

THE OXFORD
ANNOTATED
BIBLE



REVISED STANDARD
VERSION OF THE
HOLY BIBLE

THE OXFORD ANNOTATED BIBLE

REVISED STANDARD VERSION
OF THE HOLY BIBLE

The Oxford Annotated Bible will be welcomed by those who have been looking for a concise and up-to-date book which provides in a single volume explanations that clarify or expand the meaning of thousands of obscure and difficult passages in the Scriptures. It includes:

TEXT

The Oxford Annotated Bible contains the complete text of *The Revised Standard Version* with all its footnotes, which are always found immediately below the text. The text is set in 10 pt. Times Roman to give a type page that is pleasing, convenient, and easy to read.

INTRODUCTORY MATERIAL

There are introductions to the Old Testament, the Pentateuch, and the New Testament. Each of the sixty-six books of the Bible has an introduction which provides help on such matters as the date the book was written, its authorship, its purpose, and other relevant information.

ANNOTATIONS

Each book is provided with a running commentary in the form of notes placed at the foot of the page. The notes are keyed to the text by printing in bold face the topics of the text and the chapter and verse or verses referred to, and by italicizing the pertinent word or words from the text.

Continued on back flap

08800

BARD COLLEGE LIBRARY
ANNANDALE HON. HUDSON, N.Y.

THE OXFORD ANNOTATED BIBLE

THE
HOLY BIBLE

REVISED STANDARD VERSION CONTAINING
THE OLD AND NEW TESTAMENTS

*Translated from the original tongues, being the version set forth A.D.1611
revised A.D.1881-1885 and A.D.1901
compared with the most ancient authorities and revised A.D.1952*

WITH

*Introductions, comments, cross references, general articles,
tables of chronology and of measures and weights,
and index*

✓₀ EDITED BY

HERBERT G. MAY AND BRUCE M. METZGER



NEW YORK · OXFORD UNIVERSITY PRESS

1962

PRINTED IN THE UNITED STATES OF AMERICA

BARCLAY COLLEGE LIBRARY
MANHATTAN-ON-HUDSON, N.Y.

TABLE OF CONTENTS

The Editors' Preface, vii

Preface to the Revised Standard Version, ix

The Names and Order of the Books of the Bible, xv

Alphabetical List of Abbreviations of the Books of the Bible, xvi

INTRODUCTION TO THE OLD TESTAMENT, xxi

THE PENTATEUCH, xxiv

THE OLD TESTAMENT, 1

INTRODUCTION TO THE NEW TESTAMENT, 1167

THE NEW TESTAMENT, 1171

How to Read the Bible with Understanding: the Diversity and

the Unity of the Scriptures, 1513

Survey of the Geography, History, and Archaeology of the Bible Lands, 1517

Measures and Weights in the Bible, 1530

Chronological Tables of Rulers, 1532

English Versions of the Bible: the Tyndale-King James Tradition, 1535

Index to Annotations, 1541

Maps of Bible Lands

Index to Maps

THE FIRST BOOK OF MOSES COMMONLY CALLED

GENESIS

Genesis, meaning "beginning," covers the times from the creation (i.e. the beginning of history) to the Israelite sojourn in Egypt. The book falls naturally into two main sections: chs. 1-11 deal with primeval history; chs. 12-50 treat the history of the "fathers" of Israel. The latter section tells the stories of Abraham (chs. 12-25), of Isaac and his twin sons Esau and Jacob (chs. 26-36), and of Jacob's family, the chief member of which was Joseph (chs. 37-50).

Unlike the stories of primeval history, those of the patriarchs can be read against the background of the history of the Near East in the early part of the second millennium B.C. (2000-1500), as documented from extra-Biblical sources (see "Survey of . . . Bible Lands," § 6). The primary purpose of the whole book, however, is to narrate God's dealings with men and, in particular, to interpret Israel's special role in his historical plan. Thus the call of Abraham (12.1-3) is the great turning point. God's creation had been marred by man's persistent wickedness which not even the flood erased. Out of this fallible human material, however, God gradually separated one family line and eventually chose one man, Abraham, promising that he and his people would have a great historical destiny and would be instrumental in bringing divine blessing upon all the dispersed families of mankind.

The book is composed of three main literary traditions (Judean, Ephraimite, and Priestly; see Introduction to Pentateuch) and these, in turn, often preserve ancient oral tradition. Thus the voices of many generations unite in the affirmation that the only true God is the God of Abraham, Isaac, and Jacob, whose redemptive purpose, like the rainbow of his promise, spans the course of human history from its remote beginning to its unrealized future.

IN THE BEGINNING God CREATED^a the heavens and the earth. ² The earth was without form and void, and darkness was upon the face of the deep; and the Spirit^b of God was moving over the face of the waters.

³ And God said, "Let there be light"; and there was light. ⁴ And God saw that the light was good; and God separated the light from the darkness.

⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

⁶ And God said, "Let there be a

firmament in the midst of the waters, and let it separate the waters from the waters." ⁷ And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. ⁸ And God called the firmament Heaven. And there was evening and there was morning, a second day.

⁹ And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. ¹⁰ God

^a Or When God began to create ^b Or wind

1.1-2.4a: The first story of creation. Out of primordial chaos God created an orderly world and assigned a pre-eminent place to man among his creatures. 1: Probably a preface to the whole account (but see note a). 2: According to ancient belief the world originated from and was suspended upon a watery chaos (*the deep*; compare Ps.24.1), personified as a dragon in the Babylonian creation epic (Is.51.9). 3-5: Creation by the word of God (Ps.33.6-9) indicates God's unchallenged lordship and prepares for the later doctrine of creation out of nothing (2 Macc. 7.28). Light was created first (compare 2 Cor.4.6), even before the sun. *Night*, a remnant of uncreated darkness (v. 2), was separated from the created light. Since the Jewish day began with sundown, the order is *evening* and *morning*. 6-8: A *firmament*, regarded as a solid dome (Job 37.18), separated the upper from the lower waters (Ex.20.4; Ps.148.4). See 7.11 n. 9-10: The

called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. ¹¹ And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, a third day.

¹⁴ And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, ¹⁵ and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. ¹⁶ And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. ¹⁷ And God set them in the firmament of the heavens to give light upon the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day.

²⁰ And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." ²¹ So God created the great sea mon-

sters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, a fifth day.

²⁴ And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

²⁶ Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." ²⁷ So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸ And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." ²⁹ And God said, "Behold, I

seas, a portion of the watery chaos, were assigned boundaries at the edge of the earth (Ps.139.9; Pr.8.29), where they continue to menace God's creation (Jer.5.22; Ps.104.7-9). **11-13:** *Vegetation* was created only indirectly by God; his creative command was directed to the earth. **14-19:** The sun, moon, and stars are not divine powers that control man's destiny, as was believed in antiquity, but are only *lights*. Implicitly worship of the heavenly host is forbidden (Dt.4.19; Zeph.1.5). **20-23:** The creation of birds and fishes. *Sea monsters*, see Ps.74.13; Job 7.12. **24-25:** God's command for the earth to *bring forth* (compare v. 11) suggests that the animals are immediately bound to the ground and only indirectly related to God, in contrast with man. **26-27:** The solemn divine decision emphasizes man's supreme place at the climax of God's creative work. **26:** The plural *us*, *our* (3.22; 11.7) probably refers to the divine beings who surround God in his heavenly court (1 Kg.22.19; Job 1.6; Is.6.8; compare Ps.29.1) and in whose *image* man was made. **27:** *Him . . . them*; man was not created to be alone but is *male and female* (2.18-24). The Hebrew word for man (Adam) is collective, referring not to an individual but men as a whole. **28:** Man's honor is his task: to exercise *dominion* over the earth as God's representative (Ps. 8). **29-30:** The vegetarian requirement, modified in Noah's time (9.2-3), suggests the paradisiac peace of the

have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. ³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. ³ So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

4 These are the generations of the heavens and the earth when they were created.

In the day that the LORD God made the earth and the heavens, ⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; ⁶ but a mist^c went up from the earth and watered the whole face of the ground— ⁷ then the LORD God formed man of dust from the ground, and breathed into

primeval age (compare Hos.2.18; Is.11.6-8). **31:** God's works are *very good* (vv. 4,10,12, etc.) for they correspond perfectly to his intention. **2.1-3:** The verb *rested* is the basis of the noun sabbath. The creation-sabbath is the sign of the "rest" which God ordained for his people (Ex.31.12-17).

2.4b-3.24: The creation and the fall of man. This is a different tradition from that in 1.1-2.4a, as evidenced by the flowing style and the different order of events, e.g. man is created before vegetation, animals, and woman. **6:** *A mist* (or *flood*) probably refers to the water which surged up from the subterranean ocean, the source of fertility (49.25). **7:** The word-play on *man* ('*adham*) and *ground* ('*adhamah*) introduces a motif characteristic of this early tradition: man's relation to the ground from which he was *formed*, like a potter molds clay (Jer.18.4). Man is not body and soul (a Greek distinction) but is dust animated by the LORD God's *breath* or "spirit" which constitutes him a *living being* or psycho-physical self (Ps.104.29-30; Job 34.14-15). **8-9:** *Eden*, meaning "delight," is a "garden of God" (Is.51.3; Ezek.31.8-9; Jl.2.3) or divine park. **9:** The *tree of life* was believed to confer eternal life (3.22; see Pr.3.18 n.; Rev.22.2,14,19), as the *tree of the knowledge of good and evil* confers wisdom (see 2 Sam.14.17; Is.7.15). **10-14:** The rivers, springing from the subterranean ocean (v. 6), flowed out to the four corners of the known

his nostrils the breath of life; and man became a living being. ⁸ And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is Pishon; it is the one which flows around the whole land of Hav'ilah, where there is gold; ¹² and the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is Gihon; it is the one which flows around the whole land of Cush. ¹⁴ And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶ And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

18 Then the LORD God said, "It is not good that the man should be alone;

^c Or flood

whom God has hedged in?
 24 For my sighing comes as^c my bread,
 and my groanings are poured out
 like water.
 25 For the thing that I fear comes upon
 me,
 and what I dread befalls me.
 26 I am not at ease, nor am I quiet;
 I have no rest; but trouble comes.”

4 Then Eli'phaz the Te'manite an-
 swered:
 2 “If one ventures a word with you,
 will you be offended?
 Yet who can keep from speaking?
 3 Behold, you have instructed many,
 and you have strengthened the
 weak hands.
 4 Your words have upheld him who
 was stumbling,
 and you have made firm the feeble
 knees.
 5 But now it has come to you, and you
 are impatient;
 it touches you, and you are
 dismayed.
 6 Is not your fear of God your
 confidence,
 and the integrity of your ways
 your hope?
 7 “Think now, who that was innocent
 ever perished?
 Or where were the upright cut
 off?
 8 As I have seen, those who plow
 iniquity
 and sow trouble reap the same.
 9 By the breath of God they perish,
 and by the blast of his anger they
 are consumed.
 10 The roar of the lion, the voice of the
 fierce lion,

the teeth of the young lions, are
 broken.
 11 The strong lion perishes for lack of
 prey,
 and the whelps of the lioness are
 scattered.
 12 “Now a word was brought to me
 stealthily,
 my ear received the whisper of it.
 13 Amid thoughts from visions of the
 night,
 when deep sleep falls on men,
 14 dread came upon me, and
 trembling,
 which made all my bones shake.
 15 A spirit glided past my face;
 the hair of my flesh stood up.
 16 It stood still,
 but I could not discern its
 appearance.
 A form was before my eyes;
 there was silence, then I heard a
 voice:
 17 ‘Can mortal man be righteous
 before^d God?
 Can a man be pure before^d his
 Maker?
 18 Even in his servants he puts no trust,
 and his angels he charges with
 error;
 19 how much more those who dwell in
 houses of clay,
 whose foundation is in the dust,
 who are crushed before the moth.
 20 Between morning and evening they
 are destroyed;
 they perish for ever without any
 regarding it.
 21 If their tent-cord is plucked up
 within them,

^c Heb before ^d Or more than

probably pyramids. The thought of a happy afterlife is not Hebraic but Egyptian. 23: *God*, Hebrew Eloah, a name which stresses the terrible aspect of the Deity, whose omnipotence is never doubted by Job. Job's dilemma is directly related to his theological view that God is the cause of both good and evil (disaster, calamities, etc.); see 2.10; Is.45.7; Am.3.6.

