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THE
GOOD NEWS ACCORDING TO
MATTHEW

The Birth, Parentage and Infancy

A GENEALOGY OF JESUS CHRIST, a descendant of David and Abraham. Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, Judah of Perez and Zerah, whose mother was Tamar, Perez of Hezron, Hezron of Ram, Ram of Amminadab, Amminadab of Nashon, Nashon of Salmon, Salmon of Boaz, whose mother was Rahab, Boaz of Obed, whose mother was Ruth, Obed of Jesse, Jesse of David the King. David was the father of Solomon, whose mother was Uriah's widow, Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Jehoshaphat, Jehoshaphat of Jehoram, Jehoram of Uzziah, Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of Ammon, Ammon of Josiah, Josiah of Jeconiah and his brothers, at the time of the Exile to Babylon. After the Exile to Babylon — Jeconiah was the father of Shealtiel, Shealtiel of Zerubbabel, Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, Azor of Zadok, Zadok of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob, Jacob of Joseph, the husband of Mary, who was the mother of Jesus, who is called 'Christ'. So the whole number of generations from Abraham to David is fourteen; from David to the Exile to Babylon fourteen; and from the Exile to Babylon to the Christ fourteen.

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18 This is how Jesus Christ was born:

His mother Mary was engaged to Joseph, but, before the marriage took place, she found herself to be pregnant by the power of the Holy Spirit. Her husband, Joseph, was a religious man and, since he did not want to disgrace her publicly, he resolved to put an end to their engagement privately. He had been thinking this over, when an angel of the Lord appeared to him in a dream.

“Joseph, son of David,” the angel said, “do not be afraid to take Mary for your wife, for her child has been conceived by the power of the Holy Spirit. She will give birth to a son; name him Jesus, for he will save his people from their sins.”

21 All this happened in fulfilment of these words of the Lord in the prophet, where he says —

23 ‘The virgin will conceive and will give birth to a son, and they will give him the name Immanuel’

24 — a word which means ‘God is with us.’ When Joseph woke up, he did as the angel of the Lord had directed him. He made Mary his wife, but they did not sleep together until after the birth of her son; and to this son he gave the name Jesus.

2 After the birth of Jesus at Bethlehem in Judea, in the reign of King Herod, some astrologers from the East arrived in Jerusalem, asking: “Where is the newborn king of the Jews? For we saw his star in the east, and have come to worship him.” When King Herod heard of this, he was much troubled, and so, too, was all Jerusalem. He called together all the chief priests and teachers of the law in the nation, and questioned them as to where the Christ was to be born.

5 “At Bethlehem in Judea,” was their answer; “for it is said in the prophet —

6 ‘And you, Bethlehem in Judah’s land,
are in no way least among the chief cities of Judah;
for out of you will come a ruler —
who will shepherd my people Israel.’”

7 Then Herod secretly sent for the astrologers, and found out from

them the date of the appearance of the star; and, sending them to Bethlehem, he said: "Go and make careful inquiries about the child, and, as soon as you have found him, bring me word so that I, too, can go and worship him." The astrologers heard what the king had to say, and then continued their journey. The star which they had seen in the east led them on, until it reached, and stood over, the place where the child was. At the sight of the star they were filled with joy. Entering the house, they saw the child with his mother, Mary, and fell at his feet and worshipped him. Then they opened their treasure chests, and offered to the child presents of gold, frankincense, and myrrh. But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road.

After they had left, an angel of the Lord appeared to Joseph in a dream, and said:

"Get up, take the child and his mother, and seek refuge in Egypt; and stay there until I tell you to return, for Herod is about to search for the child, to put him to death." Joseph woke up, and taking the child and his mother by night, went into Egypt, and there he stayed until Herod's death; in fulfilment of these words of the Lord in the prophet, where he says —

'Out of Egypt I called my Son.'

When Herod found out that the astrologers had tricked him, he flew into a rage. He sent and put to death all the boys in Bethlehem and the whole of that neighbourhood, who were two years old or under, guided by the date which he had learned from the astrologers. Then were fulfilled these words spoken in the prophet Jeremiah, where he says —

'A voice was heard in Ramah,
weeping and mourning loudly;
Rachel, weeping for her children,
refusing all comfort for they were dead.'

But, on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said: "Get up, take the child and his mother, and go into the Land of Israel, for those who sought to take the child's life are dead." He woke up, and taking the child and his mother, went into the Land of Israel. But, hearing that Archelaus

had succeeded his father Herod as king of Judea, he was afraid to go back there; and having been warned in a dream, he went into the part of the country called Galilee. There he settled in the town of Nazareth, in fulfilment of these words in the prophets — ‘He will be called a Nazarene.’

The Preparation

3 ABOUT THAT TIME JOHN THE BAPTIST FIRST APPEARED, proclaiming in
2 the wilderness of Judea: “Repent, for the kingdom of heaven is at
3 hand.” John was the one who was spoken of in the prophet Isaiah, where he says —

“The voice of one crying aloud in the wilderness:
“Make ready the way of the Lord,
make his paths straight.””

4 John’s clothes were made of camels’ hair, with a leather strap round
5 his waist, and his food was locusts and wild honey. At that time
6 Jerusalem, and all Judea, as well as the whole district of the Jordan,
went out to him and were baptized by him in the Jordan River, confessing their sins.

7 But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them:

8 “You children of snakes! Who has prompted you to seek refuge
9 from the coming judgment? Let your life, then, prove your repentance; and do not think that you can say among yourselves ‘Abraham is our ancestor,’ for I tell you that out of these stones God is able to raise descendants for Abraham! Already the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire. I, indeed, baptize you with water to teach repentance; but he who is coming after me is more powerful than I, and I am not fit even to carry his sandals. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand, and he will clear his threshing-floor, and store his grain in the barn, but the chaff he will burn with a fire that cannot be put out.”

13 Then Jesus came from Galilee to the Jordan, to John, to be
14 baptized by him. But John tried to prevent him.

“I need to be baptized by you,” he said, “so why have you come to me?”

"This is the way it should be for now," Jesus answered, 15
"because we should do everything that God requires." So John
agreed.

After the baptism of Jesus, and just as he came up from the 16
water, the heavens opened, and he saw the Spirit of God coming
down like a dove and resting on him, and from the heavens there 17
came a voice which said: "This is my dearly loved son, who brings
me great joy."

Then Jesus was led up into the wilderness by the Spirit to be tempt- 4
ed by the devil. And, after he had fasted for forty days and forty
nights, he became hungry. The Tempter came to him, and said: 2
3

"If you are God's Son, tell these stones to become
loaves of bread."

But Jesus answered: "Scripture says — 4

'It is not on bread alone that a person is to live,
but on every word that comes from the mouth of
God.'"

Then the devil took him to the Holy City, and, placing him on the 5
parapet of the temple, said to him: "If you are God's Son, throw
yourself down, for scripture says — 6

'He will give his angels commands about you,
and on their hands they will lift you up,
so you do not even strike your foot against a stone.'"

"Scripture also says," answered Jesus, 7

"You must not tempt the Lord your God.'"

The third time, the devil took Jesus to a very high mountain, and, 8
showing him all the kingdoms of the world and their splendour,
said to him:

"All these I will give you, if you will fall at my 9
feet and worship me."

Then Jesus said to him: "Go away, Satan! For scripture says — 10

‘You must worship the Lord your God, and worship him only.’”

11 Then the devil left him alone, and angels came and helped him.

The Work in Galilee

12 WHEN JESUS HEARD THAT JOHN HAD BEEN ARRESTED, he returned to
13 Galilee. Afterwards, leaving Nazareth, he went and settled at Capernaum, which is by the side of the Sea, within the borders of Zebulun and Naphtali; in fulfilment of these words in the prophet Isaiah —

15 “The land of Zebulun and the land of Naphtali,
the land of the Road by the Sea, and beyond the Jordan,
with Galilee of the Gentiles —
16 The people who were living in darkness
have seen a great light,
and, for those who were living in the shadow-land of death,
a light has dawned!”

17 At that time Jesus began to proclaim —

“Repent, for the kingdom of heaven is at hand.”

18 As Jesus was walking along the shore of the Sea of Galilee, he saw two brothers — Simon, also known as Peter, and his brother Andrew — casting a net into the Sea; for they were fishermen.

19 “Come and follow me,” Jesus said, “and I will teach you to fish for people.” The two men left their nets at once and followed him.
20
21 Going further on, he saw two other men who were also brothers, James, Zebedee’s son, and his brother John, in their boat with their father, mending their nets. Jesus called them, and they at once left their boat and their father, and followed him.
22

23 Jesus went all through Galilee, teaching in their Synagogues, proclaiming the good news of the kingdom, and curing every kind of disease and every kind of sickness among the people; and his fame spread all through Syria. They brought to him all who were ill with any form of disease, or who were suffering pain — any who were either possessed by demons, or were lunatic, or paralysed;
24

and he cured them. He was followed by large crowds from Galilee, 25
the district of the Ten Towns, Jerusalem, Judea, and from beyond
the Jordan.

On seeing the crowds of people, Jesus went up the hill; and, 5
when he had taken his seat, his disciples came up to him; and he
began to teach them, saying 2

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

Blessed are the mourners, 4
for they will be comforted.

Blessed are the gentle, 5
for they will inherit the earth.

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

Blessed are the merciful, 7
for they will find mercy.

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

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

Blessed are those who have been persecuted in the cause 10
of righteousness,
for theirs is the kingdom of heaven.

Blessed are you when people insult you, and persecute you, and 11
say all kinds of evil lies about you because of me. Be glad and 12
rejoice, because your reward in heaven will be great; this is the way
they persecuted the prophets who lived before you.

You are salt for the world. But if salt becomes tasteless, how 13
can it be made salty again? It is no longer good for anything, but is
thrown away, and trampled underfoot. It is you who are the light 14
of the world. A town that stands on a hill cannot be hidden. People 15
do not light a lamp and put it under a basket, but on the lamp-stand,
where it gives light to everyone in the house. Let your light so shine 16
before the eyes of others so that, seeing your good actions, they will
praise your Father who is in heaven.

Do not think that I have come to do away with the law or the 17
prophets; I have not come to do away with them, but to complete
them. For I tell you, until the heavens and the earth disappear, not 18
even the smallest letter, nor one stroke of a letter, will disappear

19 from the law until all is done. Whoever, therefore, breaks one of
these commandments, even the least of them, and teaches others
to do so, will be the least esteemed in the kingdom of heaven; but
20 whoever keeps them, and teaches others to do so, will be esteemed
great in the kingdom of heaven. Indeed I tell you that, unless you
obey God's commands better than of the teachers of the law, and
Pharisees, you will never enter the kingdom of heaven.

21 You have heard that to our ancestors it was said — 'You must
not commit murder,' and 'Whoever commits murder will be
22 brought to trial.' But I say to you that anyone who is angry at their
brother or sister will be brought to trial; and whoever insults their
brother or sister will be brought before the High Council, while
whoever calls them a fool will be in danger of the fires of Gehenna.
23 Therefore, when presenting your gift at the altar, if even there you
remember that your brother or sister has something against you,
24 leave your gift there, before the altar, go and be reconciled to them,
25 first, then come and present your gift. Be ready to make friends
with your opponent, even when you meet them on your way to
the court; otherwise they might hand you over to the judge, and the
judge to the judicial officer, and you will be thrown into prison. I
26 tell you, you will not come out until you have paid the last cent.

27 You have heard that it was said — 'You must not commit adul-
28 tery.' But I say to you that anyone who looks at a woman and de-
sires her has already committed adultery with her in his heart. If
29 your right eye causes you to sin, take it out and throw it away. It
would be best for you to lose one part of your body, and not to have
30 the whole of it thrown into Gehenna. And, if your right hand causes
you to sin, cut it off and throw it away. It would be best for you to
lose one part of your body, and not to have the whole of it go down
to Gehenna.

31 It was also said — 'Let anyone who divorces his wife serve her
32 with a notice of separation.' But I say to you that anyone who di-
vorces his wife, except on the ground of some serious sexual sin,
leads to her committing adultery; while anyone who marries her af-
33 ter her divorce is guilty of adultery. Again, you have heard that our
ancestors were told — 'Do not break your oaths, keep your vows
34 to the Lord.' But I say to you that you must not swear at all, either
35 by heaven, since that is God's throne, or by the earth, since that is
his footstool, or by Jerusalem, since that is the city of the Great King.
36 Nor should you swear by your head, since you cannot make a sin-
37 gle hair either white or black. Let your words be simply 'Yes' or

'No'; anything beyond this comes from what is evil.

You have heard that it was said — 'An eye for an eye and a tooth for a tooth.' But I say to you that you must not resist those who wrong you; but, if anyone strikes you on the right cheek, turn the other to them also. If someone sues you for your shirt, let them have your cloak as well. If you are forced to carry a soldier's pack for one mile, carry it two. Give to anyone who asks and, if someone wants to borrow from you, do not turn them away.

You have heard that it was said — 'You must love your neighbour and hate your enemy.' But what I tell you is this: love your enemies, and pray for those who persecute you, so that you may become children of your Father who is in heaven; for he causes his sun to rise on bad and good alike, and sends rain on the righteous and on the unrighteous. For, if you love only those who love you, what reward will you have? Even the tax-gatherers do this! And, if you only welcome your brothers and sisters, what are you doing more than others? Even the Gentiles do this! You, then, must become perfect — as your heavenly Father is perfect.

Take care not to perform your religious duties in public in order to be seen by others; if you do, your Father who is in heaven has no reward for you. Therefore, when you do acts of charity, do not have a trumpet blown in front of you, as hypocrites do in the Synagogues and in the streets so that people will praise them. There, I tell you, is their reward! But, when you do acts of charity, do not let your left hand know what your right hand is doing, so that your charity may be secret; and your Father, who sees what is in secret, will reward you.

And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the Synagogues and at the corners of the streets, so that people will see them. There, I tell you, is their reward! But, when one of you prays, let them go into their own room, shut the door, and pray to their Father who dwells in secret; and their Father, who sees what is secret, will reward them. When praying, do not repeat the same words over and over again, as is done by the Gentiles, who think that by using many words they will obtain a hearing. Do not imitate them; for God, your Father, knows what you need before you ask him. You, therefore, should pray like this —

'Our Father, who is in heaven,
may your name be held holy,

10 your kingdom come, your will be done —
 on earth, as in heaven.
11 Give us today
 the bread that we will need;
12 and forgive us our wrong-doings,
 as we have forgiven those who have wronged us;
13 and take us not into temptation,
 but deliver us from evil.'

14 For, if you forgive others their offences, your heavenly Father will
15 forgive you also; but, if you do not forgive others their offences, not
 even your Father will forgive your offences.

16 And, when you fast, do not put on gloomy looks, as hypocrites
 do who disfigure their faces so that they may be seen by people to be
17 fasting. That, I tell you, is their reward! But, when one of you fasts,
18 let them anoint their head and wash their face, so that they may not
 be seen by people to be fasting, but by their Father who dwells in
 secret; and their Father, who sees what is secret, will reward them.

19 Do not store up treasures for yourselves on earth, where moth
20 and rust destroy, and where thieves break in and steal. But store
 up treasures for yourselves in heaven, where neither moth nor rust
21 destroys, and where thieves do not break in or steal. For where
22 your treasure is, there will your heart be also. The lamp of the body
 is the eye. If your eye is unclouded, your whole body will be lit up;
23 but, if your eye is diseased, your whole body will be darkened. And,
 if the inner light is darkness, how intense must that darkness be! No
24 one can serve two masters, for either they will hate one and love
 the other, or else they will attach themselves to one and despise the
 other. You cannot serve both God and Money.

25 This is why I say to you: Do not be anxious about your life —
 what you can get to eat or drink, or about your body — what you
 can get to wear. Is not life more than food, and the body more than
26 clothing? Look at the wild birds — they neither sow, nor reap, nor
 gather into barns; and yet your heavenly Father feeds them! Aren't
27 you more precious than they? But which of you, by being anxious,
28 can prolong their life a single moment? And why be anxious about
 clothing? Study the wild lilies, and how they grow. They neither
29 toil nor spin; yet I tell you that even Solomon in all his splendour
30 was not robed like one of these. If God so clothes even the grass of
 the field, which is living today and tomorrow will be thrown into
 the oven, will not he much more clothe you, you of little faith? Do

not then ask anxiously ‘What can we get to eat?’ or ‘What can we get to drink?’ or ‘What can we get to wear?’ All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all. But first seek his kingdom and the righteousness that he requires, and then all these things will be added for you. Therefore do not be anxious about tomorrow, for tomorrow will bring its own anxieties. Every day has trouble enough of its own.

Do not judge and you will not be judged. For, just as you judge others, you will yourselves be judged, and the standard that you use will be used for you. Why do you look at the speck of sawdust in your friend’s eye, while you pay no attention at all to the plank of wood in yours? How will you say to your friend ‘Let me take out the speck from your eye,’ when all the time there is a plank in your own? Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck from your friend’s.

Do not give what is sacred to dogs; they will turn and maul you. Do not throw your pearls before pigs; they will trample them underfoot. Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the person who asks receives, the person who searches finds, and to the door will be opened to the person who knocks. Who among you, when their child asks them for bread, will give them a stone, or when they ask for a fish, will give them a snake? If you, then, wicked though you are, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask him!

Do to others whatever you would wish them to do to you; for that is the teaching of both the law and the prophets. Go in by the small gate. Broad and spacious is the road who leads to destruction, and those that go in by it are many; for small is the gate, and narrow the road, who leads to life, and those that find it are few.

Beware of false teachers — people who come to you in the guise of sheep, but at heart they are ravenous wolves. By the fruit of their lives you will know them. Do people pick grapes from thorn bushes, or figs from thistles? So, too, every sound tree bears good fruit, while a worthless tree bears bad fruit. A sound tree cannot produce bad fruit, nor can a worthless tree bear good fruit. Every tree that fails to bear good fruit is cut down and thrown into the fire. So it is by the fruit of their lives that you will know such people. Not

21 everyone who says to me 'Master! Master!' will enter the kingdom
 22 of heaven, but only he who does the will of my Father who is in
 23 heaven. On 'that day' many will say to me 'Master, Master, was not
 it in your name that we taught, and in your name that we drove out
 demons, and in your name that we did many miracles?' And then
 I will say to them plainly 'I never knew you. Go from my presence,
 you who live in sin.'

24 Everyone, therefore, who listens to this teaching of mine and
 acts on it may be compared to a prudent person, who built their
 25 house on the rock. The rain poured down, the rivers rose, the winds
 blew and beat on that house, but it did not fall, for its foundations
 26 were on the rock. Everyone who listens to this teaching of mine and
 does not act on it may be compared to a foolish person, who built
 27 their house on the sand. The rain poured down, the rivers rose, the
 winds blew and struck against that house, and it fell; and great was
 its downfall."

28 By the time that Jesus had finished speaking, the crowd was
 29 filled with amazement at his teaching. For he taught them like one
 who had authority, and not like their teachers of the law.

8 When Jesus had come down from the hill, great crowds followed
 2 him. He saw a leper who came up, and bowed to the ground before
 him, and said: "Master, if only you are willing, you are able to make
 3 me clean." Stretching out his hand, Jesus touched him, saying as he
 did so: "I am willing; become clean." Instantly he was made clean
 4 from his leprosy; and then Jesus said to him: "Be careful not to say
 a word to anyone, but go and show yourself to the priest, and offer
 5 the gift directed by Moses, as evidence of your cure." After Jesus
 had entered Capernaum, a captain in the Roman army came up to
 6 him, entreating his help. "Sir," he said, "my manservant is lying ill
 at my house with a stroke of paralysis, and is suffering terribly."

7 "I will come and cure him," answered Jesus. "Sir," the captain
 8 went on, "I am unworthy to receive you under my roof; but only
 9 speak, and my manservant will be cured. For I myself am a man
 under the orders of others, with soldiers under me; and, if I say to
 one of them 'Go,' he goes, and to another 'Come,' he comes, and to
 10 my slave 'Do this,' he does it." Jesus was surprised to hear this, and
 said to those who were following him: "Never I tell you, in any Is-
 11 raelite have I met with such faith as this! Yes, and many will come

in from East and West and take their places beside Abraham, Isaac, and Jacob, in the kingdom of heaven; while the heirs to the kingdom will be 'banished into the darkness' outside; there, there will be weeping and grinding of teeth." Then Jesus said to the captain: "Go now, and it will be according to your faith." And the man was cured that very hour.

When Jesus went into Peter's house, he saw Peter's mother-in-law prostrated with fever. On his taking her hand, the fever left her, and she rose and began to take care of him. In the evening the people brought to Jesus many who were possessed by demons; and he drove out the spirits with a word, and cured all who were ill, in fulfilment of these words in the prophet Isaiah — 'He took our infirmities on himself, and bore the burden of our diseases.'

Seeing a crowd round him, Jesus gave orders to go across. A teacher of the law came up to him, and said: "Teacher, I will follow you wherever you go."

"Foxes have holes," answered Jesus, "and wild birds their nests, but the Son of Man has nowhere to lay his head." "Master," said another, who was a disciple, "let me first go and bury my father." But Jesus answered: "Follow me, and leave the dead to bury their dead." Then he got into the boat, followed by his disciples. Suddenly so great a storm came up on the Sea, that the waves broke right over the boat. But Jesus was asleep; and the disciples came and roused him. "Master," they cried, "save us; we are lost!"

"Why are you so timid?" he said. "You of little faith!" Then Jesus rose and rebuked the winds and the sea, and a great calm followed. The men were amazed, and exclaimed: "What kind of man is this, that even the winds and the sea obey him!"

On getting to the other side — the country of the Gadarenes — Jesus met two men who were possessed by demons, coming out of the tombs. They were so violent that no one was able to pass that way. Suddenly they shrieked out: "What do you want with us, Son of God? Have you come here to torment us before our time?" A long way off, there was a drove of many pigs, feeding; and the foul spirits began begging Jesus: "If you drive us out, send us into the drove of pigs."

"Go," he said. The spirits came out, and entered the pigs; and the whole drove rushed down the steep slope into the Sea, and died in the water. At this the men who tended them ran away and went to the town, carrying the news of all that had occurred, and of what had happened to the possessed men. At the news the whole town

went out to meet Jesus, and, when they saw him, they entreated him to go away from their neighbourhood.

9 Afterwards Jesus got into a boat, and, crossing over, came to his
2 own city. There some people brought to him a paralysed man on
3 a bed. When Jesus saw their faith, he said to the man: "Courage,
4 child! Your sins are forgiven." Then some of the teachers of the law
5 said to themselves: "This man is blaspheming!" Knowing their
6 thoughts, Jesus exclaimed: "Why do you cherish such wicked
7 thoughts? Which, I ask, is the easier? — to say 'Your sins are for-
8 given'? Or to say 'Get up, and walk'? But to show you that the Son
9 of Man has power on earth to forgive sins" — then he said to the
10 paralysed man — "Get up, take up your bed, and return to your
11 home." The man got up and went to his home. When the crowd saw
12 this, they were awe-struck, and praised God for giving such power
13 to human beings.

9 As Jesus went along, he saw a man, called Matthew, sitting in
10 the tax office, and said to him: "Follow me." Matthew got up and
11 followed him.

10 And, later on, when he was having dinner in the house, a num-
11 ber of tax-gatherers and outcasts came in and took their places at
12 the table with Jesus and his disciples. When the Pharisees saw this,
13 they said to his disciples: "Why does your teacher eat in the compa-
14 ny of tax-gatherers and outcasts?" On hearing this, Jesus said: "It
15 is not those who are healthy who need a doctor, but those who are
16 ill. Go and learn what this means — 'I desire mercy, and not sacri-
17 fice'; for I did not come to call the religious, but the outcast." Then
18 John's disciples came to Jesus, and asked: "Why do we and the Phar-
19 isees fast while your disciples do not?" Jesus answered: "Can the
20 groom's friends mourn as long as the groom is with them? But the
21 days will come, when the groom will be taken away from them, and
22 they will fast then. Nobody ever puts a piece of unshrunk cloth on
23 an old garment; for such a patch tears away from the garment, and
24 a worse tear is made. Nor do people put new wine into old wine-
25 skins; for, if they do, the skins burst, and the wine runs out, and the
26 skins are lost; but they put new wine into fresh skins, and so both
27 are preserved."

18 While Jesus was saying this, a synagogue leader came up and
19 bowed to the ground before him. "My daughter," he said, "Has
20 just died; but come and place your hand on her, and she will be
21 restored to life." So Jesus rose and followed him, and his disciples
22 went also. But meanwhile a woman, who had been suffering from

haemorrhage for twelve years, came up behind and touched the tassel of his cloak. "If I only touch his cloak," she said to herself, "I will get well." Turning and seeing her, Jesus said: "Courage, daughter! Your faith has delivered you." And at that very moment she became well. When Jesus reached the leader's house, seeing the flute players, and a number of people all in confusion, he said: "Go away, the little girl is not dead; she is asleep." They began to laugh at him; but, when the people had been sent out, Jesus went in, and took the little girl's hand, and she rose. The report of this spread through all that part of the country.

As Jesus was passing on from there, he was followed by two blind men, who kept calling out: "Take pity on us, Son of David!" When he had gone indoors, the blind men came up to him; and Jesus asked them: "Do you believe that I am able to do this?" "Yes, Master!" they answered. Then he touched their eyes, and said: "It will be according to your faith." Then their eyes were opened. Jesus sternly cautioned them. "See that no one knows of it," he said. But the men went out, and spread the news about him through all that part of the country. Just as they were going out, some people brought up to Jesus a dumb man who was possessed by a demon; and, as soon as the demon had been driven out, the dumb man spoke. The people were astonished at this, and exclaimed: "Nothing like this has ever been seen in Israel!" But the Pharisees said: "He drives out the demons by the help of the chief of the demons."

Jesus went round all the towns and the villages, teaching in their Synagogues, proclaiming the good news of the kingdom, and curing every kind of disease and every kind of sickness. But, when he saw the crowds, his heart was moved with compassion for them, because they were distressed and harassed, 'like sheep without a shepherd'; and he said to his disciples: "The harvest is abundant, but the labourers are few. Therefore pray to the owner of the harvest to send labourers to gather in his harvest."

Calling his twelve Disciples to him, Jesus gave them authority over foul spirits, so that they could drive them out, as well as the power of curing every kind of disease and every kind of sickness. The names of the twelve apostles are these: First Simon, also known as Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-gather; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot — the apostle who betrayed him.

These twelve Jesus sent out as his messengers, after giving

6 them these instructions — “Do not go to the Gentiles, nor enter
7 any Samaritan town, but make your way rather to the lost sheep
8 of Israel. On your way proclaim that the kingdom of heaven is at
9 hand. Cure the sick, raise the dead, make the lepers clean, drive out
10 demons. You have received free of cost, give free of cost. Do not
11 provide yourselves with gold, or silver, or coins in your purses; not
12 even with a bag for the journey, or a change of clothes, or sandals,
13 or even a staff; for the worker is worth his food. Whatever town or
14 village you visit, find out who is worthy in that place, and remain
15 there until you leave. As you enter the house, greet it. Then, if the
16 house is worthy, let your blessing rest on it, but, if it is unworthy,
17 let your blessing return on yourselves. If no one welcomes you, or
18 listens to what you say, as you leave that house or that town, shake
19 off its dust from your feet. I tell you, the doom of the land of Sodom
20 and Gomorrah will be more bearable in the ‘day of judgment’ than
21 the doom of that town.

22 Remember, I am sending you out as my messengers like sheep
23 among wolves. So be as wise as snakes, and as blameless as doves.
24 Be on your guard against others, for they will betray you to courts
25 of law, and scourge you in their Synagogues; and you will be
26 brought before governors and kings for my sake so that you may
27 witness for me before them and the nations. Whenever they betray
28 you, do not be anxious as to how you will speak or what you will
say, for what you will say will be given you at the moment; for it
will not be you who speak, but the Spirit of your Father that speaks
within you. Brother will betray brother to death, and the father his
child; and children will turn against their parents, and cause them
to be put to death; and you will be hated by everyone because of
me. Yet the person who endures to the end will be saved. But, when
they persecute you in one town, escape to the next; for, I tell you,
you will not have come to the end of the towns of Israel before the
Son of Man comes. A scholar is not above his teacher, nor a servant
above his master. It is enough for a scholar to be treated 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 house-
hold! Do not, therefore, be afraid of them. There is nothing con-
cealed which will not be revealed, nor anything hidden which will
not become known. What I tell you in the dark, say again in the
light; and what is whispered in your ear, proclaim on the housetops.
Do not be afraid of those who kill the body, but are unable to kill
the soul; rather be afraid of him who is able to destroy both soul and

body in Gehenna. Are not two sparrows sold for a one copper coin? 29
 Yet not one of them will fall to the ground without your Father’s 30
 knowledge. While as for you, even the hairs of your head are num- 31
 bered. Do not, therefore, be afraid; you are of more value than many 32
 sparrows. Everyone, therefore, who will publicly acknowledge me, 33
 I, too, will acknowledge before my Father who is in heaven; but, if
 anyone publicly disowns me, I, too, will disown him before my Fa-
 ther who is in heaven.

Do not imagine that I have come to bring peace to the earth. I 34
 have come to bring, not peace, but the sword. For I have come to set 35
 — ‘a man against his father, and a daughter against her mother, and
 a daughter-in-law against her mother-in-law. A person’s enemies 36
 will be the members of their own household.’ Anyone who loves fa- 37
 ther or mother more than me is not worthy of me; and anyone who
 loves son or daughter more than me is not worthy of me. Anyone 38
 who does not take their cross and follow in my steps is not worthy 39
 of me. The person who has found their life will lose it, while the
 person who, for my sake, has lost their life will find it.

Anyone who welcomes you is welcoming me; and anyone who 40
 welcomes me is welcoming him who sent me as his messenger. 41
 The person who welcomes a prophet, because they are a prophet,
 will receive a prophet’s reward; and anyone who welcomes a good 42
 person, because they are a good person, will receive a good person’s
 reward. And, if anyone gives but a cup of cold water to one of
 these little ones because they are a disciple, I tell you that they will
 assuredly not lose their reward.”

After Jesus had finished giving directions to his twelve Disci- 11
 ples, he left that place in order to teach and preach in their towns.

Now John had heard in prison what the Christ was doing, and 2
 he sent a message by his disciples, and asked — “Are you ‘the com- 3
 ing one,’ or are we to look for someone else?” The answer of Jesus 4
 to the question was — “Go and report to John what you hear and 5
 see — the blind recover their sight and the lame walk, the lepers are 6
 made clean and the deaf hear, the dead, too, are raised to life, and
 the good news is told to the poor. Blessed is the person who finds
 no hindrance in me.”

While John’s disciples were going back, Jesus began to say to 7
 the crowds with reference to John: “What did you go out into the 8
 wilderness to look at? A reed waving in the wind? If not, what did
 you go out to see? A man richly dressed? Why, those who wear rich 9
 things are to be found in the courts of kings! What, then, did you go

10 for? To see a prophet? Yes, I tell you, and far more than a prophet.
11 This is the man of whom scripture says — ‘I am sending my mes-
12 senger ahead of you, and he will prepare your way before you.’ I
13 tell you, no one born of a woman has yet appeared who is greater
14 than John the Baptist; and yet the least in the kingdom of heaven is
15 greater than he. From the time of John the Baptist to this very hour,
16 the kingdom of heaven has been taken by force, and people using
17 force have been seizing it. For the teaching of all the prophets and of
18 the law continued until the time of John; and — if you are ready to
19 accept it — John is himself the Elijah who was destined to come. Let
20 him who has ears hear. But to what will I compare the present gen-
21 eration? It is like little children sitting in the market-places and call-
22 ing out to their playmates — ‘We have played the flute for you, but
23 you have not danced; We have wailed, but you have not mourned.’
24 For, when John came, neither eating nor drinking, people said ‘He
25 has a demon in him’; and now that the Son of Man has come, eating
26 and drinking, they are saying ‘Here is a glutton and a wine-drinker,
27 a friend of tax-gatherers and outcasts!’ And yet wisdom is vindicat-
28 ed by her actions.”

