The Eye-Witness Bible (Annotated)

Ten New Testament Books Traditionally Attributed to People Who Knew Jesus

With the Complete Didache and Studies of Thomas and Mary

October 2026

Compilation and Source Notice

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This volume reproduces ten complete New Testament books traditionally attributed to people who knew Jesus during His earthly life. It presents that familiar grouping for comparison, with each attribution examined in its introduction. The title describes the collection's traditional associations; it does not certify eyewitness authorship.

The complete surviving Didache is included as an anonymous early Christian teaching manual. Expanded studies examine the Gospels of Thomas and Mary. Their presentation applies the same distinction between an attribution, a transmitted tradition, and an authenticated author.

Biblical verse wording is taken from the public-domain Berean Standard Bible. The Holy Bible, Berean Standard Bible, BSB is produced in cooperation with Bible Hub, Discovery Bible, OpenBible.com, and the Berean Bible Translation Committee. The text was dedicated to the public domain on April 30, 2023.

The Preface, introductions, documentary appendices, selection rules, and closing Human-AI discussion are modern editorial material. They are separated from the biblical text, the Didache, and the BSB translation notes. The questions and answers are interpretations for examination, not biblical text or eyewitness testimony; neither their compilation nor their placement confers scriptural authority. Later historical witnesses are cited as evidence about transmission, rather than admitted as biblical authors.

The official BSB text download supplies verse wording. The official USX files supply section headings, paragraph cues, and 489 source notes. Both were retrieved on October 5, 2026. Verse numbers follow that translation, including gaps where a reading is supplied in a note. Formatting, headings, and verse numbering are aids to reading, rather than features of an eyewitness autograph.

All Old Testament books are omitted. Their quotations and allusions within the selected works remain. No additional removal of miracles, resurrection testimony, visions, or theological teaching is imposed.

The appendix of BSB translation notes preserves source abbreviations. BYZ denotes the Byzantine text, TR the Textus Receptus, NA the Nestle-Aland edition, NE the Nestle edition, SBL the Society of Biblical Literature edition, WH Westcott and Hort, and PT the Patriarchal text. Other abbreviations are explained in the source project's documentation.

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Preface

The Eye-Witness Bible asks how surviving writings have been associated with people who personally knew Jesus during His earthly life. Such people could have seen His face, heard His voice, and remembered His conduct. Between their experiences and the books available today lie memory, composition, copying, translation, and the uneven survival of ancient writings.

The collection offers a bounded comparison of ten familiar authorship traditions. Reading the works together makes those traditions available for examination: what does each text claim, when was its author identified, and how well does the identification withstand competing explanations? Traditional names provide a starting point that can be tested against evidence. They do not establish that these books preserve the closest surviving testimony to Jesus, or that their authorships are equally plausible.

No surviving collection is securely established as the complete and unchanged writings of Jesus' eyewitnesses. A book may preserve a witness's testimony through an author or editor who did not personally experience the events. A named writer may be difficult to identify, and a text may have developed in stages. Authorship, eyewitness sources, and final composition therefore require separate judgments.

This edition retains ten New Testament books traditionally assigned to people understood to have known the earthly Jesus, including disputed attributions. It also reproduces the complete surviving Didache as early Christian teaching and expands its assessments of the Gospels of Thomas and Mary. Canonical membership defines the original grouping; it does not authenticate an author or exclude other works from historical examination. The additions make comparison possible without certifying every text as eyewitness composition.

The ten books are Matthew; John; First, Second, and Third John; First and Second Peter; James; Jude; and Revelation. Tradition connects them with Matthew, John, Peter, and Jesus' brothers James and Jude. Each association requires examination. One Johannine work's attribution cannot be transferred automatically to the others. Revelation's author names himself John, but identifying him with the apostle requires another judgment. Second Peter faces especially substantial objections. Inclusion makes these claims available for assessment; it does not resolve them.

Paul's reported encounter with the risen Christ differs from companionship during Jesus' earthly ministry. His letters therefore fall outside this grouping, as do Mark, Luke, Acts, and Hebrews. Mark reveals the cost of an author-focused boundary: Papias, quoted by Eusebius, associated Mark's account with Peter's recollections while saying that Mark had neither heard nor followed the Lord. Excluding Mark may thus exclude material derived from an eyewitness. This collection does not maximize historical proximity; it examines one traditional authorship grouping. [Eusebius, Church History, Book III, Chapter 39.]

The Old Testament books are omitted, while their quotations and allusions within the selected works remain. Jesus and His earliest followers lived in a Jewish world and spoke through its scriptures and expectations. Removing that inheritance from these books would rewrite the material the edition seeks to present.

Whole works are retained. An attributed eyewitness author need not have observed every scene: narratives include reports from others, private conversations, interpretation, and unstated sources. Letters contain instruction; Revelation presents visions. Miracles, resurrection testimony, difficult

teachings, and theological claims remain. Selecting only material judged directly observable would impose another editorial test and obscure the relationship between testimony and literary form. Separate accounts are not harmonized.

The documentary appendices examine transmission and institutional intervention through particular cases. They distinguish copying, revision, exclusion, censorship, and loss. These processes could influence what circulated and survived, but differences among manuscripts or reports of missing writings do not by themselves identify a destroyer or falsifier. Responsibility must be established from evidence connecting a person with a particular action.

Surviving quotations may establish that an earlier work existed and preserve part of its contents; they cannot restore missing pages. Names such as Peter, Thomas, or Mary also require investigation rather than automatic acceptance. The appendices describe fragments and later reports as evidence about texts, without inventing lost works or treating institutional rejection as proof of authenticity.

Uncertainty does not make testimony worthless. Historical inquiry evaluates sources whose provenance and relationship to events are imperfectly known. Richard Bauckham's Jesus and the Eyewitnesses offers one substantial argument about the Gospels' connection with personal witnesses. Such arguments and objections to them belong to the investigation; they do not replace the assessment of each work. [Richard Bauckham, Jesus and the Eyewitnesses, second edition.]

The biblical wording comes from the public-domain Berean Standard Bible and is distinguished from editorial prose. Its consistent English text supports comparison without settling every question of translation or manuscript history. The translation notes preserve the source's alternatives and references. [Berean Standard Bible, public-domain notice.]

The compilers' role is to define the grouping, choose a translation, present complete works, and explain the evidence behind their attributions. These decisions remain open to criticism and reconsideration. The collection's value lies in making a familiar set of claims examinable, including cases where the traditional identification proves less secure than its familiar title suggests. Its modern commentary is offered for evaluation rather than as additional scripture.

Editorial Rules

The New Testament grouping comprises books traditionally attributed to people understood to have known Jesus during His earthly life. This defines a set of candidates rather than a verdict of authenticity. The complete Didache is included separately as anonymous early Christian teaching. The Gospels of Thomas and Mary receive expanded authorship assessments. A first-century date, a vision of the risen Christ, or institutional recognition cannot by itself establish earthly acquaintance.

Ten complete New Testament books constitute the biblical grouping of this edition. The Didache is an additional complete surviving work. Inclusion does not establish an author, place final composition within an attributed person's lifetime, or give every attribution the same historical support. An anonymous manual can preserve early teaching while leaving its compiler's personal acquaintance with Jesus unestablished.

Authorship, source testimony, and final composition are assessed separately. A witness may supply information without composing the surviving book; secretarial help, translation, and editing complicate that relationship. Canonical and noncanonical candidates receive the same questions about provenance. A name or attribution can justify examining a candidate without authenticating it. Ecclesiastical acceptance or rejection supplies historical information, not proof of origin.

Complete narratives, letters, and visions remain intact. Reports from other people, theological explanations, private scenes, and unstated sources are not excised. Attribution to an eyewitness concerns the proposed author; it does not certify direct observation of every event or an unmediated record of Jesus' words.

The Old Testament books are not reproduced separately. Embedded quotations, references, and allusions are retained as part of the selected texts. The collection supplies no replacement for them and preserves the Jewish scriptural setting carried within these writings.

Paul, Mark, Luke, Acts, and Hebrews fall outside the chosen traditional authorship grouping. Their exclusion makes no judgment about their religious value or the historical information they preserve. In particular, an excluded compiler may transmit a witness's recollections. The author-focused scope must not be mistaken for an inventory of all surviving eyewitness testimony.

The Berean Standard Bible supplies the verse wording, reproduced without editorial substitutions or additions. Book order, introductions, and presentation belong to this edition. Biblical passages, translation notes, and editorial judgments remain distinguishable. The edition does not undertake a new translation or critical reconstruction of the Greek text.

The Didache uses M. B. Riddle's public-domain English translation published in Ante-Nicene Fathers, volume 7, in 1886. Its translated wording is reproduced separately from the introductions. The source edition's sixteen chapters, internal section numbers, and chapter descriptions are retained; editorial footnotes and the source volume's introductory essay are not part of the reproduced ancient text. [Riddle, Teaching of the Twelve Apostles.]

Parallel accounts remain separate, with their differences available for examination. Miracles, resurrection claims, prophecies, visions, and difficult teachings are retained. Interpretive discussion belongs to the editorial material and does not replace or harmonize the translated verses.

A consistent translation does not settle manuscript questions. Discussions of disputed wording distinguish attested variants, proposed interpretations, and claims of deliberate alteration. Detailed judgments require the relevant manuscripts and textual scholarship; the notes preserve the alternatives reported by the source translation without certifying every reading as original.

Quotations and fragments preserved by later writers receive source descriptions and attribution assessments in the appendices. Missing wording remains missing. No invented restoration or modern composition is presented as an ancient text, and a surviving fragment is not treated as the complete work it once formed part of.

Claims of suppression or corruption require identified evidence. Manuscript variation, hostile criticism, institutional exclusion, deliberate alteration, and physical destruction are distinct events. Responsibility is assigned only where the evidence connects a person with the action, and uncertainty about motive or enforcement remains explicit.

The scope and attribution assessments remain open to reconsideration when new evidence, a stronger argument, or a better method warrants it. Any change should explain its grounds. The working commitments are to preserve the selected texts faithfully, make the editorial choices intelligible, and keep historical judgments open to review.

Selection at a Glance

This summary presents the traditional associations and their principal limitations. The books follow their relative order in the New Testament, without implying an order of composition. Inclusion and historical confidence are distinct judgments.

Matthew

Traditional attribution: Matthew the apostle

Historical qualification: Anonymous narrative; apostolic authorship disputed.

John

Traditional attribution: John the apostle

Historical qualification: Unnamed disciple’s testimony; identity and final composition uncertain.

James

Traditional attribution: James, Jesus’ brother

Historical qualification: Names James; the intended identity and actual writer require distinction.

1 Peter

Traditional attribution: Peter the apostle

Historical qualification: Names Peter; secretary and later authorship proposals remain debated.

2 Peter

Traditional attribution: Peter the apostle

Historical qualification: Claims Peter’s identity; widely judged a later work in his name.

1 John

Traditional attribution: John the apostle

Historical qualification: Unnamed speaking voice claims sensory testimony.

2 John

Traditional attribution: John the apostle

Historical qualification: Sender identifies himself as the elder, without naming an apostle.

3 John

Traditional attribution: John the apostle

Historical qualification: Elder’s correspondence; earthly acquaintance is not established.

Jude

Traditional attribution: Jude, Jesus’ brother

Historical qualification: Names Jude, brother of James; identification and authorship disputed.

Revelation

Traditional attribution: John the apostle

Historical qualification: Names John of Patmos; does not identify him as the son of Zebedee.

Additional Texts Considered

The Didache is reproduced in full after Revelation. Thomas and Mary receive expanded studies in Lost and Excluded Testimony. These different forms of presentation do not rank their evidence below that of every New Testament candidate.

Thomas

Attribution or authority claim: Didymus Judas Thomas

Assessment and presentation: Prologue names Thomas as recorder; authorship disputed. Expanded study.

Mary

Attribution or authority claim: Mary as a recipient of revelation

Assessment and presentation: Mary is a narrative authority; the writer is unidentified. Expanded study.

Didache

Attribution or authority claim: Teaching through the Twelve Apostles

Assessment and presentation: Anonymous manual; eyewitness authorship unestablished. Complete text.

Matthew

Christian tradition identifies this Gospel's author with Matthew, the tax collector called by Jesus and listed among the Twelve. That identification would satisfy this edition's criterion of personal acquaintance with the earthly Jesus. The narrative itself, however, does not name its composer. Matthew 9:9 recounts the disciple's call in the third person; it does not identify him as the writer. The familiar Gospel title records an attribution received through transmission, which must be assessed separately from the events described within the book.

An important early witness is Papias, an early-second-century bishop whose lost work is quoted by the fourth-century historian Eusebius. Papias associated Matthew with a collection of oracles in a Hebrew tongue that others interpreted. In the late second century, Irenaeus likewise attributed a Gospel in the Hebrews' own language to Matthew. These reports establish an ancient attribution, but their relationship to the surviving Greek Gospel remains uncertain: they do not supply a surviving Semitic original or demonstrate an unchanged translation. [American Bible Society: Papias of Hierapolis; Eusebius, Church History 3.39.16; Irenaeus, Against Heresies 3.1.1.]

The prevailing account in the scholarly introductions cited here treats Greek Matthew as the work of an unidentified author using Mark and additional traditions. Yale Bible Study places it commonly in the AD 80s; the USCCB introduction favors a date after AD 70, probably at least a decade later. These estimates depend on source relationships and readings of passages such as Matthew 22:7 against Jerusalem's destruction, rather than on a dated authorial manuscript. Proposed sources for the sayings shared with Luke include the hypothetical collection called Q; no manuscript of Q survives. An eyewitness could use another account, but Matthew's extensive dependence on Mark counts against treating the Gospel as independently recorded personal recollection. [Yale Bible Study: The Gospel of Matthew—Introduction; USCCB: Introduction to Matthew.]

Matthew is therefore retained as a traditional candidate, not as a securely authenticated eyewitness composition. Its traditions may preserve testimony from people who knew Jesus, and an association between the disciple Matthew and some underlying material remains possible, but that possibility does not identify the final writer. The whole Gospel presents a literary and theological account, including infancy scenes Matthew could not personally have observed. Its extended teaching on discipleship remains valuable for this collection's inquiry. Embedded quotations from Jewish scripture are preserved as part of the selected text. [USCCB: Introduction to Matthew.]

Conditionally included through traditional attribution to Matthew; eyewitness authorship is unproved.

Biblical text follows. Translation notes for Matthew appear in BSB Translation Notes.

Chapters

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

Chapter 1

The Genealogy of Jesus

1 This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham:

2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.[1]

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse,

6 and Jesse the father of David the king. Next: David was the father of Solomon by Uriah's wife,

7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa.[1]

8 Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.

9 Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.

10 Hezekiah was the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,[1]

11 and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

15 Eliud was the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 In all, then, there were fourteen generations from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

The Birth of Jesus

18 This is how the birth of Jesus Christ came about: His mother Mary was pledged in marriage to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

19 Because Joseph her husband was a righteous man and was unwilling to disgrace her publicly, he resolved to divorce her quietly.

20 But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit.

21 She will give birth to a Son, and you are to give Him the name Jesus, because He will save His people from their sins.”[1]

22 All this took place to fulfill what the Lord had said through the prophet:

23 “Behold, the virgin will be with child and will give birth to a son, and they will call Him Immanuel” (which means, “God with us”).[1][2]

24 When Joseph woke up, he did as the angel of the Lord had commanded him and embraced Mary as his wife.

25 But he had no union with her until she gave birth to a Son. And he gave Him the name Jesus.[1]

Chapter 2

The Pilgrimage of the Magi

1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east
arrived in Jerusalem,
2 asking, “Where is the One who has been born King of the Jews? We saw His star in the east and have
come to worship Him.”[1]
3 When King Herod heard this, he was disturbed, and all Jerusalem with him.
4 And when he had assembled all the chief priests and scribes of the people, he asked them where the
Christ was to be born.
5 “In Bethlehem in Judea,” they replied, “for this is what the prophet has written:
6 ‘But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah, for
out of you will come a ruler who will be the shepherd of My people Israel.’”[1]
7 Then Herod called the Magi secretly and learned from them the exact time the star had appeared.
8 And sending them to Bethlehem, he said: “Go and search carefully for the Child, and when you find
Him, report to me, so that I too may go and worship Him.”
9 After they had heard the king, they went on their way, and the star they had seen in the east went
ahead of them until it stood over the place where the Child was.
10 When they saw the star, they rejoiced with great delight.
11 On coming to the house, they saw the Child with His mother Mary, and they fell down and
worshiped Him. Then they opened their treasures and presented Him with gifts of gold and
frankincense and myrrh.
12 And having been warned in a dream not to return to Herod, they withdrew to their country by
another route.

The Flight to Egypt

13 When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. “Get up!” he said.
“Take the Child and His mother and flee to Egypt. Stay there until I tell you, for Herod is going to
search for the Child to kill Him.”
14 So he got up, took the Child and His mother by night, and withdrew to Egypt,
15 where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the
prophet: “Out of Egypt I called My Son.”[1]

Weeping and Great Mourning

16 When Herod saw that he had been outwitted by the Magi, he was filled with rage. Sending orders, he
put to death all the boys in Bethlehem and its vicinity who were two years old and under, according to
the time he had learned from the Magi.

17 Then what was spoken through the prophet Jeremiah was fulfilled:

18 “A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more.”[1]

The Return to Nazareth

19 After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt.

20 “Get up!” he said. “Take the Child and His mother and go to the land of Israel, for those seeking the Child’s life are now dead.”

21 So Joseph got up, took the Child and His mother, and went to the land of Israel.

22 But when he learned that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee,

23 and he went and lived in a town called Nazareth. So was fulfilled what was spoken through the prophets: “He will be called a Nazarene.”

Chapter 3

The Mission of John the Baptist

1 In those days John the Baptist came, preaching in the wilderness of Judea

2 and saying, “Repent, for the kingdom of heaven is near.”

3 This is he who was spoken of through the prophet Isaiah: “A voice of one calling in the wilderness,
‘Prepare the way for the Lord, make straight paths for Him.’”[1]

4 John wore a garment of camel’s hair, with a leather belt around his waist. His food was locusts and
wild honey.

5 People went out to him from Jerusalem and all Judea and the whole region around the Jordan.

6 Confessing their sins, they were baptized by him in the Jordan River.

7 But when John saw many of the Pharisees and Sadducees coming to his place of baptism, he said to
them, “You brood of vipers, who warned you to flee from the coming wrath?

8 Produce fruit, then, in keeping with repentance.

9 And do not presume to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of
these stones God can raise up children for Abraham.

10 The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut
down and thrown into the fire.

11 I baptize you with water for repentance, but after me will come One more powerful than I, whose
sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.[1][2]

12 His winnowing fork is in His hand to clear His threshing floor and to gather His wheat into the barn;
but He will burn up the chaff with unquenchable fire.”

The Baptism of Jesus

13 At that time Jesus came from Galilee to the Jordan to be baptized by John.

14 But John tried to prevent Him, saying, “I need to be baptized by You, and do You come to me?”

15 “Let it be so now,” Jesus replied. “It is fitting for us to fulfill all righteousness in this way.” Then
John permitted Him.

16 As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened, and
He saw the Spirit of God descending like a dove and resting on Him.[1][2]

17 And a voice from heaven said, “This is My beloved Son, in whom I am well pleased!”

Chapter 4

The Temptation of Jesus

1 Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

2 After fasting forty days and forty nights, He was hungry.

3 The tempter came to Him and said, “If You are the Son of God, tell these stones to become bread.”

4 But Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”[1]

5 Then the devil took Him to the holy city and set Him on the pinnacle of the temple.

6 “If You are the Son of God,” he said, “throw Yourself down. For it is written: ‘He will command His angels concerning You, and they will lift You up in their hands, so that You will not strike Your foot against a stone.’”[1]

7 Jesus replied, “It is also written: ‘Do not put the Lord your God to the test.’”[1]

8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

9 “All this I will give You,” he said, “if You will fall down and worship me.”

10 “Away from Me, Satan!” Jesus told him. “For it is written: ‘Worship the Lord your God and serve Him only.’”[1]

11 Then the devil left Him, and angels came and ministered to Him.

Jesus Begins His Ministry

12 When Jesus heard that John had been imprisoned, He withdrew to Galilee.

13 Leaving Nazareth, He went and lived in Capernaum, which is by the sea in the region of Zebulun and Naphtali,

14 to fulfill what was spoken through the prophet Isaiah:

> 15 “Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles—
>
> 16 the people living in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned.”[1]

17 From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

The First Disciples

18 As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen.

19 “Come, follow Me,” Jesus said, “and I will make you fishers of men.”

20 And at once they left their nets and followed Him.

[21] Going on from there, He saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, mending their nets. Jesus called them,

[22] and immediately they left the boat and their father and followed Him.

Jesus Heals the Multitudes

[23] Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people.

[24] News about Him spread all over Syria, and people brought to Him all who were ill with various diseases, those suffering acute pain, the demon-possessed, those having seizures, and the paralyzed, and He healed them.

[25] Large crowds followed Him, having come from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.[1]

Chapter 5

The Sermon on the Mount

1 When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him,
2 and He began to teach them, saying:

The Beatitudes

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
4 Blessed are those who mourn, for they will be comforted.
5 Blessed are the meek, for they will inherit the earth.[1]
6 Blessed are those who hunger and thirst for righteousness, for they will be filled.
7 Blessed are the merciful, for they will be shown mercy.
8 Blessed are the pure in heart, for they will see God.
9 Blessed are the peacemakers, for they will be called sons of God.
10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.
11 Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me.
12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.

Salt and Light

13 You are the salt of the earth. But if the salt loses its savor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.
14 You are the light of the world. A city on a hill cannot be hidden.[1]
15 Neither do people light a lamp and put it under a basket. Instead, they set it on a stand, and it gives light to everyone in the house.
16 In the same way, let your light shine before men, that they may see your good deeds and glorify your Father in heaven.

The Fulfillment of the Law

17 Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them.
18 For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.

19 So then, whoever breaks one of the least of these commandments and teaches others to do likewise
will be called least in the kingdom of heaven; but whoever practices and teaches them will be called
great in the kingdom of heaven.
20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never
enter the kingdom of heaven.

Anger and Reconciliation

21 You have heard that it was said to the ancients, ‘Do not murder’ and ‘Anyone who murders will be
subject to judgment.’[1]
22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone
who says to his brother, ‘Raca,’ will be subject to the Sanhedrin. But anyone who says, ‘You fool!’
will be subject to the fire of hell.[1][2][3][4]
23 So if you are offering your gift at the altar and there remember that your brother has something
against you,
24 leave your gift there before the altar. First go and be reconciled to your brother; then come and offer
your gift.
25 Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may
hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown
into prison.
26 Truly I tell you, you will not get out until you have paid the last penny.[1]

Adultery

27 You have heard that it was said, ‘Do not commit adultery.’[1]
28 But I tell you that anyone who looks at a woman to lust after her has already committed adultery
with her in his heart.
29 If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part
of your body than for your whole body to be thrown into hell.[1]
30 And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one
part of your body than for your whole body to depart into hell.

Divorce

31 It has also been said, ‘Whoever divorces his wife must give her a certificate of divorce.’[1]
32 But I tell you that anyone who divorces his wife, except for sexual immorality, brings adultery upon
her. And he who marries a divorced woman commits adultery.[1]

Oaths and Vows

33 Again, you have heard that it was said to the ancients, ‘Do not break your oath, but fulfill your vows
to the Lord.’[1]
34 But I tell you not to swear at all: either by heaven, for it is God’s throne;

35 or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the great King.

36 Nor should you swear by your head, for you cannot make a single hair white or black.

37 Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ Anything more comes from the evil one.[1]

Love Your Enemies

38 You have heard that it was said, ‘Eye for eye and tooth for tooth.’[1]

39 But I tell you not to resist an evil person. If someone slaps you on your right cheek, turn to him the other also;

40 if someone wants to sue you and take your tunic, let him have your cloak as well;

41 and if someone forces you to go one mile, go with him two miles.[1][2]

42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

43 You have heard that it was said, ‘Love your neighbor’ and ‘Hate your enemy.’[1]

44 But I tell you, love your enemies and pray for those who persecute you,[1]

45 that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

46 If you love those who love you, what reward will you get? Do not even tax collectors do the same?

47 And if you greet only your brothers, what are you doing more than others? Do not even Gentiles do the same?

48 Be perfect, therefore, as your heavenly Father is perfect.

Chapter 6

Giving to the Needy

1 “Be careful not to perform your righteous acts before men to be seen by them. If you do, you will
have no reward from your Father in heaven.[1]

2 So when you give to the needy, do not sound a trumpet before you, as the hypocrites do in the
synagogues and on the streets, to be honored by men. Truly I tell you, they already have their full
reward.

3 But when you give to the needy, do not let your left hand know what your right hand is doing,

4 so that your giving may be in secret. And your Father, who sees what is done in secret, will reward
you.

The Lord’s Prayer

5 And when you pray, do not be like the hypocrites. For they love to pray standing in the synagogues
and on the street corners to be seen by men. Truly I tell you, they already have their full reward.

6 But when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen.
And your Father, who sees what is done in secret, will reward you.

7 And when you pray, do not babble on like pagans, for they think that by their many words they will
be heard.

8 Do not be like them, for your Father knows what you need before you ask Him.

9 So then, this is how you should pray: ‘Our Father in heaven, hallowed be Your name.

10 Your kingdom come, Your will be done, on earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And lead us not into temptation, but deliver us from the evil one.’[1]

14 For if you forgive men their trespasses, your heavenly Father will also forgive you.

15 But if you do not forgive men their trespasses, neither will your Father forgive yours.

Proper Fasting

16 When you fast, do not be somber like the hypocrites, for they disfigure their faces to show men they
are fasting. Truly I tell you, they already have their full reward.

17 But when you fast, anoint your head and wash your face,

18 so that your fasting will not be obvious to men, but only to your Father, who is unseen. And your
Father, who sees what is done in secret, will reward you.

Treasures in Heaven

19 Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.[1]

20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also.

The Lamp of the Body

22 The eye is the lamp of the body. If your eyes are good, your whole body will be full of light.[1]

23 But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness![1]

24 No one can serve two masters: Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.

Do Not Worry

25 Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?

26 Look at the birds of the air: They do not sow or reap or gather into barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

27 Who of you by worrying can add a single hour to his life?[1]

28 And why do you worry about clothes? Consider how the lilies of the field grow: They do not labor or spin.

29 Yet I tell you that not even Solomon in all his glory was adorned like one of these.

30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the furnace, will He not much more clothe you, O you of little faith?

31 Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

32 For the Gentiles strive after all these things, and your heavenly Father knows that you need them.

33 But seek first the kingdom of God and His righteousness, and all these things will be added unto you.[1]

34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.

Chapter 7

Judging Others

1 “Do not judge, or you will be judged.

2 For with the same judgment you pronounce, you will be judged, and with the measure you use, it will be measured to you.

3 Why do you look at the speck in your brother’s eye but fail to notice the beam in your own eye?

4 How can you say to your brother, ‘Let me take the speck out of your eye,’ while there is still a beam in your own eye?

5 You hypocrite! First take the beam out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

6 Do not give dogs what is holy; do not throw your pearls before swine. If you do, they may trample them under their feet, and then turn and tear you to pieces.

Ask, Seek, Knock

7 Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

8 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

9 Which of you, if his son asks for bread, will give him a stone?

10 Or if he asks for a fish, will give him a snake?

11 So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

12 In everything, then, do to others as you would have them do to you. For this is the essence of the Law and the Prophets.

The Narrow Gate

13 Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many enter through it.

14 But small is the gate and narrow the way that leads to life, and only a few find it.

A Tree and Its Fruit

15 Beware of false prophets. They come to you in sheep’s clothing, but inwardly they are ravenous wolves.

16 By their fruit you will recognize them. Are grapes gathered from thornbushes, or figs from thistles?

17 Likewise, every good tree bears good fruit, but a bad tree bears bad fruit.

18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

[20] So then, by their fruit you will recognize them.

[21] Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of My Father in heaven.

[22] Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name drive out demons and perform many miracles?’

[23] Then I will tell them plainly, ‘I never knew you; depart from Me, you workers of lawlessness!’

The House on the Rock

[24] Therefore everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock.

[25] The rain fell, the torrents raged, and the winds blew and beat against that house; yet it did not fall, because its foundation was on the rock.

[26] But everyone who hears these words of Mine and does not act on them is like a foolish man who built his house on sand.

[27] The rain fell, the torrents raged, and the winds blew and beat against that house, and it fell—and great was its collapse!”

The Authority of Jesus

[28] When Jesus had finished saying these things, the crowds were astonished at His teaching,

[29] because He taught as one who had authority, and not as their scribes.

Chapter 8

The Leper's Prayer

1 When Jesus came down from the mountain, large crowds followed Him.

2 Suddenly a leper came and knelt before Him, saying, "Lord, if You are willing, You can make me clean."[1]

3 Jesus reached out His hand and touched the man. "I am willing," He said. "Be clean!" And immediately his leprosy was cleansed.

4 Then Jesus instructed him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift prescribed by Moses, as a testimony to them."[1]

The Faith of the Centurion

5 When Jesus had entered Capernaum, a centurion came and pleaded with Him,

6 "Lord, my servant lies at home, paralyzed and in terrible agony."[1]

7 "I will go and heal him," Jesus replied.

8 The centurion answered, "Lord, I am not worthy to have You come under my roof. But just say the word, and my servant will be healed.

9 For I myself am a man under authority, with soldiers under me. I tell one to go, and he goes, and another to come, and he comes. I tell my servant to do something, and he does it."

10 When Jesus heard this, He marveled and said to those following Him, "Truly I tell you, I have not found anyone in Israel with such great faith.

11 I say to you that many will come from the east and the west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven.

12 But the sons of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

13 Then Jesus said to the centurion, "Go! As you have believed, so will it be done for you." And his servant was healed at that very hour.

Jesus Heals at Peter's House

14 When Jesus arrived at Peter's house, He saw Peter's mother-in-law sick in bed with a fever.

15 So He touched her hand, and the fever left her, and she got up and began to serve Him.

16 When evening came, many who were demon-possessed were brought to Jesus, and He drove out the spirits with a word and healed all the sick.

17 This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."[1]

The Cost of Discipleship

18 When Jesus saw a large crowd around Him, He gave orders to cross to the other side of the sea.[1]

19 And one of the scribes came to Him and said, “Teacher, I will follow You wherever You go.”

20 Jesus replied, “Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay His head.”

21 Another of His disciples requested, “Lord, first let me go and bury my father.”

22 But Jesus told him, “Follow Me, and let the dead bury their own dead.”

Jesus Calms the Storm

23 When He got into the boat, His disciples followed Him.

24 Suddenly a violent storm came up on the sea, so that the boat was engulfed by the waves. But Jesus was sleeping.

25 The disciples went and woke Him, saying, “Lord, save us! We are perishing!”

26 “You of little faith,” Jesus replied, “why are you so afraid?” Then He got up and rebuked the winds and the sea, and it was perfectly calm.

27 The men were amazed and asked, “What kind of man is this? Even the winds and the sea obey Him!”

The Demons and the Pigs

28 When Jesus arrived on the other side in the region of the Gadarenes, He was met by two demon-possessed men coming from the tombs. They were so violent that no one could pass that way.[1]

29 “What do You want with us, Son of God?” they shouted. “Have You come here to torture us before the appointed time?”

30 In the distance a large herd of pigs was feeding.

31 So the demons begged Jesus, “If You drive us out, send us into the herd of pigs.”

32 “Go!” He told them. So they came out and went into the pigs, and the whole herd rushed down the steep bank into the sea and died in the waters.

33 Those tending the pigs ran off into the town and reported all this, including the account of the demon-possessed men.

34 Then the whole town went out to meet Jesus. And when they saw Him, they begged Him to leave their region.

Chapter 9

Jesus Heals a Paralytic

1 Jesus got into a boat, crossed over, and came to His own town.

2 Just then some men brought to Him a paralytic lying on a mat. When Jesus saw their faith, He said to the paralytic, “Take courage, son; your sins are forgiven.”[1]

3 On seeing this, some of the scribes said to themselves, “This man is blaspheming!”

4 But Jesus knew what they were thinking and said, “Why do you harbor evil in your hearts?[1]

5 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’?

6 But so that you may know that the Son of Man has authority on earth to forgive sins...” Then He said to the paralytic, “Get up, pick up your mat, and go home.”

7 And the man got up and went home.

8 When the crowds saw this, they were filled with awe and glorified God, who had given such authority to men.

Jesus Calls Matthew

9 As Jesus went on from there, He saw a man named Matthew sitting at the tax booth. “Follow Me,” He told him, and Matthew got up and followed Him.

10 Later, as Jesus was dining at Matthew’s house, many tax collectors and sinners came and ate with Him and His disciples.

11 When the Pharisees saw this, they asked His disciples, “Why does your Teacher eat with tax collectors and sinners?”

12 On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick.

13 But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.”[1][2]

Questions about Fasting

14 Then John’s disciples came to Jesus and asked, “Why is it that we and the Pharisees fast so often, but Your disciples do not fast?”[1]

15 Jesus replied, “How can the guests of the bridegroom mourn while He is with them? But the time will come when the bridegroom will be taken from them; then they will fast.

The Patches and the Wineskins

16 No one sews a patch of unshrunk cloth on an old garment. For the patch will pull away from the garment, and a worse tear will result.

17 Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will spill,
and the wineskins will be ruined. Instead, they pour new wine into new wineskins, and both are
preserved."

The Healing Touch of Jesus

18 While Jesus was saying these things, a synagogue leader came and knelt before Him. "My daughter
has just died," he said. "But come and place Your hand on her, and she will live."

19 So Jesus got up and went with him, along with His disciples.

20 Suddenly a woman who had suffered from bleeding for twelve years came up behind Him and
touched the fringe of His cloak.

21 She said to herself, "If only I touch His cloak, I will be healed."

22 Jesus turned and saw her. "Take courage, daughter," He said, "your faith has healed you." And the
woman was healed from that very hour.

23 When Jesus entered the house of the synagogue leader, He saw the flute players and the noisy crowd.

24 "Go away," He told them. "The girl is not dead, but asleep." And they laughed at Him.

25 After the crowd had been put outside, Jesus went in and took the girl by the hand, and she got up.

26 And the news about this spread throughout that region.

Jesus Heals the Blind and Mute

27 As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of
David!"

28 After Jesus had entered the house, the blind men came to Him. "Do you believe that I am able to do
this?" He asked. "Yes, Lord," they answered.

29 Then He touched their eyes and said, "According to your faith will it be done to you."

30 And their eyes were opened. Jesus warned them sternly, "See that no one finds out about this!"

31 But they went out and spread the news about Him throughout the land.

32 As they were leaving, a demon-possessed man who was mute was brought to Jesus.

33 And when the demon had been driven out, the man began to speak. The crowds were amazed and
said, "Nothing like this has ever been seen in Israel!"

34 But the Pharisees said, "It is by the prince of demons that He drives out demons."

The Lord of the Harvest

35 Jesus went through all the towns and villages, teaching in their synagogues, preaching the gospel of
the kingdom, and healing every disease and sickness.

36 When He saw the crowds, He was moved with compassion for them, because they were harassed
and helpless, like sheep without a shepherd.

37 Then He said to His disciples, "The harvest is plentiful, but the workers are few.

38 Ask the Lord of the harvest, therefore, to send out workers into His harvest."

Chapter 10

The Twelve Apostles

1 And calling His twelve disciples to Him, Jesus gave them authority over unclean spirits, so that they could drive them out and heal every disease and sickness.

2 These are the names of the twelve apostles: first Simon, called Peter, and his brother Andrew; James son of Zebedee, and his brother John;

3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

4 Simon the Zealot, and Judas Iscariot, who betrayed Jesus.[1][2]

The Ministry of the Twelve

5 These twelve Jesus sent out with the following instructions: “Do not go onto the road of the Gentiles or enter any town of the Samaritans.

6 Go rather to the lost sheep of Israel.

7 As you go, preach this message: ‘The kingdom of heaven is near.’

8 Heal the sick, raise the dead, cleanse the lepers, drive out demons. Freely you have received; freely give.[1]

9 Do not take along any gold or silver or copper in your belts.

10 Take no bag for the road, or second tunic, or sandals, or staff; for the worker is worthy of his provisions.

11 Whatever town or village you enter, find out who is worthy there and stay at his house until you move on.[1]

12 As you enter the home, greet its occupants.[1]

13 If the home is worthy, let your peace rest on it, but if it is not, let your peace return to you.

14 And if anyone will not welcome you or heed your words, shake the dust off your feet when you leave that home or town.

15 Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

Sheep among Wolves

16 Behold, I am sending you out like sheep among wolves; therefore be as shrewd as snakes and as innocent as doves.

17 But beware of men, for they will hand you over to their councils and flog you in their synagogues.

18 On My account you will be brought before governors and kings as witnesses to them and to the Gentiles.

19 But when they hand you over, do not worry about how to respond or what to say. In that hour you will be given what to say.

20 For it will not be you speaking, but the Spirit of your Father speaking through you.

21 Brother will betray brother to death, and a father his child; children will rise against their parents and have them put to death.

22 You will be hated by everyone because of My name, but the one who perseveres to the end will be saved.

23 When they persecute you in one town, flee to the next. Truly I tell you, you will not reach all the towns of Israel before the Son of Man comes.

24 A disciple is not above his teacher, nor a servant above his master.

25 It is enough for a disciple to be like his teacher, and a servant like his master. If the head of the house has been called Beelzebul, how much more the members of his household![1]

Fear God Alone

26 So do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.

27 What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the housetops.

28 Do not be afraid of those who kill the body but cannot kill the soul. Instead, fear the One who can destroy both soul and body in hell.[1]

29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.[1]

30 And even the very hairs of your head are all numbered.

31 So do not be afraid; you are worth more than many sparrows.

Confessing Christ

32 Therefore everyone who confesses Me before men, I will also confess him before My Father in heaven.

33 But whoever denies Me before men, I will also deny him before My Father in heaven.

Not Peace but a Sword

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

35 For I have come to turn ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law.

36 A man’s enemies will be the members of his own household.’[1]

37 Anyone who loves his father or mother more than Me is not worthy of Me; anyone who loves his son or daughter more than Me is not worthy of Me;

38 and anyone who does not take up his cross and follow Me is not worthy of Me.

[39] Whoever finds his life will lose it, and whoever loses his life for My sake will find it.

The Reward of Service

[40] He who receives you receives Me, and he who receives Me receives the One who sent Me.

[41] Whoever receives a prophet because he is a prophet will receive a prophet’s reward, and whoever receives a righteous man because he is a righteous man will receive a righteous man’s reward.

[42] And if anyone gives even a cup of cold water to one of these little ones because he is My disciple, truly I tell you, he will never lose his reward.”

Chapter 11

John's Inquiry

1 After Jesus had finished instructing His twelve disciples, He went on from there to teach and preach
in their cities.[1]

2 Meanwhile John heard in prison about the works of Christ, and he sent his disciples[1]

3 to ask Him, "Are You the One who was to come, or should we look for someone else?"

4 Jesus replied, "Go back and report to John what you hear and see:

5 The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and
the good news is preached to the poor.[1]

6 Blessed is the one who does not fall away on account of Me."[1]

Jesus Testifies about John

7 As John's disciples were leaving, Jesus began to speak to the crowds about John: "What did you go
out into the wilderness to see? A reed swaying in the wind?

8 Otherwise, what did you go out to see? A man dressed in fine clothes? Look, those who wear fine
clothing are found in kings' palaces.

9 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

10 This is the one about whom it is written: 'Behold, I will send My messenger ahead of You, who will
prepare Your way before You.'[1]

11 Truly I tell you, among those born of women there has risen no one greater than John the Baptist.
Yet even the least in the kingdom of heaven is greater than he.

12 From the days of John the Baptist until now, the kingdom of heaven has been subject to violence,
and the violent lay claim to it.[1]

13 For all the Prophets and the Law prophesied until John.

14 And if you are willing to accept it, he is the Elijah who was to come.[1]

15 He who has ears, let him hear.[1]

16 To what can I compare this generation? They are like children sitting in the marketplaces and calling
out to others:

17 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'

18 For John came neither eating nor drinking, and they say, 'He has a demon!'

19 The Son of Man came eating and drinking, and they say, 'Look at this glutton and drunkard, a friend
of tax collectors and sinners!' But wisdom is vindicated by her actions."

Woe to the Unrepentant

[20] Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent.

[21] “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

[22] But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

[23] And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades! For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day.

[24] But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”

Rest for the Weary

[25] At that time Jesus declared, “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and learned, and revealed them to little children.

[26] Yes, Father, for this was well-pleasing in Your sight.

[27] All things have been entrusted to Me by My Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal Him.

[28] Come to Me, all you who are weary and burdened, and I will give you rest.

[29] Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

[30] For My yoke is easy and My burden is light.”

Chapter 12

The Lord of the Sabbath

1 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began
to pick the heads of grain and eat them.

2 When the Pharisees saw this, they said to Him, “Look, Your disciples are doing what is unlawful on
the Sabbath.”

3 Jesus replied, “Have you not read what David did when he and his companions were hungry?

4 He entered the house of God, and he and his companions ate the consecrated bread, which was not
lawful for them to eat, but only for the priests.[1]

5 Or haven’t you read in the Law that on the Sabbath the priests in the temple break the Sabbath and
yet are innocent?

6 But I tell you that One greater than the temple is here.

7 If only you had known the meaning of ‘I desire mercy, not sacrifice,’ you would not have condemned
the innocent.[1]

8 For the Son of Man is Lord of the Sabbath.”

Jesus Heals on the Sabbath

9 Moving on from there, Jesus entered their synagogue,

10 and a man with a withered hand was there. In order to accuse Jesus, they asked Him, “Is it lawful to
heal on the Sabbath?”

11 He replied, “If one of you has a sheep and it falls into a pit on the Sabbath, will he not take hold of it
and lift it out?

12 How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath.”

13 Then Jesus said to the man, “Stretch out your hand.” So he stretched it out, and it was restored to full
use, just like the other.

14 But the Pharisees went out and plotted how they might kill Jesus.

God’s Chosen Servant

15 Aware of this, Jesus withdrew from that place. Large crowds followed Him, and He healed them all,

16 warning them not to make Him known.

17 This was to fulfill what was spoken through the prophet Isaiah:

> 18 “Here is My Servant, whom I have chosen, My beloved, in whom My soul delights. I will put My
> Spirit on Him, and He will proclaim justice to the nations.
>
> 19 He will not quarrel or cry out; no one will hear His voice in the streets.

20 A bruised reed He will not break, and a smoldering wick He will not extinguish, till He leads
justice to victory.
21 In His name the nations will put their hope."[1]

A House Divided

22 Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed the man so that he could speak and see.

23 The crowds were astounded and asked, "Could this be the Son of David?"

24 But when the Pharisees heard this, they said, "Only by Beelzebul, the prince of demons, does this man drive out demons."[1]

25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself will be laid waste, and every city or household divided against itself will not stand.

26 If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?

27 And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges.

28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

29 Or again, how can anyone enter a strong man's house and steal his possessions, unless he first ties up the strong man? Then he can plunder his house.

30 He who is not with Me is against Me, and he who does not gather with Me scatters.

The Unpardonable Sin

31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.

32 Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come.

Good and Bad Fruit

33 Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is known by its fruit.

34 You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks.

35 The good man brings good things out of his good store of treasure, and the evil man brings evil things out of his evil store of treasure.

36 But I tell you that men will give an account on the day of judgment for every careless word they have spoken.

37 For by your words you will be acquitted, and by your words you will be condemned."

The Sign of Jonah

38 Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

39 Jesus replied, “A wicked and adulterous generation demands a sign, but none will be given it except
the sign of the prophet Jonah.
40 For as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be
three days and three nights in the heart of the earth.
41 The men of Nineveh will stand at the judgment with this generation and condemn it; for they
repented at the preaching of Jonah, and now One greater than Jonah is here.
42 The Queen of the South will rise at the judgment with this generation and condemn it; for she came
from the ends of the earth to hear the wisdom of Solomon, and now One greater than Solomon is here.

An Unclean Spirit Returns

43 When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not
find it.
44 Then it says, ‘I will return to the house I left.’ On its return, it finds the house vacant, swept clean,
and put in order.
45 Then it goes and brings with it seven other spirits more wicked than itself, and they go in and dwell
there. And the final plight of that man is worse than the first. So will it be with this wicked
generation.”

Jesus’ Mother and Brothers

46 While Jesus was still speaking to the crowds, His mother and brothers stood outside, wanting to
speak to Him.
47 Someone told Him, “Look, Your mother and brothers are standing outside, wanting to speak to
You.”[1]
48 But Jesus replied, “Who is My mother, and who are My brothers?”
49 Pointing to His disciples, He said, “Here are My mother and My brothers.
50 For whoever does the will of My Father in heaven is My brother and sister and mother.”

Chapter 13

The Parable of the Sower

1 That same day Jesus went out of the house and sat by the sea.

2 Such large crowds gathered around Him that He got into a boat and sat down, while all the people stood on the shore.

3 And He told them many things in parables, saying, “A farmer went out to sow his seed.

4 And as he was sowing, some seed fell along the path, and the birds came and devoured it.

5 Some fell on rocky ground, where it did not have much soil. It sprang up quickly because the soil was shallow.

6 But when the sun rose, the seedlings were scorched, and they withered because they had no root.

7 Other seed fell among thorns, which grew up and choked the seedlings.

8 Still other seed fell on good soil and produced a crop—a hundredfold, sixtyfold, or thirtyfold.

9 He who has ears, let him hear.”[1]

The Purpose of Jesus’ Parables

10 Then the disciples came to Jesus and asked, “Why do You speak to the people in parables?”

11 He replied, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them.

12 Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him.

13 This is why I speak to them in parables: ‘Though seeing, they do not see; though hearing, they do not hear or understand.’[1]

14 In them the prophecy of Isaiah is fulfilled: ‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving.

> 15 For this people’s heart has grown callous; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.’[1]

16 But blessed are your eyes because they see, and your ears because they hear.

17 For truly I tell you, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.

The Parable of the Sower Explained

18 Consider, then, the parable of the sower:

19 When anyone hears the message of the kingdom but does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.[1]

20 The seed sown on rocky ground is the one who hears the word and at once receives it with joy.

21 But since he has no root, he remains for only a season. When trouble or persecution comes because of the word, he quickly falls away.

22 The seed sown among the thorns is the one who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, and it becomes unfruitful.

23 But the seed sown on good soil is the one who hears the word and understands it. He indeed bears fruit and produces a crop—a hundredfold, sixtyfold, or thirtyfold."

The Parable of the Weeds

24 Jesus put before them another parable: "The kingdom of heaven is like a man who sowed good seed in his field.

25 But while everyone was asleep, his enemy came and sowed weeds among the wheat, and slipped away.

26 When the wheat sprouted and bore grain, then the weeds also appeared.

27 The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'

28 'An enemy did this,' he replied. So the servants asked him, 'Do you want us to go and pull them up?'

29 'No,' he said, 'if you pull the weeds now, you might uproot the wheat with them.

30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat into my barn.'"

The Parable of the Mustard Seed

31 He put before them another parable: "The kingdom of heaven is like a mustard seed that a man took and planted in his field.

32 Although it is the smallest of all seeds, yet it grows into the largest of garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

The Parable of the Leaven

33 He told them still another parable: "The kingdom of heaven is like leaven that a woman took and mixed into three measures of flour, until all of it was leavened."

I Will Open My Mouth in Parables

34 Jesus spoke all these things to the crowds in parables. He did not tell them anything without using a parable.

35 So was fulfilled what was spoken through the prophet: "I will open My mouth in parables; I will utter things hidden since the foundation of the world."[1]

The Parable of the Weeds Explained

36 Then Jesus dismissed the crowds and went into the house. His disciples came to Him and said,
“Explain to us the parable of the weeds in the field.”

37 He replied, “The One who sows the good seed is the Son of Man.

38 The field is the world, and the good seed represents the sons of the kingdom. The weeds are the sons
of the evil one,

39 and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are
angels.

40 As the weeds are collected and burned in the fire, so will it be at the end of the age.

41 The Son of Man will send out His angels, and they will weed out of His kingdom every cause of sin
and all who practice lawlessness.

42 And they will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him
hear.[1]

The Parables of the Treasure and the Pearl

44 The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and in
his joy he went and sold all he had and bought that field.

45 Again, the kingdom of heaven is like a merchant in search of fine pearls.

46 When he found one very precious pearl, he went away and sold all he had and bought it.

The Parable of the Net

47 Once again, the kingdom of heaven is like a net that was cast into the sea and caught all kinds of
fish.

48 When it was full, the men pulled it ashore. Then they sat down and sorted the good fish into
containers, but threw the bad away.

49 So will it be at the end of the age: The angels will come and separate the wicked from the righteous

50 and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

51 Have you understood all these things?” “Yes,” they answered.

52 Then He told them, “For this reason, every scribe who has been discipled in the kingdom of heaven
is like a homeowner who brings out of his storeroom new treasures as well as old.”

The Rejection at Nazareth

53 When Jesus had finished these parables, He withdrew from that place.

54 Coming to His hometown, He taught the people in their synagogue, and they were astonished.
“Where did this man get such wisdom and miraculous powers?” they asked.

55 “Isn’t this the carpenter’s son? Isn’t His mother’s name Mary, and aren’t His brothers James, Joseph,
Simon, and Judas?[1]

[56] Aren’t all His sisters with us as well? Where then did this man get all these things?”

[57] And they took offense at Him. But Jesus said to them, “Only in his hometown and in his own household is a prophet without honor.”

[58] And He did not do many miracles there, because of their unbelief.

Chapter 14

The Beheading of John

1 At that time Herod the tetrarch heard the reports about Jesus

2 and said to his servants, “This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him.”

3 Now Herod had arrested John and bound him and put him in prison on account of Herodias, his brother Philip’s wife,

4 because John had been telling him, “It is not lawful for you to have her.”

5 Although Herod wanted to kill John, he was afraid of the people, because they regarded John as a prophet.

6 On Herod’s birthday, however, the daughter of Herodias danced before them and pleased Herod

7 so much that he promised with an oath to give to her whatever she asked.

8 Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.”

9 The king was grieved, but because of his oaths and his guests, he ordered that her wish be granted

10 and sent to have John beheaded in the prison.

11 John’s head was brought in on a platter and presented to the girl, who carried it to her mother.

12 Then John’s disciples came and took his body and buried it. And they went and informed Jesus.

The Feeding of the Five Thousand

13 When Jesus heard about John, He withdrew by boat privately to a solitary place. But the crowds found out about it and followed Him on foot from the towns.

14 When He stepped ashore and saw a large crowd, He had compassion on them and healed their sick.

15 When evening came, the disciples came to Him and said, “This is a desolate place, and the hour is already late. Dismiss the crowds so they can go to the villages and buy themselves some food.”

16 “They do not need to go away,” Jesus replied. “You give them something to eat.”

17 “We have here only five loaves of bread and two fish,” they answered.

18 “Bring them here to Me,” Jesus said.

19 And He directed the crowds to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, He spoke a blessing. Then He broke the loaves and gave them to the disciples, and the disciples gave them to the people.

20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

21 About five thousand men were fed, besides women and children.

Jesus Walks on Water

22 Immediately Jesus made the disciples get into the boat and go on ahead of Him to the other side,
while He dismissed the crowds.

23 After He had dismissed them, He went up on the mountain by Himself to pray. When evening came,
He was there alone,

24 but the boat was already far from land, buffeted by the waves because the wind was against it.[1]

25 During the fourth watch of the night, Jesus went out to them, walking on the sea.[1]

26 When the disciples saw Him walking on the sea, they were terrified. “It’s a ghost!” they said, and
cried out in fear.

27 But Jesus spoke up at once: “Take courage! It is I. Do not be afraid.”

28 “Lord, if it is You,” Peter replied, “command me to come to You on the water.”

29 “Come,” said Jesus. Then Peter got down out of the boat, walked on the water, and came toward
Jesus.

30 But when he saw the strength of the wind, he was afraid and, beginning to sink, cried out, “Lord,
save me!”[1]

31 Immediately Jesus reached out His hand and took hold of Peter. “You of little faith,” He said, “why
did you doubt?”

32 And when they had climbed back into the boat, the wind died down.

33 Then those who were in the boat worshiped Him, saying, “Truly You are the Son of God!”

Jesus Heals at Gennesaret

34 When they had crossed over, they landed at Gennesaret.

35 And when the men of that place recognized Jesus, they sent word to all the surrounding region.
People brought all the sick to Him

36 and begged Him just to let them touch the fringe of His cloak. And all who touched Him were
healed.

Chapter 15

The Tradition of the Elders

1 Then some Pharisees and scribes came to Jesus from Jerusalem and asked,

2 "Why do Your disciples break the tradition of the elders? They do not wash their hands before they eat."

3 Jesus replied, "And why do you break the command of God for the sake of your tradition?

4 For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.'[1][2]

5 But you say that if anyone says to his father or mother, 'Whatever you would have received from me is a gift devoted to God,'

6 he need not honor his father or mother with it. Thus you nullify the word of God for the sake of your tradition.[1]

7 You hypocrites! Isaiah prophesied correctly about you:

8 'These people honor Me with their lips, but their hearts are far from Me.

9 They worship Me in vain; they teach as doctrine the precepts of men.'"[1]

What Defiles a Man

10 Jesus called the crowd to Him and said, "Listen and understand.

11 A man is not defiled by what enters his mouth, but by what comes out of it."

12 Then the disciples came to Him and said, "Are You aware that the Pharisees were offended when they heard this?"

13 But Jesus replied, "Every plant that My heavenly Father has not planted will be pulled up by its roots.

14 Disregard them! They are blind guides. If a blind man leads a blind man, both will fall into a pit."[1]

15 Peter said to Him, "Explain this parable to us."

16 "Do you still not understand?" Jesus asked.

17 "Do you not yet realize that whatever enters the mouth goes into the stomach and then is eliminated?

18 But the things that come out of the mouth come from the heart, and these things defile a man.

19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, and slander.

20 These are what defile a man, but eating with unwashed hands does not defile him."

The Faith of the Canaanite Woman

21 Leaving that place, Jesus withdrew to the district of Tyre and Sidon.

22 And a Canaanite woman from that region came to Him, crying out, “Lord, Son of David, have mercy on me! My daughter is miserably possessed by a demon.”

23 But Jesus did not answer a word. So His disciples came and urged Him, “Send her away, for she keeps crying out after us.”

24 He answered, “I was sent only to the lost sheep of the house of Israel.”

25 The woman came and knelt before Him. “Lord, help me!” she said.

26 But Jesus replied, “It is not right to take the children’s bread and toss it to the dogs.”

27 “Yes, Lord,” she said, “even the dogs eat the crumbs that fall from their master’s table.”[1]

28 “O woman,” Jesus answered, “your faith is great! Let it be done for you as you desire.” And her daughter was healed from that very hour.

The Feeding of the Four Thousand

29 Moving on from there, Jesus went along the Sea of Galilee. Then He went up on a mountain and sat down.

30 Large crowds came to Him, bringing the lame, the blind, the crippled, the mute, and many others, and laid them at His feet, and He healed them.

31 The crowd was amazed when they saw the mute speaking, the crippled restored, the lame walking, and the blind seeing. And they glorified the God of Israel.

32 Then Jesus called His disciples to Him and said, “I have compassion for this crowd, because they have already been with Me three days and have nothing to eat. I do not want to send them away hungry, or they may faint along the way.”

33 The disciples replied, “Where in this desolate place could we find enough bread to feed such a large crowd?”

34 “How many loaves do you have?” Jesus asked. “Seven,” they replied, “and a few small fish.”

35 And He instructed the crowd to sit down on the ground.

36 Taking the seven loaves and the fish, He gave thanks and broke them. Then He gave them to the disciples, and the disciples gave them to the people.

37 They all ate and were satisfied, and the disciples picked up seven basketfuls of broken pieces that were left over.

38 A total of four thousand men were fed, besides women and children.

39 After Jesus had dismissed the crowds, He got into the boat and went to the region of Magadan.

Chapter 16

The Demand for a Sign

1 Then the Pharisees and Sadducees came and tested Jesus by asking Him to show them a sign from heaven.

2 But He replied, “When evening comes, you say, ‘The weather will be fair, for the sky is red,’

3 and in the morning, ‘Today it will be stormy, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but not the signs of the times.[1]

4 A wicked and adulterous generation demands a sign, but none will be given it except the sign of Jonah.” Then He left them and went away.

The Leaven of the Pharisees and Sadducees

5 When they crossed to the other side, the disciples forgot to take bread.

6 “Watch out!” Jesus told them. “Beware of the leaven of the Pharisees and Sadducees.”

7 They discussed this among themselves and concluded, “It is because we did not bring any bread.”

8 Aware of their conversation, Jesus said, “You of little faith, why are you debating among yourselves about having no bread?

9 Do you still not understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you gathered?

10 Or the seven loaves for the four thousand, and how many basketfuls you gathered?

11 How do you not understand that I was not telling you about bread? But beware of the leaven of the Pharisees and Sadducees.”

12 Then they understood that He was not telling them to beware of the leaven used in bread, but of the teaching of the Pharisees and Sadducees.

Peter’s Confession of Christ

13 When Jesus came to the region of Caesarea Philippi, He questioned His disciples: “Who do people say the Son of Man is?”

14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” Jesus asked. “Who do you say I am?”

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

17 Jesus replied, “Blessed are you, Simon son of Jonah! For this was not revealed to you by flesh and blood, but by My Father in heaven.[1]

18 And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it.

[19] I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

[20] Then He admonished the disciples not to tell anyone that He was the Christ.

Christ's Passion Foretold

[21] From that time on Jesus began to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, chief priests, and scribes, and that He must be killed and on the third day be raised to life.[1]

[22] Peter took Him aside and began to rebuke Him. "Far be it from You, Lord!" he said. "This shall never happen to You!"

[23] But Jesus turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me. For you do not have in mind the things of God, but the things of men."

Take Up Your Cross

[24] Then Jesus told His disciples, "If anyone wants to come after Me, he must deny himself and take up his cross and follow Me.

[25] For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it.

[26] What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?

[27] For the Son of Man will come in His Father's glory with His angels, and then He will repay each one according to what he has done.

[28] Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in His kingdom."

Chapter 17

The Transfiguration

1 After six days Jesus took with Him Peter, James, and John the brother of James, and led them up a high mountain by themselves.