4.1-5.27: First discourse of Eliphaz. 1-4: The opening words are courteous. The poet insists on the sincerity of Job's comforters. 6: Job's *integrity* (Hebrew word related to “blameless” in 1.1; see 2.9 n.) is not yet questioned. 7: The dogma of individual, this-worldly retribution is upheld. 12-16: Eliphaz appeals to a supranatural, almost prophetic, source of authority. He does not speak in the name of tradition or experience, as wise men generally do. 17: Surely no *mortal man is righteous before God*, and Job should adopt an attitude of humility instead of rebelling against the divine will. 21: The word translated *tent-cord* has two separate meanings;

he covers the faces of its judges—
if it is not he, who then is it?

25 "My days are swifter than a runner;
they flee away, they see no good.

26 They go by like skiffs of reed,
like an eagle swooping on the
prey.

27 If I say, 'I will forget my complaint,
I will put off my sad countenance,
and be of good cheer,'

28 I become afraid of all my suffering,
for I know thou wilt not hold me
innocent.

29 I shall be condemned;
why then do I labor in vain?

30 If I wash myself with snow,
and cleanse my hands with lye,

31 yet thou wilt plunge me into a pit,
and my own clothes will abhor
me.

32 For he is not a man, as I am, that I
might answer him,
that we should come to trial
together.

33 There is no^u umpire between us,
who might lay his hand upon us
both.

34 Let him take his rod away from me,
and let not dread of him terrify me.

35 Then I would speak without fear of
him,
for I am not so in myself.

10 "I loathe my life;
I will give free utterance to my
complaint;
I will speak in the bitterness of my
soul.

2 I will say to God, Do not condemn
me;
let me know why thou dost
contend against me.

3 Does it seem good to thee to oppress,
to despise the work of thy hands
and favor the designs of the
wicked?

4 Hast thou eyes of flesh?

Dost thou see as man sees?

5 Are thy days as the days of man,
or thy years as man's years,

6 that thou dost seek out my iniquity
and search for my sin,

7 although thou knowest that I am not
guilty,
and there is none to deliver out of
thy hand?

8 Thy hands fashioned and made me;
and now thou dost turn about and
destroy me.^v

9 Remember that thou hast made me
of clay;^w
and wilt thou turn me to dust
again?

10 Didst thou not pour me out like milk
and curdle me like cheese?

11 Thou didst clothe me with skin and
flesh,
and knit me together with bones
and sinews.

12 Thou has granted me life and
steadfast love;
and thy care has preserved my
spirit.

13 Yet these things thou didst hide in
thy heart;
I know that this was thy purpose.

14 If I sin, thou dost mark me,
and dost not acquit me of my
iniquity.

15 If I am wicked, woe to me!
If I am righteous, I cannot lift up
my head,
for I am filled with disgrace
and look upon my affliction.

16 And if I lift myself up,^x thou dost
hunt me like a lion,
and again work wonders against
me;

17 thou dost renew thy witnesses
against me,
and increase thy vexation toward
me;

^u Another reading is *Would that there were*

^v Cn Compare Gk Syr: *Heb made me together round about and thou dost destroy me*

^w Gk: *Heb like clay* ^x Syr: *Heb he lifts himself up*

30-31: Man's willingness to wash himself cannot prevent God from throwing him back into the mud. 33: *There is no umpire between us*, not merely an umpire who decides, but a conciliator, a go-between, an intermediary, a mediator, since such a being *would lay his hand upon us both*. 10.1-22: Although God is remote, the hero obstinately and tenderly addresses him in prayer. 8-12: He appeals to the love of an artist for his handiwork (compare Ps.139.14-18). 18-19:

- the tongue in my mouth speaks.
³ My words declare the uprightness
of my heart,
and what my lips know they speak
sincerely.
⁴ The spirit of God has made me,
and the breath of the Almighty
gives me life.
⁵ Answer me, if you can;
set your words in order before me;
take your stand.
⁶ Behold, I am toward God as you are;
I too was formed from a piece of
clay.
⁷ Behold, no fear of me need terrify
you;
my pressure will not be heavy
upon you.
⁸ "Surely, you have spoken in my
hearing,
and I have heard the sound of
your words.
⁹ You say, 'I am clean, without
transgression;
I am pure, and there is no iniquity
in me.
¹⁰ Behold, he finds occasions against
me,
he counts me as his enemy;
¹¹ he puts my feet in the stocks,
and watches all my paths.'
¹² "Behold, in this you are not right. I
will answer you.
God is greater than man.
¹³ Why do you contend against him,
saying, 'He will answer none of
my words'?"
¹⁴ For God speaks in one way,
and in two, though man does not
perceive it.
¹⁵ In a dream, in a vision of the night,
when deep sleep falls upon men,
while they slumber on their beds,
¹⁶ then he opens the ears of men,
and terrifies them with warnings,
¹⁷ that he may turn man aside from his
deed,
and cut off^t pride from man;
¹⁸ he keeps back his soul from the Pit,
his life from perishing by the
sword.
¹⁹ "Man is also chastened with pain
upon his bed,
and with continual strife in his
bones;
²⁰ so that his life loathes bread,
and his appetite dainty food.
²¹ His flesh is so wasted away that it
cannot be seen;
and his bones which were not seen
stick out.
²² His soul draws near the Pit,
and his life to those who bring
death.
²³ If there be for him an angel,
a mediator, one of the thousand,
to declare to man what is right for
him;
²⁴ and he is gracious to him, and says,
'Deliver him from going down into
the Pit,
I have found a ransom;
²⁵ let his flesh become fresh with
youth;
let him return to the days of his
youthful vigor';
²⁶ then man prays to God, and he
accepts him,
he comes into his presence with
joy.
He recounts^u to men his salvation,
²⁷ and he sings before men, and says:

^s Compare Gk: Heb *his*

^t Cn: Heb *hide*

^u Cn: Heb *returns*

33.1-33: First poem of Elihu. **6:** The obscure Hebrew of the first line seems to mean, "Behold I am your equal, not God!" **23-28:** Grace is given man, not bought or forced by him. Suffering prepares man to receive the self-disclosure of God. If there is an *angel*, a *mediator* (rather, "an intercessor"), who would also *declare to man what is right for him*, then God would *be gracious to him* (v. 24a). Here is a whole theology of salvation by grace in miniature. Man does not save himself by an achievement of his will. The intercessor offers on his behalf a *ransom* (v. 24c). Only as a result of this mediation will man be able to pray to God and to come *into his presence with joy* (v. 26). Afterwards he will testify to other men, for repentance and awareness of sin are not the cause but the result of God's goodness (vv. 27-28).

and abundant righteousness he
will not violate.

²⁴ Therefore men fear him;
he does not regard any who are
wise in their own conceit.”

38 Then the LORD answered Job
out of the whirlwind:

² “Who is this that darkens counsel
by words without knowledge?

³ Gird up your loins like a man,
I will question you, and you shall
declare to me.

⁴ “Where were you when I laid the
foundation of the earth?
Tell me, if you have
understanding.

⁵ Who determined its measurements
—surely you know!

Or who stretched the line upon it?

⁶ On what were its bases sunk,
or who laid its cornerstone,

⁷ when the morning stars sang
together,
and all the sons of God shouted
for joy?

⁸ “Or who shut in the sea with doors,
when it burst forth from the womb;

⁹ when I made clouds its garment,
and thick darkness its swaddling
band,

¹⁰ and prescribed bounds for it,
and set bars and doors,

¹¹ and said, ‘Thus far shall you come,
and no farther,
and here shall your proud waves
be stayed’?

¹² “Have you commanded the morning
since your days began,

and caused the dawn to know its
place,

¹³ that it might take hold of the skirts
of the earth,
and the wicked be shaken out of
it?

¹⁴ It is changed like clay under the seal,
and it is dyed^g like a garment.

¹⁵ From the wicked their light is
withheld,
and their uplifted arm is broken.

¹⁶ “Have you entered into the springs
of the sea,
or walked in the recesses of the
deep?

¹⁷ Have the gates of death been
revealed to you,
or have you seen the gates of deep
darkness?

¹⁸ Have you comprehended the
expanse of the earth?
Declare, if you know all this.

¹⁹ “Where is the way to the dwelling
of light,
and where is the place of
darkness,

²⁰ that you may take it to its territory
and that you may discern the paths
to its home?

²¹ You know, for you were born then,
and the number of your days is
great!

²² “Have you entered the storehouses
of the snow,
or have you seen the storehouses
of the hail,

²³ which I have reserved for the time of
trouble,

^g Cn: Heb *they stand forth*

man’s knowledge or imagination, *abundant righteousness he will not violate*. Human wisdom cannot be a substitute for the fear of God.

38.1–42.6: The voice from the whirlwind. Many commentators used to consider these chapters to be editorial additions. Contemporary scholarship points out their linguistic and literary homogeneity with the main body of the poem.

38.1–40.5: First discourse of the LORD. 38.1: *The whirlwind*, a frequent setting of theophanies, i.e. divine appearances (Nah.1.3; Zech.9.14; Pss.18.7–15; 50.3; Ezek.1.4; Hab. ch. 3). **2–3:** *Like a man*. Throughout the discussion Job has asked why misfortune happened to him, a man. The Deity now offers such a man the right to challenge the divine rule. **4–7:** The creator of the earth. There is here no trace of a dualistic cosmogony with a cosmic fight (compare 3.8 n.; 7.12 n.; 26.10–13). **8–11:** The creator of the sea. **12–15:** The creator of time. **16–28:** The master of the deep, light and darkness, snow, hail, and lightning, constellations, clouds and mist.

- for suddenly it takes to itself wings,
flying like an eagle toward heaven.
- 6 Do not eat the bread of a man who
is stingy;
do not desire his delicacies;
- 7 for he is like one who is inwardly
reckoning.^m
“Eat and drink!” he says to you;
but his heart is not with you.
- 8 You will vomit up the morsels
which you have eaten,
and waste your pleasant words.
- 9 Do not speak in the hearing of a
fool,
for he will despise the wisdom of
your words.
- 10 Do not remove an ancient landmark
or enter the fields of the fatherless;
- 11 for their Redeemer is strong;
he will plead their cause against
you.
- 12 Apply your mind to instruction
and your ear to words of
knowledge.
- 13 Do not withhold discipline from a
child;
if you beat him with a rod, he will
not die.
- 14 If you beat him with the rod
you will save his life from Sheol.
- 15 My son, if your heart is wise,
my heart too will be glad.
- 16 My soul will rejoice
when your lips speak what is right.
- 17 Let not your heart envy sinners,
but continue in the fear of the
LORD all the day.
- 18 Surely there is a future,
and your hope will not be cut
off.
- 19 Hear, my son, and be wise,
and direct your mind in the way.
- 20 Be not among winebibbers,
or among gluttonous eaters of
meat;
- 21 for the drunkard and the glutton
will come to poverty,
and drowsiness will clothe a man
with rags.
- 22 Hearken to your father who begot
you,
and do not despise your mother
when she is old.
- 23 Buy truth, and do not sell it;
buy wisdom, instruction, and
understanding.
- 24 The father of the righteous will
greatly rejoice;
he who begets a wise son will be
glad in him.
- 25 Let your father and mother be glad,
let her who bore you rejoice.
- 26 My son, give me your heart,
and let your eyes observeⁿ my
ways.
- 27 For a harlot is a deep pit;
an adventuress is a narrow well.
- 28 She lies in wait like a robber
and increases the faithless among
men.
- 29 Who has woe? Who has sorrow?
Who has strife? Who has
complaining?
Who has wounds without cause?
Who has redness of eyes?
- 30 Those who tarry long over wine,
those who go to try mixed wine.
- 31 Do not look at wine when it is red,
when it sparkles in the cup
and goes down smoothly.
- 32 At the last it bites like a serpent,
and stings like an adder.
- 33 Your eyes will see strange things,
and your mind utter perverse
things.
- 34 You will be like one who lies down
in the midst of the sea,
like one who lies on the top of a
mast.^o
- 35 “They struck me,” you will say,^p
“but I was not hurt;

m Heb obscure *n* Another reading is *delight in*
o Heb obscure
p Gk Syr Vg Tg: Heb lacks *you will say*

geese.” 6: To be completed from v. 3. 7: *Like . . . reckoning*, or “as if a storm were within him.”
18: *Surely there is*, or “then you will have . . .” 34: *In the midst of the sea*, not in the water but
“far out at sea.” *On top of the mast* cannot be right; perhaps read “will roll from side to side
like the top of a mast.”