29 Then Jesus began to reproach the towns in which most of his
30 miracles had been done, because they had not repented: “Alas for
31 you, Chorazin! Alas for you, Bethsaida! For, if the miracles which
32 were done in you had been done in Tyre and Sidon, they would
33 have repented long ago in sackcloth and ashes. Yet, I tell you, the
34 doom of Tyre and Sidon will be more bearable in the ‘day of judg-
35 ment’ than yours. And you, Capernaum! Will you ‘exalt yourself to
36 heaven’? ‘You will go down to the place of death.’ For, if the miracles
37 which have been done in you had been done in Sodom, it would
38 have been standing to this day. Yet, I tell you, the doom of Sodom
39 will be more bearable in the ‘day of judgment’ than yours.” At that
40 same time Jesus uttered the words: “I thank you, Father, Lord of
41 heaven and earth, that, though you have hidden these things from
42 the wise and learned, you have revealed them to the child-like! Yes,
43 Father, I thank you that this has seemed good to you. Everything
44 has been committed to me by my Father; nor does anyone fully
45 know the Son, except the Father, or fully know the Father, except the
46 Son and those to whom the Son may choose to reveal him. Come to
47 me, all you who toil and are burdened, and I will give you rest! Take
48 my yoke on you, and learn from me, for I am gentle and humble,
49 and ‘you will find rest for your souls’; for my yoke is easy, and my
50 burden is light.”

About the same time Jesus walked through the cornfields one Sabbath. His disciples were hungry, and began to pick some ears of wheat and eat them. But, when the Pharisees saw this, they said: "Look! Your disciples are doing what it is not allowable to do on a Sabbath!"

"Haven't you read," replied Jesus, "what David did, when he and his companions were hungry — how he went into the house of God, and how they ate the consecrated bread, through it was not allowable for him or his companions to eat it, but only for the priests? And haven't you read in the law that, on the Sabbath, the priest in the Temple break the Sabbath and yet are not guilty? Here, however, I tell you, there is something greater than the Temple! Had you learned the meaning of the words — 'I desire mercy, and not sacrifice,' you would not have condemned those who are not guilty. For the Son of Man is lord of the Sabbath."

Passing on, Jesus went into their synagogue, and there he saw a man with a withered hand. Some people asked Jesus whether it was allowable to work a cure on the Sabbath — so that they might have a charge to bring against him. But Jesus said to them: "Which of you, if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out? How much more precious a person is than a sheep! Therefore it is allowable to do good on the Sabbath." Then he said to the man. "Stretch out your hand." The man stretched it out; and it had become as sound as the other. On coming out, the Pharisees plotted against Jesus, to put him to death.

Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all; but he warned them not to make him known, in fulfilment of these words in the prophet Isaiah — 'Here is my chosen servant, who I love and who pleases me! I will breathe my spirit on him, and he will announce a time of judgment to the Gentiles. He will not contend, nor cry aloud, Neither will anyone hear his voice in the streets; a bruised reed he will not break, and a smouldering wick he will not quench, until he has brought the judgment to a victorious issue, and on his name will the Gentiles rest their hopes.'

Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded. "Is it possible that this is the son of David?" they exclaimed. But the Pharisees heard of it and said: "He drives out demons only by

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25 the help of Beelzebul the chief of the demons." Jesus, however, was
aware of what was passing in their minds, and said to them: "Any
26 kingdom divided against itself becomes a desolation, and any town
or household divided against itself will not last. So, if Satan drives
Satan out, he must be divided against himself; and how, then, can
27 his kingdom last? And, if it is by Beelzebul's help that I drive out
demons, by whose help is it that your own sons drive them out?
28 Therefore they will themselves be your judges. But, if it is by the
help of the Spirit of God that I drive out demons, then the kingdom
29 of God must already be upon you. How, again, can anyone get into
a strong man's house and carry off his goods, without first secur-
30 ing him? Not until then will he plunder his house. Anyone who is
not with me is against me, and the person who does not help me to
31 gather is scattering. Therefore, I tell you, people will be forgiven ev-
ery sin and slander; but slander against the Holy Spirit will not be
32 forgiven. Whoever speaks against the Son of Man will be forgiven,
but whoever speaks against the Holy Spirit will not be forgiven, ei-
ther in the present age, or in the age to come.

33 You must assume either that both tree and fruit are good, or that
both tree and fruit are worthless; since it is by its fruits that a tree is
34 known. You children of snakes! How can you, evil as you are, say
anything good? For what fills the heart will rise to the lips. A good
35 person, from his good stores, produces good things; while an evil
person, from his evil stores, produces evil things. I tell you that for
36 every careless thing that people say, they must answer on the 'day
of judgment.' For it is by your words that you will be acquitted, and
37 by your words that you will be condemned."

38 At this point, some teachers of the law and Pharisees spoke up.
"Teacher," they said, "we want to see some sign from you."

39 "It is a wicked and unfaithful generation," answered Jesus,
"that is asking for a sign, and no sign will be given it except the sign
40 of the prophet Jonah. For, just as 'Jonah was inside the sea-mon-
ster three days and three nights,' so will the Son of Man be three
41 days and three nights in the heart of the earth. At the judgment, the
people of Nineveh will stand up with this generation, and will con-
demn it, because they repented at Jonah's proclamation; and here is
42 more than a Jonah! At the judgment the Queen of the South will rise
up with the present generation, and will condemn it, because she
came from the ends of the earth to listen to the wisdom of Solomon;
43 and here is more than a Solomon! No sooner does a foul spirit leave
a person, than it passes through places where there is no water, in

search of rest, and does not find it. Then it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, and swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first. So, too, will it be with this wicked generation."

While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him. Someone told him this, and Jesus replied: "Who is my mother? And who are my brothers?" Then, stretching out his hands towards his disciples, he said: "Here are my mother and my brothers! For anyone who does the will of my Father who is in heaven is my brother and sister and mother."

That same day, when Jesus had left the house and was sitting by the Sea, such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood on the beach. Then he told them many truths in parables. "The sower," he began, "went out to sow; and, as they were sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil, and, because the soil wasn't deep, sprang up at once. As soon as the sun had risen, it was scorched, and, because their roots were not deep enough, withered away. Some, again, fell into the brambles; but the brambles shot up and choked it. Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold. Let those who have ears hear."

Afterwards his disciples came to him, and said: "Why do you speak to them in parables?"

"To you," answered Jesus, "the knowledge of the hidden truths of the kingdom of heaven has been imparted, but not to those. For, to all who have, more will be given, and they will have abundance; but, from all who have nothing, even what they have will be taken away. That is why I speak to them in parables, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand. In them is being fulfilled that prophecy of Isaiah which says —

'You will hear with your ears without ever understanding,
 and, though you have eyes, you will see without ever
 perceiving,
 for the mind of this nation has grown dense,

and their ears are dull of hearing,
 their eyes also have they closed;
 Otherwise some day they might perceive with their eyes,
 and with their ears they might hear,
 and in their mind they might understand,
 and might turn —
 and I might heal them.'

16 But blessed are your eyes, for they see, and your ears,
 17 for they hear; for I tell you that many prophets and good
 people have

longed for the sight of the things which you are seeing,
 yet never saw them, and to hear the things which you are hearing,
 yet never heard them.

18 Listen, then, yourselves to the parable of the sower. When any-
 19 one hears the message of the kingdom without understanding it,
 the evil one comes and snatches away what has been sown in their
 mind. This is the person meant by the seed which was sown along
 20 the path. By the seed which was sown on rocky places is meant the
 person who hears the message, and at once accepts it joyfully; but,
 21 as they have no root, they stand for only a short time; and, when
 trouble or persecution arises because of the message, they fall away
 22 at once. By the seed which was sown among the brambles is meant
 the person who hears the message, but the cares of life and the glam-
 our of wealth completely choke the message, so that it gives no re-
 23 turn. But by the seed which was sown on the good ground is meant
 the person who hears the message and understands it, and really
 yields a return, sometimes one hundred, sometimes sixty, some-
 times thirty fold."

24 Another parable which Jesus told them was this — "The king-
 25 dom of heaven is compared to a person who sowed good seed in
 26 their field. But, while everyone was asleep, their enemy came and
 sowed weeds among the wheat, and then went away. So, when the
 blades of corn shot up, and came into ear, the weeds made their ap-
 27 pearance also. The owner's servants came to them, and said 'Was
 not it good seed that you sowed in your field? Where, then, do the
 28 weeds in it come from?' 'An enemy has done this,' was the own-
 er's answer. 'Do you wish us, then,' they asked, 'to go and gather
 29 them together?' 'No,' said he, 'because while you are pulling up the
 30 weeds you might uproot the wheat with them. Let both grow side

by side until harvest; and then I will say to the reapers, Gather the weeds together first, and tie them in bundles for burning; but bring all the wheat into my barn.”

Another parable which he told them was this — “The kingdom of heaven is like a mustard seed, which a person took and sowed in his field. This seed is smaller than all other seeds, but, when it has grown up, it is larger than the herbs and becomes a tree, so that ‘the wild birds come and roost in its branches.”

This was another parable which Jesus related — “The kingdom of heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen.” Of all this Jesus spoke to the crowd in parables; indeed to them he used never to speak at all except in parables, in fulfilment of these words in the prophet — ‘I will speak to them in parables; I will utter things kept secret since the foundation of the world.’

Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said: “Explain to us the parable of the weeds in the field.” He answered: “The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the people of the kingdom. The weeds are the wicked, and the enemy who sowed them is the devil. The harvest time is the close of the age, and the reapers are angels. And, just as the weeds are gathered and burnt, so it will be at the close of the age. The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin, and ‘will throw them into the blazing furnace,’ where there will be weeping and grinding of teeth. Then will the righteous shine, like the sun, in the kingdom of their Father. Let him who has ears hear.

The kingdom of heaven is like a treasure hidden in a field, which a person found and hid again, and then, in their delight, went and sold everything that they had, and bought that field.

Again, the kingdom of heaven is like a merchant in search of choice pearls. Finding one of great value, they went and sold everything that they had, and bought it. Or again, the kingdom of heaven is like a net which was cast into the sea, and caught fish of all kinds. When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away. So will it be at the close of the age. The angels will go out and separate the wicked from the righteous, and ‘will throw them into the blazing furnace,’ where there will be weeping and grinding of teeth.

51 Have you understood all this?" Jesus asked. "Yes," they an-
52 swered. Then he added: "So every teacher of the law, who has re-
ceived instruction about the kingdom of heaven, is like a house-
holder who produces from his stores things both new and old."

53 When Jesus had finished these parables, he withdrew from that
54 place. Going to his own part of the country, he taught the people in
their synagogue in such a manner that they were deeply impressed.
"Where did he get this wisdom?" they said, "and the miracles? Is
55 not he the carpenter's son? Is not his mother called Mary, and his
56 brothers James, and Joseph, and Simon, and Judas? And his sisters,
too — are not they all living among us? Where, then did he get all
57 this?" These things proved a hindrance to their believing in him.
But Jesus said: "A prophet is not without honour, except in his own
58 country and in his own house." He did not work many miracles
there, because of their want of faith.

14 At that time Prince Herod heard of the fame of Jesus, and said
2 to his attendants: "This must be John the Baptist; he must be risen
from the dead, and that is why these miraculous powers are active
3 in him." For Herod had arrested John, put him in chains, and shut
him up in prison, to please Herodias, the wife of Herod's brother
4 Philip. For John had said to him 'You have no right to be living with
5 her.' Yet, though Herod wanted to put him to death, he was afraid
6 of the people, because they looked on John as a prophet. But, when
Herod's birthday came, the daughter of Herodias danced before
7 his guests, and so pleased Herod, that he promised with an oath
8 to give her whatever she asked. Prompted by her mother, the girl
9 said 'Give me here, on a dish, the head of John the Baptist.' The king
was distressed at this; yet, because of his oath and of the guests at
10 his table, he ordered it to be given her. He sent and beheaded John
11 in the prison; and his head was brought on a dish and given to the
12 girl, and she took it to her mother. Then John's disciples came, and
took the body away, and buried it; and went and told Jesus.

13 When Jesus heard of it, he left privately in a boat to a lonely
spot. The people, however, heard of his going, and followed him
14 in crowds from the towns on foot. On getting out of the boat, Jesus
saw a great crowd, and his heart was moved at the sight of them;
15 and he cured all the sick among them. In the evening the disciples
came up to him, and said: "This is a lonely spot, and the day is now
far advanced; send the crowds away so that they can to the villages,
16 and buy themselves food." But Jesus said: "They need not go away,
17 it is for you to give them something to eat." "We have nothing

here," they said, "except five loaves and two fishes."

"Bring them here to me," was his reply. Jesus ordered the people to take their seats on the grass; and, taking the five loaves and the two fishes, he looked up to heaven, and said the blessing, and, after he had broken the loaves, gave them to his disciples; and they gave them to the crowds. Everyone had sufficient to eat, and they picked up enough of the broken pieces that were left to fill twelve baskets. The men who ate were about five thousand in number, without counting women and children. Immediately afterwards Jesus made the disciples get into a boat and cross over in advance of him, while he dismissed the crowds. After dismissing the crowds, he went up the hill by himself to pray; and, when evening fell, he was there alone. The boat was by this time some miles from shore, labouring in the waves, for the wind was against her. Three hours after midnight, however, Jesus came towards the disciples, walking on the water. But, when they saw him walking on the water, they were terrified. "It is a ghost," they exclaimed, and cried out in fear. But Jesus at once spoke to them. "Courage!" he said, "It is I; do not be afraid!" "Master," Peter exclaimed, "if it is you, tell me to come to you on the water." Jesus said: "Come." So Peter got down from the boat, and walked on the water, and went towards Jesus; but, when he felt the wind, he was frightened, and, beginning to sink, cried out: "Master! Save me!" Instantly Jesus stretched out his hand, and caught hold of him. "You of little faith!" he said, "Why did you falter?" When they had got into the boat, the wind dropped. But the men in the boat threw themselves on their faces before him, and said: "You are indeed God's Son."

When they had crossed over, they landed at Gennesaret. But the people of that place, recognising Jesus, sent out to the whole country round, and brought to him all who were ill, begging him merely to let them touch the tassel of his cloak; and all who touched were made perfectly well.

Then some Pharisees and teachers of the law came to Jesus, and said: "How is it that your disciples break the traditions of our ancestors? For they do not wash their hands when they eat food." His reply was: "How is it that you on your side break God's commandments out of respect for your own traditions? For God said — 'Honour your father and mother,' and 'Let him who abuses his father or mother suffer death,' but you say 'Whenever anyone says to his father or mother "Whatever of mine might have been of service to you is 'Given to God,'" he is in no way bound to honour

7 his father.' In this way you have nullified the words of God for the
 8 sake of your traditions. Hypocrites! It was well said by Isaiah when
 9 he prophesied about you — 'This is a people that honour me with
 10 their lips, While their hearts are far removed from me; but vainly do
 11 they worship me, For they teach but human precepts.'" Then Jesus
 12 called the people to him, and said: "Listen, and mark my words. It
 13 is not what enters a person's mouth that 'defiles' them, but what
 14 comes out from their mouth — that does defile them!" His disciples
 15 came up to him, and said: "Do you know that the Pharisees were
 16 shocked on hearing what you said?"

17 "Every plant," Jesus replied, "that my heavenly Father has not
 18 planted will be rooted up. Let them be; they are but blind guides;
 19 and, if one blind person guides another, both of them will fall into
 20 a ditch." Peter spoke up: "Explain this saying to us."

21 "What, do even you understand nothing yet?" Jesus exclaimed.
 22 "Don't you see that whatever goes into the mouth passes into the
 23 stomach, and is afterwards expelled? But the things that come out
 24 of the mouth proceed from the heart, and it is these that defile a per-
 25 son; for out of the heart proceed evil thoughts — murder, adultery,
 26 sexual immorality, theft, perjury, slander. These are the things that
 27 defile a person; but eating with unwashed hands does not defile a
 28 person."

29 On going away from that place, Jesus went to the country round
 30 Tyre and Sidon. There, a Canaanite woman of that district came out
 and began calling to Jesus: "Take pity on me, Master, Son of David;
 my daughter is grievously possessed by a demon." But Jesus did
 not answer her a word; and his disciples came up and begged him
 to send her away. "She keeps calling out after us," they said. "I was
 not sent," replied Jesus, "to anyone except the lost sheep of Israel."
 But the woman came, and, bowing to the ground before him, said:
 "Master, help me."

"It is not fair," replied Jesus, "to take the children's food and
 throw it to dogs." "Yes, Master," she said, "for even dogs do feed
 on the scraps that fall from their owners' table."

"Your faith is great," was his reply to the woman; "it will be as
 you wish!" And her daughter was cured that very hour.

On leaving that place, Jesus went to the shore of the Sea of
 Galilee; and then went up the hill, and sat down., you will do what
 not only what has been done to the fig tree, but, even if you should
 say to this hill 'Be lifted up and hurled into the sea!' it would be
 done. Great crowds of people came to him, bringing with them

those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them; and the crowds were astonished, when they saw the dumb talking, the cripples made sound, the lame walking about, and the blind with their sight restored; and they praised the God of Israel. Afterwards Jesus called his disciples to him, and said: "My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and I am unwilling to send them away hungry; they might faint on the way home." "Where can we," his disciples asked, "in a lonely place find enough bread for such a crowd as this?"

"How many loaves have you?" said Jesus. "Seven," they answered, "and a few small fish." Telling the crowd to sit down on the ground, Jesus took the seven loaves and the fish, and, after saying the thanksgiving, broke them, and gave them to the disciples; and the disciples gave them to the crowds. Everyone had sufficient to eat, and they picked up seven baskets full of the broken pieces left. The men who ate were four thousand in number without counting women and children. Then, after dismissing the crowds, Jesus got into the boat, and went to the neighbourhood of Magadan.

Here the Pharisees and Sadducees came up, and, to test Jesus, requested him to show them some sign from the heavens. But Jesus answered: "In the evening you say 'It will be fine weather, for the sky is as red as fire.' But in the morning you say 'Today it will be stormy, for the sky is as red as fire and threatening.' You learn to read the sky; yet you are unable to read the signs of the times! A wicked and unfaithful generation is asking for a sign, but no sign will be given it except the sign of Jonah." So he left them and went away.

Now the disciples had crossed to the opposite shore, and had forgotten to take any bread. Presently Jesus said to them: "Take care and be on your guard against the leaven of the Pharisees and Sadducees." But the disciples began talking among themselves about their having brought no bread. On noticing this, Jesus said: "Why are you talking among yourselves about your being short of bread, you of little faith? Don't you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away? Nor yet the seven loaves for the four thousand, and how many basketfuls you took away? How is it that you do not see that I was not speaking about bread? Be on your guard against the leaven of the Pharisees and Sadducees." Then they understood that he had

told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

13 On coming into the neighbourhood of Caesarea Philippi, Je-
 14 sus asked his disciples this question — “Who do people say that
 the Son of Man is?” “Some say John the Baptist,” they answered,
 “Others, however, say that he is Elijah, while others again say
 Jeremiah, or one of the prophets.”

15 “But you,” he said, “who do you say that I am?” To this Simon
 16 Peter answered: “You are the Christ, the Son of the living God.”

17 “Blessed are you, Simon, Son of Jonah,” Jesus replied. “For no
 18 human being has revealed this to you, but my Father who is in heav-
 en. Yes, and I say to you, Your name is ‘Peter — a Rock, and on this
 19 rock I will build my church, and the powers of the place of death
 will not prevail over it. I will give you the keys of the kingdom of
 heaven. Whatever you forbid on earth will be held in heaven to be
 20 forbidden, and whatever you allow on earth will be held in heaven
 to be allowed.” Then he charged his disciples not to tell anyone that
 he was the Christ.

21 At that time Jesus Christ began to explain to his disciples that he
 must go to Jerusalem, and undergo much suffering at the hands of
 the councillors, and chief priests, and teachers of the law, and be put
 22 to death, and rise on the third day. But Peter took Jesus aside, and
 began to rebuke him. “Master,” he said, “please God that will never
 23 be your fate!” Jesus, however, turning to Peter, said: “Out of my
 way, Satan! You are a hindrance to me; for you look at things, not as
 24 God does, but as person does.” Then Jesus said to his disciples: “If
 anyone wishes to walk in my steps, let him renounce self, and take
 25 up his cross, and follow me. For whoever wishes to save his life will
 lose it, and whoever, for my sake, loses his life will find it. What
 26 good will it do a person to gain the whole world, if he forfeits his
 life? Or what will a person give that is of equal value with his life?
 27 For the Son of Man is to come in his Father’s glory, with his angels,
 and then he ‘will give to everyone what his actions deserve.’ I tell
 28 you, some of those who are standing here will not know death until
 they have seen the Son of Man coming into his kingdom.”

17 Six days later, Jesus took with him Peter, and the brothers James
 2 and John, and led them up a high mountain alone. There his ap-
 3 pearance was transformed before their eyes; his face shown like
 the sun, and his clothes became as white as the light. All at once
 Moses and Elijah appeared to them, talking with Jesus. “Master,”
 4 exclaimed Peter, interposing, “it is good to be here; if you wish, I

will make three tents here, one for you, one for Moses, and one for Elijah." While he was still speaking, a bright cloud enveloped them, and there was a voice from the cloud that said — "This is my dearly loved son, who brings me great joy; listen to him." The disciples, on hearing this, fell on their faces, greatly afraid. But Jesus came and touched them, saying as he did so: "Rise up, and do not be afraid." When they raised their eyes, they saw no one but Jesus himself alone. As they were going down the mountain side, Jesus gave them this warning — "Do not speak of this vision to anyone, until the Son of Man has risen from the dead." "How is it," his disciples asked, "that our teachers of the law say that Elijah has to come first?"

"Elijah indeed does come," Jesus replied, "and will restore everything; and I tell you that Elijah has already come, and people have not recognised him, but have treated him just as they pleased. In the same way, too, the Son of Man is destined to undergo suffering at people's hands." Then the disciples understood that it was of John the Baptist that he had spoken to them.

When they came to the crowd, a man came up to Jesus, and, kneeling down before him, said: "Master, take pity on my son, for he is epileptic and suffers terribly; indeed, he often falls into the fire and into the water; I brought him to your disciples, but they could not cure him."

"Faithless and perverse generation!" Jesus exclaimed, "how long must I be among you? How long must I have patience with you? Bring the boy here to me." Then Jesus rebuked the demon, and it came out of the boy; and he was cured from that very hour. Afterwards the disciples came up to Jesus, and asked him privately: "Why was it that we could not drive it out?"

"Because you have so little faith," he answered; "for, I tell you, if your faith were only like a mustard seed, you could say to this mountain 'Move from this place to that!' and it would be moved; and nothing would be impossible to you."

While Jesus and his disciples were together in Galilee, he said to them: "The Son of Man is destined to be betrayed into human hands, and they will put him to death, but on the third day he will rise." The disciples were greatly distressed.

After they had reached Capernaum, the collectors of the Temple-rate came up to Peter, and said: "Does not your Master pay the Temple-rate?"

"Yes," answered Peter. But, on going into the house, before he

could speak, Jesus said: "What do you think, Simon? From whom do earthly kings take taxes or tribute? From their sons, or from others?" "From others," answered Peter. "Well then," continued Jesus, "their sons go free. Still, so we don't offend them, go and throw a line into the Sea; take the first fish that rises, open its mouth, and you will find in it a piece of money. Take that, and give it to the collectors for both of us."

18 On the same occasion the disciples came to Jesus, and asked him: "Who is really the greatest in the kingdom of heaven?" Jesus called a little child to him, and placed it in the middle of them, and then said: "I tell you, unless you change and become like little children, you will not enter the kingdom of heaven at all. Therefore, anyone who will humble themselves like this child — that person will be the greatest in the kingdom of heaven. And anyone who, for the sake of my name, welcomes even one little child like this, is welcoming me. But, if anyone puts temptation in the way of one of these little ones who believe in me, it would be best for them to be sunk in the depths of the sea with a great millstone hung round their neck. Alas for the world because of such temptations! There cannot but be temptations but sorrow awaits the person who does the tempting!

8 If your hand or your foot causes you to sin, cut it off, and throw it away. It would be better for you to enter the life maimed or lame, than to have both hands, or both feet, and be thrown into the fire that never goes out. If your eye causes you to sin, take it out, and throw it away. It would be better for you to enter the life with only one eye, than to have both eyes and be thrown into the fires of Gehenna. Beware of despising one of these little ones, for in heaven, I tell you, their angels always see the face of my Father who is in heaven.

12 What think you? If a person owns a hundred sheep, and one of them strays, will the person not leave the ninety-nine on the hills, and go and search for the one that is straying? And, if they succeed in finding it, I tell you that they rejoice more over that one sheep than over the ninety-nine which did not stray. So, too, it is the will of my Father who is in heaven that not one of these little ones should be lost.

15 If your brother or sister does wrong, go to them and convince them of their fault when you are both alone. If they listen to you, you have won them over. But, if they do not listen to you, take with you one or two others, so that 'on the evidence of two or three wit-

nesses, every word may be put beyond dispute.' If they refuse to listen to them, speak to the church; and, if they also refuse to listen to the church, treat him as you would a Gentile or a tax-gatherer. 17

I tell you, all that you forbid on earth will be held in heaven to be forbidden, and all that you allow on earth will be held in heaven to be allowed. Again, I tell you that, if but two of you on earth agree as to what they will pray for, whatever it be, it will be granted them by my Father who is in heaven. For where two or three have come together in my name, I am present with them." 18 19 20

Then Peter came up, and said to Jesus: "Master, how often am I to forgive someone who wrongs me? As many as seven times?" But Jesus answered: "Not seven times, but 'seventy times seven.' Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he had begun to do so, one of them was brought to him who owed him ten thousand bags of gold; and, as he could not pay, his master ordered him to be sold towards the payment of the debt, together with his wife, and his children, and everything that he had. The servant threw himself down on the ground before him and said 'Have patience with me, and I will pay you all.' The master was moved with compassion; and he let him go, and forgave him the debt. But, on going out, that same servant came upon one of his fellow servants who owed him a hundred silver coins. Seizing him by the throat, he said 'Pay what you owe me.' His fellow servant threw himself on the ground and begged for mercy. 'Have patience with me,' he said, 'and I will pay you.' But the other would not, but went and put him in prison until he should pay his debt. When his fellow servants saw what had happened, they were greatly distressed, and went to their master and laid the whole matter before him. So the master sent for the servant, and said to him 'You wicked servant! When you begged me for mercy, I forgave you the whole of that debt. Shouldn't you, also, to have shown mercy to your fellow servant, just as I showed mercy to you?' Then his master, in anger, handed him over to the jailers, until he should pay the whole of his debt. So, also, will my heavenly Father do to you, unless each one of you forgives his brother or sister from your heart." 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

The Journey to Jerusalem

19 AT THE CONCLUSION OF THIS TEACHING, Jesus withdrew from Galilee,
 2 and went into that district of Judea which is on the other side of
 3 the Jordan. Great crowds followed him, and he cured them there.
 Presently some Pharisees came up to him, and, to test him, said:
 "Has a man the right to divorce his wife for every cause?"

4 "Haven't you read," replied Jesus, "that at the beginning the
 5 Creator 'made them male and female,' and said — 'For this reason
 6 a man will leave his father and mother, and be united to his wife,
 7 and the man and his wife will become one'? So that they are no
 longer two, but one. What God himself, then, has yoked together
 people must not separate." "Why, then," they said, "did Moses
 direct that a man should 'serve his wife with a notice of separation
 and divorce her'?"

8 "Moses, owing to the hardness of your hearts," answered Jesus,
 9 "permitted you to divorce your wives, but that was not so at the
 beginning. But I tell you that anyone who divorces his wife, except
 on the ground of some serious sexual sin, and marries another
 10 woman, is guilty of adultery." "If that," said the disciples, "is the
 position of a man with regard to his wife, it is better not to marry."

11 "It is not everyone," replied Jesus, "who can accept this teach-
 12 ing, but only those who have been enabled to do so. Some men, it is
 true, have from birth been disabled for marriage, while others have
 been disabled by their fellow men, and others again have disabled
 themselves for the sake of the kingdom of heaven. Let him accept it
 who can."

13 Then some little children were brought to Jesus, for him to place
 his hands on them, and pray; but the disciples found fault with
 14 those who had brought them. Jesus, however, said: "Let the little
 children come to me, and do not hinder them, for it is to the childlike
 15 that the kingdom of heaven belongs." So he placed his hands on
 them, and then went on his way.

16 A man came up to Jesus, and said: "Teacher, what good thing
 must I do to obtain eternal life?"

17 "Why ask me about goodness?" answered Jesus. "There is but
 One who is good. If you want to enter the life, keep the command-
 18 ments." "What commandments?" asked the man. "These," an-
 swered Jesus: — "'You must not kill. You must not commit adul-
 tery. You must not steal. You must not say what is false about others.
 19 Honour your father and your mother.' And 'You must love your

neighbour as you love yourself." "I have observed all these," said the young man. "What is still wanting in me?" 20

"If you wish to be perfect," answered Jesus, "go and sell your property, and give to the poor, and you will have wealth in heaven; then come and follow me." On hearing these words, the young man went away distressed, for he had great possessions. At this, Jesus said to his disciples: "I tell you that a rich person will find it hard to enter the kingdom of heaven! I say again, it is easier for a camel to get through a needle's eye than for a rich person to enter the kingdom of heaven!" On hearing this, the disciples exclaimed in great astonishment: "Who then can possibly be saved?" But Jesus looked at them, and said: "With people this is impossible, but with God everything is possible." Then Peter turned and said to Jesus: "But we — we left everything, and followed you; what, then, will we have?" 21
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"I tell you," answered Jesus, "that at the new creation, 'when the Son of Man takes his seat on his throne of glory,' you who followed me will be seated on twelve thrones, as judges of the twelve tribes of Israel. Everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or land, for my sake, will receive many times as much, and will 'gain eternal life.' But many who are first now will then be last, and those who are last will be first. For the kingdom of heaven is like an employer who went out in the early morning to hire labourers for his vineyards. He agreed with the labourers to pay them the standard daily rate of two silver coins, and sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing in the marketplace, doing nothing. 'You also may go into my vineyard,' he said, 'and I will pay you what is fair.' So they went. Going out again about mid-day and about three o'clock, he did as before. When he went out about five, he found some others standing there, and said to them 'Why have you been standing here all day long, doing nothing?' 'Because no one has hired us,' they answered. 'You also may go into my vineyard,' he said. In the evening the owner of the vineyard said to his steward 'Call the labourers, and pay them their wages, beginning with the last, and ending with the first. Now when those who had been hired about five o'clock went up, they received two silver coins each. So, when the first went up, they thought that they would receive more, but they also received two silver coins each; on which they began to grumble at their employer. 'These last,' they said, 'have done only one hour's work, and yet you have put them 28
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13 on the same footing with us, who have borne the brunt of the day's
work, and the heat.' 'My friend,' was his reply to one of them, 'I am
14 not treating you unfairly. Didn't you agree with me for two silver
15 coins? Take what belongs to you, and go. I choose to give to this last
16 man the same as to you. Have not I the right to do as I choose with
what is mine? Are you envious because I am liberal?' So those who
are last will be first, and the first last."

17 When Jesus was on the point of going up to Jerusalem, he
gathered the twelve disciples round him by themselves, and said
18 to them as they were on their way: "Listen! We are going up to
Jerusalem; and there the Son of Man will be betrayed to the chief
19 priests and teachers of the law, and they will condemn him to death,
and give him up to the Gentiles for them to mock, and to scourge,
and to crucify; and on the third day he will rise."

20 Then the mother of Zebedee's sons came to him with her sons,
21 bowing to the ground, and begging a favour. "What is it that you
want?" he asked. "I want you to say," she replied, "that in your
kingdom these two sons of mine may sit, one on your right, and the
other on your left."