2 There He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

3 Suddenly Moses and Elijah appeared before them, talking with Jesus.

4 Peter said to Jesus, “Lord, it is good for us to be here. If You wish, I will put up three shelters —one for You, one for Moses, and one for Elijah.”[1]

5 While Peter was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is My beloved Son, in whom I am well pleased. Listen to Him!”[1]

6 When the disciples heard this, they fell facedown in terror.

7 Then Jesus came over and touched them. “Get up,” He said. “Do not be afraid.”

8 And when they looked up, they saw no one except Jesus.

9 As they were coming down the mountain, Jesus commanded them, “Do not tell anyone about this vision until the Son of Man has been raised from the dead.”

10 The disciples asked Him, “Why then do the scribes say that Elijah must come first?”

11 Jesus replied, “Elijah does indeed come, and he will restore all things.

12 But I tell you that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. In the same way, the Son of Man will suffer at their hands.”

13 Then the disciples understood that He was speaking to them about John the Baptist.

The Boy with a Demon

14 When they came to the crowd, a man came up to Jesus and knelt before Him.

15 “Lord, have mercy on my son,” he said. “He has seizures and is suffering terribly. He often falls into the fire or into the water.

16 I brought him to Your disciples, but they could not heal him.”

17 “O unbelieving and perverse generation!” Jesus replied. “How long must I remain with you? How long must I put up with you? Bring the boy here to Me.”

18 Then Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

The Power of Faith

19 Afterward the disciples came to Jesus privately and asked, “Why couldn’t we drive it out?”

20 “Because you have so little faith,” He answered. “For truly I tell you, if you have faith the size of a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”[1]

The Second Prediction of the Passion

22 When they gathered together in Galilee, Jesus told them, “The Son of Man is about to be delivered into the hands of men.

23 They will kill Him, and on the third day He will be raised to life.” And the disciples were deeply grieved.

The Temple Tax

24 After they had arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, “Does your Teacher pay the two drachmas?”[1]

25 “Yes,” he answered. When Peter entered the house, Jesus preempted him. “What do you think, Simon?” He asked. “From whom do the kings of the earth collect customs and taxes: from their own sons, or from others?”

26 “From others,” Peter answered. “Then the sons are exempt,” Jesus said to him.

27 “But so that we may not offend them, go to the sea, cast a hook, and take the first fish you catch. When you open its mouth, you will find a four-drachma coin. Take it and give it to them for My tax and yours.”[1]

Chapter 18

The Greatest in the Kingdom

1 At that time the disciples came to Jesus and asked, “Who then is the greatest in the kingdom of heaven?”

2 Jesus invited a little child to stand among them.

3 “Truly I tell you,” He said, “unless you change and become like little children, you will never enter the kingdom of heaven.

4 Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven.

5 And whoever welcomes a little child like this in My name welcomes Me.

Temptations and Trespasses

6 But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.

7 Woe to the world for the causes of sin. These stumbling blocks must come, but woe to the man through whom they come!

8 If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than to have two hands and two feet and be thrown into the eternal fire.

9 And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.[1]

The Parable of the Lost Sheep

10 See that you do not look down on any of these little ones. For I tell you that their angels in heaven always see the face of My Father in heaven.[1]

12 What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the hills and go out to search for the one that is lost?

13 And if he finds it, truly I tell you, he rejoices more over that one sheep than over the ninety-nine that did not go astray.

14 In the same way, your Father in heaven is not willing that any of these little ones should perish.

A Brother Who Sins

15 If your brother sins against you, go and confront him privately. If he listens to you, you have won your brother over.[1]

16 But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’[1]

17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, regard him as you would a pagan or a tax collector.

18 Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

Ask in My Name

19 Again, I tell you truly that if two of you on the earth agree about anything you ask for, it will be done for you by My Father in heaven.

20 For where two or three gather together in My name, there am I with them."

The Unforgiving Servant

21 Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother who sins against me? Up to seven times?"

22 Jesus answered, "I tell you, not just seven times, but seventy-seven times![1]

23 Because of this, the kingdom of heaven is like a king who wanted to settle accounts with his servants.

24 As he began the settlements, a debtor owing ten thousand talents was brought to him.[1]

25 Since the man was unable to pay, the master ordered that he be sold to pay his debt, along with his wife and children and everything he owned.

26 Then the servant fell on his knees before him. 'Have patience with me,' he begged, 'and I will pay back everything.'

27 His master had compassion on him, forgave his debt, and released him.

28 But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him, saying, 'Pay back what you owe me!'[1]

29 So his fellow servant fell down and begged him, 'Have patience with me, and I will pay you back.'

30 But he refused. Instead, he went and had the man thrown into prison until he could pay his debt.

31 When his fellow servants saw what had happened, they were greatly distressed, and they went and recounted all of this to their master.

32 Then the master summoned him and said, 'You wicked servant! I forgave all your debt because you begged me.

33 Shouldn't you have had mercy on your fellow servant, just as I had on you?'

34 In anger his master turned him over to the jailers to be tortured, until he should repay all that he owed.

35 That is how My heavenly Father will treat each of you unless you forgive your brother from your heart."

Chapter 19

Teachings about Divorce

1 When Jesus had finished saying these things, He left Galilee and went into the region of Judea
beyond the Jordan.

2 Large crowds followed Him, and He healed them there.

3 Then some Pharisees came and tested Him by asking, “Is it lawful for a man to divorce his wife for
any reason?”

4 Jesus answered, “Have you not read that from the beginning the Creator ‘made them male and
female,’[1]

5 and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the
two will become one flesh’?[1]

6 So they are no longer two, but one flesh. Therefore what God has joined together, let man not
separate.”

7 “Why then,” they asked, “did Moses order a man to give his wife a certificate of divorce and send her
away?”[1]

8 Jesus replied, “Moses permitted you to divorce your wives because of your hardness of heart. But it
was not this way from the beginning.

9 Now I tell you that whoever divorces his wife, except for sexual immorality, and marries another
woman commits adultery.”[1]

10 His disciples said to Him, “If this is the case between a man and his wife, it is better not to marry.”

11 “Not everyone can accept this word,” He replied, “but only those to whom it has been given.

12 For there are eunuchs who were born that way; others were made that way by men; and still others
live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”

Jesus Blesses the Children

13 Then little children were brought to Jesus for Him to place His hands on them and pray for them.
And the disciples rebuked those who brought them.

14 But Jesus said, “Let the little children come to Me, and do not hinder them! For the kingdom of
heaven belongs to such as these.”

15 And after He had placed His hands on them, He went on from there.

The Rich Young Man

16 Just then a man came up to Jesus and inquired, “Teacher, what good thing must I do to obtain eternal
life?”

17 “Why do you ask Me about what is good?” Jesus replied. “There is only One who is good. If you
want to enter life, keep the commandments.”[1]

18 “Which ones?” the man asked. Jesus answered, “‘Do not murder, do not commit adultery, do not steal, do not bear false witness,

19 honor your father and mother, and love your neighbor as yourself.’”[1]

20 “All these I have kept,” said the young man. “What do I still lack?”

21 Jesus told him, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow Me.”

22 When the young man heard this, he went away in sorrow, because he had great wealth.

23 Then Jesus said to His disciples, “Truly I tell you, it is hard for a rich man to enter the kingdom of heaven.

24 Again I tell you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”

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

26 Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

27 “Look,” Peter replied, “we have left everything to follow You. What then will there be for us?”

28 Jesus said to them, “Truly I tell you, in the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.[1]

29 And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of My name will receive a hundredfold and will inherit eternal life.[1]

30 But many who are first will be last, and the last will be first.

Chapter 20

The Parable of the Workers

1 “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers
for his vineyard.
2 He agreed to pay them a denarius for the day and sent them into his vineyard.[1]
3 About the third hour he went out and saw others standing in the marketplace doing nothing.[1]
4 ‘You also go into my vineyard,’ he said, ‘and I will pay you whatever is right.’
5 So they went. He went out again about the sixth hour and the ninth hour and did the same thing.[1]
6 About the eleventh hour he went out and found still others standing around. ‘Why have you been
standing here all day long doing nothing?’ he asked.[1]
7 ‘Because no one has hired us,’ they answered. So he told them, ‘You also go into my vineyard.’[1]
8 When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them
their wages, starting with the last ones hired and moving on to the first.’
9 The workers who were hired about the eleventh hour came and each received a denarius.
10 So when the original workers came, they assumed they would receive more. But each of them also
received a denarius.
11 On receiving their pay, they began to grumble against the landowner.
12 ‘These men who were hired last worked only one hour,’ they said, ‘and you have made them equal
to us who have borne the burden and the scorching heat of the day.’
13 But he answered one of them, ‘Friend, I am not being unfair to you. Did you not agree with me on
one denarius?
14 Take your pay and go. I want to give this last man the same as I gave you.
15 Do I not have the right to do as I please with what is mine? Or are you envious because I am
generous?’
16 So the last will be first, and the first will be last.”[1]

The Third Prediction of the Passion

17 As Jesus was going up to Jerusalem, He took the twelve disciples aside and said,
18 “Look, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests
and scribes. They will condemn Him to death
19 and will deliver Him over to the Gentiles to be mocked and flogged and crucified. And on the third
day He will be raised to life.”

A Mother’s Request

20 Then the mother of Zebedee’s sons came to Jesus with her sons and knelt down to make a request of
Him.

21 “What do you want?” He inquired. She answered, “Declare that in Your kingdom one of these two sons of mine may sit at Your right hand, and the other at Your left.”

22 “You do not know what you are asking,” Jesus replied. “Can you drink the cup I am going to drink?” “We can,” the brothers answered.[1]

23 “You will indeed drink My cup,” Jesus said. “But to sit at My right or left is not Mine to grant. These seats belong to those for whom My Father has prepared them.”[1]

24 When the ten heard about this, they were indignant with the two brothers.

25 But Jesus called them aside and said, “You know that the rulers of the Gentiles lord it over them, and their superiors exercise authority over them.

26 It shall not be this way among you. Instead, whoever wants to become great among you must be your servant,

27 and whoever wants to be first among you must be your slave—

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

The Blind Men by the Road

29 As they were leaving Jericho, a large crowd followed Him.

30 And there were two blind men sitting beside the road. When they heard that Jesus was passing by, they cried out, “Lord, Son of David, have mercy on us!”

31 The crowd admonished them to be silent, but they cried out all the louder, “Lord, Son of David, have mercy on us!”

32 Jesus stopped and called them. “What do you want Me to do for you?” He asked.

33 “Lord,” they answered, “let our eyes be opened.”

34 Moved with compassion, Jesus touched their eyes, and at once they received their sight and followed Him.

Chapter 21

The Triumphal Entry

1 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent out two
disciples,

2 saying to them, “Go into the village ahead of you, and at once you will find a donkey tied there, with
her colt beside her. Untie them and bring them to Me.

3 If anyone questions you, tell him that the Lord needs them, and he will send them right away.”

4 This took place to fulfill what was spoken through the prophet:

> 5 “Say to the Daughter of Zion, ‘See, your King comes to you, gentle and riding on a donkey, on a
> colt, the foal of a donkey.’”[1]

6 So the disciples went and did as Jesus had directed them.

7 They brought the donkey and the colt and laid their cloaks on them, and Jesus sat on them.

8 A massive crowd spread their cloaks on the road, while others cut branches from the trees and spread
them on the road.

9 The crowds that went ahead of Him and those that followed were shouting: “Hosanna to the Son of
David!” “Blessed is He who comes in the name of the Lord!” “Hosanna in the highest!”[1][2][3]

10 When Jesus had entered Jerusalem, the whole city was stirred and asked, “Who is this?”

11 The crowds replied, “This is Jesus, the prophet from Nazareth in Galilee.”

Jesus Cleanses the Temple

12 Then Jesus entered the temple courts and drove out all who were buying and selling there. He
overturned the tables of the money changers and the seats of those selling doves.[1]

13 And He declared to them, “It is written: ‘My house will be called a house of prayer.’ But you are
making it ‘a den of robbers.’”[1][2]

14 The blind and the lame came to Him at the temple, and He healed them.

15 But the chief priests and scribes were indignant when they saw the wonders He performed and the
children shouting in the temple courts, “Hosanna to the Son of David!”

16 “Do You hear what these children are saying?” they asked. “Yes,” Jesus answered. “Have you never
read: ‘From the mouths of children and infants You have ordained praise’?”[1]

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

The Barren Fig Tree

18 In the morning, as Jesus was returning to the city, He was hungry.

19 Seeing a fig tree by the road, He went up to it but found nothing on it except leaves. “May you never
bear fruit again!” He said. And immediately the tree withered.

[20] When the disciples saw this, they marveled and asked, “How did the fig tree wither so quickly?”

[21] “Truly I tell you,” Jesus replied, “if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen.

[22] If you believe, you will receive whatever you ask for in prayer.”

Jesus’ Authority Challenged

[23] When Jesus returned to the temple courts and began to teach, the chief priests and elders of the people came up to Him. “By what authority are You doing these things?” they asked. “And who gave You this authority?”

[24] “I will also ask you one question,” Jesus replied, “and if you answer Me, I will tell you by what authority I am doing these things.

[25] What was the source of John’s baptism? Was it from heaven or from men?” They deliberated among themselves and said, “If we say, ‘From heaven,’ He will ask, ‘Why then did you not believe him?’

[26] But if we say, ‘From men,’ we are afraid of the people, for they all regard John as a prophet.”

[27] So they answered, “We do not know.” And Jesus replied, “Neither will I tell you by what authority I am doing these things.

The Parable of the Two Sons

[28] But what do you think? There was a man who had two sons. He went to the first one and said, ‘Son, go and work today in the vineyard.’

[29] ‘I will not,’ he replied. But later he changed his mind and went.[1]

[30] Then the man went to the second son and told him the same thing. ‘I will, sir,’ he said. But he did not go.

[31] Which of the two did the will of his father?” “The first,” they answered. Jesus said to them, “Truly I tell you, the tax collectors and prostitutes are entering the kingdom of God before you.[1]

[32] For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and prostitutes did. And even after you saw this, you did not repent and believe him.

The Parable of the Wicked Tenants

[33] Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it, and built a tower. Then he rented it out to some tenants and went away on a journey.

[34] When the harvest time drew near, he sent his servants to the tenants to collect his share of the fruit.

[35] But the tenants seized his servants. They beat one, killed another, and stoned a third.

[36] Again, he sent other servants, more than the first group. But the tenants did the same to them.

[37] Finally, he sent his son to them. ‘They will respect my son,’ he said.

[38] But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and take his inheritance.’

39 So they seized him and threw him out of the vineyard and killed him.

40 Therefore, when the owner of the vineyard returns, what will he do to those tenants?”

41 “He will bring those wretches to a wretched end,” they replied, “and will rent out the vineyard to other tenants who will give him his share of the fruit at harvest time.”

42 Jesus said to them, “Have you never read in the Scriptures: ‘The stone the builders rejected has become the cornerstone. This is from the Lord, and it is marvelous in our eyes’?[1]

43 Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.”[1]

45 When the chief priests and Pharisees heard His parables, they knew that Jesus was speaking about them.

46 Although they wanted to arrest Him, they were afraid of the crowds, because the people regarded Him as a prophet.

Chapter 22

The Parable of the Banquet

1 Once again, Jesus spoke to them in parables:

2 "The kingdom of heaven is like a king who prepared a wedding banquet for his son.

3 He sent his servants to call those he had invited to the banquet, but they refused to come.

4 Again, he sent other servants and said, 'Tell those who have been invited that I have prepared my dinner. My oxen and fattened cattle have been killed, and everything is ready. Come to the wedding banquet.'

5 But they paid no attention and went away, one to his field, another to his business.

6 The rest seized his servants, mistreated them, and killed them.

7 The king was enraged, and he sent his troops to destroy those murderers and burn their city.

8 Then he said to his servants, 'The wedding banquet is ready, but those I invited were not worthy.

9 Go therefore to the crossroads and invite to the banquet as many as you can find.'

10 So the servants went out into the streets and gathered everyone they could find, both evil and good, and the wedding hall was filled with guests.

11 But when the king came in to see the guests, he spotted a man who was not dressed in wedding clothes.

12 'Friend,' he asked, 'how did you get in here without wedding clothes?' But the man was speechless.

13 Then the king told the servants, 'Tie him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

14 For many are called, but few are chosen."

Paying Taxes to Caesar

15 Then the Pharisees went out and conspired to trap Jesus in His words.

16 They sent their disciples to Him along with the Herodians. "Teacher," they said, "we know that You are honest and that You teach the way of God in accordance with the truth. You seek favor from no one, because You pay no attention to external appearance.

17 So tell us what You think: Is it lawful to pay taxes to Caesar or not?"

18 But Jesus knew their evil intent and said, "You hypocrites, why are you testing Me?

19 Show Me the coin used for the tax." And they brought Him a denarius.[1]

20 "Whose image is this," He asked, "and whose inscription?"

21 "Caesar's," they answered. So Jesus told them, "Give to Caesar what is Caesar's, and to God what is God's."

22 And when they heard this, they were amazed. So they left Him and went away.

The Sadducees and the Resurrection

23 That same day the Sadducees, who say there is no resurrection, came to Jesus and questioned Him.

24 “Teacher,” they said, “Moses declared that if a man dies without having children, his brother is to marry the widow and raise up offspring for him.[1]

25 Now there were seven brothers among us. The first one married and died without having children. So he left his wife to his brother.

26 The same thing happened to the second and third brothers, down to the seventh.

27 And last of all, the woman died.

28 In the resurrection, then, whose wife will she be of the seven? For all of them were married to her.”

29 Jesus answered, “You are mistaken because you do not know the Scriptures or the power of God.

30 In the resurrection, people will neither marry nor be given in marriage. Instead, they will be like the angels in heaven.[1]

31 But concerning the resurrection of the dead, have you not read what God said to you:

32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living.”[1]

33 When the crowds heard this, they were astonished at His teaching.

The Greatest Commandment

34 And when the Pharisees heard that Jesus had silenced the Sadducees, they themselves gathered together.

35 One of them, an expert in the law, tested Him with a question:

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

37 Jesus declared, “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’[1]

38 This is the first and greatest commandment.

39 And the second is like it: ‘Love your neighbor as yourself.’[1]

40 All the Law and the Prophets hang on these two commandments.”

Whose Son Is the Christ?

41 While the Pharisees were assembled, Jesus questioned them:

42 “What do you think about the Christ? Whose son is He?” “David’s,” they answered.

43 Jesus said to them, “How then does David in the Spirit call Him ‘Lord’? For he says:

44 ‘The Lord said to my Lord, “Sit at My right hand until I put Your enemies under Your feet.”’[1]

45 So if David calls Him ‘Lord,’ how can He be David’s son?”

46 No one was able to answer a word, and from that day on no one dared to question Him any further.

Chapter 23

Woes to Scribes and Pharisees

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

2 “The scribes and Pharisees sit in Moses’ seat.

3 So practice and observe everything they tell you. But do not do what they do, for they do not practice what they preach.

4 They tie up heavy, burdensome loads and lay them on men’s shoulders, but they themselves are not willing to lift a finger to move them.[1]

5 All their deeds are done for men to see. They broaden their phylacteries and lengthen their tassels.

6 They love the places of honor at banquets, the chief seats in the synagogues,

7 the greetings in the marketplaces, and the title of ‘Rabbi’ by which they are addressed.[1]

8 But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.

9 And do not call anyone on earth your father, for you have one Father, who is in heaven.

10 Nor are you to be called instructors, for you have one Instructor, the Christ.

11 The greatest among you shall be your servant.

12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 Woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let in those who wish to enter.[1]

15 Woe to you, scribes and Pharisees, you hypocrites! You traverse land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.[1]

16 Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’

17 You blind fools! Which is greater: the gold, or the temple that makes it sacred?

18 And you say, ‘If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.’

19 You blind men! Which is greater: the gift, or the altar that makes it sacred?

20 So then, he who swears by the altar swears by it and by everything on it.

21 And he who swears by the temple swears by it and by the One who dwells in it.

22 And he who swears by heaven swears by God’s throne and by the One who sits on it.

23 Woe to you, scribes and Pharisees, you hypocrites! You pay tithes of mint, dill, and cumin. But you have disregarded the weightier matters of the law: justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former.

24 You blind guides! You strain out a gnat but swallow a camel.[1]

25 Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

[26] Blind Pharisee! First clean the inside of the cup and dish, so that the outside may become clean as well.[1]

[27] Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and every kind of impurity.

[28] In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness.

[29] Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous.

[30] And you say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'

[31] So you testify against yourselves that you are the sons of those who murdered the prophets.

[32] Fill up, then, the measure of the sin of your fathers.[1]

[33] You snakes! You brood of vipers! How will you escape the sentence of hell?

[34] Because of this, I am sending you prophets and wise men and teachers. Some of them you will kill and crucify, and others you will flog in your synagogues and persecute from town to town.

[35] And so upon you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar.

[36] Truly I tell you, all these things will come upon this generation.

Lament over Jerusalem

[37] O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling!

[38] Look, your house is left to you desolate.[1]

[39] For I tell you that you will not see Me again until you say, 'Blessed is He who comes in the name of the Lord.'"[1]

Chapter 24

Temple Destruction and Other Signs

1 As Jesus left the temple and was walking away, His disciples came up to Him to point out its
buildings.

2 "Do you see all these things?" He replied. "Truly I tell you, not one stone here will be left on another;
every one will be thrown down."

3 While Jesus was sitting on the Mount of Olives, the disciples came to Him privately. "Tell us," they
said, "when will these things happen, and what will be the sign of Your coming and of the end of the
age?"

4 Jesus answered, "See to it that no one deceives you.

5 For many will come in My name, claiming, 'I am the Christ,' and will deceive many.

6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. These things must
happen, but the end is still to come.

7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes
in various places.

8 All these are the beginning of birth pains.

Witnessing to All Nations

9 Then they will deliver you over to be persecuted and killed, and you will be hated by all nations
because of My name.

10 At that time many will fall away and will betray and hate one another,

11 and many false prophets will arise and deceive many.

12 Because of the multiplication of wickedness, the love of most will grow cold.

13 But the one who perseveres to the end will be saved.

14 And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and
then the end will come.

The Abomination of Desolation

15 So when you see standing in the holy place 'the abomination of desolation,' spoken of by the
prophet Daniel (let the reader understand),[1]

16 then let those who are in Judea flee to the mountains.

17 Let no one on the housetop come down to retrieve anything from his house.

18 And let no one in the field return for his cloak.

19 How miserable those days will be for pregnant and nursing mothers!

20 Pray that your flight will not occur in the winter or on the Sabbath.

21 For at that time there will be great tribulation, unseen from the beginning of the world until now, and never to be seen again.

22 If those days had not been cut short, nobody would be saved. But for the sake of the elect, those days will be cut short.

23 At that time, if anyone says to you, ‘Look, here is the Christ!’ or ‘There He is!’ do not believe it.

24 For false Christs and false prophets will appear and perform great signs and wonders to deceive even the elect, if that were possible.

25 See, I have told you in advance.

The Return of the Son of Man

26 So if they tell you, ‘There He is, in the wilderness,’ do not go out, or, ‘Here He is, in the inner rooms,’ do not believe it.

27 For just as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.

28 Wherever there is a carcass, there the vultures will gather.

29 Immediately after the tribulation of those days: ‘The sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the powers of the heavens will be shaken.’[1]

30 At that time the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of heaven with power and great glory.[1][2]

31 And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.

The Lesson of the Fig Tree

32 Now learn this lesson from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near.[1]

33 So also, when you see all these things, you will know that He is near, right at the door.[1]

34 Truly I tell you, this generation will not pass away until all these things have happened.

35 Heaven and earth will pass away, but My words will never pass away.

Readiness at Any Hour

36 No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.[1]

37 As it was in the days of Noah, so will it be at the coming of the Son of Man.

38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark.

39 And they were oblivious until the flood came and swept them all away. So will it be at the coming of the Son of Man.

40 Two men will be in the field: one will be taken and the other left.

41 Two women will be grinding at the mill: one will be taken and the other left.

42 Therefore keep watch, because you do not know the day on which your Lord will come.

43 But understand this: If the homeowner had known in which watch of the night the thief was coming, he would have kept watch and would not have let his house be broken into.

44 For this reason, you also must be ready, because the Son of Man will come at an hour you do not expect.

45 Who then is the faithful and wise servant, whom the master has put in charge of his household, to give the others their food at the proper time?

46 Blessed is that servant whose master finds him doing so when he returns.

47 Truly I tell you, he will put him in charge of all his possessions.

48 But suppose that servant is wicked and says in his heart, ‘My master will be away a long time.’

49 And he begins to beat his fellow servants and to eat and drink with drunkards.

50 The master of that servant will come on a day he does not expect and at an hour he does not anticipate.

51 Then he will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

1 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to
meet the bridegroom.
2 Five of them were foolish, and five were wise.
3 The foolish ones took their lamps but did not take along any extra oil.
4 But the wise ones took oil in flasks along with their lamps.
5 When the bridegroom was delayed, they all became drowsy and fell asleep.
6 At midnight the cry rang out: ‘Here is the bridegroom! Come out to meet him!’
7 Then all the virgins woke up and trimmed their lamps.
8 The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’
9 ‘No,’ said the wise ones, ‘or there may not be enough for both us and you. Instead, go to those who
sell oil and buy some for yourselves.’
10 But while they were on their way to buy it, the bridegroom arrived. Those who were ready went in
with him to the wedding banquet, and the door was shut.
11 Later the other virgins arrived and said, ‘Lord, lord, open the door for us!’
12 But he replied, ‘Truly I tell you, I do not know you.’
13 Therefore keep watch, because you do not know the day or the hour.[1]

The Parable of the Talents

14 For it is just like a man going on a journey, who called his servants and entrusted them with his
possessions.
15 To one he gave five talents, to another two talents, and to another one talent—each according to his
own ability. And he went on his journey.[1]
16 The servant who had received the five talents went at once and put them to work and gained five
more.[1]
17 Likewise, the one with the two talents gained two more.
18 But the servant who had received the one talent went off, dug a hole in the ground, and hid his
master’s money.
19 After a long time the master of those servants returned and settled accounts with them.
20 The servant who had received the five talents came and presented five more. ‘Master,’ he said, ‘you
entrusted me with five talents. See, I have gained five more.’
21 His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things;
I will put you in charge of many things. Enter into the joy of your master!’

[22] The servant who had received the two talents also came and said, ‘Master, you entrusted me with two talents. See, I have gained two more.’

[23] His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Enter into the joy of your master!’

[24] Finally, the servant who had received the one talent came and said, ‘Master, I knew that you are a hard man, reaping where you have not sown and gathering where you have not scattered seed.

[25] So I was afraid and went out and hid your talent in the ground. See, you have what belongs to you.’

[26] ‘You wicked, lazy servant!’ replied his master. ‘You knew that I reap where I have not sown and gather where I have not scattered seed.

[27] Then you should have deposited my money with the bankers, and on my return I would have received it back with interest.

[28] Therefore take the talent from him and give it to the one who has ten talents.

[29] For everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he has will be taken away from him.

[30] And throw that worthless servant into the outer darkness, where there will be weeping and gnashing of teeth.’

The Sheep and the Goats

[31] When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne.

[32] All the nations will be gathered before Him, and He will separate the people one from another, as a shepherd separates the sheep from the goats.

[33] He will place the sheep on His right and the goats on His left.

[34] Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.

[35] For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to drink, I was a stranger and you took Me in,

[36] I was naked and you clothed Me, I was sick and you looked after Me, I was in prison and you visited Me.’

[37] Then the righteous will answer Him, ‘Lord, when did we see You hungry and feed You, or thirsty and give You something to drink?

[38] When did we see You a stranger and take You in, or naked and clothe You?

[39] When did we see You sick or in prison and visit You?’

[40] And the King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers of Mine, you did for Me.’

[41] Then He will say to those on His left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.

[42] For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink,

[43] I was a stranger and you did not take Me in, I was naked and you did not clothe Me, I was sick and in prison and you did not look after Me.’

[44] And they too will reply, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

[45] Then the King will answer, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for Me.’

[46] And they will go away into eternal punishment, but the righteous into eternal life.”

Chapter 26

The Plot to Kill Jesus

1 When Jesus had finished saying all these things, He told His disciples,

2 “You know that the Passover is two days away, and the Son of Man will be handed over to be crucified.”

3 At that time the chief priests and elders of the people assembled in the courtyard of the high priest, whose name was Caiaphas,

4 and they conspired to arrest Jesus covertly and kill Him.

5 “But not during the feast,” they said, “or there may be a riot among the people.”

Jesus Anointed at Bethany

6 While Jesus was in Bethany in the home of Simon the Leper,[1]

7 a woman came to Him with an alabaster jar of expensive perfume, which she poured on His head as He reclined at the table.

8 When the disciples saw this, they were indignant and asked, “Why this waste?

9 This perfume could have been sold at a high price, and the money given to the poor.”

10 Aware of this, Jesus asked, “Why are you bothering this woman? She has done a beautiful deed to Me.

11 The poor you will always have with you, but you will not always have Me.[1]

12 By pouring this perfume on Me, she has prepared My body for burial.

13 Truly I tell you, wherever this gospel is preached in all the world, what she has done will also be told in memory of her.”

Judas Agrees to Betray Jesus

14 Then one of the Twelve, the one called Judas Iscariot, went to the chief priests

15 and asked, “What are you willing to give me if I hand Him over to you?” And they set out for him thirty pieces of silver.

16 So from then on Judas looked for an opportunity to betray Jesus.

Preparing the Passover

17 On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?”[1]

18 He answered, “Go into the city to a certain man and tell him that the Teacher says, ‘My time is near. I will keep the Passover with My disciples at your house.’”

19 So the disciples did as Jesus had directed them and prepared the Passover.

The Last Supper

20 When evening came, Jesus was reclining with the twelve disciples.[1]

21 And while they were eating, He said to them, “Truly I tell you, one of you will betray Me.”

22 They were deeply grieved and began to ask Him one after another, “Surely not I, Lord?”

23 Jesus answered, “The one who has dipped his hand into the bowl with Me will betray Me.

24 The Son of Man will go just as it is written about Him, but woe to that man by whom He is betrayed. It would be better for him if he had not been born.”

25 Then Judas, who would betray Him, said, “Surely not I, Rabbi?” Jesus answered, “You have said it yourself.”

26 While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, “Take and eat; this is My body.”

27 Then He took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you.

28 This is My blood of the covenant, which is poured out for many for the forgiveness of sins.[1]

29 I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom.”

30 And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter’s Denial

31 Then Jesus said to them, “This very night you will all fall away on account of Me. For it is written: ‘I will strike the Shepherd, and the sheep of the flock will be scattered.’[1]

32 But after I have risen, I will go ahead of you into Galilee.”

33 Peter said to Him, “Even if all fall away on account of You, I never will.”

34 “Truly I tell you,” Jesus declared, “this very night, before the rooster crows, you will deny Me three times.”

35 Peter replied, “Even if I have to die with You, I will never deny You.” And all the other disciples said the same thing.

Jesus Prays at Gethsemane

36 Then Jesus went with His disciples to a place called Gethsemane, and He told them, “Sit here while I go over there and pray.”

37 He took with Him Peter and the two sons of Zebedee and began to be sorrowful and deeply distressed.

38 Then He said to them, “My soul is consumed with sorrow to the point of death. Stay here and keep watch with Me.”

39 Going a little farther, He fell facedown and prayed, “My Father, if it is possible, let this cup pass from Me. Yet not as I will, but as You will.”

40 Then Jesus returned to the disciples and found them sleeping. “Were you not able to keep watch with Me for one hour?” He asked Peter.

41 “Watch and pray so that you will not enter into temptation. For the spirit is willing, but the body is weak.”

42 A second time He went away and prayed, “My Father, if this cup cannot pass unless I drink it, may Your will be done.”

43 And again Jesus returned and found them sleeping, for their eyes were heavy.

44 So He left them and went away once more and prayed a third time, saying the same thing.

45 Then He returned to the disciples and said, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.

46 Rise, let us go! See, My betrayer is approaching!”

The Betrayal of Jesus

47 While Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd armed with swords and clubs, sent from the chief priests and elders of the people.

48 Now the betrayer had arranged a signal with them: “The One I kiss is the man; arrest Him.”

49 Going directly to Jesus, he said, “Greetings, Rabbi!” and kissed Him.

50 “Friend,” Jesus replied, “do what you came for.” Then the men stepped forward, seized Jesus, and arrested Him.[1]

51 At this, one of Jesus’ companions drew his sword and struck the servant of the high priest, cutting off his ear.

52 “Put your sword back in its place,” Jesus said to him. “For all who draw the sword will die by the sword.

53 Are you not aware that I can call on My Father, and He will at once put at My disposal more than twelve legions of angels?

54 But how then would the Scriptures be fulfilled that say it must happen this way?”

55 At that time Jesus said to the crowd, “Have you come out with swords and clubs to arrest Me as you would an outlaw? Every day I sat teaching in the temple courts, and you did not arrest Me.[1]

56 But this has all happened so that the writings of the prophets would be fulfilled.” Then all the disciples deserted Him and fled.

Jesus before the Sanhedrin

57 Those who had arrested Jesus led Him away to the house of Caiaphas the high priest, where the scribes and elders had gathered.

58 But Peter followed Him at a distance, right up to the courtyard of the high priest. And he went in and sat down with the guards to see the outcome.

59 Now the chief priests and the whole Sanhedrin were seeking false testimony against Jesus in order to put Him to death.[1]

60 But they did not find any, though many false witnesses came forward. Finally two came forward

61 and declared, “This man said, ‘I am able to destroy the temple of God and rebuild it in three days.’”

62 So the high priest stood up and asked Him, “Have You no answer? What are these men testifying against You?”

63 But Jesus remained silent. Then the high priest said to Him, “I charge You under oath by the living God: Tell us if You are the Christ, the Son of God.”

64 “You have said it yourself,” Jesus answered. “But I say to all of you, from now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.”[1][2]

65 At this, the high priest tore his clothes and declared, “He has blasphemed! Why do we need any more witnesses? Look, now you have heard the blasphemy.

66 What do you think?” “He deserves to die,” they answered.

67 Then they spit in His face and struck Him. Others slapped Him

68 and said, “Prophesy to us, Christ! Who hit You?”

Peter Denies Jesus

69 Meanwhile, Peter was sitting out in the courtyard, and a servant girl came up to him. “You also were with Jesus the Galilean,” she said.

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

71 When Peter had gone out to the gateway, another servant girl saw him and said to the people there, “This man was with Jesus of Nazareth.”

72 And again he denied it with an oath: “I do not know the man!”

73 After a little while, those standing nearby came up to Peter. “Surely you are one of them,” they said, “for your accent gives you away.”

74 At that he began to curse and swear to them, “I do not know the man!” And immediately a rooster crowed.

75 Then Peter remembered the word that Jesus had spoken: “Before the rooster crows, you will deny Me three times.” And he went outside and wept bitterly.

Chapter 27

Jesus Delivered to Pilate

1 When morning came, all the chief priests and elders of the people conspired against Jesus to put Him
to death.

2 They bound Him, led Him away, and handed Him over to Pilate the governor.

Judas Hangs Himself

3 When Judas, who had betrayed Him, saw that Jesus was condemned, he was filled with remorse and
returned the thirty pieces of silver to the chief priests and elders.

4 "I have sinned by betraying innocent blood," he said. "What is that to us?" they replied. "You bear
the responsibility."

5 So Judas threw the silver into the temple and left. Then he went away and hanged himself.

6 The chief priests picked up the pieces of silver and said, "It is unlawful to put this into the treasury,
since it is blood money."

7 After conferring together, they used the money to buy the potter's field as a burial place for
foreigners.

8 That is why it has been called the Field of Blood to this day.

9 Then what was spoken through Jeremiah the prophet was fulfilled: "They took the thirty pieces of
silver, the price set on Him by the people of Israel,

10 and they gave them for the potter's field, as the Lord had commanded me."[1]

Jesus before Pilate

11 Meanwhile Jesus stood before the governor, who questioned Him: "Are You the King of the Jews?"
"You have said so," Jesus replied.

12 And when He was accused by the chief priests and elders, He gave no answer.

13 Then Pilate asked Him, "Do You not hear how many charges they are bringing against You?"

14 But Jesus gave no answer, not even to a single charge, much to the governor's amazement.

The Crowd Chooses Barabbas

15 Now it was the governor's custom at the feast to release to the crowd a prisoner of their choosing.

16 At that time they were holding a notorious prisoner named Barabbas.[1]

17 So when the crowd had assembled, Pilate asked them, "Which one do you want me to release to you:
Barabbas, or Jesus who is called Christ?"

18 For he knew it was out of envy that they had handed Jesus over to him.

19 While Pilate was sitting on the judgment seat, his wife sent him this message: "Have nothing to do
with that innocent man, for I have suffered terribly in a dream today because of Him."

20 But the chief priests and elders persuaded the crowds to ask for Barabbas and to have Jesus put to death.

21 “Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they replied.

22 “What then should I do with Jesus who is called Christ?” Pilate asked. They all answered, “Crucify Him!”

23 “Why?” asked Pilate. “What evil has He done?” But they shouted all the louder, “Crucify Him!”

Pilate Washes His Hands

24 When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. “I am innocent of this man’s blood,” he said. “You bear the responsibility.”[1]

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

26 So Pilate released Barabbas to them. But he had Jesus flogged, and handed Him over to be crucified.

The Soldiers Mock Jesus

27 Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company around Him.

28 They stripped Him and put a scarlet robe on Him.

29 And they twisted together a crown of thorns and set it on His head. They put a staff in His right hand, knelt down before Him, and mocked Him, saying, “Hail, King of the Jews!”

30 Then they spit on Him and took the staff and struck Him on the head repeatedly.

31 After they had mocked Him, they removed the robe and put His own clothes back on Him. Then they led Him away to crucify Him.

The Crucifixion

32 Along the way they found a man from Cyrene, named Simon, and they forced him to carry the cross of Jesus.

33 And when they came to a place called Golgotha, which means The Place of the Skull,

34 they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it.

35 When they had crucified Him, they divided up His garments by casting lots.[1]

36 And sitting down, they kept watch over Him there.

37 Above His head they posted the written charge against Him: THIS IS JESUS, THE KING OF THE JEWS.

38 Two robbers were crucified with Him, one on His right and the other on His left.[1]

39 And those who passed by heaped abuse on Him, shaking their heads

40 and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!”

41 In the same way, the chief priests, scribes, and elders mocked Him, saying,

42 “He saved others, but He cannot save Himself. He is the King of Israel! Let Him come down now
from the cross, and we will believe in Him.
43 He trusts in God. Let God deliver Him now if He wants Him. For He said, ‘I am the Son of God.’”[1]
44 In the same way, even the robbers who were crucified with Him berated Him.

The Death of Jesus

45 From the sixth hour until the ninth hour darkness came over all the land.[1]
46 About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means,
“My God, My God, why have You forsaken Me?”[1][2]
47 When some of those standing there heard this, they said, “He is calling Elijah.”
48 One of them quickly ran and brought a sponge. He filled it with sour wine, put it on a reed, and held
it up for Jesus to drink.[1][2]
49 But the others said, “Leave Him alone. Let us see if Elijah comes to save Him.”[1]
50 When Jesus had cried out again in a loud voice, He yielded up His spirit.
51 At that moment the veil of the temple was torn in two from top to bottom. The earth quaked, and the
rocks were split.
52 The tombs broke open, and the bodies of many saints who had fallen asleep were raised.
53 After Jesus’ resurrection, when they had come out of the tombs, they entered the holy city and
appeared to many people.
54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had
happened, they were terrified and said, “Truly this was the Son of God.”
55 And many women were there, watching from a distance. They had followed Jesus from Galilee to
minister to Him.
56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of
Zebedee’s sons.

The Burial of Jesus

57 When it was evening, there came a rich man from Arimathea named Joseph, who himself was a
disciple of Jesus.
58 He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him.
59 So Joseph took the body, wrapped it in a clean linen cloth,
60 and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across
the entrance to the tomb and went away.
61 Mary Magdalene and the other Mary were sitting there opposite the tomb.

The Guards at the Tomb

62 The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate.

[63] “Sir,” they said, “we remember that while He was alive that deceiver said, ‘After three days I will rise again.’

[64] So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first.”

[65] “You have a guard,” Pilate said. “Go, make the tomb as secure as you know how.”

[66] So they went and secured the tomb by sealing the stone and posting the guard.

Chapter 28

The Resurrection

1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to
see the tomb.[1]

2 Suddenly there was a great earthquake, for an angel of the Lord descended from heaven, rolled away
the stone, and sat on it.

3 His appearance was like lightning, and his clothes were white as snow.

4 The guards trembled in fear of him and became like dead men.

5 But the angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who
was crucified.

6 He is not here; He has risen, just as He said! Come, see the place where He lay.[1]

7 Then go quickly and tell His disciples, ‘He has risen from the dead and is going ahead of you into
Galilee. There you will see Him.’ See, I have told you.”

8 So they hurried away from the tomb in fear and great joy, and ran to tell His disciples.

9 Suddenly Jesus met them and said, “Greetings!” They came to Him, grasped His feet, and worshiped
Him.[1]

10 “Do not be afraid,” said Jesus. “Go and tell My brothers to go to Galilee. There they will see Me.”

The Report of the Guards

11 While the women were on their way, some of the guards went into the city and reported to the chief
priests all that had happened.

12 And after the chief priests had met with the elders and formed a plan, they gave the soldiers a large
sum of money

13 and instructed them: “You are to say, ‘His disciples came by night and stole Him away while we
were asleep.’

14 If this report reaches the governor, we will satisfy him and keep you out of trouble.”

15 So the guards took the money and did as they were instructed. And this account has been circulated
among the Jews to this very day.

The Great Commission

16 Meanwhile, the eleven disciples went to Galilee, to the mountain Jesus had designated.

17 When they saw Him, they worshiped Him, but some doubted.

18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to Me.

19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the
Son and of the Holy Spirit,[1]

[20] and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age.”

John

The traditional identification names John, son of Zebedee, as the author of this Gospel. The narrative does not give its writer that name. Its central personal link concerns the unnamed disciple whom Jesus loved. Irenaeus, writing in the late second century, attributed a Gospel published at Ephesus to John, the disciple who reclined beside Jesus at the supper. This is substantial early external testimony linking a named John with the Gospel's witness figure; the passage itself does not supply the patronymic 'son of Zebedee.' The familiar apostolic identification requires that further historical judgment. [Irenaeus, Against Heresies 3.1.1.]

John 21:24 connects the beloved disciple with testimony and writing, then confirms that testimony through a plural speaking voice. John 19:35 also appeals to a witness of the crucifixion without naming him. These are direct claims within the work, but two questions remain: who was that witness, and how did his testimony relate to the completed book? The USCCB note on John 21:24 observes that responsibility for writing need not imply personally penning every word. The plural confirmation may represent people endorsing the testimony; it does not by itself establish how many editors worked on the Gospel. [John 19:35; John 21:24; USCCB: John 21, note on 21:24.]

The USCCB introduction places the Gospel's final editing approximately in AD 90–100. It points to the apparent ending at John 20:30–31, the further chapter 21, and transitions within the farewell discourse as reasons to consider stages of composition. Chapter 21 belongs to the Gospel’s surviving manuscript tradition; a proposed earlier stage is a literary reconstruction, not an available shorter autograph. The same introduction regards historical detail as support for eyewitness testimony behind the Johannine tradition while finding the identification with the son of Zebedee unsupported by the evidence. Distinctive theology and literary shaping require attention, but they do not automatically rule out remembered experience. [USCCB: Introduction to John; USCCB: John 21, notes on 21:1–23.]

John remains a conditional candidate because of its explicit appeal to a disciple's testimony and its ancient attribution. Those considerations make an eyewitness source a serious possibility without authenticating every stage of the present Gospel as the work of one identified apostle. A reader can therefore examine its witness claims while keeping source identity and final authorship open. Its signs, conversations, and teaching about love also show how the account interprets Jesus' life. The whole work is retained so that testimony and interpretation remain available together for assessment.

Conditionally included; claimed witness testimony and final authorship must be distinguished.

Biblical text follows. Translation notes for John appear in BSB Translation Notes.

Chapters

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

Chapter 1

The Beginning

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through Him all things were made, and without Him nothing was made that has been made.

4 In Him was life, and that life was the light of men.

5 The Light shines in the darkness, and the darkness has not overcome it.[1]

The Witness of John

6 There came a man who was sent from God. His name was John.

7 He came as a witness to testify about the Light, so that through him everyone might believe.

8 He himself was not the Light, but he came to testify about the Light.

9 The true Light, who gives light to everyone, was coming into the world.

10 He was in the world, and though the world was made through Him, the world did not recognize Him.

11 He came to His own, and His own did not receive Him.

12 But to all who did receive Him, to those who believed in His name, He gave the right to become children of God—

13 children born not of blood, nor of the desire or will of man, but born of God.

The Word Became Flesh

14 The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth.[1][2]

15 John testified concerning Him. He cried out, saying, “This is He of whom I said, ‘He who comes after me has surpassed me because He was before me.’”

16 From His fullness we have all received grace upon grace.

17 For the law was given through Moses; grace and truth came through Jesus Christ.

18 No one has ever seen God, but the one and only Son, who is Himself God and is at the Father’s side, has made Him known.[1][2]

The Mission of John the Baptist

19 And this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him, “Who are you?”

20 He did not refuse to confess, but openly declared, “I am not the Christ.”

21 “Then who are you?” they inquired. “Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.”

22 So they said to him, “Who are you? We need an answer for those who sent us. What do you say about yourself?”

23 John replied in the words of Isaiah the prophet: “I am a voice of one calling in the wilderness, ‘Make straight the way for the Lord.’”[1]

24 Then the Pharisees who had been sent

25 asked him, “Why then do you baptize, if you are not the Christ, nor Elijah, nor the Prophet?”

26 “I baptize with water,” John replied, “but among you stands One you do not know.[1]

27 He is the One who comes after me, the straps of whose sandals I am not worthy to untie.”

28 All this happened at Bethany beyond the Jordan, where John was baptizing.

Jesus the Lamb of God

29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!

30 This is He of whom I said, ‘A man who comes after me has surpassed me because He was before me.’

31 I myself did not know Him, but the reason I came baptizing with water was that He might be revealed to Israel.”

32 Then John testified, “I saw the Spirit descending from heaven like a dove and resting on Him.

33 I myself did not know Him, but the One who sent me to baptize with water told me, ‘The man on whom you see the Spirit descend and rest is He who will baptize with the Holy Spirit.’

34 I have seen and testified that this is the Son of God.”[1]

The First Disciples

35 The next day John was there again with two of his disciples.

36 When he saw Jesus walking by, he said, “Look, the Lamb of God!”

37 And when the two disciples heard him say this, they followed Jesus.

38 Jesus turned and saw them following. “What do you want?” He asked. They said to Him, “Rabbi” (which means Teacher), “where are You staying?”

39 “Come and see,” He replied. So they went and saw where He was staying, and spent that day with Him. It was about the tenth hour.[1]

40 Andrew, Simon Peter’s brother, was one of the two who heard John’s testimony and followed Jesus.

41 He first found his brother Simon and told him, “We have found the Messiah” (which is translated as Christ).

42 Andrew brought him to Jesus, who looked at him and said, “You are Simon son of John. You will be called Cephas” (which is translated as Peter).

Jesus Calls Philip and Nathanael

43 The next day Jesus decided to set out for Galilee. Finding Philip, He told him, “Follow Me.”

44 Now Philip was from Bethsaida, the same town as Andrew and Peter.

45 Philip found Nathanael and told him, “We have found the One Moses wrote about in the Law, the
One the prophets foretold—Jesus of Nazareth, the son of Joseph.”

46 “Can anything good come from Nazareth?” Nathanael asked. “Come and see,” said Philip.

47 When Jesus saw Nathanael approaching, He said of him, “Here is a true Israelite, in whom there is
no deceit.”

48 “How do You know me?” Nathanael asked. Jesus replied, “Before Philip called you, I saw you under
the fig tree.”

49 “Rabbi,” Nathanael answered, “You are the Son of God! You are the King of Israel!”

50 Jesus said to him, “Do you believe just because I told you I saw you under the fig tree? You will see
greater things than these.”

51 Then He declared, “Truly, truly, I tell you, you will all see heaven open and the angels of God
ascending and descending on the Son of Man.”[1]

Chapter 2

The Wedding at Cana

1 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

2 and Jesus and His disciples had also been invited to the wedding.

3 When the wine ran out, Jesus' mother said to Him, "They have no more wine."

4 "Woman, what is that to you and to Me?" Jesus replied. "My hour has not yet come."

5 His mother said to the servants, "Do whatever He tells you."

6 Now six stone water jars had been set there for the Jewish rites of purification. Each could hold from twenty to thirty gallons.[1]

7 Jesus told the servants, "Fill the jars with water." So they filled them to the brim.

8 "Now draw some out," He said, "and take it to the master of the banquet." They did so,

9 and the master of the banquet tasted the water that had been turned into wine. He did not know where it was from, but the servants who had drawn the water knew. Then he called the bridegroom aside

10 and said, "Everyone serves the fine wine first, and then the cheap wine after the guests are drunk. But you have saved the fine wine until now!"

11 Jesus performed this, the first of His signs, at Cana in Galilee. He thus revealed His glory, and His disciples believed in Him.

Jesus Cleanses the Temple

12 After this, He went down to Capernaum with His mother and brothers and His disciples, and they stayed there a few days.

13 When the Jewish Passover was near, Jesus went up to Jerusalem.

14 In the temple courts He found men selling cattle, sheep, and doves, and money changers seated at their tables.[1]

15 So He made a whip out of cords and drove all from the temple courts, both sheep and cattle. He poured out the coins of the money changers and overturned their tables.

16 To those selling doves He said, "Get these out of here! How dare you turn My Father's house into a marketplace!"

17 His disciples remembered that it is written: "Zeal for Your house will consume Me."[1]

18 On account of this, the Jews demanded, "What sign can You show us to prove Your authority to do these things?"

19 Jesus answered, "Destroy this temple, and in three days I will raise it up again."

20 "This temple took forty-six years to build," the Jews replied, "and You are going to raise it up in three days?"

21 But Jesus was speaking about the temple of His body.

[22] After He was raised from the dead, His disciples remembered that He had said this. Then they believed the Scripture and the word that Jesus had spoken.

[23] While He was in Jerusalem at the Passover Feast, many people saw the signs He was doing and believed in His name.

[24] But Jesus did not entrust Himself to them, for He knew them all.

[25] He did not need any testimony about man, for He knew what was in a man.

Chapter 3

Jesus and Nicodemus

1 Now there was a man of the Pharisees named Nicodemus, a leader of the Jews.

2 He came to Jesus at night and said, “Rabbi, we know that You are a teacher who has come from God. For no one could perform the signs You are doing if God were not with him.”

3 Jesus replied, “Truly, truly, I tell you, no one can see the kingdom of God unless he is born again.”[1]

4 “How can a man be born when he is old?” Nicodemus asked. “Can he enter his mother’s womb a second time to be born?”

5 Jesus answered, “Truly, truly, I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit.

6 Flesh is born of flesh, but spirit is born of the Spirit.

7 Do not be amazed that I said, ‘You must be born again.’[1]

8 The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit.”

9 “How can this be?” Nicodemus asked.

10 “You are Israel’s teacher,” said Jesus, “and you do not understand these things?

11 Truly, truly, I tell you, we speak of what we know, and we testify to what we have seen, and yet you people do not accept our testimony.

12 If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?

13 No one has ascended into heaven except the One who descended from heaven—the Son of Man.[1]

14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

15 that everyone who believes in Him may have eternal life.[1]

16 For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life.[1]

17 For God did not send His Son into the world to condemn the world, but to save the world through Him.

18 Whoever believes in Him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s one and only Son.

19 And this is the verdict: The Light has come into the world, but men loved the darkness rather than the Light because their deeds were evil.

20 Everyone who does evil hates the Light, and does not come into the Light for fear that his deeds will be exposed.

21 But whoever practices the truth comes into the Light, so that it may be seen clearly that what he has done has been accomplished in God.”[1]

John’s Testimony about Jesus

22 After this, Jesus and His disciples went into the Judean countryside, where He spent some time with
them and baptized.

23 Now John was also baptizing at Aenon near Salim, because the water was plentiful there, and people
kept coming to be baptized.

24 (For John had not yet been thrown into prison.)

25 Then a dispute arose between John’s disciples and a certain Jew over the issue of ceremonial
washing.[1]

26 So John’s disciples came to him and said, “Look, Rabbi, the One who was with you beyond the
Jordan, the One you testified about—He is baptizing, and everyone is going to Him.”

27 John replied, “A man can receive only what is given him from heaven.

28 You yourselves can testify that I said, ‘I am not the Christ, but am sent ahead of Him.’

29 The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is
overjoyed to hear the bridegroom’s voice. That joy is mine, and it is now complete.

30 He must increase; I must decrease.

31 The One who comes from above is above all. The one who is from the earth belongs to the earth and
speaks as one from the earth. The One who comes from heaven is above all.[1]

32 He testifies to what He has seen and heard, yet no one accepts His testimony.

33 Whoever accepts His testimony has certified that God is truthful.

34 For the One whom God has sent speaks the words of God, for God gives the Spirit without limit.

35 The Father loves the Son and has placed all things in His hands.

36 Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the
wrath of God remains on him.”[1]

Chapter 4

Jesus and the Samaritan Woman

1 When Jesus realized that the Pharisees were aware He was gaining and baptizing more disciples than John[1]

2 (although it was not Jesus who baptized, but His disciples),

3 He left Judea and returned to Galilee.

4 Now He had to pass through Samaria.

5 So He came to a town of Samaria called Sychar, near the plot of ground that Jacob had given to his son Joseph.

6 Since Jacob's well was there, Jesus, weary from His journey, sat down by the well. It was about the sixth hour.[1]

7 When a Samaritan woman came to draw water, Jesus said to her, "Give Me a drink."

8 (His disciples had gone into the town to buy food.)

9 "You are a Jew," said the woman. "How can You ask for a drink from me, a Samaritan woman?" (For Jews do not associate with Samaritans.)[1]

10 Jesus answered, "If you knew the gift of God and who is asking you for a drink, you would have asked Him, and He would have given you living water."

11 "Sir," the woman replied, "You have nothing to draw with and the well is deep. Where then will You get this living water?

12 Are You greater than our father Jacob, who gave us this well and drank from it himself, as did his sons and his livestock?"

13 Jesus said to her, "Everyone who drinks this water will be thirsty again.

14 But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life."

15 The woman said to Him, "Sir, give me this water so that I will not get thirsty and have to keep coming here to draw water."

16 Jesus told her, "Go, call your husband and come back."

17 "I have no husband," the woman replied. Jesus said to her, "You are correct to say that you have no husband.

18 In fact, you have had five husbands, and the man you now have is not your husband. You have spoken truthfully."

19 "Sir," the woman said, "I see that You are a prophet.

20 Our fathers worshiped on this mountain, but you Jews say that the place where one must worship is in Jerusalem."

21 "Believe Me, woman," Jesus replied, "a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 You worship what you do not know; we worship what we do know, for salvation is from the Jews.

23 But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him.

24 God is Spirit, and His worshipers must worship Him in spirit and in truth."

25 The woman said, "I know that Messiah" (called Christ) "is coming. When He comes, He will explain everything to us."

26 Jesus answered, "I who speak to you am He."

The Disciples Return and Marvel

27 Just then His disciples returned and were surprised that He was speaking with a woman. But no one asked Him, "What do You want from her?" or "Why are You talking with her?"

28 Then the woman left her water jar, went back into the town, and said to the people,

29 "Come, see a man who told me everything I ever did. Could this be the Christ?"

30 So they left the town and made their way toward Jesus.

31 Meanwhile the disciples urged Him, "Rabbi, eat something."

32 But He told them, "I have food to eat that you know nothing about."

33 So the disciples asked one another, "Could someone have brought Him food?"

34 Jesus explained, "My food is to do the will of Him who sent Me and to finish His work.

35 Do you not say, 'There are still four months until the harvest'? I tell you, lift up your eyes and look at the fields, for they are ripe for harvest.[1]

36 Already the reaper draws his wages and gathers a crop for eternal life, so that the sower and the reaper may rejoice together.

37 For in this case the saying 'One sows and another reaps' is true.

38 I sent you to reap what you have not worked for; others have done the hard work, and now you have taken up their labor."

Many Samaritans Believe

39 Many of the Samaritans from that town believed in Jesus because of the woman's testimony, "He told me everything I ever did."

40 So when the Samaritans came to Him, they asked Him to stay with them, and He stayed two days.

41 And many more believed because of His message.

42 They said to the woman, "We now believe not only because of your words; we have heard for ourselves, and we know that this man truly is the Savior of the world."

Jesus Heals the Official's Son

43 After two days, Jesus left for Galilee.

44 Now He Himself had testified that a prophet has no honor in his own hometown.

45 Yet when He arrived, the Galileans welcomed Him. They had seen all the great things He had done
in Jerusalem at the feast, for they had gone there as well.

46 So once again He came to Cana in Galilee, where He had turned the water into wine. And there was
a royal official whose son lay sick at Capernaum.

47 When he heard that Jesus had come from Judea to Galilee, he went and begged Him to come down
and heal his son, who was about to die.

48 Jesus said to him, “Unless you people see signs and wonders, you will never believe.”

49 “Sir,” the official said, “come down before my child dies.”

50 “Go,” said Jesus. “Your son will live.” The man took Jesus at His word and departed.

51 And while he was still on the way, his servants met him with the news that his boy was alive.

52 So he inquired as to the hour when his son had recovered, and they told him, “The fever left him
yesterday at the seventh hour.”[1]

53 Then the father realized that this was the very hour in which Jesus had told him, “Your son will
live.” And he and all his household believed.

54 This was now the second sign that Jesus performed after coming from Judea into Galilee.

Chapter 5

The Pool of Bethesda

1 Some time later there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem near the Sheep Gate a pool with five covered colonnades, which in Hebrew is called Bethesda.[1][2]

3 On these walkways lay a great number of the sick, the blind, the lame, and the paralyzed.[1][2]

5 One man there had been an invalid for thirty-eight years.

6 When Jesus saw him lying there and realized that he had spent a long time in this condition, He asked him, “Do you want to get well?”

7 “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am on my way, someone else goes in before me.”

8 Then Jesus told him, “Get up, pick up your mat, and walk.”

9 Immediately the man was made well, and he picked up his mat and began to walk. Now this happened on the Sabbath day,

10 so the Jews said to the man who had been healed, “This is the Sabbath! It is unlawful for you to carry your mat.”

11 But he answered, “The man who made me well told me, ‘Pick up your mat and walk.’”

12 “Who is this man who told you to pick it up and walk?” they asked.

13 But the man who was healed did not know who it was, for Jesus had slipped away while the crowd was there.

14 Afterward, Jesus found the man at the temple and said to him, “See, you have been made well. Stop sinning, or something worse may happen to you.”