- 15 With patience a ruler may be persuaded,
and a soft tongue will break a bone.
- 16 If you have found honey, eat only enough for you,
lest you be sated with it and vomit it.
- 17 Let your foot be seldom in your neighbor's house,
lest he become weary of you and hate you.
- 18 A man who bears false witness against his neighbor
is like a war club, or a sword, or a sharp arrow.
- 19 Trust in a faithless man in time of trouble
is like a bad tooth or a foot that slips.
- 20 He who sings songs to a heavy heart
is like one who takes off a garment on a cold day,
and like vinegar on a wound.^t
- 21 If your enemy is hungry, give him bread to eat;
and if he is thirsty, give him water to drink;
22 for you will heap coals of fire on his head,
and the LORD will reward you.
- 23 The north wind brings forth rain;
and a backbiting tongue, angry looks.
- 24 It is better to live in a corner of the housetop
than in a house shared with a contentious woman.
- 25 Like cold water to a thirsty soul,
so is good news from a far country.
- 26 Like a muddied spring or a polluted fountain
is a righteous man who gives way before the wicked.
- 27 It is not good to eat much honey,
so be sparing of complimentary words.^u
- 28 A man without self-control
is like a city broken into and left without walls.
- 26 Like snow in summer or rain in harvest,
so honor is not fitting for a fool.
- 2 Like a sparrow in its flitting, like a swallow in its flying,
a curse that is causeless does not alight.
- 3 A whip for the horse, a bridle for the ass,
and a rod for the back of fools.
- 4 Answer not a fool according to his folly,
lest you be like him yourself.
- 5 Answer a fool according to his folly,
lest he be wise in his own eyes.
- 6 He who sends a message by the hand of a fool
cuts off his own feet and drinks violence.
- 7 Like a lame man's legs, which hang useless,
is a proverb in the mouth of fools.
- 8 Like one who binds the stone in the sling
is he who gives honor to a fool.
- 9 Like a thorn that goes up into the hand of a drunkard
is a proverb in the mouth of fools.
- 10 Like an archer who wounds everybody
is he who hires a passing fool or drunkard.^v
- 11 Like a dog that returns to his vomit
is a fool that repeats his folly.
- 12 Do you see a man who is wise in his own eyes?
There is more hope for a fool than for him.

^t Gk: Heb *lye*

^u Cn Compare Gk Syr Tg: Heb *searching out their glory is glory*

^v The Hebrew text of this verse is uncertain

through figures of speech. 21–22: *Heap coals of fire*, i.e. torture is less effective than mercy, or the best way to take vengeance on one's enemy is to be merciful to him (Rom.12.20; Mt.5.44–45).

26: *Gives way*, or "falters." 26.1: Summer in Palestine is hot and dry. 2: *Does not alight*, has no effect. 4–5: *According to his folly* in v. 4 means "in a fool's words"; in v. 5, "as a fool deserves." 6: *Drinks violence*, invites trouble (4.17). 8: A stone tied in its sling is useless. 9: Alternative translation of *thorn*,

up to despair over all the toil of my labors under the sun,²¹ because sometimes a man who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by a man who did not toil for it. This also is vanity and a great evil.²² What has a man from all the toil and strain with which he toils beneath the sun?²³ For all his days are full of pain, and his work is a vexation; even in the night his mind does not rest. This also is vanity.

24 There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil. This also, I saw, is from the hand of God;²⁵ for apart from him^d who can eat or who can have enjoyment?²⁶ For to the man who pleases him God gives wisdom and knowledge and joy; but to the sinner he gives the work of gathering and heaping, only to give to one who pleases God. This also is vanity and a striving after wind.

3 For everything there is a season, and a time for every matter under heaven:

- ² a time to be born, and a time to die;
a time to plant, and a time to pluck
up what is planted;
- ³ a time to kill, and a time to heal;
a time to break down, and a time to
build up;
- ⁴ a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
- ⁵ a time to cast away stones, and a
time to gather stones together;
a time to embrace, and a time to
refrain from embracing;
- ⁶ a time to seek, and a time to lose;
a time to keep, and a time to cast
away;
- ⁷ a time to rend, and a time to sew;

a time to keep silence, and a time to
speak;

⁸ a time to love, and a time to hate;
a time for war, and a time for
peace.

⁹ What gain has the worker from
his toil?

10 I have seen the business that God has given to the sons of men to be busy with.¹¹ He has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end.¹² I know that there is nothing better for them than to be happy and enjoy themselves as long as they live;¹³ also that it is God's gift to man that every one should eat and drink and take pleasure in all his toil.¹⁴ I know that whatever God does endures for ever; nothing can be added to it, nor anything taken from it; God has made it so, in order that men should fear before him.¹⁵ That which is, already has been; that which is to be, already has been; and God seeks what has been driven away.

16 Moreover I saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness.¹⁷ I said in my heart, God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work.¹⁸ I said in my heart with regard to the sons of men that God is testing them to show them that they are but beasts.¹⁹ For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity.²⁰ All

d Gk Syr: Heb *apart from me*

ment, if God so wills. **26:** *For . . . pleases God*, a note originally made in the margin of the manuscript by a scribe, correcting the view that goodness makes no difference to man's fate.

3.1-15: Man can neither understand nor change the predetermined pattern of his life. Everything happens at the time fixed for it. **11:** Perhaps instead of *eternity* it would be better to translate "obscurity," taking the Hebrew word from a root meaning "conceal." This fits the context. **15:** *Seeks what has been driven away*, causes the past to be repeated.

3.16-4.3: Possible explanations of prevalent evil: (a) God decrees both good and evil, or (b) men are animals and moral distinctions are an illusion. Life is an evil to those who suffer. **16:** *Place*, law court or temple. **18:** *Testing*, literally, "polishing." **19:** *Vanity*, "transience,"

Naph'tali, ¹⁴ that what was spoken by the prophet Isaiah might be fulfilled:

¹⁵ "The land of Zeb'ulun and the land of Naph'tali, toward the sea, across the Jordan,

Galilee of the Gentiles—
¹⁶ the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned."

¹⁷ From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

¹⁸ As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ And he said to them, "Follow me, and I will make you fishers of men." ²⁰ Immediately they left their nets and followed him. ²¹ And going on from there he saw two other brothers, James the son of Zeb'edee and John his brother, in the boat with Zeb'edee their father, mending their nets, and he called them. ²² Immediately they left the boat and their father, and followed him.

²³ And he went about all Galilee, teaching in their synagogues and

preaching the gospel of the kingdom and healing every disease and every infirmity among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. ²⁵ And great crowds followed him from Galilee and the Decap'olis and Jerusalem and Judea and from beyond the Jordan.

5 Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. ² And he opened his mouth and taught them, saying:

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

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

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

⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ "Blessed are the merciful, for they shall obtain mercy.

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

⁹ "Blessed are the peacemakers, for they shall be called sons of God.

¹⁰ "Blessed are those who are per-

4.12-25: Beginnings of Jesus' activity in Galilee. 12-17: Mk.1.14-15; Lk.4.14-15. **15-16:** Is.9.1-2. **17:** From that time, the arrest of John (v. 12). The kingdom of heaven is Matthew's usual way of expressing the equivalent phrase, "the kingdom of God," found in parallel accounts in the other gospels. In asserting that God's kingdom is at hand Jesus meant that all God's past dealings with his creation were coming to climax and fruition. Jesus taught both the present reality of God's rule (Lk.10.18; 11.20; 17.21) and its future realization (Mt.6.10). See Mk.1.15 n. **18-22:** Mk.1.16-20; Lk.5.1-11; Jn.1.35-42. **24: Demoniacs**, persons controlled in body or will, or in both, by evil forces (Mt.8.16,28; 9.32; 15.22; Mk.5.15; see Lk.13.11,16 n.). **Demons**, see Lk.4.33 n. **25: Decapolis**, see Mk.5.20 n.

5.1-7.27: The Sermon on the Mount sounds the keynote of the new age which Jesus came to introduce. Internal analysis and comparison with Luke's Gospel suggest that the Evangelist (in accord with his habit of synthesis) has inserted into this account of the Sermon portions of Jesus' teaching given on other occasions. **1:** He sat down, the usual position of Jewish rabbis while teaching (compare Lk.4.20-21).

5.3-12: The Beatitudes (Lk.6.17,20-23) proclaim God's favor toward those who aspire to live under his rule. **3: Poor in spirit**, those who feel a deep sense of spiritual poverty (Is.66.2). **4: Comforted**, the word implies strengthening as well as consolation (compare Is.61.1-2). **5:** Ps.37.11. **6:** Is.55.1-2; Jn.4.14; 6.48-51. **8:** Purity of heart is single-mindedness or sincerity, freedom from mixed motives; it is not synonymous with chastity, but includes it (Ps.24.4; Heb.12.14). **9: Peacemakers** are not merely "peaceable," but those who work earnestly to "make" peace. **10:** 1 Pet.3.14; 4.14. **12:** 2 Chr.36.15-16; Mt.23.37; Acts 7.52.

humble, contrite
Bebel-Rosenquist: gebührt, geistig
gemessener Rederent-
peinlich

chose from them twelve, whom he named apostles; ¹⁴ Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, ¹⁵ and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶ and Judas the son of James, and Judas Iscariot, who became a traitor.

¹⁷ And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases; ¹⁸ and those who were troubled with unclean spirits were cured. ¹⁹ And all the crowd sought to touch him, for power came forth from him and healed them all.

²⁰ And he lifted up his eyes on his disciples, and said:

"Blessed are you poor, for yours is the kingdom of God.

²¹ "Blessed are you that hunger now, for you shall be satisfied.

"Blessed are you that weep now, for you shall laugh.

²² "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! ²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

²⁴ "But woe to you that are rich, for you have received your consolation.

²⁵ "Woe to you that are full now, for you shall hunger.

"Woe to you that laugh now, for you shall mourn and weep.

²⁶ "Woe to you, when all men speak well of you, for so their fathers did to the false prophets.

²⁷ "But I say to you that hear, Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who abuse you. ²⁹ To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. ³⁰ Give to every one who begs from you; and of him who takes away your goods do not ask them again. ³¹ And as you wish that men would do to you, do so to them.

³² "If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴ And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. ³⁵ But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. ³⁶ Be merciful, even as your Father is merciful.

³⁷ "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will

v Other ancient authorities read *despairing of no man*

6.17-49: The Sermon on the Plain. Luke gives here a number of Jesus' sayings found in the Sermon on the Mount (Mt. chs. 5-7). He has fewer teachings than appear there; he gives others found elsewhere in Matthew. Verses 24-26 are without parallel. The "sermons" in the gospels were formed from collections of memorized words of Jesus to instruct Christian converts (compare Jn.20.30-31; 21.25). **17-19:** Mt.4.24-25; 12.15-21; Mk.3.7-12. **17:** The setting for the discourse in vv. 20-49 (compare Mt.5.1-2). Each gospel distinguishes between the crowds in general and Jesus' followers. The teachings are primarily for the latter, though not exclusively so (7.1). **18: Unclean spirits,** see Mk.1.23 n. **20-23:** Mt.5.3-12; Lk.4.18-19. **24-26:** Material satisfactions will not last (11.38-52; 17.1; 21.23; 22.22). **25:** 12.19-20; 16.25; Jas.5.1-5. **27-30:** Mt.5.39-42; Rom.12.17; 13.8-10. **29:** The reference is to a robber who grabs the outer garment (*cloak*). He is not to be restrained from taking the *coat* also. **31:** Mt.7.12. **32-36:** Mt.5.44-48. **35:** *The Most High*, a common expression referring to God. **37-42:** Mt.7.1-5. **39:** Mt.15.14.

be forgiven; ³⁸ give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

³⁹ He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?"

⁴⁰ A disciple is not above his teacher, but every one when he is fully taught will be like his teacher. ⁴¹ Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴² Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

⁴³ "For no good tree bears bad fruit, nor again does a bad tree bear good fruit; ⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. ⁴⁵ The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.

⁴⁶ "Why do you call me 'Lord, Lord,' and not do what I tell you?"

⁴⁷ Every one who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸ he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built."

⁴⁹ But he who hears and does not do them is like a man who built a house

on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

After he had ended all his sayings in the hearing of the people he entered Caper'na-um. ² Now a centurion had a slave who was dear to him, who was sick and at the point of death. ³ When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. ⁴ And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, ⁵ for he loves our nation, and he built us our synagogue." ⁶ And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷ therefore I did not presume to come to you. But say the word, and let my servant be healed. ⁸ For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." ⁹ When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." ¹⁰ And when those who had been sent returned to the house, they found the slave well.

¹¹ Soon afterward he went to a city called Na'in, and his disciples and a great crowd went with him. ¹² As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his

w Other ancient authorities read *founded upon the rock*

x Or *valuable*

y Other ancient authorities read *Next day*

40: Mt.10.24-25; Jn.13.16. **41-42:** Mt.7.3-5. **43-45:** Mt.7.16-21; 12.33-35; Jas.3.11-12. **45:** Mk.7.14-23. **46-49:** Mt.7.24-27; Jas.1.22-25. The differences between Matthew and Luke probably derive from different collections of words of Jesus.