22 "You do not know what you are asking," was Jesus' answer.
"Can you drink the cup that I am to drink?" "Yes," they exclaimed,
"we can."

23 "You will indeed drink my cup," he said, "but as to a seat at
my right and at my left — that is not mine to give, but it is for those
24 for whom it has been prepared by my Father." On hearing of this,
25 the ten others were very indignant about the two brothers. Jesus,
however, called the ten to him, and said: "The rulers of the Gentiles
lord it over them as you know, and their high officials oppress them.
26 Among you it is not so. No, whoever wants to become great among
27 you must be your servant, and whoever wants to take the first place
28 among you, must be your slave; just as the Son of Man came, not to
be served, but to serve, and to give his life as a ransom for many."

29 As they were going out of Jericho, a great crowd followed him.
30 Two blind men who were sitting by the roadside, hearing that Jesus
was passing, called out: "Take pity on us, Master, Son of David!"
31 The crowd told them to be quiet; but the men only called out the
32 louder: "Take pity on us, Master, Son of David!" Then Jesus stopped
and called them. "What do you want me to do for you?" he said.
33 "Master," they replied, "we want our eyes to be opened." So Jesus,
34 moved with compassion, touched their eyes, and immediately they
recovered their sight, and followed him.

The Last Days

WHEN THEY HAD ALMOST REACHED JERUSALEM, having come as far as Bethphage, on the Mount of Olives, Jesus sent on two disciples. "Go to the village facing you," he said, "and you will immediately find an ass tethered, with a foal by her side; untie her, and lead her here for me. And, if anyone says anything to you, you are to say this — 'The Master wants them'; and he will send them at once." This happened in fulfilment of these words in the prophet — 'Say to the people of Zion — "Your King is coming to you, gentle, and riding on an ass, and on the foal of a beast of burden.'"

So the disciples went and did as Jesus had directed them. They led the ass and the foal back, and, when they had put their cloaks on them, he seated himself on them. The immense crowd of people spread their cloaks in the road, while some cut branches off the trees, and spread them on the road. The crowds that led the way, as well as those that followed behind, kept shouting: "God save the Son of David! Blessed is he who comes in the name of the Lord! God save him from on high!" When he had entered Jerusalem, the whole city was stirred, and asked — "Who is this?", to which the crowd replied — "This is the prophet Jesus from Nazareth in Galilee."

Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money changers, and the seats of the pigeon-dealers, and said to them: "Scripture says 'My house will be called a house of prayer'; but you are making it 'a den of robbers.'" While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them. But, when the chief priests and the teachers of the law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts "God save the Son of David!", they were indignant, and said to him: "Do you hear what these boys are saying?"

"Yes," answered Jesus; "but did you never read the words — 'Out of the mouths of babes and sucklings you have called forth perfect praise'?"

Then he left them, and went out of the city to Bethany, and spent the night there.

The next morning, in returning to the city, Jesus became hungry; and, noticing a solitary fig tree by the roadside, he went up to it, but found nothing on it but leaves. So he said to it: "Never again will fruit be gathered off you." And suddenly the fruit tree withered up.

20 When the disciples saw this, they exclaimed in astonishment: "How suddenly the fig tree withered up!"

21 "I tell you," replied Jesus, "if you have faith, without ever a doubt, you will do what not only what has been done to the fig tree, but, even if you should say to this hill 'Be lifted up and hurled into the sea!' it would be done. And whatever you ask for in your prayers will, if you have faith, be granted you."

23 After Jesus had come into the Temple Courts, the chief priests and the councillors of the Nation came up to him as he was teaching, and said: "What authority have you to do these things? Who gave you this authority?"

24 "I, too," said Jesus in reply, "will ask you one question; if you will give me an answer to it, then I, also, will tell you what authority I have to act as I do. It is about John's baptism. What was its origin? Divine or human?" But they began arguing among themselves: "If we say 'divine,' he will say to us 'Why then didn't you believe him?' But if we say 'human,' we are afraid of the people, for everyone regards John as a prophet." So the answer they gave Jesus was — "We do not know."

28 "Then I," he said, "refuse to tell you what authority I have to do these things. What do you think of this? There was a man who had two sons. He went to the elder and said 'Go and work in the vineyard today my son.' 'Yes, sir,' he answered; but he did not go. Then the father went to the second son, and said the same. 'I will not,' he answered; but afterwards he was sorry and went. Which of the two sons did as his father wished?" "The second," they said. "I tell you," added Jesus, "that tax-gatherers and prostitutes are going into the kingdom of God before you. For when John came to you, walking in the path of righteousness, you did not believe him, but tax-gatherers and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him."

33 Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad. When the time for the grape harvest drew near, he sent his servants to the tenants, to receive his share of the produce. But the tenants seized his servants, beat one, killed another, and stoned a third. A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way. As a last resource he sent his son to them. 'They will respect my son,' he said. But the tenants, on seeing his son, said to each other 'Here is the heir! Come, let us

kill him, and get his inheritance.’ So they seized him, and threw 39
 him outside the vineyard, and killed him. Now, when the owner of 40
 the vineyard comes, what will he do to those tenants?” “Miserable 41
 wretches!” they exclaimed, “he will put them to a miserable death, 42
 and he will let out the vineyard to other tenants, who will pay him 43
 his share of the produce at the proper times.” Then Jesus added: 44
 “Have you never read in the scriptures? — ‘The stone which the 45
 builders despised — Has now itself become the corner-stone; This 46
 corner-stone has come from the Lord, and is marvellous in our 47
 eyes.’ That, I tell you, is why the kingdom of God will be taken from 48
 you, and given to a nation that does produce the fruit of the king- 49
 dom. Yes, and he who falls on this stone will be dashed to pieces, 50
 while anyone on whom it falls — it will scatter him as dust.”

After listening to these parables, the chief priests and the Phar- 45
 isees saw that it was about them that he was speaking; yet, 46
 although eager to arrest him, they were afraid of the crowds, who re- 47
 garded him as a prophet.

Once more Jesus spoke to them in parables. “The kingdom of 22
 heaven,” he said, “may be compared to a king who gave a banquet 2
 in honour of his son’s wedding. He sent his servants to call those 3
 who had been invited to the banquet, but they were unwilling to 4
 come. A second time he sent some servants, with orders to say to 5
 those who had been invited ‘I have prepared my breakfast, my 6
 cattle and fat beasts are killed and everything is ready; come to the 7
 banquet.’ They, however, took no notice, but went off, one to their 8
 farm, another to their business; while the rest, seizing his servants, 9
 ill-treated them and killed them. The king, in anger, sent his troops, 10
 put those murderers to death, and set their city on fire. Then he said 11
 to his servants ‘The banquet is prepared, but those who were invit- 12
 ed were not worthy. So go to the cross-roads, and invite everyone 13
 you find to the banquet.’ The servants went out into the roads and 14
 collected all the people whom they found, whether bad or good; 15
 and the bridal-hall was filled with guests. But, when the king went 16
 in to see his guests, he noticed there a man who had not put on a 17
 wedding-robe. So he said to him ‘My friend, how is it that you came 18
 in here without a wedding-robe?’ The man was speechless. Then 19
 the king said to the attendants ‘Tie him hand and foot, and ‘put 20
 him out into the darkness’ outside, where there will be weeping and 21
 grinding of teeth.’ For many are called, but few chosen.”

Then the Pharisees went away and conferred together as to how 15
 they might lay a trap for Jesus in the course of conversation. They

16 sent their disciples, with the Herodians, to say to him: "Teacher,
we know that you are an honest person, and that you teach the
17 way of God honestly, and are not afraid of anyone; for you pay no
18 regard to a person's position. Tell us, then, what you think. Are
we right in paying taxes to the Emperor, or not?" Perceiving their
malice, Jesus answered: "Why are you testing me, you hypocrites?
19 Show me the coin with which the tax is paid." And, when they had
20 brought him a coin, he asked: "Whose head and title are these?"
21 "The Emperor's," they answered: on which he said to them: "Then
22 pay to the Emperor what belongs to the Emperor, and to God what
belongs to God." They wondered at his answer, and left him alone
and went away.

23 That same day some Sadducees came up to Jesus, maintaining
24 that there is no resurrection. Their question was this: — "Teacher,
Moses said — 'should a man die without children, the man's brother
will become the husband of the widow, and raise a family for his
25 brother.' Now we had living among us seven brothers; of whom the
eldest married and died, and, as he had no family, left his wife for
26 his brother. The same thing happened to the second and the third
27 brothers, and indeed to all the seven. The woman herself died last
28 of all. At the resurrection, then, whose wife will she be out of the
seven, all of them having been married to her?"

29 "Your mistake," replied Jesus, "is due to your ignorance of the
30 scriptures, and of the power of God. For at the resurrection there
is no marrying or being married, but all who rise are as angels in
31 heaven. As to the resurrection of the dead, have you not read these
32 words of God — 'I am the God of Abraham, and the God of Isaac,
and the God of Jacob'? He is not the God of dead people, but of
33 living." The crowds, who had been listening to him, were greatly
struck with his teaching.

34 When the Pharisees heard that Jesus had silenced the Sadducees,
35 they collected together. Then one of them, a Student of the law, to
36 test him, asked this question — "Teacher, what is the great com-
37 mandment in the law?" His answer was: "'You must love the Lord
your God with all your heart, and with all your soul, and with
38 all your mind.' This is the great first commandment. The second,
39 which is like it, is this — 'You must love your neighbour as you love
40 yourself.' On these two commandments hang all the law and the
41 prophets." Before the Pharisees separated, Jesus put this question
42 to them — "What do you think about the Christ? Whose son is he?"
43 "David's," they said. "How is it, then," Jesus replied, "that David,

speaking under inspiration, calls him 'lord,' in the passage — 'The Lord said to my Lord: "Sit at my right hand, until I put your enemies beneath your feet"'? Since, then, David calls him 'lord,' how is he David's son?" No one could say a word in answer; nor did anyone after that day venture to question him further.

Then Jesus speaking to the crowds and to his disciples, said: "The teachers of the law and the Pharisees now occupy the chair of Moses. Therefore practice and lay to heart everything that they tell preach but do not practice. While they make up heavy loads and pile them on other people's shoulder's they decline, themselves, to lift a finger to move them. All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honour at dinner, and the best seats in the Synagogues, and to be greeted in the markets with respect, and to be called 'Rabbi' for everybody. But do not allow yourselves to be called 'Rabbi,' for you have only one teacher, and you yourselves are all brothers and sisters. And do not call anyone on the earth your 'Father,' for your have only one Father, the heavenly Father. Nor must you allow yourselves to be called 'leaders,' for you have only one leader, the Christ. The person who wants to be the greatest among you must be your servant. Whoever exalts themselves will be humbled, and whoever humbles themselves will be exalted. But alas for you, teachers of the law and Pharisees, hypocrites that you are! You turn the key of the kingdom of heaven in people's faces. For you do not go in yourselves, and do not allow those who try to go in to do so. Alas for you, teachers of the law and Pharisees, hypocrites that you are! You destroy widow's houses, even while pretending to make long prayers; therefore you will receive greater condemnation. Alas for you, teachers of the law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when they are gained, you make them twice as deserving of Gehenna as you are yourselves. Alas for you, you blind guides! You say 'if any answer by the Temple, their oath counts for nothing; but, if anyone swears by the gold of the Temple, their oath is binding them'! Fools that you are and blind! Which is the more important? The gold? Or the Temple which has given sacredness to the gold? You say, too, 'If anyone swears by the altar, their oath counts for nothing, but, if anyone swears by the offering placed on it, their oath is binding on them'! Blind indeed! Which is the more important? The offering? Or the altar which gives sacredness to the offering? Therefore a person, swearing by the al-

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21 tar, swears by it and by all that is on it, and a person, swearing by
22 the Temple, swears by it and by him who dwells in it, while a per-
23 son, swearing by heaven, swears by the throne of God, and by him
24 who sits on it. Alas for you, teachers of the law and Pharisees, hyp-
25 ocrites that you are! You pay tithes on mint, fennel, and caraway
26 seed, and have neglected the weightier matters of the law — justice,
27 mercy, and good faith. These last you ought to have put into prac-
28 tice, without neglecting the first. You blind guides, to strain out a
29 gnat and to swallow a camel! Alas for you, teachers of the law and
30 Pharisees, hypocrites that you are! You clean the outside of the cup
31 and the dish, but inside they are filled with the results of greed and
32 self-indulgence. You blind Pharisee! First clean the inside of the cup
33 and the dish, so that the outside may become clean as well. Alas
34 for you, teachers of the law and Pharisees, hypocrites that you are!
35 You are like whitewashed tombs, which indeed look fair outside,
36 while inside they are filled with dead people's bones and all kinds
37 of filth. It is the same with you. Outwardly, and to others, you have
38 the look of religious people, but inwardly you are full of hypocrisy
39 and sin. Alas for you, teachers of the law and Pharisees, hypocrites
40 that you are! You build the tombs of the prophets, and decorate the
41 monuments of religious people, and say 'Had we been living in the
42 days of our ancestors, we should have taken part in their murder
43 of the prophets! By doing this you are furnishing evidence against
44 yourselves that you are true children of the people who murdered
45 the prophets. Fill up the measure of your ancestor's guilt. You
46 snakes and children of snakes! How can you escape being sentenced
47 to Gehenna? That is why I send you prophets, wise people, and
48 teachers of the law, some of whom you will crucify and kill, and
49 some of whom you will scourge in your Synagogues, and persecute
50 from town to town; in order the blood on your heads may fall ev-
51 ery drop of innocent 'blood split on earth,' from the blood of inno-
52 cent Abel down to that of Zechariah, Barachiah's son, whom you
53 murdered between the Temple and the altar. All this, I tell you, will
54 come home to the present generation. Jerusalem! Jerusalem! She
55 who slays the prophets and stones the messengers sent to her — Oh,
56 how often have I wished to gather your children round me, as a hen
57 gathers her brood under her wings, and you would not come! Ver-
58 ily, your house is left to you desolate! For nevermore, I tell you, will
59 you see me, until you say — 'Blessed is He who comes in the name
60 of the Lord!'"

24 Leaving the Temple Courts, Jesus was walking away, when his

disciples came up to draw his attention to the Temple buildings. "Do you see all these things?" was his answer. "I tell you, not a single stone will be left here on another, which will not be thrown down," so, while Jesus was sitting on the Mount of Olives, his disciples came up to him privately and said: "Tell us when this will be, and what will be the sign of your coming, and of the close of the age." Jesus replied to them: "See that no one leads you astray; for many will take my name, and come saying 'I am the Christ,' and will lead many astray. You will hear of wars and rumours of wars; take care not to be alarmed, for such things must occur; but the end is not yet here. For 'nation will rise against nation and kingdom against kingdom,' and there will be famines and earthquakes in various places. All this, however, will be but the beginning of the birth pangs! When that time comes, they will give you up to persecution, and will put you to death, and you will be hated by all nations because of me. And then many will fall away, and will betray one another, and hate one another. Many false prophets, also, will appear and lead many astray; and, owing to the increase of wickedness, the love of most will grow cold. Yet the person who endures to the end will be saved. This good news of the kingdom will be proclaimed throughout the world as a witness to all nations; and then will come the end. As soon, then, as you see 'the Foul Desecration,' mentioned by the prophet Daniel, standing in the Holy place," (the reader must consider what this means) "then those of you who are in Judea must take refuge in the mountains; and a man on the housetop must not go down to get the things that are in his house; nor must one who is on their farm turn back to get his cloak. Alas for pregnant women, and for those who are nursing infants in those days! Pray, too, that your flight may not take place in winter, nor on a Sabbath; for that will be 'a time of great distress, the like of which has not occurred from the beginning of the world down to the present time' — no, nor ever will again. Had not those days been limited, not a single soul would escape; but for the sake of 'God's people' a limit will be put to them. At that time, if anyone should say to you 'Look! Here is the Christ!' or 'Here he is!', do not believe it; for false Christs and false prophets will arise, and will display great signs and marvels, so that, were it possible, even God's people would be led astray. Remember, I have told you beforehand. Therefore, if people say to you 'He is in the wilderness!', do not go out there; or 'He is in an inner room!', do not believe it; for, just as lightning will start from the east and flash across to the

28 west, so will it be with the coming of the Son of Man. Wherever a
29 dead body lies, there will the vultures flock.' Immediately after the
distress of those days, 'the sun will be darkened, the moon will not
give her light, the stars will fall from the heavens,' and 'the forces of
30 the heavens will be convulsed.' Then will appear the sign of the Son
of Man in the heavens; and all the peoples of the earth will mourn,
when they see the Son of Man coming on the clouds of the heav-
31 ens,' with power and great glory; and he will send his angels, with
a great trumpet, and they will gather his people round him from the
four winds, from one end of heaven to the other.

32 Learn the lesson taught by the fig tree. As soon as its branches
are full of sap, and it is bursting into leaf, you know that summer
33 is near. And so may you, as soon as you see all these things, know
that he is at your doors. I tell you, even the present generation will
34 not pass away, until all these things have taken place. The heavens
and the earth will pass away, but my words will never pass away.
35 But about that day and hour, no one knows — not even the angels
of heaven, not even the Son — but only the Father himself. For, just
36 as in the days of Noah, so will it be at the coming of the Son of Man.
37 In those days before the flood they went on eating and drinking,
marrying and being married, up to the very day on which Noah
38 entered the ark, taking not notice until the flood came and swept
them one and all away; and so will it be at the coming of the Son of
39 Man. At that time, of two men on a farm one will be taken and one
left; of two women grinding with the hand-mill one will be taken
40 and one left. Therefore watch; for you cannot be sure on what day
41 your Master is coming. But this you do know, that, had the owner
42 of the house known at what time of night the thief was coming, they
would have been on the watch, and would not have allowed their
43 house to be broken into. Therefore, you must also prepare, since it
44 is just when you are least expecting him that the Son of Man will
come. Who, then is that trustworthy, careful servant, who has been
45 placed by their master over his household, to give them their food
at the proper time? Happy will that servant be whom their master,
46 when he comes home, will find doing this. I tell you that their mas-
47 ter will put them in charge of the whole of his property. But, should
48 the servant be a bad servant, and say to themselves 'My master is a
long time in coming,' and begin to beat their fellow servants, and
49 eat and drink with drunkards, that servant's master will come on
50 a day when they do not expect him, and at an hour of which they
are unaware, and will flog the servant severely, and assign them
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their place among the hypocrites, where there will be weeping and grinding of teeth.

Then the kingdom of heaven will be like ten bridesmaids who took their lamps and went out to meet the groom. Five of them were foolish, and five were prudent. The foolish ones took their lamps, but took no oil with them; while the prudent ones, besides taking their lamps, took oil in their jars. As the groom was late in coming, they all became drowsy, and slept. But at midnight a shout was raised — ‘The groom is coming! Come out to meet him!’ Then all the bridesmaids woke up and trimmed their lamps, and the foolish said to the prudent ‘Give us some of your oil; our lamps are going out.’ But the prudent ones answered ‘No, There may not be enough for you and for us. Go instead to those who sell it, and buy for yourselves.’ But while they were on their way to buy it, the groom came; and the bridesmaids who were ready went in with him to the banquet, and the door was shut. Afterwards the other bridesmaids came. ‘Sir, Sir,’ they said, ‘open the door to us!’ But the groom answered ‘I tell you, I do not know you.’ Therefore watch, since you know neither the day nor the hour.

For it is as though a man, going on his travels, called his servants, and gave his property into their charge. He gave five bags of gold to one, two to another, and one bag to a third, in proportion to the ability of each. Then he set out on his travels. The servant who had received the five bags of gold went at once and traded with it, and made another five bags. So, too, the servant who had received the two bags of gold made another two bags. But the servant who had received the one bag went and dug a hole in the ground, and hid his master’s money. After a long time the master of those servants returned, and settled accounts with them. The servant who had received the five bags of gold came up and brought five bags more. ‘Sir,’ he said, ‘you entrusted me with five bags of gold; look, I have made another five bags!’ ‘Well done, good, trustworthy servant!’ said his master. ‘You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master’s joy!’ Then the one who had received the two bags of gold came up and said ‘Sir, you entrusted me with two bags pounds; look, I have made another two!’ ‘Well done, good, trustworthy servant!’ said his master. ‘You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master’s joy!’ The man who had received the single bag of gold came up, too, and said ‘Sir, I knew that you were a hard man;

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25 you reap where you have not sown, and gather up where you have
26 not winnowed; and, in my fear, I went and hid your money in the
ground; look, here is what belongs to you!' 'You lazy, worthless
27 servant!' was his master's reply. 'You knew that I reap where I have
not sown, and gather up where I have not winnowed? Then you
ought to have placed my money in the hands of bankers, and I, on
28 my return, should have received my money, with interest. 'There-
29 fore,' he continued, 'take away from him the one bag of gold, and
give it to the one who has the ten bags. For, to him who has, more
will be given, and he will have abundance; but, as for him who has
30 nothing, even what he has will be taken away from him. As for the
useless servant, 'put him out into the darkness' outside, where there
will be weeping and grinding of teeth.'

31 When the Son of Man has come in his glory and all the angels
32 with him, then he 'will take his seat on his throne of glory'; and
all the nations will be gathered before him, and he will separate the
people — just as a shepherd separates sheep from goats — plac-
33 ing the sheep on his right hand, and the goats on his left. Then the
king will say to those on his right 'Come, you who are blessed by
34 my Father, enter into possession of the kingdom prepared for you
ever since the beginning of the world. For, when I was hungry, you
35 gave me food; when I was thirsty, you gave me drink; when I was
a stranger, you took me to your homes; when I was naked, you
36 clothed me; when I fell ill, you visited me; and when I was in prison,
you came to me.' Then the righteous will answer 'Lord, when did
37 we see you hungry, and feed you? Or thirsty, and give you a drink?
When did we see you a stranger, and take you to our homes? Or
38 naked, and clothe you? When did we see you ill, or in prison, and
39 come to you?' And the king will reply 'I tell you, as often as you
40 did it to one of these my brothers or sisters, however unimportant
they seemed, you did it to me.' Then he will say to those on his left
41 'Go from my presence, accursed, into the 'permanent fire which has
42 been prepared for the devil and his angels.' For, when I was hungry,
you gave me no food; when I was thirsty, you gave me no drink;
43 when I was a stranger, you did not take me to your homes; when I
was naked, you did not clothe me; and, when I was ill and in prison,
44 you did not visit me.' Then they, in their turn, will answer 'Lord,
when did we see you hungry, or thirsty, or a stranger, or naked, or
45 ill, or in prison, and did not supply your wants?' And then he will
reply 'I tell you, as often as you failed to do it to one of these, how-
46 ever unimportant, you failed to do it to me.' And these last will go

away 'into lasting correction,' but the righteous 'into lasting life.'"

When Jesus had finished teaching all of that, he said to his disciples: "You know that in two days time the Festival of the Passover will be here; and that the Son of Man is to be given up to be crucified." Then the chief priests and the councillors of the Nation met in the house of the high priest, who was called Caiaphas, and plotted together to arrest Jesus by stealth and put him to death; but they said: "Not during the Festival, or the people may riot."

After Jesus had reached Bethany, and while he was in the house of Simon the leper, a woman came up to him with an alabaster jar of very costly perfume, and poured the perfume on his head as he sat at the table. The disciples were indignant at seeing this. "What is this waste for?" they exclaimed. "It could have been sold for a large sum, and the money given to poor people."

"Why are you troubling the woman?" Jesus said, when he noticed it. "For this is a beautiful deed that she has done to me. You always have the poor with you, but you will not always have me. In pouring this perfume on my body, she has done it for my burying. I tell you, wherever, in the whole world, this good news is proclaimed, what this woman has done will be told in memory of her."

It was then that one of the Twelve, named Judas Iscariot, made his way to the chief priests, and said "What are you willing to give me, if I betray Jesus to you?" The Priests 'weighed him out thirty pieces of silver' as payment. So from that time Judas looked for an opportunity to betray Jesus.

On the first day of the Festival of the unleavened bread, the disciples came up to Jesus, and said: "Where do you wish us to make preparations for you to eat the Passover?"

"Go into the city to a certain man," he answered, "and say to him 'The teacher says — My time is near. I will keep the Passover with my disciples at your house.'" The disciples did as Jesus directed them, and prepared the Passover. In the evening Jesus took his place with the twelve disciples, and, while they were eating, he said: "I tell you that one of you will betray me." In great grief they began to say to him, one by one: "Can it be I, Master?"

"The one who dipped his bread beside me in the dish," replied Jesus, "is the one who will betray me. True, the Son of Man must go, as scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would be better never to have been born!'" Judas, who was betraying him, turned to him

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and said: "Can it be I, Rabbi?"

"It is," answered Jesus.

26 While they were eating, Jesus took some bread, and, after saying
the blessing, broke it and, as he gave it to his disciples, said: "Take
27 it and eat it; this is my body." Then he took a cup, and, after saying
the thanksgiving, gave it to them, with the words: "Drink from it,
28 all of you; for this is my covenant blood, which is poured out for
29 many for the forgiveness of sins. I tell you that I will never, after
this, drink of this juice of the grape, until that day when I will drink
it new with you in the kingdom of my Father."

30 They then sang a hymn, and went out to the Mount of Olives.
31 Then Jesus said to them: "Even you will all fall away from me
tonight. Scripture says — 'I will strike down the shepherd, and the
32 sheep of the flock will be scattered.' But, after I have risen, I will
go before you into Galilee." "If everyone else falls away from you,"
33 Peter answered, "I will never fall away!"

34 "I tell you," replied Jesus, "that this very night, before the cock
crows, you will disown me three times!" "Even if I must die with
35 you," Peter exclaimed, "I will never disown you!" All the disciples
spoke in the same way.

36 Then Jesus came with them to a garden called Gethsemane, and
he said to his disciples: "Sit down here while I go and pray over
37 there." Taking with him Peter and the two sons of Zebedee, he be-
gan to show signs of sadness and deep distress of mind. "I am sad at
38 heart," he said, "sad even to death; wait here and watch with me."
39 Going on a little further, he threw himself on his face in prayer. "My
Father," he said, "if it is possible, let me be spared this cup; only,
40 not as I will, but as you will." Then he came to his disciples, and
found them asleep. "What!" he said to Peter, "could none of you
41 watch with me for one hour? Watch and pray so that you don't fall
into temptation. True, the spirit is eager, but human nature is weak."
42 Again, a second time, he went away, and prayed. "My Father," he
said, "if I cannot be spared this cup, but must drink it, your will
43 be done!" And coming back again he found them asleep, for their
44 eyes were heavy. So he left them, and went away again, and prayed
45 a third time, again saying the same words. Then he came to the
disciples, and said: "Sleep on now, and rest yourselves. Look - my
time is close at hand, and the Son of Man is being betrayed into the
46 hands of wicked people. Up, and let us be going. Look! My betrayer
is close at hand." And, while he was still speaking, Judas, who was
47 one of the Twelve, came in sight; and with him was a great crowd of

people, with swords and clubs, sent from the chief priests and coun- 48
cillors of the nation. Now the betrayer had arranged a signal with 49
them. "The man whom I kiss," he had said, "will be the one; arrest 50
him." So he went up to Jesus at once, and exclaimed: "Welcome, 51
Rabbi!" and kissed him; on which Jesus said to him: "Friend, do 52
what you have come for." The men went up, seized Jesus, and ar- 53
rested him. Suddenly one of those who were with Jesus stretched 54
out his hand, and drew his sword, and striking the high priest's ser- 55
vant, cut off his ear. "Sheathe your sword," Jesus said, "for all who 56
draw the sword will be put to the sword. Do you think that I cannot
ask my Father for help, when he would at once send to my aid more
than twelve legions of angels? But in that case how would the scrip-
tures be fulfilled, which say that this must be?" Jesus at the same
time said to the crowds: "Have you come out, as if after a robber,
with swords and clubs, to take me? I have sat teaching day after day
in the Temple Courts, and yet you did not arrest me." The whole
of this occurred in fulfilment of the Prophetic scriptures. Then the
disciples all forsook him and fled.

Those who had arrested Jesus took him to Caiaphas, the high 57
priest, where the teachers of the law and the councillors had assem- 58
bled. Peter followed him at a distance as far as the courtyard of the 59
offices, to see the end. Meanwhile the chief priests and the whole
of the High Council were trying to get such false evidence against
Jesus, as would warrant putting him to death, but they did not find
any, although many came forward with false evidence. Later on,
however, two men came forward and said: "This man said 'I am
able to destroy the Temple of God, and to build it in three days.'" 60
Then the high priest stood up, and said to Jesus: "Have you no an- 61
swer? What is this evidence which these men are giving against
you?" But Jesus remained silent. The high priest said to him: "I or- 62
der you, by the living God, to tell us whether you are the Christ, the
Son of God." 63

"It is true," Jesus answered; "Moreover I tell you all that here- 64
after you will 'see the Son of Man sitting on the right hand of the
Almighty, and coming on the clouds of the heavens.'" Then the 65
high priest tore his robes. "This is blasphemy!" he exclaimed. "Why
do we want any more witnesses? You have just heard his blasphem- 66
y! What is your decision?" They answered: "He deserves death."
Then they spat in his face, and struck him, while others dealt blows 67
at him, saying as they did so: "Now play the prophet for us, you 68
Christ! Who was it that struck you?" Peter, meanwhile, was sit- 69

70 ting outside in the courtyard; and a maidservant came up to him,
and exclaimed: "Why, you were with Jesus the Galilean!" But Pe-
71 ter denied it before them all. "I do not know what you mean," he
replied. When he had gone out into the gateway, another maid saw
72 him, and said to those who were there: "This man was with Jesus
of Nazareth!" Again he denied it with an oath: "I do not know the
73 man!" But soon afterwards those who were standing by came up
and said to Peter: "You also are certainly one of them; why, even
74 your way of speaking proves it!" Then Peter said: "I swear that I do
not know the man! May God punish me if I am lying!" At that mo-
75 ment a cock crowed; and Peter remembered the words which Jesus
had said — 'Before a cock has crowed, you will disown me three
times'; and he went outside, and wept bitterly.

27 At daybreak all the chief priests and the councillors of the nation
consulted together against Jesus, to bring about his death. They
2 put him in chains and led him away, and gave him up to the Ro-
3 man Governor, Pilate. Then Judas, who betrayed him, seeing that
Jesus was condemned, repented of what he had done, and returned
4 the thirty pieces of silver to the chief priests and councillors. "I did
wrong in betraying a good man to his death," he said. "What has
that to do with us?" they replied. "You must see to that yourself."
5 Judas flung down the pieces of silver in the Temple, and left; and
6 went away and hanged himself. The chief priests took the pieces of
silver, but they said: "We must not put them into the Temple trea-
7 sury, because they are blood-money." So, after consultation, they
bought with them the 'Potter's Field' for a burial-ground for for-
8 eigners; and that is why that field is called the 'Field of Blood' to
9 this very day. Then it was that these words spoken by the prophet
Jeremiah were fulfilled — "They took the thirty pieces of silver, the
10 price of him who was valued, whom some of the people of Israel
valued, and gave them for the Potter's field, as the Lord command-
11 ed me." Meanwhile Jesus was brought before the Roman Governor.
"Are you the king of the Jews?" asked the Governor. "It is true,"
12 answered Jesus. While charges were being brought against him
by the chief priests and councillors, Jesus made no reply. Then Pi-
13 late said to him: "Don't you hear how many accusations they are
making against you?" Yet Jesus made no reply — not even a single
14 word; at which the Governor was greatly astonished. Now, at the
feast, the Governor was accustomed to grant the people the release
15 of any one prisoner whom they might choose. At that time they
16 had a notorious prisoner called Barabbas. So, when the people had
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collected, Pilate said to them: "Which do you wish me to release for you? Barabbas? Or Jesus who is called 'Christ'?" For he knew that it was out of jealousy that they had given Jesus up to him. While he was still on the Bench, his wife sent this message to him — "Do not have anything to do with that good man, for I have been very unhappy today in a dream because of him." But the chief priests and the councillors persuaded the crowds to ask for Barabbas, and to kill Jesus. The Governor, however, said to them: "Which of these two do you wish me to release for you?"