15 And the man went away and told the Jews that it was Jesus who had made him well.

The Father and the Son

16 Now because Jesus was doing these things on the Sabbath, the Jews began to persecute Him.

17 But Jesus answered them, “To this very day My Father is at His work, and I too am working.”

18 Because of this, the Jews tried all the harder to kill Him. Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.

19 So Jesus replied, “Truly, truly, I tell you, the Son can do nothing by Himself, unless He sees the Father doing it. For whatever the Father does, the Son also does.

20 The Father loves the Son and shows Him all He does. And to your amazement, He will show Him even greater works than these.

21 For just as the Father raises the dead and gives them life, so also the Son gives life to whom He wishes.

22 Furthermore, the Father judges no one, but has assigned all judgment to the Son,

[23] so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him.

[24] Truly, truly, I tell you, whoever hears My word and believes Him who sent Me has eternal life and will not come under judgment. Indeed, he has crossed over from death to life.

[25] Truly, truly, I tell you, the hour is coming and has now come when the dead will hear the voice of the Son of God, and those who hear will live.

[26] For as the Father has life in Himself, so also He has granted the Son to have life in Himself.

[27] And He has given Him authority to execute judgment, because He is the Son of Man.

[28] Do not be amazed at this, for the hour is coming when all who are in their graves will hear His voice

[29] and come out—those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.[1]

[30] I can do nothing by Myself; I judge only as I hear. And My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

Testimonies about Jesus

[31] If I testify about Myself, My testimony is not valid.

[32] There is another who testifies about Me, and I know that His testimony about Me is valid.

[33] You have sent to John, and he has testified to the truth.

[34] Even though I do not accept human testimony, I say these things so that you may be saved.

[35] John was a lamp that burned and gave light, and you were willing for a season to bask in his light.

[36] But I have testimony more substantial than that of John. For the works that the Father has given Me to accomplish—the very works I am doing— testify about Me that the Father has sent Me.

[37] And the Father who sent Me has Himself testified about Me. You have never heard His voice nor seen His form,

[38] nor does His word abide in you, because you do not believe the One He sent.

The Witness of Scripture

[39] You pore over the Scriptures because you presume that by them you possess eternal life. These are the very words that testify about Me,

[40] yet you refuse to come to Me to have life.

[41] I do not accept glory from men,

[42] but I know you, that you do not have the love of God within you.

[43] I have come in My Father’s name, and you have not received Me; but if someone else comes in his own name, you will receive him.

[44] How can you believe if you accept glory from one another, yet do not seek the glory that comes from the only God?

[45] Do not think that I will accuse you before the Father. Your accuser is Moses, in whom you have put your hope.

[46] If you had believed Moses, you would believe Me, because he wrote about Me.
[47] But since you do not believe what he wrote, how will you believe what I say?”

Chapter 6

The Feeding of the Five Thousand

1 After this, Jesus crossed to the other side of the Sea of Galilee (that is, the Sea of Tiberias).

2 A large crowd followed Him because they saw the signs He was performing on the sick.

3 Then Jesus went up on the mountain and sat down with His disciples.

4 Now the Jewish Feast of the Passover was near.

5 When Jesus looked up and saw a large crowd coming toward Him, He said to Philip, “Where can we buy bread for these people to eat?”

6 But He was asking this to test him, for He knew what He was about to do.

7 Philip answered, “Two hundred denarii would not buy enough bread for each of them to have a small piece.”[1]

8 One of His disciples, Andrew, Simon Peter’s brother, said to Him,

9 “Here is a boy with five barley loaves and two small fish. But what difference will these make among so many?”

10 “Have the people sit down,” Jesus said. Now there was plenty of grass in that place, so the men sat down, about five thousand of them.

11 Then Jesus took the loaves and the fish, gave thanks, and distributed to those who were seated as much as they wanted.

12 And when everyone was full, He said to His disciples, “Gather the pieces that are left over, so that nothing will be wasted.”

13 So they collected them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

14 When the people saw the sign that Jesus had performed, they began to say, “Truly this is the Prophet who is to come into the world.”[1]

15 Then Jesus, realizing that they were about to come and make Him king by force, withdrew again to a mountain by Himself.

Jesus Walks on Water

16 When evening came, His disciples went down to the sea,

17 got into a boat, and started across the sea to Capernaum. It was already dark, and Jesus had not yet gone out to them.

18 A strong wind was blowing, and the sea grew agitated.

19 When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the sea—and they were terrified.[1]

20 But Jesus spoke up: “It is I; do not be afraid.”

21 Then they were willing to take Him into the boat, and at once the boat reached the shore where they were heading.

Jesus the Bread of Life

22 The next day, the crowd that had remained on the other side of the sea realized that only one boat had been there, and that Jesus had not boarded it with His disciples, but they had gone away alone.

23 However, some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

24 So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum to look for Him.

25 When they found Him on the other side of the sea, they asked Him, “Rabbi, when did You get here?”

26 Jesus replied, “Truly, truly, I tell you, it is not because you saw these signs that you are looking for Me, but because you ate the loaves and had your fill.

27 Do not work for food that perishes, but for food that endures to eternal life, which the Son of Man will give you. For on Him God the Father has placed His seal of approval.”

28 Then they inquired, “What must we do to perform the works of God?”

29 Jesus replied, “The work of God is this: to believe in the One He has sent.”

30 So they asked Him, “What sign then will You perform, so that we may see it and believe You? What will You do?

31 Our fathers ate the manna in the wilderness, as it is written: ‘He gave them bread from heaven to eat.’”[1]

32 Jesus said to them, “Truly, truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My Father who gives you the true bread from heaven.

33 For the bread of God is He who comes down from heaven and gives life to the world.”

34 “Sir,” they said, “give us this bread at all times.”

35 Jesus answered, “I am the bread of life. Whoever comes to Me will never hunger, and whoever believes in Me will never thirst.

36 But as I stated, you have seen Me and still you do not believe.

37 Everyone the Father gives Me will come to Me, and the one who comes to Me I will never drive away.

38 For I have come down from heaven, not to do My own will, but to do the will of Him who sent Me.

39 And this is the will of Him who sent Me, that I shall lose none of those He has given Me, but raise them up at the last day.

40 For it is My Father’s will that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day.”

41 At this, the Jews began to grumble about Jesus because He had said, “I am the bread that came down from heaven.”

42 They were asking, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then can He say, ‘I have come down from heaven’?”

43 “Stop grumbling among yourselves,” Jesus replied.

44 “No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day.

45 It is written in the Prophets: ‘And they will all be taught by God.’ Everyone who has heard the Father and learned from Him comes to Me—[1]

46 not that anyone has seen the Father except the One who is from God; only He has seen the Father.

47 Truly, truly, I tell you, he who believes has eternal life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, yet they died.

50 This is the bread that comes down from heaven, so that anyone may eat of it and not die.

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And this bread, which I will give for the life of the world, is My flesh.”

52 At this, the Jews began to argue among themselves, “How can this man give us His flesh to eat?”

53 So Jesus said to them, “Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you.

54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

55 For My flesh is real food, and My blood is real drink.

56 Whoever eats My flesh and drinks My blood remains in Me, and I in him.

57 Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me.

58 This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever.”

Many Disciples Turn Back

59 Jesus said this while teaching in the synagogue in Capernaum.

60 On hearing it, many of His disciples said, “This is a difficult teaching. Who can accept it?”

61 Aware that His disciples were grumbling about this teaching, Jesus asked them, “Does this offend you?

62 Then what will happen if you see the Son of Man ascend to where He was before?

63 The Spirit gives life; the flesh profits nothing. The words I have spoken to you are spirit and they are life.

64 However, there are some of you who do not believe.” (For Jesus had known from the beginning which of them did not believe and who would betray Him.)

65 Then Jesus said, “This is why I told you that no one can come to Me unless the Father has granted it to him.”

66 From that time on many of His disciples turned back and no longer walked with Him.

Peter's Confession of Faith

67 So Jesus asked the Twelve, "Do you want to leave too?"

68 Simon Peter replied, "Lord, to whom would we go? You have the words of eternal life.

69 We believe and know that You are the Holy One of God."[1]

70 Jesus answered them, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

71 He was speaking about Judas, the son of Simon Iscariot. For although Judas was one of the Twelve, he was later to betray Jesus.

Chapter 7

Jesus Teaches at the Feast

1 After this, Jesus traveled throughout Galilee. He did not want to travel in Judea, because the Jews there were trying to kill Him.

2 However, the Jewish Feast of Tabernacles was near.[1]

3 So Jesus' brothers said to Him, "Leave here and go to Judea, so that Your disciples there may see the works You are doing.

4 For no one who wants to be known publicly acts in secret. Since You are doing these things, show Yourself to the world."

5 For even His own brothers did not believe in Him.

6 Therefore Jesus told them, "Although your time is always at hand, My time has not yet come.

7 The world cannot hate you, but it hates Me, because I testify that its works are evil.

8 Go up to the feast on your own. I am not going up to this feast, because My time has not yet come."[1]

9 Having said this, Jesus remained in Galilee.

10 But after His brothers had gone up to the feast, He also went—not publicly, but in secret.

11 So the Jews were looking for Him at the feast and asking, "Where is He?"

12 Many in the crowds were whispering about Him. Some said, "He is a good man." But others replied, "No, He deceives the people."

13 Yet no one would speak publicly about Him for fear of the Jews.

14 About halfway through the feast, Jesus went up to the temple courts and began to teach.[1]

15 The Jews were amazed and asked, "How did this man attain such learning without having studied?"

16 "My teaching is not My own," Jesus replied. "It comes from Him who sent Me.

17 If anyone desires to do His will, he will know whether My teaching is from God or whether I speak on My own.

18 He who speaks on his own authority seeks his own glory, but He who seeks the glory of the One who sent Him is a man of truth; in Him there is no falsehood.

19 Has not Moses given you the law? Yet not one of you keeps it. Why are you trying to kill Me?"

20 "You have a demon," the crowd replied. "Who is trying to kill You?"

21 Jesus answered them, "I did one miracle, and you are all amazed.

22 But because Moses gave you circumcision, you circumcise a boy on the Sabbath (not that it is from Moses, but from the patriarchs.)

23 If a boy can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with Me for making the whole man well on the Sabbath?

24 Stop judging by outward appearances, and start judging justly."

Is Jesus the Christ?

25 Then some of the people of Jerusalem began to say, “Isn’t this the man they are trying to kill?

26 Yet here He is, speaking publicly, and they are not saying anything to Him. Have the rulers truly recognized that this is the Christ?

27 But we know where this man is from. When the Christ comes, no one will know where He is from.”

28 Then Jesus, still teaching in the temple courts, cried out, “You know Me, and you know where I am from. I have not come of My own accord, but He who sent Me is true. You do not know Him,

29 but I know Him, because I am from Him and He sent Me.”

30 So they tried to seize Him, but no one laid a hand on Him, because His hour had not yet come.

31 Many in the crowd, however, believed in Him and said, “When the Christ comes, will He perform more signs than this man?”

32 When the Pharisees heard the crowd whispering these things about Jesus, they and the chief priests sent officers to arrest Him.

33 So Jesus said, “I am with you only a little while longer, and then I am going to the One who sent Me.

34 You will look for Me, but you will not find Me; and where I am, you cannot come.”

35 At this, the Jews said to one another, “Where does He intend to go that we will not find Him? Will He go where the Jews are dispersed among the Greeks, and teach the Greeks?[1]

36 What does He mean by saying, ‘You will look for Me, but you will not find Me,’ and, ‘Where I am, you cannot come’?”

Living Water

37 On the last and greatest day of the feast, Jesus stood up and called out in a loud voice, “If anyone is thirsty, let him come to Me and drink.

38 Whoever believes in Me, as the Scripture has said: ‘Streams of living water will flow from within him.’”

39 He was speaking about the Spirit, whom those who believed in Him were later to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified.[1]

Division over Jesus

40 On hearing these words, some of the people said, “This is truly the Prophet.”

41 Others declared, “This is the Christ.” But still others asked, “How can the Christ come from Galilee?

42 Doesn’t the Scripture say that the Christ will come from the line of David and from Bethlehem, the village where David lived?”[1]

43 So there was division in the crowd because of Jesus.

44 Some of them wanted to seize Him, but no one laid a hand on Him.

The Unbelief of the Jewish Leaders

45 Then the officers returned to the chief priests and Pharisees, who asked them, “Why didn’t you bring Him in?”

46 “Never has anyone spoken like this man!” the officers answered.

47 “Have you also been deceived?” replied the Pharisees.

48 “Have any of the rulers or Pharisees believed in Him?

49 But this crowd that does not know the law—they are under a curse.”

50 Nicodemus, who had gone to Jesus earlier and who himself was one of them, asked,

51 “Does our law convict a man without first hearing from him to determine what he has done?”

52 “Aren’t you also from Galilee?” they replied. “Look into it, and you will see that no prophet comes out of Galilee.”[1]

53 Then each went to his own home.

Chapter 8

The Woman Caught in Adultery

Editorial note on John 7:53–8:11: This passage is absent from the earliest Greek witnesses to this portion of John and appears in different positions in some later manuscripts. Textual evidence strongly supports a later addition to John. The BSB wording is retained here. Whether the story preserves a historical encounter with Jesus is a separate question.

1 But Jesus went to the Mount of Olives.

2 Early in the morning He went back into the temple courts. All the people came to Him, and He sat down to teach them.[1]

3 The scribes and Pharisees, however, brought to Him a woman caught in adultery. They made her stand before them

4 and said, “Teacher, this woman was caught in the act of adultery.

5 In the Law Moses commanded us to stone such a woman. So what do You say?”

6 They said this to test Him, in order to have a basis for accusing Him. But Jesus bent down and began to write on the ground with His finger.

7 When they continued to question Him, He straightened up and said to them, “Let him who is without sin among you be the first to cast a stone at her.”

8 And again He bent down and wrote on the ground.

9 When they heard this, they began to go away one by one, beginning with the older ones, until only Jesus was left, with the woman standing there.[1]

10 Then Jesus straightened up and asked her, “Woman, where are your accusers? Has no one condemned you?”[1][2]

11 “No one, Lord,” she answered. “Then neither do I condemn you,” Jesus declared. “Now go and sin no more.”

Jesus the Light of the World

12 Once again, Jesus spoke to the people and said, “I am the light of the world. Whoever follows Me will never walk in the darkness, but will have the light of life.”

13 So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not valid.”

14 Jesus replied, “Even if I testify about Myself, My testimony is valid, because I know where I came from and where I am going. But you do not know where I came from or where I am going.

15 You judge according to the flesh; I judge no one.

16 But even if I do judge, My judgment is true, because I am not alone; I am with the Father who sent Me.[1]

17 Even in your own Law it is written that the testimony of two men is valid.[1]

18 I am One who testifies about Myself, and the Father, who sent Me, also testifies about Me.”

[19] “Where is Your Father?” they asked Him. “You do not know Me or My Father,” Jesus answered. “If you knew Me, you would know My Father as well.”

[20] He spoke these words while teaching in the temple courts, near the treasury. Yet no one seized Him, because His hour had not yet come.

[21] Again He said to them, “I am going away, and you will look for Me, but you will die in your sin. Where I am going, you cannot come.”

[22] So the Jews began to ask, “Will He kill Himself, since He says, ‘Where I am going, you cannot come’?”

[23] Then He told them, “You are from below; I am from above. You are of this world; I am not of this world.

[24] That is why I told you that you would die in your sins. For unless you believe that I am He, you will die in your sins.”

[25] “Who are You?” they asked. “Just what I have been telling you from the beginning,” Jesus replied.

[26] “I have much to say about you and much to judge. But the One who sent Me is truthful, and what I have heard from Him, I tell the world.”

[27] They did not understand that He was telling them about the Father.

[28] So Jesus said, “When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own, but speak exactly what the Father has taught Me.

[29] He who sent Me is with Me. He has not left Me alone, because I always do what pleases Him.”

The Truth Will Set You Free

[30] As Jesus spoke these things, many believed in Him.

[31] So He said to the Jews who had believed Him, “If you continue in My word, you are truly My disciples.

[32] Then you will know the truth, and the truth will set you free.”

[33] “We are Abraham’s descendants,” they answered. “We have never been slaves to anyone. How can You say we will be set free?”

[34] Jesus replied, “Truly, truly, I tell you, everyone who sins is a slave to sin.

[35] A slave does not remain in the house forever, but a son remains forever.

[36] So if the Son sets you free, you will be free indeed.

[37] I know you are Abraham’s descendants, but you are trying to kill Me because My word has no place within you.

[38] I speak of what I have seen in the presence of the Father, and you do what you have heard from your father.”

[39] “Abraham is our father,” they replied. “If you were children of Abraham,” said Jesus, “you would do the works of Abraham.

[40] But now you are trying to kill Me, a man who has told you the truth that I heard from God. Abraham never did such a thing.

41 You are doing the works of your father." "We are not illegitimate children," they declared. "Our only Father is God Himself."

42 Jesus said to them, "If God were your Father, you would love Me, for I have come here from God. I have not come on My own, but He sent Me.

43 Why do you not understand what I am saying? It is because you are unable to accept My message.

44 You belong to your father, the devil, and you want to carry out his desires. He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the father of lies.

45 But because I speak the truth, you do not believe Me!

46 Which of you can prove Me guilty of sin? If I speak the truth, why do you not believe Me?

47 Whoever belongs to God hears the words of God. The reason you do not hear is that you do not belong to God."

Before Abraham Was Born, I Am

48 The Jews answered Him, "Are we not right to say that You are a Samaritan and You have a demon?"

49 "I do not have a demon," Jesus replied, "but I honor My Father, and you dishonor Me.

50 I do not seek My own glory. There is One who seeks it, and He is the Judge.

51 Truly, truly, I tell you, if anyone keeps My word, he will never see death."

52 "Now we know that You have a demon!" declared the Jews. "Abraham died, and so did the prophets, yet You say that anyone who keeps Your word will never taste death.

53 Are You greater than our father Abraham? He died, as did the prophets. Who do You claim to be?"

54 Jesus answered, "If I glorify Myself, My glory means nothing. The One who glorifies Me is My Father, of whom you say, 'He is our God.'[1]

55 You do not know Him, but I know Him. If I said I did not know Him, I would be a liar like you. But I do know Him, and I keep His word.

56 Your father Abraham rejoiced that he would see My day. He saw it and was glad."

57 Then the Jews said to Him, "You are not yet fifty years old, and You have seen Abraham?"

58 "Truly, truly, I tell you," Jesus declared, "before Abraham was born, I am!"[1]

59 At this, they picked up stones to throw at Him. But Jesus was hidden and went out of the temple area.[1]

Chapter 9

Jesus Heals the Man Born Blind

1 Now as Jesus was passing by, He saw a man blind from birth,

2 and His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 Jesus answered, “Neither this man nor his parents sinned, but this happened so that the works of God would be displayed in him.

4 While it is daytime, we must do the works of Him who sent Me. Night is coming, when no one can work.[1]

5 While I am in the world, I am the light of the world.”

6 When Jesus had said this, He spit on the ground, made some mud, and applied it to the man’s eyes.

7 Then He told him, “Go, wash in the Pool of Siloam” (which means “Sent”). So the man went and washed, and came back seeing.

8 At this, his neighbors and those who had formerly seen him begging began to ask, “Isn’t this the man who used to sit and beg?”

9 Some claimed that he was, but others said, “No, he just looks like him.” But the man kept saying, “I am the one.”

10 “How then were your eyes opened?” they asked.

11 He answered, “The man they call Jesus made some mud and anointed my eyes, and He told me to go to Siloam and wash. So I went and washed and received my sight.”

12 “Where is He?” they asked. “I do not know,” he answered.

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had been blind.

14 Now the day on which Jesus had made the mud and opened his eyes was a Sabbath.

15 So the Pharisees also asked him how he had received his sight. The man answered, “He put mud on my eyes, and I washed, and now I can see.”

16 Because of this, some of the Pharisees said, “This man is not from God, for He does not keep the Sabbath.” But others said, “How can a sinful man perform such signs?” And there was division among them.

17 So once again they asked the man who had been blind, “What do you say about Him, since it was your eyes He opened?” “He is a prophet,” the man replied.

18 The Jews still did not believe that the man had been blind and had received his sight until they summoned his parents

19 and asked, “Is this your son, the one you say was born blind? So how is it that he can now see?”

20 His parents answered, “We know he is our son, and we know he was born blind.

21 But how he can now see or who opened his eyes, we do not know. Ask him. He is old enough to speak for himself."

22 His parents said this because they were afraid of the Jews. For the Jews had already determined that anyone who confessed Jesus as the Christ would be put out of the synagogue.

23 That was why his parents said, "He is old enough. Ask him."

24 So a second time they called for the man who had been blind and said, "Give glory to God! We know that this man is a sinner."

25 He answered, "Whether He is a sinner I do not know. There is one thing I do know: I was blind, but now I see!"

26 "What did He do to you?" they asked. "How did He open your eyes?"

27 He replied, "I already told you, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

28 Then they heaped insults on him and said, "You are His disciple; we are disciples of Moses.

29 We know that God spoke to Moses, but we do not know where this man is from."

30 "That is remarkable indeed!" the man said. "You do not know where He is from, and yet He opened my eyes.

31 We know that God does not listen to sinners, but He does listen to the one who worships Him and does His will.

32 Never before has anyone heard of opening the eyes of a man born blind.

33 If this man were not from God, He could do no such thing."

34 They replied, "You were born in utter sin, and you are instructing us?" And they threw him out.

Spiritual Blindness

35 When Jesus heard that they had thrown him out, He found the man and said, "Do you believe in the Son of Man?"[1]

36 "Who is He, Sir?" he replied. "Tell me so that I may believe in Him."

37 "You have already seen Him," Jesus answered. "He is the One speaking with you."

38 "Lord, I believe," he said. And he worshiped Jesus.

39 Then Jesus declared, "For judgment I have come into this world, so that the blind may see and those who see may become blind."[1]

40 Some of the Pharisees who were with Him heard this, and they asked Him, "Are we blind too?"

41 "If you were blind," Jesus replied, "you would not be guilty of sin. But since you claim you can see, your guilt remains."

Chapter 10

Jesus the Good Shepherd

1 “Truly, truly, I tell you, whoever does not enter the sheepfold by the gate, but climbs in some other way, is a thief and a robber.

2 But the one who enters by the gate is the shepherd of the sheep.

3 The gatekeeper opens the gate for him, and the sheep listen for his voice. He calls his own sheep by name and leads them out.

4 When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

5 But they will never follow a stranger; in fact, they will flee from him because they do not recognize his voice.”

6 Jesus spoke to them using this illustration, but they did not understand what He was telling them.

7 So He said to them again, “Truly, truly, I tell you, I am the gate for the sheep.

8 All who came before Me were thieves and robbers, but the sheep did not listen to them.[1]

9 I am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture.

10 The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness.

11 I am the good shepherd. The good shepherd lays down His life for the sheep.

12 The hired hand is not the shepherd, and the sheep are not his own. When he sees the wolf coming, he abandons the sheep and runs away. Then the wolf pounces on them and scatters the flock.

13 The man runs away because he is a hired servant and is unconcerned for the sheep.

14 I am the good shepherd. I know My sheep and My sheep know Me,

15 just as the Father knows Me and I know the Father. And I lay down My life for the sheep.

16 I have other sheep that are not of this fold. I must bring them in as well, and they will listen to My voice. Then there will be one flock and one shepherd.

17 The reason the Father loves Me is that I lay down My life in order to take it up again.

18 No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again. This charge I have received from My Father.”

19 Again there was division among the Jews because of Jesus’ message.

20 Many of them said, “He is demon-possessed and insane. Why would you listen to Him?”

21 But others replied, “These are not the words of a man possessed by a demon. Can a demon open the eyes of the blind?”

Jesus at the Feast of Dedication

22 At that time the Feast of Dedication took place in Jerusalem. It was winter,[1]

23 and Jesus was walking in the temple courts in Solomon's Colonnade.[1]

24 So the Jews gathered around Him and demanded, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

25 "I already told you," Jesus replied, "but you did not believe. The works I do in My Father's name testify on My behalf.

26 But because you are not My sheep, you refuse to believe.

27 My sheep listen to My voice; I know them, and they follow Me.

28 I give them eternal life, and they will never perish. No one can snatch them out of My hand.

29 My Father who has given them to Me is greater than all. No one can snatch them out of My Father's hand.

30 I and the Father are one."

31 At this, the Jews again picked up stones to stone Him.

32 But Jesus responded, "I have shown you many good works from the Father. For which of these do you stone Me?"

33 "We are not stoning You for any good work," said the Jews, "but for blasphemy, because You, who are a man, make Yourself out to be God."

34 Jesus replied, "Is it not written in your Law: 'I have said you are gods'?[1]

35 If he called them gods to whom the word of God came—and the Scripture cannot be broken—

36 then what about the One whom the Father sanctified and sent into the world? How then can you accuse Me of blasphemy for stating that I am the Son of God?

37 If I am not doing the works of My Father, then do not believe Me.

38 But if I am doing them, even though you do not believe Me, believe the works themselves, so that you may know and understand that the Father is in Me, and I am in the Father."

39 At this, they tried again to seize Him, but He escaped their grasp.

John's Testimony Confirmed

40 Then Jesus went back across the Jordan to the place where John had first been baptizing, and He stayed there.

41 Many came to Him and said, "Although John never performed a sign, everything he said about this man was true."

42 And many in that place believed in Jesus.

Chapter 11

The Death of Lazarus

1 At this time a man named Lazarus was sick. He lived in Bethany, the village of Mary and her sister
Martha.

2 (Mary, whose brother Lazarus was sick, was to anoint the Lord with perfume and wipe His feet with
her hair.)[1]

3 So the sisters sent word to Jesus, “Lord, the one You love is sick.”

4 When Jesus heard this, He said, “This sickness will not end in death. No, it is for the glory of God, so
that the Son of God may be glorified through it.”

5 Now Jesus loved Martha and her sister and Lazarus.

6 So on hearing that Lazarus was sick, He stayed where He was for two days,

7 and then He said to the disciples, “Let us go back to Judea.”

8 “Rabbi,” they replied, “the Jews just tried to stone You, and You are going back there?”

9 Jesus answered, “Are there not twelve hours of daylight? If anyone walks in the daytime, he will not
stumble, because he sees by the light of this world.

10 But if anyone walks at night, he will stumble, because he has no light.”

11 After He had said this, He told them, “Our friend Lazarus has fallen asleep, but I am going there to
wake him up.”

12 His disciples replied, “Lord, if he is sleeping, he will get better.”

13 They thought that Jesus was talking about actual sleep, but He was speaking about the death of
Lazarus.

14 So Jesus told them plainly, “Lazarus is dead,

15 and for your sake I am glad I was not there, so that you may believe. But let us go to him.”

16 Then Thomas called Didymus said to his fellow disciples, “Let us also go, so that we may die with
Him.”[1]

Jesus Comforts Martha and Mary

17 When Jesus arrived, He found that Lazarus had already spent four days in the tomb.

18 Now Bethany was near Jerusalem, a little less than two miles away,[1]

19 and many of the Jews had come to Martha and Mary to console them in the loss of their brother.

20 So when Martha heard that Jesus was coming, she went out to meet Him, but Mary stayed at home.

21 Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

22 But even now I know that God will give You whatever You ask of Him.”

23 “Your brother will rise again,” Jesus told her.

24 Martha replied, “I know that he will rise again in the resurrection at the last day.”

25 Jesus said to her, “I am the resurrection and the life. Whoever believes in Me will live, even though
he dies.

26 And everyone who lives and believes in Me will never die. Do you believe this?”

27 “Yes, Lord,” she answered, “I believe that You are the Christ, the Son of God, who was to come into
the world.”

28 After Martha had said this, she went back and called her sister Mary aside to tell her, “The Teacher
is here and is asking for you.”

29 And when Mary heard this, she got up quickly and went to Him.

30 Now Jesus had not yet entered the village, but was still at the place where Martha had met Him.

31 When the Jews who were in the house consoling Mary saw how quickly she got up and went out,
they followed her, supposing she was going to the tomb to mourn there.

32 When Mary came to Jesus and saw Him, she fell at His feet and said, “Lord, if You had been here,
my brother would not have died.”

33 When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply
moved in spirit and troubled.[1]

34 “Where have you put him?” He asked. “Come and see, Lord,” they answered.

35 Jesus wept.

36 Then the Jews said, “See how He loved him!”

37 But some of them asked, “Could not this man who opened the eyes of the blind also have kept
Lazarus from dying?”

Jesus Raises Lazarus

38 Jesus, once again deeply moved, came to the tomb. It was a cave with a stone laid across the
entrance.

39 “Take away the stone,” Jesus said. “Lord, by now he stinks,” said Martha, the sister of the dead man.
“It has already been four days.”

40 Jesus replied, “Did I not tell you that if you believed, you would see the glory of God?”

41 So they took away the stone. Then Jesus lifted His eyes upward and said, “Father, I thank You that
You have heard Me.

42 I knew that You always hear Me, but I say this for the benefit of the people standing here, so they
may believe that You sent Me.”

43 After Jesus had said this, He called out in a loud voice, “Lazarus, come out!”

44 The man who had been dead came out with his hands and feet bound in strips of linen, and his face
wrapped in a cloth. “Unwrap him and let him go,” Jesus told them.[1]

The Plot to Kill Jesus

45 Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed in Him.

46 But some of them went to the Pharisees and told them what Jesus had done.

47 Then the chief priests and Pharisees convened the Sanhedrin and said, “What are we to do? This man is performing many signs.[1]

48 If we let Him go on like this, everyone will believe in Him, and then the Romans will come and take away both our place and our nation.”

49 But one of them, named Caiaphas, who was high priest that year, said to them, “You know nothing at all!

50 You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

51 Caiaphas did not say this on his own. Instead, as high priest that year, he was prophesying that Jesus would die for the nation,

52 and not only for the nation, but also for the scattered children of God, to gather them together into one.

53 So from that day on they plotted to kill Him.

54 As a result, Jesus no longer went about publicly among the Jews, but He withdrew to a town called Ephraim in an area near the wilderness. And He stayed there with the disciples.

55 Now the Jewish Passover was near, and many people went up from the country to Jerusalem to purify themselves before the Passover.

56 They kept looking for Jesus and asking one another as they stood in the temple courts, “What do you think? Will He come to the feast at all?”[1]

57 But the chief priests and Pharisees had given orders that anyone who knew where He was must report it, so that they could arrest Him.

Chapter 12

Mary Anoints Jesus

1 Six days before the Passover, Jesus came to Bethany, the hometown of Lazarus, whom He had raised
from the dead.

2 So they hosted a dinner for Jesus there. Martha served, and Lazarus was among those reclining at the
table with Him.

3 Then Mary took about a pint of expensive perfume, made of pure nard, and she anointed Jesus' feet
and wiped them with her hair. And the house was filled with the fragrance of the perfume.[1]

4 But one of His disciples, Judas Iscariot, who was going to betray Him, asked,

5 "Why wasn't this perfume sold for three hundred denarii and the money given to the poor?"[1]

6 Judas did not say this because he cared about the poor, but because he was a thief. As keeper of the
money bag, he used to take from what was put into it.

7 "Leave her alone," Jesus replied. "She has kept this perfume in preparation for the day of My burial.

8 The poor you will always have with you, but you will not always have Me."[1]

The Plot to Kill Lazarus

9 Meanwhile a large crowd of Jews learned that Jesus was there. And they came not only because of
Him, but also to see Lazarus, whom He had raised from the dead.

10 So the chief priests made plans to kill Lazarus as well,

11 for on account of him many of the Jews were deserting them and believing in Jesus.

The Triumphal Entry

12 The next day the great crowd that had come to the feast heard that Jesus was coming to Jerusalem.

13 They took palm branches and went out to meet Him, shouting: "Hosanna!" "Blessed is He who
comes in the name of the Lord!" "Blessed is the King of Israel!"[1][2]

14 Finding a young donkey, Jesus sat on it, as it is written:

> 15 "Do not be afraid, O Daughter of Zion. See, your King is coming, seated on the colt of a
> donkey."[1]

16 At first His disciples did not understand these things, but after Jesus was glorified they remembered
what had been done to Him, and they realized that these very things had also been written about Him.

17 Meanwhile, many people who had been with Jesus when He called Lazarus from the tomb and raised
him from the dead continued to testify.

18 That is also why the crowd went out to meet Him, because they heard that He had performed this
sign.

19 Then the Pharisees said to one another, "You can see that this is doing you no good. Look how the
whole world has gone after Him!"

Jesus Predicts His Death

[20] Now there were some Greeks among those who went up to worship at the feast.

[21] They came to Philip, who was from Bethsaida in Galilee, and requested of him, “Sir, we want to see Jesus.”

[22] Philip relayed this appeal to Andrew, and both of them went and told Jesus.

[23] But Jesus replied, “The hour has come for the Son of Man to be glorified.

[24] Truly, truly, I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a seed. But if it dies, it bears much fruit.

[25] Whoever loves his life will lose it, but whoever hates his life in this world will keep it for eternal life.

[26] If anyone serves Me, he must follow Me; and where I am, My servant will be as well. If anyone serves Me, the Father will honor him.

[27] Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? No, it is for this purpose that I have come to this hour.

[28] Father, glorify Your name!” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”

[29] The crowd standing there heard it and said that it had thundered. Others said that an angel had spoken to Him.

[30] In response, Jesus said, “This voice was not for My benefit, but yours.

[31] Now judgment is upon this world; now the prince of this world will be cast out.

[32] And I, when I am lifted up from the earth, will draw everyone to Myself.”

[33] He said this to indicate the kind of death He was going to die.

[34] The crowd replied, “We have heard from the Law that the Christ will remain forever. So how can You say that the Son of Man must be lifted up? Who is this Son of Man?”

[35] Then Jesus told them, “For a little while longer, the Light will be among you. Walk while you have the Light, so that darkness will not overtake you. The one who walks in the darkness does not know where he is going.

[36] While you have the Light, believe in the Light, so that you may become sons of light.” After Jesus had spoken these things, He went away and was hidden from them.

Belief and Unbelief

[37] Although Jesus had performed so many signs in their presence, they still did not believe in Him.

[38] This was to fulfill the word of Isaiah the prophet: “Lord, who has believed our message? And to whom has the arm of the Lord been revealed?”[1]

[39] For this reason they were unable to believe. For again, Isaiah says:

> [40] “He has blinded their eyes and hardened their hearts, so that they cannot see with their eyes, and understand with their hearts, and turn, and I would heal them.”[1]

[41] Isaiah said these things because he saw Jesus’ glory and spoke about Him.

[42] Nevertheless, many of the leaders believed in Him. But because of the Pharisees they did not confess
Him, for fear that they would be put out of the synagogue.

[43] For they loved praise from men more than praise from God.

[44] Then Jesus cried out, “Whoever believes in Me does not believe in Me alone, but in the One who
sent Me.

[45] And whoever sees Me sees the One who sent Me.

[46] I have come into the world as a light, so that no one who believes in Me should remain in darkness.

[47] As for anyone who hears My words and does not keep them, I do not judge him. For I have not come
to judge the world, but to save the world.

[48] There is a judge for the one who rejects Me and does not receive My words: The word that I have
spoken will judge him on the last day.

[49] I have not spoken on My own, but the Father who sent Me has commanded Me what to say and how
to say it.

[50] And I know that His command leads to eternal life. So I speak exactly what the Father has told Me to
say.”

Chapter 13

Jesus Washes His Disciples' Feet

1 It was now just before the Passover Feast, and Jesus knew that His hour had come to leave this world
and return to the Father. Having loved His own who were in the world, He loved them to the very
end.[1]

2 The evening meal was underway, and the devil had already put into the heart of Judas, the son of
Simon Iscariot, to betray Jesus.

3 Jesus knew that the Father had delivered all things into His hands, and that He had come from God
and was returning to God.

4 So He got up from the supper, laid aside His outer garments, and wrapped a towel around His waist.

5 After that, He poured water into a basin and began to wash the disciples' feet and dry them with the
towel that was around Him.

6 He came to Simon Peter, who asked Him, "Lord, are You going to wash my feet?"

7 Jesus replied, "You do not realize now what I am doing, but later you will understand."

8 "Never shall You wash my feet!" Peter told Him. Jesus answered, "Unless I wash you, you have no
part with Me."

9 "Then, Lord," Simon Peter replied, "not only my feet, but my hands and my head as well!"

10 Jesus told him, "Whoever has already bathed needs only to wash his feet, and he will be completely
clean. And you are clean, though not all of you."

11 For He knew who would betray Him. That is why He said, "Not all of you are clean."

12 When Jesus had washed their feet and put on His outer garments, He reclined with them again and
asked, "Do you know what I have done for you?

13 You call Me Teacher and Lord, and rightly so, because I am.

14 So if I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

15 I have set you an example so that you should do as I have done for you.

16 Truly, truly, I tell you, no servant is greater than his master, nor is a messenger greater than the one
who sent him.[1]

17 If you know these things, you will be blessed if you do them.

Jesus Predicts His Betrayal

18 I am not speaking about all of you; I know whom I have chosen. But this is to fulfill the Scripture:
'The one who shares My bread has lifted up his heel against Me.'[1]

19 I am telling you now before it happens, so that when it comes to pass, you will believe that I am He.

20 Truly, truly, I tell you, whoever receives the one I send receives Me, and whoever receives Me
receives the One who sent Me."

21 After Jesus had said this, He became troubled in spirit and testified, “Truly, truly, I tell you, one of you will betray Me.”

22 The disciples looked at one another, perplexed as to which of them He meant.

23 One of His disciples, the one whom Jesus loved, was reclining at His side.[1]

24 So Simon Peter motioned to him to ask Jesus which one He was talking about.

25 Leaning back against Jesus, he asked, “Lord, who is it?”

26 Jesus answered, “It is the one to whom I give this morsel after I have dipped it.” Then He dipped the morsel and gave it to Judas son of Simon Iscariot.

27 And when Judas had taken the morsel, Satan entered into him. Then Jesus said to Judas, “What you are about to do, do quickly.”

28 But no one at the table knew why Jesus had said this to him.

29 Since Judas kept the money bag, some thought that Jesus was telling him to buy what was needed for the feast, or to give something to the poor.

30 As soon as he had received the morsel, Judas went out into the night.

Love One Another

31 When Judas had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.

32 If God is glorified in Him, God will also glorify the Son in Himself—and will glorify Him at once.[1]

33 Little children, I am with you only a little while longer. You will look for Me, and as I said to the Jews, so now I say to you: ‘Where I am going, you cannot come.’

34 A new commandment I give you: Love one another. As I have loved you, so you also must love one another.

35 By this everyone will know that you are My disciples, if you love one another.”

Jesus Predicts Peter’s Denial

36 “Lord, where are You going?” Simon Peter asked. Jesus answered, “Where I am going, you cannot follow Me now, but you will follow later.”

37 “Lord,” said Peter, “why can’t I follow You now? I will lay down my life for You.”

38 “Will you lay down your life for Me?” Jesus replied. “Truly, truly, I tell you, before the rooster crows, you will deny Me three times.

Chapter 14

In My Father's House Are Many Rooms

1 "Do not let your hearts be troubled. You believe in God; believe in Me as well.[1]

2 In My Father's house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you?[1]

3 And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am.

4 You know the way to the place where I am going."[1]

The Way, the Truth, and the Life

5 "Lord," said Thomas, "we do not know where You are going, so how can we know the way?"

6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through Me.

7 If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him."

8 Philip said to Him, "Lord, show us the Father, and that will be enough for us."

9 Jesus replied, "Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father'?

10 Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works.

11 Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves.

12 Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father.

13 And I will do whatever you ask in My name, so that the Father may be glorified in the Son.

14 If you ask Me for anything in My name, I will do it.[1]

Jesus Promises the Holy Spirit

15 If you love Me, you will keep My commandments.[1]

16 And I will ask the Father, and He will give you another Advocate to be with you forever—[1]

17 the Spirit of truth. The world cannot receive Him, because it neither sees Him nor knows Him. But you do know Him, for He abides with you and will be in you.[1]

18 I will not leave you as orphans; I will come to you.

19 In a little while the world will see Me no more, but you will see Me. Because I live, you also will live.

[20] On that day you will know that I am in My Father, and you are in Me, and I am in you.

[21] Whoever has My commandments and keeps them is the one who loves Me. The one who loves Me will be loved by My Father, and I will love him and reveal Myself to him."

[22] Judas (not Iscariot) asked Him, "Lord, why are You going to reveal Yourself to us and not to the world?"

[23] Jesus replied, "If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him.

[24] Whoever does not love Me does not keep My words. The word that you hear is not My own, but it is from the Father who sent Me.

[25] All this I have spoken to you while I am still with you.

[26] But the Advocate, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have told you.

Peace I Leave with You

[27] Peace I leave with you; My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled; do not be afraid.

[28] You heard Me say, 'I am going away, and I am coming back to you.' If you loved Me, you would rejoice that I am going to the Father, because the Father is greater than I.

[29] And now I have told you before it happens, so that when it does happen, you will believe.

[30] I will not speak with you much longer, for the prince of this world is coming, and he has no claim on Me.

[31] But I do exactly what the Father has commanded Me, so that the world may know that I love the Father. Get up! Let us go on from here.

Chapter 15

Jesus the True Vine

1 “I am the true vine, and My Father is the keeper of the vineyard.

2 He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful.

3 You are already clean because of the word I have spoken to you.

4 Remain in Me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, neither can you bear fruit unless you remain in Me.

5 I am the vine and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing.

6 If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned.

7 If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you.

8 This is to My Father’s glory, that you bear much fruit, proving yourselves to be My disciples.

No Greater Love

9 As the Father has loved Me, so have I loved you. Remain in My love.

10 If you keep My commandments, you will remain in My love, just as I have kept My Father’s commandments and remain in His love.

11 I have told you these things so that My joy may be in you and your joy may be complete.

12 This is My commandment, that you love one another as I have loved you.

13 Greater love has no one than this, that he lay down his life for his friends.

14 You are My friends if you do what I command you.

15 No longer do I call you servants, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you.

16 You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain—so that whatever you ask the Father in My name, He will give you.

17 This is My command to you: Love one another.

The Hatred of the World

18 If the world hates you, understand that it hated Me first.

19 If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.

20 Remember the word that I spoke to you: ‘No servant is greater than his master.’ If they persecuted Me, they will persecute you as well; if they kept My word, they will keep yours as well.[1]

[21] But they will treat you like this because of My name, since they do not know the One who sent Me.

[22] If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.

[23] Whoever hates Me hates My Father as well.

[24] If I had not done among them the works that no one else did, they would not be guilty of sin; but now they have seen and hated both Me and My Father.

[25] But this is to fulfill what is written in their Law: ‘They hated Me without reason.’[1]

[26] When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who proceeds from the Father—He will testify about Me.[1]

[27] And you also must testify, because you have been with Me from the beginning.

Chapter 16

Persecution Foretold

1 “I have told you these things so that you will not fall away.

2 They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God.

3 They will do these things because they have not known the Father or Me.

4 But I have told you these things so that when their hour comes, you will remember that I told you about them. I did not tell you these things from the beginning, because I was with you.

The Promise of the Holy Spirit

5 Now, however, I am going to Him who sent Me; yet none of you asks Me, ‘Where are You going?’

6 Instead, your hearts are filled with sorrow because I have told you these things.

7 But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send Him to you.[1]

8 And when He comes, He will convict the world in regard to sin and righteousness and judgment:

9 in regard to sin, because they do not believe in Me;

10 in regard to righteousness, because I am going to the Father and you will no longer see Me;

11 and in regard to judgment, because the prince of this world has been condemned.

12 I still have much to tell you, but you cannot yet bear to hear it.

13 However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come.

14 He will glorify Me by taking from what is Mine and disclosing it to you.

15 Everything that belongs to the Father is Mine. That is why I said that the Spirit will take from what is Mine and disclose it to you.

16 In a little while you will see Me no more, and then after a little while you will see Me.”[1]

Grief Will Turn to Joy

17 Then some of His disciples asked one another, “Why is He telling us, ‘In a little while you will not see Me, and then after a little while you will see Me’ and ‘Because I am going to the Father’?”

18 They kept asking, “Why is He saying, ‘a little while’? We do not understand what He is saying.”

19 Aware that they wanted to question Him, Jesus said to them, “Are you asking one another why I said, ‘In a little while you will not see Me, and then after a little while you will see Me’?

20 Truly, truly, I tell you, you will weep and wail while the world rejoices. You will grieve, but your grief will turn to joy.

21 A woman has pain in childbirth because her time has come; but when she brings forth her child, she
forgets her anguish because of her joy that a child has been born into the world.

22 So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will
take away your joy.

Ask in My Name

23 In that day you will no longer ask Me anything. Truly, truly, I tell you, whatever you ask the Father
in My name, He will give you.

24 Until now you have not asked for anything in My name. Ask and you will receive, so that your joy
may be complete.

25 I have spoken these things to you in figures of speech. An hour is coming when I will no longer
speak to you this way, but will tell you plainly about the Father.

26 In that day you will ask in My name. I am not saying that I will ask the Father on your behalf.

27 For the Father Himself loves you, because you have loved Me and have believed that I came from
God.[1]

28 I came from the Father and entered the world. In turn, I will leave the world and go to the Father."

29 His disciples said, "See, now You are speaking plainly and without figures of speech.

30 Now we understand that You know all things and that You have no need for anyone to question You.
Because of this, we believe that You came from God."

31 "Do you finally believe?" Jesus replied.

32 "Look, an hour is coming and has already come when you will be scattered, each to his own home,
and you will leave Me all alone. Yet I am not alone, because the Father is with Me.

33 I have told you these things so that in Me you may have peace. In the world you will have
tribulation. But take courage; I have overcome the world!"

Chapter 17

Prayer for the Son

1 When Jesus had spoken these things, He lifted up His eyes to heaven and said, “Father, the hour has
come. Glorify Your Son, that Your Son may glorify You.

2 For You granted Him authority over all people, so that He may give eternal life to all those You have
given Him.[1]

3 Now this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You
have sent.

4 I have glorified You on earth by accomplishing the work You gave Me to do.

5 And now, Father, glorify Me in Your presence with the glory I had with You before the world
existed.

Prayer for the Disciples

6 I have revealed Your name to those You have given Me out of the world. They were Yours; You
gave them to Me, and they have kept Your word.

7 Now they know that everything You have given Me comes from You.

8 For I have given them the words You gave Me, and they have received them. They knew with
certainty that I came from You, and they believed that You sent Me.

9 I ask on their behalf. I do not ask on behalf of the world, but on behalf of those You have given Me;
for they are Yours.

10 All I have is Yours, and all You have is Mine; and in them I have been glorified.

11 I will no longer be in the world, but they are in the world, and I am coming to You. Holy Father,
protect them by Your name, the name You gave Me, so that they may be one as We are one.[1]

12 While I was with them, I protected and preserved them by Your name, the name You gave Me. Not
one of them has been lost, except the son of destruction, so that the Scripture would be fulfilled.

13 But now I am coming to You; and I am saying these things while I am in the world, so that they may
have My joy fulfilled within them.

14 I have given them Your word and the world has hated them. For they are not of the world, just as I
am not of the world.

15 I am not asking that You take them out of the world, but that You keep them from the evil one.[1]

16 They are not of the world, just as I am not of the world.

17 Sanctify them by the truth; Your word is truth.

18 As You sent Me into the world, I have also sent them into the world.

19 For them I sanctify Myself, so that they too may be sanctified by the truth.

Prayer for All Believers

[20] I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through
their message,
[21] that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so
that the world may believe that You sent Me.
[22] I have given them the glory You gave Me, so that they may be one as We are one —
[23] I in them and You in Me—that they may be perfectly united, so that the world may know that You
sent Me and have loved them just as You have loved Me.
[24] Father, I want those You have given Me to be with Me where I am, that they may see the glory You
gave Me because You loved Me before the foundation of the world.
[25] Righteous Father, although the world has not known You, I know You, and they know that You sent
Me.
[26] And I have made Your name known to them and will continue to make it known, so that the love
You have for Me may be in them, and I in them."

Chapter 18

The Betrayal of Jesus

1 After Jesus had spoken these words, He went out with His disciples across the Kidron Valley, where
they entered a garden.

2 Now Judas His betrayer also knew the place, because Jesus had often met there with His disciples.[1]

3 So Judas brought a band of soldiers and officers from the chief priests and Pharisees. They arrived at
the garden carrying lanterns, torches, and weapons.

4 Jesus, knowing all that was coming upon Him, stepped forward and asked them, “Whom are you
seeking?”

5 “Jesus of Nazareth,” they answered. Jesus said, “I am He.” And Judas His betrayer was standing there
with them.

6 When Jesus said, “I am He,” they drew back and fell to the ground.

7 So He asked them again, “Whom are you seeking?” “Jesus of Nazareth,” they answered.

8 “I told you that I am He,” Jesus replied. “So if you are looking for Me, let these men go.”

9 This was to fulfill the word He had spoken: “I have not lost one of those You have given Me.”[1]

10 Then Simon Peter drew his sword and struck the servant of the high priest, cutting off his right ear.
The servant’s name was Malchus.

11 “Put your sword back in its sheath!” Jesus said to Peter. “Shall I not drink the cup the Father has
given Me?”

12 Then the band of soldiers, with its commander and the officers of the Jews, arrested Jesus and bound
Him.

13 They brought Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

14 Caiaphas was the one who had advised the Jews that it would be better if one man died for the
people.

Peter’s First Denial

15 Now Simon Peter and another disciple were following Jesus. Since that disciple was known to the
high priest, he also went with Jesus into the courtyard of the high priest.

16 But Peter stood outside at the door. Then the disciple who was known to the high priest went out and
spoke to the doorkeeper, and brought Peter in.

17 At this, the servant girl watching the door said to Peter, “Aren’t you also one of this man’s
disciples?” “I am not,” he answered.

18 Because it was cold, the servants and officers were standing around a charcoal fire they had made to
keep warm. And Peter was also standing with them, warming himself.

Jesus before the High Priest

19 Meanwhile, the high priest questioned Jesus about His disciples and His teaching.

20 “I have spoken openly to the world,” Jesus answered. “I always taught in the synagogues and at the temple, where all the Jews come together. I said nothing in secret.

21 Why are you asking Me? Ask those who heard My message. Surely they know what I said.”

22 When Jesus had said this, one of the officers standing nearby slapped Him in the face and said, “Is this how You answer the high priest?”

23 Jesus replied, “If I said something wrong, testify as to what was wrong. But if I spoke correctly, why did you strike Me?”

24 Then Annas sent Him, still bound, to Caiaphas the high priest.

Peter’s Second and Third Denials

25 Simon Peter was still standing and warming himself. So they asked him, “Aren’t you also one of His disciples?” He denied it and said, “I am not.”

26 One of the high priest’s servants, a relative of the man whose ear Peter had cut off, asked, “Didn’t I see you with Him in the garden?”

27 Peter denied it once more, and immediately a rooster crowed.

Jesus before Pilate

28 Then they led Jesus away from Caiaphas into the Praetorium. By now it was early morning, and the Jews did not enter the Praetorium, to avoid being defiled and unable to eat the Passover.

29 So Pilate went out to them and asked, “What accusation are you bringing against this man?”

30 “If He were not a criminal,” they replied, “we would not have handed Him over to you.”

31 “You take Him and judge Him by your own law,” Pilate told them. “We are not permitted to execute anyone,” the Jews replied.

32 This was to fulfill the word that Jesus had spoken to indicate the kind of death He was going to die.[1]

33 Pilate went back into the Praetorium, summoned Jesus, and asked Him, “Are You the King of the Jews?”

34 “Are you saying this on your own,” Jesus asked, “or did others tell you about Me?”

35 “Am I a Jew?” Pilate replied. “Your own people and chief priests handed You over to me. What have You done?”

36 Jesus answered, “My kingdom is not of this world; if it were, My servants would fight to prevent My arrest by the Jews. But now My kingdom is not of this realm.”

37 “Then You are a king!” Pilate said. “You say that I am a king,” Jesus answered. “For this reason I was born and have come into the world, to testify to the truth. Everyone who belongs to the truth listens to My voice.”

38 “What is truth?” Pilate asked. And having said this, he went out again to the Jews and told them, “I find no basis for a charge against Him.

[39] But it is your custom that I release to you one prisoner at the Passover. So then, do you want me to release to you the King of the Jews?”

[40] “Not this man,” they shouted, “but Barabbas!” (Now Barabbas was an insurrectionist.)

Chapter 19

The Soldiers Mock Jesus

1 Then Pilate took Jesus and had Him flogged.

2 The soldiers twisted together a crown of thorns, set it on His head, and dressed Him in a purple robe.

3 And they went up to Him again and again, saying, “Hail, King of the Jews!” and slapping Him in the face.

4 Once again Pilate came out and said to the Jews, “Look, I am bringing Him out to you to let you know that I find no basis for a charge against Him.”

5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

6 As soon as the chief priests and officers saw Him, they shouted, “Crucify Him! Crucify Him!” “You take Him and crucify Him,” Pilate replied, “for I find no basis for a charge against Him.”

7 “We have a law,” answered the Jews, “and according to that law He must die, because He declared Himself to be the Son of God.”

8 When Pilate heard this statement, he was even more afraid,

9 and he went back into the Praetorium. “Where are You from?” he asked. But Jesus gave no answer.

10 So Pilate said to Him, “Do You refuse to speak to me? Do You not know that I have authority to release You and authority to crucify You?”

11 Jesus answered, “You would have no authority over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of greater sin.”

12 From then on, Pilate tried to release Him, but the Jews kept shouting, “If you release this man, you are no friend of Caesar. Anyone who declares himself a king is defying Caesar.”

13 When Pilate heard these words, he brought Jesus out and sat on the judgment seat at a place called the Stone Pavement, which in Hebrew is Gabbatha.[1]

14 It was the day of Preparation for the Passover, about the sixth hour. And Pilate said to the Jews, “Here is your King!”[1]

15 At this, they shouted, “Away with Him! Away with Him! Crucify Him!” “Shall I crucify your King?” Pilate asked. “We have no king but Caesar,” replied the chief priests.

The Crucifixion

16 Then Pilate handed Jesus over to be crucified, and the soldiers took Him away.

17 Carrying His own cross, He went out to The Place of the Skull, which in Hebrew is called Golgotha.

18 There they crucified Him, and with Him two others, one on each side, with Jesus in the middle.

19 Pilate also had a notice posted on the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.

20 Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek.

21 So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but only that He said, ‘I am the King of the Jews.’”

22 Pilate answered, “What I have written, I have written.”

23 When the soldiers had crucified Jesus, they divided His garments into four parts, one for each soldier, with the tunic remaining. It was seamless, woven in one piece from top to bottom.

24 So they said to one another, “Let us not tear it. Instead, let us cast lots to see who will get it.” This was to fulfill the Scripture: “They divided My garments among them, and cast lots for My clothing.” So that is what the soldiers did.[1]

25 Near the cross of Jesus stood His mother and her sister, as well as Mary the wife of Clopas and Mary Magdalene.

26 When Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, “Woman, here is your son.”

27 Then He said to the disciple, “Here is your mother.” So from that hour, this disciple took her into his home.

The Death of Jesus

28 After this, knowing that everything had now been accomplished, and to fulfill the Scripture, Jesus said, “I am thirsty.”[1]

29 A jar of sour wine was sitting there. So they soaked a sponge in the wine, put it on a stalk of hyssop, and lifted it to His mouth.[1][2]

30 When Jesus had received the sour wine, He said, “It is finished.” And bowing His head, He yielded up His spirit.

Jesus’ Side Is Pierced

31 It was the day of Preparation, and the next day was a High Sabbath. In order that the bodies would not remain on the cross during the Sabbath, the Jews asked Pilate to have the legs broken and the bodies removed.

32 So the soldiers came and broke the legs of the first man who had been crucified with Jesus, and those of the other.

33 But when they came to Jesus and saw that He was already dead, they did not break His legs.

34 Instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out.

35 The one who saw it has testified to this, and his testimony is true. He knows that he is telling the truth, so that you also may believe.

36 Now these things happened so that the Scripture would be fulfilled: “Not one of His bones will be broken.”[1]

37 And, as another Scripture says: “They will look on the One they have pierced.”[1]

The Burial of Jesus

38 Afterward, Joseph of Arimathea, who was a disciple of Jesus (but secretly for fear of the Jews),
asked Pilate to let him remove the body of Jesus. Pilate gave him permission, so he came and removed
His body.

39 Nicodemus, who had previously come to Jesus at night, also brought a mixture of myrrh and aloes,
about seventy-five pounds.[1]

40 So they took the body of Jesus and wrapped it in linen cloths with the spices, according to the Jewish
burial custom.

41 Now there was a garden in the place where Jesus was crucified, and in the garden a new tomb in
which no one had yet been laid.

42 And because it was the Jewish day of Preparation and the tomb was nearby, they placed Jesus there.

Chapter 20

The Resurrection

1 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw
that the stone had been removed from the entrance.[1]

2 So she came running to Simon Peter and the other disciple, the one whom Jesus loved. “They have
taken the Lord out of the tomb,” she said, “and we do not know where they have put Him!”

3 Then Peter and the other disciple set out for the tomb.

4 The two were running together, but the other disciple outran Peter and reached the tomb first.

5 He bent down and looked in at the linen cloths lying there, but he did not go in.

6 Simon Peter arrived just after him. He entered the tomb and saw the linen cloths lying there.

7 The cloth that had been around Jesus’ head was rolled up, lying separate from the linen cloths.[1]

8 Then the other disciple, who had reached the tomb first, also went in. And he saw and believed.

9 For they still did not understand from the Scripture that Jesus had to rise from the dead.

Jesus Appears to Mary Magdalene

10 Then the disciples returned to their homes.

11 But Mary stood outside the tomb weeping. And as she wept, she bent down to look into the tomb,

12 and she saw two angels in white sitting where the body of Jesus had lain, one at the head and the
other at the feet.

13 “Woman, why are you weeping?” they asked. “Because they have taken my Lord away,” she said,
“and I do not know where they have put Him.”

14 When she had said this, she turned around and saw Jesus standing there. But she did not recognize
that it was Jesus.

15 “Woman, why are you weeping?” Jesus asked. “Whom are you seeking?” Thinking He was the
gardener, she said, “Sir, if you have carried Him off, tell me where you have put Him, and I will get
Him.”

16 Jesus said to her, “Mary.” She turned and said to Him in Hebrew, “Rabboni!” (which means
“Teacher”).[1]

17 “Do not cling to Me,” Jesus said, “for I have not yet ascended to the Father. But go and tell My
brothers, ‘I am ascending to My Father and your Father, to My God and your God.’”

18 Mary Magdalene went and announced to the disciples, “I have seen the Lord!” And she told them
what He had said to her.