7.1-10: The centurion's slave. This narrative appears to be another version of the story recounted in Mt.8.5-13 (compare Jn.4.46-53). **3:** *Elders*, leaders in the Jewish community. **5:** Acts 10.2. **9:** Though Luke lacks the climactic utterance of Mt.8.13, his intent is the same: the faith of a Gentile is acceptable to Jesus (4.27; 5.32).

7.11-17: The widow's son at Nain. Mk.5.21-24,35-43; Jn.11.1-44; 1 Kg.17.17-24; 2 Kg.4.32-

³⁷ And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, ³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. ³⁹ Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."

⁴⁰ And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" ⁴¹ "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. ⁴² When they could not pay, he forgave them both. Now which of them will love him more?" ⁴³ Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." ⁴⁴ Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷ Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." ⁴⁸ And he said to

her, "Your sins are forgiven."⁴⁹ Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?"⁵⁰ And he said to the woman, "Your faith has saved you; go in peace."

8 Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, ² and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, ³ and Jo-an'na, the wife of Chu'za, Herod's steward, and Susanna, and many others, who provided for them² out of their means.

4 And when a great crowd came together and people from town after town came to him, he said in a parable: ⁵ "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. ⁶ And some fell on the rock; and as it grew up, it withered away, because it had no moisture. ⁷ And some fell among thorns; and the thorns grew with it and choked it. ⁸ And some fell into good soil and grew, and yielded a hundredfold." As he said this, he called out, "He who has ears to hear, let him hear."

9 And when his disciples asked him what this parable meant, ¹⁰ he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that

z. Other ancient authorities read him

trusion of this sort (Mk.1.33; 2.2). The woman may have intended to anoint Jesus' head, a sign of regard (v. 46) as well as of personal grooming (Mt.6.17), but was overcome by a sense of humility and gratitude for his message (5.32). **39:** Jesus does not share the Pharisee's concern (compare Mk.1.41 with Mk.7.3-4). **41:** *Denarius*, see Mt.20.2 n. **42:** Mt.18.25. **43:** Intensity of response matches weight of obligation remitted. **44-46:** Jesus notes contrasts in responses to himself. **47:** The conclusion: the woman knows the meaning of forgiveness, the host does not. **48:** Mt.9.2; Mk.2.5; 11.23 n., 24 n.; Lk.5.20.

8.1-3: On tour. **1:** Mt.4.23; 9.35; Mk.3.14; Lk.23.49. **2:** Mt.27.55-56; Mk.15.40-41. *Mary, called Magdalene*, apparently came from Magdala on the Sea of Galilee. There is no evidence to identify her with the woman in 7.36-50. **3:** Herod's *steward* was probably a domestic administrator, as in Mt.20.8. *Others*, i.e. other women.

8.4-15: Parable of the sower (Mt.13.1-23; Mk.4.1-20). **4:** *Parable*, see Mt.13.3 n. **5:** See Mk.4.3 n. **6:** See Mk.4.5 n. **10:** See Mk.4.11 n.; Mt.13.11 n.; Is.6.9-10; Jer.5.21; Ezek.12.2.

eases,² and he sent them out to preach the kingdom of God and to heal.³ And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics."⁴ And whatever house you enter, stay there, and from there depart.⁵ And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."⁶ And they departed and went through the villages, preaching the gospel and healing everywhere.

7 Now Herod the tetrarch heard of all that was done, and he was perplexed, because it was said by some that John had been raised from the dead,⁸ by some that Eli'jah had appeared, and by others that one of the old prophets had risen.⁹ Herod said, "John I beheaded; but who is this about whom I hear such things?" And he sought to see him.

10 On their return the apostles told him what they had done. And he took them and withdrew apart to a city called Beth-sa'ida.¹¹ When the crowds learned it, they followed him; and he welcomed them and spoke to them of the kingdom of God, and cured those who had need of healing.¹² Now the day began to wear away; and the twelve came and said to him, "Send the crowd away, to go into the villages and country round about, to lodge and get provisions; for we are here in a lonely place."¹³ But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people."¹⁴ For there

were about five thousand men. And he said to his disciples, "Make them sit down in companies, about fifty each."¹⁵ And they did so, and made them all sit down.¹⁶ And taking the five loaves and the two fish he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd.¹⁷ And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces.

18 Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?"¹⁹ And they answered, "John the Baptist; but others say, Eli'jah; and others, that one of the old prophets has risen."²⁰ And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God."²¹ But he charged and commanded them to tell this to no one,²² saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

23 And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me."²⁴ For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it.²⁵ For what does it profit a man if he gains the whole world and loses or forfeits himself?²⁶ For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.²⁷ But I tell you truly,

9.7-9: Herod asks about Jesus (Mt.14.1-2; Mk.6.14-16). See notes on the parallel passages; compare Mt.16.14; Lk.9.18-19.

9.10-17: Five thousand fed (Mt.14.13-21; Mk.6.30-44; Jn.6.1-14). See notes on the parallel passages. 13: 2 Kg.4.42-44. 16: 22.19; 24.30-31; Acts 2.42; 20.11; 27.35.

9.18-22: Peter's confession (Mt.16.13-23; Mk.8.27-33). See notes on the parallel passages. 18: See 3.21 n. 19: 9.7; Mk.9.11-13; see Mt.14.2. 22: 9.43-45; 18.31-34; 17.25; see Mk. 9.31 n. Jesus accepted rejection because he insisted that he himself be freely followed.

9.23-27: On discipleship (Mt.16.24-28; Mk.8.34-9.1). See notes on the parallel passages. 23: The language suggests that Jesus frequently spoke in this way (see Mt.10.38 n.). 26: Mt. 10.33; Lk.12.9; 1 Jn.2.28. 27: Taste death, die (compare Jn.8.52; Heb.2.9).

heaven? You shall be brought down to Hades.

16 "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

17 The seventy^g returned with joy, saying, "Lord, even the demons are subject to us in your name!"¹⁸ And he said to them, "I saw Satan fall like lightning from heaven.¹⁹ Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you.²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

21 In that same hour he rejoiced in the Holy Spirit and said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will.^h"²² All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."

23 Then turning to the disciples he said privately, "Blessed are the eyes which see what you see!"²⁴ For I tell you that many prophets and kings desired to see what you see, and did not

see it, and to hear what you hear, and did not hear it."

25 And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

²⁶ He said to him, "What is written in the law? How do you read?"²⁷ And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."²⁸ And he said to him, "You have answered right; do this, and you will live."

29 But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead.³¹ Now by chance a priest was going down that road; and when he saw him he passed by on the other side.³² So likewise a Levite, when he came to the place and saw him, passed by on the other side.³³ But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion,³⁴ and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him.³⁵ And the next day he took

^g Other ancient authorities read *seventy-two*
^h Or so it was well-pleasing before thee

10.17–20: Return of the Seventy. 17: *Even the demons are subject to us*, unlike the Twelve (9.1), the Seventy had not been promised this power (see 13.16 n.). 18: *I saw Satan fall . . . from heaven*, compare Jn.12.31; Rev.12.7–12. 19: *Authority*, Mk.6.7; Lk.22.29. *The enemy*, Satan (Mt.13.39). 20: Jesus regarded exorcism as not in itself a sign of God's kingdom (11.19). *Written in heaven*, Dan.12.1; Ps.69.28; Ex.32.32; Phil.4.3; Heb.12.23; Rev.3.5; 13.8; 21.27.

10.21–22: Prayer of Jesus (see 3.21 n. and Mt.11.25–27 n.). 21: 1 Cor.1.26–29. *In the Holy Spirit*, in spiritual ecstasy. 22: Mt.28.18; Jn.3.35; 13.3; 10.15; 17.25. **23–24:** Mt.13.16–17; Jn.8.56; Heb.11.13; 1 Pet.1.10–12. Jesus speaks both of spiritual perception guided by faith (Mk.4.9; Lk.8.10), and of the fulfilment of God's purpose (2.26–32).

10.25–28: A lawyer's question (Mt.22.23–40; Mk.12.28–31). 25: Mt.19.16 n.; Mk.10.17; Lk.18.18. *Inherit*, see Mt.19.29 n. 27: Dt.6.5; Lev.19.18; Rom.13.9; Gal.5.14; Jas.2.8. 28: 20.39; Lev.18.5.

10.29–37: The Good Samaritan. 29: The questioner intended to prove his right to eternal life by defining the limits of his duty, and showing how he had fulfilled it. *Justify himself* means to show himself to be righteous, acceptable to God (18.9–14). 30: *Robbers*, the Greek word is used of Barabbas (Jn.18.40) and those crucified with Jesus (Mk.15.27; Mt.27.38). 31–33: The *priest* represented the highest religious leadership among the Jews; the *Levite* (v. 32) was the designated lay-associate of the priest. In contrast it was a *Samaritan*, a foreigner not expected

out two denariiⁱ and gave them to the innkeeper, saying, "Take care of him; and whatever more you spend, I will repay you when I come back."

³⁶ Which of these three, do you think, proved neighbor to the man who fell among the robbers?" ³⁷ He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

³⁸ Now as they went on their way, he entered a village; and a woman named Martha received him into her house. ³⁹ And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. ⁴⁰ But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." ⁴¹ But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; ⁴² one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

|| He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."

² And he said to them, "When you pray, say: *||* Father, hallowed be thy name. Thy kingdom come. ³ Give us each day our daily bread;^k ⁴ and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."

⁵ And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves; ⁶ for a friend of

mine has arrived on a journey, and I have nothing to set before him'; ⁷ and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything?' ⁸ I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. ⁹ And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. ¹¹ What father among you, if his son asks for^l a fish, will instead of a fish give him a serpent; ¹² or if he asks for an egg, will give him a scorpion? ¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

¹⁴ Now he was casting out a demon that was dumb; when the demon had gone out, the dumb man spoke, and the people marveled. ¹⁵ But some of them said, "He casts out demons by Be-el-zebul, the prince of demons"; ¹⁶ while others, to test him, sought from him a sign from heaven. ¹⁷ But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house falls upon house. ¹⁸ And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by

ⁱ The denarius was worth about twenty cents

^j Other ancient authorities read *few things are needful, or only one*

^k Or *our bread for the morrow*

^l Other ancient authorities insert *bread, will give him a stone; or if he asks for*

to show sympathy to Jews (see Jn.4.9 n.; Acts 8.5 n.), who *had compassion*. **34:** *Oil and wine, ancient medication*. **35:** *Denarii*, see Mt.20.2 n.

10.38-42: Martha and Mary, compare Jn.11.1 where they are introduced as well-known persons living at Bethany. **42:** With delicate ambiguity Jesus rebuked Martha's choice of values; a simple meal (one dish) is sufficient for hospitality. Jesus approved Mary's preference for listening to his teaching as contrasted with Martha's unneeded acts of hospitality.

11.1-13: Sayings on prayer. **1-4:** See Mt.6.9-13 n.; Lk.3.21 n. **4:** Mk.11.25; Mt.18.35. **5-8:** Lk.18.1-5. **9-13:** Mt.7.7-11. **9:** Mt.18.19; 21.22; Mk.11.24; Jas.1.5-8; 1 Jn.5.14-15; Jn.14.13; 15.7; 17.23-24.

11.14-26: Sources of Jesus' power (Mt.12.22-30; Mk.3.22-27). **14:** Mt.9.32-34; see 12.22-24 n. **15:** See Mk.3.22 n. **16:** Mt.12.38; 16.1-4; Mk.8.11-12; Jn.2.18; 6.30; 1 Cor.1.22. **19:**

Stumbling blocks

come into this place of torment.'
 29 But Abraham said, 'They have Moses and the prophets; let them hear them.' 30 And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.'
 31 He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

17 And he said to his disciples, "Temptations to sin^x are sure to come; but woe to him by whom they come! 2 It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin.^y 3 Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; 4 and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him."

5 The apostles said to the Lord, "Increase our faith!" 6 And the Lord said, "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you."

7 "Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, 'Come at once and sit down at table'? 8 Will he not rather say to him, 'Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink'? 9 Does he thank the servant because he did what was commanded? 10 So you also, when you have done all that is

commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

11 On the way to Jerusalem he was passing along between Sama'ria and Galilee. 12 And as he entered a village, he was met by ten lepers, who stood at a distance 13 and lifted up their voices and said, "Jesus, Master, have mercy on us." 14 When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; 16 and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. 17 Then said Jesus, "Were not ten cleansed? Where are the nine? 18 Was not one found to return and give praise to God except this foreigner?" 19 And he said to him, "Rise and go your way; your faith has made you well."

