiving? For they do not know what you say. You do indeed give thanks well, but the other person is not edified. I thank God that I speak more tongues than you, but in church I would rather speak five words with my mind so that I may teach others than ten thousand words in a tongue.

Brothers and sisters, do not be children with your minds. Instead, be children⁶ with evil and be complete with your mind. In the law it has been written that, “By people of other tongues and by the lips of foreigners, I will speak to this people, and even then they will not listen to me, says the Lord.”⁷ Thus, the tongues are a sign not for those who believe but for those who do not believe, and prophesy is not for those who do not believe but for those who do believe. Therefore, if the whole church comes together in the same place and everyone speaks in tongues and outsiders or nonbelievers enter, will they not say that you are mad? But if everyone

¹ Or, *the perfect*

² Literally, an *uncovering*. Transliterated, the word is *apokalupsis* (apocalypse)

³ Literally, *the power*

⁴ Alternatively, *sound*

⁵ The word *gifts* is never specified, though it can be supplied by context

⁶ Suggests childhood innocence, i.e. *be innocent with regards to evil*

⁷ Isaiah 28:11,12

prophesies and an outsider or a nonbeliever enters, they are convicted¹ by all and examined by all, and the secrets of their heart are made known. Thus, falling on their face, they will worship God, declaring, “Certainly God is among you.”

What is it then, brothers and sisters? Whenever you come together, each person has a song², a teaching, a revelation, a tongue, or an interpretation. Let it all be edifying. If someone speaks in a tongue, up to two or three at most and in turn, let one³ interpret. But if there is no interpreter, let them keep silent in the church, speaking to themselves and to God. Also, let two or three prophets speak, and let the others judge what is said. If something is revealed to another sitting by, let the first one be silent. You can all prophesy one by one so that all may learn and all may be encouraged. And the spirits of prophets obey the prophets, for God is not a God of disorder but of peace.

As in all the churches of the holy people, let the women in the churches be silent. For they are not permitted to speak. Let them be obedient just as the law even says. If there is anything they wish to understand, let them ask their husbands at home; for it is shameful for a woman to speak in church. Or did the word of God come from you? Did it come to you alone?

If someone thinks themselves to be a prophet or a spiritual person, let them perceive that what I write to you is a command of the Lord. If someone does not understand, they are ignored. Therefore, brothers and sisters, desire to prophesy, and do not hinder speaking in tongues. But let everything be done honestly and with order.

I also point out to you, brothers and sisters, the good news that I proclaimed to you, which you received, by which you have stood, and through which you are saved if you hold fast to the word that I proclaimed to you, unless you believed in vain. For I transmitted to you with first importance that which I also received: that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day according to the scriptures, and that he was seen by Cephas and then the twelve. After that, he was seen by over five hundred believers one time, the majority of whom are alive even today although some have died. After this, he was seen by James, then all the apostles. Last of all, as if to one of an untimely birth⁴, he was seen by me. For I am the least of the apostles. I am not worthy to be called an apostle for the very reason that I persecuted the church of God. However, by the grace of God, I am who I am, and his grace was not given to me in vain. For I worked harder than all of them, that is, not I but the grace of God with me. Therefore, whether it was I or they, so we preach and so you believed.

If it is preached that Christ has been raised from the dead, how do some among you say that there is not a resurrection from the dead? If there is no resurrection from the dead, neither has Christ been raised. If Christ has not been raised, then our preaching is in vain and your faith is in vain. Also, we are found to be false witnesses of God, for we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, neither has Christ been raised. If Christ has not been raised, your faith is profitless, and you are still in your sins. Further, those who died in Christ are destroyed. If in this life alone we have hoped in Christ, we are more miserable than all people.

But in fact, Christ has been raised from the dead, the first fruits of those who have died. Since death came through a man, resurrection from the dead also comes through a man. Exactly as everyone dies by Adam, so it is that by Christ everyone will be made alive. But each in their

¹ Rebuked

² The word transliterated is *psalmos*

³ This is actually the number one, not “one” as in “someone”

⁴ The word refers to a miscarriage

own order: Christ the first fruits, then those who are of Christ at his coming, then the end, whenever he delivers the kingdom to God the Father when he destroys every dominion and every authority and power. For it is necessary that he reign until he puts all enemies under his feet. The final enemy to be destroyed is death. For “he put everything into submission under his feet.”¹ But when it says that all things have been put into submission, it is clear that this excludes he who put everything under him. At the time when everything is put under him, the Son himself will be subject to the one who put everything under him, so that God may be all in all.

Seeing that, what do those who are baptized on behalf of the dead do? If the dead are not raised at all, why are people baptized on their behalf? Why do we run risks every hour? I die each day as surely as I boast in you, which I have in Christ Jesus our Lord. If I fought wild beasts in Ephesus for human motives, what did I gain? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”² Do not be deceived, “Bad company corrupts good character.”³ Awaken justly, and do not sin. For some are ignorant of God, which I say for your shame.

But someone says, “How are the dead raised? And in what sort of body do they come?” Foolish person! That which you sow does not come to life if it does not die. And when you sow it, you do not sow the body that will be but the naked kernel, be it grain or any other seed. God gives it a body just as he wishes, to each of the seeds its own body. Not all flesh is the same. There is a type for humans, another for animals, another for birds, and another for fish. There are also heavenly bodies and earthly bodies. However, the glory of the heavenly bodies is one thing, while that of the earthly bodies is another. Similarly, another glory is the sun’s, another glory is the moon’s, and another glory is the stars’, for one star differs in glory from another star. So it is with the resurrection of the dead. What is sown in corruption⁴ is raised in immortality. What is sown in dishonor is raised in glory. What is sown in weakness⁵ is raised in power. What is sown an animate body is raised a spiritual body. If there is an animate body, there is also a spiritual body. So it has been written, “The first man Adam became a living being,”⁶ and the last Adam a life-giving spirit. The spiritual is not first; it is the animate, then the spiritual. The first man was from earth⁷, the second man from heaven. As was the earthly man, so too are those of the earth, and as is the heavenly man, so too are those are heaven. Just as we bore the image of the earthly man, we will also bear the image of the heavenly man.

Of this I say, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold the mystery I say to you: we all will not die. Instead, we will all be changed in a moment, in the twinkling of an eye, at the final trumpet blast. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. It is necessary that the perishable put on the imperishable and that the mortal put on the immortal. When the perishable puts on the imperishable and the mortal puts on the immortal, then will come the word that has been written, “Death was swallowed in victory.”⁸ “Where, O death, is your victory? Where, O death, is your sting?”⁹ The sting of death is sin, and the power of sin is the law. But thanks be to God, who gave us victory through our Lord Jesus Christ.

¹ Psalm 8:6

² Isaiah 22:13

³ From Menander, a Greek poet

⁴ That is, *perishability* or *destruction*

⁵ Alternatively, *disease* or *sickness*

⁶ Genesis 2:7

⁷ Literally, *earthy earth*

⁸ Isaiah 25:8

⁹ Hosea 13:14

Therefore, my beloved brothers and sisters, be steadfast and immovable, abounding in the work of the Lord at all times, knowing that your weariness is not in vain in the Lord.

Regarding the collection for the holy people, you are to do exactly as I instructed the churches of Galatia. On the first day of the week, let each of you set aside some money, storing up what each has gained so that there need not be gatherings when I come. When I arrive, I will send those whom you approve with letters to carry your gift to Jerusalem. If it is suitable for me to go as well, they will journey with me.

I will come to you when I have gone through Macedonia, for I am traveling through Macedonia. Perhaps I will stay with you or even spend the winter there so that you may aid me in my journey, wherever I go. For I do not wish to see you in passing; I hope to stay with you for some time if the Lord permits. I will stay in Ephesus until Pentecost, for a great and powerful door has opened for me, and there are many adversaries.

When Timothy comes, see that he is not afraid while he is with you, for he is doing the work of the Lord just like me. Therefore, let no one despise him. Send him on his way in peace so that he may come to me, for I await him with the brothers. Regarding our brother Apollos, I implored him many times to come to you with the brothers. It was in no way his will that he may come now, but he will come whenever he has the chance.

Be watchful, stand fast in the faith, be brave, and be strong. Let everything you do be in love. And I implore you, brothers and sisters – you know the house of Stephanas, that they are the first-fruits of Achaia and that they have assigned themselves to the service of the holy people – that you may submit to such people and all fellow workers and laborers. I rejoiced at the return of Stephanas, Fortunatus, and Achaicus because they filled what was missing from you. They refreshed my spirit and your own. Therefore, recognize such people.

The churches of Asia greet you. Aquila and Priscilla send many greetings in the Lord as do those at the church in their house. All the believers here greet you. Greet one another with a holy kiss.

I, Paul, write this greeting with my own hand. If anyone does not love the Lord, let them be cursed. Come, Lord!¹ May the grace of the Lord Jesus be with you. May my love be with all of you in Christ Jesus.

¹ An Aramaic expression, *marana tha*

James

ΙΑΚΩΒΟΥ

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James, servant of God and Jesus Christ, to the twelve tribes scattered¹ abroad: Greetings. Consider it all cheerfulness, my brothers and sisters, whenever you fall into temptations of various kinds, for you know that the testing of your faith leads to endurance². But let endurance work to completion so that you may be complete and whole, lacking nothing.

But if any one of you lacks wisdom, let them ask for it from God, who gives bountifully to everyone without chiding them, and it will be given to them. However, let them ask in faith, doubting nothing. The one who doubts is like a wave of the sea, agitated and tossed by the wind. Because of this, do not let such a person think that they will receive anything from the Lord; they are double-minded, unstable in all their ways.

But let the lowly³ believer glory in their height and the wealthy in their humiliation, for like a flower from grass they will pass away. For the sun rose with its heat, withering the grass, and its flower fell off and the grace of its appearance was lost. In this way the wealthy also will pass away⁴ in the midst of their proceedings.