Jesus Appears to the Disciples

19 It was the first day of the week, and that very evening, while the disciples were together with the doors locked for fear of the Jews, Jesus came and stood among them. “Peace be with you!” He said to them.

20 After He had said this, He showed them His hands and His side. The disciples rejoiced when they saw the Lord.

21 Again Jesus said to them, “Peace be with you. As the Father has sent Me, so also I am sending you.”

22 When He had said this, He breathed on them and said, “Receive the Holy Spirit.

23 If you forgive anyone his sins, they are forgiven; if you withhold forgiveness from anyone, it is withheld.”

Jesus Appears to Thomas

24 Now Thomas called Didymus, one of the Twelve, was not with the disciples when Jesus came.[1]

25 So the other disciples told him, “We have seen the Lord!” But he replied, “Unless I see the nail marks in His hands, and put my finger where the nails have been, and put my hand into His side, I will never believe.”

26 Eight days later, His disciples were once again inside with the doors locked, and Thomas was with them. Jesus came and stood among them and said, “Peace be with you.”

27 Then Jesus said to Thomas, “Put your finger here and look at My hands. Reach out your hand and put it into My side. Stop doubting and believe.”

28 Thomas replied, “My Lord and my God!”

29 Jesus said to him, “Because you have seen Me, you have believed; blessed are those who have not seen and yet have believed.”

The Purpose of John’s Book

30 Jesus performed many other signs in the presence of His disciples, which are not written in this book.

31 But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.[1]

Chapter 21

Jesus Appears by the Sea of Tiberias

1 Later, by the Sea of Tiberias, Jesus again revealed Himself to the disciples. He made Himself known
in this way:[1]

2 Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, the sons of Zebedee, and two
other disciples were together.[1]

3 Simon Peter told them, “I am going fishing.” “We will go with you,” they said. So they went out and
got into the boat, but caught nothing that night.

4 Early in the morning, Jesus stood on the shore, but the disciples did not recognize that it was Jesus.

5 So He called out to them, “Children, do you have any fish?” “No,” they answered.

6 He told them, “Cast the net on the right side of the boat, and you will find some.” So they cast it
there, and they were unable to haul it in because of the great number of fish.

7 Then the disciple whom Jesus loved said to Peter, “It is the Lord!” As soon as Simon Peter heard that
it was the Lord, he put on his outer garment (for he had removed it) and jumped into the sea.

8 The other disciples came ashore in the boat. They dragged in the net full of fish, for they were not far
from land, only about a hundred yards.[1]

9 When they landed, they saw a charcoal fire there with fish on it, and some bread.

10 Jesus told them, “Bring some of the fish you have just caught.”

11 So Simon Peter went aboard and dragged the net ashore. It was full of large fish, 153, but even with
so many, the net was not torn.

12 “Come, have breakfast,” Jesus said to them. None of the disciples dared to ask Him, “Who are
You?” They knew it was the Lord.

13 Jesus came and took the bread and gave it to them, and He did the same with the fish.

14 This was now the third time that Jesus appeared to the disciples after He was raised from the dead.

Jesus and Peter

15 When they had finished eating, Jesus asked Simon Peter, “Simon son of John, do you love Me more
than these?” “Yes, Lord,” he answered, “You know I love You.” Jesus replied, “Feed My lambs.”

16 Jesus asked a second time, “Simon son of John, do you love Me?” “Yes, Lord,” he answered, “You
know I love You.” Jesus told him, “Shepherd My sheep.”

17 Jesus asked a third time, “Simon son of John, do you love Me?” Peter was deeply hurt that Jesus had
asked him a third time, “Do you love Me?” “Lord, You know all things,” he replied. “You know I love
You.” Jesus said to him, “Feed My sheep.

18 Truly, truly, I tell you, when you were young, you dressed yourself and walked where you wanted;
but when you are old, you will stretch out your hands, and someone else will dress you and lead you
where you do not want to go.”[1]

19 Jesus said this to indicate the kind of death by which Peter would glorify God. And after He had said this, He told him, “Follow Me.”

Jesus and the Beloved Disciple

20 Peter turned and saw the disciple whom Jesus loved following them. He was the one who had leaned back against Jesus at the supper to ask, “Lord, who is going to betray You?”[1]

21 When Peter saw him, he asked, “Lord, what about him?”

22 Jesus answered, “If I want him to remain until I return, what is that to you? You follow Me!”

23 Because of this, the rumor spread among the brothers that this disciple would not die. However, Jesus did not say that he would not die, but only, “If I want him to remain until I return, what is that to you?”

24 This is the disciple who testifies to these things and who has written them down. And we know that his testimony is true.

25 There are many more things that Jesus did. If all of them were written down, I suppose that not even the world itself would have space for the books that would be written.

James

James 1:1 names its sender as James, a servant of God and of the Lord Jesus Christ, without calling him Jesus' brother or one of the Twelve. The usual traditional identification is the James remembered as Jesus' brother and a leader of the Jerusalem community (Galatians 1:19; Acts 15:13–21). If that identification is correct, family acquaintance would satisfy this edition's criterion. The letter itself supplies no memories of shared family life or an explicit eyewitness claim.

The external attribution is substantially later than James's lifetime. Eusebius, writing in the early fourth century, associates this letter with the Jerusalem James while acknowledging both its disputed status and the scarcity of earlier mentions. [Eusebius, Church History 2.23.25.] Jerome, in AD 392–393, likewise attributes a letter to James the Lord's brother, but reports that some believed someone else had published it under his name. [Jerome, On Illustrious Men 2.] These notices demonstrate an established identification accompanied by ancient reservations; they are not contemporary confirmation of who composed the surviving text.

Dating depends partly on the authorship judgment. If James himself wrote it, composition in the AD 50s or early 60s, before his death in AD 62, is plausible. If a later follower wrote in his name, dates in the AD 80s or 90s have been proposed. [Felix Just, Literary Overviews of the New Testament Books.] Yale's study guide reports that most scholars regard the letter as pseudonymous, with proposed dates extending from the late first century to the mid-second century. Its accomplished Greek raises questions about a Galilean author's education, while possible literary assistance prevents language alone from deciding authorship. The absence of a clear reference to Jerusalem's destruction in AD 70 does not establish an earlier date. [Yale Bible Study: The Epistle of James—Study Guide.]

The strongest positive considerations are the authoritative use of the name James, the Jewish setting and wisdom traditions, and affinities with Jesus' ethical teaching, such as the prohibition of oaths (James 5:12; Matthew 5:34–37). These fit the traditional candidate, but could also belong to a later writer preserving inherited teaching. The polished Greek, sparse personal detail, and delayed explicit attribution leave that alternative open. James therefore remains a conditional candidate: its concern for the poor, disciplined speech, prayer, and faith expressed through conduct can preserve early tradition without proving that Jesus' brother produced its final literary form. [Yale Bible Study: The Epistle of James—Study Guide.]

Conditionally included through identification with Jesus' brother; authorship remains disputed.

Biblical text follows. Translation notes for James appear in BSB Translation Notes.

Chapters

1 2 3 4 5

Chapter 1

A Greeting from James

1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes of the Dispersion:
Greetings.[1]

Rejoicing in Trials

2 Consider it pure joy, my brothers, when you encounter trials of many kinds,

3 because you know that the testing of your faith develops perseverance.

4 Allow perseverance to finish its work, so that you may be mature and complete, not lacking anything.

5 Now if any of you lacks wisdom, he should ask God, who gives generously to all without finding
fault, and it will be given to him.

6 But he must ask in faith, without doubting, because he who doubts is like a wave of the sea, blown
and tossed by the wind.

7 That man should not expect to receive anything from the Lord.

8 He is a double-minded man, unstable in all his ways.

9 The brother in humble circumstances should exult in his high position.

10 But the one who is rich should exult in his low position, because he will pass away like a flower of
the field.

11 For the sun rises with scorching heat and withers the plant; its flower falls and its beauty is lost. So
too, the rich man will fade away in the midst of his pursuits.

12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive
the crown of life that God has promised to those who love Him.

Good and Perfect Gifts

13 When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor
does He tempt anyone.

14 But each one is tempted when by his own evil desires he is lured away and enticed.

15 Then after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to
death.

16 Do not be deceived, my beloved brothers.

17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights, with
whom there is no change or shifting shadow.[1]

18 He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His
creation.[1]

Hearing and Doing

[19] My beloved brothers, understand this: Everyone should be quick to listen, slow to speak, and slow to anger,

[20] for man’s anger does not bring about the righteousness that God desires.

[21] Therefore, get rid of all moral filth and every expression of evil, and humbly accept the word planted in you, which can save your souls.

[22] Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves.

[23] For anyone who hears the word but does not carry it out is like a man who looks at his face in a mirror,

[24] and after observing himself goes away and immediately forgets what he looks like.

[25] But the one who looks intently into the perfect law of freedom, and continues to do so—not being a forgetful hearer, but an effective doer—he will be blessed in what he does.

[26] If anyone considers himself religious and yet does not bridle his tongue, he deceives his heart and his religion is worthless.

[27] Pure and undefiled religion before our God and Father is this: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world.

Chapter 2

A Warning against Favoritism

1 My brothers, as you hold out your faith in our glorious Lord Jesus Christ, do not show favoritism.

2 Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in.[1]

3 If you lavish attention on the man in fine clothes and say, “Here is a seat of honor,” but say to the poor man, “You must stand” or “Sit at my feet,”

4 have you not discriminated among yourselves and become judges with evil thoughts?

5 Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and to inherit the kingdom He promised those who love Him?

6 But you have dishonored the poor. Is it not the rich who oppress you and drag you into court?

7 Are they not the ones who blaspheme the noble name by which you have been called?[1]

8 If you really fulfill the royal law stated in Scripture, “Love your neighbor as yourself,” you are doing well.[1]

9 But if you show favoritism, you sin and are convicted by the law as transgressors.

10 Whoever keeps the whole law but stumbles at just one point is guilty of breaking all of it.

11 For He who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery, but do commit murder, you have become a lawbreaker.[1][2]

12 Speak and act as those who are going to be judged by the law that gives freedom.

13 For judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment.

Faith and Works

14 What good is it, my brothers, if someone claims to have faith, but has no deeds? Can such faith save him?

15 Suppose a brother or sister is without clothes and daily food.

16 If one of you tells him, “Go in peace; stay warm and well fed,” but does not provide for his physical needs, what good is that?

17 So too, faith by itself, if it does not result in action, is dead.[1]

18 But someone will say, “You have faith and I have deeds.” Show me your faith without deeds, and I will show you my faith by my deeds.

19 You believe that God is one. Good for you! Even the demons believe that—and shudder.[1]

20 O foolish man, do you want evidence that faith without deeds is worthless?[1]

21 Was not our father Abraham justified by what he did when he offered his son Isaac on the altar?

22 You see that his faith was working with his actions, and his faith was perfected by what he did.

[23] And the Scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called a friend of God.[1][2]

[24] As you can see, a man is justified by his deeds and not by faith alone.

[25] In the same way, was not even Rahab the prostitute justified by her actions when she welcomed the spies and sent them off on another route?[1]

[26] As the body without the spirit is dead, so faith without deeds is dead.

Chapter 3

Taming the Tongue

1 Not many of you should become teachers, my brothers, because you know that we who teach will be
judged more strictly.

2 We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to
control his whole body.

3 When we put bits into the mouths of horses to make them obey us, we can guide the whole animal.

4 Consider ships as well. Although they are so large and are driven by strong winds, they are steered by
a very small rudder wherever the pilot is inclined.

5 In the same way, the tongue is a small part of the body, but it boasts of great things. Consider how
small a spark sets a great forest ablaze.

6 The tongue also is a fire, a world of wickedness among the parts of the body. It pollutes the whole
person, sets the course of his life on fire, and is itself set on fire by hell.[1]

7 All kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by
man,

8 but no man can tame the tongue. It is a restless evil, full of deadly poison.

9 With the tongue we bless our Lord and Father, and with it we curse men, who have been made in
God’s likeness.

10 Out of the same mouth come blessing and cursing. My brothers, this should not be!

11 Can both fresh water and salt water flow from the same spring?[1]

12 My brothers, can a fig tree grow olives, or a grapevine bear figs? Neither can a salt spring produce
fresh water.[1]

The Wisdom from Above

13 Who is wise and understanding among you? Let him show it by his good conduct, by deeds done in
the humility that comes from wisdom.

14 But if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny the
truth.

15 Such wisdom does not come from above, but is earthly, unspiritual, demonic.

16 For where jealousy and selfish ambition exist, there will be disorder and every evil practice.

17 But the wisdom from above is first of all pure, then peace-loving, gentle, accommodating, full of
mercy and good fruit, impartial, and sincere.

18 Peacemakers who sow in peace reap the fruit of righteousness.[1]

Chapter 4

A Warning against Pride

1 What causes conflicts and quarrels among you? Don't they come from the passions at war within you?[1]

2 You crave what you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask.

3 And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures.

4 You adulteresses! Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world renders himself an enemy of God.[1][2]

5 Or do you think the Scripture says without reason that the Spirit He caused to dwell in us yearns with envy?[1]

6 But He gives us more grace. This is why it says: "God opposes the proud, but gives grace to the humble."[1]

Drawing Near to God

7 Submit yourselves, then, to God. Resist the devil, and he will flee from you.

8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

9 Grieve, mourn, and weep. Turn your laughter to mourning, and your joy to gloom.

10 Humble yourselves before the Lord, and He will exalt you.

11 Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it.

12 There is only one Lawgiver and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?

Do Not Boast about Tomorrow

13 Come now, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business, and make a profit."

14 You do not even know what will happen tomorrow! What is your life? You are a mist that appears for a little while and then vanishes.

15 Instead, you ought to say, "If the Lord is willing, we will live and do this or that."

16 As it is, you boast in your proud intentions. All such boasting is evil.

17 Anyone, then, who knows the right thing to do, yet fails to do it, is guilty of sin.

Chapter 5

A Warning to the Rich

1 Come now, you who are rich, weep and wail over the misery to come upon you.

2 Your riches have rotted and moths have eaten your clothes.

3 Your gold and silver are corroded. Their corrosion will testify against you and consume your flesh like fire. You have hoarded treasure in the last days.

4 Look, the wages you withheld from the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord of Hosts.

5 You have lived on earth in luxury and self-indulgence. You have fattened your hearts in the day of slaughter.

6 You have condemned and murdered the righteous, who did not resist you.

Patience in Suffering

7 Be patient, then, brothers, until the Lord's coming. See how the farmer awaits the precious fruit of the soil—how patient he is for the fall and spring rains.[1]

8 You, too, be patient and strengthen your hearts, because the Lord's coming is near.

9 Do not complain about one another, brothers, so that you will not be judged. Look, the Judge is standing at the door!

10 Brothers, as an example of patience in affliction, take the prophets who spoke in the name of the Lord.

11 See how blessed we consider those who have persevered. You have heard of Job's perseverance and have seen the outcome from the Lord. The Lord is full of compassion and mercy.

12 Above all, my brothers, do not swear, not by heaven or earth or by any other oath. Simply let your "Yes" be yes, and your "No," no, so that you will not fall under judgment.

The Prayer of Faith

13 Is any one of you suffering? He should pray. Is anyone cheerful? He should sing praises.

14 Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

15 And the prayer offered in faith will restore the one who is sick. The Lord will raise him up. If he has sinned, he will be forgiven.

16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man has great power to prevail.

17 Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.

18 Again he prayed, and the heavens gave rain, and the earth yielded its crops.

Restoring a Sinner

19 My brothers, if one of you should wander from the truth and someone should bring him back,

20 consider this: Whoever turns a sinner from the error of his way will save his soul from death and cover over a multitude of sins.

1 Peter

First Peter names Peter, an apostle of Jesus Christ, as its sender. In 5:1 its speaking voice also describes itself as a witness to Christ's sufferings. These internal claims distinguish the letter from a formally anonymous Gospel, but they remain claims whose historical authenticity must be assessed. The conclusion says the letter was written through Silvanus. That phrase permits questions about literary assistance or delivery; it does not establish exactly who drafted the Greek wording. The opening name, the witness claim, and the means of writing should therefore be considered separately. [1 Peter 1:1; 5:1, 12; USCCB: Introduction to 1 Peter.]

Early reception provides evidence beyond the letter's own presentation. Polycarp's Letter to the Philippians, from the early second century, uses wording closely corresponding to 1 Peter, particularly in chapters 1, 2, and 8. This supports early circulation, although Polycarp does not name Peter in those passages. Irenaeus in the late second century explicitly introduces a statement corresponding to 1 Peter 2:16 as Peter's teaching. These are different kinds of evidence: use establishes knowledge of material, while naming Peter documents an attribution. Neither surviving witness provides the circumstances in which the original letter was composed. [Polycarp, Letter to the Philippians 1–2, 8; Irenaeus, Against Heresies 4.16.5.]

The cited USCCB introduction surveys competing dates and explanations. Petrine authorship would place the work in the AD 60s, before Peter's traditionally reported death under Nero. A later writer is proposed because of the cultivated Greek, use of the Greek Jewish scriptures, links with Pauline language, and interpretation of the communities' hardships. One hypothesis places a disciple of Peter in AD 70–90; other later datings reach the end of the first century or the beginning of the second. Defenders of authorship during Peter's lifetime appeal to possible secretarial help and local harassment rather than a state persecution. These alternatives should not be treated as equally established: the date depends partly on disputed interpretations of authorship, language, and setting. [USCCB: Introduction to 1 Peter.]

The letter is included conditionally because an authentic attribution to Peter would meet the earthly-acquaintance criterion. A letter for which Peter took responsibility through an assistant and a later composition invoking his authority would have different standing under a strict author requirement. Early use and explicit attribution make the historical case more substantial than a name alone, but they do not resolve that distinction. The work's counsel on hope, suffering, conduct, and leadership remains intact, allowing readers to assess its teaching alongside the limits of its attributed eyewitness status.

Conditionally included; Petrine authorship and the role of Silvanus are disputed.

Biblical text follows. Translation notes for 1 Peter appear in BSB Translation Notes.

Chapters

1 2 3 4 5

Chapter 1

A Greeting from Peter

1 Peter, an apostle of Jesus Christ, To the elect who are exiles of the Dispersion throughout Pontus,
Galatia, Cappadocia, Asia, and Bithynia, chosen[1]

2 according to the foreknowledge of God the Father and sanctified by the Spirit for obedience to Jesus
Christ and sprinkling by His blood: Grace and peace be yours in abundance.

A Living Hope

3 Blessed be the God and Father of our Lord Jesus Christ! By His great mercy He has given us new
birth into a living hope through the resurrection of Jesus Christ from the dead,[1]

4 and into an inheritance that is imperishable, undefiled, and unfading, reserved in heaven for you,

5 who through faith are shielded by God's power for the salvation that is ready to be revealed in the last
time.

6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in various
trials

7 so that the proven character of your faith—more precious than gold, which perishes even though
refined by fire—may result in praise, glory, and honor at the revelation of Jesus Christ.

8 Though you have not seen Him, you love Him; and though you do not see Him now, you believe in
Him and rejoice with an inexpressible and glorious joy,

9 now that you are receiving the goal of your faith, the salvation of your souls.

10 Concerning this salvation, the prophets who foretold the grace to come to you searched and
investigated carefully,

11 trying to determine the time and setting to which the Spirit of Christ in them was pointing when He
predicted the sufferings of Christ and the glories to follow.

12 It was revealed to them that they were not serving themselves, but you, when they foretold the things
now announced by those who preached the gospel to you by the Holy Spirit sent from heaven. Even
angels long to look into these things.

A Call to Holiness

13 Therefore prepare your minds for action. Be sober-minded. Set your hope fully on the grace to be
given you at the revelation of Jesus Christ.[1]

14 As obedient children, do not conform to the passions of your former ignorance.

15 But just as He who called you is holy, so be holy in all you do,

16 for it is written: "Be holy, because I am holy."[1]

17 Since you call on a Father who judges each one's work impartially, conduct yourselves in reverent
fear during your stay as foreigners.

18 For you know that it was not with perishable things such as silver or gold that you were redeemed
from the empty way of life you inherited from your forefathers,

19 but with the precious blood of Christ, a lamb without blemish or spot.

20 He was known before the foundation of the world, but was revealed in the last times for your sake.

21 Through Him you believe in God, who raised Him from the dead and glorified Him; and so your
faith and hope are in God.

The Enduring Word

22 Since you have purified your souls by obedience to the truth so that you have a genuine love for your
brothers, love one another deeply, from a pure heart.[1]

23 For you have been born again, not of perishable seed, but of imperishable, through the living and
enduring word of God.

24 For, “All flesh is like grass, and all its glory like the flowers of the field; the grass withers and the
flowers fall,

25 but the word of the Lord stands forever.” And this is the word that was proclaimed to you.[1]

Chapter 2

The Living Stone and Chosen People

1 Rid yourselves, therefore, of all malice, deceit, hypocrisy, envy, and slander.

2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

3 now that you have tasted that the Lord is good.

4 As you come to Him, the living stone, rejected by men but chosen and precious in God's sight,

5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

6 For it stands in Scripture: "See, I lay in Zion a stone, a chosen and precious cornerstone; and the one who believes in Him will never be put to shame."[1]

7 To you who believe, then, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the cornerstone,"[1]

8 and, "A stone of stumbling and a rock of offense." They stumble because they disobey the word—and to this they were appointed.[1]

9 But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light.

10 Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.[1]

11 Beloved, I urge you, as foreigners and exiles, to abstain from the desires of the flesh, which war against your soul.

12 Conduct yourselves with such honor among the Gentiles that, though they slander you as evildoers, they may see your good deeds and glorify God on the day He visits us.

Submission to Authorities

13 Submit yourselves for the Lord's sake to every human institution, whether to the king as the supreme authority,

14 or to governors as those sent by him to punish those who do wrong and to praise those who do right.

15 For it is God's will that by doing good you should silence the ignorance of foolish men.

16 Live in freedom, but do not use your freedom as a cover-up for evil; live as servants of God.

17 Treat everyone with high regard: Love the brotherhood of believers, fear God, honor the king.[1]

18 Servants, submit yourselves to your masters with all respect, not only to those who are good and gentle, but even to those who are unreasonable.[1]

19 For if anyone endures the pain of unjust suffering because he is conscious of God, this is to be commended.

20 How is it to your credit if you are beaten for doing wrong and you endure it? But if you suffer for doing good and you endure it, this is commendable before God.

Christ's Example of Suffering

21 For to this you were called, because Christ also suffered for you, leaving you an example, that you should follow in His footsteps:

> 22 "He committed no sin, and no deceit was found in His mouth."[1]
>
> 23 When they heaped abuse on Him, He did not retaliate; when He suffered, He made no threats, but entrusted Himself to Him who judges justly.
>
> 24 He Himself bore our sins in His body on the tree, so that we might die to sin and live to righteousness. "By His stripes you are healed."[1][2]

25 For "you were like sheep going astray," but now you have returned to the Shepherd and Overseer of your souls.[1]

Chapter 3

Wives and Husbands

1 Wives, in the same way, submit yourselves to your husbands, so that even if they refuse to believe the word, they will be won over without words by the behavior of their wives

2 when they see your pure and reverent demeanor.

3 Your beauty should not come from outward adornment, such as braided hair or gold jewelry or fine clothes,

4 but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight.

5 For this is how the holy women of the past adorned themselves. They put their hope in God and were submissive to their husbands,

6 just as Sarah obeyed Abraham and called him lord. And you are her children if you do what is right and refuse to give way to fear.

7 Husbands, in the same way, treat your wives with consideration as a delicate vessel, and with honor as fellow heirs of the gracious gift of life, so that your prayers will not be hindered.

Turning from Evil

8 Finally, all of you, be like-minded and sympathetic, love as brothers, be tenderhearted and humble.

9 Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.

10 For, "Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech.

11 He must turn from evil and do good; he must seek peace and pursue it.

12 For the eyes of the Lord are on the righteous, and His ears are inclined to their prayer. But the face of the Lord is against those who do evil."[1]

13 Who can harm you if you are zealous for what is good?

Suffering for Righteousness

14 But even if you should suffer for what is right, you are blessed. "Do not fear what they fear; do not be shaken."[1]

15 But in your hearts sanctify Christ as Lord. Always be prepared to give a defense to everyone who asks you the reason for the hope that is in you. But respond with gentleness and respect,[1]

16 keeping a clear conscience, so that those who slander you may be put to shame by your good behavior in Christ.

17 For it is better, if it is God's will, to suffer for doing good than for doing evil.

18 For Christ also suffered for sins once for all, the righteous for the unrighteous, to bring you to God.
He was put to death in the body but made alive in the Spirit,[1]

19 in whom He also went and preached to the spirits in prison[1]

20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being
built. In the ark a few people, only eight souls, were saved through water.

21 And this water symbolizes the baptism that now saves you also—not the removal of dirt from the
body, but the pledge of a clear conscience toward God—through the resurrection of Jesus Christ,[1]

22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers
subject to Him.

Chapter 4

Living for God's Glory

1 Therefore, since Christ suffered in His body, arm yourselves with the same resolve, because anyone who has suffered in his body is done with sin.[1]

2 Consequently, he does not live out his remaining time on earth for human passions, but for the will of God.

3 For you have spent enough time in the past carrying out the same desires as the Gentiles: living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry.

4 Because of this, they consider it strange of you not to plunge with them into the same flood of reckless indiscretion, and they heap abuse on you.

5 But they will have to give an account to Him who is ready to judge the living and the dead.

6 That is why the gospel was preached even to those who are now dead, so that they might be judged as men in the flesh, but live according to God in the spirit.[1]

7 The end of all things is near. Therefore be clear-minded and sober, so that you can pray.

8 Above all, love one another deeply, because love covers over a multitude of sins.[1]

9 Show hospitality to one another without complaining.

10 As good stewards of the manifold grace of God, each of you should use whatever gift he has received to serve one another.

11 If anyone speaks, he should speak as one conveying the words of God. If anyone serves, he should serve with the strength God provides, so that in all things God may be glorified through Jesus Christ, to whom be the glory and the power forever and ever. Amen.

Suffering as Christians

12 Beloved, do not be surprised at the fiery trial that has come upon you, as though something strange were happening to you.

13 But rejoice that you share in the sufferings of Christ, so that you may be overjoyed at the revelation of His glory.

14 If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.[1]

15 Indeed, none of you should suffer as a murderer or thief or wrongdoer, or even as a meddler.

16 But if you suffer as a Christian, do not be ashamed, but glorify God that you bear that name.[1]

17 For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who disobey the gospel of God?

18 And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"[1]

19 So then, those who suffer according to God's will should entrust their souls to their faithful Creator and continue to do good.

Chapter 5

Instructions to Elders

1 As a fellow elder, a witness of Christ's sufferings, and a partaker of the glory to be revealed, I appeal to the elders among you:[1]

2 Be shepherds of God's flock that is among you, watching over them not out of compulsion, but willingly, as God would have you; not out of greed, but out of eagerness;[1][2]

3 not lording it over those entrusted to you, but being examples to the flock.

4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

Cast Your Cares on Him

5 Young men, in the same way, submit yourselves to your elders. And all of you, clothe yourselves with humility toward one another, because, "God opposes the proud, but gives grace to the humble."[1]

6 Humble yourselves, therefore, under God's mighty hand, so that in due time He may exalt you.

7 Cast all your anxiety on Him, because He cares for you.

8 Be sober-minded and alert. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

9 Resist him, standing firm in your faith and in the knowledge that your brothers throughout the world are undergoing the same kinds of suffering.

Benediction and Farewell

10 And after you have suffered for a little while, the God of all grace, who has called you to His eternal glory in Christ, will Himself restore you, secure you, strengthen you, and establish you.[1]

11 To Him be the power forever and ever. Amen.

12 Through Silvanus, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand firm in it.[1]

13 The church in Babylon, chosen together with you, sends you greetings, as does my son Mark.[1]

14 Greet one another with a kiss of love. Peace to all of you who are in Christ.[1]

2 Peter

Second Peter names its sender as Simon Peter, an apostle of Jesus Christ, and makes an unusually explicit claim to personal testimony. In 1:16–18 the speaker places himself among those who saw Jesus' majesty and heard the heavenly voice at the transfiguration. In 1:12–15 he anticipates his approaching death and seeks to preserve his teaching afterward. These statements provide the internal basis for traditional Petrine attribution. Their historical truth remains a separate question: a later author could adopt an apostolic speaker's identity.

Early reception was uncertain. In the early third century, Origen distinguished one acknowledged epistle of Peter from a possible second whose authenticity was disputed; Eusebius preserves that statement. [Eusebius, Church History 6.25.8.] Eusebius's own early-fourth-century survey lists 2 Peter among disputed writings recognized by many. [Eusebius, Church History 3.25.3.] Jerome, writing in AD 392–393, says many questioned Petrine authorship because its style differed from 1 Peter. [Jerome, On Illustrious Men 1.] These witnesses document acceptance and doubt, rather than an uninterrupted, securely attested attribution reaching back to Peter's lifetime.

Most modern scholars judge the letter to be a later work under Peter's name, frequently placing it around AD 100–150. This is an approximate scholarly range, not a date supplied by the text. The cumulative case includes its probable use of Jude, substantial differences from 1 Peter, its reference to a collection of Paul's letters alongside other Scriptures (3:15–16), and its treatment of objections prompted by the delayed return of Christ (3:3–9). The USCCB introduction explains this widespread assessment. [USCCB: Introduction to 2 Peter.] Yale describes its form as Peter's farewell testament, drawing on Jude while defending inherited apostolic teaching. [Yale Bible Study: 1 and 2 Peter and Jude—Study Guide.]

An authentic letter would require composition before Peter's death under Nero, conventionally in the AD 60s. [Eusebius, Church History 2.25.] Different circumstances or literary assistance might explain stylistic differences, and Paul's letters could circulate before becoming a complete collection. Neither possibility establishes authenticity or overcomes the combined difficulties. Limited circulation could also account for some early silence. What remains plausible is transmission of Petrine traditions by a later Christian writer, without a recoverable eyewitness author. This edition retains 2 Peter as the most strongly disputed traditional candidate; applying a strict requirement of demonstrated eyewitness authorship would normally exclude it.

Traditionally included but historically the weakest candidate; strict historical selection would generally exclude it.

Biblical text follows. Translation notes for 2 Peter appear in BSB Translation Notes.

Chapters

1 2 3

Chapter 1

A Greeting from Peter

1 Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

2 Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord.

Partakers of the Divine Nature

3 His divine power has given us everything we need for life and godliness through the knowledge of Him who called us by His own glory and excellence.[1]

4 Through these He has given us His precious and magnificent promises, so that through them you may become partakers of the divine nature, now that you have escaped the corruption in the world caused by evil desires.

5 For this very reason, make every effort to add to your faith virtue; and to virtue, knowledge;

6 and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;

7 and to godliness, brotherly kindness; and to brotherly kindness, love.

8 For if you possess these qualities and continue to grow in them, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

9 But whoever lacks these traits is nearsighted to the point of blindness, having forgotten that he has been cleansed from his past sins.

10 Therefore, brothers, strive to make your calling and election sure. For if you practice these things you will never stumble,

11 and you will receive a lavish reception into the eternal kingdom of our Lord and Savior Jesus Christ.

12 Therefore I will always remind you of these things, even though you know them and are established in the truth you now have.

13 I think it is right to refresh your memory as long as I live in the tent of my body,[1]

14 because I know that this tent will soon be laid aside, as our Lord Jesus Christ has made clear to me.

15 And I will make every effort to ensure that after my departure, you will be able to recall these things at all times.

Eyewitnesses of His Majesty

16 For we did not follow cleverly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.

17 For He received honor and glory from God the Father when the voice came to Him from the Majestic Glory, saying, “This is My beloved Son, in whom I am well pleased.”[1]

18 And we ourselves heard this voice from heaven when we were with Him on the holy mountain.

[19] We also have the word of the prophets as confirmed beyond doubt. And you will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

[20] Above all, you must understand that no prophecy of Scripture comes from one’s own interpretation.

[21] For no such prophecy was ever brought forth by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Chapter 2

Deliverance from False Prophets

1 Now there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the Master who bought them—bringing swift destruction on themselves.

2 Many will follow in their depravity, and because of them the way of truth will be defamed.

3 In their greed, these false teachers will exploit you with deceptive words. The longstanding verdict against them remains in force, and their destruction does not sleep.

4 For if God did not spare the angels when they sinned, but cast them deep into hell, placing them in chains of darkness to be held for judgment;[1]

5 if He did not spare the ancient world when He brought the flood on its ungodly people, but preserved Noah, a preacher of righteousness, among the eight;

6 if He condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes as an example of what is coming on the ungodly;[1][2]

7 and if He rescued Lot, a righteous man distressed by the depraved conduct of the lawless

8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—

9 if all this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.

10 Such punishment is specially reserved for those who indulge the corrupt desires of the flesh and despise authority. Bold and self-willed, they are unafraid to slander glorious beings.[1]

11 Yet not even angels, though greater in strength and power, dare to bring such slanderous charges against them before the Lord.

12 These men are like irrational animals, creatures of instinct, born to be captured and destroyed. They blaspheme in matters they do not understand, and like such creatures, they too will be destroyed.

13 The harm they will suffer is the wages of their wickedness. They consider it a pleasure to carouse in broad daylight. They are blots and blemishes, reveling in their deception as they feast with you.

14 Their eyes are full of adultery; their desire for sin is never satisfied; they seduce the unstable. They are accursed children with hearts trained in greed.

15 They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.[1]

16 But he was rebuked for his transgression by a donkey, otherwise without speech, that spoke with a man’s voice and restrained the prophet’s madness.

17 These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

18 With lofty but empty words, they appeal to the sensual passions of the flesh and entice those who are
just escaping from others who live in error.

19 They promise them freedom, while they themselves are slaves to depravity. For a man is a slave to
whatever has mastered him.

20 If indeed they have escaped the corruption of the world through the knowledge of our Lord and
Savior Jesus Christ, only to be entangled and overcome by it again, their final condition is worse than
it was at first.[1]

21 It would have been better for them not to have known the way of righteousness than to have known
it and then to turn away from the holy commandment passed on to them.

22 Of them the proverbs are true: “A dog returns to its vomit,” and, “A sow that is washed goes back to
her wallowing in the mud.”[1]

Chapter 3

The Coming Judgment

1 Beloved, this is now my second letter to you. Both of them are reminders to stir you to wholesome thinking

2 by recalling what was foretold by the holy prophets and commanded by our Lord and Savior through your apostles.

3 Most importantly, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.[1]

4 "Where is the promise of His coming?" they will ask. "Ever since our fathers fell asleep, everything continues as it has from the beginning of creation."

5 But they deliberately overlook the fact that long ago by God's word the heavens existed and the earth was formed out of water and by water,

6 through which the world of that time perished in the flood.[1]

7 And by that same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

The Day of the Lord

8 Beloved, do not let this one thing escape your notice: With the Lord a day is like a thousand years, and a thousand years are like a day.[1]

9 The Lord is not slow in keeping His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance.

10 But the Day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed by fire, and the earth and its works will be laid bare.[1][2]

11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to conduct yourselves in holiness and godliness

12 as you anticipate and hasten the coming of the day of God, when the heavens will be destroyed by fire and the elements will melt in the heat.

13 But in keeping with God's promise, we are looking forward to a new heaven and a new earth, where righteousness dwells.

Final Exhortations

14 Therefore, beloved, as you anticipate these things, make every effort to be found at peace—spotless and blameless in His sight.[1]

15 Consider also that our Lord's patience brings salvation, just as our beloved brother Paul also wrote you with the wisdom God gave him.

16 He writes this way in all his letters, speaking in them about such matters. Some parts of his letters
are hard to understand, which ignorant and unstable people distort, as they do the rest of the Scriptures,
to their own destruction.[1][2]

17 Therefore, beloved, since you already know these things, be on your guard so that you will not be
carried away by the error of the lawless and fall from your secure standing.

18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both
now and to the day of eternity. Amen.[1]

1 John

First John supplies no personal name, opening greeting, or named recipient. Its traditional attribution to John the apostle therefore rests on reception and its relationship to the fourth Gospel. Polycarp's Letter to the Philippians, from the first half of the second century, closely parallels its teaching about confessing Christ's coming in the flesh, without naming the source. Around AD 180, Irenaeus explicitly assigns passages from 1 John to John, the Lord's disciple. These are different kinds of evidence: an early verbal parallel and a later named attribution. [Polycarp, Philippians 7.1; Irenaeus, Against Heresies 3.16.5, 8]

The opening appeals to hearing, sight, and touch as the foundation of proclamation and fellowship [1 John 1:1–4]. This supports the work's claim to testimony grounded in Jesus' embodied life. It also leaves a central identification question: does the plural speaking voice express the writer's own experience, a group of witnesses, or testimony inherited and proclaimed by their successors? The text names neither John nor membership in the Twelve.

A late first-century composition, approximately AD 90–100, is a plausible working estimate; the USCCB introduction dates the work toward that century's end. Shared language about life, light, truth, love, and the Father's Son supports a close relationship with the Gospel. Whether the letter follows the Gospel or answers disputes about its interpretation affects proposed dating and authorship. Common tradition alone cannot decide between one author and a related school of writers. [USCCB, Introduction to 1 John]

The positive case combines an embodied testimony claim, strong literary kinship, and second-century attribution. The principal limitation is the absence of a named, independently identifiable witness behind the speaking voice. Even if apostolic composition remains unresolved, the work preserves an early Johannine insistence that Christ's humanity, moral conduct, and practical love belong together [1 John 4:1–3; 3:16–18]. Its inclusion permits readers to assess that testimony while keeping personal authorship distinct from the tradition it conveys.

Conditionally included: early Johannine testimony with a second-century attribution; the unnamed speaking voice remains unidentified.

Biblical text follows. Translation notes for 1 John appear in BSB Translation Notes.

Chapters

1 2 3 4 5

Chapter 1

The Word of Life

1 That which was from the beginning, which we have heard, which we have seen with our own eyes,
which we have gazed upon and touched with our own hands— this is the Word of life.

2 And this is the life that was revealed; we have seen it and testified to it, and we proclaim to you the
eternal life that was with the Father and was revealed to us.

3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And
this fellowship of ours is with the Father and with His Son, Jesus Christ.

4 We write these things so that our joy may be complete.[1]

Walking in the Light

5 And this is the message we have heard from Him and announce to you: God is light, and in Him there
is no darkness at all.

6 If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of
Jesus His Son cleanses us from all sin.[1]

8 If we say we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all
unrighteousness.

10 If we say we have not sinned, we make Him out to be a liar, and His word is not in us.

Chapter 2

Jesus Our Advocate

1 My little children, I am writing these things to you so that you will not sin. But if anyone does sin, we
have an advocate before the Father—Jesus Christ, the Righteous One.

2 He Himself is the atoning sacrifice for our sins, and not only for ours but also for the sins of the
whole world.[1]

3 By this we can be sure that we have come to know Him: if we keep His commandments.

4 If anyone says, “I know Him,” but does not keep His commandments, he is a liar, and the truth is not
in him.

5 But if anyone keeps His word, the love of God has been truly perfected in him. By this we know that
we are in Him:

6 Whoever claims to abide in Him must walk as Jesus walked.

A New Commandment

7 Beloved, I am not writing to you a new commandment, but an old one, which you have had from the
beginning. This commandment is the message you have heard.

8 Then again, I am also writing to you a new commandment, which is true in Him and also in you. For
the darkness is fading and the true light is already shining.

9 If anyone claims to be in the light but hates his brother, he is still in the darkness.

10 Whoever loves his brother remains in the light, and there is no cause of stumbling in him.

11 But whoever hates his brother is in the darkness and walks in the darkness. He does not know where
he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because your sins have been forgiven through His name.

13 I am writing to you, fathers, because you know Him who is from the beginning. I am writing to you,
young men, because you have overcome the evil one. I have written to you, children, because you
know the Father.[1]

14 I have written to you, fathers, because you know Him who is from the beginning. I have written to
you, young men, because you are strong, and the word of God abides in you, and you have overcome
the evil one.

Do Not Love the World

15 Do not love the world or anything in the world. If anyone loves the world, the love of the Father is
not in him.

16 For all that is in the world—the desires of the flesh, the desires of the eyes, and the pride of life—is
not from the Father but from the world.

17 The world is passing away, along with its desires; but whoever does the will of God remains forever.

Beware of Antichrists

18 Children, it is the last hour; and just as you have heard that the antichrist is coming, so now many antichrists have appeared. This is how we know it is the last hour.

19 They went out from us, but they did not belong to us. For if they had belonged to us, they would have remained with us. But their departure made it clear that none of them belonged to us.

20 You, however, have an anointing from the Holy One, and all of you know the truth.[1]

21 I have not written to you because you lack knowledge of the truth, but because you have it, and because no lie comes from the truth.

22 Who is the liar, if it is not the one who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son.

23 Whoever denies the Son does not have the Father, but whoever confesses the Son has the Father as well.

Remain in Christ

24 As for you, let what you have heard from the beginning remain in you. If it does, you will also remain in the Son and in the Father.

25 And this is the promise that He Himself made to us: eternal life.

26 I have written these things to you about those who are trying to deceive you.

27 And as for you, the anointing you received from Him remains in you, and you do not need anyone to teach you. But just as His true and genuine anointing teaches you about all things, so remain in Him as you have been taught.

28 And now, little children, remain in Christ, so that when He appears, we may be confident and unashamed before Him at His coming.[1]

29 If you know that He is righteous, you also know that everyone who practices righteousness has been born of Him.

Chapter 3

Children of God

1 Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him.

2 Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will see Him as He is.[1]

3 And everyone who has this hope in Him purifies himself, just as Christ is pure.[1]

4 Everyone who practices sin practices lawlessness as well. Indeed, sin is lawlessness.[1]

5 But you know that Christ appeared to take away sins, and in Him there is no sin.

6 No one who remains in Him keeps on sinning. No one who continues to sin has seen Him or known Him.

7 Little children, let no one deceive you: The one who practices righteousness is righteous, just as Christ is righteous.[1][2]

8 The one who practices sin is of the devil, because the devil has been sinning from the very start. This is why the Son of God was revealed, to destroy the works of the devil.

9 Anyone born of God refuses to practice sin, because God's seed abides in him; he cannot go on sinning, because he has been born of God.

10 By this the children of God are distinguished from the children of the devil: Anyone who does not practice righteousness is not of God, nor is anyone who does not love his brother.

Love One Another

11 This is the message you have heard from the beginning: We should love one another.

12 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did Cain slay him? Because his own deeds were evil, while those of his brother were righteous.

13 So do not be surprised, brothers, if the world hates you.

14 We know that we have passed from death to life, because we love our brothers. The one who does not love remains in death.

15 Everyone who hates his brother is a murderer, and you know that eternal life does not reside in a murderer.

16 By this we know what love is: Jesus laid down His life for us, and we ought to lay down our lives for our brothers.

17 If anyone with earthly possessions sees his brother in need, but withholds his compassion from him, how can the love of God abide in him?

18 Little children, let us love not in word and speech, but in action and truth.

19 And by this we will know that we belong to the truth, and will assure our hearts in His presence:

20 Even if our hearts condemn us, God is greater than our hearts, and He knows all things.

[21] Beloved, if our hearts do not condemn us, we have confidence before God,

[22] and we will receive from Him whatever we ask, because we keep His commandments and do what is pleasing in His sight.

[23] And this is His commandment: that we should believe in the name of His Son, Jesus Christ, and we should love one another just as He commanded us.

[24] Whoever keeps His commandments remains in God, and God in him. And by this we know that He remains in us: by the Spirit He has given us.

Chapter 4

Testing the Spirits

1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God. For many
false prophets have gone out into the world.

2 By this you will know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the
flesh is from God,

3 and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which
you have heard is coming and which is already in the world at this time.[1]

4 You, little children, are from God and have overcome them, because greater is He who is in you than
he who is in the world.

5 They are of the world. That is why they speak from the world's perspective, and the world listens to
them.

6 We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us.
That is how we know the Spirit of truth and the spirit of deception.[1]

Love Comes from God

7 Beloved, let us love one another, because love comes from God. Everyone who loves has been born
of God and knows God.

8 Whoever does not love does not know God, because God is love.

9 This is how God's love was revealed among us: God sent His one and only Son into the world, so
that we might live through Him.[1]

10 And love consists in this: not that we loved God, but that He loved us and sent His Son as the
atoning sacrifice for our sins.[1]

11 Beloved, if God so loved us, we also ought to love one another.

12 No one has ever seen God; but if we love one another, God remains in us, and His love is perfected
in us.

13 By this we know that we remain in Him, and He in us: He has given us of His Spirit.

14 And we have seen and testify that the Father has sent His Son to be the Savior of the world.

15 If anyone confesses that Jesus is the Son of God, God abides in him, and he in God.

16 And we have come to know and believe the love that God has for us. God is love; whoever abides in
love abides in God, and God in him.

17 In this way, love has been perfected among us, so that we may have confidence on the day of
judgment; for in this world we are just like Him.

18 There is no fear in love, but perfect love drives out fear, because fear involves punishment. The one
who fears has not been perfected in love.

19 We love because He first loved us.[1]

[20] If anyone says, “I love God,” but hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

[21] And we have this commandment from Him: Whoever loves God must love his brother as well.

Chapter 5

Overcoming the World

1 Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father also loves those born of Him.[1]

2 By this we know that we love the children of God: when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome,

4 because everyone born of God overcomes the world. And this is the victory that has overcome the world: our faith.

Editorial note on 1 John 5:7–8: The BSB follows the shorter reading printed below. The longer wording naming the Father, the Word, and the Holy Spirit—the Johannine Comma—is absent from early Greek manuscripts and appears in only a few late Greek witnesses. The evidence strongly supports a later addition. See the translation notes appendix.

5 Who then overcomes the world? Only he who believes that Jesus is the Son of God.

6 This is the One who came by water and blood, Jesus Christ—not by water alone, but by water and blood. And it is the Spirit who testifies to this, because the Spirit is the truth.

7 For there are three that testify:[1]

8 the Spirit, the water, and the blood —and these three are in agreement.

God's Testimony about His Son

9 Even if we accept human testimony, the testimony of God is greater. For this is the testimony that God has given about His Son.

10 Whoever believes in the Son of God has this testimony within him; whoever does not believe God has made Him out to be a liar, because he has not believed in the testimony that God has given about His Son.

11 And this is that testimony: God has given us eternal life, and this life is in His Son.

12 Whoever has the Son has life; whoever does not have the Son of God does not have life.

Effective Prayer

13 I have written these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.[1]

14 And this is the confidence that we have before Him: If we ask anything according to His will, He hears us.

15 And if we know that He hears us in whatever we ask, we know that we already possess what we have asked of Him.

16 If anyone sees his brother committing a sin not leading to death, he should ask God, who will give life to those who commit this kind of sin. There is a sin that leads to death; I am not saying he should ask regarding that sin.

17 All unrighteousness is sin, yet there is sin that does not lead to death.

The True God

18 We know that anyone born of God does not keep on sinning; the One who was born of God protects him, and the evil one cannot touch him.[1][2]

19 We know that we are of God, and that the whole world is under the power of the evil one.

20 And we know that the Son of God has come and has given us understanding, so that we may know Him who is true; and we are in Him who is true—in His Son Jesus Christ. He is the true God and eternal life.

21 Little children, keep yourselves from idols.[1]

2 John

Second John identifies its sender as the elder and addresses an elect lady and her children [2 John 1]. The greeting assumes a leader already known to his readers. It supplies neither his personal name nor a claim to membership in the Twelve. The lady is often understood as a congregation, although an individual recipient remains possible. The letter's traditional title assigns a name that its own greeting leaves unstated.

Around AD 180, Irenaeus quotes the warning now numbered 2 John 7–8 within an argument about John, the Lord's disciple, alongside passages from 1 John. This provides a concrete early Johannine attribution, though Irenaeus does not distinguish the two letters by their modern titles in that passage. In the first half of the third century, Origen acknowledges second and third letters associated with John but reports disagreement about their authenticity. Eusebius preserves his words and, around AD 325, also lists both among writings disputed despite recognition by many. [Irenaeus, Against Heresies 3.16.8; Eusebius, Church History 6.25.9–10; 3.25.3]

Composition near the end of the first century, approximately AD 90–100, is plausible. The USCCB introduction regards the traditional Ephesian setting and late first-century date as reasonable for both short letters. Their matching sender-title, greetings, conclusions, and concern for truth support common authorship. Second John's teaching about mutual love, antichrist, and Christ's coming in the flesh also connects it with 1 John. These links identify a Johannine setting more securely than a particular apostle. [USCCB, Introduction to 2 John]

The letter offers immediate evidence of a community's struggle over visiting teachers and hospitality [2 John 7–12]. Its elder could be the apostle, another John, or a leader formed by the same tradition; shared wording cannot choose among those possibilities. Readers can assess the early attribution and the pastoral voice directly, while recognizing that the document itself makes no sensory testimony claim about Jesus' earthly ministry. Its proposed eyewitness status consequently rests on identifying the elder as an earthly companion of Jesus.

Conditionally included: Irenaeus supplies an early Johannine attribution, while the elder's personal identity remains unresolved.

Biblical text follows. Translation notes for 2 John appear in BSB Translation Notes.

Chapters

1

Chapter 1

A Greeting from the Elder

1 The elder, To the chosen lady and her children, whom I love in the truth—and not I alone, but also all
who know the truth—

2 because of the truth that abides in us and will be with us forever:

3 Grace, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father, will be
with us in truth and love.

Walking in the Truth

4 I was overjoyed to find some of your children walking in the truth, just as the Father has commanded
us.

5 And now I urge you, dear lady—not as a new commandment to you, but one we have had from the
beginning—that we love one another.

6 And this is love, that we walk according to His commandments. This is the very commandment you
have heard from the beginning, that you must walk in love.

Beware of Deceivers

7 For many deceivers have gone out into the world, refusing to confess the coming of Jesus Christ in
the flesh. Any such person is the deceiver and the antichrist.

8 Watch yourselves, so that you do not lose what we have worked for, but that you may be fully
rewarded.[1]

9 Anyone who runs ahead without remaining in the teaching of Christ does not have God. Whoever
remains in His teaching has both the Father and the Son.

10 If anyone comes to you but does not bring this teaching, do not receive him into your home or even
greet him.

11 Whoever greets such a person shares in his evil deeds.

Conclusion

12 I have many things to write to you, but I would prefer not to do so with paper and ink. Instead, I
hope to come and speak with you face to face, so that our joy may be complete.[1]

13 The children of your elect sister send you greetings.[1]

3 John

Third John is correspondence from the elder to Gaius, a named individual [3 John 1]. The sender's personal name, apostolic status, and relationship to the earthly Jesus remain unstated. What the letter does establish is a network of personal authority: the elder knows Gaius, sends Christian workers, commends Demetrius, and expects to confront Diotrephes over opposition to his associates [3 John 5–12].

A clear ancient discussion of its attribution appears in Origen's Commentary on John, written in the first half of the third century and preserved by Eusebius. Origen associates a possible second and third letter with the John who reclined beside Jesus, while reporting that their authenticity was disputed. Around AD 325, Eusebius likewise classifies 3 John among disputed writings recognized by many, expressly leaving open whether it belongs to the evangelist or another person of the same name. These reports document both attribution and ancient uncertainty. [Eusebius, Church History 6.25.9–10; 3.25.3]

An approximate AD 90–100 date is a plausible late first-century estimate, rather than a date supplied by the letter. The USCCB introduction to 2 John treats that period and an Ephesian setting as reasonable for both short letters. The same elder-title and closely similar openings and endings make common authorship of 2 and 3 John a strong possibility. Their vocabulary also fits the wider Johannine tradition. Neither common authorship nor a shared setting independently identifies the elder as John the son of Zebedee. [USCCB, Introduction to 2 John]

The letter's historical value survives that identification problem. It preserves one leader's account of hospitality, itinerant missions, and contested local authority; Diotrephes' motives must be inferred through an opponent's report [3 John 9–10]. Its testimony about these contemporary relationships is concrete, but concerns events within Christian communities rather than remembered episodes from Jesus' life. Inclusion therefore presents a traditional apostolic candidate whose community evidence is stronger than its evidence of the writer's earlier acquaintance with Jesus.

Conditionally included: ancient attribution was disputed; the letter directly witnesses community relationships rather than Jesus' earthly life.

Biblical text follows. Translation notes for 3 John appear in BSB Translation Notes.

Chapters

1

Chapter 1

A Greeting from the Elder

[1] The elder, To the beloved Gaius, whom I love in the truth:

[2] Beloved, I pray that in every way you may prosper and enjoy good health, as your soul also prospers.

[3] For I was overjoyed when the brothers came and testified about your devotion to the truth, in which you continue to walk.

[4] I have no greater joy than to hear that my children are walking in the truth.

Gaius Commended for Hospitality

[5] Beloved, you are faithful in what you are doing for the brothers, and especially since they are strangers to you.

[6] They have testified to the church about your love. You will do well to send them on their way in a manner worthy of God.

[7] For they went out on behalf of the Name, accepting nothing from the Gentiles.

[8] Therefore we ought to support such men, so that we may be fellow workers for the truth.

Diotrephes and Demetrius

[9] I have written to the church about this, but Diotrephes, who loves to be first, will not accept our instruction.[1]

[10] So if I come, I will call attention to his malicious slander against us. And unsatisfied with that, he refuses to welcome the brothers and forbids those who want to do so, even putting them out of the church.

[11] Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

[12] Demetrius has received a good testimony from everyone, and from the truth itself. We also testify for him, and you know that our testimony is true.

Conclusion

[13] I have many things to write to you, but I would prefer not to do so with pen and ink.

[14] Instead, I hope to see you soon and speak with you face to face. Peace to you. The friends here send you greetings. Greet each of our friends there by name.[1]

Jude

Jude names himself a servant of Jesus Christ and brother of James [Jude 1]. The traditional identification connects this James and Jude with the brothers of Jesus named in Matthew 13:55 and Mark 6:3. That identification would give the author family acquaintance with Jesus, without making him one of the Twelve. The salutation itself establishes only the claimed relationship to James; it supplies neither a family recollection nor an explicit claim to have witnessed Jesus' ministry.

By about AD 200, Clement of Alexandria's commentary tradition interpreted Jude's identity through Jesus' family. The relevant comments survive in a later Latin adaptation, which explains why Jude called himself James's brother while treating Jesus as Lord. This is concrete early support for the familial attribution, transmitted through a later witness. Eusebius, writing around AD 325, reports that Clement discussed Jude and also places the letter among disputed writings recognized by many. [Clement, Fragments, I.2, on Jude 1; Eusebius, Church History 6.14.1; 3.25.3]

Dating depends substantially on the authorship judgment. The USCCB introduction allows composition around AD 80 during the historical Jude's lifetime, while describing late first-century or later dating among interpreters who regard the work as written under his name. Its accomplished Greek, appeal to transmitted faith, and recollection of apostolic predictions support the later-author hypothesis [Jude 3, 17–18]. These features do not compel it: a living member of Jesus' family could also appeal to apostolic teaching. Proposed dates therefore extend from the late first century into the early second, rather than yielding one secure composition year. [USCCB, Introduction to Jude]

The strongest positive evidence is a named sender with a specific family connection, reinforced by early interpretation. The principal objection concerns whether that identity belongs to the actual composer or to the authority a later writer invokes. In either case, Jude preserves a forceful warning against destructive teachers, drawing on Jewish scriptural and other traditions, including Enoch [Jude 14–15]. Its proposed eyewitness status depends on authentic familial authorship; its use of Enoch does not independently settle that question.

Conditionally included: explicit identification through James and early familial interpretation support tradition; the actual composer's identity remains uncertain.

Biblical text follows. Translation notes for Jude appear in BSB Translation Notes.

Chapters

1

Chapter 1

A Greeting from Jude

1 Jude, a servant of Jesus Christ and a brother of James, To those who are called, loved by God the Father, and kept in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

God's Judgment on the Ungodly

3 Beloved, although I made every effort to write to you about the salvation we share, I felt it necessary to write and urge you to contend earnestly for the faith entrusted once for all to the saints.

4 For certain men have crept in among you unnoticed—ungodly ones who were designated long ago for condemnation. They turn the grace of our God into a license for immorality, and they deny our only Master and Lord, Jesus Christ.

5 Although you are fully aware of this, I want to remind you that after Jesus had delivered His people out of the land of Egypt, He destroyed those who did not believe.[1]

6 And the angels who did not stay within their own domain but abandoned their proper dwelling—these He has kept in eternal chains under darkness, bound for judgment on that great day.

7 In like manner, Sodom and Gomorrah and the cities around them, who indulged in sexual immorality and pursued strange flesh, are on display as an example of those who sustain the punishment of eternal fire.

8 Yet in the same way these dreamers defile their bodies, reject authority, and slander glorious beings.

9 But even the archangel Michael, when he disputed with the devil over the body of Moses, did not presume to bring a slanderous charge against him, but said, "The Lord rebuke you!"[1]

10 These men, however, slander what they do not understand, and like irrational animals, they will be destroyed by the things they do instinctively.

11 Woe to them! They have traveled the path of Cain; they have rushed for profit into the error of Balaam; they have perished in Korah's rebellion.

12 These men are hidden reefs in your love feasts, shamelessly feasting with you but shepherding only themselves. They are clouds without water, carried along by the wind; fruitless trees in autumn, twice dead after being uprooted.[1]

13 They are wild waves of the sea, foaming up their own shame; wandering stars, for whom blackest darkness has been reserved forever.

14 Enoch, the seventh from Adam, also prophesied about them: "Behold, the Lord is coming with myriads of His holy ones

> 15 to execute judgment on everyone, and to convict all the ungodly of every ungodly act of wickedness and every harsh word spoken against Him by ungodly sinners."[1]

16 These men are discontented grumblers, following after their own lusts; their mouths spew arrogance; they flatter others for their own advantage.

A Call to Persevere

17 But you, beloved, remember what was foretold by the apostles of our Lord Jesus Christ

18 when they said to you, “In the last times there will be scoffers who will follow after their own ungodly desires.”[1]

19 These are the ones who cause divisions, who are worldly and devoid of the Spirit.

20 But you, beloved, by building yourselves up in your most holy faith and praying in the Holy Spirit,

21 keep yourselves in the love of God as you await the mercy of our Lord Jesus Christ to bring you eternal life.

22 And indeed, have mercy on those who doubt;

23 save others by snatching them from the fire; and to still others show mercy tempered with fear, hating even the clothing stained by the flesh.

Doxology

24 Now to Him who is able to keep you from stumbling and to present you unblemished in His glorious presence, with great joy—

25 to the only God our Savior be glory, majesty, dominion, and authority through Jesus Christ our Lord before all time, and now, and for all eternity. Amen.