"Barabbas," they answered. "What then," Pilate asked, "should I do with Jesus who is called 'Christ'?" "Let him be crucified," they all replied. "Why, what harm has he done?" he asked. But they kept shouting furiously: "Let him be crucified!" When Pilate saw that his efforts were unavailing, but that, on the contrary, a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so: "I am not answerable for this bloodshed; you must see to it yourselves." And all the people answered: "His blood be on our heads and on our children's!" The Pilate released Barabbas to them; but Jesus he scourged, and gave him up to be crucified.

After that, the Governor's soldiers took Jesus with them into the Government house, and gathered the whole garrison round him. They stripped him, and put on him a red military cloak, and having twisted some thorns into a crown, put it on his head, and a rod in his right hand, and then, going down on their knees before him, they mocked him. "Long life to you, king of the Jews!" they said. They spat at him and, taking the rod, kept striking him on the head; and, when they had left off mocking him, they took off the military cloak, and put his own clothes on him, and led him away to be crucified.

As they were on their way out, they came upon a man from Cyrene of the name of Simon; and they compelled him to go with them to carry the cross. On reaching a place named Golgotha (a place named from its likeness to a skull), they gave him some wine to drink which had been mixed with gall; but after tasting it, Jesus refused to drink it. When they had crucified him, they divided his clothes among them by casting lots. Then they sat down, and kept watch over him there. Above his head they fixed the accusation against him written out — 'THIS IS JESUS THE KING OF THE JEWS.' At the same time two robbers were crucified with him, one on the right, the other on the left. The passers-by railed at him,

40 shaking their heads as they said: "You who 'destroy the Temple
41 and build one in three days,' save yourself! If you are God's Son,
42 come down from the cross!" In the same way the chief priests, with
43 the Teachers of the law and councillors, said in mockery: "He saved
44 others, but he cannot save himself! He is the 'king of Israel'! Let him
45 come down from the cross now, and we will believe in him. He has
46 trusted in God; if God wants him, let him deliver him now; for he
47 said 'I am God's Son.'" Even the robbers, who were crucified with
48 him, insulted him in the same way. After midday a darkness came
49 over all the country, lasting until three in the afternoon. About
50 three Jesus called out loudly: "Eloi, Eloi, lema sabacthani" — that
51 is to say, 'My God, my God, why have you forsaken me?' Some
52 of those standing by heard this, and said: "The man is calling for
53 Elijah!" One of them immediately ran and took a sponge, and, fill-
54 ing it with common wine, put it on the end of a rod, and offered
55 it to him to drink. But the rest said: "Wait and let us see if Elijah
56 is coming to save him." But Jesus, uttering another loud cry, gave up
57 his spirit. Suddenly the Temple curtain was torn in two from top
58 to bottom, the earth shook, the rocks were torn asunder, the tombs
59 opened, and the bodies of many of God's people who had fallen
60 asleep rose, and they, leaving their tombs, went, after the resurrec-
61 tion of Jesus, into the Holy City, and appeared to many people. The
62 Roman captain, and the men with him who were watching Jesus,
63 on seeing the earthquake and all that was happening, became great-
64 ly frightened and exclaimed: "This must indeed have been God's
65 Son!" There were many women there, watching from a distance,
66 who had accompanied Jesus from Galilee and had been attending
67 on him. Among them were Mary of Magdala, Mary the mother of
68 James and Joseph, and the mother of Zebedee's sons.

69 When evening had fallen, there came a rich man belonging to
70 Ramah, named Joseph, who had himself become a disciple of Jesus.
71 He went to see Pilate, and asked for the body of Jesus. Pilate ordered
72 it to be given him. So Joseph took the body, and wrapped it in a
73 clean linen sheet, and laid it in his newly made tomb which he had
74 cut in the rock; and, before he left, he rolled a great stone against
75 the entrance of the tomb. Mary of Magdala and the other Mary
76 remained behind, sitting in front of the grave.

77 The next day — that is, the day following the Preparation-day
78 — the chief priests and Pharisees came in a body to Pilate, and said:
79 "Sir, we remember that, during his lifetime, that impostor said 'I
80 will rise after three days.' So order the tomb to be made secure until
81 the third day, lest we should be blamed if his disciples steal the body
82 and say, 'He has risen.' So order a seal to be put on the stone, and
83 let the soldiers be posted there, lest they should go and steal the
84 body."

the third day. Otherwise his disciples may come and steal him, and then say to the people 'He has risen from the dead,' when the latest imposture will be worse than the first."

"You may have a guard," was Pilate's reply; "go and make the tomb as secure as you can." So they went made the tomb secure, by sealing the stone, in presence of the guard.

The Risen Life

AFTER THE SABBATH, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave, when suddenly a great earthquake occurred. For an angel of the Lord descended from heaven, and came and rolled away the stone, and seated himself on it. His appearance was as dazzling as lightning, and his clothing was as white as snow; and, in their terror of him, the men on guard trembled violently and became like dead men. But the angel, addressing the women, said; "You need not be afraid. I now that it is Jesus, who was crucified, for whom you are looking. He is not here; for he has risen, as he said he would. Come, and see the place where he was lying; and then go quickly and say to him disciples 'He has risen from the dead, and is going before you into Galilee; there you will see him.' Remember, I have told you." They left the tomb quickly, in awe and great joy, and ran to tell the news to the disciples. Suddenly Jesus met them. "Welcome!" he said. The women went up to him, and clasped his feet, bowing to the ground before him. Then Jesus said to them: "Do not be afraid; go and tell my brothers and sisters to set out for Galilee, and they will see me there." While they were still on their way, some of the guard came into the city, and reported to the chief priests everything that had happened. So they and the councillors met and, after holding a consultation, gave a large sum of money to the soldiers, and told them to say that his disciples came in the night, and stole him while they were asleep; "And should this matter come before the Governor," they added, "we will satisfy him, and see that you have nothing to fear." So the soldiers took the money, and did as they were instructed. This story spread widely; the people of Judea still tell it today.

The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him; and, when they saw him, they bowed to the ground before him; although some felt doubtful. Then Jesus came up, and spoke to them , saying:

19 “All authority in heaven and on the earth has been given to
me. Therefore go and make disciples of all the nations, baptizing
20 them into the faith of the Father, the Son, and the Holy Spirit, and
teaching them to lay to heart all the commands that I have given
you; and, remember, I myself am with you every day until the close
of the age.”

THE
GOOD NEWS ACCORDING TO
MARK

The Preparation

| | |
|--|----|
| The beginning of the good news about Jesus Christ. | 1 |
| It is said in the prophet Isaiah — | 2 |
| 'I am sending my messenger ahead of you; he will prepare your way. | |
| The voice of one crying aloud in the wilderness: | 3 |
| "Prepare the road for the Lord, make a straight path for him." | |
| John the Baptizer appeared in the wilderness, proclaiming a bap- | 4 |
| tism on repentance, for the forgiveness of sins. The whole of Judea, | 5 |
| as well as all the inhabitants of Jerusalem, went out to him; and they | |
| were baptized by him in the Jordan River, confessing their sins. | |
| John wore clothes made of camels' hair, with a leather strap | 6 |
| round his waist, and lived on locusts and wild honey; and he pro- | 7 |
| claimed — "After me is coming someone more powerful than I am, | |
| and I am not fit even to stoop down and unfasten his sandals. I | 8 |
| have baptized you with water, but he will baptize you with the Holy | |
| Spirit." | |
| Now about that time Jesus came from Nazareth in Galilee, and | 9 |
| was baptized by John in the Jordan. Just as he was coming up out | 10 |
| of the water, he saw the heavens split open and the Spirit coming | |
| down to him like a dove, and from the heavens came a voice — | 11 |
| "You are my dearly loved son; you bring me great joy." | |
| Immediately afterwards the Spirit drove Jesus out into the | 12 |

13 wilderness; and he was there in the wilderness forty days, tempted
by Satan, and among the wild beasts, while the angels helped him.

The Work in Galilee

14 AFTER JOHN HAD BEEN ARRESTED, Jesus went to Galilee, proclaiming
15 the good news of God — “The time has come, and the kingdom of
God is at hand; repent, and believe the good news.”

16 As Jesus was going along the shore of the Sea of Galilee, he
saw Simon and his brother Andrew casting a net in the Sea, for
17 they were fishermen. “Come and follow me,” Jesus said, “and I
18 will teach you to fish for people.” They left their nets at once, and
followed him.

19 Going on a little further, he saw James, Zebedee’s son, and his
20 brother John, who were in their boat mending the nets. Jesus called
them at once, and they left their father Zebedee in the boat with the
crew, and went after him.

21 They walked to Capernaum. On the next Sabbath Jesus went
22 into the synagogue and began to teach. The people were amazed
at his teaching, for he taught them like one who had authority, and
23 not like the teachers of the law. Now there was in their synagogue
at the time a man under the power of a foul spirit, who called out:
24 “What do you want with us, Jesus of Nazareth? Have you come to
25 destroy us? I know who you are — the Holy One of God!” But Jesus
26 rebuked the spirit: “Be silent! Come out from him.” The foul spirit
threw the man into a fit, and with a loud cry came out from him.
27 They were all so amazed that they kept asking each other: “What
is this? What is this strange teaching? He gives his commands with
28 authority even to the foul spirits, and they obey him!” His fame
spread at once in all directions, through the whole neighbourhood
of Galilee.

29 As soon as they had left the synagogue, they went, with James
30 and John, into the house of Simon and Andrew. Now Simon’s
mother-in-law was lying ill with a fever, and they at once told Jesus
31 about her. Jesus went up to her and, grasping her hand, raised her
up; the fever left her, and she began to take care of them.

32 In the evening, after sunset, the people brought to Jesus all who
33 were ill or possessed by demons; and the whole city was gathered
round the door. Jesus cured many who were ill with various
34 diseases, and drove out many demons, and would not permit them
to speak, because they knew him to be the Christ.

In the morning, long before daylight, Jesus rose and went out, 35
 and, going to a lonely spot, there began to pray. But Simon and his 36
 companions went out searching for him; and, when they found 37
 him, they exclaimed: "Everyone is looking for you!" But Jesus said 38
 to them: "Let us go somewhere else, into the country towns nearby
 so that I can make my proclamation in them also; for that was why
 I came." And he went about making his proclamation in their 39
 Synagogues all through Galilee, and driving out the demons.

One day a leper came to Jesus and, falling on his knees, begged 40
 him for help. "If only you are willing," he said, "you are able to 41
 make me clean." Moved with compassion, Jesus stretched out his 42
 hand and touched him, saying as he did so: "I am willing; become 43
 clean." Instantly the leprosy left the man, and he became clean; and 44
 then Jesus, after sternly warning him, immediately sent him away,
 and said to him: "Be careful not to say anything to anyone; but go 44
 and show yourself to the priest, and make the offerings for your
 cleansing directed by Moses, as evidence of your cure." The man, 45
 however, went away, and began to speak about it publicly, and to
 spread the story so widely, that Jesus could no longer go openly into
 a town, but stayed outside in lonely places; and people came to him
 from every direction.

Some days later, when Jesus came back to Capernaum, the news 2
 spread that he was in a house there; and so many people collected 2
 together, that after a while there was no room for them even round
 the door; and he began to tell them his message. Some people came, 3
 bringing to him a paralysed man, who was being carried by four of
 them. Being, however, unable to get him near to Jesus, owing to the 4
 crowd, they removed the roofing above Jesus; and, when they had
 made an opening, they let down the mat on which the paralysed
 man was lying. When Jesus saw their faith, he said to the man: 5
 "Child, your sins are forgiven."

But some of the teachers of the law who were sitting there were 6
 debating in their minds: "Why does this man speak like this? He 7
 is blaspheming! Who can forgive sins except God?" Jesus, at once 8
 intuitively aware that they were debating with themselves in this
 way, said to them: "Why are you debating in your minds about 9
 this? Which is easier? — to say to the paralysed man, 'Your sins are 9
 forgiven'? Or to say 'Get up, and take up your mat, and walk'? But 10
 so you may know that the Son of Man has power to forgive sins on
 earth" — here he said to the paralysed man — "To you I say, Get 11
 up, take up your mat, and return to your home." The man got up, 12

and immediately took up his mat, and went out before them all; at which they were amazed, and, as they praised God, they said: "We have never seen anything like this!"

13 Jesus went out again to the Sea; and all the people came to him,
14 and he taught them. As he went along, he saw Levi, the son of Alphaeus, sitting in the tax office, and said to him: "Follow me." Levi got up and followed him.

15 Later on he was in his house having dinner, and a number of tax-gatherers and outcasts took their places at the table with Jesus
16 and his disciples; for many of them were following him. When the teachers of the law belonging to the party of the Pharisees saw that he was eating in the company of such people, they said to his disciples: "He is eating in the company of tax-gatherers and outcasts!"
17 Hearing this, Jesus said: "It is not those who are healthy who need a doctor, but those who are ill. I did not come to call the religious, but the outcast."

18 Now John's disciples and the Pharisees were fasting, and people came and asked Jesus: "Why is it that John's disciples and the disciples of the Pharisees fast, while yours do not?" Jesus answered:
19 "Can the groom's friends fast, while the groom is with them? As long as they have the groom with them, they cannot fast. But the days will come, when the groom will be taken away from them, and they will fast then — when that day comes.

21 "No one ever sews a piece of unshrunk cloth on an old garment; if they do, the patch tears away from it — the new from the old —
22 and a worse tear is made. And no one ever puts new wine into old wine-skins; if they do, the wine will burst the skins, and both the wine and the skins are lost. But new wine is put into fresh skins."

23 One Sabbath, as Jesus was walking through the cornfields, his disciples began to pick the ears of wheat as they went along.
24 "Look!" the Pharisees said to him, "why are they doing what is not allowed on the Sabbath?"

25 "Have you never read," answered Jesus, "what David did when he was in need and hungry, he and his companions — How
26 he went into the house of God, in the time of Abiathar the high priest, and ate the consecrated bread, which only the priests are allowed to eat, and gave some to his comrades as well?"

27 Then Jesus added: "The Sabbath was made for people, and not people for the Sabbath; so the Son of Man is lord even of the Sabbath."
28

3 On another occasion Jesus went in to a synagogue, where there

was a man whose hand was withered. And they watched Jesus closely, to see if he would cure the man on the Sabbath, so that they might have a charge to bring against him. "Stand out in the middle," Jesus said to the man with the withered hand; and to the people he said: "Is it allowable to do good at the Sabbath — or harm? To save a life, or destroy it?" As they remained silent, Jesus looked round at them in anger, grieving at the hardness of their hearts, and said to the man: "Stretch out your hand." The man stretched it out; and his hand had become sound. Immediately on leaving the synagogue, the Pharisees and the Herodians united in laying a plot against Jesus, to put him to death.

Then Jesus went away with his disciples to the Sea, followed by a great number of people from Galilee. A great number, hearing of all that he was doing, came to him from Judea, from Jerusalem, from Edom, from beyond the Jordan, and from the country round Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, so that the crowd would not crush him. For he had cured many of them, and so people kept crowding around him, so all who were sick might touch him. The foul spirits, too, whenever they caught sight of him, flung themselves down before him, and screamed out: "You are the Son of God"! But he repeatedly warned them not to make him known.

Jesus made his way up the hill, and called those whom he wished; and they went to him. He appointed twelve — whom he also named 'apostles' — so that they might be with him, and that he might send them out as his messengers, to preach, and with power to drive out demons. So he appointed the Twelve — Peter (which was the name that Jesus gave to Simon), James, the son of Zebedee, and his brother John (to whom he gave the name of Boanerges, which means the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, the man who betrayed him.

Jesus went into a house; and again a crowd collected, so that they were not even able to eat their food. When his relations heard of it, they went to take charge of him, for they said that he was out of his mind.

The teachers of the law, who had come down from Jerusalem, said: "He has Beelzebul in him! He he drives the demons out by the

23 help of their chief." So Jesus called them to him, and answered them
 24 in parables: "How can Satan drive out Satan? When a kingdom is
 25 divided against itself, it cannot last; and when a household is di-
 26 vided against itself, it will not be able to last. So, if Satan is in revolt
 against himself and is divided, he cannot last — his end has come!

27 "No man who has got into a strong man's house can carry off his
 goods, without first securing him; and not until then will he plun-
 28 der his house. I tell you that people will be forgiven everything —
 29 their sins, and all the slanders that they utter; but whoever slanders
 the Holy Spirit remains unforgiven to the end; he has to answer for
 30 an enduring sin." This was said in reply to the charge that he had a
 31 foul spirit in him. His mother and his brothers came, and stood out-
 32 side, and sent to ask him to come to them. There was a crowd sitting
 round Jesus, and some of them said to him: "Look, your mother and
 your brothers are outside, asking for you."

33 "Who is my mother? And my brothers?" was his reply. Then he
 34 looked around on the people sitting in a circle round him, and said:
 35 "Here are my mother and my brothers! Whoever does the will of
 God is my brother and sister and mother."

4 Jesus again began to teach by the Sea; and, as an immense crowd
 was gathering round him, he got into a boat, and sat in it on the Sea,
 while all the people were on the shore at the water's edge.

2 Then he taught them many truths in parables; and in the course
 of his teaching he said to them:

3 "Listen! The sower went out to sow; and presently, as he was
 4 sowing, some of the seed fell along the path; and the birds came,
 5 and ate it up. Some fell on rocky ground, where it had not much
 soil, and, because the soil wasn't deep, sprang up at once; but,
 6 when the sun rose, it was scorched, and, because their roots were
 7 not deep enough, withered away. Some of the seed fell among
 brambles; but the brambles shot up and completely choked it, and
 8 it yielded no return. Some fell into good soil, and, shooting up and
 growing, yielded a return, amounting to thirty, sixty, and even a
 9 hundred fold." And Jesus said: "Let anyone who has ears to hear
 with hear."

10 Afterwards, when he was alone, his followers and the Twelve
 11 asked him about his parables; and he said: "To you the hidden
 truth of the kingdom of God has been imparted; but to those who

are outside it all teaching takes the form of parables so that —
‘Though they have eyes, they may see without perceiving; and 12
though they have ears, they may hear without understanding; oth-
erwise some day they might turn and be forgiven.’

“You do not know the meaning of this parable?” he went on; 13
“Then how will you understand all the other parables? The sow- 14
er sows the message. The people meant by the seed that falls along 15
the path are these — where the message is sown, but, as soon as
they have heard it, Satan immediately comes and carries away the 16
message that has been sown in them. So, too, those meant by the 17
seed sown on the rocky places are the people who, when they have
heard the message, at once accept it joyfully; but, as they have no 18
root, they stand only for a short time; and so, when trouble or perse-
cution arises because of the message, they fall away at once. Those 19
meant by the seed sown among the brambles are different; they are
the people who hear the message, but the cares of life, and the glam- 20
our of wealth, and cravings for many other things come in and com-
pletely choke the message, so that it gives no return. But the people
meant by the seed sown on the good ground are those who hear the
message, and welcome it, and yield a return, thirty, sixty, and even
a hundred fold.”

Jesus said to them: “Is a lamp brought to be put under a basket 21
or under the couch, instead of being put on the lamp-stand? There
is nothing hidden that will not come to light and nothing is con- 22
cealed that will not be brought into the open. Let all who have ears 23
to hear with hear.

Take care what you listen to,” said Jesus. “The standard you use 24
will be used for you, and more will be added for you. For, to those 25
who have, more will be given; while, from those who have nothing,
even what they have will be taken away.”

Jesus also said: “This is what the kingdom of God is like — like 26
a man who has scattered seed on the ground, and then sleeps by 27
night and rises by day, while the seed is shooting up and growing
— he knows not how. The ground bears the crop of itself — first the 28
blade, then the ear, and then the full grain in the ear; but, as soon as 29
the crop is ready, immediately he ‘puts in the sickle because harvest
has come’.”

Jesus also said: “To what can we liken the kingdom of God? By 30
what can we illustrate it? Perhaps by the growth of a mustard seed. 31
This seed, when sown in the ground, though it is smaller than all
other seeds, yet, when sown, shoots up, and becomes larger than 32

any other herb, and puts out great branches, so that even 'the wild birds can roost in its shelter.'"

33 With many such parables Jesus used to speak to the people of his
34 message, as far as they were able to receive it; and to them he never
used to speak except in parables; but in private to his own disciples
he explained everything.

35 In the evening of the same day, Jesus said to them: "Let us go
36 across." So, leaving the crowd behind, they took him with them,
just as he was, in the boat; and there were other boats with him. A
37 violent squall came on, and the waves kept dashing into the boat,
38 so that the boat was actually filling. Jesus was in the stern asleep
on the cushion; and the disciples roused him and cried: "Teacher!
39 Is it nothing to you that we are lost?" Jesus rose and rebuked the
wind, and said to the sea: "Hush! Be still!" Then the wind dropped,
40 and a great calm followed. "Why are you so timid?" he exclaimed.
41 "Have you no faith yet?" But they were struck with great awe, and
said to one another: "Who can this be that even the wind and the sea
obey him?"

5 They came to the other side of the Sea — the country of the
2 Gerasenes; and, as soon as Jesus had got out of the boat, he met a
man coming out of the tombs, who was under the power of a foul
3 spirit, and who made his home in the tombs. No one had ever been
4 able to secure him, even with a chain; for, though he had many
times been left secured with fetters and chains, he had snapped
the chains and broken the fetters to pieces, and no one could mas-
5 ter him. Night and day alike, he was continually shrieking in the
tombs and among the hills, and cutting himself with stones. Catch-
6 ing sight of Jesus from a distance, he ran and bowed to the ground
7 before him, shrieking out in a loud voice: "What do you want with
me, Jesus, Son of the Most High God? For God's sake do not tor-
8 ment me!" For Jesus had said: "Come out from the man, you foul
9 spirit." And he asked him: "What is your name?" "My name,"
10 he said, "is Legion, for there are many of us;" and he begged Jesus
again and again not to send them away out of that country.

11 There was a large drove of pigs close by, feeding on the hillside;
12 and the spirits begged Jesus: "Send us into the pigs so that we can
13 take possession of them." Jesus gave them leave. They came out,
and entered into the pigs; and the drove — about two thousand

in number — rushed down the steep slope into the Sea and were drowned in the Sea.

Then the men who tended them ran away, and carried the news to the town, and to the country round; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right mind — the man who had had the 'Legion' in him — and they were awe-struck. Then those who had seen it related to them all that had happened to the possessed man, as well as about the pigs; so they began to beg Jesus to leave their neighbourhood.

As Jesus was getting into the boat, the possessed man begged him to let him stay with him. But Jesus refused. "Go back to your home, to your own people," he said, "and tell them of all that the Lord has done for you, and how he took pity on you." So the man went, and began to proclaim in the district of the Ten Towns all that Jesus had done for him; and everyone was amazed.

By the time Jesus had recrossed in the boat to the opposite shore, a great number of people had gathered to meet him, and were standing by the Sea. One of the Presidents of the synagogue, whose name was Jaerius, came and, as soon as he saw Jesus, threw himself at his feet with repeated entreaties. "My little daughter," he said, "is at the point of death; I beg you to come and place your hands on her so that her life may be spared." So Jesus went with him. A great number of people followed Jesus, and kept pressing round him.

Meanwhile a woman who for twelve years had suffered from haemorrhage, and undergone much at the hands of many doctors, (spending all she had without obtaining any relief, but, on the contrary, growing worse), heard about Jesus, came behind in the crowd, and touched his cloak. "If I can only touch his clothes," she said, "I will get well!" At once her bleeding stopped, and she felt in herself that she was cured of her complaint. Jesus at once became aware of the power that had gone out from him, and, turning round in the crowd, he said: "Who touched my clothes?"

"You see the people pressing round you," exclaimed his disciples, "and yet you say 'Who touched me?'" But Jesus looked about to see who had done it. Then the woman, in fear and trembling, knowing what had happened to her, came and threw herself down before him, and told him the whole truth. "Daughter," he said, "your faith has delivered you. Go, and peace be with you; be free from your complaint."

Before he had finished speaking, some people from the house of

36 the synagogue leader came and said: "Your daughter is dead! Why
 37 should you trouble the teacher further?" But Jesus, overhearing
 38 what they were saying, said to the synagogue leader: "Do not be
 39 afraid; only have faith." And he allowed no one to accompany him,
 40 except Peter, James, and John, the brother of James. Presently they
 41 reached the leader's house, where Jesus saw a scene of confusion —
 42 people weeping and wailing incessantly. "Why this confusion and
 43 weeping?" he said on entering. "The little child is not dead; she is
 44 asleep." They began to laugh at him; but he sent them all out, and
 45 then, with the child's father and mother and his companions, went
 46 into the room where she was lying. Taking her hand, Jesus said to
 47 her: "Taleitha, koum!" — which means 'little girl, I am speaking
 48 to you — Rise!' The little girl stood up at once, and began to walk
 49 about; for she was twelve years old. And, as soon as they saw it,
 50 they were overwhelmed with amazement; but Jesus repeatedly
 51 cautioned them not to let anyone know of it, and told them to give
 52 her something to eat.

6 On leaving that place, Jesus, followed by his disciples, went
 2 to his own part of the country. When the Sabbath came, he began
 3 to teach in the synagogue; and the people, as they listened, were
 4 deeply impressed. "Where did he get this?" they said, "and what is
 5 this wisdom that has been given him? And these miracles which he
 6 is doing? Is not he the carpenter, the son of Mary, and the brother of
 7 James, and Joses, and Judas, and Simon? And are not his sisters, too,
 8 living here among us?" This proved a hindrance to their believing in
 9 him; on which Jesus said: "A prophet is not without honour, except
 10 in his own country, and among his own relations, and in his own
 11 home." And he could not work any miracle there, beyond placing
 12 his hands on a few infirm persons, and curing them; and he won-
 13 dered at the want of faith shown by the people. Jesus went round
 14 the villages, one after another, teaching.

7 He called the Twelve to him, and began to send them out as his mes-
 8 sengers, two and two, and gave them authority over foul spirits. He
 9 instructed them to take nothing but a staff for the journey — not
 10 even bread, or a bag, or coins in their purse; but they were to wear
 11 sandals, and not to put on a second coat. "Whenever you go to stay
 12 at a house," he said, "remain there until you leave that place; and
 13 if a place does not welcome you, or listen to you, as you go out

of it shake off the dust that is on the soles of your feet, as a protest against them." So they set out, and proclaimed the need of repentance. They drove out many demons, and anointed with oil many who were infirm, and cured them. 12 13

Now King Herod heard of Jesus; for his name had become well known. People were saying — "John the Baptizer must have risen from the dead, and that is why these miraculous powers are active in him." Others again said — "He is Elijah," and others — "He is a prophet, like one of the great prophets." But when Herod heard of him, he said — "The man whom I beheaded — John — he must be risen!" 14 15 16

For Herod himself had sent and arrested John, and put him in prison, in chains, to please Herodias, the wife of his brother Philip, because Herod had married her. For John had said to Herod — "You have no right to be living with your brother's wife." So Herodias was incensed against John, and wanted to put him to death, but was unable to do so, because Herod stood in fear of John, knowing him to be an upright and holy man, and protected him. He had listened to John, but still remained much perplexed, and yet he found pleasure in listening to him. 17 18 19 20

A suitable opportunity, however, occurred when Herod, on his birthday, gave a dinner to his high officials, and his generals, and the foremost men in Galilee. When his daughter — that is, the daughter of Herodias — came in and danced, she delighted Herod and those who were dining with him. "Ask me for whatever you like," the king said to the girl, "and I will give it to you"; and he swore to her that he would give her whatever she asked him — up to half his kingdom. The girl went out, and said to her mother "What must I ask for?" 21 22 23 24

"The head of John the Baptizer," answered her mother. So she went in as quickly as possible to the king, and made her request. "I want you," she said, "to give me at once, on a dish, the head of John the Baptist." The king was much distressed; yet, because of his oath and of the guests at his table, he did not like to refuse her. He immediately dispatched one of his bodyguard, with orders to bring John's head. The man went and beheaded John in the prison, and, bringing his head on a dish, gave it to the girl, and the girl gave it to her mother. 25 26 27 28

When John's disciples heard of it, they came and took his body away, and laid it in a tomb. 29

When the apostles came back to Jesus, they told him all that they 30

31 had done and all that they had taught. "Come by yourselves pri-
vately to some lonely spot," he said, "and rest for a while" — for
32 there were so many people coming and going that they had not time
even to eat. So they set off privately in their boat for a lonely spot.
33 Many people saw them going, and recognised them, and from all
the towns they flocked together to the place on foot, and got there
34 before them. On getting out of the boat, Jesus saw a great crowd,
and his heart was moved at the sight of them, because they were
'like sheep without a shepherd'; and he began to teach them many
35 things. When it grew late, his disciples came up to him, and said:
36 "This is a lonely spot, and it is already late. Send the people away,
so that they may go to the farms and villages around and buy them-
selves something to eat." But Jesus answered: "It is for you to give
37 them something to eat." "Are we to go and spend almost a year's
wages on bread," they asked, "to give them to eat?"

38 "How many loaves have you?" he asked; "Go, and see." When
they had found out, they told him: "Five, and two fishes." Jesus
39 directed them to make all the people take their seats on the green
grass, in parties; and they sat down in groups — in hundreds, and
40 in fifties. Taking the five loaves and the two fishes, Jesus looked
up to heaven, and said the blessing; he broke the loaves into pieces,
41 and gave them to his disciples for them to serve out to the people,
and he divided the two fishes also among them all. Everyone had
42 sufficient to eat; and they picked up enough broken pieces to fill
twelve baskets, as well as some of the fish. The people who ate the
43 bread were five thousand in number.

44
45 Immediately afterwards Jesus made his disciples get into the
boat, and cross over in advance, in the direction of Bethsaida, while
46 he himself was dismissing the crowd. After he had taken leave of
the people, he went away up the hill to pray. When evening fell, the
47 boat was out in the middle of the Sea, and Jesus on the shore alone.
Seeing them labouring at the oars — for the wind was against
48 them — about three hours after midnight Jesus came towards them,
walking on the water, intending to join them. But, when they saw
49 him walking on the water, they thought it was a ghost, and cried
out; for all of them saw him, and were terrified. But Jesus at once
50 spoke to them. "Courage!" he said, "it is I; do not be afraid!" Then
he got into the boat with them, and the wind dropped. The disciples
51 were utterly amazed, for they had not understood about the loaves,
their minds being slow to learn. When they had crossed over, they
52 landed at Gennesaret, and moored the boat. But they had no sooner
53
54

left her than the people, recognising Jesus, hurried over the whole country-side, and began to carry about on mats those who were ill, wherever they heard he was. So wherever he went — to villages, or towns, or farms — they would lay their sick in the market-places, begging him to let them touch only the tassel of his cloak; and all who touched were made well.

One day the Pharisees and some of the teachers of the law who had come from Jerusalem gathered round Jesus. They had noticed that some of his disciples ate their food with their hands 'defiled,' by which they meant unwashed. (For the Pharisees, and indeed all strict Jews, will not eat without first scrupulously washing their hands, holding in this to the traditions of their ancestors. When they come from market, they will not eat without first sprinkling themselves; and there are many other customs which they have inherited and hold to, such as the ceremonial washing of cups, and jugs, and copper pans). So the Pharisees and the teachers of the law asked Jesus this question — "How is it that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?" His answer was: "It was well said by Isaiah when he prophesied about you hypocrites in the words — 'This is a people who honour me with their lips, while their hearts are far removed from me; but vainly do they worship me, For they teach but human precepts.' You neglect God's commandments and hold to human traditions. Wisely do you set aside God's commandments," he exclaimed, "to keep your own traditions! For while Moses said 'Honour your father and your mother,' and 'Let anyone who abuses their father or mother suffer death,' you say 'If a person says to their father or mother "Whatever of mine might have been of service to you is Korban"' (which means 'Given to God') — why, then you do not allow them to do anything further for their father or mother! In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things."