20 Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."^z

22 And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it. 23 And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. 24 For as the lightning flashes and lights up the sky from one side to the

^x Greek *stumbling blocks*
^y Greek *stumble*
^z Or *within you*

17.1-2: Mt.18.6,7; Mk.9.42; 1 Cor.8.12. 2: *Little ones*, disciples (see Mt.18.6 n.). 5: Mk. 11.23 n., 24 n. 6: *Sycamine*, mulberry. 7-10: Man's relation to God makes obedience to God a duty to be fulfilled and not an occasion for reward.

17.11-19: *Ten lepers cleansed*. 12: Lev.13.45-46; see Mt.8.2 n. 14: *Priest*, Lev.13.2 3; 14.2-32. 18: 7.9. 19: Mt.9.22; Mk.5.34; Lk.8.48; 18.42. *Made you well*, see Mt.9.21 n.; Mk. 11.23 n., 24 n.

17.20-21: *The kingdom is in the midst of you*. 20: 19.11; 21.7; Acts 1.6. 21: The reality of God's *kingdom* is present to be accepted. The questioners had in mind a kingdom bringing material benefits.

17.22-37: *The end of the age*. Mt. ch. 24 has similar teachings, in a different order and setting. 22: Mt.9.15; Mk.2.20; Lk.5.35. 23-24: Mt.24.23,26,27; Mk.13.21; Rev.1.7. 23: *Lo, there* is the Son of man! etc. 24: The coming will be sudden and visible to all. 25: 9.22. 26-27:

them; and when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to him, saying, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. ¹⁷ Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

¹⁸ And a ruler asked him, "Good Teacher, what shall I do to inherit eternal life?" ¹⁹ And Jesus said to him, "Why do you call me good? No one is good but God alone. ²⁰ You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.'" ²¹ And he said, "All these I have observed from my youth." ²² And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me." ²³ But when he heard this he became sad, for he was very rich. ²⁴ Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! ²⁵ For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." ²⁶ Those who heard it said, "Then who can be saved?" ²⁷ But he said, "What is impossible with men is possible with God." ²⁸ And Peter said, "Lo, we have left our homes and followed you." ²⁹ And he said to them, "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, ³⁰ who will not

receive manifold more in this time, and in the age to come eternal life."

³¹ And taking the twelve, he said to them, "Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. ³² For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; ³³ they will scourge him and kill him, and on the third day he will rise." ³⁴ But they understood none of these things; this saying was hid from them, and they did not grasp what was said.

³⁵ As he drew near to Jericho, a blind man was sitting by the roadside begging; ³⁶ and hearing a multitude going by, he inquired what this meant. ³⁷ They told him, "Jesus of Nazareth is passing by." ³⁸ And he cried, "Jesus, Son of David, have mercy on me!" ³⁹ And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" ⁴⁰ And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, ⁴¹ "What do you want me to do for you?" He said, "Lord, let me receive my sight." ⁴² And Jesus said to him, "Receive your sight; your faith has made you well." ⁴³ And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

19 He entered Jericho and was passing through. ² And there was a man named Zacchaeus; he was a chief

18.15-17: Blessing the children (Mt.19.13-15; 18.3; Mk.10.13-16). **16-17:** God's kingdom is shared by those who depend in trustful simplicity on God as on a father.

18.18-30: The rich ruler (Mt.19.16-30; Mk.10.17-31). **18:** 10.25. **20:** See Mt.19.18 n. The order of the commandments, varying from the Hebrew Scripture, follows the ancient Greek translation of the Old Testament. **22:** See 12.33 n. **25:** See Mk.10.25 n. **26:** To be saved refers to the same spiritual experience as to *inherit eternal life* (v. 18), and to *enter the kingdom of God* (v. 25). The heart of this story lies in the questioner's sense of personal lack notwithstanding his opportunity (because of his wealth) to fulfil all ritual requirements. **27:** Gen.18.14; Job 42.2; Jer.32.17; Lk.1.37. **28:** 5.1-11.

18.31-34: The Passion foretold again (Mt.20.17-19; Mk.10.32-34); compare 9.22,44-45; 17.25.

18.35-43: A blind man healed (Mt.20.29-34; Mk.10.46-52), Mt.9.27-31; Mk.8.22; Jn.9.1-3. **42:** See Mt.9.21 n.; Mk.11.23 n., 24 n.

yard; but the tenants beat him, and sent him away empty-handed. ¹¹ And he sent another servant; him also they beat and treated shamefully, and sent him away empty-handed. ¹² And he sent yet a third; this one they wounded and cast out. ¹³ Then the owner of the vineyard said, "What shall I do? I will send my beloved son; it may be they will respect him." ¹⁴ But when the tenants saw him, they said to themselves, "This is the heir; let us kill him, that the inheritance may be ours." ¹⁵ And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? ¹⁶ He will come and destroy those tenants, and give the vineyard to others." When they heard this, they said, "God forbid!" ¹⁷ But he looked at them and said, "What then is this that is written:

"The very stone which the builders rejected

has become the head of the corner?"

¹⁸ Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him."

¹⁹ The scribes and the chief priests tried to lay hands on him at that very hour, but they feared the people; for they perceived that he had told this parable against them. ²⁰ So they watched him, and sent spies, who pretended to be sincere, that they might take hold of what he said, so as to deliver him up to the authority and jurisdiction of the governor. ²¹ They asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. ²² Is it lawful for us to give

tribute to Caesar, or not?" ²³ But he perceived their craftiness, and said to them, ²⁴ "Show me a coin. Whose likeness and inscription has it?" They said, "Caesar's." ²⁵ He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." ²⁶ And they were not able in the presence of the people to catch him by what he said; but marveling at his answer they were silent.

²⁷ There came to him some Sadducees, those who say that there is no resurrection, ²⁸ and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man^s must take the wife and raise up children for his brother. ²⁹ Now there were seven brothers; the first took a wife, and died without children; ³⁰ and the second ³¹ and the third took her, and likewise all seven left no children and died. ³² Afterward the woman also died. ³³ In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

³⁴ And Jesus said to them, "The sons of this age marry and are given in marriage; ³⁵ but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, ³⁶ for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. ³⁷ But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the

f Greek denarius *g* Greek his brother

use of *beloved* (not present in Matthew and Mark) identifies the *son* with Jesus. **16:** Acts 13.46; 18.6; 28.28. **17:** Ps.118.22-23; Acts 4.11; 1 Pet.2.7. **18:** Is.8.14-15. **19:** Lk.19.47.

20.20-26: Paying taxes to Caesar (Mt.22.15-22; Mk.12.13-17). **20:** *Sincere* translates a Greek word which normally means "correct according to the law," i.e. "righteous." It is used here in the same sense of false pretense that it has in Mt.23.28. **25:** Rom.13.7; Lk.23.2.

20.27-40: Question about the resurrection. (Mt.22.23-33; Mk.12.18-27). **27:** Acts 4.1-2; 23.6-10. **28:** Dt.25.5; Gen.38.8. **34-36:** Luke makes the same point as Matthew and Mark, but in somewhat different language: human relations in the home do not exist in the same way beyond death. Jesus distinguishes two ages and kinds of existence. Men are part of this age by the fact of physical birth, and of the age to come by resurrection (v. 36; Rom.1.4). **38:** God is not frustrated by physical death. **39:** Mk.12.28. **40:** Mk.12.34; Mt.22.46.

God of Isaac and the God of Jacob.

³⁸ Now he is not God of the dead, but of the living; for all live to him."

³⁹ And some of the scribes answered, "Teacher, you have spoken well."

⁴⁰ For they no longer dared to ask him any question.

⁴¹ But he said to them, "How can they say that the Christ is David's son?"

⁴² For David himself says in the Book of Psalms,

'The Lord said to my Lord,

Sit at my right hand,

⁴³ till I make thy enemies a stool for thy feet."

⁴⁴ David thus calls him Lord; so how is he his son?"

⁴⁵ And in the hearing of all the people he said to his disciples, ⁴⁶ "Beware of the scribes, who like to go about in long robes, and love salutations in the market places and the best seats in the synagogues and the places of honor at feasts, ⁴⁷ who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

2 He looked up and saw the rich putting their gifts into the treasury; ² and he saw a poor widow put in two copper coins. ³ And he said, "Truly I tell you, this poor widow has put in more than all of them; ⁴ for they all contributed out of their abundance, but she out of her poverty put in all the living that she had."

⁵ And as some spoke of the temple, how it was adorned with noble stones and offerings, he said, ⁶ "As for these things which you see, the days will

come when there shall not be left here one stone upon another that will not be thrown down." ⁷ And they asked him, "Teacher, when will this be, and what will be the sign when this is about to take place?" ⁸ And he said, "Take heed that you are not led astray; for many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them. ⁹ And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once."

¹⁰ Then he said to them, "Nation will rise against nation, and kingdom against kingdom; ¹¹ there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. ¹² But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. ¹³ This will be a time for you to bear testimony. ¹⁴ Settle it therefore in your minds, not to meditate beforehand how to answer; ¹⁵ for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. ¹⁶ You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; ¹⁷ you will be hated by all for my name's sake. ¹⁸ But not a hair of your head will perish. ¹⁹ By your endurance you will gain your lives."

²⁰ "But when you see Jerusalem

20.41-44: David's son (Mt.22.41-46; Mk.12.35-37). **42:** Ps.110.1; see Mt.22.44 n. **44:** The question is: How can the Messiah be David's descendant if David calls him *Lord*?

20.45-47: On pride and humility. **45:** Mt.23.1; Mk.12.37. **46:** Mt.23.6; see Mk.12.39 n.; Lk.11.43; 14.7-11.

21.1-4: The widow's offering (Mk.12.41-44). **1:** *The treasury* refers here to a container to receive offerings; in Jn.8.20 to a room in the temple. **2:** The *copper* coin (lepton) was of little monetary value (see 12.59 n.) but of great spiritual significance because of its cost to this giver.

21.5-7: Destruction of the temple foretold (Mt.24.1-3; Mk.13.1-2). **5:** See Mt.24.1 n. **6:** See Mk.13.2 n. **7:** 17.20; Acts 1.6.

21.8-36: On the end of the age (Mt.24.4-36; Mk.13.3-37). **8:** 17.23; Mk.13.21; 1 Jn.2.18. **10:** 2 Chr.15.6; Is.19.2. **12-17:** Mt.10.17-22. **12:** Acts 25.24; Jn.16.2. **13:** Phil.1.12. **14-15:** 12.11-12. **16:** 12.52-53. **17:** Mt.10.22; Jn.15.18-25. **18:** 12.7; Mt.10.30; Acts 27.34; 1 Sam.14.45. **19:** *Gain your livès*, or "win your souls." Mk.13.13; Mt.10.22; Rev.2.7. **20-22:** 19.41-44;

to profane the temple, but we seized him.² ⁸By examining him yourself you will be able to learn from him about everything of which we accuse him."

9 The Jews also joined in the charge, affirming that all this was so.

10 And when the governor had motioned to him to speak, Paul replied:

"Realizing that for many years you have been judge over this nation, I cheerfully make my defense. ¹¹As you may ascertain, it is not more than twelve days since I went up to worship at Jerusalem; ¹²and they did not find me disputing with any one or stirring up a crowd, either in the temple or in the synagogues, or in the city. ¹³Neither can they prove to you what they now bring up against me. ¹⁴But this I admit to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, ¹⁵having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. ¹⁶So I always take pains to have a clear conscience toward God and toward men. ¹⁷Now after some years I came to bring to my nation alms and offerings. ¹⁸As I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia—¹⁹they ought to be here before you and to make an accusation, if they have anything against me. ²⁰Or else let these men themselves say what wrongdoing they found when I stood before the council, ²¹except this one thing which I cried out while standing among them, 'With respect to the resurrection of the dead I am on trial before you this day.'"

22 But Felix, having a rather accurate knowledge of the Way, put

them off, saying, "When Lys'ias the tribune comes down, I will decide your case." ²³Then he gave orders to the centurion that he should be kept in custody but should have some liberty, and that none of his friends should be prevented from attending to his needs.

24 After some days Felix came with his wife Drusilla, who was a Jewess; and he sent for Paul and heard him speak upon faith in Christ Jesus. ²⁵And as he argued about justice and self-control and future judgment, Felix was alarmed and said, "Go away for the present; when I have an opportunity I will summon you." ²⁶At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. ²⁷But when two years had elapsed, Felix was succeeded by Porcius Festus; and desiring to do the Jews a favor, Felix left Paul in prison.