Revelation

Revelation repeatedly names its writer John and locates him on Patmos, addressing seven churches in Asia [Revelation 1:1, 4, 9; 22:8]. This is a named testimony claim about visions and prophetic instruction. John never identifies himself as the son of Zebedee or recalls accompanying Jesus during the earthly ministry. The book thus supplies a firmer personal designation than the Johannine letters, but leaves the designation's apostolic meaning to be established.

Justin Martyr, writing in the middle of the second century, explicitly identifies the John who announced Revelation's thousand-year reign as one of Christ's apostles. Around AD 180, Irenaeus likewise connects the apocalyptic vision with John and places its seeing near the end of Domitian's reign. The latter passage is commonly read as dating the vision, although its referent has been debated. A composition around AD 95–96 is consequently a well-supported working estimate, consistent with the USCCB introduction's late Domitianic dating. [Justin, Dialogue with Trypho 81; Irenaeus, Against Heresies 5.30.1, 3; USCCB, Introduction to Revelation]

Ancient disagreement was substantive. In the third century, Dionysius of Alexandria accepted the work as the writing of an inspired John but challenged identification with the apostle. He compared its self-naming, vocabulary, construction, and Greek expression with the anonymous Gospel and first letter; Eusebius preserves his analysis. Modern distinctions between the writers likewise draw on literary differences. Genre or circumstances could explain some variation, so those differences are evidence to weigh alongside the early attribution. [Eusebius, Church History 7.25.7–12, 17–27]

The early apostolic attribution gives Revelation a real historical claim to examination. Its named author and authority among Asian congregations support an identifiable prophetic setting, while its literary form leaves his prior relationship to Jesus unresolved. The visions draw extensively on Israel's scriptures and address faithful endurance, judgment, and renewed creation. Readers can therefore assess its testimony as revelation and its early reception without treating a visionary encounter as independent proof that John of Patmos knew Jesus before the crucifixion.

Conditionally included: a mid-second-century apostolic attribution faces ancient literary objections; John of Patmos' earthly acquaintance with Jesus remains unestablished.

Biblical text follows. Translation notes for Revelation appear in BSB Translation Notes.

Chapters

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Chapter 1

Prologue

1 This is the revelation of Jesus Christ, which God gave Him to show His servants what must soon
come to pass. He made it known by sending His angel to His servant John,[1]

2 who testifies to everything he saw. This is the word of God and the testimony of Jesus Christ.

3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear and
obey what is written in it, because the time is near.

John Greets the Seven Churches

4 John, To the seven churches in the province of Asia: Grace and peace to you from Him who is and
was and is to come, and from the seven spirits before His throne,[1][2]

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings of
the earth. To Him who loves us and has released us from our sins by His blood,

6 who has made us to be a kingdom, priests to His God and Father—to Him be the glory and power
forever and ever! Amen.

7 Behold, He is coming with the clouds, and every eye will see Him—even those who pierced Him.
And all the tribes of the earth will mourn because of Him. So shall it be! Amen.

8 "I am the Alpha and the Omega," says the Lord God, who is and was and is to come—the
Almighty.[1]

John's Vision on Patmos

9 I, John, your brother and partner in the tribulation and kingdom and perseverance that are in Jesus,
was on the island of Patmos because of the word of God and my testimony about Jesus.

10 On the Lord's day I was in the Spirit, and I heard behind me a loud voice like a trumpet,

11 saying, "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna,
Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."[1]

12 Then I turned to see the voice that was speaking with me. And having turned, I saw seven golden
lampstands,

13 and among the lampstands was One like the Son of Man, dressed in a long robe, with a golden sash
around His chest.[1]

14 The hair of His head was white like wool, as white as snow, and His eyes were like a blazing fire.

15 His feet were like polished bronze refined in a furnace, and His voice was like the roar of many
waters.

16 He held in His right hand seven stars, and a sharp double-edged sword came from His mouth. His
face was like the sun shining at its brightest.

[17] When I saw Him, I fell at His feet like a dead man. But He placed His right hand on me and said, “Do not be afraid. I am the First and the Last,

[18] the Living One. I was dead, and behold, now I am alive forever and ever! And I hold the keys of Death and of Hades.

[19] Therefore write down the things you have seen, the things that are, and the things that will happen after this.

[20] This is the mystery of the seven stars you saw in My right hand and of the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

[1] "To the angel of the church in Ephesus write: These are the words of Him who holds the seven stars in His right hand and walks among the seven golden lampstands.

[2] I know your deeds, your labor, and your perseverance. I know that you cannot tolerate those who are evil, and you have tested and exposed as liars those who falsely claim to be apostles.

[3] Without growing weary, you have persevered and endured many things for the sake of My name.

[4] But I have this against you: You have abandoned your first love.

[5] Therefore, keep in mind how far you have fallen. Repent and perform the deeds you did at first. But if you do not repent, I will come to you and remove your lampstand from its place.

[6] But you have this to your credit: You hate the works of the Nicolaitans, which I also hate.

[7] He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, I will grant the right to eat from the tree of life in the Paradise of God.

To the Church in Smyrna

[8] To the angel of the church in Smyrna write: These are the words of the First and the Last, who died and returned to life.

[9] I know your affliction and your poverty—though you are rich! And I am aware of the slander of those who falsely claim to be Jews, but are in fact a synagogue of Satan.

[10] Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison to test you, and you will suffer tribulation for ten days. Be faithful even unto death, and I will give you the crown of life.

[11] He who has an ear, let him hear what the Spirit says to the churches. The one who overcomes will not be harmed by the second death.

To the Church in Pergamum

[12] To the angel of the church in Pergamum write: These are the words of the One who holds the sharp, double-edged sword.

[13] I know where you live, where the throne of Satan sits, yet you hold fast to My name. You did not deny your faith in Me, even in the days of My faithful witness Antipas, who was killed among you where Satan dwells.

[14] But I have a few things against you, because some of you hold to the teaching of Balaam, who taught Balak to place a stumbling block before the Israelites so they would eat food sacrificed to idols and commit sexual immorality.

[15] In the same way, some of you also hold to the teaching of the Nicolaitans.

[16] Therefore repent! Otherwise I will come to you shortly and wage war against them with the sword of My mouth.

17 He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, I will give the hidden manna. I will also give him a white stone inscribed with a new name, known only to the one who receives it.

To the Church in Thyatira

18 To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like a blazing fire and whose feet are like polished bronze.

19 I know your deeds—your love, your faith, your service, your perseverance—and your latest deeds are greater than your first.

20 But I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads My servants to be sexually immoral and to eat food sacrificed to idols.

21 Even though I have given her time to repent of her immorality, she is unwilling.

22 Behold, I will cast her onto a bed of sickness, and those who commit adultery with her will suffer great tribulation unless they repent of her deeds.

23 Then I will strike her children dead, and all the churches will know that I am the One who searches minds and hearts, and I will repay each of you according to your deeds.

24 But I say to the rest of you in Thyatira, who do not hold to her teaching and have not learned the so-called deep things of Satan: I will place no further burden upon you

25 than to hold fast to what you have until I come.

26 And to the one who overcomes and continues in My work until the end, I will give authority over the nations.

27 He will rule them with an iron scepter and shatter them like pottery— just as I have received authority from My Father.[1]

28 And I will give him the morning star.

29 He who has an ear, let him hear what the Spirit says to the churches.

Chapter 3

To the Church in Sardis

1 “To the angel of the church in Sardis write: These are the words of the One who holds the seven
spirits of God and the seven stars. I know your deeds; you have a reputation for being alive, yet you are
dead.[1]

2 Wake up and strengthen what remains, which is about to die; for I have found your deeds incomplete
in the sight of My God.

3 Remember, then, what you have received and heard. Keep it and repent. If you do not wake up, I will
come like a thief, and you will not know the hour when I will come upon you.

4 But you do have a few people in Sardis who have not soiled their garments, and because they are
worthy, they will walk with Me in white.

5 Like them, he who overcomes will be dressed in white. And I will never blot out his name from the
Book of Life, but I will confess his name before My Father and His angels.[1]

6 He who has an ear, let him hear what the Spirit says to the churches.

To the Church in Philadelphia

7 To the angel of the church in Philadelphia write: These are the words of the One who is holy and true,
who holds the key of David. What He opens no one can shut, and what He shuts no one can open.[1]

8 I know your deeds. Behold, I have placed before you an open door, which no one can shut. I know
that you have only a little strength, yet you have kept My word and have not denied My name.

9 As for those who belong to the synagogue of Satan, who claim to be Jews but are liars instead, I will
make them come and bow down at your feet, and they will know that I love you.

10 Because you have kept My command to persevere, I will also keep you from the hour of testing that
is about to come upon the whole world, to test those who dwell on the earth.

11 I am coming soon. Hold fast to what you have, so that no one will take your crown.[1]

12 The one who overcomes I will make a pillar in the temple of My God, and he will never again leave
it. Upon him I will write the name of My God, and the name of the city of My God (the new Jerusalem
that comes down out of heaven from My God), and My new name.

13 He who has an ear, let him hear what the Spirit says to the churches.

To the Church in Laodicea

14 To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true
Witness, the Originator of God’s creation.[1]

15 I know your deeds; you are neither cold nor hot. How I wish you were one or the other!

16 So because you are lukewarm—neither hot nor cold—I am about to vomit you out of My mouth!

[17] You say, ‘I am rich; I have grown wealthy and need nothing.’ But you do not realize that you are wretched, pitiful, poor, blind, and naked.

[18] I counsel you to buy from Me gold refined by fire so that you may become rich, white garments so that you may be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so that you may see.

[19] Those I love I rebuke and discipline. Therefore be earnest and repent.

[20] Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and dine with him, and he with Me.

[21] To the one who overcomes, I will grant the right to sit with Me on My throne, just as I overcame and sat down with My Father on His throne.

[22] He who has an ear, let him hear what the Spirit says to the churches.”

Chapter 4

The Throne in Heaven

1 After this I looked and saw a door standing open in heaven. And the voice I had previously heard
speak to me like a trumpet was saying, “Come up here, and I will show you what must happen after
these things.”

2 At once I was in the Spirit, and I saw a throne standing in heaven, with someone seated on it.

3 The One seated there looked like jasper and carnelian, and a rainbow that gleamed like an emerald
encircled the throne.

4 Surrounding the throne were twenty-four other thrones, and on these thrones sat twenty-four elders
dressed in white, with golden crowns on their heads.

Worship of the Creator

5 From the throne came flashes of lightning, rumblings, and peals of thunder. Before the throne burned
seven torches of fire. These are the seven spirits of God.[1]

6 And before the throne was something like a sea of glass, as clear as crystal. In the center, around the
throne, were four living creatures, covered with eyes in front and back.

7 The first living creature was like a lion, the second like a calf, the third had a face like a man, and the
fourth was like an eagle in flight.

8 And each of the four living creatures had six wings and was covered with eyes all around and within.
Day and night they never stop saying: “Holy, Holy, Holy, is the Lord God Almighty, who was and is
and is to come!”

9 And whenever the living creatures give glory, honor, and thanks to the One seated on the throne, who
lives forever and ever,

10 the twenty-four elders fall down before the One seated on the throne, and they worship Him who
lives forever and ever. They cast their crowns before the throne, saying:

> 11 “Worthy are You, our Lord and God, to receive glory and honor and power, for You created all
> things; by Your will they exist and were created.”

Chapter 5

The Lamb Takes the Scroll

1 Then I saw a scroll in the right hand of the One seated on the throne. It had writing on both sides and
was sealed with seven seals.

2 And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open
the scroll?”

3 But no one in heaven or on earth or under the earth was able to open the scroll or look inside it.

4 And I began to weep bitterly, because no one was found worthy to open the scroll or look inside it.

5 Then one of the elders said to me, “Do not weep! Behold, the Lion of the tribe of Judah, the Root of
David, has triumphed to open the scroll and its seven seals.”

6 Then I saw a Lamb who appeared to have been slain, standing in the center of the throne, encircled
by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which represent
the seven spirits of God sent out into all the earth.[1]

7 And He came and took the scroll from the right hand of the One seated on the throne.

8 When He had taken the scroll, the four living creatures and the twenty-four elders fell down before
the Lamb. Each one had a harp, and they were holding golden bowls full of incense, which are the
prayers of the saints.

9 And they sang a new song: “Worthy are You to take the scroll and open its seals, because You were
slain, and by Your blood You purchased for God those from every tribe and tongue and people and
nation.

> 10 You have made them to be a kingdom and priests to serve our God, and they will reign upon the
> earth.”[1]

The Lamb Exalted

11 Then I looked, and I heard the voices of many angels encircling the throne, and the living creatures
and the elders. And their number was myriads of myriads and thousands of thousands.

12 In a loud voice they were saying: “Worthy is the Lamb who was slain, to receive power and riches
and wisdom and strength and honor and glory and blessing!”

13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is
in them, saying: “To Him who sits on the throne and to the Lamb be praise and honor and glory and
power forever and ever!”

14 And the four living creatures said, “Amen,” and the elders fell down and worshiped.[1]

Chapter 6

The First Seal The White Horse

1 Then I watched as the Lamb opened one of the seven seals, and I heard one of the four living
creatures say in a voice like thunder, “Come!”

2 So I looked and saw a white horse, and its rider held a bow. And he was given a crown, and he rode
out to overcome and conquer.

The Second Seal War

3 And when the Lamb opened the second seal, I heard the second living creature say, “Come!”

4 Then another horse went forth. It was bright red, and its rider was granted permission to take away
peace from the earth and to make men slay one another. And he was given a great sword.

The Third Seal Famine

5 And when the Lamb opened the third seal, I heard the third living creature say, “Come!” Then I
looked and saw a black horse, and its rider held in his hand a pair of scales.

6 And I heard what sounded like a voice from among the four living creatures, saying, “A quart of
wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine.”[1]

The Fourth Seal Death

7 And when the Lamb opened the fourth seal, I heard the voice of the fourth living creature say,
“Come!”

8 Then I looked and saw a pale green horse. Its rider’s name was Death, and Hades followed close
behind. And they were given authority over a fourth of the earth, to kill by sword, by famine, by
plague, and by the beasts of the earth.

The Fifth Seal The Martyrs

9 And when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been slain
for the word of God and for the testimony they had upheld.

10 And they cried out in a loud voice, “How long, O Lord, holy and true, until You judge those who
dwell upon the earth and avenge our blood?”

11 Then each of them was given a white robe and told to rest a little while longer until the full number
of their fellow servants, their brothers, were killed, just as they had been killed.

The Sixth Seal Terror

12 And I watched as the Lamb opened the sixth seal, and there was a great earthquake, and the sun
became black like sackcloth of goat hair, and the whole moon turned blood red,

13 and the stars of the sky fell to the earth like unripe figs dropping from a tree shaken by a great wind.

14 The sky receded like a scroll being rolled up, and every mountain and island was moved from its
place.

15 Then the kings of the earth, the nobles, the commanders, the rich, the mighty, and every slave and
free man hid in the caves and among the rocks of the mountains.

16 And they said to the mountains and the rocks, “Fall on us and hide us from the face of the One
seated on the throne, and from the wrath of the Lamb.[1]

17 For the great day of Their wrath has come, and who is able to withstand it?”[1]

Chapter 7

144,000 Sealed

1 After this I saw four angels standing at the four corners of the earth, holding back its four winds so
that no wind would blow on land or sea or on any tree.

2 And I saw another angel ascending from the east, with the seal of the living God. And he called out in
a loud voice to the four angels who had been given power to harm the land and the sea:

3 "Do not harm the land or sea or trees until we have placed a seal on the foreheads of the servants of
our God."

4 And I heard the number of those who were sealed, 144,000 from all the tribes of Israel:

5 From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of
Gad 12,000,

6 from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh
12,000,

7 from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000,

8 from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, and from the tribe of Benjamin
12,000.

Praise from the Great Multitude

9 After this I looked and saw a multitude too large to count, from every nation and tribe and people and
tongue, standing before the throne and before the Lamb. They were wearing white robes and holding
palm branches in their hands.

10 And they cried out in a loud voice: "Salvation to our God, who sits on the throne, and to the Lamb!"

11 And all the angels stood around the throne and around the elders and the four living creatures. And
they fell facedown before the throne and worshiped God,

12 saying, "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be to
our God forever and ever! Amen."

13 Then one of the elders addressed me: "These in white robes," he asked, "who are they, and where
have they come from?"

14 "Sir," I answered, "you know." So he replied, "These are the ones who have come out of the great
tribulation; they have washed their robes and made them white in the blood of the Lamb.

15 For this reason, they are before the throne of God and serve Him day and night in His temple; and
the One seated on the throne will spread His tabernacle over them.

16 'Never again will they hunger, and never will they thirst; nor will the sun beat down upon them,
nor any scorching heat.'[1]

17 For the Lamb in the center of the throne will be their shepherd. 'He will lead them to springs of
living water,' and 'God will wipe away every tear from their eyes.'"[1][2][3]

Chapter 8

The Seventh Seal

1 When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

2 And I saw the seven angels who stand before God, and they were given seven trumpets.

3 Then another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, along with the prayers of all the saints, on the golden altar before the throne.

4 And the smoke of the incense, together with the prayers of the saints, rose up before God from the hand of the angel.

5 Then the angel took the censer, filled it with fire from the altar, and hurled it to the earth; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

The First Four Trumpets

6 And the seven angels with the seven trumpets prepared to sound them.

7 Then the first angel sounded his trumpet, and hail and fire mixed with blood were hurled down upon the earth. A third of the earth was burned up, along with a third of the trees and all the green grass.

8 Then the second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea turned to blood,

9 a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 Then the third angel sounded his trumpet, and a great star burning like a torch fell from heaven and landed on a third of the rivers and on the springs of water.

11 The name of the star is Wormwood. A third of the waters turned bitter like wormwood oil, and many people died from the bitter waters.[1]

12 Then the fourth angel sounded his trumpet, and a third of the sun and moon and stars were struck. A third of the stars were darkened, a third of the day was without light, and a third of the night as well.

13 And as I observed, I heard an eagle flying overhead, calling in a loud voice, “Woe! Woe! Woe to those who dwell on the earth, because of the trumpet blasts about to be sounded by the remaining three angels!”

Chapter 9

The Fifth Trumpet

1 Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth, and it
was given the key to the pit of the Abyss.

2 The star opened the pit of the Abyss, and smoke rose out of it like the smoke of a great furnace, and
the sun and the air were darkened by the smoke from the pit.

3 And out of the smoke, locusts descended on the earth, and they were given power like that of the
scorpions of the earth.

4 They were told not to harm the grass of the earth or any plant or tree, but only those who did not have
the seal of God on their foreheads.

5 The locusts were not given power to kill them, but only to torment them for five months, and their
torment was like the stinging of a scorpion.

6 In those days men will seek death and will not find it; they will long to die, but death will escape
them.

7 And the locusts looked like horses prepared for battle, with something like crowns of gold on their
heads; and their faces were like the faces of men.

8 They had hair like that of women, and teeth like those of lions.

9 They also had breastplates like breastplates of iron, and the sound of their wings was like the roar of
many horses and chariots rushing into battle.

10 They had tails with stingers like scorpions, which had the power to injure people for five months.

11 They were ruled by a king, the angel of the Abyss. His name in Hebrew is Abaddon, and in Greek it
is Apollyon.[1][2]

12 The first woe has passed. Behold, two woes are still to follow.

The Sixth Trumpet

13 Then the sixth angel sounded his trumpet, and I heard a voice from the four horns of the golden altar
before God

14 saying to the sixth angel with the trumpet, “Release the four angels who are bound at the great river
Euphrates.”

15 So the four angels who had been prepared for this hour and day and month and year were released to
kill a third of mankind.

16 And the number of mounted troops was two hundred million; I heard their number.

17 Now the horses and riders in my vision looked like this: The riders had breastplates the colors of fire,
sapphire, and sulfur. The heads of the horses were like the heads of lions, and out of their mouths
proceeded fire, smoke, and sulfur.

[18] A third of mankind was killed by the three plagues of fire, smoke, and sulfur that proceeded from their mouths.

[19] For the power of the horses was in their mouths and in their tails; indeed, their tails were like snakes, having heads with which to inflict harm.

[20] Now the rest of mankind who were not killed by these plagues still did not repent of the works of their hands. They did not stop worshiping demons and idols of gold, silver, bronze, stone, and wood, which cannot see or hear or walk.

[21] Furthermore, they did not repent of their murder, sorcery, sexual immorality, and theft.

Chapter 10

The Angel and the Small Scroll

1 Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow
above his head. His face was like the sun, and his legs were like pillars of fire.

2 He held in his hand a small scroll, which lay open. He placed his right foot on the sea and his left foot
on the land.

3 Then he cried out in a loud voice like the roar of a lion. And when he cried out, the seven thunders
sounded their voices.

4 When the seven thunders had spoken, I was about to put it in writing. But I heard a voice from
heaven saying, “Seal up what the seven thunders have said, and do not write it down.”

5 Then the angel I had seen standing on the sea and on the land lifted up his right hand to heaven.

6 And he swore by Him who lives forever and ever, who created heaven and everything in it, the earth
and everything in it, and the sea and everything in it: “There will be no more delay!

7 But in the days of the voice of the seventh angel, when he begins to sound his trumpet, the mystery of
God will be fulfilled, just as He proclaimed to His servants the prophets.”

8 Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the small scroll that
lies open in the hand of the angel standing on the sea and on the land.”

9 And I went to the angel and said, “Give me the small scroll.” “Take it and eat it,” he said. “It will
make your stomach bitter, but in your mouth it will be as sweet as honey.”[1]

10 So I took the small scroll from the angel’s hand and ate it, and it was as sweet as honey in my mouth.
But when I had eaten it, my stomach turned bitter.

11 And they told me, “You must prophesy again about many peoples and nations and tongues and
kings.”

Chapter 11

The Two Witnesses

1 Then I was given a measuring rod like a staff and was told, “Go and measure the temple of God and
the altar, and count the number of worshipers there.

2 But exclude the courtyard outside the temple. Do not measure it, because it has been given over to the
nations, and they will trample the holy city for 42 months.

3 And I will empower my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

4 These witnesses are the two olive trees and the two lampstands that stand before the Lord of the
earth.[1]

5 If anyone wants to harm them, fire proceeds from their mouths and devours their enemies. In this
way, anyone who wants to harm them must be killed.

6 These witnesses have power to shut the sky so that no rain will fall during the days of their prophecy,
and power to turn the waters into blood and to strike the earth with every kind of plague as often as
they wish.

The Witnesses Killed and Raised

7 When the two witnesses have finished their testimony, the beast that comes up from the Abyss will
wage war with them, and will overpower and kill them.

8 Their bodies will lie in the street of the great city—figuratively called Sodom and Egypt— where
their Lord was also crucified.

9 For three and a half days all peoples and tribes and tongues and nations will view their bodies and
will not permit them to be laid in a tomb.

10 And those who dwell on the earth will gloat over them and celebrate and send one another gifts,
because these two prophets had tormented them.

11 But after the three and a half days, the breath of life from God entered the two witnesses, and they
stood on their feet, and great fear fell upon those who saw them.

12 And the witnesses heard a loud voice from heaven saying, “Come up here.” And they went up to
heaven in a cloud as their enemies watched them.

13 And in that hour there was a great earthquake, and a tenth of the city collapsed. Seven thousand were
killed in the quake, and the rest were terrified and gave glory to the God of heaven.

14 The second woe has passed. Behold, the third woe is coming shortly.

The Seventh Trumpet

15 Then the seventh angel sounded his trumpet, and loud voices called out in heaven: “The kingdom of
the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.”

16 And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped
God,

17 saying: “We give thanks to You, O Lord God Almighty, the One who is and who was, because You
have taken Your great power and have begun to reign.[1]

18 The nations were enraged, and Your wrath has come. The time has come to judge the dead and to
reward Your servants the prophets, as well as the saints and those who fear Your name, both small
and great—and to destroy those who destroy the earth.”[1][2]

19 Then the temple of God in heaven was opened, and the ark of His covenant appeared in His temple.
And there were flashes of lightning, rumblings, peals of thunder, an earthquake, and a great hailstorm.

Chapter 12

The Woman and the Dragon

1 And a great sign appeared in heaven: a woman clothed in the sun, with the moon under her feet and a
crown of twelve stars on her head.

2 She was pregnant and crying out in the pain and agony of giving birth.

3 Then another sign appeared in heaven: a huge red dragon with seven heads, ten horns, and seven
royal crowns on his heads.

4 His tail swept a third of the stars from the sky, hurling them to the earth. And the dragon stood before
the woman who was about to give birth, ready to devour her child as soon as she gave birth.

5 And she gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her
child was caught up to God and to His throne.[1]

6 And the woman fled into the wilderness, where God had prepared a place for her to be nourished for
1,260 days.

The War in Heaven

7 Then a war broke out in heaven: Michael and his angels fought against the dragon, and the dragon
and his angels fought back.

8 But the dragon was not strong enough, and no longer was any place found in heaven for him and his
angels.

9 And the great dragon was hurled down—that ancient serpent called the devil and Satan, the deceiver
of the whole world. He was hurled to the earth, and his angels with him.

10 And I heard a loud voice in heaven saying: “Now have come the salvation and the power and the
kingdom of our God, and the authority of His Christ. For the accuser of our brothers has been thrown
down—he who accuses them day and night before our God.

> 11 They have conquered him by the blood of the Lamb and by the word of their testimony. And they
> did not love their lives so as to shy away from death.
>
> 12 Therefore rejoice, O heavens, and you who dwell in them! But woe to the earth and the sea; with
> great fury the devil has come down to you, knowing he has only a short time.”

The Woman Persecuted

13 And when the dragon saw that he had been thrown to the earth, he pursued the woman who had
given birth to the male child.

14 But the woman was given two wings of a great eagle to fly from the presence of the serpent to her
place in the wilderness, where she was nourished for a time, and times, and half a time.

15 Then from his mouth the serpent spewed water like a river to overtake the woman and sweep her
away in the torrent.

16 But the earth helped the woman and opened its mouth to swallow up the river that the dragon had poured from his mouth.

17 And the dragon was enraged at the woman and went to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. And the dragon stood on the shore of the sea.[1]

Chapter 13

The Beast from the Sea

[1] Then I saw a beast with ten horns and seven heads rising out of the sea. There were ten royal crowns
on its horns and blasphemous names on its heads.

[2] The beast I saw was like a leopard, with the feet of a bear and the mouth of a lion. And the dragon
gave the beast his power and his throne and great authority.

[3] One of the heads of the beast appeared to have been mortally wounded. But the mortal wound was
healed, and the whole world marveled and followed the beast.

[4] They worshiped the dragon who had given authority to the beast, and they worshiped the beast,
saying, “Who is like the beast, and who can wage war against it?”

[5] The beast was given a mouth to speak arrogant and blasphemous words, and authority to act for 42
months.

[6] And the beast opened its mouth to speak blasphemies against God and to slander His name and His
tabernacle—those who dwell in heaven.

[7] Then the beast was permitted to wage war against the saints and to conquer them, and it was given
authority over every tribe and people and tongue and nation.

[8] And all who dwell on the earth will worship the beast—all whose names have not been written from
the foundation of the world in the Book of Life belonging to the Lamb who was slain.[1]

[9] He who has an ear, let him hear:

> [10] “If anyone is destined for captivity, into captivity he will go; if anyone is to die by the sword, by
> the sword he must be killed.” Here is a call for the perseverance and faith of the saints.[1][2]

The Beast from the Earth

[11] Then I saw another beast rising out of the earth. This beast had two horns like a lamb, but spoke like
a dragon.

[12] And this beast exercised all the authority of the first beast and caused the earth and those who dwell
in it to worship the first beast, whose mortal wound had been healed.

[13] And the second beast performed great signs, even causing fire from heaven to come down to earth in
the presence of the people.

[14] Because of the signs it was given to perform on behalf of the first beast, it deceived those who dwell
on the earth, telling them to make an image to the beast that had been wounded by the sword and yet
had lived.

[15] The second beast was permitted to give breath to the image of the first beast, so that the image could
speak and cause all who refused to worship it to be killed.

The Mark of the Beast

16 And the second beast required all people, small and great, rich and poor, free and slave, to receive a
mark on their right hand or on their forehead,
17 so that no one could buy or sell unless he had the mark—the name of the beast or the number of its
name.
18 Here is a call for wisdom: Let the one who has insight calculate the number of the beast, for it is the
number of a man, and that number is 666.[1]

Chapter 14

The Lamb and the 144,000

1 Then I looked and saw the Lamb standing on Mount Zion, and with Him 144,000 who had His name
and His Father's name written on their foreheads.

2 And I heard a sound from heaven like the roar of many waters and the loud rumbling of thunder. And
the sound I heard was like harpists strumming their harps.

3 And they sang a new song before the throne and before the four living creatures and the elders. And
no one could learn the song except the 144,000 who had been redeemed from the earth.

4 These are the ones who have not been defiled with women, for they are virgins. They follow the
Lamb wherever He goes. They have been redeemed from among men as firstfruits to God and to the
Lamb.

5 And no lie was found in their mouths; they are blameless.[1]

The Three Angels and Babylon's Fall

6 Then I saw another angel flying overhead, with the eternal gospel to proclaim to those who dwell on
the earth—to every nation and tribe and tongue and people.

7 And he said in a loud voice, "Fear God and give Him glory, because the hour of His judgment has
come. Worship the One who made the heavens and the earth and the sea and the springs of waters."

8 Then a second angel followed, saying, "Fallen, fallen is Babylon the great, who has made all the
nations drink the wine of the passion of her immorality."[1]

9 And a third angel followed them, calling out in a loud voice, "If anyone worships the beast and its
image and receives its mark on his forehead or on his hand,

10 he too will drink the wine of God's anger, poured undiluted into the cup of His wrath. And he will be
tormented in fire and sulfur in the presence of the holy angels and of the Lamb.

11 And the smoke of their torment rises forever and ever. Day and night there is no rest for those who
worship the beast and its image, or for anyone who receives the mark of its name."

12 Here is a call for the perseverance of the saints, who keep the commandments of God and the faith of
Jesus.

13 And I heard a voice from heaven telling me to write, "Blessed are the dead— those who die in the
Lord from this moment on." "Yes," says the Spirit, "they will rest from their labors, for their deeds will
follow them."

The Harvest of the Earth

14 And I looked and saw a white cloud, and seated on the cloud was One like the Son of Man, with a
golden crown on His head and a sharp sickle in His hand.[1]

15 Then another angel came out of the temple, crying out in a loud voice to the One seated on the cloud,
"Swing Your sickle and reap, because the time has come to harvest, for the crop of the earth is ripe."

16 So the One seated on the cloud swung His sickle over the earth, and the earth was harvested.

17 Then another angel came out of the temple in heaven, and he too had a sharp sickle.

18 Still another angel, with authority over the fire, came from the altar and called out in a loud voice to the angel with the sharp sickle, “Swing your sharp sickle and gather the clusters of grapes from the vine of the earth, because its grapes are ripe.”

19 So the angel swung his sickle over the earth and gathered the grapes of the earth, and he threw them into the great winepress of God’s wrath.

20 And the winepress was trodden outside the city, and the blood that flowed from it rose as high as the bridles of the horses for a distance of 1,600 stadia.[1]

Chapter 15

The Song of Moses and the Lamb

1 Then I saw another great and marvelous sign in heaven: seven angels with the seven final plagues,
with which the wrath of God is completed.

2 And I saw something like a sea of glass mixed with fire, beside which stood those who had
conquered the beast and its image and the number of its name. They were holding harps from God,

3 and they sang the song of God's servant Moses and of the Lamb: "Great and wonderful are Your
works, O Lord God Almighty! Just and true are Your ways, O King of the nations![1]

> 4 Who will not fear You, O Lord, and glorify Your name? For You alone are holy. All nations will
> come and worship before You, for Your righteous acts have been revealed."

Preparation for Judgment

5 After this I looked, and the temple—the tabernacle of the Testimony—was opened in heaven.

6 And out of the temple came the seven angels with the seven plagues, dressed in clean and bright linen
and girded with golden sashes around their chests.

7 Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of
God, who lives forever and ever.

8 And the temple was filled with smoke from the glory of God and from His power; and no one could
enter the temple until the seven plagues of the seven angels were completed.

Chapter 16

The First Six Bowls of Wrath

[1] Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out on the earth the seven bowls of God’s wrath.”

[2] So the first angel went and poured out his bowl on the earth, and loathsome, malignant sores broke out on those who had the mark of the beast and worshiped its image.

[3] And the second angel poured out his bowl into the sea, and it turned to blood like that of the dead, and every living thing in the sea died.

[4] And the third angel poured out his bowl into the rivers and springs of water, and they turned to blood.

[5] And I heard the angel of the waters say: “Righteous are You, O Holy One, who is and was, because You have brought these judgments.

> [6] For they have spilled the blood of saints and prophets, and You have given them blood to drink, as they deserve.”

[7] And I heard the altar reply: “Yes, Lord God Almighty, true and just are Your judgments.”

[8] Then the fourth angel poured out his bowl on the sun, and it was given power to scorch the people with fire.

[9] And the people were scorched by intense heat, and they cursed the name of God, who had authority over these plagues. Yet they did not repent and give Him glory.

[10] And the fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness, and men began to gnaw their tongues in anguish

[11] and curse the God of heaven for their pains and sores. Yet they did not repent of their deeds.

[12] And the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings of the East.

[13] And I saw three unclean spirits that looked like frogs coming out of the mouths of the dragon, the beast, and the false prophet.

[14] These are demonic spirits that perform signs and go out to all the kings of the earth, to assemble them for battle on the great day of God the Almighty.

[15] “Behold, I am coming like a thief. Blessed is the one who remains awake and clothed, so that he will not go naked and let his shame be exposed.”

[16] And they assembled the kings in the place that in Hebrew is called Armageddon.

The Seventh Bowl of Wrath

[17] Then the seventh angel poured out his bowl into the air, and a loud voice came from the throne in the temple, saying, “It is done!”

[18] And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake the likes of which had not occurred since men were upon the earth—so mighty was the great quake.

[19] The great city was split into three parts, and the cities of the nations collapsed. And God remembered Babylon the great and gave her the cup of the wine of the fury of His wrath.

[20] Then every island fled, and no mountain could be found.

[21] And great hailstones weighing almost a hundred pounds each rained down on them from above. And men cursed God for the plague of hail, because it was so horrendous.[1]

Chapter 17

The Woman on the Beast

[1] Then one of the seven angels with the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits on many waters.

[2] The kings of the earth were immoral with her, and those who dwell on the earth were intoxicated with the wine of her immorality.”

[3] And the angel carried me away in the Spirit into a wilderness, where I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

[4] The woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of her sexual immorality.

[5] And on her forehead a mysterious name was written: BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

The Mystery Explained

[6] I could see that the woman was drunk with the blood of the saints and witnesses for Jesus. And I was utterly amazed at the sight of her.

[7] “Why are you so amazed?” said the angel. “I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and ten horns.

[8] The beast that you saw—it was, and now is no more, but is about to come up out of the Abyss and go to its destruction. And those who dwell on the earth whose names were not written in the Book of Life from the foundation of the world will marvel when they see the beast that was, and is not, and yet will be.

[9] This calls for a mind with wisdom. The seven heads are seven mountains on which the woman sits.

[10] There are also seven kings. Five have fallen, one is, and the other has not yet come. But when he does come, he must remain for only a little while.

[11] The beast that was, and now is not, is an eighth king, who belongs to the other seven and is going into destruction.

[12] The ten horns you saw are ten kings who have not yet received a kingdom, but will receive one hour of authority as kings along with the beast.

[13] These kings have one purpose: to yield their power and authority to the beast.

The Victory of the Lamb

[14] They will make war against the Lamb, and the Lamb will triumph over them, because He is Lord of lords and King of kings; and He will be accompanied by His called and chosen and faithful ones.”

[15] Then the angel said to me, “The waters you saw, where the prostitute was seated, are peoples and multitudes and nations and tongues.

[16] And the ten horns and the beast that you saw will hate the prostitute. They will leave her desolate and naked, and they will eat her flesh and burn her with fire.

[17] For God has put it into their hearts to carry out His purpose by uniting to give their kingdom to the beast, until the words of God are fulfilled.

[18] And the woman you saw is the great city that rules over the kings of the earth.”

Chapter 18

Babylon Is Fallen

1 After this I saw another angel descending from heaven with great authority, and the earth was
illuminated by his glory.

2 And he cried out in a mighty voice: “Fallen, fallen is Babylon the great! She has become a lair for
demons and a haunt for every unclean spirit, every unclean bird, and every detestable beast.[1][2]

> 3 All the nations have drunk the wine of the passion of her immorality. The kings of the earth were
> immoral with her, and the merchants of the earth have grown wealthy from the extravagance of her
> luxury.”[1]

4 Then I heard another voice from heaven say: “Come out of her, My people, so that you will not share
in her sins or contract any of her plagues.[1]

> 5 For her sins are piled up to heaven, and God has remembered her iniquities.
>
> 6 Give back to her as she has done to others; pay her back double for what she has done; mix her a
> double portion in her own cup.
>
> 7 As much as she has glorified herself and lived in luxury, give her the same measure of torment
> and grief. In her heart she says, ‘I sit as queen; I am not a widow and will never see grief.’
>
> 8 Therefore her plagues will come in one day—death and grief and famine—and she will be
> consumed by fire, for mighty is the Lord God who judges her.”

Lament over Babylon

9 Then the kings of the earth who committed sexual immorality and lived in luxury with her will weep
and wail at the sight of the smoke rising from the fire that consumes her.[1]

10 In fear of her torment, they will stand at a distance and cry out: “Woe, woe to the great city, the
mighty city of Babylon! For in a single hour your judgment has come.”

11 And the merchants of the earth will weep and mourn over her, because there is no one left to buy
their cargo—

12 cargo of gold, silver, precious stones, and pearls; of fine linen, purple, silk, and scarlet; of all kinds
of citron wood and every article of ivory, precious wood, bronze, iron, and marble;

13 of cinnamon, spice, incense, myrrh, and frankincense; of wine, olive oil, fine flour, and wheat; of
cattle, sheep, horses, and carriages; of bodies and souls of slaves.

14 And they will say: “The fruit of your soul’s desire has departed from you; all your luxury and
splendor have vanished, never to be seen again.”[1]

15 The merchants who sold these things and gained their wealth from her will stand at a distance, in
fear of her torment. They will weep and mourn,

16 saying: “Woe, woe to the great city, clothed in fine linen and purple and scarlet, adorned with gold
and precious stones and pearls!

[17] For in a single hour such fabulous wealth has been destroyed!” Every shipmaster, passenger, and sailor, and all who make their living from the sea, will stand at a distance

[18] and cry out at the sight of the smoke rising from the fire that consumes her. “What city was ever like this great city?” they will exclaim.

[19] Then they will throw dust on their heads as they weep and mourn and cry out: “Woe, woe to the great city, where all who had ships on the sea were enriched by her wealth! For in a single hour she has been destroyed.”

[20] Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced for you His judgment against her.

The Doom of Babylon

[21] Then a mighty angel picked up a stone the size of a great millstone and cast it into the sea, saying: “With such violence the great city of Babylon will be cast down, never to be seen again.

[22] And the sound of harpists and musicians, of flute players and trumpeters, will never ring out in you again. Nor will any craftsmen of any trade be found in you again, nor the sound of a millstone be heard in you again.

[23] The light of a lamp will never shine in you again, and the voices of a bride and bridegroom will never call out in you again. For your merchants were the great ones of the earth, because all the nations were deceived by your sorcery.”

[24] And there was found in her the blood of prophets and saints, and of all who had been slain on the earth.

Chapter 19

Rejoicing in Heaven

1 After this I heard a sound like the roar of a great multitude in heaven, shouting: “Hallelujah!
Salvation and glory and power belong to our God![1]

2 For His judgments are true and just. He has judged the great prostitute who corrupted the earth
with her immorality. He has avenged the blood of His servants that was poured out by her hand.”

3 And a second time they called out: “Hallelujah! Her smoke rises forever and ever.”

4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the
throne, saying: “Amen, Hallelujah!”

5 Then a voice came from the throne, saying: “Praise our God, all you who serve Him, and those who
fear Him, small and great alike!”

The Marriage of the Lamb

6 And I heard a sound like the roar of a great multitude, like the rushing of many waters, and like a
mighty rumbling of thunder, crying out: “Hallelujah! For the Lord our God the Almighty reigns.[1]

7 Let us rejoice and be glad and give Him the glory. For the marriage of the Lamb has come, and
His bride has made herself ready.

8 She was given clothing of fine linen, bright and pure.” For the fine linen she wears is the righteous
acts of the saints.

9 Then the angel told me to write, “Blessed are those who are invited to the marriage supper of the
Lamb.” And he said to me, “These are the true words of God.”

10 So I fell at his feet to worship him. But he told me, “Do not do that! I am a fellow servant with you
and your brothers who rely on the testimony of Jesus. Worship God! For the testimony of Jesus is the
spirit of prophecy.”

The Rider on the White Horse

11 Then I saw heaven standing open, and there before me was a white horse. And its rider is called
Faithful and True. With righteousness He judges and wages war.

12 He has eyes like blazing fire, and many royal crowns on His head. He has a name written on Him
that only He Himself knows.

13 He is dressed in a robe dipped in blood, and His name is The Word of God.[1]

14 The armies of heaven, dressed in fine linen, white and pure, follow Him on white horses.

15 And from His mouth proceeds a sharp sword with which to strike down the nations, and He will rule
them with an iron scepter. He treads the winepress of the fury of the wrath of God the Almighty.[1]

16 And He has a name written on His robe and on His thigh: KING OF KINGS AND LORD OF
LORDS.

Defeat of the Beast and False Prophet

17 Then I saw an angel standing in the sun, and he cried out in a loud voice to all the birds flying
overhead, “Come, gather together for the great supper of God,
18 so that you may eat the flesh of kings and commanders and mighty men, of horses and riders, of
everyone slave and free, small and great.”
19 Then I saw the beast and the kings of the earth with their armies assembled to wage war against the
One seated on the horse, and against His army.
20 But the beast was captured along with the false prophet, who on its behalf had performed signs
deceiving those who had the mark of the beast and worshiped its image. Both the beast and the false
prophet were thrown alive into the fiery lake of burning sulfur.
21 And the rest were killed with the sword that proceeded from the mouth of the One seated on the
horse. And all the birds gorged themselves on their flesh.

Chapter 20

Satan Bound

1 Then I saw an angel coming down from heaven with the key to the Abyss, holding in his hand a great chain.

2 He seized the dragon, that ancient serpent who is the devil and Satan, and bound him for a thousand years.

3 And he threw him into the Abyss, shut it, and sealed it over him, so that he could not deceive the nations until the thousand years were complete. After that, he must be released for a brief period of time.

4 Then I saw the thrones, and those seated on them had been given authority to judge. And I saw the souls of those who had been beheaded for their testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or hands. And they came to life and reigned with Christ for a thousand years.

5 The rest of the dead did not come back to life until the thousand years were complete. This is the first resurrection.

6 Blessed and holy are those who share in the first resurrection! The second death has no power over them, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Satan Cast into the Lake of Fire

7 When the thousand years are complete, Satan will be released from his prison,

8 and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to assemble them for battle. Their number is like the sand of the seashore.

9 And they marched across the broad expanse of the earth and surrounded the camp of the saints and the beloved city. But fire came down from heaven and consumed them.[1]

10 And the devil who had deceived them was thrown into the lake of fire and sulfur, into which the beast and the false prophet had already been thrown. There they will be tormented day and night forever and ever.

Judgment before the Great White Throne

11 Then I saw a great white throne and the One seated on it. Earth and heaven fled from His presence, and no place was found for them.

12 And I saw the dead, great and small, standing before the throne. And books were opened, and one of them was the Book of Life. And the dead were judged according to their deeds, as recorded in the books.

13 The sea gave up its dead, and Death and Hades gave up their dead, and each one was judged according to his deeds.

14 Then Death and Hades were thrown into the lake of fire. This is the second death —the lake of fire.

[15] And if anyone was found whose name was not written in the Book of Life, he was thrown into the lake of fire.

Chapter 21

A New Heaven and a New Earth

1 Then I saw a new heaven and a new earth, for the first heaven and earth had passed away, and the sea was no more.[1]

2 I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice from the throne saying: “Behold, the dwelling place of God is with man, and He will dwell with them. They will be His people, and God Himself will be with them as their God.[1]

> 4 ‘He will wipe away every tear from their eyes,’ and there will be no more death or mourning or crying or pain, for the former things have passed away.”[1]

5 And the One seated on the throne said, “Behold, I make all things new.” Then He said, “Write this down, for these words are faithful and true.”

6 And He told me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life.

7 The one who overcomes will inherit all things, and I will be his God, and he will be My son.

8 But to the cowardly and unbelieving and abominable and murderers and sexually immoral and sorcerers and idolaters and all liars, their place will be in the lake that burns with fire and sulfur. This is the second death.”

The New Jerusalem

9 Then one of the seven angels with the seven bowls full of the seven final plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

10 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city of Jerusalem coming down out of heaven from God,

11 shining with the glory of God. Its radiance was like a most precious jewel, like a jasper, as clear as crystal.

12 The city had a great and high wall with twelve gates inscribed with the names of the twelve tribes of Israel, and twelve angels at the gates.

13 There were three gates on the east, three on the north, three on the south, and three on the west.

14 The wall of the city had twelve foundations bearing the names of the twelve apostles of the Lamb.

15 The angel who spoke with me had a golden measuring rod to measure the city and its gates and walls.

16 The city lies foursquare, with its width the same as its length. And he measured the city with the rod, and all its dimensions were equal— 12,000 stadia in length and width and height.[1]

17 And he measured its wall to be 144 cubits, by the human measure the angel was using.[1]

18 The wall was made of jasper, and the city itself of pure gold, as pure as glass.

19 The foundations of the city walls were adorned with every kind of precious stone: The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21 And the twelve gates were twelve pearls, with each gate consisting of a single pearl. The main street of the city was pure gold, as clear as glass.

22 But I saw no temple in the city, because the Lord God Almighty and the Lamb are its temple.

23 And the city has no need of sun or moon to shine on it, because the glory of God illuminates the city, and the Lamb is its lamp.

24 By its light the nations will walk, and into it the kings of the earth will bring their glory.[1]

25 Its gates will never be shut at the end of the day, because there will be no night there.

26 And into the city will be brought the glory and honor of the nations.

27 But nothing unclean will ever enter it, nor anyone who practices an abomination or a lie, but only those whose names are written in the Lamb’s Book of Life.

Chapter 22

The River of Life

[1] Then the angel showed me a river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

[2] down the middle of the main street of the city. On either side of the river stood a tree of life, bearing twelve kinds of fruit and yielding a fresh crop for each month. And the leaves of the tree are for the healing of the nations.

[3] No longer will there be any curse. The throne of God and of the Lamb will be within the city, and His servants will worship Him.

[4] They will see His face, and His name will be on their foreheads.

[5] There will be no more night in the city, and they will have no need for the light of a lamp or of the sun. For the Lord God will shine on them, and they will reign forever and ever.

Jesus Is Coming

[6] Then the angel said to me, “These words are faithful and true. The Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place.”[1]

[7] “Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book.”[1]

[8] And I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had shown me these things.

[9] But he said to me, “Do not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God!”

[10] Then he told me, “Do not seal up the words of prophecy in this book, because the time is near.

[11] Let the unrighteous continue to be unrighteous, and the vile continue to be vile; let the righteous continue to practice righteousness, and the holy continue to be holy.”

[12] “Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done.

[13] I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

[14] Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by its gates.[1]

[15] But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

[16] “I, Jesus, have sent My angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star.”

[17] The Spirit and the bride say, “Come!” Let the one who hears say, “Come!” And let the one who is thirsty come, and the one who desires the water of life drink freely.

Nothing May Be Added or Removed

18 I testify to everyone who hears the words of prophecy in this book: If anyone adds to them, God will
add to him the plagues described in this book.
19 And if anyone takes away from the words of this book of prophecy, God will take away his share in
the tree of life and the holy city, which are described in this book.
20 He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus!
21 The grace of the Lord Jesus be with all the saints. Amen.[1][2][3]

The Didache

What This Work Contains

The Didache, or “Teaching,” is an early Christian manual of moral instruction, worship, and community life. Its opening chapters present two ways: the way of life and the way of death. Commands about love, truthfulness, generosity, and restraint are followed by practical directions for baptism, fasting, prayer, and thanksgiving. Later chapters address visiting apostles and prophets, support for teachers, and the appointment of bishops and deacons. The final chapter calls for vigilance and endurance as the community awaits the Lord’s coming. Together, these sections offer a compact view of faith expressed in daily conduct and shared practice.

Authorship And Date

The work is anonymous. Its traditional title, “The Lord’s Teaching Through the Twelve Apostles to the Nations,” presents its instruction as apostolic teaching, but it does not identify the person or persons who composed the surviving text. Historical assessment must therefore distinguish the authority claimed by the title from demonstrated authorship. The date is disputed: proposals range across the first and second centuries, with some scholars favoring the late first century and others arguing for approximately AD 50–70. Such early dating can be consistent with old traditions, but it cannot by itself establish that the writer personally knew Jesus. Under a strict eyewitness authorship criterion, the Didache’s qualification remains unproved. [Varner, Didache Apocalypse; Svigel, Roman Empire.]

Reading The Instruction In Context

The details reward careful reading. Baptism normally uses flowing water, while the text allows alternatives when circumstances require them. Fasting and the Lord’s Prayer establish a recurring rhythm of devotion. Instructions about hospitality combine welcome with limits designed to prevent exploitation. Prophets are tested by conduct, and local leaders receive the community’s respect alongside teachers. These passages describe the practices commended to the text’s readers; they should not automatically be treated as a uniform description of every early Christian congregation. The work’s interest lies partly in this concrete picture of how one inherited tradition organized discipleship.

Translation and Presentation

The following is the complete surviving sixteen-chapter text in M. B. Riddle’s 1886 translation. The older English wording is retained. The Didache concludes at the point preserved by the source edition; no modern reconstruction of a missing ending is supplied. Chapter descriptions and numbered sections belong to the reproduced translation. [Riddle, Teaching of the Twelve Apostles.]

The Teaching of the Twelve Apostles

The Lord’s Teaching Through the Twelve Apostles to the Nations.

Chapter 1

The Two Ways; The First Commandment.

1. There are two ways, one of life and one of death; but a great difference between the two ways.

2. The way of life, then, is this: First, thou shalt love God who made thee; second, thy neighbour as thyself; and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do.

3. And of these sayings the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you. For what thank is there, if ye love them that love you? Do not also the Gentiles do the same? But do ye love them that hate you; and ye shall not have an enemy.

4. Abstain thou from fleshly and worldly lusts. If one give thee a blow upon thy right cheek, turn to him the other also; and thou shalt be perfect. If one impress thee for one mile, go with him two. If one take away thy cloak, give him also thy coat. If one take from thee thine own, ask it not back, for indeed thou art not able.

5. Give to every one that asketh thee, and ask it not back; for the Father willeth that to all should be given of our own blessings (free gifts). Happy is he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for if one having need receiveth, he is guiltless; but he that receiveth not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement), he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing.

6. But also now concerning this, it hath been said, Let thine alms sweat in thy hands, until thou know to whom thou shouldst give.

Chapter 2

The Second Commandment: Gross Sin Forbidden.

1. And the second commandment of the Teaching;

2. Thou shalt not commit murder, thou shalt not commit adultery, thou shalt not commit pæderasty, thou shalt not commit fornication, thou shalt not steal, thou shalt not practice magic, thou shalt not practice witchcraft, thou shalt not murder a child by abortion nor kill that which is begotten. Thou shalt not covet the things of thy neighbour,

3. thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not speak evil, thou shalt bear no grudge.

4. Thou shalt not be double-minded nor double-tongued; for to be double-tongued is a snare of death.

5. Thy speech shall not be false, nor empty, but fulfilled by deed.

6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. Thou shalt not take evil counsel against thy neighbour.

7. Thou shalt not hate any man; but some thou shalt reprove, and concerning some thou shalt pray, and some thou shalt love more than thy own life.

Chapter 3

Other Sins Forbidden.

[1.] My child, flee from every evil thing, and from every likeness of it.

[2.] Be not prone to anger, for anger leadeth the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered.

[3.] My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered.

[4.] My child, be not an observer of omens, since it leadeth the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things; for out of all these idolatry is engendered.

[5.] My child, be not a liar, since a lie leadeth the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered.

[6.] My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

[7.] But be thou meek, since the meek shall inherit the earth.

[8.] Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard.

[9.] Thou shalt not exalt thyself, nor give over-confidence to thy soul. Thy soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse.

[10.] The workings that befall thee receive as good, knowing that apart from God nothing cometh to pass.

Chapter 4

Various Precepts.

1. My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord; for in the place whence lordly rule is uttered, there is the Lord.

2. And thou shalt seek out day by day the faces of the saints, in order that thou mayest rest upon their words.

3. Thou shalt not long for division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reproving for transgressions.

4. Thou shalt not be undecided whether it shall be or no.

5. Be not a stretcher forth of the hands to receive and a drawer of them back to give.

6. If thou hast aught, through thy hands thou shalt give ransom for thy sins.

7. Thou shalt not hesitate to give, nor murmur when thou givest; for thou shalt know who is the good repayer of the hire.

8. Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?

9. Thou shalt not remove thy hand from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10. Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he cometh not to call according to the outward appearance, but unto them whom the Spirit hath prepared.

11. And ye bondmen shall be subject to your masters as to a type of God, in modesty and fear.

12. Thou shalt hate all hypocrisy and everything which is not pleasing to the Lord.

13. Do thou in no wise forsake the commandments of the Lord; but thou shalt keep what thou hast received, neither adding thereto nor taking away therefrom.

14. In the church thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer with an evil conscience. This is the way of life.

Chapter 5

The Way of Death.

1. And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness;

2. persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6

Against False Teachers, and Food Offered to Idols.

1. See that no one cause thee to err from this way of the Teaching, since apart from God it teacheth thee.

2. For if thou art able to bear all the yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able that do.

3. And concerning food, bear what thou art able; but against that which is sacrificed to idols be exceedingly on thy guard; for it is the service of dead gods.

Chapter 7

Concerning Baptism.

1. And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water.

2. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm.

3. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit.

4. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before.

Chapter 8

Concerning Fasting and Prayer (the Lord's Prayer).

1. But let not your fasts be with the hypocrites; for they fast on the second and fifth day of the week; but do ye fast on the fourth day and the Preparation (Friday).

2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever.

3. Thrice in the day thus pray.

Chapter 9

The Thanksgiving (Eucharist).

1. Now concerning the Thanksgiving (Eucharist), thus give thanks.

2. First, concerning the cup: We thank thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.

3. And concerning the broken bread: We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.

4. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever.

5. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Give not that which is holy to the dogs.

Chapter 10

Prayer After Communion.

1. But after ye are filled, thus give thanks:

2. We thank Thee, holy Father, for Thy holy name which Thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.

3. Thou, Master almighty, didst create all things for Thy name's sake; Thou gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant.

4. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever.

5. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever.

6. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maran atha. Amen.

7. But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11

Concerning Teachers, Apostles, and Prophets.

1. Whosoever, therefore, cometh and teacheth you all these things that have been said before, receive him.

2. But if the teacher himself turn and teach another doctrine to the destruction of this, hear him not; but if he teach so as to increase righteousness and the knowledge of the Lord, receive him as the Lord.

3. But concerning the apostles and prophets, according to the decree of the Gospel, thus do.

4. Let every apostle that cometh to you be received as the Lord.

5. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet.

6. And when the apostle goeth away, let him take nothing but bread until he lodgeth; but if he ask money, he is a false prophet.

7. And every prophet that speaketh in the Spirit ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.

8. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known.

9. And every prophet who ordereth a meal in the Spirit eateth not from it, except indeed he be a false prophet;

10. and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet.

11. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets.

12. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others' sake who are in need, let no one judge him.

Chapter 12

Reception of Christians.

1. But let every one that cometh in the name of the Lord be received, and afterward ye shall prove and know him; for ye shall have understanding right and left.

2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be.

3. But if he willeth to abide with you, being an artisan, let him work and eat; but if he hath no trade,

4. according to your understanding see to it that, as a Christian, he shall not live with you idle.

5. But if he willeth not so to do, he is a Christ-monger. Watch that ye keep aloof from such.

Chapter 13

Support of Prophets.

1. But every true prophet that willeth to abide among you is worthy of his support.

2. So also a true teacher is himself worthy, as the workman, of his support.

3. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests.

4. But if ye have not a prophet, give it to the poor.

5. If thou makest a batch of dough, take the first-fruit and give according to the commandment.

6. So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets;

7. and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

Chapter 14

Christian Assembly on the Lord’s Day.

1. But every Lord’s day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure.

2. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned.

3. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, saith the Lord, and my name is wonderful among the nations.

Chapter 15

Bishops and Deacons; Christian Reproof.

1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers.

2. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers.

3. And reprove one another, not in anger, but in peace, as ye have it in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear aught from you until he repent.

4. But your prayers and alms and all your deeds so do, as ye have it in the Gospel of our Lord.

Chapter 16

Watchfulness; The Coming of the Lord.

1. Watch for your life’s sake. Let not your lamps be quenched, nor your loins unloosed; but be ye ready, for ye know not the hour in which our Lord cometh.

2. But often shall ye come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if ye be not made perfect in the last time.

3. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4. for when lawlessness increaseth, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning.

5. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved from under the curse itself.

6. And then shall appear the signs of the truth; first, the sign of an out-spreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead;

7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.

8. Then shall the world see the Lord coming upon the clouds of heaven.

Lost and Excluded Testimony

The collection cannot represent everything Jesus' companions said or wrote. This appendix examines additional surviving works, fragments, and later reports of missing writings. Expanded studies of Thomas and Mary consider their claims on the same historical questions applied to the ten New Testament candidates. The complete Didache appears in the preceding section.

The Limit of the Surviving Record

Three questions guide the survey: who experienced an event, who first reported it, and who composed the surviving work? A narrator's identity, an attributed author, and an eyewitness source may be different people. The same historical questions apply here as in the main collection, even though these materials are discussed rather than reproduced as complete biblical books.

Papias Matthew's Oracles and Peter's Interpreter

Eusebius preserves portions of Papias's otherwise lost Expositions of the Oracles of the Lord in Church History 3.39. Papias describes seeking reports associated with Jesus's disciples and valuing living testimony. In 3.39.16, Eusebius quotes his statement that "Matthew wrote the oracles in the Hebrew language" and that people interpreted them as they could. This supports the existence of an ancient tradition about a Semitic Matthew. It does not identify an extant manuscript of that work or demonstrate that present Greek Matthew is an unchanged translation of it.