Blessed is the one who perseveres⁵ through temptation because, having been tested, they will receive the crown of life, which God promised to those who love him. Let no one say when they are tested, "I am being tested by God." For God cannot be tempted by evil, and he himself tests no one. However, all are tested by their own desire when they are drawn away and beguiled. Furthermore, desire, having been conceived, brings forth sin, and sin, having reached completion, brings forth death.

Do not deceive yourselves, my beloved brothers and sisters. Every good gift and every complete gift is from above, descending from the Father of lights, in whom there is no fickleness or shadow of change. He willingly brought us forth by the word of truth for us to be like first fruits of his creatures.

Know this, my beloved brothers and sisters: Let every person be quick to listen, slow to speak, and slow to anger, for one's anger does not accomplish God's justice. Consequently, having put away all dirtiness⁶ and abundant depravity in humility, receive the implanted word, which has the power to save your souls.

Also, be doers of the word, not only listeners deluding yourselves. For anyone who is a listener of the word and not a doer is like a person who observes their natural face in a mirror, for after seeing themselves and departing, they immediately forget what it was like. But whoever looks into the complete law, the law of freedom, and remains in it, not being a negligent⁷ listener but a doer of work, this person is blessed by what they do.

If anyone thinks to be pious and does not curb their tongue but deceives their heart, this person's worship is empty. Clean and pure worship before God the Father is this: to watch over orphans and widows in their trouble⁸, and to keep oneself unblemished from the world.

My brothers and sisters, in your faith in our Lord of glory, Jesus Christ, do not show favoritism. For if a man comes into your congregation⁹ wearing a gold ring and radiant clothing,

¹ The word is *διασπορά*, *diaspora*, as in *dispersed*

² Or *constancy*

³ That is, *humble*

⁴ Literally, *be extinguished*

⁵ Literally, *stays under*

⁶ *Turpitude*, i.e. moral dirtiness

⁷ As in *forgetful*

⁸ Literally, *pressure*, i.e. *burden*, *affliction*

⁹ Transliterated, the word would be *synagogue*

and a poor man¹ in shabby clothing also enters, and you look at the one in radiant clothing and say, “Sit here in this fine seat,” and say to the beggar, “Stand there,” or, “Sit by my foot-rest,” do you not discriminate amongst yourselves and become judges of evil reasoning? Listen, my beloved brothers and sisters. Did God not select the poor from the world to be rich in faith and to be heirs of the kingdom that he promised to those who love him? But you mistreat² the poor. Don’t the wealthy oppress you and drag you into court? Do they not blaspheme the fine name that was placed³ upon you?

If, however, you do fulfill the sovereign law given by the scripture, “Love your neighbor as yourself,”⁴ you do well; but if you show favoritism, you commit sin, being convicted under the law as lawbreakers. For anyone who keeps the whole law but errs in one aspect has become guilty of everything. For he who says, “Do not commit adultery”⁵ also said, “Do not murder.”⁶ And if you do not commit adultery but you do commit murder, you have become a breaker of the law. Thus, speak and act as ones about to be tried by the law of freedom. For judgment is unmerciful on those who do not act mercifully, but mercy triumphs over judgment.

What benefit is there, my brothers and sisters, if someone says they have faith but does not have works? Is faith not able to save them? If a brother or sister⁷ lives naked and daily lacks food and one of you says to them⁸, “Go in peace; warm and fill yourself,” but you do not give them the necessities of the body, what is the benefit? And thus faith, if it does not have works, is dead by itself. But someone says, “You have faith, but I have deeds.” Show me your faith without deeds, and I will show you my faith by deeds. You do well in believing that God is one, yet even the demons believe this and tremble. Do you wish to know, oh empty human, why faith without works is useless? Was not our father Abraham justified by works when he offered his son Isaac upon the altar? You see that faith worked together with his deeds, and by the deeds the faith was perfected⁹. Here also the scripture was fulfilled that says, “Abraham trusted God, and it was credited to him as righteousness,”¹⁰ and he was called a friend of God. See that by deeds man is justified, and not by faith alone. Similarly, was not Rahab the prostitute also justified by works when she received the messengers and sent them out a different way? For just as the body is dead without a spirit, so too is faith death without works.

Do not let many of you become teachers, my brothers and sisters, knowing that we will receive greater judgment. For we all err. If anyone does not err by word, this perfect person can also control their whole body. When we thrust bits into the mouths of horses to make them obey us, we also lead their whole body. See too the ships that are so great and pushed by fierce wind; they are led by the smallest rudder wherever the will of the one steering desires. In this way the tongue is a small part of the body, yet it boasts greatly. Behold how great a forest is kindled by how little a fire, and the tongue is a fire. The tongue, among our body parts, designates itself as a world of iniquity¹¹, defiling the entire body, igniting the course of nature, and set on fire by

¹ Also, *beggar*, as it is subsequently translated

² That is, *despise* or *dishonor*

³ Placed as in these believers are called this name when people refer to them

⁴ Leviticus 19:18

⁵ Exodus 20:14; Deuteronomy 5:18

⁶ Exodus 20:13; Deuteronomy 5:17

⁷ James here really says the word for sister

⁸ This is not one of English’s gender neutral singular nouns; all the verbs here are plural. Many people are in need.

⁹ Or *completed*

¹⁰ Genesis 15:6

¹¹ Or *injustice*

Gehenna¹. For every species of both beasts and birds, both reptiles and marine animals, are tamed and have been tamed by the human race. However, the tongue no person can tame. It is an unstable evil, full of deadly poison. By it we praise the Lord and Father, and by it we curse people, those made in the likeness of God. From the same mouth comes praising and cursing. My brothers and sisters, these things should not be this way. Does the fountain send forth both sweet and bitter water from the same hole? Can a fig tree, my brothers and sisters, make olives or fig vines? Neither can salt water make fresh water.

Who among you is wise and full of knowledge? By fine behavior let them show their deeds in the humility of wisdom. But if you all have bitter envy and contention in your heart, do not boast against and lie against the truth. It is not the same wisdom that comes down from above but is earthly, animate², and devilish³. For wherever envy and contention are there is disorder and every evil deed. Instead, the wisdom from above is first pure, but then peaceable, gentle, reasonable⁴, full of compassion and good fruits, impartial, and sincere. And the fruit of justice is sown in peace by those who make peace.

What causes the wars and battles among you? Are they not caused by your desires warring among your members? You covet and do not have, so you murder. You envy and cannot obtain, so you battle and war. You do not have on account of your not asking. You ask and do not receive because you ask evilly, that you may waste it on your desires. Apostates, do you not know that friendship with the world is enmity against God? Therefore, if one wishes to be a friend of the world, they appoint themselves as an enemy of God. Or do you think that the scripture says in vain that the spirit he caused to dwell in us desires jealously but that he gives us greater grace? Consequently, it says, “God opposes the proud but gives grace to the humble⁵.”⁶ Therefore, submit⁷ to God, but oppose the devil, and he will flee from you. Come near⁸ to God, and he will come near to you. Cleanse your hands, sinners. Purify your hearts, double minded ones. Be wretched, grieve, and weep. Let your laughter be turned into sorrow and your cheerfulness into sadness. Be wretched before the Lord, and he will lift you up.

Do not speak against each other, brothers and sisters. One who slanders or condemns⁹ their brother or sister slanders the law and condemns the law. If you condemn the law, you are not a doer of the law but a judge. There is one lawgiver who can save and destroy – but who are you, judging your neighbor?

Come now, those saying, “Today or tomorrow we will journey to that city, and we will stay there a year and trade and profit.” None of you know what your life will be like tomorrow, for you are a mist that appears for a little while and then vanishes. Instead, you should say, “If the Lord wishes, then we will live and do this or that.” But now you boast in your self-confidence. All such boasting is evil. Thus, it is a sin for one who knows what is right to do and does not do it.

Therefore, come wealthy ones. Wail, shrieking for the miseries that come upon you. Your riches have perished, and your clothing has become moth-eaten. Your gold and silver are

¹ Transliteration of the word translated as *hell*. This place name comes from the Hebrew for the *Valley of Hinnom*

² *Sensual*

³ Literally, *demon-like*

⁴ As in *the opposite of unyielding/stubborn*

⁵ The *lowly in status*

⁶ Proverbs 3:34

⁷ Similar to [5], *make yourself subordinate*

⁸ Or *approach*

⁹ This word can also mean *judge*

rusted. Their rust will be testimony against you and will eat your flesh like fire. You have stored treasure for the final days. Look, the wages of the laborers reaping your lands, which you defrauded from them, cry out, and the cries¹ of the reapers have risen to the ears of the Lord of armies². You indulged in luxury and pleasure in this world. You fed your hearts in a day of slaughter, you condemned, and you murdered the innocent one, who does not resist you.

Therefore, brothers and sisters, be patient until the coming of the Lord. See how the land worker awaits the precious fruit of the earth, being patient with it until it receives the early and the late rains. Also, be patient and steady your hearts, for the coming of the Lord has drawn near. Brothers and sisters, do not groan against each other, so that you may not judge. Behold, the judge stands at the gates. Also, brothers and sisters, take as an example of suffering affliction and being patient the prophets who spoke in the name of the Lord. See how we call blessed those who have endured. You heard the patience of Job and saw the Lord's conclusion, that the Lord is extremely compassionate and merciful.

But before all things, my brothers and sisters, do not swear by heaven or by earth, and do not take any other oath. Let your yes be yes and your no be no, so that you may not fall under judgment. Let anyone among you who suffers hardships pray. Let anyone who is cheerful sing³. Let anyone among you who is sick summon the elders of the church, and let the elders pray for them, anointing them with oil⁴ in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up. If they have committed sin, they will be forgiven. Therefore, confess your sins to one another, and pray for each other that you may be healed. The prayer of a just person can accomplish much. Elijah was a human of such experiences like ourselves⁵. He prayed earnestly for it not to rain, and it did not rain upon the earth for three years and six months. And again he prayed, and the heavens gave rain, and the earth yielded its fruit.