Then Jesus called the people to him again, and said: "Listen to me, all of you, and mark my words. There is nothing external to a person, which by going into them can 'defile' them; but the things that come out of a person are the things that defile them."

When Jesus went indoors, away from the crowd, his disciples began questioning him about this saying. "What, do even you un-

derstand so little?" exclaimed Jesus. "Don't you see that there is nothing external to a person, which by going into a person, can 'defile' them, because it does not pass into his heart, but into his stomach, and is afterwards got rid of? — in saying this Jesus pronounced all food 'clean.' "It is what comes out from a person," he added, "that defiles them, for it is from within, out of the hearts of people, that there come evil thoughts — sexual immorality, theft, murder, adultery, greed, wickedness, deceit, indecency, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a person."

On leaving that place, Jesus went to the district of Tyre and Sidon. He went into a house, and did not wish anyone to know it, but could not escape notice. For a woman, whose little daughter had a foul spirit in her, heard of him immediately, and came and threw herself at his feet — the woman was a foreigner, from Syrian Phoenicia — and she begged him to drive the demon out of her daughter. "Let the children be satisfied first," answered Jesus. "For it is not fair to take the children's food, and throw it to dogs."

"Yes, Master," she replied; "even the dogs under the table do feed on the children's crumbs."

"For saying that," he answered, "you may go. The demon has gone out of your daughter." The woman went home, and found the child lying on her bed, and the demon gone.

On returning from the district of Tyre, Jesus went, by way of Sidon, to the Sea of Galilee, across the district of the Ten Towns. Some people brought to him a man who was deaf and almost dumb, and they begged Jesus to place his hand on him. Jesus took him aside from the crowd quietly, put his fingers into the man's ears, and touched his tongue with saliva. Then, looking up to heaven, he sighed, and said to the man: "Ephphatha!" which means 'Be opened.' The man's ears were opened, the string of his tongue was freed, and he began to talk plainly. Jesus insisted on their not telling anyone; but the more he insisted, the more perseveringly they made it known, and a profound impression was made on the people. "He has done everything well!" they exclaimed. "He makes even the deaf hear and the dumb speak!"

8 About that time, when there was again a great crowd of people who had nothing to eat, Jesus called his disciples to him, and said: "My
2

heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and if I send them away to their homes hungry, they will break down on the way; and some of them have come a long distance." 3

"Where will it be possible," his disciples answered, "to get sufficient bread for these people in this lonely place?" 4

"How many loaves have you?" he asked. "Seven," they answered. Jesus told the crowd to sit down on the ground. Then he took the seven loaves, and, after saying the thanksgiving, broke them, and gave them to his disciples to serve out; and they served them out to the crowd. They had also a few small fish; and, after he had said the blessing, he told the disciples to serve out these as well. The people had sufficient to eat, and they picked up seven baskets full of the broken pieces that were left. There were about four thousand people. Then Jesus dismissed them. Immediately afterwards, getting into the boat with his disciples, Jesus went to the district of Dalmanutha. 5 6 7 8 9 10

Here the Pharisees came out, and began to argue with Jesus, asking him for some sign from the heavens, to test him. Sighing deeply, Jesus said: "Why does this generation ask for a sign? I tell you, no sign will be given it." So he left them to themselves, and, getting into the boat again, went away to the opposite shore. 11 12 13

Now the disciples had forgotten to take any bread with them, one loaf being all that they had in the boat. So Jesus gave them this warning. "Take care," he said, "beware of the leaven of the Pharisees and the leaven of Herod." They began talking to one another about their being short of bread; and, noticing this, Jesus said to them: "Why are you talking about your being short of bread? Don't you yet see or understand? Are your minds still so slow or comprehension? "Though you have eyes, do you not see? And though you have ears, do you not hear?" Don't you remember, when I broke up the five loaves for the five thousand, how many baskets of broken pieces you picked up?" 14 15 16 17 18 19

"Twelve," they said. "And when the seven for the four thousand, how many basketfuls of broken pieces did you pick up?" 20

"Seven," they said. "Don't you understand now?" he repeated. 21

They came to Bethsaida. There some people brought a blind man to Jesus, and begged him to touch him. Taking the blind man's hand, Jesus led him to the outskirts of the village, and, when he had put saliva on the man's eyes, he placed his hands on him, and asked him: "Do you see anything?" The man looked up, and said: "I see 22 23 24

the people, for, as they walk about, they look to me like trees." Then
25 Jesus again placed his hands on the man's eyes; and the man saw
clearly, his sight was restored, and he saw everything with perfect
26 distinctness. Jesus sent him to his home, and said: "Do not go even
into the village."

27 Afterwards Jesus and his disciples went into the villages round Cae-
sarea Philippi; and on the way he asked his disciples this question
— "Who do people say that I am?"

28 "John the Baptist," they answered, "but others say Elijah, while
others say one of the prophets."

29 "But you," he asked, "who do you say that I am?" To this Peter
30 replied: "You are the Christ." On which Jesus charged them not
31 to say this about him to anyone. Then he began to teach them that
the Son of Man must undergo much suffering, and that he must be
rejected by the councillors, and the chief priests, and the teachers
of the law, and be put to death, and rise again after three days. He
32 said all this quite openly. But Peter took Jesus aside, and began to
33 rebuke him. Jesus, however, turning round and seeing his disciples,
rebuked Peter. "Out of my sight, Satan!" he exclaimed. "For you
look at things, not as God does, but as people do."

34 Calling the people and his disciples to him, Jesus said: "If any-
one wishes to walk in my steps, let them renounce self, take up their
35 cross, and follow me. For whoever wishes to save their life will lose
it, and whoever, for my sake and for the sake of the good news, will
36 lose their life will save it. What good is it to a person to gain the
37 whole world and forfeit their life? For what could a person give
38 that is of equal value with their life? Whoever is ashamed of me and
of my teaching, in this unfaithful and wicked generation, of them
will the Son of Man be ashamed, when he comes in his Father's glo-
ry with the holy angels."

9 "I tell you," he added, "that some of those who are standing
here will not know death until they have seen the kingdom of God
come in power."

2 Six days later, Jesus took with him Peter, James, and John, and
led them up a high mountain alone by themselves. There his ap-
3 pearance was transformed before their eyes, and his clothes became
of a more dazzling white than any bleacher in the world could make
4 them. And Elijah appeared to them, in company with Moses; and

they were talking with Jesus. "Rabbi," said Peter, interposing, "it is 5
good to be here; let us make three tents, one for you, one for Moses, 6
and one for Elijah." For he did not know what to say, because they 7
were much afraid. Then a cloud came down and enveloped them; 8
and from the cloud there came a voice — "This is my dearly loved 8
son; listen to him." And suddenly, on looking round, they saw that 8
there was now no one with them but Jesus alone.

As they were going down the mountainside, Jesus cautioned 9
them not to relate what they had seen to anyone, until after the Son 9
of Man should have risen again from the dead. They seized on 10
these words and discussed with one another what this 'rising from 10
the dead' meant. "How is it," they asked Jesus, "that our teachers 11
of the law say that Elijah has to come first?"

"Elijah does indeed come first," answered Jesus, "and re-es- 12
tablish everything; and does not scripture speak, with regard to the 12
Son of Man, of his undergoing much suffering and being utterly de- 13
spised? But I tell you that Elijah has come, and people have treated 13
him just as they pleased, as scripture says of him."

When they came to the other disciples, they saw a great crowd 14
round them, and some teachers of the law arguing with them. But, 15
as soon as they saw Jesus, all the people, in great astonishment, ran 16
up and greeted him. "What are you arguing about with them?" 16
Jesus asked. "Teacher," answered a man in the crowd, "I brought 17
my son to see you, as he has a dumb spirit in him; and, wherever it 18
seizes him, it dashes him down; he foams at the mouth and grinds 18
his teeth, and he is pining away. I asked your disciples to drive the 18
spirit out, but they failed."

"Faithless generation!" exclaimed Jesus. "How long must I be 19
with you? How long must I have patience with you? Bring the boy 19
to me." They brought him to Jesus; but no sooner did the boy see 20
him than the spirit threw him into convulsions; and he fell on the 20
ground, and rolled about, foaming at the mouth. "How long has 21
he been like this?" Jesus asked the boy's father. "From his child- 22
hood," he answered; "and it has often thrown him into fire and into 22
water to put an end to his life; but, if you can possibly do anything, 23
take pity on us, and help us!" Why say 'possibly'?" Jesus replied. 23
"Everything is possible for one who has faith." The boy's father 24
immediately cried out: "I have faith; help my want of faith!" But, 24
when Jesus saw that a crowd was quickly collecting, he rebuked 25
the foul spirit: "Deaf and dumb spirit, it is I who command you. 25
Come out from him and never enter him again." With a loud cry the 26

spirit threw the boy into repeated convulsions, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took his hand, and lifted him; and he stood up.

When Jesus had gone indoors, his disciples asked him privately: "Why could not we drive it out?"

"A spirit of this kind," he said, "can be driven out only by prayer."

Leaving that place, Jesus and his disciples went on their way through Galilee; but he did not wish anyone to know it, for he was instructing his disciples, and telling them — "The Son of Man is being betrayed into the hands of his fellow men, and they will put him to death, but, when he has been put to death, he will rise again after three days." But the disciples did not understand his meaning and were afraid to question him.

They came to Capernaum. When Jesus had gone into the house, he asked them: "What were you discussing on the way?" But they were silent; for on the way they had been arguing with one another which was the greatest. Sitting down, Jesus called the Twelve and said: "If anyone wishes to be first, he must be last of all, and servant of all." Then Jesus took a little child, and placed it in the middle of them. Folding it in his arms, he said to them: "Anyone who, for the sake of my name, welcomes even a little child like this is welcoming me, and anyone who welcomes me is welcoming not me, but him who sent me as his messenger."

"Teacher," said John, "we saw a man driving out demons by using your name, and we tried to prevent him, because he did not follow us."

"None of you must prevent the man," answered Jesus, "for no one will use my name in working a miracle, and yet find it easy to speak evil of me. He who is not against us is for us. If anyone gives you a cup of water because you belong to Christ, I tell you, he will assuredly not lose his reward.

'And, if anyone puts temptation in the way of one of these little ones who believe in me, it would be far better for him if he had been thrown into the sea with a great millstone round his neck. If your hand causes you to sin, cut it off. It would be better for you to enter the life maimed, than to have both your hands and go into Gehenna,

into the fire that cannot be put out. If your foot causes you to sin, cut 45
 it off. It would be better for you to enter the life lame, than to have
 both your feet and be thrown into Gehenna. If your eye causes you 47
 to sin, tear it out. It would be better for you to enter the kingdom
 of God with only one eye, than to have both eyes and be thrown
 into Gehenna, where 'their worm does not die, and the fire is not 48
 put out.'

'For it is by fire that everyone will be salted. 49

'Salt is good, but, if the salt should lose its saltiness, what will 50
 you use to season it?

'You must have salt in yourselves, and live at peace with one
 another."

The Journey to Jerusalem

ON LEAVING THAT PLACE, Jesus went into the district of Judea on the 10
 other side of the Jordan. Crowds gathered about him again; and
 again, as usual, he began teaching them. Presently some Pharisees 2
 came up and, to test him, asked: "Has a husband the right to divorce
 his wife?"

"What direction did Moses give you?" replied Jesus. "Moses," 3
 they said, "permitted a man to 'draw up in writing a notice of
 separation and divorce his wife.'" 4

"It was owing to the hardness of your hearts," said Jesus, "that 5
 Moses gave you this direction; but, at the beginning of the Creation, 6
 God 'made them male and female.' 'For this reason a man will leave 7
 his father and mother, and the man and his wife will become one;' 8
 so that they are no longer two, but one. What God himself, then, has 9
 yoked together no one must separate."

When they were indoors, the disciples asked him again about 10
 this, and he said: "Anyone who divorces his wife and marries an- 11
 other woman is guilty of adultery against his wife; and, if the wom- 12
 an divorces her husband and marries another man, she is guilty of
 adultery."

Some of the people were bringing little children to Jesus, for him 13
 to touch them; but the disciples found fault with those who had
 brought them. When, however, Jesus saw this, he was indignant. 14
 "Let the little children come to me," he said, "do not hinder them;
 for it is to the childlike that the kingdom of God belongs. I tell you, 15
 unless a person receives the kingdom of God like a child, they will
 not enter it at all." Then he folded the children in his arms, and, 16

placing his hands on them, gave them his blessing.

17 As Jesus was resuming his journey, a man came running up to him, and threw himself on his knees before him. "Good teacher," he asked, "what must I do to gain eternal life?"

18 "Why do you call me good?" answered Jesus. "No one is good
19 but God. You know the commandments — 'Do not kill. Do not commit adultery. Do not steal. Do not say what is false about others. Do not cheat. Honour your father and your mother.'"

20 "Teacher," he replied, "I have observed all these from my child-
21 hood." Jesus looked at the man, and his heart went out to him, and he said: "There is still one thing wanting in you; go and sell all that you have, and give to the poor, and you will have wealth in heaven; then come and follow me." But the man's face clouded at these words, and he went away distressed, for he had great possessions.

23 Then Jesus looked round, and said to his disciples: "How hard
24 it will be for people of wealth to enter the kingdom of God!" The
25 disciples were amazed at his words. But Jesus said again: "My
26 children, how hard a thing it is to enter the kingdom of God! It
27 is easier for a camel to get through a needle's eye, than for a rich
28 person to enter the kingdom of God."

26 "Then who can be saved?" they exclaimed in the greatest aston-
27 ishment. Jesus looked at them, and answered: "With people it is im-
28 possible, but not with God; for everything is possible with God."

28 "But we," began Peter, "we left everything and have followed
29 you."

29 "I tell you," said Jesus, "there is no one who has left house, or
30 brothers, or sisters, or mother, or father, or children, or land, for my
31 sake and for the good news, who will not receive a hundred times
32 as much, even now in the present — houses, and brothers, and
33 sisters, and mothers, and children, and land — though not without
34 persecutions, and, in the age that is coming, eternal life. But many
35 who are first now will then be last, and the last will be first."

32 One day, when they were on their way, going up to Jerusalem, Jesus
33 was walking in front of the apostles, who were filled with misgiv-
34 ings; while those who were following behind were alarmed. Gather-
35 ing the Twelve round him once more, Jesus began to tell them what
36 was about to happen to him. "Listen!" he said. "We are going up
37 to Jerusalem; and there the Son of Man will be betrayed to the chief

priests and the teachers of the law, and they will condemn him to death, and they will give him up to the Gentiles, who will mock him, spit on him, and scourge him, and put him to death; and after three days he will rise again." 34

James and John, the two sons of Zebedee, went to Jesus, and said: "Teacher, we want you to do for us whatever we ask." 35

"What do you want me to do for you?" he asked. "Grant us this," they answered, "to sit, one on your right, and the other on your left, when you come in glory." 36 37

"You do not know what you are asking," Jesus said to them. "Can you drink the cup that I am to drink? Or receive the baptism that I am to receive?" 38

"Yes," they answered, "we can." 39

"You will indeed drink the cup that I am to drink," Jesus said, "and receive the baptism that I am to receive, but as to a seat at my right or at my left — that is not mine to give, but it is for those for whom it has been prepared." 40

On hearing of this, the ten others were at first very indignant about James and John. But Jesus called the ten to him, and said: "Those who are regarded as ruling among the Gentiles lord it over them, as you know, and their great men oppress them. But among you it is not so. No, whoever wants to become great among you must be your servant, and whoever wants to take the first place among you must be the servant of all; for even the Son of Man came, not be served, but to serve, and to give his life as a ransom for many." 41 42 43 44 45

They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the roadside. Hearing that it was Jesus of Nazareth, he began to call out: "Jesus, Son of David, take pity on me." Many of the people kept telling him to be quiet; but the man continued to call out all the louder: "Son of David, take pity on me." Then Jesus stopped. "Call him," he said. So they called the blind man. "Courage!" they exclaimed. "Get up; he is calling you." The man threw off his cloak, sprang up, and came to Jesus. "What do you want me to do for you?" said Jesus, addressing him. "Rabboni," the blind man answered, "I want to recover my sight." 46 47 48 49 50 51

"You may go," Jesus said; "your faith has delivered you." Immediately he recovered his sight, and began to follow Jesus along the road. 52

The Last Days

11 WHEN THEY HAD ALMOST REACHED JERUSALEM, as far as Bethphage and
Bethany, near the Mount of Olives, Jesus sent on two of his disciples.
2 "Go to the village facing you," he said; "and, as soon as you get
there, you will find a foal tethered, which no one has ever ridden;
3 untie it, and bring it. And, if anyone says to you 'Why are you do-
ing that?', say 'The Master wants it, and will be sure to send it back
4 here at once.'" The two disciples went, and, finding a foal tethered
5 outside a door in the street, they untied it. Some of the bystanders
6 said to them: "What are you doing, untying the foal?" And the two
disciples answered as Jesus had told them; and they allowed them
7 to go. Then they brought the foal to Jesus, and, when they had laid
8 their cloaks on it, he seated himself on it. Many of the people spread
their cloaks on the road, while some strewed boughs which they
9 had cut from the fields; and those who led the way, as well as those
who followed, kept shouting: "'God save him! Blessed is He who
10 comes in the name of the Lord!' Blessed is the coming kingdom of
our father David! 'God save him from on high!'"

11 Jesus entered Jerusalem, and went into the Temple Courts; and,
after looking round at everything, as it was already late, he went
out to Bethany with the Twelve.

12 The next day, after they had left Bethany, Jesus became hungry;
13 and, noticing a fig-tree at a distance in leaf, he went to it to see if by
any chance he could find something on it; but, on coming up to it,
he found nothing but leaves, for it was not the season for figs. So,
14 addressing the tree, he exclaimed: "May no one ever again eat of
your fruit!" And his disciples heard what he said.

15 They came to Jerusalem. Jesus went into the Temple Courts,
and began to drive out those who were buying and selling there.
He overturned the tables of the money changers, and the seats of
16 the pigeon-dealers, and would not allow anyone to carry anything
17 across the Temple Courts. Then he began to teach. "Does not scrip-
ture say," he asked, "'My house will be called a house of prayer for
18 all the nations?' But you have made it a den of robbers.'" Now the
chief priests and the teachers of the law heard this and began to look
19 for some way of putting Jesus to death; for they were afraid of him,
since all the people were greatly impressed by his teaching. As soon
as evening fell, Jesus and his disciples went out of the city.

20 As they passed by early in the morning, they noticed that the
21 fig-tree was withered up from the roots. Then Peter recalled what

had occurred. "Look, Rabbi," he exclaimed, "the fig-tree which you doomed is withered up!"

"Have faith in God!" replied Jesus. "I tell you that if anyone should say to this hill 'Be lifted up and hurled into the sea!', without ever a doubt in his mind, but in the faith that what he says will be done, he would find that it would be. And therefore I say to you 'Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be.'

'And, whenever you stand up to pray, forgive any grievance that you have against anyone, so that your Father who is in heaven also may forgive you your offences.'

They came to Jerusalem again. While Jesus was walking about in the Temple Courts, the chief priests, the teachers of the law, and the councillors came up to him. "What authority have you to do these things?" they said. "Who gave you the authority to do them?"

"I will put one question to you," said Jesus. "Answer me that, and then I will tell you what authority I have to act as I do. It is about John's baptism. Was it of divine or human origin? Answer me that." They began arguing together; "If we say 'divine,' he will say 'Why then didn't you believe him?' Yet can we say 'human'?" — They were afraid of the people, for everyone regarded John as undoubtedly a prophet. So their answer to Jesus was — "We do not know."

"Then I," replied Jesus, "refuse to tell you what authority I have to do these things."

Jesus began to speak to them in parables: "A man once planted a vineyard, put a fence round it, dug a wine-press, built a tower, and then let it out to tenants and went abroad. At the proper time he sent a servant to the tenants, to receive from them a share of the produce of the grape harvest; but they seized him, and beat him, and sent him away empty-handed. A second time the owner sent a servant to them; this man, too, the tenants struck on the head, and insulted. He sent another, but him they killed; and so with many others — some they beat and some they killed. He had still one son, who was very dear to him; and him he sent to them last of all. 'They will respect my son,' he said. But those tenants said to one another 'Here is the heir! Come, let us kill him, and his inheritance will be ours.' So they seized him, and killed him, and threw his body

9 outside the vineyard. What will the owner of the vineyard do? He
will come and put the tenants to death, and he will let the vineyard
to others.

10 'Have you never read this passage of scripture? — 'The stone
11 which the builders despised has now itself become the corner-
stone; this corner-stone has come from the Lord, and is marvellous
in our eyes.'"

12 After this his enemies were eager to arrest him, but they were
afraid of the crowd; for they saw that it was at them that he had
aimed the parable. So they let him alone, and went away.

13 Afterwards they sent to Jesus some of the Pharisees and of the Hero-
14 dians, to set a trap for him in the course of conversation. These men
came to him and said: "Teacher, we know that you are an honest
man, and are not afraid of anyone, for you pay no regard to a per-
son's position, but teach the way of God honestly; are we right in
15 paying taxes to the Emperor, or not? Should we pay, or should we
not pay?" Knowing their hypocrisy, Jesus said to them: "Why are
16 you testing me? Bring me a coin to look at." And, when they had
brought it, he asked: "Whose head and title are these?"

17 "The Emperor's," they said; and Jesus replied: "Pay to the
Emperor what belongs to the Emperor, and to God what belongs to
God." And they wondered at him.

18 Next came some Sadducees — the men who maintain that
19 there is no resurrection. Their question was this — "Teacher, in our
scriptures Moses decreed that, should a man's brother die, leaving a
widow but no child, the man should take the widow as his wife, and
20 raise up a family for his brother. There were once seven brothers; of
whom the eldest took a wife, but died and left no family; and the
21 second took her, and died without family; and so did the third. All
the seven died and left no family. The woman herself died last of
22 all. At the resurrection whose wife will she be, all seven brothers
23 having had her as their wife?"

24 "Is not the reason of your mistake," answered Jesus, "your
25 ignorance of the scriptures and of the power of God? When people
rise from the dead, there is no marrying or being married; but they
are as angels in heaven.

26 "As to the dead, and the fact that they rise, have you never read
in the book of Moses, in the passage about the Bush, how God spoke

to him saying — ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ He is not God of dead people, but of living. You are greatly mistaken.” 27

Then came up one of the teachers of the law who had heard their discussions. Knowing that Jesus had answered them wisely, he asked him this question: “What is the first of all the commandments?” 28

“The first,” answered Jesus, “is — ‘Hear, Israel; the Lord our God is the one Lord; and you must love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this — ‘You must love your neighbour as you love yourself.’ There is no commandment greater than these.” 29 30 31

“Wisely answered, teacher!” exclaimed the teacher of the law. “It is true, as you say, that ‘there is one God,’ and that ‘there is no other besides him’; and to ‘love him with all one’s heart, and with all one’s understanding, and with all one’s strength,’ and to ‘love one’s neighbour as one loves oneself’ is far beyond all ‘burnt offerings and sacrifices.’” Seeing that he had answered with discernment, Jesus said to him: “You are not far from the kingdom of God.” 32 33 34

After that no one ventured to question him further.

While Jesus was teaching in the Temple Courts, he asked: “How is it that the teachers of the law say that the Christ is to be David’s son? David said himself, speaking under the inspiration of the Holy Spirit — ‘The Lord said to my lord: “Sit at my right hand, until I put your enemies beneath your feet.”’ David himself calls him ‘lord,’ how comes it, then, that he is to be his son?” 35 36 37

The mass of the people listened to Jesus with delight. In the course of his teaching, Jesus said: “See that you are on your guard against the teachers of the law, who delight to walk about in long robes, and to be greeted in the streets with respect, and to have the best seats in the Synagogues, and places of honour at dinner. They are the men who rob widows of their homes, and make a pretence of saying long prayers. Their sentence will be all the heavier.” 38 39 40

Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums; but one poor widow came and put in two small coins, worth very little. Then, calling his disciples to him, Jesus said: “I tell you that this poor widow has put in more than all the others who were putting money into the chests; for everyone else put in something from what he had to spare, while 41 42 43 44

she, in her need, put in all she had — everything that she had to live on.”

13 As Jesus was walking out of the Temple Courts, one of his disciples said to him: “Teacher, look what fine stones and buildings these are!”

2 “Do you see these great buildings?” asked Jesus. “Not a single stone will be left here on another, which will not be thrown down.”

3 When Jesus had sat down on the Mount of Olives, facing the Temple, Peter, James, John and Andrew questioned him privately:
4 “Tell us when this will be, and what will be the sign when all this is drawing to its close.”

5 Then Jesus began: “See that no one leads you astray. Many
6 will take my name, and come saying ‘I am He’, and will lead many astray.

7 “And, when you hear of wars and rumours of wars, do not be
8 alarmed; such things must occur; but the end is not yet. For ‘nation will rise against nation, and kingdom against kingdom’; there will be earthquakes in various places; there will be famines. This will be but the beginning of the birth-pangs.

9 “See to yourselves! They will betray you to courts of law; and
10 you will be taken to Synagogues and beaten; and you will be
11 brought up before governors and kings for my sake, so that you
12 can bear witness before them. But the good news must first be proclaimed to every nation. Whenever they betray you and hand you over for trial, do not be anxious beforehand as to what you will say, but say whatever is given you at the moment; for it will not be you who speak, but the Holy Spirit. Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death; and you will be hated by everyone because of me. Yet the person who endures to the end will be saved.

14 “As soon, however, as you see ‘the Foul Desecration’ standing
15 where he ought not” (the reader must consider what this means)
16 “then those of you who are in Judea must take refuge in the mountains; and a person on the house-top must not go down, or go in to get anything out of their house: nor must one who is on their farm turn back to get their cloak. And alas for pregnant women, and for
17

those who are nursing infants in those days! Pray, too, that this may not occur in winter. For those days will be a time of distress, the like of which has not occurred from the beginning of God’s creation until now — and never will again. And, had not the Lord put a limit to those days, not a single soul would escape; but, for the sake of God’s own chosen people, he did limit them.

“And at that time if anyone should say to you ‘Look, here is the Christ!’ ‘Look, there he is!’, do not believe it; for false Christs and false prophets will arise, and display signs and marvels, to lead astray, were it possible, even God’s people. But see that you are on your guard! I have told you all this beforehand.

“In those days, after that time of distress, ‘the sun will be darkened, the moon will not give her light, the stars will be falling from the heavens,’ and ‘the forces that are in the heavens will be convulsed.’ Then will be seen the ‘Son of Man coming in clouds’ with great power and glory; and then he will send the angels, and gather his people from the four winds, from one end of the world to the other.

“Learn the lesson taught by the fig-tree. As soon as its branches are full of sap, and it is bursting into leaf, you know that summer is near. And so may you, as soon as you see these things happening, know that he is at your doors. I tell you that even the present generation will not pass away, until all these things have taken place. The heavens and the earth will pass away, but my words will not pass away.

“But about ‘that day,’ or ‘the hour,’ no one knows — not even the angels in heaven, not even the Son — but only the Father.

“See that you are on the watch; for you do not know when the time will be. It is like a man going on a journey, who leaves his home, puts his servants in charge — each having their special duty — and orders the porter to watch. Therefore watch, for you cannot be sure when the Master of the house is coming — whether in the evening, at midnight, at daybreak, or in the morning — otherwise he might come suddenly and find you asleep. And what I say to you I say to all — Watch!”

It was now two days before the Festival of the Passover and the unleavened bread. The chief priests and the teachers of the law were looking for an opportunity to arrest Jesus by stealth, and to put **14**

2 him to death; for they said: "Not during the Festival, or the people
3 may riot."

3 When Jesus was still at Bethany, in the house of Simon the leper,
4 while he was sitting at the table, a woman came with an alabaster
5 jar of choice spikenard perfume of great value. She broke the jar,
6 and poured the perfume on his head. Some of those who were
7 present said to one another indignantly: "Why has the perfume
8 been wasted like this? This perfume could have been sold for more
9 than a year's wages, and the money given to the poor."

6 "Leave her alone," said Jesus, as they began to find fault with
7 her, "why are you troubling her? This is a beautiful deed that she
8 has done for me. You always have the poor with you, and when-
9 ever you wish you can do good to them; but you will not always
10 have me. She has done what she could; she has perfumed my body
11 beforehand for my burial. And I tell you, wherever, in the whole
12 world, the good news is proclaimed, what this woman has done
13 will be told in memory of her."

10 After this, Judas Iscariot, one of the Twelve, went to the chief
11 priests, to betray Jesus to them. They were glad to hear what he
12 said, and promised to pay him. So he began looking for a good
13 opportunity to betray Jesus.

12 On the first day of the Festival of the unleavened bread, when it
13 was customary to kill the Passover lambs, his disciples said to Jesus:
14 "Where do you wish us to go and make preparations for your eating
15 the Passover?" Jesus sent forward two of his disciples and said to
16 them: "Go into the city, and there a man carrying a pitcher of wa-
17 ter will meet you; follow him; and, wherever he goes in, say to the
18 owner of the house 'The teacher says — Where is my room where
19 I am to eat the Passover with my disciples?' He will himself show
20 you a large upstairs room, set out ready; and there make prepara-
21 tions for us." So the disciples set out and went into the city, and
22 found everything just as Jesus had told them; and they prepared
23 the Passover.

17 In the evening he went there with the Twelve, and when they
18 had taken their places and were eating, Jesus said: "I tell you that
19 one of you is going to betray me — one who is eating with me."
20 They were grieved at this, and began to say to him, one after another:
21 "Can it be I?"

"It is one of you Twelve," said Jesus, "the one who is dipping his bread beside me into the dish. True, the Son of Man must go, as scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would be better never to have been born!'"

While they were eating, Jesus took some bread, and, after saying the blessing, broke it, and gave it to them, and said: "Take it; this is my body." Then he took a cup, and, after saying the thanksgiving, gave it to them, and they all drank from it. "This is my covenant-blood," he said, "which is poured out on behalf of many. I tell you that I will never again drink of the juice of the grape, until that day when I will drink it new in the kingdom of God."

They then sang a hymn, and went out up the Mount of Olives, presently Jesus said to them: "All of you will fall away; for scripture says — 'I will strike down the shepherd, and the sheep will be scattered.' Yet, after I have risen, I will go before you into Galilee."

"Even if everyone else falls away," said Peter, "yet I will not."

"I tell you," answered Jesus, "that you yourself today — yes, this very night — before the cock crows twice, will disown me three times." But Peter vehemently protested: "Even if I must die with you, I will never disown you!" And they all said the same.

Presently they came to a garden known as Gethsemane, and Jesus said to his disciples "Sit down here while I pray." He took with him Peter, James, and John; and began to show signs of great dismay and deep distress of mind. "I am sad at heart," he said, "sad even to death; wait here, and watch." Going on a little further, he threw himself on the ground, and began to pray that, if it were possible, he might be spared that hour. "Abba, Father," he said, "all things are possible to you; take away this cup from me; yet, not what I will, but what you will."

Then he came and found the three apostles asleep. "Simon," he said to Peter, "are you asleep? Couldn't you watch for one hour? Watch and pray," he said to them all, "so that you may not fall into temptation. True, the spirit is eager, but human nature is weak." Again he went away, and prayed in the same words; and coming back again he found them asleep, for their eyes were heavy; and they did not know what to say to him.

A third time he came, and said to them: "Sleep on now, and rest

42 yourselves. Enough! My time has come. Look: the Son of Man is
being betrayed into the hands of wicked people. Up, and let us be
going. Look! My betrayer is close at hand."

43 And just then, while he was still speaking, Judas, who was one
of the Twelve, came up; and with him a crowd of people, with
swords and clubs, sent by the chief priests, the teachers of the law,
44 and the councillors. Now the betrayer had arranged a signal with
them. "The man whom I kiss," he had said, "will be the one; arrest
45 him and take him away safely." As soon as Judas came, he went up
46 to Jesus at once, and said: "Rabbi!" and kissed him. Then the men
seized Jesus, and arrested him.