25 Now when Festus had come into his province, after three days he went up to Jerusalem from Caesare'a. ²And the chief priests and the principal men of the Jews informed him against Paul; and they urged him, ³asking as a favor to have the man sent to Jerusalem, planning an ambush to kill him on the way. ⁴Festus replied that Paul was being kept at Caesare'a, and that he himself intended to go there shortly. ⁵"So," said he, "let the men of authority among you go down with me, and if there is anything wrong about the man, let them accuse him."

6 When he had stayed among them not more than eight or ten days, he went down to Caesare'a; and the next day he took his seat on the tribunal and ordered Paul to be brought. ⁷And when he had come, the Jews who had

² Other ancient authorities add and we would have judged him according to our law. ⁷ But the chief captain Lysias came and with great violence took him out of our hands, ⁸commanding his accusers to come before you.

14: *The Way*, see 9.2 n. 17: *To bring . . . alms*, see 20.1–6 n. 24: *Drusilla* was sister of Herod Agrippa II and Bernice (25.13). 25–26: The behavior of *Felix* is like that of Herod Antipas (Mk.6.20). Compare 18.14–17. 27: *When two years had elapsed*, either from Felix's appointment or Paul's arrest.

25.1–12: *Appeal to the emperor*. Paul insists on a Roman trial and Festus sends him to Rome.

gone down from Jerusalem stood about him, bringing against him many serious charges which they could not prove. ⁸Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended at all." ⁹But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem, and there be tried on these charges before me?" ¹⁰But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried; to the Jews I have done no wrong, as you know very well. ¹¹If then I am a wrongdoer, and have committed anything for which I deserve to die, I do not seek to escape death; but if there is nothing in their charges against me, no one can give me up to them. I appeal to Caesar." ¹²Then Festus, when he had conferred with his council, answered, "You have appealed to Caesar; to Caesar you shall go."

13 Now when some days had passed, Agrippa the king and Bernice arrived at Caesare'a to welcome Festus. ¹⁴And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix; ¹⁵and when I was at Jerusalem, the chief priests and the elders of the Jews gave information about him, asking for sentence against him. ¹⁶I answered them that it was not the custom of the Romans to give up any one before the accused met the accusers face to face, and had opportunity to make his defense concerning the charge laid against him. ¹⁷When therefore they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought in. ¹⁸When the accusers stood up, they brought no charge in his case of such evils as I supposed; ¹⁹but they had

certain points of dispute with him about their own superstition and about one Jesus, who was dead, but whom Paul asserted to be alive. ²⁰Being at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there regarding them. ²¹But when Paul had appealed to be kept in custody for the decision of the emperor, I commanded him to be held until I could send him to Caesar." ²²And Agrippa said to Festus, "I should like to hear the man myself." "Tomorrow," said he, "you shall hear him."

23 So on the morrow Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then by command of Festus Paul was brought in. ²⁴And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both at Jerusalem and here, shouting that he ought not to live any longer. ²⁵But I found that he had done nothing deserving death; and as he himself appealed to the emperor, I decided to send him. ²⁶But I have nothing definite to write to my lord about him. Therefore I have brought him before you, and, especially before you, King Agrippa, that, after we have examined him, I may have something to write. ²⁷For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."

26 Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

2 "I think myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, ³because you

9–10: Paul fears being turned over to a Jewish court; therefore he insists on *Caesar's tribunal*, i.e. trial according to Roman law. 11–12: He appeals to *Caesar* in the person of his governor, and Festus decides that the emperor himself should hear the case.

25.13–26.32: *Paul's defense before Agrippa*. A model defense of Christianity. 25.13: *Agrippa the king*, Herod Agrippa II, who ruled parts of Palestine. He and *Bernice* were children of Herod Agrippa I (12.1–23). 25: *Emperor*, literally Augustus, one of the imperial titles.

are especially familiar with all customs and controversies of the Jews; therefore I beg you to listen to me patiently.

4 "My manner of life from my youth, spent from the beginning among my own nation and at Jerusalem, is known by all the Jews. 5 They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. 6 And now I stand here on trial for hope in the promise made by God to our fathers, 7 to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! 8 Why is it thought incredible by any of you that God raises the dead?

9 "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. 10 And I did so in Jerusalem; I not only shut up many of the saints in prison, by authority from the chief priests, but when they were put to death I cast my vote against them. 11 And I punished them often in all the synagogues and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities.

12 "Thus I journeyed to Damascus with the authority and commission of the chief priests. 13 At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. 14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute me? It hurts you to kick against the goads.' 15 And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. 16 But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in

which you have seen me and to those in which I will appear to you, 17 delivering you from the people and from the Gentiles—to whom I send you 18 to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

19 "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance. 21 For this reason the Jews seized me in the temple and tried to kill me. 22 To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles."

24 And as he thus made his defense, Festus said with a loud voice, "Paul, you are mad; your great learning is turning you mad." 25 But Paul said, "I am not mad, most excellent Festus, but I am speaking the sober truth. 26 For the king knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, for this was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe." 28 And Agrippa said to Paul, "In a short time you think to make me a Christian!" 29 And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

26.3: Agrippa was perhaps well acquainted with Judaism, but was not a practicing Jew. 4: *My nation*, Cilicia. 8: *You*, i.e. the Jewish people. 12-20: A third account of Paul's conversion (9.1-8; 22.4-16). Here he adds that *all had fallen to the ground*. 23: *That the Christ must suffer*, 8.32-35; Lk.24.26. 32: The appeal took the case out of Festus's jurisdiction; see 25.11-12 n.

cision? ² Much in every way. To begin with, the Jews are entrusted with the oracles of God. ³ What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! Let God be true though every man be false, as it is written,

"That thou mayest be justified in thy words,

and prevail when thou art judged."

⁵ But if our wickedness serves to show the justice of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) ⁶ By no means! For then how could God judge the world? ⁷ But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? ⁸ And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

⁹ What then? Are we Jews any better off? No, not at all; for I^d have already charged that all men, both Jews and Greeks, are under the power of sin,¹⁰ as it is written:

"None is righteous, no, not one;

¹¹ no one understands, no one seeks for God.

¹² All have turned aside, together they have gone wrong; no one does good, not even one."

¹³ "Their throat is an open grave, they use their tongues to deceive."

"The venom of asps is under their lips."

¹⁴ "Their mouth is full of curses and bitterness."

¹⁵ "Their feet are swift to shed blood, ¹⁶ in their paths are ruin and misery, ¹⁷ and the way of peace they do not know."

¹⁸ "There is no fear of God before their eyes."

¹⁹ Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. ²⁰ For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin.

²¹ But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; ²³ since all have sinned and fall short of the glory of God, ²⁴ they are justified by his grace as a gift, through the redemption which is in Christ Jesus, ²⁵ whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; ²⁶ it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

²⁷ Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. ²⁸ For we

c Or at any disadvantage? d Greek we

ness in making the promises is not invalidated by the failure of the Jews to keep their part of the covenant; nor can that failure be excused on the plea that, because of it, God's truth will shine more brightly when he fulfils his part (Paul will discuss this problem more fully in chs. 9–11). 4: Ps.51.4.

3.9–20: All are guilty. Jew and Greek, despite the former's advantages, stand on the same ground, under the power of sin. 10–18: Ps.14.1–2; 53.1–2; 5.9; 140.3; 10.7; Is.59.7–8; Ps.36.1. The law succeeds only in making men aware of their condition. That indeed was God's purpose in giving it (7.7; see Gal.3.19–29 n.).

3.21–26: The true righteousness, now revealed in Christ, rests not upon obedience to law, but on faith in God's act of redemption . . . in Christ Jesus. 21: The law and the prophets, the Hebrew scriptures. 24: Redemption means a ransoming or "buying back" (as of a slave or captive), and therefore emancipation or deliverance. Slaves of sin are set free through God's act in Christ (Eph.1.7; Col.1.14; Heb.9.15). 25: Expiation by his blood, a reference to the death of Christ as a sacrifice for sin (1 Jn.2.2), demonstrating the seriousness with which God regards sin (despite his forbearance); it also reveals the measure of his love (Jn.3.16).

hold that a man is justified by faith apart from works of law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

4 What then shall we say about Abraham, our forefather according to the flesh? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." ⁴ Now to one who works, his wages are not reckoned as a gift but as his due. ⁵ And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness. ⁶ So also David pronounces a blessing upon the man to whom God reckons righteousness apart from works:

⁷ "Blessed are those whose iniquities are forgiven, and whose sins are covered;

⁸ blessed is the man against whom the Lord will not reckon his sin."

⁹ Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? We say that faith was reckoned to Abraham as righteousness. ¹⁰ How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹ He received cir-

cumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, ¹² and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised.

¹³ The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. ¹⁴ If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the law brings wrath, but where there is no law there is no transgression.

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, ¹⁷ as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸ In hope he believed against hope, that he should become the father of many nations; as he had been told, "So shall your descendants be." ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead because he

e Other ancient authorities read was gained by

3.27–31: Boasting is excluded. *On the principle of works there might be ground for boasting, but if salvation is by faith, pride is excluded. 30: Since God is one, he will deal with Jews and Gentiles on the same basis.*

4.1–8: Abraham justified by faith, not by works. 2: But not before God; the full statement would be: "But actually if he had anything to boast about, it was not before God." **3:** According to Paul's understanding of Gen.15.6, Abraham's faith in God was credited to him as righteousness. **6–8:** God's blessing belongs not to those who perfectly obey the law (as though that were possible), but to those who in faith accept God's free gift of forgiveness (Ps.32.1–2). **9–12:** This justification of Abraham occurred before he was circumcised, and therefore cannot have been dependent upon circumcision; it depended only upon faith. **11:** Gen.17.10. **12:** Follow the example, i.e. rely only on faith, as Abraham did.

4.13–25: The true descendants of Abraham are those who have faith in Christ, whether Jews or Gentiles. To them the benefits promised to Abraham belong (Gen.17.4–6; 22.17–18; Gal. 3.29). **17:** Gen.17.5. **18:** Gen.15.5. **19:** Gen.17.17; 18.11; Heb.11.12. **22–23:** See v. 3.

was about a hundred years old, or when he considered the barrenness of Sarah's womb.²⁰ No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,²¹ fully convinced that God was able to do what he had promised.²² That is why his faith was "reckoned to him as righteousness."²³ But the words, "it was reckoned to him," were written not for his sake alone,²⁴ but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord,²⁵ who was put to death for our trespasses and raised for our justification.

5 Therefore, since we are justified by faith, we^f have peace with God through our Lord Jesus Christ.² Through him we have obtained access^g to this grace in which we stand, and we^h rejoice in our hope of sharing the glory of God.³ More than that, we^h rejoice in our sufferings, knowing that suffering produces endurance,⁴ and endurance produces character, and character produces hope,⁵ and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

6 While we were yet helpless, at the right time Christ died for the ungodly.⁷ Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die.⁸ But God shows his love for us in that while we were yet sinners Christ died for us.⁹ Since, therefore, we are now justified by his blood, much more shall we be saved by him from the

wrath of God.¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.¹¹ Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.¹² Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned—¹³ sin indeed was in the world before the law was given, but sin is not counted where there is no law.¹⁴ Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.¹⁶ And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.¹⁷ If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men.¹⁹ For as by one man's disobedience many

^f Other ancient authorities read *let us*
^g Other ancient authorities add *by faith*
^h Or *let us*

5.1–11: Consequences of justification. **1–5:** When we rely utterly upon God's grace and not at all upon ourselves, we *have peace*, i.e. reconciliation, or a state of harmony *with God*. *Hope of . . . the glory of God*, though we had fallen short of the glorious destiny God intended for us (3.23), we now find ourselves confidently expecting it. **6–11:** Christ in his death has borne the consequences of our sin and thus has reconciled us to God. Note that Paul never speaks of a reconciliation of God to us; it is we who were estranged. **9–10:** Being *now justified* (and reconciled) *by Christ's death, we shall . . . be saved* in the final Judgment *by his life*, i.e. through our participation in his present *life* as the risen Lord. **11:** *Now*, under the gospel.

5.12–21: Adam and Christ; analogy and contrast. Sin and death for all men followed upon Adam's disobedience (Gen.2.17; 3.17–19). **13–16:** 1 Cor.15.21–23,45–49. **18:** *Acquittal and*

were made sinners, so by one man's obedience many will be made righteous.²⁰ Law came in, to increase the trespass; but where sin increased, grace abounded all the more,²¹ so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord.

6 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. ⁷ For he who has died is freed from sin. ⁸ But if we have died with Christ, we believe that we shall also live with him. ⁹ For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰ The death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your

mortal bodies, to make you obey their passions.¹³ Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness.¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

15 What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,¹⁸ and, having been set free from sin, have become slaves of righteousness.¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

20 When you were slaves of sin, you were free in regard to righteousness.²¹ But then what return did you get from the things of which you are now ashamed? The end of those things is death.²² But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal

life for all followed upon Christ's perfect obedience. **20:** *Law . . . to increase the trespass*, this is explained in 7.7–13.