My brothers and sisters, if anyone among you roams from the truth and someone turns them back to it, let them know that the one who brings back a sinner from the delusion of their ways will save their life from death and will cover up a bundle of sins.

¹ That is, *cries for help*

² The "of armies" is originally from a Hebrew word, *sabaoth/tsebaoth*, a military name for God

³ Or, technically, *play an instrument*

⁴ Technically *olive oil* though it can also be a generic term

⁵ Difficult to translate, but this conveys the sense that Elijah was a normal person like anyone else, i.e. we could do what he did

1 John

ΙΩΑΝΝΟΥ Α

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That which was from the beginning, that which we have heard, that which we have seen by means of our eyes, that which we looked upon and our hands touched, concerning the word of life – and the life was made apparent, and we have seen, borne witness, and announced to you the eternal life which was with the Father and was made apparent to us – that which we have seen and heard we have also announced to you so that you too may have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. These things we write so that your joy may be complete.

The message that we heard from him and announce to you is the same: That God is light, and in him there is not any darkness. If we say that we have fellowship with him and walk in darkness, we lie and do not abide in the truth. But if we walk in the light as he is in the light, we have fellowship with each other. Then the blood of Jesus, his Son, cleanses us from every sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just, for he lays aside our sins and cleanses us from every wrong. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I write these things to you so that you may not sin. If anyone sins, we have an advocate with the Father in Jesus Christ, the just. He is atonement for our sins, and not just for our sins alone but also for those of the whole world. By this we perceive that we have come to know him: If we keep his commands. The one who says, “I know him,” and does not keep his commands is a liar, and the truth is not in this person; but in the one who keeps his word, the love of God has been made complete. By this we know that we are in him: The one who says that he remains in him should also walk just as Jesus did.

Beloved, I do not write to you a new command but an old command, which you have had from the beginning. The old command is the word that you heard. On the other hand, I do write a new command for you, that is true in him and in you, for the darkness is passing away, and the true light already shines. Anyone who says that they are in the light and hates their brother¹ is in the darkness even now. The one who loves their brother remains in the light, and in this person there is not a snare; but the one who hates their brother is in darkness. They walk in the dark and do not know where they go, for the darkness blinded their eyes.

I write to you, little children, because your sins are laid aside on account of his name. I write to you, fathers, because you have known he who is from the beginning. I write to you, young men, because you have conquered the evil one. I am writing to you, little children, because you have known the Father. I am writing to you, fathers, because you have known the one who is from the beginning. I am writing to you, young men, because you are strong; the word of God remains in you, and you have conquered the evil one.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in them, for everything in the world, the longing of the flesh, the longing of the eyes, and the pride of life, are not from the Father. Instead, they are from the world. The world passes away along with its longing, but the one who does the will of God remains forever.

Little children, it is the final hour. Just as you heard that the antichrist² is coming, now also many antichrists have come. By this we know that it is the final hour. They came out from us, but they were not of us. If they were of us, they would have stayed with us. Instead, they departed to make it clear that none of them are of us. You have an anointing from the holy one, and you know. I am not writing because you do not know the truth but because you do know it, and because every lie is not from the truth.

¹ Not necessarily meaning only a man, but all fellow believers

² Literally, ἀντίχριστος, *antichristos*, or, anti-Christ

Who is a liar if not for the one who denies that Jesus is the anointed one¹? This person is the antichrist, the one who denies the Father and the Son. All who deny the Son do not have the Father either; the one who professes the Son also has the Father. You heard that which is from the beginning. Let it remain in you. If that which you heard from the beginning remains in you, you will also remain in the Son and in the Father. This is the message that he professed to us, eternal life.

I write these things to you concerning those who lead you astray. You have the anointing that you received from him, and it remains in you. You do not have want that anyone should teach you, for his anointing teaches you about all things. This anointing is true and is not a lie – just as it taught you, remain in him.

Now, little children, remain in him so that if he appears we may have assurance and not be ashamed before him in his presence². If you know that he is just³, you also perceive that everyone who does justice has been born of him.

See what love the Father has given to us, that we may be called children of God, and we are. On account of this, the world does not know us, for it did not know him. Beloved ones, now we are children of God, and what we will be has not yet appeared. We know that if he appears, we will be similar to him, for we will see him just as he is. And all who have hope in these things about him purify themselves, just as Jesus is pure. Everyone who commits sin also commits lawlessness; the sin is the lawlessness. You know for what reason Jesus appeared, that sins may be taken away⁴. Sin is not in him. All who remain in him do not sin; all who sin have not seen him or known him.

Little children, let no one deceive you; the one who does justice is just, even as Jesus is just. The one who does sin is from the devil⁵ because from the beginning the devil sinned. For this reason the Son of God appeared: To destroy the works of the devil. All who have been born of God do not commit sin, for his seed remains in them. They are not able to sin because they have been born of God. By this the children of God and the children of the devil are revealed: All who do not bring justice are not of God, in addition to the one who does not love their brother. For this is the message that you heard from the beginning: We should love each other, not as Cain, who was from evil and killed his brother. Why did he kill him? Because his deeds were evil, but those of his brother were equitable.

Do not wonder, brothers and sisters, if the world hates you. We know that we have passed from death into life because we love our brothers. The one who does not love remains in death. Everyone who hates their brother is a murderer⁶, and you know that no murderer has eternal life remaining in them. By this we have known love: Jesus put down his life for us, and we should⁷ put down our lives for our brothers. But whoever has the life of the world and perceives their brother having need yet closes off their sympathies from them: How does the love of God remain in that person? Little children, let us not love with word nor tongue but with deed and truth.

By this we will know that we are of the truth and assure our hearts before him: If our hearts condemn us, God is greater than our hearts, and he knows everything. Beloved, if our

¹ The Christ

² Literally, *his being near*

³ That is, *equitable*

⁴ More literally, *lifted off*

⁵ One of a couple words used for the devil, this one means *traducer*

⁶ Literally, *people-killer*

⁷ Are obligated to

hearts do not condemn us, we have confidence before God. Whatever we ask we receive from him, for we keep his commands and do before him pleasing things. This is his command: That we believe in the name of his Son, Jesus Christ, and that we love each other just as he commanded us. The one who keeps his commands remains in him, and he in them. By this we know that he remains in us: By the Spirit that he gave us.

Beloved, do not trust every spirit, but test the spirits to see if they are from God because many false prophets have come out into the world. By this you know the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God. Every spirit that does not acknowledge Jesus is not from God; this is the spirit of the antichrist, whom you heard is coming and now is in the world already.

You are from God, little children, and you have conquered them, for greater is the one in you than the one who is in the world. They are from the world; on account of this, they speak from the world, and the world listens to them. We are from God. The one who knows God listens to us, and whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of deceit.

Beloved, let us love each other because love is from God. All who love are born of God and know God. The one who does not love does not know God because God is love. By this the love of God was shown among us: God has sent his only begotten Son to the earth that we may live through him. In this is love, not that we have loved God, but that he loved us and sent his Son as atonement for our sins.

Beloved, if God loved us in this way, we also should love each other. No one has ever beheld God. If we love each other, God remains in us, and his love is accomplished in us. By this we know that we remain in him and he in us: Because of his Spirit, which he has given to us. We ourselves have seen and testify that the Father has sent the Son as the savior of the world. If anyone should confess that Jesus is the Son of God, God remains in them and they in God. And we know and have believed the love that God has for us. God is love. The one who remains in love remains in God, and God remains in them. This is how love has been fulfilled with us so that we may have confidence on the day of judgment¹: just as Jesus is, so too are we in this world. Fear is not in love, but perfect² love throws out fear. Fear suggests punishment, and the one who fears has not been made complete in love. We love because he first loved us. If anyone says, "I love God," and hates his brother, they are a liar because the one who does not love their brother, whom they have seen, is not able to love God, whom they have not seen. Further, we have this command from him, that the one who loves God also should love his brother.

All who believe that Jesus is the anointed one have been born of God, and all who love the Father also love the one having been born of him. By this we know that we love the children of God: When we love God and observe his commands. For this is the love of God: That we keep his commands. And his commands are not burdensome³, for all who have been born of God conquer the world. This is the victory that conquers the world: our faith. Who is the one who conquers the world if not for the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not by water alone but by water and by blood. The Spirit is the one who bears witness to this because the Spirit is the truth. There are three who bear witness, the Spirit, the water, and the blood, and the three of them are in agreement. We take the witness of people; the witness of God is greater, for this is the testimony of God that he has given

¹ Or, *the day of decision*

² That is, perfect because it has been made complete

³ *Heavy*

concerning his Son. The one who believes in the Son of God has the testimony in themselves. The one who does not believe God has made him a liar, for they have not trusted in the testimony that God has borne witness to regarding his Son. And this is the testimony: That God gave us eternal life, and this life is by his Son. The one who has the Son has life. The one who does not have the Son of God does not have life.

I write these things to you so that you may see that those of you who believe in the name of the Son of God have eternal life. This is the assurance that we have in him: That if we ask anything according to his will, he hears us. And if we know that he hears us when we ask it, we know that we have the requests that we asked from him.

If anyone sees their brother committing a sin not leading to death, they should pray, and God will give life to this person. There is a sin leading to death; I do not say that you should pray for that. All iniquity is sin, and there is sin that does not lead to death.

We know that all who have been born of God do not sin, but he who was born of God holds them fast, and the evil one does not touch them. We know that we are from God, and the whole world lies in the grasp of the evil one. But we know that the Son of God has come and given us understanding so that we may know the True One, and we are in the True One by his Son, Jesus Christ. He is the true God and eternal life. Little children, guard yourselves from idols.

2 John

ΙΩΑΝΝΟΥ Β

The elder to the elect¹ lady and her children, whom I love in truth, and not I alone but also all who know the truth, on account of the truth that remains in us and will be with us forever. With us will be grace, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father in truth and love.

I was exceedingly glad that I found in some your children those walking in truth, according to the command we received from the Father. Now I entreat you, lady, not like I am writing to you a new command but one which we had from the beginning. That is, we should love each other. This is love: that we walk by his commands. And walking in love is the command just as you heard from the beginning so that all of you may walk in it.