47 One of those who were standing by drew his sword, and struck
48 at the high priest's servant, and cut off his ear. But Jesus spoke up,
and said to the men: "Have you come out, as if after a robber, with
49 swords and clubs, to take me? I have been among you day after day
in the Temple Courts teaching, and yet you did not arrest me; but
50 this is in fulfilment of the scriptures." And all the apostles forsook
51 him, and fled. One young man did indeed follow him, wrapped
52 only in a linen sheet. They tried to arrest him; but he left the sheet
in their hands, and fled naked.

53 Then they took Jesus to the high priest; and all the chief priests, the
54 councillors, and the teachers of the law assembled. Peter, who had
followed Jesus at a distance into the courtyard of the high priest,
was sitting there among the police officers, warming himself at the
blaze of the fire.

55 Meanwhile the chief priest and the whole of the High Council
were trying to get such evidence against Jesus as would warrant
56 his being put to death, but they could not find any; for, though
there were many who gave false evidence against him, yet their
57 evidence did not agree. Presently some men stood up, and gave
58 this false evidence against him — "We ourselves heard him say 'I
will destroy this Temple made with hands, and in three days build
59 another made without hands.'" Yet not even on that point did their
evidence agree.

60 Then the high priest stood forward, and questioned Jesus.
"Have you no answer to make?" he asked. "What is this evidence
61 which these men are giving against you?" But Jesus remained
silent, and made no answer.

A second time the high priest questioned him. "Are you," he asked, "the Christ, the Son of the Blessed One?"

"I am," replied Jesus, "and you will all see the Son of Man sitting on the right hand of the Almighty; and 'coming in the clouds of heaven'." At this the high priest tore his vestments. "Why do we want any more witnesses?" he exclaimed. "You heard his blasphemy? What is your verdict?" They all condemned him, declaring that he deserved death.

Some of those present began to spit at him, and to blindfold his eyes, and strike him, saying, as they did so, "Now play the prophet!" and even the police officers received him with blows.

While Peter was in the courtyard down below, one of the high priest's maidservants came up; and, seeing Peter warming himself, she looked closely at him, and exclaimed: "Why, you were with Jesus, the Nazarene!" But Peter denied it. "I do not know or understand what you mean," he replied. Then he went out into the porch; and there the maidservant, on seeing him, began to say again to the bystanders: "This is one of them!" But Peter again denied it.

Soon afterwards the bystanders again said to him: "You certainly are one of them; why you are a Galilean!" But he said to them: "I swear that I do not know the man you are talking about! May God punish me if I am lying!" At that moment, for the second time, a cock crowed; and Peter remembered the words that Jesus had said to him — 'Before a cock has crowed twice, you will disown me three times'; and, as he thought of it, he began to weep.

As soon as it was daylight, the chief priests, after holding a consultation with the councillors and teachers of the law — that is to say, the whole High Council — put Jesus in chains, and took him away, and gave him up to Pilate. "Are you the king of the Jews?" asked Pilate. "It is true," replied Jesus. Then the chief priests brought a number of charges against him. So Pilate questioned Jesus again. "Have you no reply to make?" he asked. "Listen, how many charges they are bringing against you." But Jesus still made no reply whatever; at which Pilate was astonished.

Now, at the feast, Pilate used to grant the people the release of any one prisoner whom they might ask for. A man called Barabbas was in prison, with the rioters who had committed murder during a riot. So, when the crowd went up and began to ask Pilate to fol-

9 low his usual custom, he answered: "Do you want me to release
10 the 'king of the Jews' for you?" For he was aware that it was out
11 of jealousy that the chief priests had given Jesus up to him. But the
12 chief priests incited the crowd to get Barabbas released instead. Pi-
13 late, however, spoke to them again: "What should I do then with the
man whom you call the 'king of the Jews'?" Again they shouted:
"Crucify him!"

14 "Why, what harm has he done?" Pilate kept saying to them.
15 But they shouted furiously: "Crucify him!" And Pilate, wishing to
satisfy the crowd, released Barabbas to them, and, after scourging
Jesus, gave him up to be crucified.

16 The soldiers then took Jesus away into the courtyard — that
is the Government house — and they called the whole garrison
17 together. They dressed him in a purple robe, and, having twisted a
18 crown of thorns, put it on him, and then began to salute him. "Long
19 life to you, king of the Jews!" they said. And they kept striking him
on the head with a rod, spitting at him, and bowing to the ground
20 before him — going down on their knees; and, when they had left
off mocking him, they took off the purple robe, and put his own
clothes on him.

21 They led Jesus out to crucify him; and they compelled a passer-by,
Simon from Cyrene, who was on his way in from the country, the
father of Alexander and Rufus, to go with them to carry his cross.

22 They brought Jesus to the place which was known as Golgotha
23 — a name which means 'place of a Skull.' There they offered him
24 drugged wine; but Jesus refused it. Then they crucified him, and
divided his clothes among them, casting lots for them, to settle what
each should take.

25 It was nine in the morning when they crucified him. The words
26 of the charge against him, written up over his head, read — 'THE
27 KING OF THE JEWS.' And with him they crucified two robbers,
one on the right, and the other on the left.

29 The passers-by railed at him, shaking their heads, as they said:
30 "Ah! You who would destroy the Temple and build one in three
31 days, come down from the cross and save yourself!" In the same
32 way the chief priests, with the teachers of the law, said to one another
in mockery: "He saved others, but he cannot save himself! Let the
Christ, the 'king of Israel,' come down from the cross now so that we

can see it and believe." Even the men who had been crucified with Jesus insulted him.

At midday, a darkness came over the whole country, lasting 33
 until three in the afternoon. And, at three, Jesus called out loudly: 34
 'Eloi, Eloi, lama sabachthani?' which means 'My God, my God, 35
 why have you forsaken me?' Some of those standing round heard 36
 this, and said: "Listen! He is calling for Elijah!" And a man ran, and, 37
 soaking a sponge in common wine, put it on the end of a rod, and 38
 offered it to him to drink, saying as he did so: "Wait and let us see 39
 if Elijah is coming to take him down." But Jesus, giving a loud cry,
 expired. The Temple curtain was torn in two from top to bottom.
 The Roman officer, who was standing facing Jesus, on seeing the
 way in which he expired, exclaimed: "This man must indeed have
 been 'God's Son!'"

There were some women also watching from a distance, among 40
 them being Mary of Magdala, Mary the mother of James the Little 41
 and of Joseph, and Salome — all of whom used to accompany Jesus
 when he was in Galilee, and attend on him — besides many other
 women who had come up with him to Jerusalem.

The evening had already fallen, when, as it was the Prepara- 42
 tion day — the day before the Sabbath — Joseph from Ramah, a 43
 Councillor of good position, who was himself living in expectation
 of the kingdom of God, came and ventured to go in to see Pilate, 44
 and to ask for the body of Jesus. But Pilate was surprised to hear 45
 that he had already died. So he sent for the officer, and asked if he
 were already dead; and, on learning from the officer that it was so, 46
 he gave the corpse to Joseph. Joseph, having bought a linen sheet,
 took Jesus down, and wound the sheet round him, and laid him in a 47
 tomb which had been cut out of the rock; and then rolled a stone up
 against the entrance of the tomb. Mary of Magdala and Mary, the
 mother of Joseph, were watching to see where he was laid.

The Risen Life Announced

WHEN THE SABBATH WAS OVER, Mary of Magdala, Mary the mother of 16
 James, and Salome bought some spices, so that they might go and
 anoint the body of Jesus. Very early on the first day of the week they 2

3 went to the tomb, after sunrise. They were saying to one another:
 4 "Who will roll away the stone for us from the entrance of the tomb?"
 5 But, on looking up, they saw that the stone had already been rolled
 6 back; it was a very large one. Going into the tomb, they saw a young
 7 man sitting on their right, in a white robe, and they were dismayed;
 8 but he said to them: "Do not be dismayed; you are looking for Je-
 9 sus, the Nazarene, who has been crucified; he has risen, he is not
 10 here! Look! Here is the place where they laid him. But go, and say to
 11 his disciples and to Peter 'He is going before you into Galilee; there
 12 you will see him, as he told you.'" They went out, and fled from the
 13 tomb, for they were trembling and bewildered; and they did not say
 14 a word to anyone, for they were frightened;

A late appendix

(Inserted in some manuscripts from an ancient source)

9 AFTER HIS RISING AGAIN, early on the first day of the week, Jesus ap-
 10 peared first of all to Mary of Magdala, from whom he had driven
 11 out seven demons. She went and told the news to those who had
 12 been with him and who were now in sorrow and tears; yet even
 13 they, when they heard that he was alive and had been seen by her,
 14 did not believe it. Afterwards, altered in appearance, he made him-
 15 self known to two of them, as they were walking, on their way into
 16 the country. They also went and told the rest, but they did not be-
 17 lieve even them. Later on, he made himself known to the Eleven
 18 themselves as they were at a meal, and reproached them with their
 19 want of faith and their stubbornness, because they did not believe
 20 those who had seen him after he had risen from the dead. Then
 he said to them: "Go into all the world, and proclaim the good
 news to all creation. He who believes and is baptized will be saved;
 but he who refuses to believe will be condemned. Moreover these
 signs will attend those who believe. In my name they will drive out
 demons; they will speak with 'tongues'; they will take up snakes
 in their hands; and, if they drink any poison, it will not hurt them;
 they will place their hands on sick people and they will recover." So
 the Lord Jesus, after he had spoken to them, was taken up into heav-
 en, and sat at the right hand of God. But they set out, and made the
 proclamation everywhere, the Lord working with them, and con-

firming the message by the signs which attended it.

Another appendix

BUT ALL THAT HAD BEEN REVEALED TO THEM THEY REPORTED BRIEFLY to Peter and his companions. Afterwards Jesus himself sent them out, from east to west, the sacred and imperishable proclamation of eternal salvation.

THE
GOOD NEWS ACCORDING TO
LUKE

Dedication

To his Excellency, Theophilus. 1

Many attempts have been already made to draw up an because
of those events which have reached their conclusion among us,
just as they were reported to us by those who from the beginning 2
were eye-witnesses, and afterwards became bearers of the message.
And, therefore, I also, since I have investigated all these events 3
with great care from their very beginning, have resolved to write a
connected history of them for you, in order that you may be able to 4
satisfy yourself of the accuracy of the story which you have heard
from the lips of others.

Birth, Parentage, Infancy and Boyhood

IN THE REIGN OF HEROD, king of Judea, there was a priest named 5
Zechariah, who belonged to the division called after Abijah. His
wife, whose name was Elizabeth, was also a descendant of Aaron.
They were both righteous people, who lived blameless lives, guid- 6
ing their steps by all the commandments and ordinances of the
Lord. But they had no child, Elizabeth being barren; and both of 7
them were advanced in years.

One day, when Zechariah was officiating as priest before God, 8
during the turn of his division, it fell to him by lot, in accordance 9
with the practice among the priests, to go into the Temple of the
Lord and burn incense; and, as it was the Hour of Incense, the peo- 10

11 ple were all praying outside. And an angel of the Lord appeared to
12 him, standing on the right of the Altar of Incense. Zechariah was
13 startled at the sight and was awe-struck. But the angel said to him:
14 "Do not be afraid, Zechariah; your prayer has been heard, and your
15 wife Elizabeth will bear you a son, whom you will call by the name
16 John. He will be to you a joy and a delight; and many will rejoice
17 over his birth. For he will be great in the sight of the Lord; he will
18 not drink any wine or strong drink, and he will be filled with the
19 Holy Spirit from the very hour of his birth, and will reconcile many
20 of the Israelites to the Lord their God. He will go before him in the
21 spirit and with the power of Elijah, 'to reconcile fathers to their chil-
22 dren' and the disobedient to the wisdom of the righteous, and so
23 make ready for the Lord a people prepared for him."

24 "How can I be sure of this?" Zechariah asked the angel. "For I
25 am an old man and my wife is advanced in years."

26 "I am Gabriel," the angel answered, "who stand in the presence
27 of God, and I have been sent to speak to you and to bring you this
28 good news. And now you will be silent and unable to speak until
29 the day when this takes place, because you did not believe what I
30 said, though my words will be fulfilled in due course."

31 Meanwhile the people were watching for Zechariah, wondering
at his remaining so long in the Temple. When he came out, he was
unable to speak to them, and they perceived that he had seen a vi-
sion there. But Zechariah kept making signs to them, and remained
dumb. And, as soon as his term of service was finished, he returned
home. After this his wife, Elizabeth, became pregnant and lived
in seclusion for five months. "The Lord has done this for me," she
said, "he has shown me kindness and taken away the public dis-
grace of childlessness under which I have been living."

26 Six months later the angel Gabriel was sent from God to a town in
27 Galilee called Nazareth, to a maiden there who was engaged to a
28 man named Joseph, a descendant of David. Her name was Mary.
29 Gabriel came into her presence and greeted her, saying: "You have
30 been shown great favour - the Lord is with you.."

31 Mary was much disturbed at his words, and was wondering
to herself what such a greeting could mean, when the angel spoke
again: "Do not be afraid, Mary, for you have found favour with
God. And now, you will conceive and give birth to a son, and you

will give him the name Jesus. The child will be great and will be called 'Son of the Most High,' and the Lord God will give him the throne of his ancestor David, and he will reign over the descendants of Jacob for ever; And to his kingdom there will be no end." 32
33

"How can this be?" Mary asked the angel. "For I have no husband." 34

"The Holy Spirit will descend on you," answered the angel, "and the Power of the Most High will overshadow you; and therefore the child will be called 'holy,' and 'Son of God.' And Elizabeth, your cousin, is herself also expecting a son in her old age; and it is now the sixth month with her, though she is called barren; for no promise from God will fail to be fulfilled." 35
36
37

"I am the servant of the Lord," exclaimed Mary; "let it be with me as you have said." Then the angel left her. 38

Soon after this Mary set out, and made her way quickly into the hill-country, to a town in Judah; and there she went into Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the Holy Spirit, and cried aloud: "Blessed are you among women, and blessed is your unborn child! But how have I this honour, that the mother of my Lord should come to me? For, as soon as your greeting reached my ears, the child moved within me with delight! Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled." 39
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And Mary said: 46

"My soul exalts the Lord,
my spirit delights in God my Saviour; 47
for he has remembered his humble servant girl; 48
And from this hour all ages will count me happy!

Great things has the Almighty done for me; 49
And holy is his name.

From age to age his mercy rests 50
On those who honour him.

Mighty are the deeds of his arm; 51
He scatters the proud with their own devices,
he casts down princes from their thrones, 52

53 and the humble he uplifts,
 the hungry he loads with gifts,
 and the rich he sends empty away.

54 He has stretched out his hand to his servant Israel,
 Ever mindful of his mercy
 55 (As he promised to our forefathers)
 For Abraham and his race for ever."

56 Mary stayed with Elizabeth about three months, and then returned
 57 to her home. When Elizabeth's time came, she gave birth to a son;
 58 and her neighbours and relations, hearing of the great goodness
 59 of the Lord to her, came to share her joy. A week later they met to
 60 circumcise the child, and were about to call him 'Zechariah' after his
 father, when his mother spoke up: "No, he is to be called John."

61 "You have no relation of that name!" they exclaimed; and they
 62 made signs to the child's father, to find out what he wished the child
 63 to be called. Asking for a writing-tablet, he wrote the words — 'His
 64 name is John.' Everyone was surprised; and immediately Zechariah
 65 recovered his voice and the use of his tongue, and began to bless
 66 God. All their neighbours were awe-struck at this; and throughout
 the hill-country of Judea the whole story was much talked about;
 and all who heard it kept it in mind, asking one another — "What
 can this child be destined to become?" For the Power of the Lord
 was with him.

67 Then his father Zechariah was filled with the Holy Spirit, and,
 speaking under inspiration, said:

68 "Blessed is the Lord, the God of Israel,
 Who has visited his people and wrought their deliverance,
 69 and has raised up for us the Strength of our salvation
 In the house of his servant David —

70 As he promised by the lips of his holy prophets of old —
 71 salvation from our enemies and from the hands of all
 who hate us,
 72 showing mercy to our forefathers,
 And mindful of his sacred covenant.

73 This was the oath which he swore to our forefather Abraham —

That we should be rescued from the hands of our enemies, 74
and should serve him without fear in holiness and righteous- 75
ness

In his presence all our days.

And you, child, will be called prophet of the Most High, 76
For you will go before the Lord to make ready his way,
to give his people the knowledge of salvation 77
In the forgiveness of their sins,

through the tender mercy of our God, 78
Whereby the Dawn will break on us from heaven,
to give light to those who live in darkness and the 79
shadow of death,
And guide our feet into the way of peace."

The child grew and became strong in spirit; and he lived in the 80
Wilds until the time came for his appearance before Israel.

About that time an edict was issued by the Emperor Augustus **2**
that a census should be taken of the whole Empire. (This was the 2
first census taken while Quirinius was Governor of Syria). And
everyone went to his own town to be registered. Among others 3
Joseph went up from the town of Nazareth in Galilee to Bethlehem, 4
the town of David, in Judea — because he belonged to the family
and house of David — To be registered with Mary, his engaged 5
wife, who was about to become a mother. While they were there her 6
time came, and she gave birth to her first child, a son. And because 7
there was no room for them in the inn, she swathed him round and
laid him in a manger. In that same country-side were shepherds out 8
in the open fields, watching their flocks that night, when an angel 9
of the Lord suddenly stood by them, and the glory of the Lord shone
around them; and they were seized with fear. "Have no fear," the 10
angel said. "For I bring you good news of a great joy in store for
all the nation. This day there has been born to you, in the town of 11
David, a Saviour, who is Christ and Lord. And this will be the sign 12
for you. You will find the infant swathed, and lying in a manger."

Then suddenly there appeared with the angel a multitude of the 13
heavenly Host, praising God, and singing —

14 “glory to God on high,
 And on earth peace among those in whom he finds pleasure.”

15 Now, when the angels had left them and gone back to heaven, the
 shepherds said to one another: “Let us go at once to Bethlehem, and
16 see this thing that has happened, of which the Lord has told us.”
17 So they went quickly, and found Mary and Joseph, and the infant
18 lying in a manger; and, when they saw it, they told of all that had
19 been said to them about this child. All who heard the shepherds
20 were astonished at their story, while Mary treasured up all that
 they said, and thought about it often in her thoughts. And the shep-
 herds went back, giving glory and praise to God for all that they had
 heard and seen, as it had been told them.

21 Eight days after the birth of the child, when it was time to circum-
 cise him, he received the name Jesus — the name given him by the
 angel before his conception.

22 When the period of purification of mother and child, required by
 the law of Moses, came to an end, his parents took the child up to
23 Jerusalem to present him to the Lord, in compliance with the law of
 the Lord that ‘every first-born male will be dedicated to the Lord,’
24 And also to offer the sacrifice required by the law of the Lord — ‘a
 pair of turtle-doves or two young pigeons.’

25 There was at that time in Jerusalem a man named Simeon, a
 righteous and devout man, who lived in constant expectation of the
 Consolation of Israel, and under the guidance of the Holy Spirit. It
26 had been revealed to him by the Holy Spirit that he should not die
27 until he had seen the Lord’s Christ. Moved by the Spirit, Simeon
 came into the Temple Courts, and, when the parents brought in the
 child Jesus, to do for him what was customary under the law, Sime-
28 on himself took the child in his arms, and blessed God, and said:

29 “Now, Lord, you will let your servant go,
 According to your word, in peace,
30 for my eyes have seen the salvation
31 Which you have prepared in the sight of all nations —
32 A light to bring light to the Gentiles,

And to be the glory of your people Israel.”

While the child’s father and mother were wondering at what was said about him, Simeon gave them his blessing, and said to Mary, the child’s mother: “This child is appointed to be the cause of the fall and rise of many in Israel, and to be a sign much spoken against — Yes, the sword will pierce your own heart — and so the thoughts in many minds will be disclosed.”

There was also a Prophetess named Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years, having lived with her husband for seven years after marriage, and then a widow, until she had reached the age of eighty-four. She never left the Temple Courts, but, fasting and praying, worshiped God night and day. At that moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

When the child’s parents had done everything required by the law of the Lord, they returned to Galilee to their own town of Nazareth. The child grew and became strong and wise, and the blessing of God was on him.

Every year the child’s parents used to go to Jerusalem at the Passover Festival. When Jesus was twelve years old, they went according to custom to Jerusalem, and had finished their visit; but, when they started to return, the boy Jesus remained behind in Jerusalem, without their knowing it. Thinking that he was with their fellow travellers, they went one day’s journey before searching for him among their relations and acquaintances; and then, as they did not find him, they returned to Jerusalem, searching everywhere for him. It was not until the third day that they found him in the Temple Courts, sitting among the teachers, now listening to them, now asking them questions. All who listened to him marvelled at his intelligence and his answers.

His parents were amazed when they saw him, and his mother said to him: “My child, why have you treated us like this? Your father and I have been searching for you in great distress.”

“What made you search for me?” he answered. “Didn’t you know that I must be in my Father’s house?” His parents did not understand what he meant. However he went down with them to

52 Nazareth, and submitted himself to their control; and his mother treasured all that was said in her heart. And Jesus grew in wisdom as he grew in years, and 'gained the blessing of God and people.'

The Preparation

3 IN THE FIFTEENTH YEAR OF THE REIGN OF THE EMPEROR TIBERIUS, when Pontius Pilate was Governor of Judea, Herod Ruler of Galilee, his brother Philip Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias Ruler of Abilene, and when Annas and Caiaphas were high priests, a command from God came to John, the son of Zechariah, while he was in the wilderness. And John went through the whole district of the Jordan, proclaiming baptism on repentance, for the forgiveness of sins. This was in fulfilment of what is said in the writings of the prophet Isaiah —

 'The voice of one crying aloud in the wilderness:
 "Make ready the way of the Lord,
 Make his paths straight.
5 Every chasm will be filled,
 Every mountain and hill will be levelled,
 The winding ways will be straightened,
 The rough roads made smooth,
6 and everyone will see the salvation of God.'"

7 And John said to the crowds that went to be baptized by him: "You children of snakes! Who has prompted you to seek refuge from the coming judgment? Let your lives, then, prove your repentance; and do not begin to say among yourselves 'Abraham is our ancestor,' for I tell you that out of these stones God is able to raise descendants for Abraham! Already, indeed, the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire."

10 "What are we to do then?" the people asked. "Let anyone who has two coats," answered John, "share with the person who has none; and anyone who has food do the same."

12 Even tax-gatherers came to be baptized, and said to John: "Teacher, what are we to do?"

13 "Do not collect more than you have authority to demand," John answered. And when some soldiers on active service asked "And we — what are we to do?" he said: "Never use violence, or exact

anything by false accusation; and be content with your pay."

Then, while the people were in suspense, and were all debating with themselves whether John could be the Christ, John, addressing them all, said: "I, indeed, baptize you with water; but there is coming one more powerful than I, and I am not fit even to unfasten his sandals. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand so that he may clear his threshing-floor, and store the grain in his barn, but the chaff he will burn with a fire that cannot be put out."

And so with many different appeals John told his good news to the people. But Prince Herod, being rebuked by John respecting Herodias, the wife of Herod's brother, and for all the evil things that he had done, crowned them all by shutting John up in prison.

Now after the baptism of all the people, and when Jesus had been baptized and was still praying, the heavens opened, and the Holy Spirit came down on him in the form of a dove, and from the heavens came a voice — "You are my dearly loved son; you bring me great joy."

When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were —

Eli, Mattith, Levi, Melchiah, Janna, Joseph, Mattithiah, Amos, Nahum, Azaliah, Nogah, Mattith, Mattithiah, Shimei, Joseph, Josheh, Johanan, Rhesa, Zerubbabel, Shealtiel, Neriah, Melchiah, Addi, Cosam, Elmodam, Er, Joshua, Eliezer, Joram, Mattith, Levi, Simeon, Judah, Joseph, Jonam, Eliakim, Meleah, Menan, Mattithiah, Nathan, David, Jesse, Obed, Boaz, Salah, Nahshon, Amminadab, Arni, Hezron, Perez, Judah, Jacob, Isaac, Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, Kenan, Arpachshad, Shem, Noah, Lamech, Methuselah, Enoch, Jared, Mahalalel, Kenan, Enosh, Seth and Adam the son of God.

On returning from the Jordan, full of the Holy Spirit, Jesus was led by the power of the Spirit through the wilderness for forty days, tempted by the devil.

All that time he ate nothing; and, when it was over, he became hungry. So the devil said to him: "If you are God's Son, tell this stone to become a loaf of bread." And Jesus answered

him: "Scripture says — 'It is not on bread alone that a person is to live.'"

5 And the devil led Jesus up, and showing him in a single moment
6 all the kingdoms of the earth, said to him: "I will give you all this
7 power, and the splendour of them; for it has been given into my
8 hands and I give it to whom I wish. If you worship me, it will all be
9 yours." And Jesus answered him: "Scripture says — 'You should
10 worship the Lord your God, and worship him only.'"

11 The devil next led him into Jerusalem, and, placing him on the
12 parapet of the Temple, said: "If you are God's Son throw yourself
13 down from here, for scripture says — 'He will give his angels
14 commands about you, to guard you safely,' And 'On their hands
15 they will lift you up, otherwise you might strike your foot against a
16 stone.'" But Jesus answered him: "It is said — 'You must not tempt
17 the Lord your God.'"

18 When he had tried every kind of temptation, the devil left Jesus,
19 until another opportunity.

The Work in Galilee

20 MOVED BY THE POWER OF THE SPIRIT, Jesus returned to Galilee. Reports
21 about him spread through all that neighbourhood; and he began to
22 teach in their Synagogues, and was honoured by everyone.

23 Coming to Nazareth, where he had been brought up, Jesus, as was
24 his custom, went on the Sabbath into the synagogue, and stood up
25 to read the scriptures. He was given the book of the prophet Isaiah;
26 and Jesus opened the book and found the place where it says —

27 'The Spirit of the Lord is on me,
28 For he has consecrated me to bring good news to the poor,
29 He has sent me to proclaim release to captives and
30 restoration of sight to the blind,
31 To set the oppressed at liberty,
32 to proclaim the accepted year of the Lord.'

33 Then, closing the book and returning it to the attendant, he sat
34 down. The eyes of all in the synagogue were fixed on him, and
35 Jesus began:

“This very day this passage has been fulfilled in your hearing.”
All who were present spoke well of him, and were astonished at the beautiful words that fell from his lips. “Is not he Joseph’s son?” they asked. “Doubtless,” said Jesus, “you will remind me of the saying — ‘Doctor, cure yourself;’ and you will say ‘Do here in your own country all that we have heard that has been done at Capernaum.’ I tell you,” he continued, “that no prophet is acceptable in his own country. There were, doubtless, many widows in Israel in Elijah’s days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country; and yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. And there were many lepers in Israel in the time of the prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian.” All the people in the synagogue, as they listened to this, became enraged. Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to hurl him down. But he passed through the middle of the crowd and went on his way.

Then Jesus went down to Capernaum, a city in Galilee. On the Sabbath he taught the people. They were amazed at his teaching, because his words were spoken with authority. In the synagogue there was a man with the spirit of a foul demon in him, who called out loudly: “Stop! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!” But Jesus rebuked the demon. “Be silent! Come out from him,” he said. The demon flung the man down in the middle of the people, and then came out from him, without causing him further harm. And they were all lost in amazement, and kept saying to one another: “What words are these? For he gives his commands to the foul spirits with a marvellous authority, and they come out.” And rumours about Jesus traveled through every place in the neighbourhood.

On leaving the synagogue, Jesus went into Simon’s house. Now Simon’s mother-in-law was suffering from a severe attack of fever, and they asked Jesus to cure her. Bending over her, he rebuked the fever; the fever left her, and she immediately got up and began to take care of them. At sunset, all who had friends suffering from various diseases took them to Jesus; and he placed his hands on ev-

41 everyone of them and cured them. And even demons came out from
many people, screaming 'You are the Son of God.' Jesus rebuked
them, and would not allow them to speak, because they knew that
he was the Christ.

42 At daybreak, Jesus went out and walked to a lonely spot. But
crowds of people began to look for him; and they came to where he
43 was and tried to detain him and prevent his leaving them. Jesus,
however, said to them: "I must take the good news of the kingdom
44 of God to the other town also, for that was why I was sent." And he
continued to make his proclamation in the Synagogues of Judea.

5 Once, when the people were pressing round Jesus as they listened to
God's message, he happened to be standing by the shore of the Lake
2 of Gennesaret, and saw two boats close to the shore. The fishermen
3 had gone away from them and were washing the nets. So, getting
into one of the boats, which belonged to Simon, Jesus asked him to
push off a little way from the shore, and then sat down and taught
4 the people from the boat. When he had finished speaking, he said
to Simon: "Push off into deep water, and throw out your nets for
a haul."

5 "We have been hard at work all night, Sir," answered Simon,
"and have not caught anything, but, at your bidding, I will throw
6 out the nets." They did so, and enclosed such a great shoal of fish
7 that their nets began to break. So they signalled to their partners in
the other boat to come and help them; and they came and filled both
8 the boats so full of fish that they were almost sinking. When Simon
Peter saw this, he threw himself down at Jesus' knees, exclaiming:
9 "Master, leave me, for I am a sinful man!" For he and all who were
with him were lost in amazement at the haul of fish which they had
10 made; and so, too, were James and John, Zebedee's sons, who were
Simon's partners. "Do not be afraid," Jesus said to Simon; "from
11 today you will catch people." And, when they had brought their
boats to shore, they left everything, and followed him.

12 On one occasion Jesus was staying in a town, when he saw a man
who was covered with leprosy. When the leper saw Jesus, he threw
himself on his face and implored his help: "Master, if only you

are willing, you are able to make me clean." Stretching out his hand, Jesus touched him, saying as he did so: "I am willing; become clean."

Instantly the leprosy left the man; and then Jesus impressed on him that he was not to say a word to anyone, "but," he added, "set out and show yourself to the priest, and make the offerings for your cleansing, in the manner directed by Moses, as evidence of your cure." However, the story about Jesus spread all the more, and great crowds came together to listen to him, and to be cured of their illnesses; but Jesus used to withdraw to lonely places and pray.

On one of those days, when Jesus was teaching, some Pharisees and Doctors of the law were sitting near by. (They had come from all the villages in Galilee and Judea, and from Jerusalem; and the power of the Lord was on Jesus, so that he could work cures.) And there some men brought on a bed a man who was paralysed. They tried to get him in and lay him before Jesus; but, finding no way of getting him in owing to the crowd, they went up on the roof and lowered him through the tiles, with his pallet, into the middle of the people and in front of Jesus. When he saw their faith, Jesus said: "Friend, your sins have been forgiven you." The teachers of the law and the Pharisees began debating about this. "Who is this man who speaks so blasphemously?" they asked. "Who can forgive sins except God?"

When Jesus became aware of the way in which they were debating, he turned to them and exclaimed: "What are you debating with yourselves? Which is the easier? — to say 'Your sins have been forgiven you'? Or to say 'Get up, and walk'? But so that you may know that the Son of Man has power on earth to forgive sins" — he spoke to the paralysed man — "To you I say, Get up, and take up your pallet, and go to your home." Instantly the man stood up before their eyes, took up what he had been lying on, and went to his home, praising God. The people, one and all, were lost in amazement, and praised God; and in great awe they said: "We have seen marvellous things today!"

After this, Jesus went out; and he noticed a tax-gatherer, named Levi, sitting in the tax office, and said to him: "Follow me." Levi left everything and got up and followed him. And Levi gave a great entertainment at his house, in honour of Jesus; and a large number

of tax-gatherers and others were having dinner with them.

30 The Pharisees and the teachers of the law belonging to their
31 party complained of this to the disciples of Jesus." In answer Jesus
32 said: "It is not those who are well who need a doctor, but those
33 who are ill. I have not come to call the religious, but the outcast,
34 to repent."

33 "John's disciples," they said to Jesus, "Often fast and say
34 prayers, and so do the disciples of the Pharisees, while yours are
35 eating and drinking!"