In 3.39.15, Papias reports that Mark served as Peter's interpreter, recording what he remembered of Peter's teaching. Crucially, the same report says Mark had neither heard nor followed the Lord himself. If accepted, the tradition gives Mark an important eyewitness source while withholding eyewitness status from Mark as author. Accordingly, this edition excludes Mark from its traditional eyewitness-author grouping without judging his account worthless. Papias's complete work cannot be reconstructed from these passages. Eusebius supplies selected quotations and evaluations, not the lost five books.

Jerome and the Gospel According to the Hebrews

Jerome's On Illustrious Men 2 quotes a Gospel according to the Hebrews in which the risen Jesus appears to James. James has undertaken to abstain from bread until he sees Jesus risen; Jesus provides bread and tells him, "my brother eat your bread". This is a surviving quotation of a noncanonical resurrection tradition. James is a participant in the story, but that does not make him its author. The quotation neither identifies the gospel's composer nor establishes a composition date within James's lifetime.

In chapter 3, Jerome also describes a Hebrew gospel associated with Matthew, preserved at Caesarea and used by Nazarenes. These notices warrant investigation, but not automatic identification of every Hebrew or Jewish-Christian gospel reference with one work. The relationship between Jerome's Hebrew Matthew and the Gospel according to the Hebrews remains a question; so do their relationships to surviving Greek Matthew. Here the James episode is presented as Jerome's reported fragment, not as recovered prose demonstrably written by James, Matthew, or another earthly companion of Jesus.

Texts Bearing Apostolic Names

The Gospel of Peter illustrates the distinction between a narrator and an authenticated author. Its surviving passion narrative speaks in Peter's person, but its principal manuscript lacks a preserved title and its identification has questions. The text is commonly placed in the second century. Peter's name and first-person narration cannot establish Peter's authorship. Consequently, a modern printing of it would not recover a demonstrated autograph by the apostle. Its value for studying later Christian interpretation is separate from its admission under this edition's rule.

The Gospel of Thomas

The Claimed Recorder

The Gospel of Thomas makes an explicit attribution: its prologue presents hidden sayings of the living Jesus as words that Didymus Judas Thomas wrote down. Thomas therefore enters the inquiry as a named candidate for eyewitness authorship. The attribution must receive the same opportunity for assessment as the traditional names attached to canonical works. It is evidence that the collection claims Thomas's authority; it does not establish that the apostle composed the surviving text. [Thomas text]

Saying 13 reinforces that authority by portraying Thomas as the recipient of private teaching after Peter and Matthew offer inadequate comparisons for Jesus. The distinction is between a disciple represented within the work and the person responsible for its composition. A writer can portray an apostle as the privileged source of revelation without being that apostle. This discussion concerns the sayings Gospel of Thomas; the separate Book of Thomas the Contender and Infancy Gospel of Thomas require their own assessments. [Thomas text] [Skinner, Thomas]

The Surviving Witnesses

The complete Coptic version, preserved in fourth-century Nag Hammadi Codex II, contains 114 sayings. Three earlier Greek papyrus fragments from Oxyrhynchus preserve portions of the collection, including its opening. They belong to different copies, dated to the second or third centuries. Their wording and arrangement do not always coincide with the Coptic version. These are material witnesses to circulation and transmission, rather than manuscripts written by the historical Thomas. [Skinner, Thomas]

The date of a copy supplies a latest possible date for the material it preserves, not the date when every saying originated. A fourth-century manuscript can transmit a much older composition. Conversely, an old saying can appear inside a collection compiled later. Translation and differences between copies also prevent treating the extant Coptic collection as a transcript whose entire wording is demonstrably identical with an apostolic original. Each of those claims would require additional evidence.

Competing Accounts of Composition

Specialists disagree about the collection's relation to earlier Jesus traditions and the canonical Gospels. April DeConick argues for development through oral and literary stages from an early kernel with later additions. Such a model allows first-century material within the surviving work. The proposed kernel

is a scholarly reconstruction: it is not a separately recovered manuscript, and assigning it an early date does not independently identify Thomas as its compiler. [DeConick, Thomas development]

Mark Goodacre instead argues that close verbal agreements and features characteristic of the Synoptic Gospels show the writer's familiarity with those texts. He discusses Thomas in an early second-century setting and challenges arguments that a sayings collection must be earlier than narrative Gospels. These alternatives deserve consideration without reducing the dispute to 'early' versus 'late.' An individual saying's age, a source's origin, and the final collection's composition are different questions. Neither literary dependence nor independence by itself identifies the writer. [Goodacre, Thomas and the Synoptics]

External Attestation and Editorial Assessment

The Refutation of All Heresies, conventionally attributed to Hippolytus, reports that the Naassenes used a Gospel according to Thomas and quotes a saying about finding Jesus in children. Its wording differs from the child saying preserved in the Coptic collection. Origen also names a Gospel according to Thomas in his first Homily on Luke; Eusebius lists a work under that name among apostolic-name gospels he rejects. These notices attest ancient reception and criticism. Their titles do not authenticate Thomas's authorship, and identifying the precise textual form behind each notice requires care. [Hippolytus, Refutation] [Gathercole, Thomas testimonia] [Eusebius, Thomas catalogue]

Thomas consequently remains a traditional candidate whose attribution is investigated here. Its treatment as an expanded study follows this edition's retained New Testament grouping. The presentation does not demand proven authorship from noncanonical candidates while admitting canonical candidates on attribution alone. Possible early traditions merit investigation alongside the objections to apostolic composition. The surviving evidence establishes an attributed sayings collection and its transmission; eyewitness authorship remains unproved.

The Gospel of Mary

Author and Protagonist

The surviving Coptic manuscript ends with the title 'The Gospel According to Mary.' Within the narrative, however, Mary is a character whose actions and speech are reported by a storyteller. She comforts the disciples and recounts a vision of the Savior; the surviving pages do not say that she wrote the book. Her first-person account of the vision is embedded speech, rather than a claim to have composed the surrounding narrative. The title associates the work with Mary without securely identifying its author. [Mary text]

The Mary in this work is usually identified with Mary Magdalene, although the surviving text calls her simply Mary. Christopher Tuckett describes the Magdalene identification as the overwhelming majority position. That identification must be distinguished from the separate question of authorship: identifying the protagonist does not identify the writer. The work belongs in an investigation of writings connected with Jesus' acquaintances, but its title should initiate that investigation rather than settle it. The author's name, biography, and relationship to the historical Mary remain uncertain. [Tuckett, Mary]

Manuscripts and Composition

The established manuscript evidence consists of one substantial but incomplete Coptic witness and two smaller Greek fragments. The Coptic text occupies pages 7–10 and 15–19 of Berlin codex BG 8502, generally assigned to the fourth or fifth century. The opening pages and four pages within Mary's revelation are missing. The Greek witnesses, P.Ryl. 463 and P.Oxy. 3525, are assigned to the third century and preserve passages already represented in the Coptic manuscript. Oxford's catalogue identifies P.Oxy. 3525 as a Greek papyrus roll from Oxyrhynchus. [Hartenstein, Mary] [Oxford, Mary papyrus]

These dates concern surviving copies, not the moment of composition. Tuckett considers a second-century composition probable and argues that the work knows traditions mediated through the canonical Gospels, with possible echoes of Pauline language. Such literary relationships contribute to a proposed setting; they do not yield a securely established decade or author. Recent scholarship has also investigated P.Oxy. 5577 as a possible additional fragment. That proposal deserves notice without treating its identification as settled or reconstructing the missing pages around it. [Tuckett, Mary] [Schrader Polczer, Possible Mary fragment]

Revelation and Disputed Authority

The work is commonly understood as a dialogue gospel in which revelation continues through the Savior's teaching and its reception among the disciples. Its surviving structure moves from teaching to departure, Mary's intervention, and disagreement over her account. Sarah Parkhouse emphasizes that this narrative framework is integral to the gospel's message, rather than merely a container for its teaching about final destiny. [Parkhouse, Mary narrative]

Mary relates a vision and teaching about a soul passing hostile powers. Andrew questions whether the Savior really taught such things. Peter objects to the possibility that the Savior spoke privately with a woman and preferred her to the other disciples. Mary rejects the suggestion that she invented the account, while Levi defends her worthiness on the basis of the Savior's knowledge of her. The dispute concerns both the content of revelation and the person permitted to transmit it. [Mary text] Parkhouse observes that the Coptic version intensifies the disciples' animosity compared with the Greek witnesses, and that reconciliation at the ending is uncertain. This literary conflict cannot by itself reconstruct an actual confrontation between the historical Mary and Peter. [Parkhouse, Mary narrative]

Assessment Under This Edition's Rule

The Gospel of Mary belongs outside this edition's grouping of ten New Testament books, but receives an expanded assessment as a work connected with a person understood to have known Jesus. That grouping and the separate inclusion of the Didache govern presentation; they do not establish that Mary's historical evidence is weaker than that of every reproduced work. The same questions about authorship and transmission apply throughout the collection.

Mary's named place in the title nevertheless makes this gospel relevant to the same historical inquiry. The assessment must separate three questions: who appears in the narrative, when the work was probably composed, and who actually wrote it. Manuscripts attest transmission; the narrative establishes Mary's authority within the story. Neither constitutes contemporaneous testimony that Mary composed the book. The evidence also leaves its extent of circulation and circumstances of loss

uncertain. Its significance includes showing how a Christian writing could invoke Mary while debating revelation, teaching, and authority.

The Two Marys

This edition identifies no surviving, securely authenticated gospel written by Mary the mother of Jesus or Mary Magdalene. Accounts about them, words assigned to them, and works named for Mary are different kinds of evidence. The absence of an authenticated book cannot establish that either woman never wrote, dictated, taught, or transmitted memories. Their importance is not measured by this collection's author-focused scope; their reported testimony must also be investigated within works attributed to others.

Loss, Deletion, and Corruption

An ancient quotation or description can establish that a work once existed. Its disappearance does not establish deliberate erasure. Destruction, exclusion, damage, and failure to copy require different evidence. A claim that a particular eyewitness book was erased must identify the work and support the alleged action; its absence cannot recover its contents or name a perpetrator.

Manuscript comparison can identify differences, omissions, additions, and alternative readings within surviving texts. The witnesses and uncertainty should be documented where a change is suspected. Later copies remain indispensable evidence for older works, but neither a copy's age nor an early-looking passage alone establishes original authorship, date, or wording.

The Editorial Boundary

Eusebius, Jerome, modern scholars, and manuscript catalogues contribute evidence about the history of texts. Their appearance here does not give their writings a place among the ten reproduced New Testament books. Documentary presentation distinguishes a surviving work, a quoted fragment, a possible early tradition, and an authenticated authorial claim.

Transmission and Institutional Intervention

The Scope of This Appendix

The following cases illustrate different forms of intervention in textual transmission: an allegation of alteration, revision of a translation, sponsorship of copies, and reported censorship. They help define what each kind of evidence can establish. Authorship, preservation, and surviving wording remain separate questions; canonical acceptance or exclusion does not settle them.

Later testimony must be evaluated for its date, interests, access to sources, and relation to the event reported. An allegation preserved by a later historian differs from a surviving order or a comparison of manuscripts. These distinctions govern the conclusions drawn from the cases below.

Different Kinds of Absence

An anonymous text does not name its author within the work. A named sender or narrator makes an identity claim that still requires assessment. Traditionally attributed means that a name has been assigned through reception or testimony; misattributed means that the assignment is judged incorrect on the evidence. Disputed records unresolved disagreement. Noncanonical describes a work's position outside a specified community's scriptural collection, not its original status everywhere.

Banned requires evidence of prohibition. Destroyed requires evidence of an act of destruction. Lost means that the work, or a complete copy of it, is unavailable; that label does not identify the cause. A book might disappear through deliberate destruction, deterioration, accident, dispersal, or failure to produce additional copies. Institutional decisions about what to copy can affect survival even without a burning order. These are possible mechanisms, not interchangeable explanations for every missing book. A title mentioned in an ancient catalogue should therefore receive its own record rather than a presumed history.

An Early Complaint About Alteration

Eusebius preserves a complaint from Dionysius, bishop of Corinth, in Church History 4.23.12. Dionysius says that letters he wrote at the request of fellow believers were altered by opponents. He describes them as "cutting out some things and adding others." He then says that attempts to adulterate the Lord's writings should not surprise readers when even writings of lesser importance were being attacked. The passage is evidence that a second-century Christian author alleged deliberate textual interference, including interference with writings he regarded as belonging to the Lord.

Its limits are equally important. The original letters are not presented alongside the altered copies in this passage. Dionysius does not identify a particular Gospel verse, supply the competing readings, or name Jerome or Constantine, who lived much later. Eusebius also transmits the accusation from a later period. The complaint establishes an early concern about corruption; it does not provide a complete inventory of changes or demonstrate that every surviving Gospel passage was altered.

Jerome's Acknowledged Revision of Gospel Texts

Jerome's preface to the four Gospels, addressed to Damasus in AD 383, openly describes revision. Damasus asked him to examine differing Latin copies and determine their agreement with Greek texts. Jerome attributes discrepancies to translators, critics, and copyists. He anticipates accusations of forgery because readers accustomed to familiar wording would object to changes. He says his revision would compare Greek manuscripts while retaining familiar Latin wording where the sense allowed it. This is direct evidence of an institutional commission to make editorial decisions about Gospel wording.

Jerome's Letter 27 similarly defends his work as an attempt to bring faulty Latin manuscripts into agreement with Greek. His stated corrective purpose should be reported accurately, but his defence is not an independent guarantee that every decision was correct. Examination must proceed reading by reading. The fact that he revised a translation does not establish that he erased an authentic eyewitness book. Equally, calling his work a correction does not remove it from historical scrutiny.

Constantine's Commission for Scriptural Copies

Eusebius, Life of Constantine 4.36–37, reproduces an imperial request for fifty copies of the sacred Scriptures for churches in Constantinople. The instructions concern parchment, legibility, skilled transcribers, speed, financing, and transport. Eusebius says the work was carried out. This documents imperial sponsorship of scriptural production and distribution.

The commission does not list the individual books included. It does not describe the Council of Nicaea choosing a New Testament, nor order named eyewitness accounts to be deleted. Decisions about an imperial edition could influence what was available and authoritative in its receiving communities; that is an inference about the commission's potential effects. Identifying its precise contents or a particular suppression requires additional evidence. The production order alone cannot supply either conclusion.

A Reported Order to Burn Arius's Writings

Socrates Scholasticus, Church History 1.9, preserves an edict attributed to Constantine ordering writings by Arius to be burned. The reported order seeks the suppression of Arius's teaching and even its remembrance. It also threatens death for anyone who conceals such a book rather than surrendering it for burning. This is a concrete ancient report of religious censorship backed by imperial punishment. It should not be softened into a mere disagreement among theologians.

Socrates wrote after Constantine's lifetime, and his report must be identified as later testimony. The document's reported penalty should also be distinguished from demonstrated cases of its enforcement. Most importantly for this edition, Arius belonged to the fourth century: his works were not eyewitness accounts of Jesus' earthly ministry. The edict shows that suppression was possible and was reported in this setting. It does not prove that Constantine burned a first-century Gospel or identify the contents of such a lost work.

Jerome and the Hebrew Gospel Traditions

In On Illustrious Men 2, Jerome says that he translated the Gospel according to the Hebrews into Greek and Latin. He preserves an account from it in which the risen Jesus appears to James and gives

him bread. Chapter 3 reports a Hebrew Gospel attributed to Matthew, preserved in the library at Caesarea and used by Nazarenes. These notices matter because they describe material available to Jerome that cannot simply be equated with a complete text in this edition.

The notices do not establish whether the reported Hebrew Matthew and the Gospel according to the Hebrews were the same composition, nor authenticate an apostolic original. They also do not show that Jerome destroyed either writing. Indeed, his quotations preserve portions of otherwise unavailable material. Both facts belong in the record: he exercised editorial influence over transmitted Gospel wording, and he transmitted testimony about additional Gospel traditions. Their fragments should be investigated without being automatically admitted as eyewitness scripture or automatically dismissed because they survived through a later church author.

The Editorial Consequence

Any extension beyond the present scope should examine surviving noncanonical works, fragments, quotations, and ancient descriptions of missing books. Each candidate needs a record of its asserted author, earliest identifiable witness, surviving form, and reasons for its assessment. Quoted fragments should identify the writer preserving them and disclose the missing context. A familiar canon cannot establish completeness.

Documented censorship establishes an intervention, not the contents of a vanished eyewitness book. A reported lost Gospel warrants investigation without authenticating its author. Manuscript variation may establish changed wording without identifying an agent or motive. Survival and authenticity therefore remain questions to investigate, within and beyond the conventional collection.

Why a Death Date Cutoff Cannot Work

The date on which the last person who knew Jesus died is not securely known. A cutoff based on that date would also answer a different question from an eyewitness-author rule. A book written before an eyewitness died could have been composed by someone who never met Jesus. A later book might preserve testimony from a witness who had already died. Dating and authorship must therefore be examined separately.

Four Illustrative Cases

Mary, the mother of Jesus: the New Testament does not record her death. Later traditions of her death or assumption cannot supply a securely established historical date for this project. Mary Magdalene: the New Testament likewise supplies no death date. The later traditions placing her in different locations do not yield a secure place in a four-person death sequence.

Paul: ancient Christian tradition places his martyrdom at Rome under Nero, whose reign ended in AD 68. A date in the AD 60s is commonly inferred, but an exact year is not established by the surviving notice. Clement's Letter to the Corinthians 5 commemorates his suffering and death; Eusebius, Church History 2.25, preserves the Roman martyrdom tradition. Paul's death cannot set this edition's eyewitness boundary because earthly companionship with Jesus is not established for him.

John: Eusebius, Church History 3.23, quotes the tradition that John remained alive until Trajan's time. Trajan's reign began in AD 98. This supports the traditional picture of a very late survivor, but it does not securely date his death, prove that every work bearing John's name came from the same person, or establish that he was the last living acquaintance of Jesus.

These traditions permit only a partial ordering: Paul died before the very late survival attributed to John. Neither Mary can be placed securely in relation to them. A precise sequence would turn uncertain tradition into a historical clock. A proposed cutoff around AD 100 would define a different, approximate collection; it could neither authenticate its authors nor identify all surviving testimony from Jesus' earthly companions.

Composition and Surviving Copies

The age of a manuscript dates that copy, not necessarily the composition it preserves. An early composition may survive only in a late copy; a book's claim to an early author may also be part of a later composition. Neither inference can be decided by the title or manuscript age alone. Because most ancient writings have no surviving authorial manuscript, later copies and quotations remain indispensable evidence even in a project centered on early witnesses.

Earlier Attempts

A Question With a History

Collections centered on Jesus have selected sayings, rearranged Gospel narratives, and investigated the witnesses behind surviving texts. The examples below clarify how different editorial rules produce different books. The present edition's particular rule defines a traditional authorship grouping for examination. It neither establishes an original, uncontaminated Bible nor claims to inaugurate the inquiry.

Tolstoy The Teaching Before the Institution

Leo Tolstoy's The Gospel in Brief combines the four canonical Gospels into an account organized around his understanding of Jesus' teaching. In his preface, Tolstoy distinguishes that teaching from interpretations advanced by apostles, councils, church fathers, and ecclesiastical institutions. His concern is how a person should live, rather than how inherited doctrines can be made to agree.

That purpose makes Tolstoy an especially relevant predecessor. His selection, however, follows an interpretation of the teaching rather than a restriction to identifiable eyewitness authors. He omits birth narratives, miracles, the resurrection, and other material he regards as unnecessary to his exposition. An eyewitness edition need not make those same omissions: a report of a miracle is a claim to examine, and its extraordinary content alone does not determine who reported it. Tolstoy offers a model of openly stated purpose, while also illustrating how strongly an editor's interpretation can shape the result.

Jefferson A Selective Gospel Narrative

Thomas Jefferson assembled The Life and Morals of Jesus of Nazareth in 1820 by selecting passages from Gospel editions in four languages. He arranged the excerpts into a continuous account of Jesus' life and ethical teaching. Material he considered unsupported by reason or attributable to later embellishment, including miracles and the resurrection, was left out.

Jefferson's work demonstrates that a collection centered on Jesus can stand apart from the complete biblical canon. Its governing test nevertheless differs from this edition's proposed test. Jefferson selected according to his assessment of content, not according to a demonstrated chain from an earthly eyewitness to a surviving writing. His book also draws upon all four Gospels. The relevant lesson is that a reduced Bible must explain its selection rule: a familiar biblical title does not make the editor's choices disappear.

The Jesus Seminar Evaluating Individual Sayings

The Jesus Seminar's The Five Gospels, published in 1993, evaluates the likely authenticity of sayings attributed to Jesus. Its presentation marks differing levels of scholarly confidence rather than treating every reported saying as equally secure. This makes visible a distinction that ordinary continuous reading can conceal: the presence of words in a Gospel and a historical judgment about their origin are different matters.

The Seminar evaluates individual sayings through its historical judgments rather than selecting books by independently established eyewitness authorship. Its useful precedent here is visible differentiation of confidence. A readable text can disclose historical uncertainty, provided its editorial categories are explained and supported rather than treated as proof.

Bauckham The Witness Behind the Written Account

Richard Bauckham's Jesus and the Eyewitnesses argues that the four Gospels are closely grounded in testimony from people who personally knew Jesus. The expanded second edition, published in 2017, responds to criticisms and develops that argument further. It is a study of Gospel origins rather than an alternative biblical collection.

Its relevance lies in a distinction essential to the present undertaking. An eyewitness may supply testimony without personally composing the book that preserves it. A strict author requirement and a requirement for identifiable eyewitness sources therefore produce different collections. Bauckham's argument deserves examination, alongside objections to it, before the exclusion of a compiler is treated as the exclusion of every witness represented in that compiler's work.

A Similar Name, a Different Undertaking

The existing Eyewitness Bible Series presents biblical stories through dramatized narrations. Its own description explains that the Luke series imitates stories Luke might have heard and supplements them with history, geography, and imagination. The wider series includes Old Testament material and Paul's letters.

The name consequently overlaps with this edition's title, but the projects have different purposes. A historical collection must keep surviving testimony separate from imaginative reconstruction. The distinction is especially necessary when the people whose voices we most want to hear have left no securely identifiable writing of their own.

Translation and Textual Notes

The Public-Domain English Base

The English biblical text in this edition is taken from the Berean Standard Bible (BSB). The Berean Bible project's official terms dedicate the Berean and Majority Bible texts to the public domain as of April 30, 2023. Reproduction, integration, adaptation, and commercial publication are freely permitted. The project's attribution is acknowledged here even though its terms do not require it. Selection of this translation settles the question of permission; it does not settle the historical identity of a biblical author.

The source used for structure and translation notes is the official BSB USX download, listed on the project's downloads page as current and updated to the third printing. Source files were retrieved on October 5, 2026. This edition selects biblical works and adds editorial discussion; it does not represent a new translation from Greek or an independently established Greek critical edition.

Greek Sources and the Limits of Reconstruction

The Berean project's published source description names several Greek editions and manuscript traditions, including Nestle, the Society of Biblical Literature edition, Nestle-Aland 28, Textus Receptus, Byzantine, Greek Orthodox, Tischendorf, and Westcott and Hort. Its description states that earlier and more reliable manuscripts and recent critical texts receive weight, and that significant variants are documented. It describes Nestle 1904 as the freely shareable starting text for the Berean Greek Bible, with subsequent comparison against other editions and manuscript evidence. It would therefore be inaccurate to describe the English BSB as simply a translation of NA28 alone.

An English translation necessarily contains choices about wording, punctuation, and meaning. Even a carefully evaluated Greek reading does not give us an audio recording of Jesus or recover every stage between an event, its recollection, and its written narration. The project seeks proximity to early testimony without claiming possession of original manuscripts or the exact spoken words of Jesus.

John 7:53 to 8:11 The Woman Caught in Adultery

The BSB retains John 7:53–8:11 in its main narrative, with a source note acknowledging manuscript omissions. The evidence warrants a stronger qualification than uncertainty about placement. The passage is absent from papyri P66 and P75 and from Codices Sinaiticus and Vaticanus; some later manuscripts place it elsewhere in John or in Luke. The NET textual note and the NABRE note published by the USCCB identify it as a later addition to John’s Gospel. This edition retains the BSB wording while marking that judgment beside the passage. Whether the story preserves an authentic memory of Jesus is a separate historical question: evidence against its membership in John’s earliest recoverable text neither establishes nor disproves that such an encounter occurred.

John 5:3b to 4 The Stirring of the Water

The BSB's main narrative moves from verse 3 to verse 5. Its note at verse 3 supplies the alternative explanation that the sick awaited the movement of the water and that an angel periodically stirred the pool. The note identifies NE, BYZ, and TR as including this material. This verse-number gap is

inherited from the source translation; it is not an unannounced deletion by the editor of this collection. The alternative remains accessible in the notes.

1 John 5:7 to 8 The Heavenly Witnesses

The main BSB text identifies three witnesses: the Spirit, the water, and the blood. Its source note preserves a longer reading naming heavenly witnesses, the Father, the Word, and the Holy Spirit, and labels it TR and PT. This expansion is called the Johannine Comma. The NET textual note explains that it is absent from early Greek manuscripts and survives in only a few late Greek witnesses, some as marginal additions. The earliest known Greek manuscript containing it in the running text dates to the fourteenth century. The evidence strongly favors a later addition transmitted through Latin before entering part of the Greek tradition. Here the longer wording remains accessible as a source-note alternative. Its theological significance does not establish its membership in the letter’s earliest recoverable Greek text.

Two Examples in Matthew

At Matthew 6:13 the BSB places the concluding doxology of the Lord's Prayer in a note identifying BYZ and TR as including it. At Matthew 17:20 its note supplies the wording conventionally numbered 17:21 about prayer and fasting, again identifying BYZ and TR. The main verse numbers accordingly move from 17:20 to 17:22. Readers encountering these familiar words in other editions should consult the notes rather than assume that a printer accidentally lost a sentence.

What a Variant Can Establish

A documented variant establishes a difference in transmitted wording. Deliberate falsification, its date, motive, and agent require further evidence. A claim about Jerome, Constantine, or another person must connect that person with the particular change. Conversely, a reading’s presence in a familiar Bible does not exempt it from examination.

All source translation notes for the selected books are retained. Verse numbers provide comparison coordinates even where an alternative appears only in a note. The edition’s editorial choices are identified separately from these inherited textual and translation decisions.

BSB Translation Notes

These 489 notes accompany the selected books in the official BSB USX source. They are translation and manuscript notes, not additional verses certified as eyewitness writing. Coordinates identify the verse to which a source note is attached. Multiple notes at one coordinate remain separate. The notes preserve the source's alternatives, abbreviations, and Old Testament references.

Matthew

John

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

Revelation

Matthew Translation Notes

Matthew 1:3 Greek Aram, a variant of Ram; also in verse 4; see 1 Chronicles 2:9–10. Return to verse

Matthew 1:7 Greek Asaph, a variant of Asa; also in verse 8; see 1 Chronicles 3:10. Return to verse

Matthew 1:10 Greek Amōs, a variant spelling of Amon; twice in this verse; see 1 Chronicles 3:14. Return to verse

Matthew 1:21 Jesus means The LORD saves. Return to verse

Matthew 1:23 Literally they will call His name Immanuel; Isaiah 7:14 (see also DSS) Return to verse

Matthew 1:23 See Isaiah 7:14, Isaiah 8:8, and Isaiah 8:10. Return to verse

Matthew 1:25 Literally he did not know her Return to verse

Matthew 2:2 Or as it rose Return to verse

Matthew 2:6 Micah 5:2; see also 2 Samuel 5:2. Return to verse

Matthew 2:15 Hosea 11:1 Return to verse

Matthew 2:18 Jeremiah 31:15 Return to verse

Matthew 3:3 Isaiah 40:3 (see also LXX) Return to verse

Matthew 3:11 Or in water Return to verse

Matthew 3:11 Or in the Holy Spirit and in fire Return to verse

Matthew 3:16 NA, BYZ, and TR the heavens were opened to Him Return to verse

Matthew 3:16 Or and he saw; see John 1:32–33. Return to verse

Matthew 4:4 Deuteronomy 8:3 Return to verse

Matthew 4:6 Psalm 91:11–12 Return to verse

Matthew 4:7 Deuteronomy 6:16 Return to verse

Matthew 4:10 Deuteronomy 6:13 Return to verse

Matthew 4:16 Isaiah 9:1–2 Return to verse

Matthew 4:25 That is, the Ten Cities Return to verse

Matthew 5:5 Or Blessed are those who exercise strength under control, for they will inherit the land; see Psalm 37:11. Return to verse

Matthew 5:14 Literally A city lying on a hill Return to verse

Matthew 5:21 Exodus 20:13; Deuteronomy 5:17 Return to verse

Matthew 5:22 BYZ and TR include without cause. Return to verse

Matthew 5:22 Raca is an Aramaic expression of contempt. Return to verse

Matthew 5:22 Or the Council Return to verse

Matthew 5:22 Or the hell of fire; Greek the Gehenna of fire Return to verse

Matthew 5:26 Greek kodrantēn; that is, a Roman copper coin worth about 1/64 of a denarius Return to verse

Matthew 5:27 Exodus 20:14; Deuteronomy 5:18 Return to verse

Matthew 5:29 Greek Gehenna; also in verse 30 Return to verse

Matthew 5:31 Deuteronomy 24:1 Return to verse

Matthew 5:32 Or causes her to commit adultery Return to verse

Matthew 5:33 Numbers 30:2 Return to verse

Matthew 5:37 Or from evil Return to verse

Matthew 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 Return to verse

Matthew 5:41 Greek one milion; that is, a Roman mile, approximately 4,855 feet or 1,480 meters Return to verse

Matthew 5:41 Literally go with him two. Return to verse

Matthew 5:43 Leviticus 19:18 Return to verse

Matthew 5:44 BYZ and TR love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully accuse you and persecute you; see Luke 6:27–28. Return to verse

Matthew 6:1 BYZ and TR charitable acts or alms Return to verse

Matthew 6:13 Or from evil; BYZ and TR include For Yours is the kingdom and the power and the glory, forever. Amen. Return to verse

Matthew 6:19 Or worm; also in verse 20 Return to verse

Matthew 6:22 Literally If your eye is sound; see Proverbs 22:9 Return to verse

Matthew 6:23 Literally if your eye is evil; see Proverbs 23:6 and Proverbs 28:22 Return to verse

Matthew 6:27 Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters. Return to verse

Matthew 6:33 SBL, WH, and NE seek first His kingdom; see also Luke 12:31. Return to verse

Matthew 8:2 A leper was one afflicted with a skin disease. See Leviticus 13. Return to verse

Matthew 8:4 See Leviticus 14:1–32. Return to verse

Matthew 8:6 Or child; also in verses 8 and 13 Return to verse

Matthew 8:17 Isaiah 53:4 Return to verse

Matthew 8:18 That is, the Sea of Galilee; Greek to the other side Return to verse

Matthew 8:28 BYZ, TR, and PT Gergesenes; other manuscripts Gerasenes Return to verse

Matthew 9:2 Literally And behold, they brought Return to verse

Matthew 9:4 NA, BYZ, and TR saw Return to verse

Matthew 9:13 Hosea 6:6 Return to verse

Matthew 9:13 BYZ and TR but sinners, to repentance; see Luke 5:32. Return to verse

Matthew 9:14 NE and WH do not include so often. Return to verse

Matthew 10:4 Greek Simon the Cananean Return to verse

Matthew 10:4 Literally the one also having betrayed Him Return to verse

Matthew 10:8 A leper was one afflicted with a skin disease. See Leviticus 13. Return to verse

Matthew 10:11 Literally stay there Return to verse

Matthew 10:12 Literally greet it Return to verse

Matthew 10:25 WH Beezeboul; Vulgate Beelzebub Return to verse

Matthew 10:28 Greek Gehenna Return to verse

Matthew 10:29 Greek an assarion; that is, a Roman copper coin worth about 1/16 of a denarius Return to verse

Matthew 10:36 Micah 7:6 Return to verse

Matthew 11:1 That is, in the towns of Galilee Return to verse

Matthew 11:2 BYZ and TR he sent two of his disciples Return to verse

Matthew 11:5 A leper was one afflicted with a skin disease. See Leviticus 13. Return to verse

Matthew 11:6 Or who is not offended by Me Return to verse

Matthew 11:10 Malachi 3:1 Return to verse

Matthew 11:12 Or has been forcefully advancing Return to verse

Matthew 11:14 See Malachi 4:5. Return to verse

Matthew 11:15 BYZ and TR ears to hear Return to verse

Matthew 12:4 Or the Bread of the Presence Return to verse

Matthew 12:7 Hosea 6:6 Return to verse

Matthew 12:21 Isaiah 42:1–4 (see also LXX) Return to verse

Matthew 12:24 WH Beezeboul; Vulgate Beelzebub; also in verse 27 Return to verse

Matthew 12:47 WH does not include verse 47. Return to verse

Matthew 13:9 BYZ and TR ears to hear; also in verse 43 Return to verse

Matthew 13:13 See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2. Return to verse

Matthew 13:15 Isaiah 6:9–10 (see also LXX) Return to verse

Matthew 13:19 Literally the one sown; also in verses 20, 22, and 23 Return to verse

Matthew 13:35 Psalm 78:2 (see also LXX); SBL, NE, and WH do not include of the world. Return to verse

Matthew 13:43 See Daniel 12:3. Return to verse

Matthew 13:55 BYZ and TR Joses; see Mark 6:3. Return to verse

Matthew 14:24 Greek many stadia; a stadion was about 607 feet or 185 meters Return to verse

Matthew 14:25 That is, between three and six in the morning Return to verse

Matthew 14:30 Literally when he saw the strong wind; NE and WH do not include strong. Return to verse

Matthew 15:4 Exodus 20:12; Deuteronomy 5:16 Return to verse

Matthew 15:4 Exodus 21:17; Leviticus 20:9 Return to verse

Matthew 15:6 NE and TR (see also Mark 7:12); literally he need not honor his father or mother; SBL, NA, WH, and BYZ do not include or mother. Return to verse

Matthew 15:9 Isaiah 29:13 (see also LXX) Return to verse

Matthew 15:14 Or blind guides of the blind Return to verse

Matthew 15:27 Or puppies Return to verse

Matthew 16:3 Several manuscripts do not include When evening comes... of the times. from verses 2 and 3. Return to verse

Matthew 16:17 Greek Simon Bar-Jonah Return to verse

Matthew 16:21 NE and WH Jesus Christ Return to verse

Matthew 17:4 Or three tabernacles Return to verse

Matthew 17:5 Cited in 2 Peter 1:17 Return to verse

Matthew 17:20 BYZ and TR include 21 But this kind does not come out except by prayer and fasting; see Mark 9:29. Return to verse

Matthew 17:24 Greek the didrachma; twice in this verse Return to verse

Matthew 17:27 Greek a stater; that is, a silver coin worth approximately one shekel Return to verse

Matthew 18:9 Or the hell of fire; Greek the Gehenna of fire Return to verse

Matthew 18:10 BYZ and TR include 11 For the Son of Man came to save the lost; see Luke 19:10. Return to verse

Matthew 18:15 NE and WH do not include against you. Return to verse

Matthew 18:16 Deuteronomy 19:15 Return to verse

Matthew 18:22 Or seventy times seven; see Genesis 4:24 LXX Return to verse

Matthew 18:24 A talent was worth about twenty years' wages for a laborer. Return to verse

Matthew 18:28 A denarius was customarily a day's wage for a laborer; see Matthew 20:2. Return to verse

Matthew 19:4 Genesis 1:27; Genesis 5:2 Return to verse

Matthew 19:5 Genesis 2:24 (see also LXX) Return to verse

Matthew 19:7 See Deuteronomy 24:1. Return to verse

Matthew 19:9 SBL and BYZ include And he who marries a divorced woman commits adultery; see Matthew 5:32. Return to verse

Matthew 19:17 BYZ and TR 16 ...“Good Teacher, what good thing must I do to obtain eternal life?” 17 “Why do you call Me good?” See Mark 10:17–18 and Luke 18:18–19. Return to verse

Matthew 19:19 Exodus 20:12–16; Leviticus 19:18; Deuteronomy 5:16–20 Return to verse

Matthew 19:28 Or in the regeneration Return to verse

Matthew 19:29 NE, WH, and NA do not include or wife. Return to verse

Matthew 20:2 A denarius was customarily a day’s wage for a laborer; similarly in verses 9, 10, and 13. Return to verse

Matthew 20:3 That is, about nine in the morning Return to verse

Matthew 20:5 That is, about noon and again about three in the afternoon Return to verse

Matthew 20:6 That is, about five in the afternoon; also in verse 9 Return to verse

Matthew 20:7 BYZ and TR include and whatever is right, you shall receive. Return to verse

Matthew 20:16 BYZ and TR include For many are called, but few are chosen. Return to verse

Matthew 20:22 BYZ includes or be baptized with the baptism with which I am baptized. TR is similar. Return to verse

Matthew 20:23 BYZ and TR include and be baptized with the baptism with which I am baptized. Return to verse

Matthew 21:5 Zechariah 9:9 Return to verse

Matthew 21:9 Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalm 118:25; also in verse 15. Return to verse

Matthew 21:9 Psalm 118:26 Return to verse

Matthew 21:9 Or “Hosanna in the highest heaven!” See Psalm 118:25 and Psalm 148:1. Return to verse

Matthew 21:12 Literally the temple; also in verses 15 and 23; BYZ and TR the temple of God Return to verse

Matthew 21:13 Isaiah 56:7 Return to verse

Matthew 21:13 Jeremiah 7:11 Return to verse

Matthew 21:16 Psalm 8:2 (see also LXX) Return to verse

Matthew 21:29 NE and WH But he went. Return to verse

Matthew 21:31 NE and WH The latter Return to verse

Matthew 21:42 Psalm 118:22–23 Return to verse

Matthew 21:44 Tischendorf and some early manuscripts do not include verse 44; see also Luke 20:18. Return to verse

Matthew 22:19 A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. Return to verse

Matthew 22:24 Deuteronomy 25:5 Return to verse

Matthew 22:30 SBL, BYZ, and TR the angels of God Return to verse

Matthew 22:32 Exodus 3:6 Return to verse

Matthew 22:37 Deuteronomy 6:5 Return to verse

Matthew 22:39 Leviticus 19:18 Return to verse

Matthew 22:44 Psalm 110:1 Return to verse

Matthew 23:4 SBL, NE, and WH They tie up heavy loads Return to verse

Matthew 23:7 Literally and to be called ‘Rabbi’ by men Return to verse

Matthew 23:13 BYZ and TR include 14 Woe to you, scribes and Pharisees, you hypocrites! You defraud widows of their houses, and for a show make lengthy prayers. Therefore you will receive greater condemnation. See Mark 12:40 and Luke 20:47. Return to verse

Matthew 23:15 Greek Gehenna; also in verse 33 Return to verse

Matthew 23:24 See Leviticus 11:4 and Leviticus 11:23, where camels and gnats are both forbidden as food. Return to verse

Matthew 23:26 NA does not include and dish. Return to verse

Matthew 23:32 Or Go ahead, then, and complete Return to verse

Matthew 23:38 NE and WH do not include desolate. Return to verse

Matthew 23:39 Psalm 118:26 Return to verse

Matthew 24:15 See Daniel 9:27, Daniel 11:31, and Daniel 12:11. Return to verse

Matthew 24:29 Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10. Return to verse

Matthew 24:30 Or the sky; twice in this verse Return to verse

Matthew 24:30 See Daniel 7:13–14. Return to verse

Matthew 24:32 Or this parable Return to verse

Matthew 24:33 Or it is near Return to verse

Matthew 24:36 BYZ and TR do not include nor the Son. Return to verse

Matthew 25:13 BYZ and TR include when the Son of Man comes. Return to verse

Matthew 25:15 A talent was worth about twenty years’ wages for a laborer. Return to verse

Matthew 25:16 Or 15 ... And he went on his journey at once. 16 ... went and put them to work. Translators vary as to the placement of the Greek adverb eutheōs (at once) at the end of verse 15 or at the beginning of verse 16. Return to verse

Matthew 26:6 Aramaic Simon the Potter or Simon the Jar Maker Return to verse

Matthew 26:11 See Deuteronomy 15:11. Return to verse

Matthew 26:17 Literally On the first of the Unleavened; see Exodus 12:14–20. Return to verse

Matthew 26:20 BYZ and TR the Twelve Return to verse

Matthew 26:28 BYZ and TR the new covenant Return to verse

Matthew 26:31 Zechariah 13:7 Return to verse

Matthew 26:50 Or “Friend,” Jesus replied, “for what have you come?” Return to verse

Matthew 26:55 Literally the temple Return to verse

Matthew 26:59 Or the whole Council Return to verse

Matthew 26:64 Or the right hand of the Mighty One Return to verse

Matthew 26:64 See Psalm 110:1 and Daniel 7:13. Return to verse

Matthew 27:10 See Jeremiah 19:1–15, Jeremiah 32:6–9, and Zechariah 11:12–13. Return to verse

Matthew 27:16 SBL and NA Jesus Barabbas; also in verse 17, but universally called Barabbas in verses 20, 21, and 26 Return to verse

Matthew 27:24 Literally this blood; BYZ and TR this righteous blood Return to verse

Matthew 27:35 See Psalm 22:18; TR includes to fulfill what was said through the prophet: “They divided My garments among them, and cast lots for My clothing.” Return to verse

Matthew 27:38 Or insurrectionists; also in verse 44 Return to verse

Matthew 27:43 Psalm 22:8 Return to verse

Matthew 27:45 That is, from noon until three in the afternoon Return to verse

Matthew 27:46 NE and WH Eloi, Eloi Return to verse

Matthew 27:46 Psalm 22:1 Return to verse

Matthew 27:48 Or filled it with wine vinegar Return to verse

Matthew 27:48 See Psalm 69:21. Return to verse

Matthew 27:49 WH includes And another took a spear and pierced His side, and water and blood flowed out; see John 19:34. Return to verse

Matthew 28:1 Literally Now after the Sabbaths, it being dawn toward the first of the Sabbaths, Return to verse

Matthew 28:6 BYZ and TR where the Lord lay Return to verse

Matthew 28:9 BYZ and TR They were going to tell His disciples, and suddenly Return to verse

Matthew 28:19 Literally Having gone, therefore, make disciples Return to verse

John Translation Notes

John 1:5 Or comprehended Return to verse

John 1:14 Or and tabernacled among us Return to verse

John 1:14 Or the Only Begotten or the Unique One Return to verse

John 1:18 Or but the only begotten God, who; BYZ and TR but the only begotten Son, who Return to verse

John 1:18 Greek in the Father’s bosom Return to verse

John 1:23 Isaiah 40:3 (see also LXX) Return to verse

John 1:26 Or in; also in verse 31 and twice in 33 Return to verse

John 1:34 SBL the Chosen One of God Return to verse

John 1:39 That is, about four in the afternoon Return to verse

John 1:51 See Genesis 28:12. Return to verse

John 2:6 Greek two or three metretae; that is, approximately 20.8 to 31.2 gallons (78.8 to 118.1 liters) Return to verse

John 2:14 Literally the temple; also in verse 15 Return to verse

John 2:17 Psalm 69:9 Return to verse

John 3:3 Or born from above; also in verse 7. Return to verse

John 3:7 The Greek word for you is plural; also in verse 12. Return to verse

John 3:13 BYZ and TR include who is in heaven. Return to verse

John 3:15 Or everyone who believes may have eternal life in Him. Return to verse

John 3:16 Or only begotten or unique; also in verse 18 Return to verse

John 3:21 Some translators close this quotation after verse 15. Return to verse

John 3:25 TR and the Jews Return to verse

John 3:31 Tischendorf The One comes from heaven. Return to verse

John 3:36 Some translators close this quotation after verse 30. Return to verse

John 4:1 Literally When therefore Jesus knew that the Pharisees had heard that Jesus; NE, WH, BYZ, and TR When therefore the Lord knew that the Pharisees had heard that Jesus Return to verse

John 4:6 That is, about noon Return to verse

John 4:9 Tischendorf does not include this sentence. Return to verse

John 4:35 Literally white Return to verse

John 4:52 That is, one in the afternoon Return to verse

John 5:2 Or in Aramaic Return to verse

John 5:2 NA, NE, and WH Bethzatha Return to verse

John 5:3 Literally In these Return to verse

John 5:3 NE, BYZ, and TR include awaiting the moving of the waters. 4 For from time to time an angel descended into the pool and stirred the water. As soon as it was stirred, the first to enter the pool would be healed of his disease. Return to verse

John 5:29 See Daniel 12:2. Return to verse

John 6:7 A denarius was customarily a day's wage for a laborer; see Matthew 20:2. Return to verse

John 6:14 SBL, NA, NE, and WH He had performed Return to verse

John 6:19 Greek about twenty-five or thirty stadia; that is, approximately 2.87 to 3.45 miles (4.62 to 5.55 kilometers) Return to verse

John 6:31 Psalm 78:24; see also Exodus 16:4. Return to verse

John 6:45 Isaiah 54:13 Return to verse

John 6:69 BYZ and TR You are the Christ, the Son of the living God Return to verse

John 7:2 That is, Sukkot, the autumn feast of pilgrimage to Jerusalem; also translated as the Feast of Booths or the Feast of Shelters and originally called the Feast of Ingathering (see Exodus 23:16 and Exodus 34:22). Return to verse

John 7:8 NE, WH, BYZ, and TR I am not yet Return to verse

John 7:14 Literally the temple; also in verse 28 Return to verse

John 7:35 Literally Will He go to the Diaspora among the Greeks; the Jewish people living outside the land of Israel since the Babylonian exile were referred to as the Diaspora. Return to verse

John 7:39 Literally the Spirit was not yet; BYZ and TR the Holy Spirit was not yet Return to verse

John 7:42 See Micah 5:2. Return to verse

John 7:52 Some early manuscripts do not include John 7:53 through John 8:11. Return to verse

John 8:2 Literally the temple; also in verse 20 Return to verse

John 8:9 NE, BYZ, and TR include and were convicted by their conscience, Return to verse

John 8:10 NE, BYZ, and TR include and saw no one but the woman. Return to verse

John 8:10 WH and NA where are they Return to verse

John 8:16 Literally but (it is) I and the Father who sent Me; NE but (it is) I and the One who sent Me Return to verse

John 8:17 See Deuteronomy 19:15. Return to verse

John 8:54 WH and TR Your Return to verse

John 8:58 Literally before Abraham was, I am! Return to verse

John 8:59 BYZ and TR include going through the midst of them, and so He passed by. Return to verse

John 9:4 BYZ and TR I must do Return to verse

John 9:35 BYZ and TR the Son of God Return to verse

John 9:39 Literally so that those not seeing may see and those seeing may become blind. Some manuscripts do not include 38 “Lord, I believe.”... 39 Then Jesus declared. Return to verse

John 10:8 BYZ All who came Return to verse

John 10:22 That is, Hanukkah, the historic celebration of the Maccabean Revolt and rededication of the temple Return to verse

John 10:23 Literally the temple Return to verse

John 10:34 Psalm 82:6 Return to verse

John 11:2 Literally was the one having anointed the Lord with fragrant oil and having wiped His feet; see John 12:3. Return to verse

John 11:16 Didymus means the twin. Return to verse

John 11:18 Greek about fifteen stadia; that is, approximately 1.72 miles or 2.78 kilometers Return to verse

John 11:33 Or He was indignant in spirit; similarly in verse 38 Return to verse

John 11:44 Greek soudariō Return to verse

John 11:47 Or the Council Return to verse

John 11:56 Literally the temple Return to verse

John 12:3 Greek a litra; that is, approximately 12 ounces or 340 grams Return to verse

John 12:5 A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. Return to verse

John 12:8 See Deuteronomy 15:11. Return to verse

John 12:13 Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalm 118:25. Return to verse

John 12:13 Psalm 118:26 Return to verse

John 12:15 Zechariah 9:9 Return to verse

John 12:38 Isaiah 53:1 Return to verse

John 12:40 Isaiah 6:10 Return to verse

John 13:1 Or He showed them the full extent of His love. Return to verse

John 13:16 Cited in John 15:20 Return to verse

John 13:18 Psalm 41:9 Return to verse

John 13:23 Greek was reclining in the bosom of Jesus Return to verse

John 13:32 WH does not include If God is glorified in Him. Return to verse

John 14:1 Or Believe in God Return to verse

John 14:2 Or If it were not so, I would have told you. I am going there to prepare a place for you. Return to verse

John 14:4 BYZ and TR And where I go you know, and the way you know. Return to verse

John 14:14 TR does not include Me. Return to verse

John 14:15 Or If you love Me, keep Return to verse

John 14:16 Or Comforter or Helper or Counselor; Greek Paraclete; also in verse 26 Return to verse

John 14:17 WH and is in you Return to verse

John 15:20 John 13:16 Return to verse

John 15:25 See Psalm 35:19, Psalm 38:19, and Psalm 69:4. Return to verse

John 15:26 Or Comforter or Helper or Counselor; Greek Paraclete Return to verse

John 16:7 Or Comforter or Helper or Counselor; Greek Paraclete Return to verse

John 16:16 BYZ and TR include because I go away to the Father. Return to verse

John 16:27 WH from the Father Return to verse

John 17:2 Literally all flesh Return to verse

John 17:11 Literally Your name, which You gave Me; TR Your name. These You have given Me; similarly in verse 12 Return to verse

John 17:15 Or from evil Return to verse

John 18:2 HF and PT Jesus also Return to verse

John 18:9 See John 6:39 and John 17:12. Return to verse

John 18:32 See John 12:32–33. Return to verse

John 19:13 Or in Aramaic; also in verses 17 and 20 Return to verse

John 19:14 That is, about noon Return to verse

John 19:24 Psalm 22:18 Return to verse

John 19:28 See Psalm 22:15. Return to verse

John 19:29 Or A jar of wine vinegar; similarly in verse 30 Return to verse

John 19:29 See Psalm 69:21. Return to verse

John 19:36 Psalm 34:20; see also Exodus 12:46 and Numbers 9:12. Return to verse

John 19:37 Zechariah 12:10 Return to verse

John 19:39 Greek about a hundred litras; that is, approximately 34 kilograms Return to verse

John 20:1 Literally Now on the first of the Sabbaths, early, Return to verse

John 20:7 Greek soudarion Return to verse

John 20:16 Or in Aramaic Return to verse

John 20:24 Didymus means the twin. Return to verse

John 20:31 Or may continue to believe Return to verse

John 21:1 That is, the Sea of Galilee Return to verse

John 21:2 Didymus means the twin. Return to verse

John 21:8 Greek about two hundred cubits away; that is, approximately 300 feet or 91 meters Return to verse

John 21:18 Or others Return to verse

John 21:20 Greek reclined on His bosom Return to verse

James Translation Notes

James 1:1 Literally To the twelve tribes in the Diaspora. Originally referring to the Jewish people living outside the land of Israel, the Diaspora is applied here to the Jewish believers scattered abroad. Return to verse

James 1:17 Or no change or shadow of turning. Return to verse

James 1:18 Or of His creatures. Return to verse

James 2:2 Greek your synagogue Return to verse

James 2:7 Or the noble name invoked upon you or the noble name of Him to whom you belong Return to verse

James 2:8 Leviticus 19:18 Return to verse

James 2:11 Exodus 20:14; Deuteronomy 5:18 Return to verse

James 2:11 Exodus 20:13; Deuteronomy 5:17 Return to verse

James 2:17 Literally if it does not have works Return to verse

James 2:19 Or that there is one God Return to verse

James 2:20 BYZ and TR dead Return to verse

James 2:23 Genesis 15:6 Return to verse

James 2:23 See Isaiah 41:8. Return to verse

James 2:25 Literally messengers Return to verse

James 3:6 Greek Gehenna Return to verse

James 3:11 Literally Can both fresh and bitter Return to verse

James 3:12 Literally Neither can salt Return to verse

James 3:18 Literally But the fruit of righteousness is sown in peace by those making peace. Return to verse

James 4:1 Literally passions warring among your members? Return to verse

James 4:4 See Hosea 3:1. Return to verse

James 4:4 Or is appointed Return to verse

James 4:5 Or the spirit Return to verse

James 4:6 Proverbs 3:34 (see also LXX) Return to verse

James 5:7 Literally for it until it receives the early and the late Return to verse

1 Peter Translation Notes

1 Peter 1:1 Literally To the elect sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and Bithynia. These provinces were located in what is now Turkey. Return to verse

1 Peter 1:3 Or has caused us to be born again or has begotten us again Return to verse

1 Peter 1:13 Literally Wherefore gird up the loins of your mind Return to verse

1 Peter 1:16 Leviticus 11:44–45; Leviticus 19:2 Return to verse

1 Peter 1:22 SBL, NE, and WH from the heart Return to verse

1 Peter 1:25 Isaiah 40:6–8 Return to verse

1 Peter 2:6 Isaiah 28:16 (see also LXX) Return to verse

1 Peter 2:7 Psalm 118:22 Return to verse

1 Peter 2:8 Isaiah 8:14 Return to verse

1 Peter 2:10 Hosea 2:23 Return to verse

1 Peter 2:17 Literally Love the brotherhood Return to verse

1 Peter 2:18 Or in all fear Return to verse

1 Peter 2:22 Isaiah 53:9 Return to verse

1 Peter 2:24 Isaiah 53:4 (see also LXX) Return to verse

1 Peter 2:24 Isaiah 53:5 Return to verse

1 Peter 2:25 Isaiah 53:6 Return to verse

1 Peter 3:12 Psalm 34:12–16 (see also LXX) Return to verse

1 Peter 3:14 Or “Do not fear their threats; do not be shaken.” Isaiah 8:12 Return to verse

1 Peter 3:15 BYZ and TR But sanctify the Lord God in your hearts. This sentence may also be included with the quotation from the previous verse; see Isaiah 8:13. Return to verse

1 Peter 3:18 NE and WH died Return to verse

1 Peter 3:19 Or in the spirit, 19 in which Return to verse

1 Peter 3:21 Or appeal for Return to verse

1 Peter 4:1 BYZ and TR include for us. Return to verse

1 Peter 4:6 Or to those who are dead Return to verse

1 Peter 4:8 See Proverbs 10:12 Return to verse

1 Peter 4:14 BYZ and TR include On their part He is spoken of as evil, but on your part He is glorified. Return to verse

1 Peter 4:16 Literally glorify God in that name; NA glorify God in this matter Return to verse

1 Peter 4:18 Proverbs 11:31 (see also LXX) Return to verse

1 Peter 5:1 SBL, NE, and WH I appeal therefore to the elders Return to verse

1 Peter 5:2 NE and WH do not include watching over them. Return to verse

1 Peter 5:2 WH, BYZ, and TR but willingly Return to verse

1 Peter 5:5 Proverbs 3:34 (see also LXX) Return to verse

1 Peter 5:10 BYZ and TR in Christ Jesus Return to verse

1 Peter 5:12 That is, Silas Return to verse

1 Peter 5:13 Literally She in Babylon Return to verse

1 Peter 5:14 BYZ and TR include Amen. Return to verse

2 Peter Translation Notes

2 Peter 1:3 Or to His own Return to verse

2 Peter 1:13 Literally as long as I am in this tent Return to verse

2 Peter 1:17 Matthew 17:5; see also Mark 9:7 and Luke 9:35. Return to verse

2 Peter 2:4 Greek cast them into Tartarus; see the First Book of Enoch (1 Enoch 13:1–11 and 1 Enoch 20:1–4). Return to verse

2 Peter 2:6 WH does not include to destruction. Return to verse

2 Peter 2:6 Or on future generations of the ungodly Return to verse

2 Peter 2:10 Or to blaspheme angelic majesties Return to verse

2 Peter 2:15 NA, SBL, BYZ, and TR Bosor Return to verse

2 Peter 2:20 SBL and WH the Lord and Savior Jesus Christ Return to verse

2 Peter 2:22 Proverbs 26:11 Return to verse

2 Peter 3:3 See Jude 1:18. Return to verse

2 Peter 3:6 NA through whom Return to verse

2 Peter 3:8 See Psalm 90:4. Return to verse

2 Peter 3:10 Or dissolved; also in verses 11 and 12. Return to verse

2 Peter 3:10 Or will not be found. BYZ and TR will be burned up; SBL, NE, and WH will be found, i.e., will be unable to hide. Return to verse

2 Peter 3:14 Or to be found by Him in peace, without spot and without blemish. Return to verse

2 Peter 3:16 Or in all the letters Return to verse

2 Peter 3:16 NA will distort Return to verse

2 Peter 3:18 NE, WH, and NA do not include Amen. Return to verse

1 John Translation Notes

1 John 1:4 BYZ and TR your Return to verse

1 John 1:7 NA does not include But. Return to verse

1 John 2:2 Or the propitiation Return to verse

1 John 2:13 Or you have overcome evil; also in verse 14 Return to verse

1 John 2:20 BYZ and TR and you know all things Return to verse

1 John 2:28 Literally remain in Him Return to verse

1 John 3:2 Literally when He appears or when it appears Return to verse

1 John 3:3 Literally just as He is pure Return to verse

1 John 3:4 Or is violation of the Law Return to verse

1 John 3:7 NA Young children in training Return to verse

1 John 3:7 Literally He is righteous Return to verse

1 John 4:3 BYZ and TR that Jesus Christ has come in the flesh Return to verse

1 John 4:6 Or spirit Return to verse

1 John 4:9 Or only begotten or unique Return to verse

1 John 4:10 Or as a propitiation Return to verse

1 John 4:19 BYZ and TR We love Him Return to verse

1 John 5:1 Literally and everyone loving the One having begotten also loves the one having been begotten from Him. Return to verse

1 John 5:7 TR and PT three that testify in heaven: The Father, the Word, and the Holy Spirit; and these three are one. 8 And there are three that testify on earth: Return to verse

1 John 5:13 BYZ and TR include and that you may believe in the name of the Son of God. Return to verse

1 John 5:18 Or the one who was born of God protects himself or God protects the one born of Him Return to verse

1 John 5:18 Or evil; similarly in verse 19 Return to verse

1 John 5:21 BYZ and TR include Amen. Return to verse

2 John Translation Notes

2 John 1:8 NE and WH what you have worked for Return to verse

2 John 1:12 Literally mouth to mouth Return to verse

2 John 1:13 BYZ and TR include Amen. Return to verse

3 John Translation Notes

3 John 1:9 Literally I have written something to the church Return to verse

3 John 1:14 Literally and we will speak mouth to mouth; some translators begin a new verse (15) after face to face. Return to verse

Jude Translation Notes

Jude 1:5 NE, WH, BYZ, and TR the Lord Return to verse

Jude 1:9 This account is attributed by Origen to the Testament of Moses, also called the Assumption of Moses. Return to verse

Jude 1:12 Or are blemishes Return to verse

Jude 1:15 See the First Book of Enoch (1 Enoch 1:9). Return to verse

Jude 1:18 See 2 Peter 3:3. Return to verse

Revelation Translation Notes

Revelation 1:1 Or suddenly or quickly Return to verse

Revelation 1:4 Literally in Asia; Asia was a Roman province in what is now western Turkey. Return to verse

Revelation 1:4 Or the sevenfold Spirit Return to verse

Revelation 1:8 TR the Alpha and the Omega, the Beginning and the End Return to verse

Revelation 1:11 TR saying, “I am the Alpha and the Omega, the First and the Last,” and, Return to verse

Revelation 1:13 Or one like a son of man; see Daniel 7:13. Return to verse

Revelation 2:27 Psalm 2:9 (see also LXX) Return to verse

Revelation 3:1 Or the sevenfold Spirit Return to verse

Revelation 3:5 Or scrape off Return to verse

Revelation 3:7 See Isaiah 22:22. Return to verse

Revelation 3:11 Or suddenly or quickly Return to verse

Revelation 3:14 Or Beginning or Ruler Return to verse

Revelation 4:5 Or This is the sevenfold Spirit Return to verse

Revelation 5:6 Or the sevenfold Spirit Return to verse

Revelation 5:10 Or they will reign over; WH they reign upon Return to verse

Revelation 5:14 TR includes Him who lives for ever and ever. Return to verse

Revelation 6:6 Greek A choenix of wheat for a denarius. A choenix was a Greek dry measure equivalent to 1.92 pints or 0.91 liters. A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. Return to verse

Revelation 6:16 See Hosea 10:8. Return to verse

Revelation 6:17 BYZ and TR His Return to verse

Revelation 7:16 Isaiah 49:10 Return to verse

Revelation 7:17 See Psalm 23:1. Return to verse

Revelation 7:17 Isaiah 49:10 Return to verse

Revelation 7:17 Isaiah 25:8 Return to verse

Revelation 8:11 Literally became wormwood Return to verse

Revelation 9:11 Abaddon means Destruction. Return to verse

Revelation 9:11 Apollyon means Destroyer. Return to verse

Revelation 10:9 See Numbers 5:24 and Ezekiel 3:3. Return to verse

Revelation 11:4 See Zechariah 4:14. Return to verse

Revelation 11:17 TR includes and who is to come. Return to verse

Revelation 11:18 See Psalm 2:1. Return to verse

Revelation 11:18 See Daniel 12:2. Return to verse

Revelation 12:5 See Psalm 2:9 (see also LXX). Return to verse

Revelation 12:17 Literally And he stood on the sand of the sea. BYZ and TR And I stood on the sand of the sea. Some texts number this sentence as verse 18; others include it with Revelation 13:1. Return to verse

Revelation 13:8 Or written in the Book of Life belonging to the Lamb who was slain from the foundation of the world. Return to verse

Revelation 13:10 NE, WH, and BYZ if anyone kills Return to verse

Revelation 13:10 See Jeremiah 15:2. Return to verse

Revelation 13:18 Some manuscripts 616 Return to verse

Revelation 14:5 TR includes before the throne of God. Return to verse

Revelation 14:8 See Isaiah 21:9 and Revelation 18:2. Return to verse

Revelation 14:14 Or one like a son of man; see Daniel 7:13. Return to verse

Revelation 14:20 1,600 stadia is approximately 184 miles or 296 kilometers. Return to verse

Revelation 15:3 SBL and WH King of the ages; TR King of the saints Return to verse

Revelation 16:21 Greek great hail as of a talent; that is, hailstones weighing approximately 75.4 pounds or 34.2 kilograms each Return to verse

Revelation 18:2 See Isaiah 21:9 and Revelation 14:8. Return to verse

Revelation 18:2 NE, WH, BYZ, and TR a haunt for every unclean spirit and every unclean and detestable bird. Return to verse

Revelation 18:3 SBL and WH have fallen by Return to verse

Revelation 18:4 See Jeremiah 51:45. Return to verse

Revelation 18:9 Literally when they see the smoke of her burning; also in verse 18 Return to verse

Revelation 18:14 Literally And: Return to verse

Revelation 19:1 Hallelujah is a transliteration of the Hebrew Hallelu YAH, meaning Praise the LORD; also in verses 3, 4, and 6. Return to verse

Revelation 19:6 SBL, BYZ, and TR the Lord God Return to verse

Revelation 19:13 WH sprinkled with blood Return to verse

Revelation 19:15 See Psalm 2:9 (see also LXX). Return to verse

Revelation 20:9 BYZ and TR came down from God out of heaven Return to verse

Revelation 21:1 See Isaiah 65:17 and Isaiah 66:22 (see also LXX). Return to verse

Revelation 21:3 SBL, NE, WH, and BYZ God Himself will be with them. Return to verse

Revelation 21:4 Isaiah 25:8. Return to verse

Revelation 21:16 12,000 stadia is approximately 1,380 miles or 2,220 kilometers. Return to verse

Revelation 21:17 144 cubits is approximately 216 feet or 65.8 meters. The measure could indicate either height or thickness. Return to verse

Revelation 21:24 BYZ and TR include and honor. Return to verse

Revelation 22:6 Or suddenly or quickly; similarly in verses 7, 12, and 20 Return to verse

Revelation 22:7 Or scroll; also in verses 9, 10, 18, 19 Return to verse

Revelation 22:14 BYZ and TR Blessed are those who do His commandments Return to verse

Revelation 22:21 WH and BYZ the Lord Jesus Christ; TR our Lord Jesus Christ Return to verse

Revelation 22:21 SBL, WH, NE, and TR do not include the saints. Return to verse

Revelation 22:21 SBL, WH, NE, and NA do not include Amen. Return to verse

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Editorial Record

This volume contains 92 biblical chapters and 2,781 nonempty verse entries across ten complete selected works. It also reproduces 489 source translation notes. The four empty verse slots in the official TXT file correspond to Matthew 17:21, 18:11, 23:14, and John 5:4; their alternatives appear in source notes. These gaps follow the chosen translation and do not represent new editorial excisions.