For many deceivers came into the world. Those who do not acknowledge that Jesus Christ came in the flesh, this person is the deceiver and the antichrist. Look at yourselves, so that none of you may lose² that which you worked for but may receive pay in full.

All who go forth and do not remain in the teaching of Christ do not have God. The one who remains in his teaching has the Father and the Son. If anyone comes to you and does not bear this teaching, do not take them into the house and do not say anything to greet them – the one who speaks to greet them shares in their evil deeds.

Though having much to write to you, I do not wish to do so through paper and ink. Instead, I hope to come to you-all and speak face to face, so that our joy may be accomplished³. The children of your elect sister greet you.

¹ That is, *chosen*

² Alternatively, *destroy*

³ Literally, *filled up*

3 John

ΙΩΑΝΝΟΥ Γ

The elder, to the beloved Gaius, whom I love in truth. Beloved, I pray that you succeed in everything and are in good health, just as your soul prospers. For I was exceedingly glad that your brothers came and testified to the truth, that is, according to how you have been walking in the truth. I do not have greater joy than this, that I hear about my children walking in the truth.

Beloved one, you keep faithful by anything that you do for the brethren, and the same for strangers, who testified to your love before churches. You would do well to send them forth as appropriate for God, for they went forward on behalf of his name, taking nothing from the nations. Therefore, we should take up this kind of group, so that we may be coworkers in the truth.

I wrote something to the church, but Diotrephes, who loves to be pre-eminent over them, does not receive us. On account of this, if I come, I will remember his deeds, idly berating¹ us with evil words. Not being content with this kind of group, he neither welcomes the brethren but also hinders those wishing to welcome them and throws them out of the church.

Beloved one, do not follow² evil but good. The one who does good is from God; the one who does evil has not seen God. Demetrius has been supported by all, even by the truth itself. We too testify to this, and you know that our witness is true.

I had much to write to you, but I do not wish to write to you through ink and pen. Instead, I hope to see you shortly, and we will speak face to face. Peace to you. The brothers and sisters here greet you. Greet the brothers and sisters there by name.

¹ From the word for *tattler*

² Literally, *mimic*

Revelation

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

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A revelation of Jesus Christ, which God gave to him in order to show his servants things which, by necessity, will happen soon and which he made known, having sent his messenger¹ to his servant John, who bore testimony of the word of God and the testimony of Jesus Christ, so much as he saw. Blessed is the one who reads and those who hear the words of the prophecy and those who give heed to the things which have been written in it, for the opportune time is near.

John, to the seven churches in Asia: Grace to you all, and peace from the one who is and who was and who is to come, from the seven Spirits that face his throne, and from Jesus Christ, the witness², the faithful, the firstborn of the dead, the one who commands the kings of the earth. To the one who loves us and has loosed us from our sins by his blood and made us a kingdom and priests to his God and Father, to him be the glory and the power for the ages. Amen³.

“Behold, he comes with the clouds,”⁴ and “every eye will see him, even the ones who pierced him;” all the races of the earth “will mourn on account of him.”⁵ Yea, amen. “I am the Alpha and the Omega,” says the Lord God, “who is and was and is to come, the Almighty⁶.”

I, John, the brother of you-all and companion⁷ in the affliction, kingdom, and endurance in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in spirit on the Lord’s day and heard behind me a great voice like a trumpet, saying, **“Write what you see on a scroll and send it to the seven churches: to Ephesus, to Smyrna, to Pergamon, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”**

I turned to behold the voice that was speaking to me. Having turned, I saw seven gold lampstands⁸ and one like a son of man⁴ in the middle of the lampstands, having been clothed to the feet and girded with a gold belt to his chest. His head and hair were bright as white wool, bright as snow. His eyes were like a flame of fire and his feet resembled burnished copper after being kindled in a furnace. His voice was like the sound of many waters, and he held in his right hand seven stars with a sharp, double-edged sword coming out of his mouth. His face was like the sun shining in its power.

When I saw him, I fell at his feet like a dead man, and he put his right hand on me, saying, **“Do not fear; I am the first and the last and the one who lives. I was dead, and look, I live. I am forevermore⁹, and I have the keys of death and of Hades. Therefore, write the things you saw and the things that are and that which is about to happen after these things. The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.**

“To the angel of the church in Ephesus write: ‘He who holds the seven stars in his right hand, who walks in the middle of the seven gold lampstands, says these things: I see your works, toil, and endurance and that you are unable to bear evil men. You examined those who call themselves apostles but are not, and you saw their falseness. You have perseverance and have endured on account of my name. You have not grown weary. But I have against you the fact that

¹ Messenger

² μάρτυς, martyr

³ That is, *Let it be*

⁴ Daniel 7:13

⁵ Zechariah 12:10

⁶ That is, *Creator of all things*

⁷ Co-participant

⁸ Candlesticks

⁹ Literally, *for the ages of the ages*

you have forsaken your initial love. Therefore, recall¹ from where you have fallen. Repent and do the things you did at first. But if you do not remember, I will come to you, and I will remove your lampstand from its location. But you have this, that you detest the deeds of the Nicolaitans, which I also detest. Let anyone who has ears hear what the Spirit says to the churches. I will allow the one who is victorious to eat from the tree of life², which is in the paradise of God.’

“And to the angel of the church in Smyrna write: ‘These things are said by he who is the first and the last, who was dead and lived: I know your affliction and poverty, yet you are wealthy. I know also about the blasphemy from those who say they are Jews and are not but a synagogue of Satan. Fear nothing that you are about to suffer. Behold, the devil is about to throw some of you-all into prison so that you-all will be tested and endure affliction for ten days. Be faithful until death, and I will give you the crown of life. Let anyone who has ears hear what the Spirit says to the churches. The one who is victorious will not be hurt by the second death³.’

“And to the angel of the church in Pergamon write: ‘These things are said by he who has the sharp double-edged sword: I know where you reside, where the throne of Satan is. Also, you hold to my name and did not disown my faith even in the days of Antipas, who was my witness and my believer who was killed beside you-all, where Satan resides. But I have against you a few things: that you have there those who hold to the teachings of Balaam, who taught Balak to throw a stumbling block in the face of the sons of Israel, telling them to eat food sacrificed to idols and to practice idolatry. Similarly, you also have those who hold to the teaching of Nicolaitas. Therefore, repent; but if not, I will come to you quickly and fight against them with the sword of my mouth. Let anyone who has ears hear what the Spirit says to the churches. To the one who is victorious, I will give manna that has been hidden. I will also give a white pebble, and on the pebble a new name has been written which no one knows except for the one who receives it.’

“And to the angel of the church in Thyatira write: ‘These things are said by the Son of God, who has eyes like a blazing fire and feet like burnished copper: I know your deeds and your love, faith, service, and endurance. Your last deeds are greater than at first. But I have against you that you set free the woman Jezebel, who calls herself a prophet and teaches and deceives my servants to practice idolatry and to eat food sacrificed to idols. I gave her time so that she might repent, and she did not wish to repent from her idolatry⁴. Behold, I throw her on a couch⁵, and I throw those who commit adultery with her to great affliction if they do not repent from her deeds. Her children I will condemn to death. All the churches will know that I am he who investigates minds and hearts, and I will give to you-all each according to your deeds. I say to you-all, to those remaining in Thyatira, to all those who do not have this teaching, to whoever did not know the depths of Satan as they say: I do not place upon you-all another burden; moreover, hold to those things you-all have until I have come. To the one who is victorious and who guards my deeds until the end, I will give authority over the nations, and they ‘will rule them with an iron rod like when earthen vessels are shattered,’⁶ and like I have received from my Father. I will also give to them the morning star. Let the one who has ears hear what the Spirit says to the churches.’

¹ The command’s form indicates this to be a continuing action, not a one-time thing

² The tree of life also makes an appearance at the book’s end; see Revelation 22

³ See the end of Revelation 20

⁴ Or, possibly, *harlotry*

⁵ Or *bier*

⁶ Psalm 2:9

“And to the angel of the church in Sardis write: ‘He who has the seven spirits of God and the seven stars says these things: I know your deeds because you have a name¹ that lives, and you are dead. Be watchful and establish the things that remain, which are about to die, for I have not found your works satisfying before my God. Recollect, therefore, how you have received and heard, and guard these things and repent. Therefore, if you do not watch, I will come like a thief, and you will not know what hour I will come upon you. But you have a few names in Sardis that did not defile their clothes, and they will walk with me in white because they are worthy. The one who is victorious thus will be arrayed in white clothing. I will never obliterate their name from the book of life, and I will acknowledge their name before my Father and before his angels. Let the one who has ears hear what the Spirit says to the churches.’

“And to the angel of the church in Philadelphia write: ‘These things are said by the holy one, the true one, who has the key of David, who opens up what no one will close and closes up what no one opens: I know your deeds. Behold, I have placed before you an open door, which no one can close. I know that you have little strength, and you have guarded my word and did not deny my name. Behold, I will make those from the synagogue of Satan who lie, calling themselves Jews though they are not. Behold, I will make them so that they will come and prostrate themselves before your feet and know that I loved you. Because you guarded my word of endurance, I will also guard you from the hour of adversity, which is about to come upon the entire land to test those who inhabit the earth. I am coming shortly; hold fast to what you have so that no one may take your crown. To the one who is victorious I will give a pillar in the temple of my God, and they will never go outside. I will write on them the name of my God and the name of the city of my God, of the new² Jerusalem, which descends out of heaven from my God, and my new name. Let the one who has ears hear what the Spirit says to the churches.’