34 But Jesus answered them: "Can you make the groom's friends
35 fast while the groom is with them? But the days will come — a time
36 when the groom will be taken away from them; and they will fast
37 then, when those days come." Then, as an illustration, Jesus said to
38 them: "No one ever tears a piece from a new garment and puts it on
39 an old one; for, if they do, they will not only tear the new garment,
40 but the piece from the new one will not match the old. And no one
41 puts new wine into old wine-skins; for, if they do, the new wine will
42 burst the skins, and the wine itself will run out, and the skins be lost.
43 But new wine must be put into fresh skins. No one after drinking
44 old wine wishes for new. 'No,' they say, 'the old is excellent.'"

6 One Sabbath Jesus was walking through cornfields, and his dis-
7 ciples were picking the ears of wheat, and rubbing them in their
8 hands, and eating them. "Why are you doing what it is not allow-
9 able to do on the Sabbath?" asked some of the Pharisees. Jesus' an-
10 swer was: "Haven't you read even of what David did, when he was
11 hungry, he and his companions — That he went into the house of
12 God, and took the consecrated bread and ate it, and gave some to his
13 companions, though only the priests are allowed to eat it?" Then
14 Jesus added: "The Son of Man is lord even of the Sabbath."

6 On another Sabbath Jesus went into the synagogue and taught;
7 and there was a man there whose right hand was withered. The
8 teachers of the law and the Pharisees watched Jesus closely, to see
9 if he would work cures on the Sabbath, so that they might find a
10 charge to bring against him. Jesus, however, knew what was in the
11 their minds, and said to the man whose hand was withered: "Stand
12 up and come out into the middle." The man stood up; and Jesus
13 said to them: "I ask you, is it allowable to do good on the Sabbath
14 — or harm? To save a life, or let it perish?" Then, looking round

at them all, he said to the man: "Stretch out your hand." The man did so; and his hand had become sound. But the teachers of the law and the Pharisees were goaded to madness, and consulted together what they could do to Jesus. 11

Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God. When day came, he summoned his disciples, and chose twelve of them, whom he also named 'apostles.' They were Simon (whom Jesus also named Peter), and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon known as the Zealot, Judas son of James, and Judas Iscariot, who proved a traitor. Afterwards Jesus came down the hill with them and took his stand on a level place. With him were a large crowd of his disciples, and great numbers of people from the whole of Judea, Jerusalem, and the coast district of Tyre and Sidon, who had come to hear him and to be restored to health. Those, too, who were troubled with foul spirits were cured; and everyone in the crowd was trying to touch him, because a power went out from him which restored them all. 12
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Then, raising his eyes and looking at his disciples, Jesus said: 20

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

Blessed are you who hunger now, for you will be satisfied. 21

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, 22

and when they expel you from among them,

and insult you,

and reject your name as an evil thing —

because of the Son of Man.

Then indeed you may be glad and dance for joy, for 23

be sure that your reward in heaven will be great; for that is what their ancestors did to the prophets. But 24

'alas for you who are rich,'
for you have had your comforts in full.

Alas for you who are sated now, 25

for you will hunger.

Alas for you who laugh now,

for you will mourn and weep.

26 Alas for you when everyone speaks well of you;
 for this is what their ancestors did to the false prophets.

27 But to you who hear I say — love your enemies, show
28 kindness to those who hate you, bless those who curse
29 you, pray for those who insult you. When someone gives one of
 you a blow on the cheek,
 offer the other cheek as well; and, when anyone takes away
30 your cloak, do not keep back your coat either. Give to everyone
 who asks of you; and, when anyone
 takes away what is yours, do not demand its return. Do
31 to others as you wish them to do to you.

32 If you love only those who love you, what thanks will
 be due to you? Why, even the outcast love those who love
33 them! For, if you show kindness only to those who show kindness
 to you, what thanks will be due to you? Even the outcast
34 do that! If you lend only to those from whom you expect to get
 something, what thanks will be due to you? Even the
 outcast lend to the outcast in the hope of getting as much in return!
35 But love your enemies, and show them kindness, and
 lend to them, never despairing. Then your reward will
 be great, and you will be sons of the Most High, for he is kind to the
 thankless and the bad.

36 Learn to be merciful — even as your Father is merciful. Do not
37 judge, and you will not be judged; do not condemn,
 and you will not be condemned. Forgive, and you will be
38 forgiven. Give, and others will give to you. A generous measure,
 pressed and shaken down, and running over, will they
 pour into your lap; For The standard you use will be the standard
 used for you.”

39 Then, speaking in parables, Jesus said: “Can one blind person
40 guide another? Will they not both fall into a ditch? A scholar is
 not above their teacher; yet every finished scholar will be like their
41 teacher. And why do you look at the speck of sawdust in someone’s
 eye, while you pay no attention at all to the plank of wood in your
42 own? How can you say to your friend ‘Friend, let me take out the

speck in your eye,' while you yourself do not see the plank in your own? Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck in your friend's. There is no such thing as a good tree bearing worthless fruit, or, on the other hand, a worthless tree bearing good fruit. For every tree is known by its own fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble. A good person, from the good stores of their heart, brings out what is good; while a bad person, from their bad stores, brings out what is bad. For what fills someone's heart will rise to their lips. Why do you call me 'Master! Master!' and yet fail to do what I tell you? Everyone who comes to me and listens to my teaching and acts on it — I will show you to whom they may be compared. They may be compared to a person building a house, who dug, and went deep, and laid the foundation on the rock. Then, when a flood came, the river swept down on that house, but had no power to shake it, because it had been built well. But those who have listened and not acted on what they have heard may be compared to a person who built a house on the ground without any foundation. The river swept down on it, and the house immediately collapsed; and great was the crash that followed."

When Jesus had brought to a conclusion all that he had then had to say to the people, he entered Capernaum. 7

A captain in the Roman army had a slave whom he valued, and who was seriously ill — almost at the point of death. And, hearing about Jesus, he sent some Jewish councillors to him, with the request that he would come and save his slave's life. When they found Jesus, they earnestly implored him to do so. "He deserves the favour from you," they said, "For he is devoted to our nation, and himself built our synagogue for us." So Jesus went with them. But, when he was no great distance from the house, the captain sent some friends with the message — "Do not trouble yourself, Sir; for I am unworthy to receive you under my roof. That was why I did not even venture to come to you myself; but speak, and let my manservant be cured. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it." Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said: "I tell you, 2 3 4 5 6 7 8 9

10 nowhere in Israel have I met with such faith as this!" And, when the
11 messengers returned to the house, they found the slave recovered.

12 Shortly after, Jesus went to a town called Nain, his disciples and
13 a great crowd going with him. Just as he approached the gate of the
14 town, there was a dead man being carried out for burial — an only
15 son, and his mother was a widow. A large number of the people of
16 the town were with her. When he saw her, the Master was moved
17 with compassion for her, and he said to her: "Do not weep." Then
18 he went up and touched the bier, and the bearers stopped; and Jesus
19 said: "Young man, I am speaking to you — Rise!" The dead man
20 sat up and began to talk, and Jesus restored him to his mother. Ev-
21 eryone was awe-struck and began praising God. "A great prophet
22 has arisen among us," they said; "and God has visited his people."

23 And this story about Jesus spread all through Judea, and in the
24 neighbouring countries as well.

18 All these events were reported to John by his disciples. So he
19 summoned two of them, and sent them to the Master to ask — "Are
20 you 'the coming one,' or are we to look for some one else?"

21 When these men found Jesus, they said: "John the Baptist has
22 sent us to you to ask — 'Are you 'the coming one,' or are we to look
23 for somebody else?'" At that very time Jesus had cured many peo-
24 ple of diseases, afflictions, and wicked spirits, and had given many
25 blind people their sight. So his answer to the question was: "Go
26 and report to John what you have witnessed and heard — the blind
27 recover their sight, the lame walk, the lepers are made clean, and
the deaf hear, the dead are raised to life, the good news is told to the
poor. And blessed is the person who finds no hindrance in me."

28 When John's messengers had left, Jesus, speaking to the crowds,
29 began to say with reference to John: "What did you go out into
30 the wilderness to look at? A reed waving in the wind? If not, what
31 did you go out to see? A man dressed in rich clothing? Why, those
32 who are accustomed to fine clothes and luxury live in royal palaces.
33 What then did you go to see? A prophet? Yes, I tell you, and far more
34 than a prophet. This is the man of whom scripture says —

'I am sending my messenger ahead of you,
and he will prepare your way before you.'

There is, I tell you, no one born of a woman who is greater than John; and yet the least in the kingdom of God is greater than he.” 28

(All the people, when they heard this, and even the tax-gatherers, having accepted John’s baptism, acknowledged the justice of God. But the Pharisees and the students of the law, having rejected John’s baptism, frustrated God’s purpose in regard to them.) 29 30

“To what then,” Jesus continued, “should I compare the people of the present generation? What are they like? They are like some little children who are sitting in the marketplace and calling out to one another — ‘We have played the flute for you, but you have not danced; We have wailed, but you have not wept!’ For now that John the Baptist has come, not eating bread or drinking wine, you are saying ‘He has a demon in him’; and now that the Son of Man has come, eating and drinking, you are saying ‘Here is a glutton and a wine-drinker, a friend of tax-gatherers and outcasts.’ And yet wisdom is vindicated by all her children.” 31 32 33 34 35

One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took his place at the table. Just then a woman, who was an outcast in the town, having heard that Jesus was eating in the Pharisee’s house, brought an alabaster jar of perfume, and placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume. 36 37 38

When the Pharisee who had invited Jesus saw this, he said to himself: “Had this man been ‘The prophet,’ he would have known who, and what sort of woman, this is who is touching him, and that she is an outcast.” But, addressing him, Jesus said: “Simon, I have something to say to you.” 39 40

“Pray do so, teacher,” Simon answered; and Jesus began: “There were two people who were in debt to a moneylender; one owed five hundred silver coins, and the other fifty. As they were unable to pay, he forgave them both. Which of them, do you think, will love him the more?” 41 42

“I suppose,” answered Simon, “it will be the man to whom he forgave the greater debt.” 43

“You are right,” said Jesus, and then, turning to the woman, he said to Simon: “Do you see this woman? I came into your house — 44

45 you gave me no water for my feet, but she has made my feet wet
with her tears and dried them with her hair. You did not give me
46 one kiss, but she, from the moment I came in, has not ceased to kiss
my feet. You did not anoint even my head with oil, but she has
47 anointed my feet with perfume. And for this, I tell you, her sins,
many as they are, have been pardoned, because she has loved great-
48 ly; but one who has little pardoned him, loves but little." Then he
49 said to the woman: "Your sins have been pardoned." The other
guests began to say to one another: "Who is this man who even par-
50 dons sins?" But Jesus said to the woman: "Your faith has delivered
you; go, and peace be with you."

8 Shortly afterwards, Jesus went on a journey through the towns and
villages, proclaiming the good news of the kingdom of God. With
2 him went the Twelve, as well as some women who had been cured
of wicked spirits and of infirmities. They were Mary, known as
Mary of Magdala (from whom seven demons had been expelled),
3 and Joanna (the wife of Herod's steward, Chuza), and Susannah,
and many others — all of whom provided for Jesus and his apostles
out of their own resources.

4 Once, when a great crowd was collecting, and, when the people
of town after town were flocking to Jesus, he spoke to them in the
5 form of a parable: "The sower went out to sow his seed; and, as he
was sowing, some of the seed fell along the path and was trodden
6 on; and the wild birds ate it up. Other seed fell on rock, and, as soon
as it began to grow, because it had no moisture, it withered away.
7 Other seed fell in the middle of brambles, but the brambles grew
up with it and choked it entirely. Other seed fell into rich soil, and
8 grew, and gave a hundredfold return." After saying this, Jesus cried
aloud: "Let those who have ears to hear with hear."

9 His disciples asked Jesus the meaning of this parable. "To you,"
10 he said, "the knowledge of the hidden truths of the kingdom
of God has been imparted, but to others in parables only, so that
'though they have eyes they may not see, and though they have
11 ears, they may not understand.' This is the parable — The seed is
12 God's message. By the seed which fell along the path are meant
those who hear the message; but then comes the devil and carries
away the message from their minds, to prevent their believing it
13 and being saved. By the seed which fell on the rock are meant those

who, as soon as they hear the message, welcome it joyfully; but they have no root, and believe it only for a time, and, when the time of temptation comes, they draw back. By that which fell among the brambles are meant those who hear the message, but who, as they go on their way, are completely choked by this world's cares and wealth and pleasures, and bring nothing to perfection. But by that in the good ground are meant those who, having heard the message, keep it in the good, rich soil of their hearts, and patiently yield a return.

No one sets light to a lamp and then covers it with a bowl or puts it underneath a couch, but they put it on a lamp-stand, so that anyone who comes in may see the light. Nothing is hidden which will not be brought into the light of day, not ever kept hidden which will not some day become known and come into the light of day. Take care, then, how you listen. For, to all those who have, more will be given; while, from all those who have nothing, even what they seem to have will be taken away."

Presently Jesus' mother and brothers came where he was, but they were not able to join him because of the crowd. So word was brought to him — 'Your mother and your brothers are standing outside, wanting to see you.' His reply, spoken to them all, was: "My mother and my brothers are those who listen to God's teaching and do what it says."

One day about that time, Jesus got into a boat with his disciples and said to them: "Let us go across the lake." So they put off. While they were sailing, Jesus fell asleep. A squall swept down on the lake, and their boat was filling and they were in danger. So the disciples came and roused him. "Sir, Sir," they cried, "we are lost!" Jesus rose and rebuked the wind and the rushing waves, and they fell, and a calm followed. "Where is your faith?" he exclaimed. But in great awe and amazement they said to one another: "Who can this be, who commands even the winds and the waves, and they obey him?"

And they reached the country of the Gerasenes, which is on the opposite side to Galilee; and, on getting ashore, Jesus met a man, who had demons in him, coming out of the town. For a long time this man had worn no clothing, and he had not lived in a house, but in the tombs. Catching sight of Jesus, he shrieked out and threw

himself down before him, and in a loud voice exclaimed: "What do
you want with me, Jesus, Son of the Most High God? I beg you not
29 to torment me." For Jesus was commanding the foul spirit to come
out of the man. On many occasions it had seized him, and, even
when secured with chains and fetters, and watched, he would break
through anything that bound him, and be driven by the demon into
the Wilds.

30 "What is your name?" Jesus asked.

"Legion," he answered (for many demons had taken possession
of him); and the demons begged Jesus not to order them away into
31 the bottomless pit. There was a drove of many pigs close by feeding
32 on the hill-side; and the demons begged Jesus to give them leave
to enter into them. Jesus gave them leave. They came out from the
33 man and took possession of the pigs; and the drove rushed down
34 the steep slope into the lake and were drowned. When the men
who tended them saw what had happened, they ran away, and car-
ried the news to the town, and to the country round. The people
35 went out to see what had happened, and, when they came to Jesus,
they found the man from whom the demons had gone out, sitting,
clothed and in his right mind, at Jesus' feet; and they were awe-
struck. Those who had seen it told them how the possessed man
36 had been delivered. Then all the people in the neighbourhood of the
37 Gerasenes asked Jesus to leave them, for they were terrified. Jesus
got into a boat and returned. The man from whom the demons had
38 gone out begged Jesus to let him be with him; but Jesus sent him
away. "Go back to your home," he said, "and relate the story of
39 all that God has done for you." So the man went through the whole
town and proclaimed, as he went, all that Jesus had done for him.

40 On his return, Jesus was welcomed by the people; for everyone
41 was looking out for him. And a man named Jaerius, who was a
synagogue leader, came to Jesus, and threw himself at Jesus' feet,
42 with entreaties that he would come to his house, because his only
daughter, who was about twelve years old, was dying. As Jesus was
43 going, the people were pressing closely round him. And a woman,
who had suffered from haemorrhage for twelve years, and whom
44 no one could cure, came up behind and touched the tassel of his
cloak. Instantly the haemorrhage ceased.

45 "Who touched me?" Jesus asked; and, while everyone was

denying having done so, Peter exclaimed: "Why, Sir, the people are crowding round you and pressing against you!"

"Somebody touched me," said Jesus; "for I felt that power had gone out from me." Then the woman, when she saw that she was discovered, came forward trembling, and threw herself down before him; and, in the presence of all the people, she told him her reason for touching him, and that she had been cured instantly.

"Daughter," he said, "your faith has delivered you. Go, and peace be with you."

Before he had finished speaking, some one came from the house of the synagogue leader and said: "Your daughter is dead! Do not trouble the teacher further." But Jesus, hearing this, spoke to the leader: "Do not be afraid; only have faith, and she will yet be delivered." When he reached the house, he did not allow anyone to go in with him, except Peter, John, and James, and the child's father and mother. And everyone was weeping and mourning for her.

"Do not weep," Jesus said, "she is not dead; she is asleep." They began to laugh at him, for they knew that she was dead. But, taking her by the hand, Jesus said in a loud voice: "Child, rise!" The child's spirit returned to her, and she instantly stood up; and Jesus ordered them to give her something to eat. Her parents were amazed, but Jesus impressed on them that they were not to tell anyone what had happened.

Jesus called the Twelve together, and gave them power and authority over all demons, as well as to cure diseases. He sent them out as his messengers, to proclaim the kingdom of God, and to work cures. "Do not," he said to them, "take anything for your journey; not even a staff, or a bag, or bread, or any silver, or a change of clothes with you. Whatever house you go to stay in, remain there, and leave from that place. If people do not welcome you, as you leave that town, shake even the dust off your feet, as a protest against them." Then they set out and went from village to village, telling the good news and curing people everywhere.

Prince Herod heard of all that was happening, and was perplexed, because it was said by some that John must be risen from the dead. Some again said that Elijah had appeared, and others that one of the old prophets had risen again. But Herod himself said: "John I beheaded; but who is this of whom I hear such things?" And

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he endeavoured to see him.

10 When the apostles returned, they related to Jesus all that they
had done. Then Jesus went privately to a town called Bethsaida, tak-
11 ing the apostles with him. But the people recognised him and fol-
lowed him in crowds; and Jesus welcomed them and spoke to them
12 about the kingdom of God, while he cured those who were in need
of help. The day was drawing to a close, when the twelve came
up to him, and said: "Send the crowd away, so that they may make
13 their way to the villages and farms round about, and find them-
selves lodgings and provisions, for we are in a lonely spot here."
But Jesus said: "It is for you to give them something to eat."

"We have not more than five loaves and two fishes," they an-
14 swered; "unless indeed we are to go and buy food for all these peo-
ple." (For the men among them were about five thousand.) "Get
15 them seated in companies," was his reply, "about fifty in each."
This they did, and got all the people seated. Taking the five loaves
16 and the two fishes, Jesus looked up to heaven and said the bless-
ing over them. Then he broke them in pieces, and gave them to his
17 disciples to set before the people. Everyone had sufficient to eat,
and what was left of the broken pieces was picked up — twelve
baskets.

18 Afterwards, when Jesus was alone, praying, his disciples joined
him, and he asked them this question — "Who do the people say
that I am?"

19 "John the Baptist," was their answer; "others, however, say that
you are Elijah, while others say that one of the old prophets has
risen again."

20 "But you," he went on, "who do you say that I am?" And to
this Peter answered: "The Christ of God."

21 Jesus, however, strictly charged them not to say this to anyone;
22 he told them that the Son of Man must undergo much suffering,
and be rejected by the councillors, and chief priests, and teachers of
23 the law, and be put to death, and rise on the third day. And to all
present he said: "If any one wishes to walk in my steps, let them
24 renounce self, and take up their cross daily, and follow me. For
25 whoever wishes to save their life will lose it, and whoever, for my
sake, loses his life — that person will save it. What good does it do
26 someone if, when they has gained the whole world, they has lost or
forfeited themselves? Whoever is ashamed of me and of my teach-
ing, the Son of Man will be ashamed of them, when he comes in his
27 glory and the glory of the father and of the holy angels. Indeed, I tell

you, some who are standing before me will not know death, until they have seen the kingdom of God."

About eight days after speaking these words, Jesus went up the mountain to pray, taking with him Peter, John, and James. As he was praying, the aspect of his face was changed, and his clothing became of a glittering whiteness. And all at once two men were talking with Jesus; they were Moses and Elijah, who appeared in a glorified state, and spoke of his departure, which was destined to take place at Jerusalem. Peter and his companions had been overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him.

And, as Moses and Elijah were passing away from Jesus, Peter exclaimed: "Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah." He did not know what he was saying; and, while he was speaking, a cloud came down and enveloped them; and they were afraid, as they passed into the cloud; and from the cloud came a voice which said — "This is my Son, the Chosen One; him you must hear." And, as the voice ceased, Jesus was found alone. The apostles kept silence, and told no one about any of the things that they had seen.

The next day, when they had come down from the mountain, a great crowd met Jesus. And just then a man in the crowd shouted out: "Teacher, I entreat you to look at my son, for he is my only child; all at once a spirit will seize him, suddenly shriek out, and throw him into convulsions until he foams, and will leave him only when he is utterly exhausted. I entreated your disciples to drive the spirit out, but they could not."

"Faithless and perverse generation!" Jesus exclaimed; "how long must I be with you and have patience with you? Lead your son here." While the boy was coming up to Jesus, the demon dashed him down and threw him into convulsions. But Jesus rebuked the foul spirit, and cured the boy, and gave him back to his father. And all present were struck with awe at the majesty of God.

In the midst of the general astonishment at all that Jesus was doing, he said to his disciples:

44 “Listen carefully to my words. For the Son of Man is destined to be
45 betrayed into the hands of his fellow men.” But the disciples did
not understand the meaning of this; it had been concealed from
them so that they did not see it, and they were afraid to question
him as to what he meant.

46 A discussion arose among the disciples as to which of them was
47 the greatest; and Jesus, knowing of the discussion that was occu-
pying their thoughts, took hold of a little child, and placed it beside
48 him, and then said to them: “Anyone who, for the sake of my name,
welcomes even this little child is welcoming me; and anyone who
welcomes me is welcoming him who sent me as his messenger. For
whoever is least among you all — that person is great.”

49 John said: “Sir, we saw a man driving out demons by using your
name, and we tried to prevent him, because he does not follow you
with us.”

50 “None of you must prevent him,” Jesus said to John;
“whoever’s not against you is for you.”

The Journey to Jerusalem

51 AS THE DAYS BEFORE HIS BEING TAKEN UP TO HEAVEN WERE GROWING few, Je-
sus set his face resolutely in the direction of Jerusalem; and he sent
52 on messengers in advance. On their way, they went into a Samar-
53 itan village to make preparations for him, but the people there
did not welcome him, because his face was set in the direction of
54 Jerusalem. When James and John saw this, they said: “Master, do
you wish us to call for fire to come down from the heavens and con-
55 sume them?” But Jesus turned and rebuked them. And they made
56 their way to another village.

57 And, while they were on their way, a man said to Jesus: “I will
follow you wherever you go.”

58 “Foxes have holes,” he replied, “and wild birds their nests, but
59 the Son of Man has nowhere to lay his head.” To another man Jesus
said: “Follow me.”

“Let me first go and bury my father,” said the man. But Jesus said: “Leave the dead to bury their dead; but go yourself and carry far and wide the news of the kingdom of God.” 60

“Master,” said another, “I will follow you; but first let me say goodbye to my family.” But Jesus answered: “No one who looks back, after putting their hand to the plough, is fitted for the kingdom of God.” 61 62

After this, the Master appointed seventy-two other disciples, and sent them on as his messengers, two and two, in advance, to every town and place that he was himself intending to visit. 10

“The harvest,” he said, “is abundant, but the labourers are few. Therefore pray to the owner of the harvest to send labourers to gather in his harvest. Now, go. Remember, I am sending you out as my messengers like lambs among wolves. Do not take a purse with you, or a bag, or sandals; and do not stop to greet anyone on your journey. Whatever house you go to stay at, begin by praying for a blessing on it. Then, if anyone there is deserving of a blessing, your blessing will rest on him; but if not, it will come back on yourselves. Remain at that same house, and eat and drink whatever they offer you; for the worker is worth their wages. Do not keep changing from one house to another. Whatever town you visit, if the people welcome you, eat what is set before you; cure the sick there, and tell people ‘The kingdom of God is close at hand. But, whatever town you go to visit, if the people do not welcome you, go out into its streets and say ‘We wipe off the dust of your town which has clung to Our feet; still, be assured that the kingdom of God is close at Hand.’ I tell you that the doom of Sodom will be more bearable on ‘that day’ than the doom of that town. Alas for you, Chorazin! Alas for you, Bethsaida! For, if the Miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and repented long ago. Yet the doom of Tyre and Sidon will be more bearable at the judgment than yours. And you, Capernaum! Will you ‘exalt yourself to heaven?’ ‘You will go down to the place of death.’ Anyone who listens to you is listening to me, and anyone who rejects you is rejecting me; while the person who rejects me is rejecting him who sent me as his messenger.” 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

When the seventy-two returned, they exclaimed joyfully: “Master, even the demons submit to us when we use your name.” 17

18 And Jesus replied: "I have had visions of Satan, fallen, like lightning
19 from the heavens. Remember, I have given you the power to 'trample
20 on snakes and scorpions,' and to meet all the strength of the Enemy. Nothing will ever harm you in any way. Yet do not rejoice in the fact that the spirits submit to you, but rejoice that your names have been enrolled in heaven."

21 At that same time, moved to exultation by the Holy Spirit, Jesus said:

"I thank you, Father, Lord of heaven and earth, that,
though you have hidden these things from the wise and learned, you have revealed them to the childlike! Yes, Father, I thank you that this has seemed good to you.

22 Everything has been committed to me by my Father; nor
does anyone know who the Son is, except the Father, or who the Father is, except the Son and those to whom the Son may choose to reveal him."

23 Then, turning to his disciples, Jesus said to them alone: "Blessed
24 are the eyes that see what you are seeing; for, I tell you, many prophets and kings wished for the sight of the things which you are seeing, yet never heard them."

25 Just then a Student of the law came forward to test Jesus further. "Teacher," he said, "what must I do if I am to 'gain eternal life'?"

26 "What is said in the law?" answered Jesus. "What do you read
27 there?" His reply was —

"You must love the Lord your God with all your heart,
and with all your soul, and with all your strength, and with all your mind; and your neighbour as you love yourself."

28 "You have answered right," said Jesus; "do that, and you will
29 live." But the man, wanting to justify himself, said to Jesus: "And who is my neighbour?"

30 To which Jesus replied: "A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving

him half dead. As it chanced, a priest was going down by that road. 31
 He saw the man, but passed by on the opposite side. A Levite, too, 32
 did the same; he came up to the spot, but, when he saw the man,
 passed by on the opposite side. But a Samaritan, traveling that way, 33
 came upon the man, and, when he saw him, he was moved with
 compassion. He went to him and bound up his wounds, dressing 34
 them with oil and wine, and then put him on his own mule, and
 brought him to an inn, and took care of him. The next day he took 35
 out two silver coins and gave them to the innkeeper. 'Take care of
 him,' he said, 'and whatever more you may spend I will myself re- 36
 pay you on my way back.' Now which, do you think, of these three
 men," asked Jesus, "proved himself a neighbour to the man who fell
 into the robbers' hands?"

"The one that took pity on him," was the answer; on which Jesus 37
 said: "Go and do the same yourself."

As they continued their journey, Jesus came to a village, where a 38
 woman named Martha welcomed him to her house. She had a sister 39
 called Mary, who seated herself at the Master's feet, and listened to
 his teaching; but Martha was distracted by the many preparations 40
 that she was making. So she went up to Jesus and said: "Master, do
 you approve of my sister's leaving me to make preparations alone?
 Tell her to help me."

"Martha, Martha," replied the Master, "you are anxious and 41
 trouble yourself about many things; but only a few are necessary, 42
 or rather one. Mary has chosen the good part, and it will not be
 taken away from her."

One day Jesus was at a certain place praying, and, when he had 11
 finished, one of his disciples said to him: "Master, teach us to pray,
 as John taught his disciples."

"When you pray," Jesus answered, "say — 2

'Father,
 May your name be held holy,
 your kingdom come.
 Give us each day the bread that we will need; 3
 and forgive us our sins, 4
 for we ourselves forgive everyone who wrongs us;
 and take us not into temptation.'"

5 Jesus also said to them: "Suppose that one of you who has a friend
6 were to go to him in the middle of the night and say 'Friend, lend
7 me three loaves, for a friend of mine has arrived at my house after
8 a journey, and I have nothing to offer him;' And suppose that the
9 other should answer from inside 'Do not trouble me; the door is
10 already fastened, and my children and I are in bed; I cannot get up
11 and give you anything'; I tell you that, even though he will not get
12 up and give him anything because he is a friend, yet because of his
13 persistence he will rouse himself and give him what he wants.

14 And so I say to you — Ask, and your prayer will be granted:
15 search, and you will find; knock, and the door will be opened to
16 you. For the person who asks receives, everyone who searches
17 finds, and to the person who knocks the door will be opened. What
18 father among you, if his son asks him for a fish, will give him a
19 snake instead, or, if he asks for an egg, will give him a scorpion? If
20 you, then, naturally wicked though you are, know how to give good
21 gifts to your children, how much more will the Father in heaven
22 give the Holy Spirit to those who ask him!"

23 Once Jesus was driving out a dumb demon, and, when the demon
24 had gone out, the dumb man spoke. The people were amazed at
25 this; but some of them said: "He drives out demons by the help
26 of Beelzebul, the chief of the demons"; while others, to test him,
27 asked him for some sign from the heavens. Jesus himself, howev-
28 er, was aware of what they were thinking, and said to them: "Any
29 kingdom wholly divided against itself becomes a desolation; and a
30 divided house falls. So, too, if Satan is wholly divided against him-
31 self, how can his kingdom last? Yet you say that I drive out demons
32 by the help of Beelzebul. But, if it is by Beelzebul's help that I drive
33 out demons, by whose help is it that your own sons drive them
34 out? Therefore they will themselves be your judges. But, if it is by
35 the hand of God that I drive out demons, then the kingdom of God
36 must already be upon you. When a strong man is keeping guard,
37 fully armed, over his own mansion, his property is in safety; but,
38 when one still stronger has attacked and overpowered him, he takes
39 away all the weapons on which the other had relied, and divides his
40 spoil. Whoever who is not with me is against me, and the person
41 who does not help me to gather is scattering. No sooner does a foul
42 spirit leave someone, than it passes through places where there is

no water, in search of rest; and finding none, it says 'I will go back
to the home which I left'; but, on coming there, it finds it unoccu- 25
pied, swept, and put in order. Then it goes and brings with it seven 26
other spirits more wicked than itself, and they go in, and make their
home there; and the last state of that person proves to be worse than
the first." As Jesus was saying this, a woman in the crowd, raising 27
her voice, exclaimed: "Happy was the mother who bore you and
nursed you!" But Jesus replied: "Rather, happy are those who listen 28
to God's message and keep it."

As the crowds increased, Jesus began to speak: "This generation is 29
a wicked generation. It is asking a sign, but no sign will be given it
except the sign of Jonah. For, as Jonah became a sign to the people of 30
Nineveh, so will the Son of Man be to this generation. At the judg- 31
ment the Queen of the South will rise up with the people of this gen-
eration, and will condemn them, because she came from the ends
of the earth to listen to the wisdom of Solomon; and here is more
than a Solomon! At the judgment the men of Nineveh will stand 32
up with this generation, and will condemn it, because they repent-
ed at Jonah's proclamation; and here is more than a Jonah! No one 33
sets light to a lamp, and then puts it in the cellar or under a basket,
but he puts it on the lamp-stand, so that anyone who comes in may
see the light. The lamp of the body is your eye. When your eye is 34
unclouded, your whole body, also, is lit up; but, as soon as your eye
is diseased, your body, also, is darkened. Take care, therefore, that 35
the inner light is not darkness. If, then, your whole body is lit up, 36
and no corner of it darkened, the whole will be lit up, just as when
a lamp gives you light by its brilliance."