The complete surviving Didache adds sixteen chapters in M. B. Riddle's public-domain 1886 translation. Its text is retained independently of the BSB. Expanded studies of Thomas and Mary distinguish the transmitted manuscripts, authorial claims, and historical arguments. None of these additions changes the wording of the ten New Testament works.

The official TXT download governs verse wording. USX supplies headings, paragraph cues, and notes. This resolves a source-format discrepancy at Matthew 6:34, where the USX file contains an extra bracketed quotation artifact that is absent from the official TXT verse. The verse reproduced here follows the official TXT wording without that artifact. Biblical wording has not been harmonized or rewritten.

Source section titles are reading aids supplied by the translation project. Biblical text uses a fixed-page PDF layout with verse numbers retained, and all biblical wording remains intact. Cross-reference headings from the source are omitted as navigational aids; references within the source notes remain. Notes are identified by book, chapter, and verse and linked to the corresponding text. Headings distinguish sections and the labeled selection summary.

The editorial material comprises the Preface, selection rules, authorship introductions, selection summary, and documentary studies. The New Testament grouping retains ten traditional candidates. The Didache supplies a complete anonymous teaching text, while the Thomas and Mary studies examine additional claims to early testimony. All assessments distinguish personal authorship from source traditions and final composition. Inclusion and presentation do not certify eyewitness authorship.

The closing section, Human-AI Questions and Answers in Christian Apologetics, contains fifty-six questions, each followed by a Canonical answer and an Eyewitness answer, across fourteen topics. The labels name the collections considered, not authoritative statements by those collections. These discussions are modern interpretive work, distinct from the biblical texts, the Didache, and the historical studies. They claim no scriptural or eyewitness authority and remain open to criticism.

Human-AI Questions and Answers in Christian Apologetics

This final section presents fifty-six questions followed by paired answers developed through Human-AI discussion. It is modern commentary. It is neither biblical text nor ancient testimony, and it makes no claim to scriptural, apostolic, or eyewitness authority.

Each question receives a Canonical answer and then an Eyewitness answer. These labels identify the collections considered; they do not mean that either collection speaks with one uncontested voice. Both answers contain interpretation, and neither should be treated as the collection's own definitive statement.

The Canonical answer considers the wider Christian Bible, including the Old Testament and New Testament writings omitted from Eyewitness. Differences among Protestant, Catholic, and Orthodox collections are acknowledged where they affect the argument.

The Eyewitness answer considers this anthology's complete Matthew, John, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and Revelation, together with the complete Didache. Thomas and Mary appear as studies, rather than complete additional scriptures. Traditional associations with people who knew the earthly Jesus inform the selection; they do not establish who composed every surviving text.

The comparison asks what changes when the available writings change, what remains, and what neither collection resolves. Shared evidence may justify substantially similar answers. Omitting a writing can remove one explanation without removing every reference to the subject.

Some answers develop philosophical possibilities beyond explicit textual statements. Solus Logos is considered only as a greatly expanded understanding of the Logos in John's opening; no complete system is assumed. Readers should examine the reasoning, distinguish evidence from inference, and retain the freedom to disagree. The anthology's ancient texts and these modern answers remain separate bodies of material.

Questions by Topic

Fifty-six questions with paired answers

Apophatic Theology (Questions 1-4)

Theodicy (Questions 5-8)

Original Sin (Questions 9-12)

God Incarnate (Questions 13-16)

Infinity (Questions 17-20)

The Depth of the Logos (Questions 21-24)

The Destiny of Humanity (Questions 25-28)

Death (Questions 29-32)

Eternal Life (Questions 33-36)

Hell (Questions 37-40)

Heaven (Questions 41-44)

Purgatory (Questions 45-48)

Apocalypse: Satire and Prophecy (Questions 49-52)

Cosmology (Questions 53-56)

Apophatic Theology

1. If God exceeds every human concept, what do names such as Father, Word, Life, and Light reveal, and what do they leave undisclosed?

Canonical answer

These names disclose relationships and qualities through which God can be recognized without making God an object that the mind can contain. Father speaks of origin, care, and relationship; Word of divine expression and intelligibility; Life of the source and fullness of living; Light of disclosure, truth, and the defeat of darkness. Their meaning comes from the biblical narratives in which they operate. They are richer than isolated dictionary definitions, and their force cannot be reduced to a complete inventory of divine properties.

The full canon also complicates their use. Its Father comforts and judges; its light exposes as well as consoles; its giver of life permits death. A responsible reading lets these tensions question easy descriptions of God. The names remain meaningful because they direct attention toward a reality the texts claim to reveal, especially through Jesus. What remains undisclosed is the exhaustive nature of that reality: how divine being relates to time, how divine knowledge operates, and why love coexists with a suffering world. Revelation can offer genuine knowledge without offering total comprehension.

Eyewitness answer

Eyewitness gives these names a particularly concentrated setting in John. The Word is associated with the coming into being of all things, with life, and with light, and then with the embodied life of Jesus. Father is therefore encountered through a relationship the narrative presents as visible in Jesus' words and actions. The names do not float above human experience: they lead toward giving life, telling the truth, serving others, and loving through suffering. This makes them guides to recognition and conduct as well as terms for contemplation.

The collection nevertheless prevents a claim that God has become exhaustively transparent. John joins the assertion that God is made known through the Son with the declaration that no one has seen God. The Johannine letters connect knowing God with love while acknowledging that humanity's future condition remains undisclosed. These are complementary claims about access and limitation. Eyewitness can therefore sustain a deep theology of divine mystery without borrowing the full canon's additional descriptions. It leaves the inner constitution of God unresolved while offering concrete ways to participate in the life it attributes to God.

2. Does saying that God is unknowable express a limit of human understanding, or make a claim about God that itself requires justification?

Canonical answer

An absolute claim that nothing can be known about God conflicts with the full canon's claim to disclose God's character, purposes, and actions. It also creates a difficulty within its own wording: declaring God wholly unknowable appears to claim knowledge about what God is like and what every possible knower can achieve. The defensible statement is narrower. Human beings cannot comprehend God exhaustively, and every description requires an awareness of the limits of creaturely language and perspective.

That limitation has substantial biblical support. Job confronts the distance between human judgment and the ordering of creation. Prophetic language places divine thought beyond ordinary human thought. Paul describes present knowledge as partial. Yet the same collection invites knowledge of God through creation, history, conscience, and Jesus. Its position is therefore neither complete possession nor complete ignorance. The claim of limited understanding still needs justification, but the justification comes from the difference between the reality being described and the finite means of description. Calling God mysterious should qualify theological confidence; it should not authorize assertions that escape every question about their meaning or credibility.

Eyewitness answer

Eyewitness cannot consistently make total unknowability its governing principle. Jesus' mission in John includes making the Father known, and eternal life is connected with knowing God and Jesus. The Johannine letters claim that people can know God through love. A collection that makes these assertions cannot then treat every affirmative statement about God as meaningless. Its better distinction is between relational knowledge and complete explanation. Knowing someone through faithful relationship does not require possessing an exhaustive account of that person's existence; the distinction is stronger when the subject is God.

Eyewitness also identifies specific limits. The future condition of God's children has not yet been revealed, and Matthew restricts claims about the timing of the end. These limits support intellectual restraint without dissolving all knowledge into uncertainty. John places recognition in the encounter with Jesus, while James and the Didache give it practical expression through conduct. The resulting position is demanding: claims about God must remain accountable to the collection's testimony, but that testimony need not be stretched into an answer to every metaphysical question. Mystery protects the incompleteness of knowledge, not the irresponsibility of the interpreter.

3. Does a larger scriptural collection deepen the mystery of God, clarify it, or multiply descriptions that resist reconciliation?

Canonical answer

The larger collection does all three. It clarifies by giving repeated testimony about creation, justice, mercy, covenant, worship, and human failure. It deepens mystery by placing divine presence within many settings: wilderness, political defeat, prophetic protest, ordinary wisdom, incarnation, and apocalyptic vision. It also multiplies descriptions whose reconciliation requires interpretation. Divine commands associated with warfare sit beside commands to love enemies. Accounts of punishment stand beside protests against the assumption that suffering proves guilt. These differences cannot be settled merely by placing the passages next to one another.

A canonical reader can understand this diversity as a developing encounter with God rather than a single uniform theological treatise. That reading gains breadth, historical depth, and resources for challenging simplistic doctrine. It incurs a corresponding responsibility to explain how the voices relate and why some govern the interpretation of others. A Christ-centered reading makes Jesus the principal interpretive center; other readings organize the material differently. The larger canon's strength is its range of testimony. Its difficulty is that range alone cannot supply the rule for judging every apparent tension, and asserting unity is not the same as demonstrating it.

Eyewitness answer

Eyewitness reduces the number of voices and shifts the reader's immediate center of attention toward Jesus as presented in Matthew and John, the retained letters, and the Didache's practical teaching. This makes some connections easier to see. The call to love enemies, the presentation of God as love, and the demand to care for people in need can be considered without continuously negotiating ancient national laws and conquest accounts. A smaller collection can clarify an emphasis by making it harder for distant material to dominate the reader's attention.

It does not produce a God without tension. Matthew retains judgment and punishment; John joins divine love with condemnation; Revelation contains devastating visions of judgment; Peter and Jude retain older stories of divine severity. Their presence means that reduction cannot function as automatic reconciliation. Eyewitness offers a more concentrated field for interpretation, not a completed solution to divine mystery. Its advantage is the possibility of examining the remaining differences in detail. Its limitation is that omitted voices might have complicated a conclusion usefully, and the selection itself must be recognized as an editorial judgment about which testimony should guide the inquiry.

4. Can acknowledging the inadequacy of religious language protect faith from human projection without making every theological claim immune to criticism?

Canonical answer

Yes, if acknowledging limitation is accompanied by standards for responsible speech. Religious language becomes projection when human preferences, fears, or structures of power are assigned to God without adequate examination. The full canon contains resources for resisting that move: prohibitions against reducing God to an image, prophetic challenges to corrupt worship, scrutiny of false prophecy, and Jesus' criticism of religious authority that burdens others while protecting itself. These texts make humility an obligation rather than a license to say anything.

Theological claims can still be criticized for inconsistency, selective use of evidence, disregard for historical setting, or effects that contradict the love and justice they profess. A claim that divine goodness exceeds human understanding does not by itself establish that a particular cruelty is good. Nor does saying that God is mysterious prove that an institution speaks for God. The strongest canonical approach combines modesty about ultimate comprehension with rigor about actual assertions. Its language remains partial, but partial language can be truthful or false, responsible or manipulative. Inadequacy becomes an intellectual safeguard only when it reduces unwarranted certainty and leaves interpretation open to correction.

Eyewitness answer

Eyewitness brings practical tests for this distinction into a concentrated setting. Matthew directs attention to the fruit produced by teachers. The Didache examines the conduct of prophets and rejects exploitation concealed beneath spiritual claims. James exposes the contradiction between religious speech and mistreatment of people made in God's likeness. The Johannine letters connect knowledge of God with love and require discernment rather than automatic acceptance of every claimed spiritual message. None of these tests requires a complete definition of God before criticism can begin.

The reader can therefore acknowledge that divine reality exceeds available language while still judging whether a speaker tells the truth, uses spiritual authority for personal enrichment or domination, harms others, or refuses correction. These tests cannot settle every metaphysical dispute, but they can expose a claim's practical dishonesty. They also apply to Eyewitness itself: selection, attribution, and commentary remain human acts that deserve examination. Mystery should prevent the editor or teacher from presenting interpretation as possession of God's mind. It should increase accountability to the testimony and ethical demands that remain, including difficult passages whose meaning cannot be made acceptable merely by calling them mysterious.

Theodicy

5. What could justify suffering in a creation whose source is associated with life, light, and love?

Canonical answer

The full canon offers reasons why some suffering occurs and ways it can acquire meaning, but it does not establish that every instance is justified. Wrongdoing harms others; fragile life encounters loss; fidelity can invite persecution; adversity can deepen character. The wider narrative also connects a damaged world with human estrangement from God and promises eventual restoration. These explanations address important parts of experience, yet none demonstrates why this child, this animal, or this community had to suffer in precisely this way.

One strong canonical answer is that suffering must be confronted within a relationship to God, not converted wholesale into an acceptable price for a divine plan. Job challenges the attempt to explain another person's pain through easy moral bookkeeping. Lament permits protest. Jesus heals, grieves, and suffers, and the final vision promises the removal of death and tears. Together these witnesses support trust that suffering will not have the last word. They leave the justification of its present extent unresolved. A good outcome can redeem a history without making every wound necessary or giving human beings permission to inflict it.

Eyewitness answer

Eyewitness begins with the same unresolved pressure: the source of creation is associated with life and light, yet the world contains suffering and death. Its strongest answer is practical and redemptive. Jesus heals, feeds, welcomes, confronts exploitation, and enters suffering Himself. James recognizes that trials can produce endurance, but that observation cannot justify creating trials for other people. The Didache insists on care rather than on supplying a theory that makes every misfortune deserved. Revelation ends with the defeat of death and the healing of the nations.

Without Genesis and Paul's extended account of Adam, Eyewitness gives less immediate support for explaining all suffering through an inherited fall. It still speaks of evil, judgment, persecution, and a world hostile to divine life. The reader therefore gains no warrant to pronounce suffering meaningless, but also no complete explanation of why creation permits it. The most coherent interpretation treats love as an obligation to resist and relieve suffering while hoping for its overcoming. Whatever divine purposes might exceed understanding, the collection does not make indifference a legitimate response to pain. Its vision of renewal judges the present world's wounds rather than simply normalizing them.

Theodicy

6. How far can human freedom explain suffering caused by disease, natural catastrophe, and the vulnerability of nonhuman life?

Canonical answer

Human freedom explains much preventable suffering: war, abuse, neglected disease, environmental damage, and the unequal distribution of protection from catastrophe. It does not directly explain a

congenital illness, an earthquake without human cause, or the suffering of animals in ecosystems that existed before human choices could affect them. The full canon's larger explanation connects creation's disorder and mortality with human estrangement from God and portrays creation as awaiting liberation. That is a theological account of solidarity between humanity and the world, not a demonstrated physical mechanism for every natural injury.

A further argument holds that stable natural processes make embodied agency possible while also exposing organisms to harm. Predictable gravity permits movement and makes falling dangerous; biological reproduction enables life and permits disease. This explains why vulnerability may accompany a coherent physical world. It does not show that the actual quantity and distribution of suffering are indispensable. A canonical defense should therefore resist making freedom answer more than it can. It can identify responsibility for intensifying or relieving natural suffering, and it can hope for creation's renewal, while admitting that nonhuman suffering remains a serious challenge to claims about providence.

Eyewitness answer

Eyewitness provides strong grounds for holding people responsible for suffering they cause or could reasonably relieve. It has much less to say about why the natural world is hazardous in the first place. John presents all things as coming into being through the Word, but does not explain the physical development of disease, earthquakes, or predation. James connects destructive moral action with desire, not with a comprehensive account of natural history. Revelation anticipates renewal, and Peter retains narratives of catastrophic judgment; neither supplies a general causal explanation for ordinary natural suffering.

The account of the man born blind is especially significant. Jesus refuses the disciples' proposed assignment of his condition to his own or his parents' sin and moves toward healing. The narrative also associates his condition with the display of God's works, leaving a difficult question about purpose rather than resolving the whole problem. An Eyewitness reading should therefore reject automatic blame and concentrate on care. Human freedom bears on the response to vulnerability even where it did not cause that vulnerability. The unanswered question concerns the world's underlying conditions, and a smaller collection makes that gap more visible rather than making it disappear.

Theodicy

7. Is allowing preventable suffering morally different from causing it when the one permitting it is understood to possess unlimited power?

Canonical answer

Permission and causation are different, but the difference cannot automatically remove responsibility from an unlimited agent. A person who cannot safely intervene faces limits that an omnipotent God, as ordinarily understood, does not face. The canonical defense must therefore identify a reason for divine permission: the preservation of meaningful agency, the integrity of creation, a good beyond present understanding, or a distinction between immediate events and their final resolution. Simply repeating that God allows rather than causes suffering leaves the central moral question unanswered.

The full canon sharpens this problem as well as offering responses. Job depicts suffering permitted by God and refuses the friends' easy explanation of it through guilt. Other passages attribute calamity directly to divine judgment. The distinction between permission and causation must therefore be made case by case, rather than imposed uniformly on every text. A defensible theological position can argue that love sometimes permits freedom and consequence. It must also concede that this argument has not demonstrated the necessity of every permitted horror. Hope in eventual justice is substantial, but it does not authorize certainty about why a particular suffering was allowed.

Eyewitness answer

The moral difficulty survives intact in Eyewitness because its God remains powerful, loving, and involved in the world. Removing accounts from the full canon does not explain why divine help comes to one sufferer and apparently fails to come to another. Jesus' healings make relief visible, but also make its uneven distribution harder to ignore. The man born blind is released from the accusation that his disability proves personal or parental guilt; the narrative's association of his condition with divine works still leaves the reader asking why those works required that history.

Eyewitness provides a clear rule for human conduct: the ability to help creates an obligation to care, and withholding needed assistance is incompatible with professed love. Applying that moral insight to divine permission produces a real question, not an irreverent mistake. The collection answers it chiefly through Jesus' involvement in suffering and the promise of renewal, rather than through a complete justification of nonintervention. Its strongest position is trust accompanied by protest and action. Declaring a particular modern tragedy a necessary part of God's plan exceeds what this collection allows an interpreter to establish about that event and can conceal the responsibility to relieve suffering.

Theodicy

8. Does God’s participation in human suffering through incarnation answer the problem of evil, deepen it, or change the question being asked?

Canonical answer

Incarnation changes the question before it resolves anything. Christianity does not merely picture God observing suffering from a protected distance; it places divine self-disclosure in a life exposed to rejection, bodily pain, and death. The full canon develops this through Jesus' compassionate actions, His death and resurrection, teaching about His sharing human vulnerability, and the participation of believers in suffering and renewed life. God is presented as acting within the wound rather than remaining only the subject of an explanation offered outside it.

That addresses abandonment: suffering is not necessarily evidence that a person has fallen beyond God's concern. It does not, by itself, answer why an omnipotent God permits evil. Sharing a victim's pain is morally different from preventing it, and divine solidarity cannot be made into a complete defense of nonintervention. The cross therefore deepens the challenge as well as sustaining hope. The resurrection supplies the claim that suffering and death can be overcome, but the argument depends on that claim being credible. The strongest canonical account treats incarnation as a transformation of God's relationship to sufferers and a promise of victory, while refusing to confuse those claims with a demonstrated explanation of every evil.

Eyewitness answer

Eyewitness retains the essential elements of this answer. John places the Word within flesh and then follows Jesus into betrayal, violence, crucifixion, and resurrection. Matthew preserves the cry of abandonment rather than smoothing it into an expression of effortless triumph. Peter portrays Jesus' suffering as bound to the healing and conduct of others. These witnesses permit a forceful claim: whatever God means within this collection, divine life is disclosed through an embodied life that encounters the world's cruelty and does not escape its cost.

The reader should not turn that claim into an assertion that suffering is desirable. Jesus relieves suffering, and the collection's ethical teaching requires others to do the same. Nor does Eyewitness give a complete metaphysical account of how divine and human experience relate in Jesus. It offers narrative testimony that supports solidarity, self-giving love, and hope in resurrection. Those claims change the sufferer's possible relationship to God; they do not establish why the suffering was necessary. Incarnation makes a distant explanation less adequate and a practical response more urgent. The divine answer, as the collection presents it, includes participation and overcoming, while leaving the origin and permission of much evil open to inquiry.

Original Sin

9. What distinctions should be made among inherited guilt, inherited vulnerability, and participation in collective wrongdoing?

Canonical answer

Inherited guilt means being held culpable for an ancestral act. Inherited vulnerability means receiving conditions one did not choose: mortality, damaged relationships, disordered desires, or a social world already shaped by injustice. Participation in collective wrongdoing means joining, maintaining, or benefiting culpably from harmful practices through one's own conduct. These categories can interact, but they are not interchangeable. A newborn can inherit danger without having committed the acts that created it; an adult can become responsible for perpetuating an injustice that began long before that adult existed.

Christian traditions interpret the full canon differently at this point. Some Reformed accounts include the imputation of Adam's guilt. Catholic teaching distinguishes original sin as a received condition from personal fault, while Orthodox accounts emphasize inherited mortality and corruption rather than personal guilt for Adam's act. Genesis and Paul's Adam-Christ comparison contribute resources absent from Eyewitness, but they have not generated one uncontested definition. The clearest common claim is that human beings enter a damaged situation and need deliverance. Whether that situation itself constitutes culpability must be argued separately; otherwise the experience of needing healing is wrongly treated as proof of having committed someone else's wrong.

Eyewitness answer

Eyewitness supports inherited vulnerability and participation in wrongdoing more directly than inherited Adamic guilt. Peter describes an empty way of life received from forebears. James traces temptation through desire into sinful action. The Johannine letters insist both that people must acknowledge sin and that love, confession, and divine forgiveness can transform their lives. The

Didache describes ways of life and death in terms of concrete practices. Together these writings recognize that people receive destructive patterns and become responsible for how they respond to and reproduce them.

They do not construct Paul's extended account of humanity's relationship to Adam. Jude's brief naming of Adam does not establish such a doctrine, and surviving allusions to older biblical stories do not fill that gap. An Eyewitness anthropology can therefore distinguish an inherited predicament from personal culpability without first organizing humanity around an ancestral legal charge. This does not produce a picture of effortless innocence. The collection treats human sin, evil influence, and the need for divine help seriously. Its center of attention is the actual movement from destructive life toward truth and love, making responsibility concrete while leaving the ultimate transmission and origin of human brokenness less systematically defined.

Original Sin

10. Under what conditions could someone be morally responsible for actions committed before that person existed?

Canonical answer

Ordinary moral responsibility requires an agent who can act, consent, or knowingly sustain a wrong. On that standard, someone cannot personally commit an act before existing. A person can later endorse its purposes, perpetuate its consequences, or refuse a reasonable duty of repair, but that is responsibility for a present response. It differs from culpability for the original act. The full canon itself contains a strong insistence that children should not be treated as bearing their parents' guilt merely because of descent.

Theological accounts that attribute Adam's guilt to descendants therefore require an additional principle, such as humanity's corporate unity or Adam's representative role. Within that framework, Adam's action is understood to concern the whole human community, just as Christ's action offers deliverance beyond those who personally participated in it. The parallel supplies a theological rationale, but it does not make the moral difficulty self-evidently disappear. It remains reasonable to ask how representation becomes culpability without prior consent. Other Christian readings understand the inheritance chiefly as mortality and damaged nature. The canonical answer thus depends on an explicit account of human solidarity; biological ancestry alone is insufficient to demonstrate personal moral guilt.

Eyewitness answer

Eyewitness gives no developed mechanism by which a person becomes personally guilty of an act preceding that person's existence. Its moral teaching ordinarily addresses conduct, desire, truthfulness, love, and response to others. James asks what desire leads a person to do. Peter describes judgment that considers each person's work. Revelation portrays judgment in relation to deeds. These features support a reading in which culpability concerns participation and response rather than mere existence within an ancestral line. The need for rescue from a damaged inheritance can remain real without treating that inheritance as a personally committed offense.

Matthew does preserve severe language about later generations filling up their ancestors' wrongdoing and bearing the accumulated weight of a violent history. In context, however, the accusation concerns people who reproduce persecution while claiming superiority to their forebears. This is continuity enacted through present behavior, not an explanation of guilt assigned to every newborn. Eyewitness therefore supports responsibility for perpetuating inherited wrongs and for failing to break their patterns. It leaves room to discuss collective responsibility, but its retained testimony does not require the conclusion that every human being is already personally blameworthy for another person's ancient choice.

Original Sin

11. How can being made in God’s likeness be reconciled with an account of humanity as damaged from birth?

Canonical answer

The two claims can be reconciled if likeness describes human dignity and vocation while damage describes the impaired fulfillment of that vocation. A person can possess worth, relational capacity, and a calling to truth and care while also inheriting mortality, distorted desires, and harmful conditions. Damage need not mean the annihilation of what makes a human being valuable. The full canon continues to affirm the seriousness of violence against human beings after its account of the fall, indicating that divine likeness has not simply disappeared.

Christian traditions differ over the extent and character of this impairment. Even a doctrine of pervasive corruption need not mean that every human act is maximally evil or that people have no remaining dignity. The stronger interpretation is that no dimension of life is entirely beyond the need for healing, while the person remains someone to whom love and respect are owed. Christ's humanity also becomes decisive: restoration does not require treating embodiment as a mistake. A canonical anthropology fails when it makes inherited damage an excuse to despise persons, especially children. Its account of salvation should affirm and renew the dignity it claims God originally gives, rather than cancel it.

Eyewitness answer

Eyewitness offers a direct foundation for dignity in James, which condemns cursing people who are made in God's likeness. The statement concerns actual people in their present condition, not a vanished human status available only before an ancestral fall. Matthew welcomes children as belonging to the kingdom, and John presents the Word becoming flesh. These witnesses make it difficult to treat humanity's embodied existence as intrinsically contemptible. They also provide a standard against which degrading speech, religious domination, and the treatment of people as disposable can be judged.

Human damage remains evident in the same collection: violence, deception, destructive desire, lovelessness, and the need for new birth are central concerns. The most coherent reading treats these as corruption of life that retains its dignity and can be renewed. Eyewitness does not provide a complete doctrine of the condition of every newborn, nor does it promise that human goodness can restore itself without divine help. It does permit dignity to be the starting point for understanding brokenness. Healing addresses something valuable that has been harmed or misdirected. It does not create value in

a being who previously possessed none, and it does not justify contempt while healing remains incomplete.

Original Sin

12. Could original sin describe humanity’s inheritance and perpetuation of fear, violence, and deception, and would either collection exclude that interpretation?

Canonical answer

That interpretation captures an important dimension of the full canon. Human beings inherit a world shaped by violence, mistrust, domination, and falsehood, and then enlarge those patterns through their own acts. Genesis describes wrongdoing that spreads through families and communities. The prophets expose entrenched injustice, and the New Testament addresses forms of life that enslave people as well as choices that condemn them. Original sin can therefore illuminate the fact that moral damage precedes an individual's conscious decisions and is continually renewed by them.

It becomes incomplete if it means only bad cultural examples that an otherwise untroubled will can easily reject. The canonical testimony portrays estrangement as deeper than mistaken instruction and presents divine grace as necessary for liberation. Some traditions also require a more definite relationship to Adam than this social interpretation supplies. Neither objection erases the interpretation's value; each identifies what must be added for a particular doctrinal account. The strongest use of this approach treats fear, violence, and deception as visible expressions of a deeper rupture in relationships with God and others. It connects inherited conditions with present responsibility without pretending that responsibility, causation, and ancestral guilt are the same thing.

Eyewitness answer

This interpretation fits Eyewitness particularly well as an account of how destructive life is transmitted. Peter explicitly recognizes a futile inheritance from earlier generations. James describes conflicts arising from desires and denounces wealth sustained through exploitation. The Johannine letters confront hatred, deception, and refusal to help people in need. The Didache begins by distinguishing ways of life and death and then identifies practices through which those ways become real. Humanity's predicament is therefore visible in learned habits, communal arrangements, and repeated choices, not only in isolated individual offenses.

Calling that predicament original sin is a philosophical and theological interpretation of the collection rather than a formula it systematically teaches. It should preserve the collection's additional concerns: spiritual deception, alienation from divine life, the necessity of forgiveness, and transformation through God's action. Fear and violence do not exhaust its understanding of evil, and better social instruction alone does not exhaust its answer. Nevertheless, Eyewitness need not make inherited Adamic guilt the foundation of this account. It can describe a destructive inheritance that people receive and perpetuate, then locate their responsibility in acknowledging it, refusing its continuation, repairing harm, and entering a life formed by truth and love.

God Incarnate

13. What could it mean for the infinite Logos to become embodied in a life with physical limits, a particular language, and a death?

Canonical answer

The canonical claim is that the source of creation became genuinely involved in creaturely existence. Jesus' body, language, ancestry, vulnerability, and death belong to that claim; they cannot be discarded as an inconvenient shell around the real divine message. John presents the Word becoming flesh. Other writings describe Christ's self-humbling and solidarity with people who suffer and die. The particular life is therefore where the universal claim becomes morally demanding: God's relation to humanity is expressed through an actual human existence.

Classical Christian interpretation distinguishes the divine identity of the Son from the finite human nature He assumes. On that account, the infinite is not squeezed into a measurable container, and the humanity is not dissolved into deity. This is an interpretive framework for preserving both claims, rather than a complete explanation of their union. The unresolved question concerns how divine and human existence belong to one subject. Calling this a mystery is intellectually useful only if it preserves the difficulty instead of treating the word as a substitute for thought.

Eyewitness answer

Eyewitness retains the central claim directly: the Word through whom creation came into being became flesh. It also retains Jesus' Jewish ancestry in Matthew, His thirst and tears in John, and His suffering and death in both narratives. Its selection does not produce a disembodied Logos detached from a particular people, place, or mortal life. A reading that makes Jesus' humanity merely theatrical would therefore contradict important evidence within this collection.

The emphasis can shift toward what this embodiment reveals about divine significance within finite life. If the source of life becomes flesh, limitation itself cannot automatically be treated as separation from everything divine. Caring for bodies, feeding the hungry, receiving strangers, and refusing cruelty become coherent responses to that disclosure. These implications arise from joining John's incarnation testimony to retained ethical teaching; they do not constitute a complete metaphysical account. Eyewitness leaves the reader with the embodied claim and its consequences without supplying Pauline explanations and Hebrews' account of Christ's priesthood.

God Incarnate

14. Could God genuinely learn, suffer, and experience uncertainty within human life while remaining God?

Canonical answer

The full canon gives substantial grounds for taking Jesus' human experience seriously. It describes growth in wisdom, learning obedience through suffering, anguish before death, and an expressed limit concerning the time of the final events. Those features stand beside assertions of His divine identity, authority, and preexistence. An adequate answer must account for both sets of testimony. Explaining

every limitation as a performance risks making the human life less than genuine; treating every limitation as a denial of divinity overlooks the other testimony.

The classical answer is that the divine Son lives and suffers through a real human mind and body without ceasing to be divine. This allows genuine human learning while distinguishing it from God acquiring previously absent divine knowledge. Whether that distinction explains the experience or principally names its difficulty remains a serious philosophical question. Christian interpreters also differ over how much ordinary uncertainty belongs to Jesus' consciousness. The canon establishes the tension more securely than it establishes one comprehensive model of consciousness that resolves it.

Eyewitness answer

Eyewitness contains the difficulty within its own retained writings. Matthew reports Jesus saying that the Son does not know the day or hour. John presents His tears, troubled spirit, thirst, and death while also presenting the Word as divine and Jesus as possessing knowledge beyond that of the people around Him. These are not details that can be removed simply because they complicate an account of divine knowledge. The strongest reading takes both the human vulnerability and the divine testimony seriously.

Eyewitness lacks Luke's account of growth in wisdom and Hebrews' formulation about learning obedience, so those particular explanations cannot be attributed to this collection. It nevertheless leaves room for a genuinely human experience of limitation. The reader may understand incarnation as divine participation in that experience without concluding that God's entire being becomes ignorant or helpless. That proposal is an interpretation of the retained tension. Eyewitness neither demands that every human question was rhetorical nor supplies enough information to reconstruct exactly what Jesus knew at every moment.

God Incarnate

15. Does incarnation make God fully knowable, or make an inexhaustible divine reality personally approachable?

Canonical answer

The better canonical answer is personal approachability rather than exhaustive comprehension. Jesus is presented as revealing the Father, and knowing God is associated with life, trust, love, and transformation. The wider canon also stresses that divine wisdom exceeds human understanding and that present knowledge is incomplete. Revelation can therefore be truthful and decisive without becoming a complete inventory of everything God is. Knowing a person already differs from mastering a definition; the distinction becomes still more consequential when the subject is divine.

Incarnation offers a concrete basis for judging claims about God's character. Compassion, truthfulness, self-giving, and the treatment of vulnerable people cannot simply become irrelevant when a more abstract theology is introduced. Yet this does not mean Jesus' earthly conversations answer every question about cosmology, suffering, divine consciousness, or eternity. Nor does personal revelation make theological reasoning unnecessary. It gives that reasoning a center and a standard. The canonical claim is strongest when revelation makes responsible relationship possible while leaving the inexhaustibility of its subject intact.

Eyewitness answer

Eyewitness strongly supports knowing God through encounter and relationship. John links seeing Jesus with seeing the Father, describes the Son making God known, and presents eternal life as knowing the Father and the one He sent. At the same time, the collection does not claim that a reader has acquired a complete description of divine reality. Its language of life, light, Spirit, love, and abiding opens several dimensions of understanding without reducing them to a finished definition.

The practical test is especially clear in the retained letters of John: a claim to know God is undermined by hatred and failure to love. Knowledge cannot be measured only by the number of correct religious propositions a person can repeat. Eyewitness thus permits a robust answer: incarnation makes God personally approachable and gives divine love a human expression that can guide conduct. Calling that reality inexhaustible remains a philosophical judgment rather than a technical formula supplied by the book. A shorter collection may sharpen this relational emphasis, but the same testimony remains present in the full canon.

God Incarnate

16. Can incarnation be a unique event while also revealing something about God’s relationship with all embodied life?

Canonical answer

Yes. Uniqueness and universal significance are compatible. A particular event can disclose a relationship that extends beyond its immediate participants. The canonical presentation of incarnation identifies Jesus in a singular way while relating Him to creation as a whole. The broader account of creation, the divine image, bodily resurrection, and the hope of creation’s renewal gives substantial reasons to regard embodied existence as worthy of divine concern. The body need not be an unfortunate temporary obstacle to a properly spiritual life.

This does not establish that every organism is an incarnation of God in the same sense as Jesus. Dependence on God, resemblance to God, participation in divine life, and incarnation are distinct claims. Confusing them makes a universal interpretation appear stronger than its evidence permits. The defensible extension is ethical and theological: if God enters embodied vulnerability and purposes bodily renewal, contempt for bodies and indifference to their suffering become difficult to justify. That extension does not resolve every question concerning animals, ecosystems, or the boundaries of divine presence.

Eyewitness answer

Eyewitness preserves both sides of the proposed relationship. John presents the Word as the source of everything made and identifies Jesus with the Word becoming flesh. The first claim has universal reach; the second concerns a particular life. Matthew’s care for hungry, sick, imprisoned, and excluded people, together with the Didache’s practical concern for material needs, makes an embodied ethical response especially natural. Revelation’s renewed world also resists treating salvation solely as escape from physical existence.

A reader can therefore understand Jesus’ unique embodiment as revealing the seriousness of all embodied life without declaring that every creature has the same identity as Jesus. The distinction

matters. Eyewitness supports gratitude for creation, concern for human bodies, and hope for renewal; a comprehensive theology of every form of life would require further argument. Its omissions reduce the material available for constructing that larger account, while its retained creation and incarnation testimony supplies a substantial starting point. The universal significance of incarnation survives here, even though neither collection explicitly settles every implication that can be drawn from it.

Infinity

17. Is divine infinity best understood as boundlessness, timelessness, inexhaustible meaning, unlimited power, or something these terms fail to express?

Canonical answer

Divine infinity should first mean that God cannot be measured as one more limited object within creation. The wider canon speaks of divine understanding beyond measure, a God whom the heavens cannot contain, and life that exceeds ordinary human boundaries. These expressions support transcendence without supplying a formal definition of infinity. They should not be made to mean that God occupies an infinitely large volume or possesses a quantity of power that can be calculated.

Timelessness, limitless perfection, and inexhaustible meaning are philosophical interpretations of that transcendence. They ask different questions and should not be treated as interchangeable. A timeless God, for example, raises questions about the narratives in which God acts, responds, and promises. Unlimited power raises the question of what power can coherently mean when joined to goodness. The canonical material gives reasons to think beyond finite measures, but the systematic model is constructed through interpretation. Its strongest use of infinity enlarges the reader's understanding without pretending that one impressive word has resolved every difficulty.

Eyewitness answer

Eyewitness presents God and the Logos as exceeding the boundaries of any ordinary creature. The Word is already present at the beginning; all created things depend on Him. Revelation describes divine sovereignty through beginning-and-end language and enduring life. James portrays God as the source of good gifts whose faithfulness does not fluctuate like changing shadows. These claims provide a basis for divine transcendence, but none is a mathematical specification of infinity.

The most useful interpretation is that divine reality cannot be exhausted by the world it sustains or by the reader's descriptions of it. This leaves room for inexhaustible significance without making that phrase an established doctrine of Eyewitness. Timelessness is likewise a further proposal: enduring forever and existing outside all time are different assertions. A Logos-centered exploration may consider both, but it must explain its reasoning. Compared with the full canon, Eyewitness offers fewer textual descriptions while retaining the essential tension between a divine source beyond creation and a divine presence encountered within creation.

18. Can mathematical infinities illuminate divine infinity, or do they concern fundamentally different kinds of questions?

Canonical answer

Mathematics can illuminate how easily ordinary intuitions fail when they are carried beyond finite quantities. An endless sequence has no final member, and mathematical theories can distinguish different kinds of infinite collections. These ideas can help a reader recognize that infinity is not merely a very large number. They do not, by themselves, establish that God exists, has a particular nature, or possesses a mind whose contents form one such collection. A mathematical object and a divine subject are different kinds of claims.

The full canon offers no mathematical account of divine infinity. Its language addresses creation, knowledge, power, presence, faithfulness, and life. Relating those themes to mathematical infinity is a philosophical exercise, not the discovery of a hidden biblical equation. The analogy is fruitful when it disciplines language: endless duration, unlimited knowledge, and freedom from spatial confinement should not be casually equated. It becomes misleading when mathematical precision is used to give an unsupported theological proposal the appearance of proof. Careful comparison can deepen inquiry while keeping its distinct subjects distinct.

Eyewitness answer

The same distinction applies to Eyewitness. Its account of the Logos concerns the source of creation, life, illumination, and incarnation. It does not specify an infinite set, a computational structure, or a mathematical hierarchy. Its shorter scope gives no additional warrant for turning those possibilities into the book’s own teaching. Mathematical ideas may stimulate an expanded exploration of the Logos, but the exploration must identify which claims arise from mathematics and which arise from theological interpretation.

A useful analogy can expose careless thinking. Life that continues without an endpoint is not automatically timeless life; universal creative significance is not automatically infinite numerical size. Likewise, a finite person can have an indefinitely deepening relationship without possessing unlimited knowledge. These distinctions protect the meaning of Eyewitness’s actual testimony. The collection may encourage intellectual openness because it supplies no comprehensive mathematical cosmology, but that openness is a space for argument rather than evidence for a particular system. Here the difference from the canonical Bible lies chiefly in the surrounding texts available for interpretation, not in a rival mathematics of God.

Infinity

19. Can a finite person participate in infinite life while retaining individual identity?

Canonical answer

The canonical hope is participation without personal annihilation. Resurrection, communion with God, and images of a community of distinct members imply that salvation does not require people to disappear into an undifferentiated divine substance. The promise concerns transformed persons and restored relationships. A finite person could therefore receive life whose source is inexhaustible without becoming independently infinite, all-knowing, or identical with the source. Sharing life is different from possessing every property of the one who gives it.

This distinction also helps clarify what eternal life might mean. Unending relationship with God need not imply that every participant instantly understands every truth or loses the capacity to encounter another person. The full canon does not provide a detailed psychology of the resurrected life. It does, however, offer stronger grounds for preserved personal existence than for the absorption of all individuality. The philosophical difficulty is continuity: what makes the transformed person the same person? The promise of resurrection establishes the intended continuity without giving a complete account of its mechanism.

Eyewitness answer

Eyewitness retains direct language for participation: Second Peter speaks of sharing in the divine nature, and John repeatedly describes mutual abiding between Jesus and His followers. These claims occur alongside personal relationships, resurrection, and the continuing distinction between God and those who receive life. Participation can therefore be understood as a deepening share in divine life and character while the participant remains someone who loves, receives, and responds. It does not have to mean becoming the origin of creation or acquiring God’s entire knowledge.

The ethical context is decisive. Second Peter connects participation with growth in virtue, self-control, perseverance, and love. John connects abiding with fruitfulness and care for others. These writings make transformation more explicit than metaphysical absorption. Revelation also depicts a redeemed multitude and peoples whose life is renewed, rather than explaining salvation as the elimination of every distinction. Eyewitness does not establish a theory of infinite personal development, but it offers a firm basis for saying that communion with divine life can deepen a person’s existence instead of erasing it.

Infinity

20. What kind of knowledge about an infinite God could either collection provide if no complete verbal description were possible?

Canonical answer

A description can be incomplete without being false. The full canon can convey knowledge of divine character, relations, purposes, and demands even if it cannot encompass everything God is. Its

narratives and teachings also show why religious knowledge cannot be reduced to detached information. Trust, moral attention, worship, and participation shape what a reader comes to understand. The canonical acknowledgment of partial knowledge allows genuine disclosure without requiring the present reader to achieve exhaustive comprehension.

This answer does not make every scriptural representation equally transparent or every theological inference equally secure. Genre, historical setting, competing testimony, and interpretation still matter. A claim that God exceeds description cannot excuse ignoring the content or difficulties of actual descriptions. Nor can it establish the authority of a speaker who asserts that private insight exceeds examination. The useful distinction is between knowledge sufficient for responsible relationship and knowledge sufficient to exhaust its subject. The canon claims the former more plausibly than the latter, and its size cannot convert finite language into a complete containment of divine reality.

Eyewitness answer

Eyewitness can offer knowledge centered on the life and teaching of Jesus, the divine Logos, practical love, prayer, and the hope of renewed life. John's identification of eternal life with knowing God makes relationship central. The Johannine letters connect that knowledge to loving action, while James and the Didache expose the inadequacy of religious speech that fails to become conduct. An infinite subject would not make these finite disclosures meaningless; their value could lie in orientation, encounter, and transformation.

The collection's limits can encourage a distinction between what its texts actually say and what a reader constructs from them. It contains enough testimony to make substantial claims, but neither its traditional associations nor its reduced size guarantees freedom from error or interpretation. It also retains interpretive tensions and difficult imagery that require judgment. If no complete verbal description is possible, Eyewitness can still furnish an intelligible direction for life and a basis for further inquiry. The answer substantially overlaps the canonical one; selecting fewer writings changes the available testimony rather than changing the logical possibility of knowing something truly without knowing everything.

The Depth of the Logos

21. Does Logos name a divine person, the intelligibility of reality, the source of meaning, or relationships among these that cannot adequately be separated?

Canonical answer

Within John, the Logos is not presented simply as an impersonal principle of order. The Word is with God, is divine, brings creation into being, and becomes flesh in the life identified with Jesus. A personal reading has strong textual grounds. The wider canon develops connections among Christ, wisdom, creation, and the coherence of all things, giving further resources for seeing the universe's meaning and the identity of Jesus as related questions.

Interpreting the Logos as the intelligibility of reality or the source of meaning can be fruitful, but those phrases require argument. They are not automatic translations of every feature in John's account. A world with intelligible patterns does not by itself demonstrate that its rationality is a person. Conversely, reducing John's Word to an abstract law loses the narrative movement toward

embodiment, relationship, and love. A strong canonical synthesis holds these dimensions together while distinguishing their evidence: personal identity belongs directly to the presentation of Jesus, whereas a comprehensive philosophy of cosmic intelligibility develops that presentation into a larger account.

Eyewitness answer

Eyewitness retains John's personal and cosmic presentation together. The Word through whom everything was made becomes flesh, reveals the Father, and is encountered through Jesus. It therefore supports a depth greater than a spoken message or a collection of religious statements. The Logos concerns the source of created life and the human encounter with divine life. That breadth already exists within John; it does not arise only because other biblical writings have been removed.

An interpretation connecting the Logos with reality's intelligibility and meaning can extend this testimony, provided it remains answerable to the embodied life and ethical teaching through which the text presents Him. Eyewitness lacks some of the wider canon's explicit wisdom and cosmic-Christ language, so its expanded account must rely more heavily on philosophical development of John and related retained writings. Solus Logos proposes a greatly expanded Logos, but that description alone does not settle the expansion's content. The reader should assess each additional claim by its reasoning and by whether it clarifies, rather than replaces, the personal and cosmic testimony actually retained.

The Depth of the Logos

22. When all things are said to come into being through the Logos, does this include mathematical truths, logical possibilities, imagination, and unrealized worlds?

Canonical answer

John's immediate claim concerns everything that came into being: nothing created exists independently of the Word. The wider canon reinforces the comprehensive dependence of visible and invisible creation. It does not expressly classify mathematical truths, logical necessities, or worlds that never exist as created objects. Those questions belong to metaphysics. A mathematical truth could be understood as discovered, eternally grounded in divine understanding, or dependent on a created order; the sentence about creation does not settle the distinction by itself.

Imagination provides a useful boundary. A person's act of imagining belongs to human life, but the imagined object does not necessarily exist outside that act. An unrealized world is still further removed from an actual creation. Saying that every possible world depends on divine intelligibility is a defensible philosophical proposal, not an explicit canonical explanation. A responsible answer preserves the force of universal dependence while avoiding a category mistake: actual things, truths about things, possibilities, and representations of things are not automatically the same kind of reality merely because ordinary speech calls them all things.

Eyewitness answer

Eyewitness preserves the strongest starting point: whatever came into being did so through the Logos. That permits inquiry beyond religious institutions into the entire created world. It does not establish

that every abstraction or imagined possibility came into being in the same way as a person, a star, or an organism. John gives a theological claim about creation's dependence, not a classification of every entity that a later philosopher might propose.

An expanded Logos may be explored as the ground of intelligibility, possibility, and meaningful imagination. Such a proposal becomes stronger when it explains distinctions rather than flattening them. Logical possibility differs from physical possibility; a coherent unrealized world differs from a contradictory description; a mathematical relation differs from the physical objects to which it may be applied. Eyewitness leaves these questions substantially open, as does the full canon. Its contribution is the unifying point of departure. Any detailed account of mathematical truths or possible worlds must be presented as further reasoning, with its assumptions visible, instead of being attributed directly to the retained creation statement.

The Depth of the Logos

23. How can the greatly expanded Logos proposed by Solus Logos remain meaningfully connected with the particular human life of Jesus?

Canonical answer

An expanded account remains connected with Jesus when His particular life continues to shape what the account means. The canon itself supplies a precedent for moving between the universal and the particular: the source of creation is identified through a life of teaching, service, suffering, death, and resurrection. The cosmic scope need not compete with the human narrative. It becomes problematic when the narrative is treated as disposable symbolism and the expanded principle can mean anything the interpreter wishes.

A meaningful connection requires more than retaining the name Jesus. The account should explain how divine creativity, intelligibility, and meaning relate to His treatment of people, His challenge to domination, His prayer, and His self-giving. It should also identify which steps come from the texts and which come from philosophical development. The phrase greatly expanded Logos does not by itself specify a finished theory. From a canonical standpoint, the decisive test is whether the expansion makes the embodied testimony more intelligible and consequential while preserving its particularity, rather than absorbing Jesus into a general principle that no longer needs His life.

Eyewitness answer

Eyewitness offers a direct anchor for that connection because John places creation through the Word and the Word's embodiment within the same narrative. Matthew and the retained letters add concrete standards of mercy, truthfulness, reconciliation, and love. A greatly expanded Logos can therefore be explored through the particular life without making the particular life an obstacle to universality. The source of everything is presented through a person whose conduct gives the reader something definite to consider.

The expansion should remain accountable to that conduct. If a proposed account of the Logos could justify cruelty, indifference, or domination while leaving Jesus' teaching irrelevant, its link to Eyewitness would have become largely verbal. Conversely, a broader account that explains why truth, embodied care, and mutual love belong to reality's deepest meaning would develop connections the

collection already invites. This is a proposed standard for evaluating Solus Logos, not a claim to know its complete theory. Eyewitness supplies the textual center; the larger philosophy must establish its additional claims through arguments that readers can examine.

The Depth of the Logos

24. What would distinguish a deeper understanding of the Logos from an interpretation that simply assigns the Logos to every unexplained mystery?

Canonical answer

A deeper interpretation explains its concepts, identifies the evidence supporting them, and shows what follows from the explanation. Assigning the Logos to every unexplained phenomenon does none of those things unless the assignment adds an intelligible relationship. Calling a mystery divine may express reverence, but reverence alone does not explain why that mystery has its particular form. The canon's own presentation gives more definite material: creation, revelation, embodiment, life, and relationship are linked within an identifiable narrative.

A responsible expansion should remain open to correction in its interpretation and distinguish ultimate theological dependence from explanations of physical processes. Discovering how a phenomenon works need not remove its possible theological significance, but theological significance should not depend entirely on the absence of a natural explanation. The most searching test asks what the proposal rules out or makes clearer. If every possible result confirms it equally and no argument could alter it, the proposal may function as a universal label. The full canon offers resources for depth; it does not exempt an interpretation from explaining itself.

Eyewitness answer

Within Eyewitness, a deeper account should preserve the relationships John actually establishes: the Logos is associated with creation, life, light, embodiment, and the disclosure of God. It should then show how any further claim develops those relationships. A proposal about consciousness, mathematics, or cosmology needs its own reasoning. Simply attaching the word Logos to something currently unexplained neither verifies the proposal nor tells the reader what has been understood.

The collection also supplies ethical tests of claimed insight. Knowledge that produces contempt, deception, or indifference sits uneasily beside its insistence on truthful conduct and practical love. Those tests cannot decide a scientific theory, but they can expose claims of spiritual depth that evade responsibility. A strong expansion of the Logos should add conceptual clarity, connect with evidence, and acknowledge the difference between testimony and inference. Eyewitness's smaller scope may make those boundaries easier to trace, although it does not guarantee sound reasoning. The aim is an interpretation whose depth can be discussed and examined, rather than a vocabulary that places every difficulty beyond examination.

25. Is humanity's ultimate good completion, reconciliation, transformation, continued becoming, or something beyond these categories?

Canonical answer

The canonical Bible presents humanity's ultimate good as life with God in a creation delivered from evil and death. Its images bring several of these possibilities together. Resurrection is transformation; the healing of estrangement is reconciliation; the fulfillment of God's purposes is completion. Paul's account of creation awaiting liberation connects human destiny with the wider world, while Revelation depicts God dwelling with humanity. The goal is larger than the indefinite survival of isolated souls.

These writings do not settle whether fulfilled life continues to develop or reaches a condition without further change. Christian traditions develop that question differently, speaking of seeing God, glorification, or participation in divine life. None requires the assumption that fulfillment means becoming inert. Nor does the canon settle every person's destiny simply by describing God's ultimate victory: promises of restoration stand alongside severe judgment and exclusion. Its most defensible answer is therefore that humanity's good is communion with God, involving transformation and reconciliation. Whether that communion includes inexhaustible growth is a further interpretation of the promised life.

Eyewitness answer

Eyewitness retains a substantial account of humanity's ultimate good. John presents life through the Logos and describes eternal life in terms of knowing God and Jesus. First John expects a transformation whose full character is not yet disclosed, and Second Peter speaks of participation in divine nature. Revelation brings the vision into communal and cosmic form: God dwells with humanity, death ends, and the nations receive healing. These are promises of fulfillment that cannot be reduced to either private immortality or the improvement of existing institutions.

The Didache adds a practical measure of this destiny by asking that the community become perfect in love. That makes preparation for the future recognizable in present conduct. Completion means fulfilled love, while transformation means release from the conditions that destroy it. Eyewitness does not decide whether the completed life remains capable of development. Its smaller scope removes Paul's extended account of creation's liberation, but retains the destination of renewed creation. It also retains judgment and exclusion. The collection therefore supports a rich vision of human fulfillment without establishing that every person necessarily reaches it or that its final form can be completely described.

26. What relationship should be assumed between the salvation of individuals and the destiny of humanity as a whole?

Canonical answer

The canonical Bible does not treat individual salvation and humanity's destiny as unrelated projects. People are called into a people, reconciled with others, and incorporated into a community whose life extends beyond one generation. Paul develops this relationship through the body of Christ and the solidarity of humanity in Adam and Christ. The prophets envision peoples and nations within God's purposes. Revelation ends with a city and the healing of nations, rather than a collection of completely separate private afterlives.

The difficult question is whether this shared destiny guarantees the salvation of every individual. The canon contains expansive language about reconciliation and divine mercy, but also warnings of irreversible loss. Christians who affirm universal restoration emphasize the former; those who reject it insist that corporate fulfillment does not cancel personal judgment. Both must account for the other material. The strongest common conclusion is that salvation has personal and collective dimensions. No individual becomes complete through indifference to other people, yet a promise about humanity or renewed creation cannot automatically be converted into a guarantee about every member without an additional interpretive argument.