“And to the angel of the church in Laodicea write: ‘These things are said by the Amen, the faithful and true witness, the beginning of God’s creation: I know your deeds, that you are neither cold nor hot. Oh, that you were cold or hot! Thus, because you are lukewarm and neither cold nor hot, I am about to throw you up from my mouth. Because you say that I am wealthy, that I have become rich and have no need, and you do not know that you are wretched, miserable, poor, blind, and naked, I advise you to buy from me an article of gold that has been refined in fire so that you may be wealthy and a white robe in order to clothe you, so that the shame of your nudity may not show itself. Also, rub a poultice into your eyes so that you may see. I rebuke and teach those whom I love; therefore, be eager and repent. Behold, I have stood at the door, and I knock. If anyone hears my voice and opens the door, I will enter into them and dine with them, and they with me. I will allow the one who is victorious to sit with me on my throne, as I also have conquered and sat with my Father on his throne. Let the one who has ears hear what the Spirit says to the churches.’”

After these things, I looked, and behold! A door opened in heaven. The first voice that I heard like a trumpet spoke with me, saying, **“Come up here, and I will show you that which must happen after these things.”** Immediately, I was in spirit, and lo! A throne lying in heaven. Upon the throne was one sitting, and the one sitting was similar in appearance to jasper stone and sardius. A rainbow encircled the throne similar in appearance to an emerald. Around the throne were twenty-four thrones, and on the twenty-four thrones sat elders clothed in white garments with gold crowns on their heads. From the throne comes lightning and rumbling and thunder, and seven lamps of fire are burning before the throne, which are the seven spirits of God. Before the

¹ That is, *a reputation*

² That is, *fresh*, not new with respect to age

throne there is what is like a sea of glass, like a crystal. And in the middle by the throne, encircling the throne, were four living creatures, full of eyes in front and behind. The first living creature resembled a lion, the second living creature resembled a calf, the third living creature had the appearance of a man, and the fourth living creature was like a flying eagle. The four living creatures each individually have six wings; they are full of eyes all around and within, and they do not rest day or night, saying, “‘Holy, holy, holy, is the Lord God Almighty,’¹ who was and who is, and who is to come.” Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, to the one who lives forever and ever, the twenty-four elders before the one sitting on the throne fall and worship the one who lives forever and ever. They throw their crowns before the throne, saying, “You are worthy, our Lord and our God, to receive glory, honor, and power because you created everything, and on account of your desire they were and have been created.”

I saw at the right hand of the one sitting on the throne a book², which had been written in and on the back and sealed with seven seals. And I saw a strong angel, proclaiming in a great voice, “Who is worthy to open the book and loose its seals?” No one in heaven, on earth, or under the earth was able to open the book or look at it. I was weeping greatly because no one was found worthy to open the book nor look at it. And one of the elders said to me, “Do not weep; look! The lion of the tribe of Judah, the root of David, conquered to open the book and its seven seals.”

And I saw in between the throne and the four living creatures and in between the elders a Lamb that had been stood like one slaughtered, having seven horns and seven eyes, which are the seven spirits of God that had been sent to all the earth. It came and took the book from the right hand of the one sitting on the throne. When he took the book, the four living creatures and the twenty-four elders fell before the Lamb, each having a lyre and gold cups filled with incense, which are the prayers of the holy ones. They sing a new song, saying, “Worthy are you to take the book and open its seals because you were slain, and by your blood you redeemed to God every tribe, tongue, people, and nation. You made them a kingdom and priests to our God, and they will reign on earth.”

Then I looked, and I heard the sound of every angel around the throne and of the living creatures and the elders, numbering myriads³ of myriads and thousands of thousands saying with a great voice, “Worthy is the Lamb that was slain to receive power, wealth, wisdom, strength, honor, glory, and blessing.” And I heard every creature in heaven, on earth, under the earth, and in the sea and all the things in them saying, “To the one who sits on the throne and to the Lamb be the blessing and the honor and the glory and the power forever and ever.” And the four living creatures said, “Amen.” And the elders fell and worshiped.

I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying in a voice like thunder, “Come.” I looked, and behold! A white horse. The one sitting on it held a bow and was given a crown. He departed, conquering and to conquer. And when he opened the second seal, I heard the second living creature saying, “Come.” Out came another horse, red, and to the one sitting on it was given a great sword and the power to take peace from the world, even so that people will kill each other. When he opened the third seal, I heard the third living creature saying, “Come.” I looked, and behold, a black horse. The one sitting on it held a yoke in his right hand. I heard a voice as if it was in the middle of the living

¹ Isaiah 6:3

² Or *scroll*

³ Indefinite or ten thousand

creatures, which said, “A measure of wheat for a denarius and three measures of barley for a denarius. Do not injure the oil and the wine.” When he opened the fourth seal, I heard the voice of the fourth living creature saying, “Come.” I looked, and behold, a pale¹ horse. The one sitting on it had the name Death, and Hades² followed with him. To them was given authority over a fourth of the earth to kill by sword, by hunger, by pestilence, and by the wild beasts of the earth.

When he opened the fifth seal, I saw beneath the altar the souls of those who had been killed on account of the word of God and on account of the testimony that they bore. They cried out with a great voice, saying, “For how long, holy and true Lord, will you not avenge and vindicate our blood from the inhabitants of the earth?” To each of them was given a white robe, and it was told to them that they may rest yet a small time more, until their number was complete and their fellow-servants and brothers were killed as they had also been.

I saw when he opened the sixth seal, and there was a great earthquake. The sun became black like hairy sackcloth, and the whole moon became like blood. The stars of heaven fell to the earth like a fig tree throws its unripe figs when a great wind shakes it. Heaven was separated like a coiled-up scroll, and every mountain and island was moved from its place. The kings of the earth and the great men, and the captains, the wealthy, and the strong, and every slave and free person hid themselves in caves and in the rocks of the mountains. They say to the mountains and to the rocks, “Fall on us, and hide us³ from the face of the one sitting on the throne and from the vengeance of the Lamb, for the great day of their wrath has come. Who is able to stand it?”

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth in order that wind may not blow on the earth, on the sea, nor on any tree. I saw another angel going up from the dawn of the sun, having the seal of the living God. He cried out with a great voice to the four angels to whom was given power to injure the earth and the sea, saying, “Do not injure the earth nor the sea nor the trees until we stamp the servants of our God upon their foreheads.”

I heard the number of those having been sealed. 144,000 were sealed from all the tribes of Israel. From the tribe of Judah twelve thousand were sealed, twelve thousand from the tribe of Ruben, 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 from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, from the tribe of Joseph twelve thousand, and from the tribe of Benjamin twelve thousand were sealed.

After these things, I looked, and behold, a large crowd that no one could count from all nations, tribes, people, and tongues, standing before the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. They cried out with a great voice, saying, “Salvation belongs to our God, the one who sits on the throne, and to the Lamb.” All the angels stood around the throne with the elders and the four living creatures. They fell before the throne on their faces and worshiped God, saying, “Amen, blessing, glory, wisdom, thanks, honor, power, and strength be to our God forever and ever. Amen.”

And one of the elders responded, saying to me, “These people clothed in white robes, who are they and from where did they come?” I said to him, “My lord, you know.” And he said to me, “These people are ones coming out of great tribulation. They washed their robes⁴ and

¹ Green

² The grave

³ Check out Hosea 10:8

⁴ See Revelation 22, bottom of page 19

whitened them in the blood of the Lamb. On account of this, they are before the throne of God and serve him day and night in his temple. The one sitting on the throne will dwell upon¹ them. ‘They will not hunger anymore, they will not thirst anymore, and the sun will not ever fall upon them’² nor will any burn, for the Lamb in the midst of the throne will shepherd them. ‘He will lead them to living fountains of water’², and ‘God will wipe away³ every tear from their eyes.’⁴”

When he opened the seventh seal, there was silence in heaven for about half an hour. I saw the seven angels who stand before God, and to them were given seven trumpets. Another angel came and stood upon the altar, having a censer of gold. To him was given much incense so that he may offer it to the prayers of all the holy ones upon the golden altar that is before the throne. The smoke of the incense rose with the prayers of the holy ones from the hand of the angel before God. The angel took the censer and filled it from the fire of the altar. He threw it to the earth, and there was thunder, rumblings, lightning, and an earthquake.

The seven angels who had the seven trumpets prepared them so that they may trumpet them. The first sounded a blast; there was hail and fire that was mixed with blood, and it was thrown to the earth. A third of the earth was burned up, a third of the trees were burned up, and all green vegetation was burned up. The second angel sounded a blast, and something like a great mountain, being set on fire, was thrown into the sea. A third of the sea became blood, and a third of the creatures alive in the sea died. A third of the ships also were destroyed.

The third angel sounded a blast; there fell from heaven a great star burning like a lamp, and it fell upon a third of the rivers and on the fountains of water. The name of the star was said to be Wormwood, and a third of the waters became wormwood. Many humans died from the waters because this had been done. The fourth angel sounded a blast. A third of the sun was struck, as was a third of the moon and a third of the stars so that a third of them were darkened and so that the day may not appear for a third of it, and the same for the night. I looked, and I heard an eagle flying mid-sky, saying with a great voice, “Woe, woe, woe to those residing upon the earth from the remaining sounds of the trumpets of the three angels about to sound a blast!”

The fifth angel sounded a blast. I saw a star from heaven fallen to earth. To him was given the key of the hole of the abyss⁵, and he opened the hole of the abyss. Smoke rose from the hole like smoke of a great furnace, and the sun as well as the air was darkened from the smoke of the hole. Out of the smoke came locusts to the earth. To them was given power like the power held by scorpions of the earth. It was mentioned to them that they may not harm the vegetation of the earth, anything green, or any tree, but only the humans who do not have the seal of God upon their foreheads. The command was given to them that they may not kill them but that they may torture them for five months. Their torture was like the torture of a scorpion when it stings a human. And in those days humans will seek death and not find it. They will long to die, and death will flee from them.

The locusts resembled horses prepared for war. Upon their heads were what looked like crowns of gold, and their faces were like faces of humans. They had hair like the hair of women. Their teeth were like those of lions, and they had chests like breastplates of iron. The sound of their wings was like the sound of many chariots of horses running into war. They had tails like scorpions, and stings. In their tails was their ability to hurt humans for five months. They have as

¹ That is, He will *shelter* them

² Isaiah 49:10

³ Obliterate

⁴ Isaiah 25:8

⁵ Transliteration, literally means *without depth*, i.e. a bottomless pit

king over them the angel of the abyss, whose name in Hebrew is Abbadon. In Greek he has the name Apollyon¹. The first woe departed; behold, two woes are yet to come after these things.