6.1–14: Dying and rising with Christ. Paul's insistence that salvation is entirely a gracious and undeserved gift of God may seem to have laid him open to the charge of encouraging sin. This charge Paul vigorously rejects. When the Christian is *baptized*, he is united with Christ. We share in his death and in the *newness of life* (v. 4), which his resurrection has made possible for us. But this death is a *death . . . to sin*, and the new life is *life . . . to God* (v. 10). *How then can we who died to sin still live in it?* (v. 2). **6:** *The sinful body*, not the physical body as such, but the sinful self. **13:** *Your members*, all the organs and functions of the person.

6.15–23: The two slaveries. In rejecting again the same charge (see v. 1 n.), Paul draws an analogy from slavery. The sinner is sin's slave; but if he becomes God's slave, how can he longer obey his old master? **19:** *Sanctification*, the process and result of being entirely devoted, consecrated, to God (v. 22).

life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

7 Do you not know, brethren—for I am speaking to those who know the law—that the law is binding on a person only during his life? ² Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress.

⁴ Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. ⁵ While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶ But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

⁷ What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, "You shall not covet." ⁸ But sin,

7.1-6: An analogy from marriage. One who has died to sin is no more bound to it than is a woman to her deceased husband. **1-2:** *The law* here probably means Roman law. **4-6:** *The law* here refers to God's commandments, as in chs. 2-4.

7.7-13: The law and sin. **7:** Though the law is *holy . . . and good* (v. 12), it not only makes man conscious of sin (see Gal.3.19 n.), but also incites to sin (e.g. covetousness; compare Ex.20.17; Dt.5.21). **9:** Probably a reminiscence of a thoughtless, carefree boyhood brought to an end (*death*) by the dawning sense of moral obligation and guilt. **10:** Lev.18.5. **13:** The real enemy is sin, which uses even *what is good* (the law) to make a man more sinful than he would otherwise be.

7.14-23: The inner conflict. Sin is personified as an evil power that enters a man's life and brings his true self into slavery to its rule or *law* (still another use of this term). **14:** *The law is spiritual*, divine in origin and nature, and holy (v. 12). *I am carnal*, Greek "fleshly," referring not merely to man's physical nature, but to his whole nature in so far as he is ruled by selfish interests (compare v. 18 and v. 25). **17:** In emphasizing the reality of sin's power over a man's *inmost self* (v. 22), Paul seems almost to deny one's responsibility for sin (compare v. 20). Other passages in his letters, however, prevent our inferring that he means this (e.g. Rom.1.31-2.5).

finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead. ⁹ I was once alive apart from the law, but when the commandment came, sin revived and I died; ¹⁰ the very commandment which promised life proved to be death to me. ¹¹ For sin, finding opportunity in the commandment, deceived me and by it killed me. ¹² So the law is holy, and the commandment is holy and just and good.

¹³ Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. ¹⁴ We know that the law is spiritual; but I am carnal, sold under sin. ¹⁵ I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree that the law is good. ¹⁷ So then it is no longer I that do it, but sin which dwells within me. ¹⁸ For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. ¹⁹ For I do not do the good I want, but the evil I do not want is what I do. ²⁰ Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at

hand. ²² For I delight in the law of God, in my inmost self, ²³ but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.

8 There is therefore now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. ³ For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin,ⁱ he condemned sin in the flesh, ⁴ in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. ⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶ To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷ For the mind that is set on the flesh is hostile to God;

it does not submit to God's law, indeed it cannot; ⁸ and those who are in the flesh cannot please God.

⁹ But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. ¹⁰ But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

¹² So then, brethren, we are debtors, not to the flesh, to live according to the flesh—¹³ for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. ¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" ¹⁶ it is the Spirit himself bearing witness with our spirit that we are children of God, ¹⁷ and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with

i Or and as a sin offering

7.24-25: Despair and release. Threatened by utter defeat in the struggle with our enemy entrenched in our own souls, we cast ourselves upon God's mercy in Christ; only then do we find freedom from both the guilt and the power of sin. **24:** *This body of death*, i.e. the body, which is the instrument of sin, is under the dominion of death. **25:** *Flesh*, compare "carnal," v. 14 n.

8.1-4: God's saving act. **1:** *Condemnation* means more than judgment; it means doom. There is to be no doom or death for us, because God has sentenced sin to death (*condemned sin*, v. 3). **2:** *The Spirit* is the divine principle (*law*) of life in the new order which God has created through Christ. To be *in Christ* is to belong to this new order and thus to know the Spirit, who is the actual presence of God in our midst and in our hearts. **4:** Only through the power of *the Spirit* can we hope for the righteousness which *the law* requires but cannot enable us in our weakness to attain.

8.5-11: Life in the flesh and in the Spirit. **5:** To live *according to the flesh* (see 7.14 n.) is to be dominated by selfish passions; to live *according to* (or *in*, v. 9) *the Spirit* is to belong to the new community of faith where God dwells as the Spirit. **9-10:** Note the similar, almost interchangeable, use of "the Spirit of God," "the Spirit of Christ," and "Christ." **10:** Gal.2.20; Eph.3.17. **11:** Jn.5.21.

8.12-17: The Spirit and sonship. The Spirit does not make slaves of us, but sons. **15:** *Abba*, the Aramaic word meaning "Father," which Jesus used in his own prayers (Mk.14.36) and which passed into the liturgy of the early church. **16:** The fact that *the Spirit* prompts this ecstatic prayer proves our sonship (Gal.4.6).

him in order that we may also be glorified with him.

18 I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the sons of God; ²⁰ for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; ²¹ because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. ²² We know that the whole creation has been groaning in travail together until now; ²³ and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.

26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. ²⁷ And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

28 We know that in everything God works for good^k with those who love him,^l who are called according to his

purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. ³⁰ And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

31 What then shall we say to this? If God is for us, who is against us? ³² He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? ³³ Who shall bring any charge against God's elect? It is God who justifies; ³⁴ who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?^m ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written,

"For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height,

^j Or that
^k Other ancient authorities read in everything he works for good, or everything works for good
^l Greek God ^m Or It is Christ Jesus . . . for us

8.18-25: The hope of fulfilment. 18: The Christian life involves sufferings (this was more obviously true then than now), but Paul rejoices in the sure hope of glory (5.2). 20: Of him, God (Gen.3.17). 21: When man (in Christ) is finally restored to his true nature and destiny, nature will also share in the freedom from bondage to decay and in the glorious liberty. 22-23: Nature is thought of as sharing in the stress, anxiety, and pain which we ourselves feel as we wait for the promised redemption. The first fruits of the Spirit, the Spirit, already received, is an advanced installment of the full sonship we are yet to receive. Our bodies, as usually in Paul, our "selves," our "personalities." 24-25: 1 Cor.2.9; 2 Cor.5.7; Heb.11.1.

8.26-30: Human weakness is sustained by the Spirit's intercession and by the knowledge of God's loving purpose. 28: His purpose, or plan, is set forth in vv. 29-30. 29: To be conformed to . . . his Son is to share the resurrection life of Christ, to be a "fellow heir" (compare v. 17), to be glorified.

8.31-39: Our confidence in God. 31: Ps.118.6. 32: 4.25; 5.8; Jn.3.16. 35: To be a Christian in the first century was both difficult and dangerous. 36: Ps.44.22. 38: Neither death, nor life, i.e. whether we live or die we shall not be separated. Angels . . . principalities . . . powers are supernatural beings, whether evil or good, and of various ranks (see Eph.6.12 n.). 39: Height and

nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

9 I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, ² that I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. ⁴ They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵ to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever.ⁿ Amen.

6 But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named." ⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. ⁹ For this is what the promise said, "About this time I will return and Sarah shall have a son." ¹⁰ And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his

call, ¹² she was told, "The elder will serve the younger." ¹³ As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ¹⁶ So it depends not upon man's will or exertion, but upon God's mercy. ¹⁷ For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." ¹⁸ So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰ But who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" ²¹ Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? ²² What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, ²³ in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, ²⁴ even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵ As indeed he says in Hose'a,

"Those who were not my people
n Or Christ, who is God over all, blessed for ever

depth, the highest point to which the stars rise and the abyss out of which they were thought to ascend; i.e. no supposed astrological power can separate us from Christ or defeat God's purpose for us.

9.1-5: The problem of Israel's unbelief. 3: Ex.32.32. 4: Sonship, Ex.4.22; Jer.31.9. Glory, God's presence (Ex.16.10; 24.16). Covenants, plural because the covenant with Israel was often renewed (Gen.6.18; 9.9; 15.8; 17.2,7,9; Ex.2.24). Giving the law, Ex.20.1-17; Dt.5.1-21. Worship, in tabernacle and temple.

9.6-13: God's promise to Israel has not failed, because the promise was not made to Abraham's physical descendants merely as such, but to those whom God chose. 7: Gen.21.12. 9: Gen.18.10. 10-12: Gen.25.21,23. 13: Mal.1.2-3.

9.14-29: God's right to choose. 15: Ex.33.19. 17: Ex.9.16. 19-21: Is.29.16; 45.9; 64.8; Jer.18.6. 24: God's choice or election is not limited to the Jews (compare 3.29). 25-26: The passage in Hosea (Hos.2.23; 1.10) refers to God's reclaiming of Israel after she had forsaken God and lost her covenant status; Paul (as also 1 Pet.2.10) applies the promise to the Gentiles.

I will call 'my people,'
and her who was not beloved
I will call 'my beloved.' "

²⁶ "And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.' "

²⁷ And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved; ²⁸ for the Lord will execute his sentence upon the earth with rigor and dispatch." ²⁹ And as Isaiah predicted, "If the Lord of hosts had not left us children,

we would have fared like Sodom and been made like Gomor'rah."

³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith; ³¹ but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. ³² Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³ as it is written,

"Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame."

10 Brethren, my heart's desire and prayer to God for them is that they may be saved. ² I bear them witness that they have a zeal for God, but it is not enlightened. ³ For, being ignorant of the righteousness that

comes from God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law, that every one who has faith may be justified.

⁵ Moses writes that the man who practices the righteousness which is based on the law shall live by it. ⁶ But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) ⁷ or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). ⁸ But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); ⁹ because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For man believes with his heart and so is justified, and he confesses with his lips and so is saved. ¹¹ The scripture says, "No one who believes in him will be put to shame." ¹² For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. ¹³ For, "every one who calls upon the name of the Lord will be saved."

¹⁴ But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? ¹⁵ And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" ¹⁶ But they have not all heeded the gospel; for

27-29: God's promises never included all Israelites (Is.10.22; 1.9). *Sodom and Gomorrah*, Gen.19.24-25.

9.30-10.13: True righteousness is by faith. **9.30:** 3.22; 10.6,20; Gal.2.16; 3.24; Phil.3.9; Heb. 11.7. **33:** Is.28.16 and 8.14-15. The "stone" is a symbol of God's help, but if neglected it becomes an instrument of judgment. Christ is this stone. **10.4:** Gal.3.23-26. **5:** Lev.18.5; Gal.3.12. One must actually practice the law if one is to find life through it; this Paul has already shown to be impossible (3.9-20). But one has only to accept the free gift of the salvation in Christ (vv. 6-9; compare Dt.30.11-14). **10:** Both faith and confession are essential for justification and salvation. **11:** Is.28.16. **13:** Jl.2.32. The early Christians often applied to Jesus Old Testament references to the Lord, which in their original context refer to God.

10.14-21: Israel responsible for its failure. **14-18:** The nation cannot claim that it has not had the opportunity of hearing the gospel. **15:** Is.52.7. **16:** Is.53.1. **18:** Ps.19.4. **19-21:** Nor

boast, remember it is not you that support the root, but the root that supports you. ¹⁹ You will say, "Branches were broken off so that I might be grafted in." ²⁰ That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. ²¹ For if God did not spare the natural branches, neither will he spare you. ²² Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off. ²³ And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again. ²⁴ For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

²⁵ Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, ²⁶ and so all Israel will be saved; as it is written,

"The Deliverer will come from Zion, he will banish ungodliness from Jacob";

²⁷ "and this will be my covenant with them when I take away their sins."

²⁸ As regards the gospel they are enemies of God, for your sake; but as re-

gards election they are beloved for the sake of their forefathers. ²⁹ For the gifts and the call of God are irrevocable. ³⁰ Just as you were once disobedient to God but now have received mercy because of their disobedience, ³¹ so they have now been disobedient in order that by the mercy shown to you they also may receive mercy. ³² For God has consigned all men to disobedience, that he may have mercy upon all.