Eyewitness answer

Eyewitness also places the individual within a shared destiny. John's prayer for the unity of believers makes life with God inseparable from relationship. The Didache compares scattered bread gathered into one loaf with the gathering of the church into God's kingdom. Revelation portrays a city, peoples, and nations. The invitation to receive life is addressed to persons, but its fulfillment is communal. Salvation cannot reasonably mean being rescued into permanent isolation from everyone else.

What changes is the explanatory framework. Eyewitness does not reproduce Paul's contrast between humanity in Adam and humanity in Christ, or his developed image of the church as Christ's body. It can explain solidarity through love, gathering, shared life, and healing without making those omitted arguments its foundation. Nevertheless, Matthew and John distinguish responses to God, and Revelation preserves exclusion from the holy city. The collection consequently does not settle the universalist question by omission. It makes a powerful case that a saved life belongs within reconciled relationships, while leaving the reader responsible for explaining how that communal promise relates to the retained warnings about the fate of particular persons.

27. Would humanity's purpose remain fulfilled if human beings eventually disappeared from physical history?

Canonical answer

The canonical answer depends on what disappearance means. The end of the human species within present physical conditions would not necessarily mean the extinction of persons before God. Resurrection specifically challenges the assumption that biological death establishes the final boundary of human existence. The canon also expects changes to the world so profound that humanity's continuation cannot simply be measured by the persistence of its present environment, institutions, or mortal bodies.

Yet total erasure, with no resurrection, communion, or preservation of personal life, would contradict the canon's central promises. Christianity does not ordinarily hold that humanity serves a temporary function and is then discarded once that function is complete. Created lives are themselves objects of divine care. The canonical picture is therefore neither a guarantee of endless biological survival in the current universe nor permission to regard human extinction as automatically fulfilling God's purposes. It promises a future for persons and creation beyond present mortality. Questions about species extinction, the death of stars, or the eventual limits of physical life must be distinguished from that theological claim; Scripture supplies no scientific timetable for them.

Eyewitness answer

Eyewitness gives essentially the same answer about the preservation of persons. Jesus' promise of resurrection, the resurrection narratives themselves, and Revelation's vision beyond death remain in the collection. A disappearance that meant humanity had never mattered, or that every person was finally erased without fulfillment, would sit against those promises. John's Logos is the source of human life, and the incarnation makes an actual human life central to the disclosure of God.

The collection offers no assurance that the present biological form of humanity, its civilization, or this planet's conditions continue indefinitely. Revelation depicts a transformed world; it does not provide a forecast of the species' scientific future. A reader could therefore distinguish the end of ordinary human history from the loss of humanity's ultimate significance. That distinction must still preserve the persons whom resurrection concerns. Calling an impersonal continuation of energy, influence, or information humanity's fulfilled destiny would require an argument beyond what the collection establishes. Eyewitness leaves cosmic mechanisms open while retaining a more definite claim: human mortality does not have the authority to decide the final worth or future of human lives.

28. Would union with God preserve personal and cultural differences, transform them, or make those distinctions less meaningful?

Canonical answer

The canonical Bible presents unity with God as reconciliation rather than the disappearance of every distinction. Paul describes different members within one body and denies that inherited social divisions determine a person's standing in Christ. Revelation pictures many peoples and languages before God and the nations bringing their glory into the holy city. These images suggest a shared life in which plurality survives, even though domination and estrangement do not retain their present authority.

That does not mean every cultural practice becomes eternal. Cultures contain beauty, memory, and belonging, but also exploitation, inherited hostility, and exclusion. Their transformation would require judgment as well as preservation. Personal identity likewise cannot remain unchanged in every respect if salvation includes release from selfishness and deception. The canon does not furnish an inventory of which languages, customs, or personal traits survive. Its broad direction is that communion fulfills persons rather than dissolving them, and purifies difference rather than simply consecrating it. Whether some distinctions become less important is an intelligible inference: what once determined status or conflict may remain part of a person's story without organizing the renewed community around inequality.

Eyewitness answer

Eyewitness preserves vivid reasons to expect diversity within union. Revelation's multitude comes from many peoples and languages; its final city receives the glory of nations. John's prayer for unity brings persons into relationship rather than describing their absorption into an impersonal substance. The Didache's gathered loaf adds an image of shared life, although that image by itself does not explain how individual identities endure. The collection therefore gives no basis for assuming that union requires cultural uniformity.

It also places limits on what can be preserved. A culture's violence or an individual's dishonesty cannot claim protection merely because they helped form an identity. Revelation's exclusion of falsehood and John's emphasis on love require transformation. Matthew even suggests that familiar social arrangements, including marriage, will not simply continue in their present form after resurrection. Eyewitness thus supports continuity without promising the permanence of every distinction. Paul's explicit treatment of social divisions is absent, but communal unity and the presence of nations remain. The most grounded answer is that persons and peoples are fulfilled through a common life whose freedom from domination changes what their differences mean.

29. Is death principally the end of an organism, the loss of consciousness, the breaking of relationships, or the disappearance of a person?

Canonical answer

The canonical Bible treats death as more than one kind of loss. Human beings return to dust; the dead no longer participate in ordinary earthly life; mourners lose the presence of people they love. Some writings stress the silence and inactivity of the dead, while others express hope of continued relationship with God. The New Testament's resurrection promises deny that bodily death necessarily equals the final disappearance of the person. These perspectives concern different dimensions of death and should not be forced into a single biological definition.

Christians nevertheless differ about consciousness between death and resurrection. Many traditions teach a continuing personal existence awaiting bodily fulfillment; others understand the dead as sleeping until God raises them. The canon contains material used in both accounts, and it gives no clinical description of consciousness after brain function ceases. Its strongest shared claim is relational and theological: death truly interrupts embodied life and human fellowship, but cannot finally defeat God's power to restore persons. That conviction does not minimize the organism's death. It rejects the further conclusion that the physical event has already settled everything that can be said about the person.

Eyewitness answer

Eyewitness makes the distinction between biological death and final personal loss especially clear in the account of Lazarus. Jesus first uses sleep as an image, then plainly identifies Lazarus as dead. His promise of life does not depend on denying the event. The sisters' grief, the tomb, and Jesus' tears establish death as an actual bodily and relational rupture. Resurrection answers that rupture rather than exposing it as an illusion.

The collection also distinguishes ordinary death from the second death in Revelation. That distinction prevents every occurrence of the word from being treated as a description of the same condition. John promises life beyond death, while Revelation portrays the dead before judgment and the eventual removal of Death and Hades. These passages preserve personal significance beyond burial without explaining the processes of consciousness in between. Eyewitness consequently cannot choose between every theory of the intermediate state. Its difference from the full canon is a smaller range of descriptions, not a clearer physiological account. It portrays death as a real loss that does not possess final authority over a person's relationship with God or promised future.

30. What must persist through death for resurrection to restore the same person rather than produce an indistinguishable successor?

Canonical answer

The canonical Bible promises the raising of those who died, rather than announcing the creation of unrelated substitutes. Its resurrection narratives preserve recognition, relationship, and continuity with Jesus' earthly life. Paul likewise describes transformation of the mortal person, using the difference between a seed and its growth to explain how continuity can coexist with radical change. The body need not remain physically unchanged for resurrection to concern the person whose body died.

The underlying identity problem remains philosophical. Neither a complete set of memories nor an identical material structure is sufficient, by itself, to prove that a newly produced being is the same subject of experience. Scriptural language about the soul does not establish a theory of personal continuity accepted by every Christian reader. Christian accounts locate the decisive continuity in the person's enduring relationship with God and God's faithful act of restoration; they differ about the soul and the intermediate state. The canonical commitment is stronger than an attractive analogy but less detailed than a theory of personal identity: God restores persons, not merely descriptions of them. Explaining how this avoids replacement remains part of the intellectual work that the promise invites.

Eyewitness answer

Eyewitness retains the strongest narrative example of continuity: the risen Jesus is identified as the one who was crucified. His wounds, recognition by disciples, and renewed conversations connect the resurrection with a specific life and its relationships. John's presentation does not describe an interchangeable successor carrying Jesus' message. Matthew likewise depicts the followers encountering their risen teacher. These accounts establish what resurrection is claimed to accomplish without supplying its physical mechanism.

For other persons, the collection grounds hope in being known and called by the giver of life. It does not say that God merely reconstructs an accurate representation and declares the identity problem solved. Paul's seed analogy and his extended account of transformed bodies are absent, so Eyewitness offers fewer conceptual tools for explaining continuity through bodily change. That absence does not turn resurrection into either simple resuscitation or a transfer of disembodied information. The question remains whether divine faithfulness can preserve the actual subject through death. Eyewitness affirms restoration of the person and leaves the metaphysical account unfinished. A computational, soul-based, or material account would have to be argued for independently rather than presented as the collection's settled teaching.

31. Does the expectation of resurrection change the meaning of grief while leaving the loss itself fully real?

Canonical answer

Yes. Within the canonical Bible, resurrection hope changes the horizon of grief without making bereavement an error. Jesus weeps at Lazarus's tomb even though the narrative immediately leads toward renewed life. Biblical laments allow sorrow, protest, and longing to be addressed to God. Paul's instruction to grieve with hope likewise distinguishes Christian mourning from despair; it does not forbid mourning or require emotional composure as evidence of faith.

The loss remains real because the deceased person is no longer available within the relationships, conversations, and shared life that existed before death. A promise of future restoration does not replace today's absent presence. Hope can alter the belief that separation is ultimate while leaving its immediate pain intact. Christian practices surrounding burial and remembrance vary, including disagreements about prayers for the dead, but the central pastoral implication is widely shared: sorrow does not disprove belief in resurrection. Nor should resurrection become a reason to hurry mourners toward reassurance. The canonical material supports bearing grief with others and trusting that death is not final, while allowing the process of mourning to retain its own truth and duration.

Eyewitness answer

Eyewitness answers yes through the same central narrative. Jesus' tears before Lazarus's tomb remain, together with the promise that Lazarus will rise. The story holds compassion and resurrection together. It does not portray the sisters as foolish for mourning, or suggest that confidence in God should eliminate attachment to another person. Their grief is an expression of the relationship whose restoration gives the miracle its significance.

The collection's other teachings reinforce the practical response. Matthew blesses those who mourn, while the Didache directs the community toward care, generosity, and shared responsibility. Revelation imagines God wiping away tears, which treats sorrow as something answered by divine care. Paul's explicit instruction about grieving with hope is omitted, but its central distinction remains available from retained material. Eyewitness therefore changes the source of the explanation more than the conclusion. A future beyond death allows grief to be borne without declaring the loss meaningless or final. It does not authorize a church to demand quick recovery, interpret continuing sadness as unbelief, or substitute an end-time explanation for presence with the bereaved. Hope becomes credible when it accompanies the mourner's actual loss.

32. Could death give finite life urgency and significance while also being something divine life ultimately overcomes?

Canonical answer

Yes, provided that death's influence on present life is distinguished from a claim that death is ultimately good. The canonical Bible repeatedly uses human transience to challenge arrogance and encourage attention to the life actually available. Wisdom writings counsel enjoyment of ordinary gifts and responsibility within a short span. Mortality can sharpen the recognition that opportunities to love, repair harm, and act justly cannot be postponed indefinitely.

The same canon portrays death as an enemy to be overcome. There is no necessary contradiction: a harmful condition can teach something without becoming the final source of value. Love matters because of the persons involved, not solely because one day they will die. If renewed life removes death, its significance need not disappear; the foundation of that significance may become clearer when it no longer depends on scarcity or threatened loss. The canonical view therefore allows death to awaken people to finite responsibility while denying that destruction is necessary for meaning itself. It also resists romanticizing death in ways that neglect preventable suffering or excuse failure to protect vulnerable lives.

Eyewitness answer

Eyewitness holds these two perspectives together. James compares ordinary human life to a passing mist and challenges the confidence of people who plan as though the future were theirs to control. Matthew and the Didache call for readiness expressed through faithful conduct. Mortality and uncertainty can make present responsibility urgent. Yet Revelation's final vision removes death, and John identifies the giver of life as the one who overcomes it.

This means death can expose the seriousness of life without creating its deepest worth. The Logos gives life its source and significance before any argument about scarcity is introduced. Loving someone matters even if that person is ultimately restored beyond death. Eyewitness loses some of the full canon's extended wisdom reflections on transience, but retains both the warning against presumption and the promise of a deathless future. It therefore supports urgency without making fear the permanent organizer of human existence. A reader may learn from mortality while resisting it through care, healing, and protection. The collection's hope is not that people cease to value life once it is secure, but that life becomes free from the destruction that presently threatens its relationships and possibilities.

33. Does eternal life mean endless duration, a transformed quality of existence, life outside time, or something these categories cannot capture?

Canonical answer

The canonical Bible gives eternal life both a lasting and a relational character. It is promised life beyond death, but John also describes it as knowing God and Jesus, and presents it as something believers already receive. Paul connects the future with transformation from mortality to imperishability. Revelation depicts the removal of death and the enduring presence of God. Taken together, these writings do not support defining eternal life as endless continuation of the present condition.

They also do not explicitly require life outside time. Christian philosophy distinguishes God's eternity from the kind of everlasting existence that created persons might receive, and traditions differ in how they explain that relationship. A being may participate in divine life without possessing God's manner of existence in every respect. The most textually grounded answer is enduring life transformed by communion with God. Whether experience has succession, how its duration relates to present time, and whether ordinary temporal concepts eventually fail are further questions. Scripture gives the promise a content through life, love, presence, and freedom from death; it does not supply a complete account of the temporal structure of its fulfillment.

Eyewitness answer

Eyewitness can make the same central distinction without Paul's explanations. John joins present possession of life with a future resurrection. Knowing God and Jesus describes its relational depth, while the raising of the dead prevents that depth from becoming only a metaphor for improved consciousness. Revelation removes death and depicts enduring life in God's presence. The Didache thanks God for knowledge, immortality, and eternal life, connecting that gift with the community's worship and ordinary reception of food.

The result is more than indefinite survival, and also more than an inward experience that leaves death unanswered. Life is transformed through its source and relationships. Nothing in the collection establishes that a person becomes timeless, loses individuality, or escapes every form of succession. John's Logos can invite reflection on eternity, but that reflection must be distinguished from an explicit description of how everlasting experience operates. Eyewitness thus permits a deeper account of life's quality while preserving its enduring promise. The difference from the full canon is the reduced range of explanatory language, not a different conclusion about the insufficiency of duration alone. An endless life emptied of love would fail to express what these writings mean by life with God.

34. Could eternal life include learning, change, and surprise without exhaustion, repetition, or new suffering?

Canonical answer

The canonical Bible does not describe fulfilled life as an endless replay of a fixed experience. Its images include worship, service, relationship, a renewed creation, and the presence of God. These activities need not imply boredom or complete inactivity. They also do not constitute a detailed psychology of eternity. The promise that pain and death end rules out suffering as the necessary price of whatever development remains.

Learning is compatible with fulfillment if it means discovery rather than recovery from harmful ignorance. Change is compatible if it does not mean deterioration, betrayal, or loss. Surprise is compatible if a finite person need not exhaust the richness of God and creation. These are philosophical possibilities, not explicit guarantees. Catholic accounts emphasize the vision of God; Orthodox accounts emphasize participation in divine life; Protestant accounts commonly emphasize glorification and communion. None of those descriptions, standing alone, supplies every detail about continuing discovery. The canon gives grounds for rejecting endless misery and decay as the substance of eternal life. It leaves open how perfect fulfillment and inexhaustible richness can coexist without reproducing the exhausting conditions of present experience.

Eyewitness answer

Eyewitness leaves room for that possibility while declining to describe its mechanics. Revelation’s final vision includes serving God, seeing God’s face, the healing of nations, and life figured through flowing water and a fruitful tree. These images present abundance and communion. They do not establish a rigidly motionless existence, but neither should their pictorial details be treated as a literal schedule of heavenly activities. John locates life in knowing the divine source whose depth is not exhausted by a short definition.

A reasonable interpretation is that continued discovery could occur without pain, because limitation need not always mean suffering. A finite person could receive more without first enduring loss. Surprise could deepen delight rather than threaten security. The collection does not expressly teach an endless sequence of new discoveries, however, and a greatly expanded Logos cannot be used to convert a possibility into a textual promise. What remains firm is life with God beyond death and destructive sorrow. The omission of Paul changes some descriptions of transformation, but it does not decide whether fulfilled life is static or developing. Eyewitness permits the question to remain an inquiry into abundance rather than an assumption that endlessness must produce boredom.

35. Would memories of suffering remain part of eternal life, and how could their meaning be transformed?

Canonical answer

The canonical Bible promises an end to sorrow without providing a uniform theory of memory. Isaiah speaks of former things no longer coming to mind; Revelation promises that God wipes away tears. Other material preserves continuity with suffering: the risen Jesus retains the marks of crucifixion, and Revelation's martyrs remember the wrong done to them. These images should prevent the assumption that every promise of joy entails the deletion of personal history.

A coherent Christian interpretation is that memory can remain while its power to wound is transformed by truth, healing, and justice. The suffering would not become good merely because restoration followed it. Nor would a victim have to accept a false account in which wrongdoing no longer mattered. Fulfillment could change the relationship to the remembered event without falsifying what occurred. That is an interpretation, not a disclosed neurological process. Christians also differ about what complete healing requires. The canon establishes that suffering does not govern the promised life indefinitely; it leaves unresolved how personal continuity, memory, and freedom from anguish are brought together in the actual experience of that life.

Eyewitness answer

Eyewitness retains the tension between remembered suffering and healed life. John identifies the risen Jesus through the wounds of crucifixion, while Revelation portrays martyrs appealing for justice over what happened to them. Its final promise removes mourning, crying, and pain. The collection consequently does not make complete amnesia a stated condition of eternal life. Its own narratives preserve the significance of a history that includes betrayal, violence, loss, and restoration.

Healing may therefore be understood as a transformed relation to memory. A remembered wrong could remain true without continuing to dominate the person through terror, humiliation, or estrangement. Justice and reconciliation would matter because simply erasing the event might also erase parts of the victim's identity and the responsibility of the offender. Eyewitness supplies no detailed account of that transformation, and the retained wounds do not prove that every memory remains unchanged forever. The difference from the full canon is narrower evidence: Isaiah's explicit language about forgetting is absent, although Revelation retains its prophetic inheritance. Both collections promise an answer to suffering more definite than their explanation of memory. Neither licenses an interpreter to demand that wounded people erase their past in advance of receiving care.

36. Could a person freely refuse eternal life, and what would such a refusal mean?

Canonical answer

The canonical Bible treats human response as consequential. It contains invitations to receive life and warnings against rejecting God, resisting truth, or choosing what destroys relationships. Yet the question of a finally free refusal cannot be answered simply by pointing to a human decision. Christian traditions disagree about how divine grace, freedom, ignorance, and the healing of the will interact. Some regard permanent rejection as possible; others believe God can ultimately overcome resistance without coercion. Traditions that emphasize election frame the role of choice differently again.

Refusing eternal life would mean rejecting communion with its source, not merely declining extra years of the present existence. Whether someone who fully understood that gift could still reject it is precisely the disputed issue. A refusal made under deception or damaged understanding would not automatically establish a perfectly informed freedom. The canon’s judgment language makes rejection serious, while its accounts of mercy prevent a preacher from knowing the final state of every person who resists religious claims. It does not provide a simple procedure by which someone can choose nonexistence instead, or settle all consequences of refusal in one universally accepted model.

Eyewitness answer

Eyewitness presents life as a gift that is invited, received, and sometimes resisted. John depicts people avoiding light because exposure threatens their conduct; Matthew describes refusal, exclusion, and judgment. Revelation ends with an open invitation to the thirsty, while retaining the second death and exclusion from the city. The smaller collection therefore does not eliminate the problem of rejection or establish automatic salvation for everyone.

Its account also complicates the idea that refusal is always an entirely clear act of freedom. Rejecting a distorted religious institution, an exploitative teacher, or a false presentation of Jesus is not self-evidently the same as refusing divine life. The Didache’s tests of teachers make that distinction practically important. A meaningful final refusal would concern truth and love themselves, yet the collection does not explain whether a fully healed person could make that choice, or whether God’s transforming action eventually removes every resistance. Those remain interpretive disputes. Paul’s accounts of election and expansive reconciliation are absent, changing the resources available for arguing them. Eyewitness still requires a reader to hold invitation, moral responsibility, mercy, and judgment together without claiming direct knowledge of another person’s ultimate freedom or destiny.

37. How should fire, darkness, exclusion, destruction, and the second death relate to one another in an understanding of Hell drawn from either collection?

Canonical answer

These images should first be allowed to express their different warnings. Fire suggests judgment and devastation; darkness suggests loss of fellowship and orientation; exclusion signifies a denied participation in divine life; destruction and the second death suggest an irreversible loss of life for those judged. Combining them into a literal architectural description creates problems the texts themselves do not solve. Fire and darkness can convey related judgments without being measurements of the same physical environment.

The full canon supports the seriousness of judgment more securely than one exhaustive account of its mechanism. Defenders of everlasting conscious punishment emphasize continuing torment and the contrast between eternal punishment and eternal life. Defenders of final destruction emphasize death, perishing, and the destruction of body and soul. Their disagreements concern how these emphases should govern one another.

A responsible canonical answer therefore distinguishes the strength of the warning from the completeness of the explanation. Human cruelty does not become divine justice merely because it is imagined on an unlimited scale. Nor does the difficulty of the imagery authorize dismissing every warning as an empty threat.

Eyewitness answer

Eyewitness retains the principal difficulty. Matthew still speaks of fire, outer darkness, exclusion, destruction, and eternal punishment. Revelation still contains continuing torment, the lake of fire, and the second death. Removing other books does not produce a collection in which judgment has become exclusively therapeutic or every person is expressly promised eventual restoration. Any such conclusion requires an argument beyond the selection itself.

The smaller collection does make the interpretive work more visible. Readers must ask how Matthew's moral warnings relate to Revelation's symbolic world, where Death and Hades themselves are thrown into the lake of fire. A symbol that consumes personified death cannot simply be treated as a photograph of a place. Yet its symbolic character does not make the threatened judgment harmless.

Eyewitness consequently preserves a serious warning while leaving its final metaphysics unsettled. Its strongest practical instruction is to refuse the hatred, exploitation, deceit, and indifference associated with exclusion. It gives no license to enjoy another person's imagined suffering or to claim knowledge of that person's final destination.

38. If wrongdoing occurs within a finite life, what could justify punishment that continues without end?

Canonical answer

The traditional defense is that the seriousness of wrongdoing cannot be measured only by the minutes spent committing it. A brief act can destroy a life, and rejection of God may be understood as rejection of the source of goodness itself. Some defenders also understand the condemned as continuing in rejection, so that punishment accompanies an enduring condition rather than indefinitely extending a sentence for a completed act.

These explanations do not settle the question merely by being stated. Harm with lasting consequences does not automatically warrant unlimited suffering. Describing God as infinite does not by itself demonstrate that a finite person's guilt is infinite. Continuing rejection must also be explained: why would ignorance, fear, or damaged understanding remain incurable in the presence of perfect truth?

The canon contains forceful language about enduring judgment, but it does not present a complete philosophical proof of its proportionality. A canonical interpreter may affirm everlasting punishment as received teaching; the moral defense still requires showing why it is just. The question remains legitimate even when the interpreter believes the doctrine is true.

Eyewitness answer

Eyewitness cannot escape this question through omission. Matthew retains the explicit contrast between eternal punishment and eternal life, and Revelation retains language of torment continuing without rest. Whatever judgment means, the collection does not reduce it to an ordinary sentence with a clearly stated expiration date. The moral concern therefore arises within Eyewitness itself.

Its accompanying teachings also sharpen that concern. Jesus requires mercy, forgiveness, and love of enemies. John presents God through love and light; the letters connect knowledge of God with active love of others. If unlimited punishment is affirmed, its defender must explain its relationship to these teachings rather than allowing punishment to define goodness simply because it is attributed to God.

One possible account makes judgment the lasting consequence of a persistent refusal of divine life. Another reads death and destruction as an irreversible loss rather than endless conscious suffering. Neither follows automatically from the editorial selection. Eyewitness offers a smaller body of evidence to examine, but it preserves the demand to reason honestly about duration, responsibility, freedom, and mercy.

39. What purpose could endless punishment fulfill if correction and restoration were permanently ruled out?

Canonical answer

If punishment can never correct or restore, its justification must be found elsewhere. Traditional defenses appeal to retribution, the public acknowledgment of justice, the protection of the redeemed, or the consequence of freely sustained rejection. These are distinct claims. Protecting victims explains why destructive behavior must be stopped; it does not by itself explain why the offender must suffer forever after becoming incapable of further harm.

The full canon presents judgment as vindicating victims and exposing evil. It also repeatedly presents God's dealings with people as calling them toward repentance. A doctrine of punishment that permanently abandons repentance therefore needs to explain why the purpose of judgment changes at the final boundary. Invoking that boundary is not yet explaining it.

The strongest defense of endless punishment treats separation as inseparable from a continuing refusal of love, rather than as suffering maintained for its own sake. Even this account leaves a question about whether perfect love can ever heal that refusal. The canon supplies images of decisive judgment; it does not authorize making delight in another's pain a Christian virtue.

Eyewitness answer

Eyewitness places the question beside demanding teachings about forgiveness and the recovery of people who have gone astray. Matthew's lost sheep, reconciliation, and repeated forgiveness resist an account in which the suffering of an offender is intrinsically desirable. Nevertheless, the same book warns of final exclusion, and Revelation depicts judgments without explicitly narrating the eventual restoration of everyone judged. The conflict cannot be removed by selecting the gentler passages.

A defensible Eyewitness account would therefore distinguish ending evil from endlessly hurting persons. The first has a clear moral purpose: protecting life, exposing deception, and ending domination. The second requires an additional justification. Calling both actions judgment does not show that they serve the same end.

Readers may understand the final images as depicting an irreversible consequence, an ongoing refusal, or a destruction whose effect is permanent. But the collection does not give a detailed account of consciousness after condemnation. What it does give is a present obligation to love, seek reconciliation, and resist evil. Speculation about ultimate punishment should deepen that responsibility rather than replace it.

40. Could the renewal of creation coexist with a lasting realm of suffering, or would that leave renewal incomplete?

Canonical answer

On the traditional account, renewed creation is complete because evil has been judged and cannot corrupt the redeemed world. The continuing exclusion of the condemned does not count as an unhealed defect within that world; it expresses justice and the finality of the distinction between life with God and rejection of God. This answer depends on defining renewal as the perfection of the redeemed order rather than the restoration of every creature.

The full canon also contains expansive language about reconciliation, the overcoming of death, and God's ultimate sovereignty. Readers who understand these promises universally question whether an everlasting region of suffering can remain compatible with their fulfillment. Those who affirm final exclusion interpret the expansive promises through the passages that describe judgment.

The disagreement concerns the scope of completion, not simply the sincerity of either reader. A world safe from evil may be renewed even if not everyone participates in its life; a world in which suffering remains forever raises a further question about the reach of divine healing. The canon does not make that question disappear by placing both promises and warnings within one collection.

Eyewitness answer

The tension stands especially close to the surface in Eyewitness because Revelation retains both sides. Its closing vision promises the removal of death, mourning, and pain, while also describing the second death and excluding destructive practices from the city. The promise of renewal should not be quoted as though the exclusions were absent, and the exclusions should not be used to make the promise of healing insignificant.

A strict reading understands the absence of suffering as applying to those who participate in the renewed life. A more expansive reading asks whether the open gates and the healing of the nations point toward a wider restoration. Those images invite reflection, but they do not explicitly narrate an eventual release from the lake of fire.

Eyewitness therefore preserves the question rather than delivering a simpler resolution. Its ethical direction is clearer than its final map: domination ends, truth displaces deception, and God dwells with humanity. Whether that completion includes every person remains an interpretive issue. It cannot honestly be settled merely by the omission of the Old Testament and Paul.

41. Does Heaven name a location, a condition of life, the presence of God, a relationship, or some combination of these?

Canonical answer

The canonical answer is a combination, with communion with God giving the other meanings their purpose. Scripture uses heaven for the visible heavens, God's transcendent dwelling, and the hoped-for life of the blessed. These uses should not be forced into one geographical definition. A place without fellowship with God would not fulfill the hope expressed by being with Christ.

The full canon also makes resurrection and renewed creation central. Its ultimate promise is larger than disembodied minds remaining indefinitely in a distant region. Personal life, community, and creation are brought into a transformed relationship with God. Spatial images express belonging and security, while relational images explain why that belonging is desirable.

Calling Heaven a condition must therefore not make other people or embodied life expendable. Calling it a place must not turn it into real estate whose pleasures are independent of truth and love. The images of dwelling, banquet, light, and city describe a shared fulfillment. They identify a destination through its character without supplying ordinary coordinates, physical measurements, or a complete account of the relation between eternity and space.

Eyewitness answer

Eyewitness reaches substantially the same answer. Matthew presents the kingdom as God's rule and promises that the meek will inherit the earth. John speaks of dwelling with the Father and describes eternal life through knowing God and Jesus Christ. Revelation culminates in a city descending from heaven, with God dwelling among humanity. These strands join presence, relationship, community, and renewed existence.

This combination challenges the assumption that salvation means escaping everything earthly. The direction of Revelation's final image is toward divine life shared with humanity, not simply humanity abandoning creation. At the same time, John's language keeps fellowship with God at the center; a renewed environment alone does not explain the promise.

Eyewitness supplies fewer passages for constructing an intermediate geography between death and resurrection, but the central hope remains intact. Heaven can be called a place insofar as persons genuinely belong and live together, and a condition insofar as their life is transformed. Its defining feature is God's presence expressed in life, truth, and love. The selection changes the surrounding discussion more than this essential meaning.

42. Could perfect life retain meaningful freedom if no one could ever harm another?

Canonical answer

Yes, if freedom means acting from an understanding and love of the good rather than possessing every possible destructive option. An accomplished musician is not less free because certain mistakes no longer attract or defeat that musician. Likewise, a healed will might have a richer range of meaningful actions while no longer desiring cruelty. The analogy does not prove the doctrine, but it shows that freedom and vulnerability to evil need not be identical.

The canon describes liberation from slavery to sin and a future transformed life. It does not present wrongdoing as the achievement that gives freedom its value. Some Christian traditions explicitly understand perfected freedom as stable willing of the good. This account preserves personal agency by distinguishing a person's own healed desire from external coercion.

The harder question is how that stability is attained without replacing the person. Perfect life would need to preserve understanding, intention, relationship, and genuine response while removing destructive bondage. Scripture promises the result more fully than it describes the psychological mechanism. Meaningful freedom can coexist with the end of harm, but that conclusion depends on a defensible account of healing and personal continuity.

Eyewitness answer

Eyewitness provides a strong basis for understanding freedom as release from what deforms a person. In John, wrongdoing is described as slavery, and the Son's liberating work is directed toward genuine freedom. That makes the ability to remain captive to hatred a poor candidate for the defining feature of liberty. Freedom can be fulfilled through truthful and loving action.

First John connects the future vision of Christ with becoming like Him. Revelation portrays a life in which the curse has ended and destructive practices do not enter the city. Read together, these suggest transformed agency rather than an eternal repetition of the present struggle. They do not require interpreting the blessed as machines whose intentions have been suppressed.

The collection does not explain whether such freedom includes every kind of novelty or how irreversible goodness becomes compatible with individual history. Those questions remain philosophical work. Its central direction, however, is affirmative: life liberated from domination can retain choice, creativity, recognition, and love. An inability to abuse another person need not diminish any of those capacities; it may allow them to flourish.

43. Could complete joy coexist with knowledge that other people remain in suffering, and what would reconciliation require of memory?

Canonical answer

The question becomes acute when Heaven is understood as perfect love and Hell as everlasting conscious suffering. If love has grown rather than diminished, the fate of others should matter more deeply. A common theological answer is that the blessed understand God's judgment without error and no longer experience grief arising from incomplete understanding. That proposes a changed perception; it does not demonstrate why the perception must remove every compassionate sorrow.

The canon promises the end of mourning, but it does not provide a detailed account of what the blessed remember or know about the condemned. It therefore cannot establish that their memories are erased, that they become indifferent, or that they take pleasure in suffering as suffering. Revelation's celebration of judgment chiefly concerns the defeat of persecuting power and the vindication of its victims.

Reconciliation would require truth about injuries and freedom from their destructive hold. Mere forgetfulness could achieve relief while leaving justice unaddressed. A coherent account of complete joy must explain how remembrance, compassion, and judgment belong together. The canonical promise establishes hope; it leaves this demanding question about the emotional and moral life of the redeemed unresolved.

Eyewitness answer

Eyewitness retains the same difficulty because Revelation's promise that tears will be wiped away remains beside its severe judgments. John and First John also make love central to divine life. The collection does not invite readers to solve the tension by imagining that spiritual maturity means caring less about those who suffer. Such indifference would conflict with its present tests of love.

Nor does it state that personal memories are deleted. Revelation preserves the identity and testimony of people who were persecuted, so its hope does not simply dissolve their histories. Remembering injury without remaining imprisoned by it is conceivable; rejoicing over the unlimited misery of another person requires a very different defense.

Eyewitness supports hope that grief will be transformed, while leaving the means of that transformation unstated. Readers should distinguish the promise from their proposed explanation. Healing might change the meaning and power of memory without making history unreal. Whether complete joy can coexist with permanently unhealed suffering elsewhere depends on the final account of judgment. The smaller collection makes neither that difficulty nor the obligation of compassion disappear.

44. Would Heaven fulfill the deepest human desires or transform those desires beyond their present recognition?

Canonical answer

It would do both, because the canon distinguishes human longings that seek life from desires that deform it. Hunger for love, truth, belonging, and freedom from death can be fulfilled. The wish to dominate others, possess without limit, or secure happiness through another's exclusion cannot simply be granted in a perfect life. Fulfillment therefore involves discerning and transforming desire.

The full canon's language of resurrection and renewal supports continuity through change. The person is not promised the unlimited satisfaction of every present preference, but a life in which the good sought imperfectly can be encountered more fully. This account also explains why familiar images of feasting, peace, and fellowship can point toward something beyond their ordinary experience.

A difficulty remains if transformation becomes so extensive that no recognizable relationship survives between the person who hopes and the person who receives fulfillment. The promise would then appear to benefit a replacement. Canonical hope is strongest when it holds transformation and continuity together: distorted attachments are healed, the capacity for love deepens, and the person comes to understand more clearly what was being sought even in incomplete forms.

Eyewitness answer

Eyewitness joins fulfillment and transformation through some of its strongest recurring images. Matthew speaks of hunger for righteousness being satisfied. John presents living water and fullness of life. Revelation offers water to the thirsty and healing for the nations. These images address recognizable needs, while placing their fulfillment within a changed relation to God and others.

The retained teachings also expose desires that cannot define Heaven: contempt, domination, greed, deception, and hatred. A future that merely enlarged those desires would extend the disorders from which the collection calls people to turn. Its hope therefore requires a transformation of what persons want, as well as an answer to what they lack.

First John is particularly direct about the limit of present understanding: the future condition is not fully disclosed, but likeness to Christ is promised. This leaves room for fulfillment exceeding recognition without making personal identity irrelevant. Eyewitness does not define the expanded Logos of Solus Logos in sufficient detail to decide whether fulfillment would mean endless discovery or some other participation in divine depth. That further proposal needs its own argument.

45. What distinguishes punishment, purification, healing, and preparation for communion with God?

Canonical answer

Punishment addresses responsibility and the consequences of wrongdoing. Purification removes what obstructs a good life. Healing restores injured capacities and relationships. Preparation enables a person to participate in a life not yet fully understood or desired. These purposes can overlap, but their differences matter: suffering by itself does not prove that someone has become truthful, loving, or whole.

The canonical writings use refining, cleansing, correction, and judgment in varied settings. They should not all be translated into one doctrine of an after-death penalty. Paul's account of work tested by fire, for example, describes the exposure of what has been built; its imagery requires interpretation before it can establish a general process for every departed believer.

Catholic teaching calls the final purification of those already destined for salvation Purgatory. Many Protestant traditions place the completion of holiness at death without that intervening doctrine. Orthodox practice includes prayer for the departed without adopting the same defined account. The common underlying question is how incomplete persons become capable of complete communion. Identifying that need does not, by itself, settle its timing, mechanism, or relation to punishment.

Eyewitness answer

Eyewitness preserves purification and healing as major concerns without defining a separate realm named Purgatory. Matthew links seeing God with purity of heart. John connects truthful life with cleansing and freedom. First John joins confession, forgiveness, and purification, while First Peter uses refining imagery for faith tested through suffering. These passages concern transformations whose setting and purpose must be examined individually.

Revelation's exclusion of uncleanness gives a reason to ask how an imperfect person can enter renewed life, but it does not describe a universal passage through a postmortem institution. Its images of white robes, cleansing, and healing should not be made to supply details they do not state. The Didache principally directs moral formation, worship, and reconciliation within living communities.

The clearest Eyewitness distinction is between merely enduring pain and becoming capable of love and truth. A process deserves the name purification because of what it removes and restores, not because suffering is imposed. Whether God completes that work at death, through a further process, or beyond ordinary time remains open within this selection. That openness is not a proof that every possibility is equally plausible.

46. If someone dies with love and understanding still incomplete, would transformation require a process, an instantaneous change, or something outside ordinary time?

Canonical answer

Incomplete persons require transformation if the promised future is genuinely a life of complete truth and love. The disagreement concerns how that transformation occurs. Catholic teaching affirms purification after death for those destined for Heaven who still require it. Some Protestant accounts affirm that God completes holiness at death. Orthodox teaching and prayer generally preserve greater restraint about the mechanics of the departed person's condition.

No human learning theory can settle the matter. Present growth usually takes time because understanding, habit, memory, and relationships change through successive experiences. God might transform those conditions without repeating their present sequence. Yet calling the transformation instantaneous does not explain how it preserves the person's participation, any more than calling it a process explains what kind of time would measure it.

The canon gives stronger grounds for affirming transformation than for assigning its duration. Its resurrection promises concern a changed life that remains the person's own life. A credible account should therefore join continuity with completion and distinguish divine healing from simple replacement. Time may be part of that account, but ordinary clocks cannot be imposed on it merely because the imagination needs a schedule.

Eyewitness answer

Eyewitness clearly anticipates a transformation beyond the condition in which people die. First John promises likeness to Christ without fully disclosing the future state. Revelation describes a life from which death, the curse, and uncleanness have been removed. John presents eternal life through knowing God. Together these establish that unfinished understanding and damaged love cannot simply remain untouched.

They do not establish how long completion takes. First Peter's passages about proclamation to spirits and to the dead complicate overly simple claims that this collection says nothing about divine activity beyond ordinary earthly life. Their interpretation remains disputed, however, and they do not give a general timetable of purification. Matthew's language about the age to come is likewise insufficient to define one.

Eyewitness therefore supports confidence in transformation while limiting claims about its mechanism. An instantaneous change is possible as a theological proposal; a process is possible as another. Neither should be declared the collection's explicit teaching. The decisive issue is whether the transformation makes this person whole, including truthful recognition and healed love, rather than achieving perfection by erasing the person who needed healing.

47. How would arguments for purification after death differ among Protestant, Catholic, and Orthodox canonical collections and Eyewitness?

Canonical answer

The difference begins with the contents of the canon but continues with the authority granted to tradition. Catholic and many Orthodox collections include Second Maccabees, where prayer and an offering for deceased persons are connected with their deliverance from sin. Protestant canons exclude that book. Its presence provides evidence for concern about the departed; it does not alone supply the complete later Catholic doctrine of Purgatory.

All three traditions have the New Testament passages used in these debates, including Paul's fire-testing imagery, Matthew's distinction between this age and the age to come, and First Peter's language about tested faith. Christians disagree over what those passages imply. Catholic teaching combines them with ecclesial tradition; Protestant interpreters often dispute that inference. Orthodox Christians pray for the departed without a uniform doctrine identical to the Catholic formulation.

Thus a larger canon does not automatically produce the same doctrine, and a smaller canon does not automatically disprove postmortem purification. The argument must state both its textual premises and its rule for drawing conclusions from them. Calling a position biblical is insufficient unless the reader can see how its claims follow from the writings and interpretive authority being invoked.

Eyewitness answer

Eyewitness omits Second Maccabees and Paul's letters, removing two important sources traditionally brought into the debate. Readers cannot cite them as included evidence. This does narrow the argument, but it does not eliminate every passage used to support purification beyond death. Matthew's distinction between forgiveness in this age and the age to come remains, as does First Peter's account of faith refined through testing.

The surviving passages have to carry the weight of the proposed conclusion. Refining faith during earthly suffering does not by itself describe a process after death. A statement that one offense will not be forgiven in either age does not automatically prove that all lesser offenses undergo a particular future purification. Revelation's exclusion of uncleanness establishes a condition of participation without explaining every means of becoming fit for it.

Eyewitness consequently offers a more limited textual basis for a defined Purgatory, while retaining a substantial basis for asking how final transformation occurs. It neither reproduces Catholic doctrinal authority nor becomes a complete Protestant confession merely through omission. Its contribution is to make the distinction between explicit text, reasonable inference, and inherited institutional teaching easier to inspect.

48. If purification after death were possible, what could it change without overriding freedom or erasing the person being purified?

Canonical answer

It could remove deception, heal damaged judgment, expose denied wrongdoing, and loosen habits that obstruct love. Such changes need not erase identity; ordinary moral growth already changes beliefs and attachments while allowing a person to remain accountable for a shared history. The challenge is greater after death because Scripture does not provide a detailed description of how that participation would occur.

Within Catholic doctrine, purification belongs to persons already destined for salvation, not to an indefinite opportunity to select a different ultimate end. Other canonical interpreters deny that particular account or leave more of the departed person's condition unspecified. These differences should not be obscured by treating every proposed transformation as the same process.

The philosophical distinction is between healing the conditions of choice and substituting another will. Removing ignorance may enable a freer response; forcing the response would raise a different issue. A convincing account must preserve the person's recognition of truth and involvement in reconciliation. It should also preserve the truth of harms done to others. Purification that produced happiness by deleting responsibility would have achieved relief while abandoning an essential part of healing.

Eyewitness answer

If such purification is proposed within Eyewitness, its strongest standard comes from the relationship between truth, freedom, and love. John presents truth as liberating and sin as enslaving. First John joins confession with cleansing and tests divine life through conduct toward others. A transformation consistent with these themes would increase truthful agency rather than merely impose correct behavior from outside.

It could therefore be conceived as exposing self-deception, healing fear, and enabling recognition of injuries once denied. The person would need to remain connected to the life being judged: otherwise responsibility would be transferred to a newly created substitute. Victims could not be reduced to instruments for the offender's improvement, and their losses could not be declared unreal because the offender had changed.

Eyewitness does not explicitly locate this work after death or describe an unlimited further opportunity for repentance. The proposal remains conditional. Its value is that it asks what divine healing would need to mean if it were to preserve freedom and identity. An expanded Logos may offer further philosophical resources, but those resources must be argued for; the name alone does not settle the question.

49. Could the same apocalyptic images both ridicule the pretensions of human power and warn about their consequences?

Canonical answer

Yes. Satirical exposure and prophetic warning can operate within the same image. Representing an empire as a beast strips away its claims to dignity and shows power becoming predatory. Revelation's contrast between the slaughtered Lamb and the intimidating beast overturns conventional expectations about strength. Babylon's magnificence ends in ruin, while merchants mourn their lost market, including their trade in human lives. Read this way, the imagery exposes the moral absurdity of a civilization that mistakes domination and wealth for greatness. Its warning concerns the consequences of participating in that civilization.

The canonical Bible supplies additional settings for this reading, especially Daniel's beasts and prophetic denunciations of arrogant kingdoms. Those connections can illuminate Revelation without turning every symbol into a modern political identification. However, satire does not explain away the book's claims about God, judgment, resurrection, and renewal. Revelation presents itself as prophecy and portrays substantial divine violence. Calling the entire work satire would therefore require a further literary argument. The stronger claim is that prophetic visions can include irony, exaggeration, and ridicule while making serious assertions about allegiance and accountability.

Eyewitness answer

The same possibility remains because Eyewitness reproduces Revelation in full. Its beasts, Babylon, merchants, judgments, and Lamb have not been rewritten into a gentler narrative. The collection can therefore expose corrupt power and warn against complicity just as the canonical Bible can. Its arrangement nevertheless changes the immediate comparison: Revelation stands near the Didache's concrete requirements concerning honesty, generosity, hospitality, and the conduct of religious teachers. That proximity invites readers to connect spectacular images of corruption with recognizable choices in ordinary life.

Daniel is absent, so the reader cannot build the same interpretation from an included sequence of Daniel and Revelation. This reduces one route into elaborate prophetic systems; it does not erase the older imagery or establish a satirical genre. Nor does it make every catastrophe an account of what humanity does to itself. Divine wrath remains explicit. A responsible Eyewitness reading can ask how the visions expose exploitation and misplaced worship while acknowledging that this ethical interpretation leaves unresolved questions about violence, symbolism, and future expectation. The smaller collection changes the reading environment rather than settling the meaning.

50. If a prophetic warning is intended to change behavior, could preventing its predicted catastrophe fulfill its purpose?

Canonical answer

Yes, where the warning is conditional. Jonah announces Nineveh's destruction, but the city's response is followed by God's decision to withhold the disaster. Jeremiah makes the principle explicit: a threatened nation can turn from evil, and God can relent. In such a case, the announcement succeeds by bringing about a change that makes the threatened outcome unnecessary. A warning against driving over a cliff is fulfilled in its practical purpose when the driver changes direction. The absence of catastrophe need not show that the warning was empty.

That principle cannot automatically be applied to every biblical prediction. The reader must distinguish a threat addressed to a community capable of repentance from an assertion presented as an assured event. Revelation includes calls to repent, but also depicts final judgment and the overcoming of death. Treating every unfulfilled prediction as a successfully averted disaster would protect prophetic claims from any possible examination. The canonical answer therefore requires attention to the announced conditions, the audience, its response, and the kind of event being described. A warning can seek prevention without making all prophecy indefinitely negotiable.

Eyewitness answer

Eyewitness preserves the logic of corrective warning, even though Jonah and Jeremiah are absent. Revelation's messages to the churches repeatedly connect repentance with threatened consequences. Their purpose is to change communities, not merely to give advance information about their punishment. Second Peter likewise associates the apparent delay of judgment with patience and an opportunity for repentance. These passages make it reasonable to understand some warnings as invitations to avoid what they announce. The reader does not need the omitted books to recognize that moral response matters.

However, the retained writings also anticipate events they do not simply present as canceled if humanity improves. Revelation envisions judgment, resurrection, and renewed creation; the Didache ends with deception, trial, resurrection, and the Lord's appearance. Eyewitness therefore cannot make the whole Apocalypse a disaster-prevention exercise without explaining those expectations. Its distinctive contribution is a practical comparison: readiness can be expressed through the Didache's daily conduct rather than through confidence in a timetable. Preventing cruelty or exploitation fulfills a moral warning's purpose, while the status of a particular predicted cosmic event remains a separate question.

51. Does a vision’s applicability to many historical periods strengthen its force as a warning while complicating its interpretation as a prediction of particular events?

Canonical answer

It can. A portrayal of power demanding worship, controlling participation in commerce, and persecuting dissenters may illuminate more than one historical setting. Its continuing force comes from identifying a recurring relationship among authority, economic dependence, and conscience. A reader can recognize that relationship without claiming that each new ruler or technology is the vision's uniquely intended fulfillment. Such applicability can deepen the warning by showing that the temptation is recurrent rather than confined to a single generation.

The difficulty begins when resemblance is treated as identification. If several incompatible candidates fit the same imagery, resemblance alone cannot determine which candidate was predicted. The canonical Bible offers more historical and literary comparisons, but those comparisons can also multiply opportunities for selective matching. Revelation's named churches, repeated language of nearness, and explanations of some symbols should constrain interpretation. Broad applicability is compatible with an original historical setting, a future expectation, or both, but it proves none of them by itself. A warning may remain perceptive across centuries while a claim that it forecasts one particular contemporary event remains weakly supported.

Eyewitness answer

Eyewitness allows the same distinction because Revelation retains both its concrete audience and its expansive visions. Readers can examine patterns of coercion, corrupted worship, luxury, and exploitation without assembling a prophetic chronology from omitted books. Beside the Didache, those patterns can be brought down to the scale of actual behavior: whether a teacher exploits hospitality, whether words are matched by deeds, and whether a community gives care to people in need. Recurrence then becomes a reason for vigilance in ordinary responsibilities.

A smaller collection does not prevent projection. A reader can still attach the beast to a disliked leader, the mark to a new technology, or the ten kings to a preferred modern alliance. Revelation names ten kings; it does not expressly identify a contemporary ten-nation organization. Eyewitness therefore offers a changed emphasis rather than an automatic cure for sensational interpretation. Its strongest use would distinguish what the text states, what its imagery reasonably suggests, and what the reader supplies. A vision can help identify dangerous forms of life without providing an unambiguous list of the people and institutions that will enact them.

52. What could count against a prophetic interpretation if every unfulfilled expectation could be reassigned to a later time?

Canonical answer

Very little could count against an interpretation constructed that way. Moving an expectation after every failure converts a prediction into a claim with no identifiable condition of failure. The canonical Bible does not simply endorse such protection. Deuteronomy treats the failure of an announced event as evidence against a prophet's claim, while Jesus' warning that the hour is unknown undermines confident date-setting. These principles do not settle every symbolic interpretation, but they make human claims to prophetic certainty answerable to something beyond their own repetition.

A serious interpretation should identify its textual grounds, distinguish definite assertions from possibilities, and state what would require revision. If it specifies a date, ruler, sequence, or institution, contradictory evidence should matter. Failure may discredit the interpretation without proving that the underlying writing has no value. Conversely, explaining every apparent failure as a hidden fulfillment or an additional delay should not be presented as independent confirmation. The canon itself contains both imminent expectation and explanations of delay, leaving a real interpretive difficulty. That difficulty deserves examination rather than an assumption that every proposed system must survive unchanged.

Eyewitness answer

The same problem survives in Eyewitness. Revelation's language of nearness and Second Peter's explanation of delay are both retained. Removing Daniel and Paul's letters does not remove the possibility of endlessly postponing fulfillment. A reader who refuses to identify any circumstance that would challenge an interpretation has made that interpretation resistant to evidence. Its certainty then comes from the interpreter's rules, not from an independently demonstrated correspondence between the vision and events. Eyewitness should not grant such certainty merely because the system uses fewer books.

The retained material does offer additional tests of spiritual authority. Matthew directs attention to a teacher's fruits, and the Didache distinguishes genuine teachers and prophets through conduct and the avoidance of exploitation. Those tests can expose the moral failure of an interpreter even where a distant prediction cannot yet be evaluated. They cannot prove a timetable correct. The Didache also places restrictions on judging speech presented as inspired, so its safeguards are not an unlimited permission to question every claim. The practical conclusion is narrower: confidence in a prophetic interpretation should remain revisable, and its effects on love, honesty, generosity, and responsibility remain open to judgment.

Cosmology

53. If time belongs to creation, what could it mean to speak of anything happening before creation?

Canonical answer

If time itself is created, a temporal interval before creation would be a contradiction: there would be no earlier moment in which an event could occur. In that account, saying that God is before creation expresses priority of existence or dependence, rather than a position on an already running clock. The universe would depend on God without God having to wait through an empty stretch of time before making it. This is a philosophical interpretation of the relationship between Creator and creation, not a physical sequence supplied by Genesis.

The canonical Bible describes God as enduring beyond the world's history and presents creation through beginnings, days, and successive acts. Those descriptions do not provide a complete theory of whether God is timeless, lives through every time, or relates to time in another way. Neither can ordinary words such as before and beginning settle that theory unaided. The question's premise must also remain explicit: that time belongs to creation is not identical to proving that physical time had an absolute first instant. Different accounts of time require different explanations of divine priority. The canon supports the question more clearly than it resolves the metaphysics.

Eyewitness answer

John's opening places the Word with God in the beginning and attributes all things that came into being to the Word. If time is among those things, then the Logos cannot simply be one event within the temporal order it makes possible. The language invites an account of divine priority deeper than an earlier date. Second Peter's comparison between a day and a thousand years also challenges the assumption that God's relation to events can be measured exactly as human waiting is measured. Neither passage gives a completed theory of time.

Eyewitness removes Genesis' extended creation sequence, but its retained writings still speak through human temporal language: beginning, coming, delay, eternity, and things soon to occur. Removing the older narrative therefore does not free the reader from the underlying problem. The same John is already present in the canonical Bible, so this opening is a changed center of attention rather than a new discovery created by selection. A Logos-centered account may understand creation as dependence upon a divine source of time and existence. It must identify that account as an interpretation and admit that the collection does not decide whether divine life is timeless or everlasting.

Cosmology

54. If every physical process in the universe could be explained, what further question - if any - would remain in calling the universe creation?

Canonical answer

A complete explanation of physical processes could leave questions about why there is a physical order, why it has these laws, and whether its existence has meaning or purpose. Calling the universe

creation can express a claim about its dependence on God rather than an appeal to missing information about its mechanisms. On that understanding, discovering how stars form or organisms develop does not remove divine agency, because divine agency was not being defined as a substitute for the relevant processes. A believer would owe an argument for this dependence rather than simply pointing to what science has not explained.

The canonical Bible supports questions of origin, goodness, purpose, and responsibility through several kinds of writing. It also presents descriptions of the physical world that readers must assess in their literary and historical settings. Declaring every description purely symbolic whenever a difficulty appears would evade that assessment. Conversely, treating creation language as a complete scientific model exceeds what the collection actually supplies. A physical explanation might be judged sufficient by someone who regards existence as a brute fact. The canon proposes a deeper theological account, but the existence of unanswered philosophical questions does not by itself establish that account as true.

Eyewitness answer

The question remains, with John supplying the collection's strongest account of creation's source. All things come into being through the Logos, which is associated with life and light. This can be understood as a claim that reality depends upon divine meaning and life even when its physical processes are fully understood. It does not furnish an alternative equation, a biological mechanism, or a missing stage in cosmic history. A greatly expanded Logos would need to explain what this dependence means and why the account is warranted, rather than absorb every unexplained phenomenon into the word Logos.

Eyewitness omits Genesis, but it does not contain only abstract claims about meaning. Second Peter describes the earth's formation through water, the Flood, and a future judgment by fire. Those retained descriptions still require interpretation and cannot be ignored when presenting the collection's view of creation. The reduced collection may allow more attention to source, gratitude, incarnation, and destiny; it does not establish a scientific advantage by omission. Its practical claim is that understanding the world's operation need not exhaust the question of how persons should inhabit it. Its metaphysical claim remains open to reasoned disagreement.

Cosmology

55. Would God’s relationship with reality change if the cosmos were finite, infinite, or one of multiple universes?

Canonical answer

The central claim of divine creation need not change with the number or extent of physical worlds. If God is the source of everything that exists apart from God, a larger totality would enlarge the scope of creation without necessarily changing the kind of dependence involved. Colossians' attribution of visible and invisible creation to Christ is not expressed as a calculation of cosmic size. An infinite physical cosmos would also not automatically be God: endless spatial extent and divine existence are different claims. None of these alternatives can be established simply by appealing to biblical language about the heavens.

The alternatives would nevertheless change the questions that theology must address. Multiple worlds, especially worlds containing other persons, would raise questions about revelation, incarnation, moral responsibility, and redemption. The canonical Bible does not provide a map of those possibilities or explain how its account of humanity would relate to them. Finite, infinite, and multiple universes must therefore remain hypotheses in this discussion. A theology may adapt its understanding of divine relationship without pretending that the text predicted the relevant physical model. The possibility of such adaptation does not prove either the model or the theology.

Eyewitness answer

John's claim that all things came into being through the Logos can be understood to include whatever physical reality actually exists. It gives no total count of galaxies, spatial limits, or universes. If additional worlds existed, they would fall within that universal claim rather than automatically outside it. Eyewitness therefore has no obvious need to restrict divine concern to a cosmos of a particular size. The same is true of John's place in the canonical Bible; universal scope is not an advantage created by removing other books.

The reduced collection does change the resources available for developing the answer. It lacks Colossians' extended cosmic language and the Old Testament's range of creation poetry, while retaining incarnation, resurrection, judgment, and renewal. Whether one incarnation could disclose the divine relationship with every possible inhabited world remains unanswered. The collection cannot settle that question by silence. Solus Logos may develop a broader account, but that development would need its own reasoning and should not be attributed automatically to John. Eyewitness leaves substantial room for cosmological inquiry while also leaving fewer texts with which to test the inquiry's theological conclusions.

Cosmology

56. What could renewed creation mean for matter, time, natural law, consciousness, and the continuity of personal life?

Canonical answer

The canonical Bible portrays renewed creation as more than the indefinite continuation of the present conditions. Romans describes creation's liberation from decay; First Corinthians describes embodied life transformed beyond mortality; Revelation depicts the overcoming of death, grief, and the curse. These images can support hope for a transformation that preserves what is good while removing conditions that destroy it. They do not explain the physical mechanism. Terms such as matter, natural law, and consciousness belong to questions the reader brings to the images, rather than to a scientific account given by them.

Continuity is especially difficult. If everything were replaced, what would make the future person the same person who lived and died? If everything remained unchanged, how would death and suffering cease? Resurrection asserts that divine restoration can involve both identity and transformation, but does not supply a generally demonstrable theory of personal identity. Time presents a related difficulty: life without death need not mean life without succession, learning, or relationships. The canon gives a promised direction toward life and communion, while leaving the structure of that life largely undescribed. Its hope exceeds the explanatory detail of its cosmology.

Eyewitness answer

Eyewitness retains the question's strongest tensions. John presents the Word becoming flesh and the risen Jesus encountering His companions. Revelation promises new heaven and earth, the end of death and mourning, and the healing of the nations. Second Peter portrays a disruptive transition through fire toward a world where righteousness dwells. These writings permit hope for meaningful continuity while also describing profound change. They do not combine into an explicit physical account of how the transition happens or what remains materially identical.

Without Romans and First Corinthians, Eyewitness offers fewer extended explanations of creation's decay and the transformation of the resurrection body. Its emphasis falls more directly on life through the Logos, divine presence, restored community, and the conditions of righteous existence. That emphasis can make renewal less dependent on one inherited scheme, but it supplies no answer about future natural laws, the persistence of memory, or consciousness without present biology. The studies of Thomas and Mary likewise should not be promoted into a complete cosmology. The defensible hope is that renewal would preserve persons and heal their world; explaining how such preservation is possible remains unfinished philosophical and theological work.