The sixth angel sounded a blast. I heard a voice from the [four] horns of the altar of gold before God saying to the sixth angel, “He who has the trumpet: loose the four angels who were placed at the great river Euphrates.” The four angels who were made ready for this hour and day and month and year were loosed, that they may kill a third of the humans. The number of the troops of the cavalry was twice ten thousand times ten thousand; I heard their number. And I saw the horses in the vision and those who were sitting on them as follows. They had breastplates of fire, jacinth, and sulfur. The heads of the horses were like the heads of lions, and from their mouths came fire, smoke, and sulfur. For the power of the horses is in their mouths and in their tails, for their tails are like serpents, having heads. By them they injure.

The remaining humans who were not killed in these plagues did not repent from the works of their hands, that they may not worship demons and idols of gold, silver, copper, stone, and wood, which have the power neither to see, hear, or walk. They did not repent from their murders, their sorceries, their harlotry, or their stealing.

I saw another strong angel descending from heaven arrayed in a cloud, a rainbow upon his head. His face was like the sun, and his feet were like pillars of fire. He had in his hand a little book that had been opened, and he put his right foot on the sea. He cried out with a great voice exactly like a lion roars. When he cried out, the seven thunders spoke in their own voices. When the seven thunders spoke, I was about to write it down, and I heard a voice from heaven saying, “Seal that which the seven thunders spoke, and do not write it down.” The angel whom I saw standing on the sea and on the earth raised up his right foot to heaven and swore by the one who lives forever and ever, who created the heavens and that which is in them, the earth and the things in it, and the sea and the things in it. He swore, that there be no more delay but that in the days of the call of the seventh angel, whenever he intends to sound a blast, that also the mystery of God may be complete, as he announced the good news to his own servants the prophets. The voice I heard from heaven spoke with me further, also saying, “Go, take the book that has been opened in the hand of the angel standing on the sea and on the earth.” I went to the angel, telling him to give me the little book. He said to me, “Take it, devour it, and embitter your stomach, but in your mouth it will be sweet like honey.” I took the little book from the hand of the angel and ate it down. It was like sweet honey in my mouth, and when I ate it, my stomach was embittered. They said to me, “It is necessary for you to further prophesy about many people and nations and tongues and kings.”

I was given a rod like a staff, being told, “Rise and measure the temple of God, the altar, and those worshiping in it. Leave out the court outside of the temple. Do not measure it because it was given to the nations. They will tread over the holy city for forty-two months. I will give to my two witnesses the ability to prophesy for one thousand two hundred and sixty days, arrayed in sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth². If anyone wishes to harm them, fire comes out of their mouth and devours their adversaries. If anyone would wish to harm them, it is thus necessary that they be killed. These have the power to shut heaven so that rain may not fall for the days of their prophesying. They also have authority over the waters to turn them into blood and to smite the earth with every plague as often as they wish. When they finish their testimony, the beast that rises from the abyss will make war with them and conquer and kill them. Their dead bodies will be in the street of the

¹ Literally, *Destroyer*

² Zechariah 4:3,11,14

great city, the one which is spiritually called Sodom and Egypt, where also their Lord was crucified. Those from the peoples, tribes, tongues, and nations will look at their dead bodies for three and a half days. They will not permit their dead bodies to be put in a tomb. Those inhabiting the earth will rejoice over them and be glad, giving gifts to each other because these two prophets tortured those who inhabit the earth.

After three and a half days, a breath of life from God went into them. They stood on their feet, and a great fear fell upon those beholding them. They heard a great voice from heaven saying to them, "Come up here." They arose to heaven on a cloud, and their adversaries beheld them. In that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake. The rest were afraid and gave glory to the God of heaven. The second woe passed; behold, the third woe comes swiftly.

The seventh angel sounded a blast. There were great voices in heaven saying, "The kingdom of the world has become the kingdom of our Lord and his anointed one¹. He will reign forever and ever." The twenty-four elders before God, sitting on their thrones, fell on their faces and worshiped God, saying, "We give thanks to you, Lord God the Almighty, who is and who was, because you have taken your great power and reigned. The nations were enraged, and your anger came. The time has come for the dead to be judged and for giving pay to your servants, the prophets and the saints and those who fear your name, the small and the great, and for destroying those who destroy the earth." The temple of God in heaven was opened, and the ark of his covenant was seen in his temple. There was lightning, rumblings, thunder, an earthquake, and great hail.

A great wonder was seen in heaven: a woman having been clothed by the sun, with the moon under her feet and a crown of twelve stars upon her head. Being with child, she cried out in the pains of childbirth, being pained to give birth. And another wonder was seen in heaven: behold, a great red dragon having seven heads and ten horns, with seven crowns upon his heads. His tail dragged a third of the stars of heaven, and he threw them to earth. The dragon stood before the woman about to give birth so that at the moment she gives birth he may devour her child. She delivered a male child, who intends to shepherd all nations with an iron rod. Her child was taken to God and to his throne. The woman fled to the desert, where she has a place prepared by God so that there they may nourish her for one thousand two hundred and sixty days.

And there was war in heaven. Michael and his angels battled the dragon, and the dragon and his angels battled back. But they did not prevail nor was a place found for them in heaven any longer. The great dragon was thrown, the ancient serpent, the one called the Devil² and Satan², the one who leads the whole world astray, he was thrown to earth, and his angels were thrown with him. I heard a great voice in heaven saying, "Now have come the salvation and the power and the kingdom of our God and the authority of his anointed one¹ because the accuser of our brothers was thrown, the one who accuses them before our God day and night. They conquered him by the blood of the Lamb and by the word of their testimony; they did not love their lives unto death. On account of this, rejoice, heavens and those dwelling in them. Woe to the earth and the sea because the devil came down to you-all, having great wrath because he knows he has little time."

When the dragon saw that he was thrown to earth, he pursued the woman who had borne the male child. The woman was given the two wings of the great eagle so that she may fly to the

¹ Transliterated, the word is *Christ*

² Alternatively, *accuser*. Note that I did not add these capitalizations.

deserted place, to her place, where she is nourished for a time, times, and half a time, away from the face of the serpent. The serpent threw after the woman water like a river from his mouth so that he may carry her away by the flood. And the earth aided the woman. The earth opened her mouth and swallowed the river that the dragon threw from his mouth. The dragon was enraged with the woman and went to make war with the rest of her offspring, those who keep the commandments of God and have the testimony of Jesus.

He stood on the sand of the sea. **And I saw from the** sea a wild beast rising up, having ten horns and seven heads. On its horns were ten crowns, and on its heads was a blasphemous name. The beast that I saw was like a leopard, its feet like those of a bear, and his mouth like the mouth of a lion. The dragon gave it his power and his throne and great authority. One of its heads was like it was mortally wounded, and its mortal wound was healed. The whole earth, filled with wonder, followed the beast. They worshiped the dragon because he gave the authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who is able to war with it?”

To the beast was given a mouth to speak strong words and blasphemies. It was also given authority to exercise for forty-two months. It opened its mouth to utter blasphemies against God, to blaspheme his name, his dwelling place, and those who dwell in heaven. It was allowed to make war with the holy ones and to conquer them. It also received authority over every tribe, people, tongue, and nation. And all those dwelling upon the earth worshiped it, those whose names have not been written in the book of life of the Lamb, who was slain from the beginning of the world. Whoever has ears let them hear. “If anyone is to go to captivity, to captivity they go; if anyone is to be killed by the sword, by the sword they will be killed.”¹ This calls for constancy and faith on the part of the holy ones.

Then I saw another wild beast rising up from the earth, and it had two horns like a lamb. It spoke like a dragon. And all the authority of the first beast it exercises on its behalf, and it makes the earth and those dwelling on it worship the first beast, whose fatal wound was healed. It also makes great wonders, even making fire fall from heaven to earth before mankind. It deceives those dwelling upon the earth through the wonders that are given to it to perform on behalf of the beast, telling those dwelling upon the earth to make an image of the beast, which had the plague of the sword and lived. The ability was given to it to give life to the image of the beast so that the image may speak and make whosoever does not worship the image be killed. It makes all, the small and the large, the rich and the poor, the free and the slave, receive a mark upon their right hand or upon their forehead, that no one may be able to purchase or to sell unless they have the mark of the name of the beast or the number of its name. This calls for wisdom. Let the one with understanding count the number of the beast, for it is a number of man. Its number is 666.

And I looked; behold! The Lamb standing on Mount Zion, and with him 144,000 with his name and the name of his Father written on their foreheads. I heard a voice from heaven like the sound of many waters and like the sound of great thunder. The sound that I heard was like that of harpists playing on their harps. They sing a new song before the throne and before the four living creatures and the elders. No one was able to learn the song except the 144,000 who had been purchased from the earth. These are the ones who were not defiled with women, for they are virgins. They follow the Lamb wherever he may go. These people were purchased from mankind, first fruits for God and the Lamb. In their mouths no lie is found; they are faultless.

¹ Jeremiah 15:2

I saw another angel flying in the middle of the sky, having perpetual good news to declare to those dwelling upon the earth and to every nation, tribe, tongue, and people, saying with a great voice, “Fear God and give him glory because the hour of his judgment has come. Worship the maker of the heavens and the earth and the sea and the fountains of water.” Another, a second angel followed, saying, “‘Fallen, fallen is Babylon the great’¹, who made all the nations drink from the wine of the passion of her harlotry.” Then another, a third angel followed them, saying with a great voice, “If anyone worships the beast and its image and takes the mark upon their forehead or right hand, that same person will drink from the wine of God’s wrath, which has been poured out undiluted into the cup of his anger. They will be tortured with fire and sulfur before the holy angels and before the Lamb. The smoke of their torture will rise up forever and ever, and they will not have rest day or night, those who worship the beast and its image and anyone who takes the mark of its name.” Here calls for the constancy of the holy ones, who keep the commandments of God and the faith of Jesus.