³³ O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

³⁴ "For who has known the mind of the Lord,

or who has been his counselor?"

³⁵ "Or who has given a gift to him that he might be repaid?"

³⁶ For from him and through him and to him are all things. To him be glory for ever. Amen.

2 I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world^q but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.^r

³ For by the grace given to me I bid every one among you not to think of

^p Other ancient authorities add *now*
^q Greek *age*
^r Or *what is the good and acceptable and perfect will of God*

The branches broken off are the unbelieving Jews; the branches grafted in are Gentiles who believe in Christ. **20-22:** Having been made a part of the tree only because of faith (not merit or works), Gentile believers have no reason for pride, else God who has grafted them into the tree may later cut them off. **24:** The restoration of Israel will be easier than the call of the Gentiles.

11.25-36: All Israel will be saved. **25-26:** A *mystery*, a truth once hidden, but now revealed by God. The *full number of the Gentiles* may mean the elect from among the Gentiles; and *all Israel* may mean Israel as a whole, not every particular Israelite. **26-27:** Is.59.20-21; 27.9. **28-32:** Although temporarily *enemies* of the *gospel*, the *election* of the Jews is *irrevocable*. **33:** The wonder of God's providence. **34:** Is.40.13. **35:** Job 35.7; 41.11. **36:** 1 Cor.8.6; 11.12; Col.1.16; Heb.2.10.

12.1-8: The *consecrated life*. **1:** *Bodies*, as usually in Paul, means "selves." *Living sacrifice*, as contrasted to the sacrifice of a slain beast. **2:** Christians are to live as belonging to the coming age, not this present age (Eph.4.23; 1 Jn.2.15). *Prove* means "have sure knowledge of."

himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. ⁴ For as in one body we have many members, and all the members do not have the same function, ⁵ so we, though many, are one body in Christ, and individually members one of another. ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; ⁷ if service, in our serving; he who teaches, in his teaching; ⁸ he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

⁹ Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰ love one another with brotherly affection; outdo one another in showing honor. ¹¹ Never flag in zeal, be aglow with the Spirit, serve the Lord. ¹² Rejoice in your hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints, practice hospitality.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another; do not be haughty, but associate with the lowly;^s never be conceited. ¹⁷ Repay no one evil for evil, but take thought for what is noble in the sight of all. ¹⁸ If possible, so far as it depends upon you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it^t to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord."

²⁰ No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." ²¹ Do not be overcome by evil, but overcome evil with good.

13 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. ² Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. ³ For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, ⁴ for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. ⁵ Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. ⁶ For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. ⁷ Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

⁸ Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. ⁹ The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are

^s Or *give yourselves to humble tasks*
^t Greek *give place*

3: *Measure of faith*, measure of the Spirit which one has received by faith (1 Cor.4.7). **4-8:** 1 Cor. 12.4-31. **8:** *He who gives aid*, or "he who rules."

12.9-21: *The Christian's duty*. **9-18:** The law of love (compare 1 Cor.13). **13:** *Hospitality*, see 16.1-2 n.; Heb.13.2 n.; 3 Jn.5-8 n. **14:** Mt.5.44. **19:** The vindication of justice is God's prerogative, not ours (Dt.32.35). We are neither wise enough nor good enough to punish our enemies justly. **20:** To *heap burning coals . . .*, is to make the enemy feel ashamed by meeting his *evil with good* (Pr.25.21-22).

13.1-7: *The Christian and the state*. Though the Christian has no right to punish (12.19-21), the state does have that right and the Christian must respect it. Paul's confidence that the Roman state is, on the whole, just and beneficent is matched in 1 Pet.2.13-17; 3.13.

13.8-10: *Love fulfils the law*. **8a:** Pay every debt; do not stand under any obligation except the obligation to love. **8b-10:** Mk.12.31; Jas.2.8.

summed up in this sentence, "You shall love your neighbor as yourself."¹⁰ Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

11 Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed;¹² the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light;¹³ let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy.¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

14 As for the man who is weak in faith, welcome him, but not for disputes over opinions.² One believes he may eat anything, while the weak man eats only vegetables.³ Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him.⁴ Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

5 One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind.⁶ He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.⁷ None of us lives to himself, and none of us dies to himself.⁸ If we live, we live to the Lord,

and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.⁹ For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God;¹¹ for it is written,

"As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise" to God."

¹² So each of us shall give account of himself to God.

13 Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother.¹⁴ I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean.¹⁵ If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died.¹⁶ So do not let what is good to you be spoken of as evil.¹⁷ For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit;¹⁸ he who thus serves Christ is acceptable to God and approved by men.¹⁹ Let us then pursue what makes for peace and for mutual upbuilding.²⁰ Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for any one to make others fall by what he eats;²¹ it is right not to eat meat or drink wine or do anything that

u Or confess

13.11-14: The imminence of Christ's second coming makes it the more urgent that Christians conduct themselves becomingly. 14: To put on the Lord Jesus Christ is to enter fully into the new order of existence which God has created through Christ (see 6.1-14 n.).

14.1-23: Love respects the scruples of others. Some Christians have scruples about eating meat (v. 2), about observing the sabbath (vv. 5-6), about drinking wine (v. 21). Paul regards these scruples as unnecessary (v. 14) and designates the man who is troubled by them *weak in faith* (v. 1). But the "strong" must not pass judgment on the *weak* (v. 10). 11: Is.45.23. 13-15: The "strong" must also restrict his own liberty if he finds that his example is injuring a brother who has scruples (1 Cor.8.9-13; 10.23-29a). 17-21: More important than our rights to eat and drink as we please is our obligation not to *destroy the work of God* by making our

makes your brother stumble."²² The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves.²³ But he who has doubts is condemned, if he eats, because he does not act from faith; for whatever does not proceed from faith is sin."

15 We who are strong ought to bear with the failings of the weak, and not to please ourselves;² let each of us please his neighbor for his good, to edify him.³ For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me."⁴ For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.⁵ May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,⁶ that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

7 Welcome one another, therefore, as Christ has welcomed you, for the glory of God.⁸ For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,⁹ and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will praise thee among the Gentiles, and sing to thy name";

¹⁰ and again it is said,

"Rejoice, O Gentiles, with his people";

¹¹ and again,
"Praise the Lord, all Gentiles, and let all the peoples praise him";
¹² and further Isaiah says,
"The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope."
¹³ May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

14 I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.¹⁵ But on some points I have written to you very boldly by way of reminder, because of the grace given me by God¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.¹⁷ In Christ Jesus, then, I have reason to be proud of my work for God.¹⁸ For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed,¹⁹ by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ,²⁰ thus making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation,²¹ but as it is written,

v Other ancient authorities add or be upset or be weakened
w Other authorities, some ancient, insert here Ch 16.25-27

brother stumble (1 Cor.10.23-24). 22: Happy is he who is free from misgivings as to the rightness of his practices, whether of eating or of not eating. 23: Whatever is done against one's conscience is sin.

15.1-13: The strong should bear patiently burdens laid on them by the failings of the weak. 3: A reference to the self-abasement of the pre-existent Christ (2 Cor.8.9; Phil.2.5-8), quoting Ps.69.9. 8-12: Christ must needs have been a Jew to prove God's truthfulness, who had given promises to the patriarchs; but the promised salvation was also for the Gentiles, as Paul emphasizes with quotations from Ps.18.49; Dt.32.43; Ps.117.1; and Is.11.10.

15.14-23: Personal notes. 14-16: An apology for Paul's apparent boldness in writing so long a letter to a church with which he had had no earlier connections. 14: Able to instruct one another, a suggestion that the Roman church was not under the oversight of another apostle (compare v. 20). 19: Sign and wonders, a reference to apostolic miracles (1 Cor.12.10; 2 Cor.

were a single organ, where would the body be? ²⁰ As it is, there are many parts, yet one body. ²¹ The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." ²² On the contrary, the parts of the body which seem to be weaker are indispensable, ²³ and those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty, ²⁴ which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, ²⁵ that there may be no discord in the body, but that the members may have the same care for one another. ²⁶ If one member suffers, all suffer together; if one member is honored, all rejoice together.

²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret? ³¹ But earnestly desire the higher gifts.

And I will show you a still more excellent way.

3 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ³ If I give away all I have, and if I deliver my body to be burned,^v but have not love, I gain nothing.

⁴ Love is patient and kind; love is not jealous or boastful; ⁵ it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; ⁶ it does not rejoice at wrong, but rejoices in the right. ⁷ Love bears all things, believes all things, hopes all things, endures all things.

⁸ Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For our knowledge is imperfect and our prophecy is imperfect; ¹⁰ but when the perfect comes, the imperfect will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. ¹³ So faith, hope, love abide, these three; but the greatest of these is love.

^v Other ancient authorities read *body that I may glory*

(Rom.12.4-5; Eph.4.14-16; Col.3.14). **28:** *Helpers, administrators*, probably also known as deacons and bishops (see Phil.1.1 n.).

13.1-13: This chapter, wonderfully significant when considered alone, is even more meaningful in its context. Paul is still discussing spiritual gifts (12.1-11); the great gift of the Spirit is not tongues or even prophecy, but *love*. This *love* is not love in an ordinary or general sense, but the love which is known within the church, the very love of God poured out in Christ (Rom.5.5).

1: *Gong . . . cymbal*, probably a reference to the noisy accompaniments of pagan worship. **2:** 14.2; Mt.17.20; 21.21. **3:** The reading in note ^v probably represents an ancient attempt to avoid what might be regarded as an absurdity: How could one accept a martyr's death unless one is moved by love? But Paul knows that pride or perverted self-interest can conceivably move one to make such a sacrifice. **4-7:** The reverse of the proud, contemptuous, divisive spirit manifested in the behavior of some at Corinth. **8-13:** *Knowledge* and ability to express it (whether in *prophecies* or *tongues*) are too faulty for one to take pride in them. **12:** *A mirror*, a polished metal surface, not yielding a clear image. **13:** *Love is greatest* because it is God's love poured into our hearts; *faith* and *hope* are our response to what God has first done (1 Jn.4.19). The triad appears elsewhere in Paul's letters (Rom.5.1-5; Phil.1.9-10; Col.1.4-5; 1 Th.1.3; 5.8; 2 Th.1.3-4).

himself, fearing the circumcision party.

¹³ And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. ¹⁴ But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" ¹⁵ We ourselves, who are Jews by birth and not Gentile sinners, ¹⁶ yet who know that a man is not justified^d by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. ¹⁷ But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! ¹⁸ But if I build up again those things which I tore down, then I prove myself a transgressor. ¹⁹ For I through the law died to the law, that I might live to God. ²⁰ I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. ²¹ I do not nullify the grace of God; for if justification^e were through the law, then Christ died to no purpose.

3 O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as

crucified? ² Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?

³ Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? ⁴ Did you experience so many things in vain?—if it really is in vain. ⁵ Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

⁶ Thus Abraham "believed God, and it was reckoned to him as righteousness." ⁷ So you see that it is men of faith who are the sons of Abraham. ⁸ And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." ⁹ So then, those who are men of faith are blessed with Abraham who had faith.

¹⁰ For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." ¹¹ Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live";^f ¹² but the law does not rest on faith, for "He who does them shall live by them." ¹³ Christ redeemed us from the curse of the law, having become a curse for us—for it is written, "Cursed be every one who hangs on a tree"—¹⁴ that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that

^d Or reckoned righteous; and so elsewhere

^e Or righteousness

^f Or the righteous shall live by faith

and Paul's steadfastness. *Cephas*, see 1.18 n. After his vision (Acts 10.10-35) Peter had recognized that God makes no distinction between Jew and Gentile. But at Antioch, when criticized for table fellowship with converted Gentiles, Peter yielded to the narrow prejudices of the Judaizers (v. 12); his inconsistency was contagious (v. 13). **15-21**: A statement of the fundamental difference between the law and the gospel, concluding with a declaration of Paul's own living faith. **20**: Paul's mystical union with Christ does not destroy his own personality, but sustains and molds his Christian life (compare Jesus' reference to the vine and the branches, Jn.15.1-5).

3.1-18: An appeal to experience and to scripture, proving that justification is by faith, not works. **5**: *Miracles*, wrought among (lit. "in") the Galatians, attest the truth of the gospel (on apostolic miracles, compare Rom.15.19; 1 Cor.12.10; 2 Cor.12.12). **6-7**: *Abraham* is typical of all *men of faith* (Gen.15.6; Rom.4.16). **8**: Gen.12.3; compare 18.18; Acts 3.25. **10**: Dt.27.26. **11**: Hab.2.4. **12**: Lev.18.5; Rom.10.5. **13**: Dt.21.23. **16**: *Offspring*, the word used in Gen.12.7