Then I heard a voice from heaven saying, “Write: ‘Blessed are the dead who die in the Lord from hereafter.’” “Yes,” says the Spirit, “so that they may rest from their toils, for their works follow with them.”

And I looked; lo! A white cloud, and on the cloud was sitting one like a son of man², having a golden crown on his head and a sharp sickle in his hand. Another angel came out of the temple, calling out in a great voice to the one sitting on the cloud, “Send your sickle and harvest, for the hour has come to reap because the harvest of the earth is ripe.” And the one sitting on the cloud threw his sickle upon the earth, and the earth was harvested. Then another angel came out of the temple in heaven, himself also having a sharp sickle. Another angel came from the altar who had authority over fire, and he called in a great voice to the one who had the sharp sickle, saying, “Send your sharp sickle and gather the bunches of the vine of the earth, for its grapes are ripe.” The angel threw his sickle to the earth and gathered the vine of the earth, throwing it into the great winepress of the wrath of God. The winepress was treaded upon outside of the city, and blood came from the winepress up to the bridles of horses for one thousand six hundred stadia³.

I saw another great and marvelous wonder in heaven: seven angels with seven final plagues, for by them the wrath of God is complete. I saw what was like a glass sea mingled with fire. Those who conquered the beast and its image and the number of its name were standing upon the glass sea with harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and wonderful are your deeds, Lord God the Almighty;
Just and true are your ways, King of the nations;
Who should not fear you, Lord, and glorify your name?
For you alone are holy, that all the nations will come and worship
before you,
for your judgments have been made apparent.”⁴

After these things, I looked, and the temple of the tent of testimony in heaven was opened. The seven angels with the seven plagues came out of the temple, having been clothed in clean white linen and girded around the chest with golden belts. One of the four living creatures gave the seven angels seven golden bowls filled with the wrath of God, who lives forever and

¹ Isaiah 21:9

² Compare with Daniel 7:13

³ Around 180 miles or 300 kilometers

⁴ Compare with Psalm 111:2,3, Deuteronomy 32:4, Jeremiah 10:7, Psalm 86:9, Psalm 98:2

ever. The temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were complete.

Then I heard a great voice from the temple that said to the seven angels, “Go, pour out the seven bowls of the wrath of God onto the earth.” The first went and poured out his bowl onto the earth. Now, bad and wicked sores came upon the people with the mark of the beast and those who worshiped its image. The second angel poured out his bowl into the sea, and it became like the blood of a dead person. Every living creature in the sea died. The third poured out his bowl into the rivers and the sources of water; they too became blood. I heard the angel of the water say, “Just are you, who is and who was, the holy one, because you condemned these people. They poured out the blood of holy ones and prophets, and you have given them blood to drink; of this they are deserving.” And I heard the altar say, “Yes, Lord God the Almighty, true and just are your judgments.”

Then the fourth angel poured out his bowl upon the sun, giving it the power to burn people with fire. People were burned by the great heat, and they blasphemed the name of God, who has the authority over these plagues. They did not repent or give him glory. The fifth angel poured out its bowl upon the throne of the beast, obscuring its kingdom¹. People chewed their tongues from the anguish. They blasphemed the God of heaven for their anguish and their sores and did not repent from their deeds.

The sixth angel now poured out his bowl upon the great river Euphrates, and its water was dried up, so that the way of the kings from the east may be prepared. I saw three unclean spirits like frogs coming out of the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet; they are spirits of demons doing wonders, which come upon the kings of the whole world to convene them for war on the great day of God the Almighty. **“Behold, I come like a thief. Blessed is the one who is watchful and keeps their clothes so that they may not go naked and toss around their indecency.”** And the spirits gather them to the place that is, in Hebrew, called Armageddon².

The seventh angel poured out his bowl into the air, and there came a great voice out of the temple from the throne, saying, “It is done.” And there was lightning, rumblings, and thunder. There was also an earthquake. So mighty was this great earthquake that it was of a kind which has never happened since the time man came onto earth. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered by God, and he gave her the cup of the wine of his wrath and vengeance. Every island fled, and no mountain was found. Great hailstones of about one hundred pounds fell from heaven upon the people. They blasphemed God for the plague of hail because its plague is so great.

One of the seven angels with the seven bowls came and spoke with me, saying, “Come, I will give you the judgment of the great harlot sitting upon many waters, with whom the kings of the earth engaged in harlotry and who made those inhabiting the earth become drunk from the wine of her fornication.” He brought me to a wilderness in spirit.

I saw a woman sitting on a scarlet beast full of blasphemous names with seven heads and ten horns. The woman was clothed in purple and scarlet and gilded by gold and valuable stones and pearls, with a golden cup in her hand filled with abominations and the impurities of her harlotry. Upon her forehead a name had been written, a mystery:

BABYLON THE GREAT
THE MOTHER OF PROSTITUTES

¹ Alternatively, *blinding its kingdom*, or *placing its kingdom in darkness*

² A name meaning something like *Mount Megiddo*, or *mountain of Megiddo*

AND THE IMPURITIES OF THE EARTH.

I saw the woman getting drunk from the blood of the holy ones and the blood of the witnesses¹ of Jesus. Having seen her, I marveled greatly. The angel said to me, “Why do you marvel? I will tell you the mystery of the woman and the beast bearing her that has seven heads and ten horns. The beast that you saw was and is not. It is about to ascend from the abyss and go to destruction. Those inhabiting the earth whose names have not been written in the book of life from the foundation of the world will marvel upon seeing the beast because it was and is not and is at hand. This calls for a mind with wisdom. The seven heads are seven mountains; upon them the woman sits. They are seven kings, of whom five have fallen, one is, and another has not yet come. Whenever the seventh should come, it is necessary that he remain only for a little while. The beast that was, and is not, is an eighth yet is from the seven. It goes to destruction. And the ten horns that you saw are ten kings who have not yet assumed a kingdom but will receive power like a king for one hour with the beast. These have one mind, and they give their power and authority to the beast. These ones will battle with the Lamb. The Lamb will conquer them, for he is Lord of lords and King of kings². Those with him are the called, chosen, and faithful ones.”

He also said to me, “The waters that you saw where the harlot sits, they are the peoples, multitudes, nations, and tongues. The ten horns that you saw, along with the beast, will detest the harlot. They will desolate her, leaving her naked. They will eat her flesh and consume her with fire. For God gave their hearts to execute his will, to accomplish one purpose, and to give their kingdom to the beast until the words of God are complete. The woman that you saw is the great city that has dominion over the kings of the earth.”

After these things, I saw another angel descending from heaven with great authority, and the earth was illuminated by his glory. He cried out in a strong voice, saying: “‘Fallen, fallen is Babylon the Great.’³ She has become a dwelling place for demons and a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all the nations have drunk from the wine of the passion of her fornication, the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her delicacies.”

Then I heard another voice from heaven saying, “‘Depart from her my people,’⁴ so that you may not partake in her sins or receive her plagues, for her sins are stacked up to heaven, and God remembered her iniquities. Give back to her just as she has given, and repay her double for her deeds. In the cup that she poured out, pour out for her a double portion. As much as she glorified herself and lived luxuriously, give her this much torture and grief. In her heart she says, ‘I sit as a queen. I am not a widow⁵, and I shall never see grief.’ On account of this, her plagues will come in one day, death, grief, and famine. She will be wholly consumed by fire, for strong is the Lord God who has condemned her.

“The kings of the earth who committed fornication and lived luxuriously with her will wail and mourn over her whenever they look at the smoke of her burning, having stood at a distance on account of fear of her torment, saying, ‘Woe, woe, the great city, Babylon the strong city, for in one hour your judgment came.’”

¹ Martyrs

² As is written on the thigh of the warrior Jesus in Revelation 19

³ Isaiah 21:9

⁴ Jeremiah 51:45

⁵ See Isaiah 47:7,8

“And the merchants of the earth wail and grieve for her because no one buys their wares anymore, wares of gold, silver, precious stone, and pearls, of fine linen, purple, silk, and scarlet, of every scented wood and every ivory artifact, of every article of the most precious wood, and of brass, iron, and marble, of cinnamon, spice, incense, myrrh, and frankincense, of wine, oil, fine flour, and wheat, of cattle, sheep, horses, chariots, and of slaves, or human souls.

“The fruit for which your soul longed departed from you, and every sumptuous and magnificent thing taken from you. No more will they ever be found. And the merchants of these things who became rich from her will stand at a distance in fear of her torment, wailing and grieving, saying, ‘Woe, woe, the great city, which had been arrayed in fine linen, purple, and scarlet and gilded with gold, precious stones, and pearls, for in one hour so much wealth was laid waste.’

“Every shipmaster, all those traveling by the sea, every sailor, and as many as whose trade is on the sea stood from afar. They were crying out, seeing the smoke of her conflagration, saying, ‘What city was like the great city?’ And they threw dust on their heads and were crying out, wailing and grieving, saying, ‘Woe, woe, the great city, in which everyone with ships in the sea was made rich from her wealth¹, for in one hour she was laid waste.’ Rejoice over her, heaven, holy ones, apostles, and prophets, for God judged her with the judgment she put on you.”

Then one strong angel took up a stone like a great millstone and threw it into the sea, saying, “With this same violence will Babylon the great city be thrown, and she will never be found again. The sound of harpists, musicians, pipers², and trumpeters will never be heard in you again, and every craftsman of every trade will no longer be found in you. The sound of a millstone will never be heard in you any longer, and the light of a lamp will never shine in you again. No longer will the voice of a bridegroom ever be heard in you. For your merchants were the lords³ of the earth, and by your sorcery all the nations were led astray. In her the blood of the prophets and the saints and all those slain upon the earth was found.”

After these things, I heard what was like the great voice of a large crowd in heaven, saying, “Alleluia⁴; salvation, glory, and power are of our God, for his judgments are true and just because he condemned the great harlot, who corrupted the earth with her fornication. He avenged the blood of his servants from her hand.” A second time they cried, “Alleluia; the smoke of her rises forever and ever.” The twenty-four elders and the four living creatures fell and worshiped God, the one sitting on the throne, saying, “Amen, alleluia.” A voice came from the throne, saying, “Praise our God, all you his servants and those who fear him, the small and the great.” Then I heard what was like the voice of a great crowd, like the sound of many waters, and like the sound of strong thunder, saying, “Alleluia, for the Lord [our] God the Almighty reigns. Let us be glad, rejoice, and give the glory to him, for the marriage of the Lamb has come. His wife has prepared herself, and it was given to her to be clothed in clean, white, fine linen,” for the fine linen is the righteousness of the holy ones.

And he said to me, “Write: Blessed are those who have been called to the feast of the marriage of the Lamb.” He also said to me, “These are the true words of God.” Then I fell before his feet to worship him, and he said to me, “Do not do that! I am a co-servant with you and your

¹ Magnificence

² Flautists

³ Literally, *great men*

⁴ Technically *hallelujah*, I just transliterated the Greek word instead

brothers who have the testimony of Jesus; worship God.” For the testimony of Jesus is the Spirit of the prophecy.

Now I saw heaven opened, and lo, a white horse. The one sitting on it is called Faithful and True, and with justice he judges and makes war. His eyes are like a blazing fire, and upon his head are many crowns. He has a name written which no one knows except for him, and he is clothed in a robe dipped in blood. It is said that his name is the Word of God. The armies in heaven followed him on white horses, having been clothed in fine, pure linen. From his mouth comes a sharp sword with which he may strike the nations, and “he will rule them with an iron rod”¹. He will tread the winepress of the wine of the passion of the wrath of God the Almighty. He has upon his robe and his thigh a name written:

KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun. He cried out with a great voice, saying to all the birds that fly in the midst of heaven, “Come, assemble for the great feast of God so that you-all may eat the flesh of kings, the flesh of chiliarchs², the flesh of the strong, the flesh of horses and those sitting upon them, and the flesh of all, both free and slave and small and great.”

Then I saw the beast, the kings of the earth, and their armies assembled to make war with the one sitting upon the horse and with his army. The beast was caught and with it the false prophet who performed the wonders on its behalf, by which he led astray those who took the mark of the beast and those who worshiped its image. The two of them were thrown, alive, into the lake of fire, which burns with sulfur. The rest were killed by the sword of the one sitting upon the horse, the one coming out of his mouth. Every bird was filled³ with their flesh.

And I saw an angel descending from heaven, having the key of the abyss and a great chain⁴ in his hand. He seized the dragon, the ancient serpent, who is the Devil and Satan⁵, and he bound him for a thousand years. He threw him into the abyss, and he closed and sealed it over him so that he may not deceive the nations any longer until the thousand years are complete. After these years, it is necessary that he be loosed for a little time.

I saw thrones and those seated upon them, and the power to judge was given to them. Then I saw the souls of those who had been beheaded on account of the testimony of Jesus⁶ and on account of the word of God along with whoever did not worship the beast or its image and did not take the mark upon their forehead and upon their hand. They lived and reigned with Christ for a thousand years. The rest of the dead did not live until the thousand years were complete. This was the first resurrection. Blessed and holy is the one who has a share in the first resurrection. The second death does not have authority over these people, but they will be priests of God and of Christ⁷. They will reign with him for a thousand years.

When the thousand years are complete, the accuser⁸ will be loosed from his prison and will come to deceive the nations that are in the four corners of the earth, Gog and Magog, to assemble them for war. Their number is like the sand of the sea. And they climbed up the breadth of the earth and surrounded the encampment of the holy ones and the beloved city. Fire fell down

¹ Psalm 2:9

² Essentially a *captain*, literally a commander of one thousand soldiers

³ Filled to excess, *gorged*

⁴ As in a *manacle* or *bonds*

⁵ Compare to Chapter 12, the word for Devil literally means *traducer*; Satan means *accuser*. Capitalizations not added.

⁶ Not Jesus’ testimony against them but their acting as a witness proclaiming Jesus’ words

⁷ Here not translated as *anointed one* since it was capitalized

⁸ Satan, here the name was not capitalized

from heaven and devoured them. Then the devil, who deceived them, was thrown into the lake of fire and sulfur where also the beast and the false prophet were thrown. They will be tortured day and night forever and ever.

And I saw a great white throne and the one sitting upon it, from whose presence the earth and heaven fled away; a place was not found for them. Then I saw the dead, the great and the small, standing before the throne. Books were opened, and another book was opened, which is the book of life. The dead were judged by what had been written in the books, by their deeds. The sea gave up the dead in it, and death and Hades gave up the dead in them. They were each judged by their deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. If someone was not found written in the book of life, they were thrown into the lake of fire.

Then I saw “a new¹ heaven and a new¹ earth,”² for the first heaven and the first earth passed away, and the sea is no more. I saw the holy city, the new¹ Jerusalem, descending out of heaven from³ God, having been prepared like a bride adorned for her husband. I heard a great voice from the throne saying, “Behold, the dwelling place of God is with mankind, and he will dwell with them. They will be his people, and God will be with them⁴. ‘He will wipe every tear from their eyes, and death will be no more’⁵. Neither will there be sorrow, crying, or pain any longer, for the former things passed away.”

And the one sitting upon the throne said, “Behold, I am making everything new,” and he also said, “Write, for these words are faithful and true.” Then he said to me, “It has happened. I am the Alpha and the Omega, the beginning and the end. *I* will give to the thirsty freely from the fountain of the water of life. The victorious one will inherit these things. I will be his God, and he will be my son. But as for the cowardly, the faithless, the detestable, the murderers, the fornicators, the sorcerers, the idolaters, and every liar, their share is the lake that burns with fire and sulfur, which is the second death.”

And one of the seven angels with the seven bowls filled with the seven final plagues came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.” He brought me by the Spirit upon a great and high mountain, and he showed me the holy city Jerusalem, descending out of heaven from God, having the glory of God, its light similar to a most precious stone, like a jasper stone as clear as crystal. It has a great and high wall and twelve gates. Upon the gates are twelve angels, and the names have been inscribed, which are the names of the twelve tribes of the sons of Israel. From the east are three gates, from the north are three gates, from the south are three gates, and from the west are three gates. The wall of the city has twelve foundations, and upon the twelve of them are the names of the twelve apostles of the Lamb.

The one speaking with me had a measuring rod of gold so that he may measure the city, its gates, and its wall. The city lies foursquare, and its length is as much as its width. He measured the city with the rod to be 12,000 stadia⁶; the length, width, and height of it are equal. And he measured its wall to be 144 cubits⁷ by a human’s measure, that is, an angel’s. Its wall was built with jasper, and the city was pure gold, similar to clear glass. The foundation of the

¹ Not necessarily new with respect to age but new as in *fresh*

² Isaiah 65:17

³ The idea is that it is coming away from God, as if God sent it down

⁴ Some manuscripts add *and be their God*. It seems obvious that He would be, and thus I did not add it.

⁵ Isaiah 25:8

⁶ Around 1,400 miles

⁷ About 200 feet

wall of the city was adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony¹, the fourth emerald, the fifth onyx², the sixth carnelian, the seventh chrysolite, the eight beryl, the ninth topaz, the tenth chrysoprase³, the eleventh jacinth, and the twelfth amethyst. The twelve gates were twelve pearls, each one of the gates being made from one pearl. And the street of the city was pure gold like transparent glass.

I did not see a temple in it, for the Lord God the Almighty and the Lamb are its temple. The city also does not have a need for the sun nor the moon to light it, for the glory of God illuminates it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never close by day, and there will be no night there. They will bring the glory and the honor of the nations into it. Nothing unclean nor anyone who practices abominations or lies shall ever enter into it, only those who have been written in the book of life of the Lamb.

He also showed me the river of the water of life, which was as clear as crystal, coming forth from the throne of God and of the Lamb through the middle of the street of the city. On each side of the river was the tree of life, which bears twelve types of fruit. Every month it yields its fruit, and the leaves of the tree are for the healing of the nations. Every accursed thing will be no more. And the throne of God and of the Lamb will be in the city. His servants will serve him and see his face, and his name will be upon their foreheads. Night will be no more. They will not have need of a lamp's light nor the light of the sun, for the Lord God will shine upon them. He will reign forever and ever.

And the angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must happen soon." **"Behold, I am coming shortly. Blessed is the one who keeps the words of the prophecy of this book."**

I, John, am the one who heard and saw these things. When I heard and saw them, I fell to worship at the feet of the angel who showed them to me. He said to me, "Do not do that! I am a co-servant with you and your brothers the prophets and those who keep the words of this book; worship God." He also said this to me, "Do not keep the words of the prophecies of this book a secret, for the opportune time is near. Let the one who does wrong still do wrong, let the wicked still be filthy, let the just still do justice, and let the holy still be holy."

"Behold, I am coming shortly. I have my reward with me to give away to each according to their work. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs, the sorcerers, the whoremongers, the murderers, the idolaters⁴, and all who love and practice falsehood. I, Jesus, sent my angel to give testimony to you-all about these things for the churches. I am the root and the offspring of David, the bright morning star."

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take freely from the water of life.

I charge all those who hear the words of the prophecies of this book: if anyone adds to them, God will put upon them the plagues that have been written in this book, and if anyone

¹ Other translations say *agate*, a type of chalcedony

² *Sardonyx*, i.e. red onyx

³ A green gemstone

⁴ Literally, *image-worshipers*

takes away from the words of the book of this prophecy, God will take away their share from the tree of life and from the holy city, which have been written about in this book.

The one who bears witness to these things says, “**Yes, I am coming shortly.**” Let it be¹; come Lord Jesus. The grace of the Lord Jesus be with all.

CHAPTER 22

¹ Amen