As Jesus finished speaking, a Pharisee asked him to breakfast with 37
him, and Jesus went in and took his place at the table. The Phar- 38
isee noticed, to his astonishment, that Jesus omitted the ceremonial
washing before breakfast. But the Master said to him: "You Phar- 39
isees do, it is true, clean the outside of the cup and of the plate, but
inside you yourselves are filled with greed and wickedness. Fools!
Did not the maker of the outside make the inside too? Only give 40
away what is in them in charity, and at once you have the whole 41

42 clean. But alas for you Pharisees! You pay tithes on mint, rue, and
herbs of all kinds, and pass over justice and love to God. These last
43 you ought to have put into practice without neglecting the first.
Alas for you Pharisees! You delight to have the front seat in the
44 Synagogues, and to be greeted in the markets with respect. Alas
for you! You are like unsuspected graves, over which men walk
unawares."

45 Here one of the students of the law interrupted him by saying:
46 "Teacher, when you say this, you are insulting us also." But Jesus
went on: "Alas for you, too, you students of the law! You load peo-
47 ple with loads that are too heavy to carry, but do not, yourselves,
touch them with one of your fingers. Alas for you! You build the
48 monuments of the prophets whom your ancestors killed. You are
actually witnesses to your ancestors' acts and show your approval
of them, because, while they killed the prophets, you build tombs
49 for them. That is why the wisdom of God said — "I will send to
50 them prophets and apostles, some of whom they will persecute and
kill, in order that the 'blood' of all the prophets 'that has been spilt'
since the creation of the world may be exacted from this generation
51 — From the blood of Abel down to the blood of Zechariah, who
was slain between the altar and the house of God." Yes, I tell you,
52 it will be exacted from this generation. Alas for you students of the
law! You have taken away the key of the door of knowledge. You
have not gone in yourselves and you have hindered those who try
to go in."

53 When Jesus left the house, the teachers of the law and the Phar-
isees began to press him hard and question him closely on many
54 subjects, laying traps for him, so as to seize on anything that he
might say.

12 Meanwhile the people had gathered in thousands, so that they trod
on one another, when Jesus, addressing himself to his disciples,
began by saying to them: "Be on your guard against the leaven —
2 that is, the hypocrisy — of the Pharisees. There is nothing, how-
ever covered up, which will not be uncovered, nor anything kept
3 secret which will not become known. So all that you have said in
the dark will be heard in the light, and what you have spoken in
the ear, within closed doors, will be proclaimed on the housetops.
4 To you who are my friends I say, Do not be afraid of those who kill

the body, but after that can do no more. I will show you of whom you should be afraid. Be afraid of him who, after killing you, has the power to fling you into Gehenna. Yes, I say, be afraid of him. Are not five sparrows sold for two copper coins? Yet not one of them has escaped God's notice. No, even the hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows. Everyone, I tell you, who publicly acknowledges me, the Son of Man, also, will acknowledge before God's angels; but the person who publicly disowns me will be altogether disowned before God's angels. Everyone who will say anything against the Son of Man will be forgiven, but for the person who slanders the Holy Spirit there will be no forgiveness. Whenever they take you before the synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defence will be, or what you will say; for the Holy Spirit will show you at the moment what you ought to say."

"Teacher," a man in the crowd said to Jesus, "tell my brother to share the property with me." But Jesus said to him: "Man, who made me a judge or an arbiter between you?" And then he added: "Take care to keep yourselves free from every form of covetousness; for even in the height of their prosperity a person's true life does not depend on what they have."

Then Jesus told them this parable — "There was once a rich man whose land was very fertile; and he began to ask himself 'What will I do, for I have nowhere to store my crops? This is what I will do,' he said; 'I will pull down my barns and build larger ones, and store all my grain and my goods in them; and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.' But God said to the man 'Fool! This very night your life is being demanded; and as for all you have prepared — who will have it?' So it is with those who lay by wealth for themselves and are not rich to the glory of God."

And Jesus said to his disciples: "That is why I say to you, Do not be anxious about the life here — what you can get to eat; or about your body — what you can get to wear. For life is more than food, and the body than its clothes. Think of the ravens — they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious are you than birds! But which of you, by being anxious, can prolong your life a moment? And, if you cannot do even the smallest thing, why be anxious about other things? Think of the lilies, and how they grow. They

28 neither toil nor spin; yet, I tell you, even Solomon in all his splendour was not robed like one of these. If, even in the field, God so clothes the grass which is living today and tomorrow will be thrown into the oven, how much more will he clothe you, you of little faith!
29 And you — do not be always seeking what you can get to eat or
30 what you can get to drink; and do not waver. These are the things for which all the nations of the world are seeking, and your Father knows that you need them. No, seek his kingdom, and these things
31 will be added for you. So do not be afraid, my little flock, for your
32 Father has been pleased to give you the kingdom.

33 Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out — an inexhaustible treasure in heaven, where no thief comes near, or moth works ruin. For where your
34 treasure is, there also will your heart be. Make yourselves ready,
35 with your lamps alight; and be like servants who are waiting for
36 their Master's return from his wedding, so that, when he comes and knocks, they may open the door for him at once. Happy are those servants whom, on his return, the Master will find watching. I tell you that he will make himself ready, and have them take their
37 places at the table, and will come and serve them. Whether it is late at night, or in the early morning that he comes, if he finds all as it should be, then happy are they. This you do know, that, had the owner of the house known at what time the thief was coming, he would have been on the watch, and would not have let his house be
38 broken into. You must also prepare, for when you are least expecting him the Son of Man will come."

41 "Master," said Peter, "are you telling this parable with reference to us or to everyone?"

42 "Who, then," replied the Master, "is that trustworthy steward, the careful man, who will be placed by his master over his establishment, to give them their rations at the proper time? Happy will that servant be whom his master, when he comes home, will find doing this. His master, I tell you, will put him in charge of the whole of his property. But should that servant say to himself 'My master is a long time coming,' and begin to beat the menservants and the maidservants, and to eat and drink and get drunk, that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely and assign him his place among the untrustworthy. The servant who knows his master's wishes and yet does not prepare and act accordingly
47 will receive many lashes; while one who does not know his mas-
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ter’s wishes, but acts so as to deserve a flogging, will receive but few. From everyone to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded. I came to cast fire on the earth; and what more can I wish, if it is already kindled? There is a baptism that I must undergo, and how great is my distress until it is over! Do you think that I am here to give peace on earth? No, I tell you, but to cause division. For from this time, if there are five people in a house, they will be divided, three against two, and two against three.

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‘Father will be opposed to son and son to father, mother to daughter and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law.’”

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And to the people Jesus said: “When you see a cloud rising in the west, you say at once ‘There is a storm coming,’ and come it does. And when you see that the wind is in the south, you say ‘It will be burning hot,’ and so it proves. Hypocrites! You know how to judge of the earth and the sky; how is it, then, that you cannot judge of this time? Why don’t you yourselves decide what is right? When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him; otherwise he might drag you before the judge, then the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison. You will not, I tell you, come out until you have paid the very last cent.”

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Just at that time some people had come to tell Jesus about the Galileans, whose blood Pilate had mingled with the blood of their sacrifices. “Do you suppose,” replied Jesus, “that, because these Galileans have suffered in this way, they were worse sinners than any other Galileans? No, I tell you; but, unless you repent, you will all perish as they did. Or those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem? No, I tell you; but, unless you repent, you will all perish in the same manner.”

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And Jesus told them this parable — “A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any. So he said to his gardener ‘Three years now I have

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8 come to look for fruit on this fig tree, without finding any! Cut it
9 down. Why should it rob the soil?' 'Leave it this one year more,
10 Sir,' the man answered, 'until I have dug round it and manured it.
11 Then, if it bears in future, well and good; but if not, you can have it
12 cut down.'"

13 Jesus was teaching on a Sabbath in one of the Synagogues, and
14 he saw before him a woman who for eighteen years had suffered
15 from weakness owing to her having an evil spirit in her. She was
16 bent double, and was wholly unable to raise herself. When Jesus
17 saw her, he called her to him, and said: "Woman, you are released
18 from your weakness." He placed his hands on her, and she was in-
19 stantly made straight, and began to praise God. But the synagogue
20 leader, indignant that Jesus had worked the cure on the Sabbath, in-
21 tervened and said to the people: "There are six days on which work
22 ought to be done; come to be cured on one of those, and not on the
23 Sabbath."

24 "You hypocrites!" the Master answered him. "Does not every-
25 one of you let your ox or your ass loose from its manger, and take it
26 out to drink, on the Sabbath? But this woman, a daughter of Abra-
27 ham, who has been kept in bondage by Satan for now eighteen
28 years, ought not she to have been released from her bondage on the
29 Sabbath?" As he said this, his opponents all felt ashamed; but all the
30 people rejoiced to see all the wonderful things that he was doing.

31 So Jesus said: "What is the kingdom of God like? And to what
32 can I liken it? It is like a mustard seed which a man took and put
33 in his garden. The seed grew and became a tree, and 'the wild birds
34 roosted in its branches.'" And again Jesus said: "To what can I liken
35 the kingdom of God? It is like some yeast which a woman took and
36 covered in three pecks of flour, until the whole had risen."

37 Jesus went through towns and villages, teaching as he went,
38 and making his way towards Jerusalem. "Master," some one asked,
39 "are there but few in the path of salvation?" And Jesus answered:
40 "Strive to go in by the small door. Many, I tell you, will seek to go
41 in, but they will not be able, when once the master of the house
42 has got up and shut the door, while you begin to say, as you stand
43 outside and knock, 'Sir, open the door for us.' His answer will be —
44 'I do not know where you come from.' Then you will begin to say
45 'We have eaten and drunk in your presence, and you have taught

in our streets,' and his reply will be — 'I do not know where you 27
 come from. Leave my presence, all you who are living in wicked- 28
 ness.' There, there will be weeping and grinding of teeth, when you 28
 see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom 29
 of God, while you yourselves are being driven outside. People will 29
 come from East and West, and from North and South, and take their 30
 places at the banquet in the kingdom of God. there are some who 30
 are last now who will then be first, and some who are first now who 30
 will then be last!"

Just then some Pharisees came up to Jesus and said: "Go away 31
 and leave this place, for Herod wants to kill you." But Jesus answered 32
 : "Go and say to that fox 'Look you, I am driving out 32
 demons and will be completing cures today and tomorrow, and on 33
 the third day I will have done.' But today and tomorrow and the 33
 day after I must go on my way, because it cannot be that a prophet 34
 should meet his end outside Jerusalem. Jerusalem! Jerusalem! You 34
 who slays the prophets and stones the messengers sent to you — 34
 Oh, how often have I wished to gather your children round me, as 34
 a hen takes her brood under her wings, and you would not come!
 Verily your house is left to you desolate! And never, I tell you, will 35
 you see me, until you say —

'Blessed is He who comes in the name of the Lord.'"

On one occasion, as Jesus was going, on a Sabbath into the house 14
 of one of the leading Pharisees to dine, they were watching him
 closely. There he saw before him a man who was suffering from 2
 dropsy. "Is it allowable," said Jesus, addressing the students of the 3
 law and the Pharisees, "to work a cure on the Sabbath, or is it not?"
 They remained silent. Jesus took hold of the man and cured him, 4
 and sent him away. And he said to them: "Which of you, finding 5
 that your son or your ox has fallen into a well, will not immediately 6
 pull them out on the Sabbath day?" And they could not make any 6
 answer to that.

Observing that the guests were choosing the best places for 7
 themselves, Jesus told them this parable — "When you are invited 8
 by anyone to a wedding banquet, do not seat yourself in the best
 place. Someone of higher rank might have been invited by your

9 host; and the host who invited you both will come and say to you
10 'Make room for this person,' and then you will begin in confusion
to take the lowest place. No, when you are invited, go and take the
lowest place, so that, when the host who has invited you comes, he
may say to you 'Friend, come higher up'; and then you will be hon-
11 oured in the eyes of all your fellow guests. For everyone who ex-
alts themselves will be humbled, and everyone who humbles them-
selves will be exalted."

12 Then Jesus went on to say to the man who had invited him:
"When you give a breakfast or a dinner, do not ask your friends, or
your brothers or sisters, or your relations, or rich neighbours, be-
cause they might invite you in return, and so you should be repaid.
13 No, when you entertain, invite the poor, the crippled, the lame, the
14 blind; and then you will be happy indeed, since they cannot reward
you; for you will be rewarded at the resurrection of the good."

15 One of the guests heard what he said and exclaimed: "Happy
will be the person who will eat bread in the kingdom of God!" But
16 Jesus said to him: "A man was once giving a great dinner. He in-
17 vited many people, and sent his servant, when it was time for the
dinner, to say to those who had been invited 'Come, for everything
18 is now ready.' They all with one accord began to ask to be excused.
The first said to the servant 'I have bought a field and am obliged to
19 go and look at it. I must ask you to consider me excused.' The next
said 'I have bought five pairs of bullocks, and I am on my way to try
20 them. I must ask you to consider me excused'; while the next said
21 'I am just married, and for that reason I am unable to come.' On his
return the servant told his master all these answers. Then in anger
the owner of the house said to his servant 'Go out at once into the
22 streets and alleys of the town, and bring in here the poor, and the
crippled, and the blind, and the lame.' Presently the servant said
23 'Sir, your order has been carried out, and still there is room.' 'Go
out,' the master said, 'into the roads and hedgerows, and make peo-
24 ple come in, so that my house may be filled; for I tell you all that
not one of those people who were invited will taste my dinner.'"

25 One day, when great crowds of people were walking with Jesus,
26 he turned and said to them: "If any one comes to me and does not
hate their father, and mother, and wife, and children, and brothers,
and sisters, yes and even their life, he can be no disciple of mine.
27 Whoever does not carry their own cross, and walk in my steps,
28 can be no disciple of mine. Why, which of you, when you want to
build a tower, does not first sit down and reckon the cost, to see if

you have enough to complete it? — Otherwise, if you have laid the foundation and are not able to finish it, everyone who sees it will laugh at you, and say ‘Here is a person who began to build and was not able to finish!’ Or what king, when he is setting out to fight another king, does not first sit down and consider if with ten thousand men he is able to meet one who is coming against him with twenty thousand? And if he cannot, then, while the other is still at a distance, he sends envoys and asks for terms of peace. And so with everyone of you who does not bid farewell to all you have — you cannot be a disciple of mine. Yes, salt is good; but, if the salt itself should lose its strength, what will be used to season it? It is not fit either for the land or for the manure heap. People throw it away. Let those who have ears to hear with hear!”

The tax-gatherers and the outcasts were all drawing near to Jesus to listen to him; but the Pharisees and the teachers of the law found fault. **15**

“This man always welcomes outcasts, and takes meals with them!” they complained. **2**

So Jesus told them this parable — “Who among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep until he finds it? And, when he has found it, he puts it on his shoulders rejoicing; and, on reaching home, he calls his friends and his neighbours together, and says ‘Come and rejoice with me, for I have found my sheep which was lost.’ So, I tell you, there will be more rejoicing in heaven over one outcast who repents, than over ninety-nine religious people, who have no need to repent. Or again, what woman who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house, and search carefully until she finds it? And, when she has found it, she calls her friends and neighbours together, and says ‘Come and rejoice with me, for I have found the coin which I lost.’ So, I tell you, there is rejoicing in the presence of God’s angels over one outcast who repents.” **3**
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Then Jesus continued: “A man had two sons; and the younger of them said to his father ‘Father, give me my share of the inheritance.’ So the father divided the property between them. A few days later the younger son got together all that he had, and went away into a distant land; and there he squandered his inheritance **11**
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14 by leading a dissolute life. After he has spent all that he had, there
 15 was a severe famine through all that country, and he began to be in
 16 actual want. So he went and engaged himself to one of the people
 17 of that country, who sent him into his fields to tend pigs. He even
 18 longed to satisfy his hunger with the bean-pods on which the pigs
 19 were feeding; and no one gave him anything. But, when he came
 20 to himself, he said 'How many of my father's hired servants have
 21 more bread than they can eat, while here am I starving to death! I
 22 will get up and go to my father, and say to him "Father, I sinned
 23 against heaven and against you; I am no longer fit to be called your
 24 son; make me one of your hired servants.'" And he got up and went
 25 to his father. But, while he was still a long way off, his father saw
 26 him and was deeply moved; he ran and threw his arms round his
 27 neck and kissed him. 'Father,' the son said, 'I sinned against heaven
 28 and against you; I am no longer fit to be called your son; make me
 29 one of your hired servants.' But the father turned to his servants
 30 and said 'Be quick and fetch a robe — the very best — and put it
 31 on him; give him a ring for his finger and sandals for his feet; and
 32 bring the fattened calf and kill it, and let us eat and make merry;
 for here is my son who was dead, and is alive again, was lost, and is
 found.' So they began making merry. Meanwhile the elder son was
 out in the fields; but, on coming home, when he got near the house,
 he heard music and dancing, and he called one of the servants and
 asked what it all meant. 'Your brother has come back,' the servant
 told him, 'and your father has killed the fattened calf, because he
 has him back safe and sound.' This made him angry, and he would
 not go in. But his father came out and begged him to do so. 'No,'
 he said to his father, 'look at all the years I have been serving you,
 without ever once disobeying you, and yet you have never given
 me even a young goat, so that I might have a merrymaking with
 my friends. But, no sooner has this son of yours come, who has eat-
 en up your property in the company of prostitutes, than you have
 killed the fattened calf for him.' 'Child,' the father answered, 'you
 are always with me, and everything that I have is yours. We could
 but make merry and rejoice, for here is your brother who was dead,
 and is alive; who was lost, and is found.'"

16 Jesus said to his disciples: "There was a rich man who had a
 steward; and this steward was maliciously accused to him of wast-
 2 ing his estate. So the master called him and said 'What is this that I
 3 hear about you? Give in your accounts, for you cannot act as stew-
 ard any longer.' 'What am I to do,' the steward asked himself, 'now

that my master is taking the steward's place away from me? I have
not strength to dig, and I am ashamed to beg. I know what I will do,
so that, as soon as I am turned out of my stewardship, people may
welcome me into their homes.' One by one he called up his master's
debtors. 'How much do you owe my master?' he asked of the first.
'Four hundred and forty gallons of oil,' answered the man. 'Here is
your agreement,' he said; 'sit down at once and make it two hundred
and twenty.' And you, the steward said to the next, 'how much
do you owe?' 'Seventy quarters of wheat,' he replied. 'Here is your
agreement,' the steward said; 'make it fifty-six.' His master complimented
this dishonest steward on the shrewdness of his action. And indeed men
of the world are shrewder in dealing with their fellow men than those
who have the light. And I say to you 'Win friends for yourselves with
your dishonest money,' so that, when it comes to an end, there may be
a welcome for you into the Eternal Home. The person who is trustworthy
in the smallest matter is trustworthy in a great one also; and the person
who is dishonest in the smallest matter is dishonest in a great one also.
So, if you have proved untrustworthy with the 'dishonest money,' who
will trust you with the true? And, if you have proved untrustworthy
with what does not belong to us, who will give you what is really our
own? No servant can serve two masters, for, either they will hate one
and love the other, or else they will attach themselves to one and despise
the other. You cannot serve both God and Money."

All this was said within hearing of the Pharisees, who were
lovers of money, and they began to sneer at Jesus.

"You," said Jesus, "are the ones who justify themselves before
the world, but God can read your hearts; and what is highly esteemed
among people may be an abomination in the sight of God. The law and
the prophets sufficed until the time of John. Since then the good news
of the kingdom of God has been told, and everybody has been forcing
their way into it. It would be easier for the heavens and the earth to
disappear than for one stroke of a letter in the law to be lost. Everyone
who divorces his wife and marries another woman is an adulterer, and
the man who marries a divorced woman is an adulterer. There was
once a rich man, who dressed in purple robes and fine linen, and feasted
every day in great splendour. Near his gateway there had been laid a
beggar named Lazarus, who was covered with sores, and who longed to
satisfy his hunger with what fell from the rich man's table. Even the
dogs came and licked his sores. After a time the beggar died, and was
taken by the angels

23 to be with Abraham. The rich man also died and was buried. In the
 24 place of death he looked up in his torment, and saw Abraham at a
 distance and Lazarus at his side. So he called out 'Pity me, Father
 Abraham, and send Lazarus to dip the tip of his finger in water and
 25 cool my tongue, for I am suffering agony in this flame.' 'Child,'
 answered Abraham, 'remember that you in your lifetime received
 what you thought desirable, just as Lazarus received what was
 26 not desirable; but now he has his consolation here, while you are
 suffering agony. And not only that, but between you and us there
 lies a great chasm, so that those who wish to pass from here to you
 27 cannot, nor can they cross from there to us.' 'Then, Father,' he said,
 28 'I beg you to send Lazarus to my father's house — For I have five
 brothers to warn them, so that they may not come to this place of
 29 torture also.' 'They have the writings of Moses and the prophets,'
 30 replied Abraham; 'let them listen to them.' 'But, Father Abraham,'
 he urged, 'if some one from the dead were to go to them, they would
 31 repent.' 'If they do not listen to Moses and the prophets,' answered
 Abraham, 'they will not be persuaded, even if some one were to rise
 from the dead.'"

17 Jesus said to his disciples: "It is inevitable that there should be
 temptations but sorrow awaits the person who does the tempting!
 2 It would be good for them if they had been flung into the sea with
 a millstone round their neck, rather than that they should prove a
 3 trap even one of these little ones. Be on your guard! If your brother
 or sister does wrong, rebuke them; but if they repent, forgive them.
 4 Even if they wrong you seven times a day, but turns to you every
 time and says 'I am sorry,' you must forgive them."

5 "Give us more faith," said the apostles to the Master; but the
 6 Master said: "If your faith were only like a mustard seed, you could
 say to this mulberry tree 'Be uprooted and planted in the sea,' and
 7 it would obey you. Which of you, if he had a servant ploughing,
 or tending the sheep, would say to him, when he came in from the
 8 fields, 'Come at once and take your place at the table,' Instead of
 saying 'Prepare my dinner, and then make yourself ready and serve
 me while I am eating and drinking, and after that you will eat and
 9 drink yourself'? Does he feel grateful to his servant for doing what
 he is told? And so with you — when you have done all that you
 10 have been told, still say 'We are but useless servants; we have done

no more than we ought to have done.”

On the way to Jerusalem Jesus passed between Samaria and Galilee. 11
As he was entering a village, ten lepers met him. Standing still, 12
some distance off, they called out loudly: “Jesus! Sir! Pity us!” When 13
Jesus saw them, he said: “Go and show yourselves to the priest.” 14
And, as they were on their way, they were made clean. One of 15
them, finding he was cured, came back, praising God loudly, and 16
threw himself on his face at Jesus’ feet, thanking him for what he 17
had done; and this man was a Samaritan. “Were not all the ten 18
made clean? exclaimed Jesus. But the nine — where are they? Were 19
there none to come back and praise God except this foreigner? Get
up,” he said to him, “and go on your way. Your faith has deliv-
ered you.”

Being once asked by the Pharisees when the kingdom of God was 20
to come, Jesus answered: “The kingdom of God does not come in a 21
way that can be seen, nor will people say ‘Look, here it is!’ or ‘There 22
it is!’; for the kingdom of God is within you! The day will come,” 23
he said to his disciples, “when you will long to see but one of the 24
days of the Son of Man, and will not see it. People will say to you 25
‘There he is! Or ‘Here he is!’ Do not go and follow them. For, just as 26
lightning will lighten and flare from one side of the heavens to the 27
other, so will it be with the Son of Man. But first he must undergo 28
much suffering, and he must be rejected by the present generation. 29
As it was in the days of Noah, so will it be again in the days of the 30
Son of Man. They were eating and drinking and marrying and be- 31
ing married, up to the very day on which Noah entered the ark, and 32
then the flood came and destroyed them all. So, too, in the days of 33
Lot. People were eating, drinking, buying, selling, planting, build-
ing; but, on the very day on which Lot came out of Sodom, it rained
fire and sulphur from the skies and destroyed them all. It will be the
same on the day on which the Son of Man reveals himself. On that
day, if a person is on their house-top and their goods in the house,
they must not go down to get them; nor again must one who is on
the farm turn back. Remember Lot’s wife. Whoever is eager to get
the most out of their life will lose it; but whoever will lose it will

34 preserve it. On that night, I tell you, of two people on the same bed,
 35 one will be taken and the other left; of two women grinding grain
 together, one will be taken and the other left."

37 "Where will it be, Master?" asked the disciples. "Where there is
 a body," said Jesus, "there will the vultures flock."

18 Jesus told his disciples a parable to show them that they should
 2 always pray and never despair. "There was," he said, "in a cer-
 3 tain town a judge, who had no fear of God nor regard for people.
 4 In the same town there was a widow who went to him again and
 5 again, and said 'Grant me justice against my opponent.' For a time
 6 the judge refused, but afterwards he said to himself 'Although I
 7 am without fear of God or regard for people, yet, as this widow is
 8 so troublesome, I will grant her justice, to stop her from plaguing
 me with her endless visits.'" Then the Master added: "Listen to
 what this iniquitous judge says! And God — will not he see that his
 own people, who cry to him night and day, have justice done them
 — though he holds his hand? He will, I tell you, give them justice
 soon enough! Yet, when the Son of Man comes, will he find faith
 on earth?"

9 Another time, speaking to people who were satisfied that they were
 religious, and who regarded everyone else with scorn, Jesus told
 10 this parable — "Two men went up into the Temple Courts to pray.
 11 One was a Pharisee and the other a tax-gatherer. The Pharisee stood
 forward and began praying to himself in this way — 'God, I thank
 12 you that I am not like other men — thieves, rogues, adulterers —
 13 or even like this tax-gatherer. I fast twice a week, and give a tenth of
 everything I get to God.' Meanwhile the tax-gatherer stood at a dis-
 14 tance, not venturing even 'to raise his eyes to heaven'; but he kept
 striking his breast and saying 'God, have mercy on me, a sinner.'
 This man, I tell you, went home pardoned, rather than the other; for
 everyone who exalts himself will be humbled, while everyone who
 humbles himself will be exalted."

Some of the people were bringing even their babies to Jesus, for him to touch them; but, when the disciples saw it, they began to find fault with those who had brought them. Jesus, however, called the little children to him. "Let the little children come to me," he said, "and do not hinder them; for it is to the childlike that the kingdom of God belongs. I tell you, unless a man receives the kingdom of God like a child, he will not enter it at all."

And one of the Presidents asked Jesus this question — "Good teacher, what must I do if I am to gain eternal life?"

"Why do you call me good?" answered Jesus. "No one is good but God. You know the commandments — 'Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honour your father and your mother.'"

"I have observed all these," he replied, "from childhood." Hearing this, Jesus said to him: "There is one thing still lacking in you; sell everything that you have, and distribute to the poor, and you will have wealth in heaven; then come and follow me." But the man became greatly distressed on hearing this, for he was extremely rich. Seeing this, Jesus said to his disciples: "How hard it is for the wealthy to enter the kingdom of God! It is easier, indeed, for a camel to get through a needle's eye than for a rich person to enter the kingdom of God!"

"Then who can be saved?" asked those who heard this. But Jesus said: "What is impossible with people is possible with God."

"But we," said Peter, "we left what belonged to us and followed you."

"I tell you," he answered, "that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, who will not receive many times as much in the present, and in the age that is coming eternal life."

Gathering the Twelve round him, Jesus said to them: "Listen! We are going up to Jerusalem; and there everything that is written in the prophets will be done to the Son of Man. For he will be given

33 up to the Gentiles, mocked, insulted and spat on; they will scourge
him, and then put him to death; and on the third day he will rise
34 again." The apostles did not comprehend any of this; his meaning
was unintelligible to them, and they did not understand what he
was saying.

35 As Jesus was getting near Jericho, a blind man was sitting by the
36 roadside, begging. Hearing a crowd going by, the man asked what
37 was the matter; and, when people told him that Jesus of Nazareth
38 was passing, he shouted out: "Jesus, Son of David, take pity on
39 me!" Those who were in front kept telling him to be quiet, but he
40 continued to call out the louder: "Son of David, take pity on me!"
Then Jesus stopped and ordered the man to be brought to him. And,
41 when he had come close up to him, Jesus asked him: "What do you
want me to do for you?"

42 "Master," he said, "I want to recover my sight." And Jesus said:
43 "Recover your sight, your faith has delivered you." Instantly he
recovered his sight, and began to follow Jesus, praising God. And
all the people, on seeing it, gave glory to God.

19 Jesus entered Jericho and made his way through the town. There
2 was a man there, known by the name of Zacchaeus, who was a
3 commissioner of taxes and a rich man. He tried to see what Jesus
was like; but, being short, he was unable to do so because of the
4 crowd. So he ran on ahead and climbed into a mulberry tree, to see
5 Jesus, for he knew that he must pass that way. When Jesus came to
the place, he looked up and said to him: "Zacchaeus, be quick and
6 come down, for I must stop at your house today." So Zacchaeus
7 got down quickly, and joyfully welcomed him. On seeing this, ev-
eryone began to complain: "He has gone to stay with a man who is
8 an outcast." But Zacchaeus stood forward and said to the Master:
"Listen, Master! I will give half my property to the poor, and, if I
have defrauded anyone of anything, I will give him back four times
as much."

9 "salvation has come to this house today," answered Jesus, "for
10 even this man is a son of Abraham. The Son of Man has come to
'search for those who are lost' and to save them."

As the people were listening to this, Jesus went on to tell them a parable. He did so because he was near Jerusalem, and because they thought that the kingdom of God was going to be proclaimed at once. He said: "A nobleman once went to a distant country to receive his appointment to a kingdom and then return. He called ten of his servants and gave them ten pounds of silver each, and told them to trade with them during his absence. But his subjects hated him and sent envoys after him to say 'We will not have this man as our king.' On his return, after having been appointed king, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of trade they had done. The first came up, and said 'Sir, your ten pounds have made a hundred.' 'Well done, good servant!' exclaimed the master. 'As you have proved trustworthy in a very small matter, I appoint you governor over ten towns.' When the second came, he said 'Your ten pounds, Sir, have produced fifty.' So the master said to him 'And you I appoint over five towns.' Another servant also came and said 'Sir, here are your ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted, and reap what you have not sown.' The master answered 'Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man, that I take what I have not planted, and reap what I have not sown? Then why didn't you put my money into a bank? And I, on my return, could have claimed it with interest. Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.' 'But, Sir,' they said, 'he has a hundred pounds already!' 'I tell you,' he answered, 'that, to him who has, more will be given, but, from him who has nothing, even what he has will be taken away. But as for my enemies, these men who would not have me as their king, bring them here and put them to death in my presence.'"

After saying this, Jesus went on in front, going up to Jerusalem.

The Last Days

IT WAS WHEN JESUS HAD ALMOST REACHED BETHPHAGE AND BETHANY, near the Mount of Olives, that he sent on two of the disciples. "Go to the village facing us," he said, "and, when you get there, you will find a foal tethered, which no one has yet ridden; untie it and lead

31 it here. And, if anybody asks you ‘Why are you untying it?’ you
32 are to say this — “The Master wants it.” So the two who were sent
33 went and found it as Jesus had told them. While they were untying
the foal, the owners asked them — “Why are you untying the foal?”
34 And the two disciples answered — “The Master wants it.” Then
35 they led it back to Jesus, and threw their cloaks on the foal and
36 put Jesus on it. As he went along, the people kept spreading their
37 cloaks in the road. When he had almost reached the place where the
road led down the Mount of Olives, everyone of the many disciples
began in their joy to praise God loudly for all the miracles that they
had seen:

38 “Blessed is He who comes —
Our king — in the name of the Lord!
Peace in heaven,
And glory on high.”

39 Some of the Pharisees in the crowd said to him: “Teacher, restrain
40 your disciples.” But Jesus answered: “I tell you that if they are
silent, the stones will call out.”

41 When he drew near, on seeing the city, he wept over it, and said:
42 “If only you had known, while yet there was time — even you —
the things that make for peace! But now they have been hidden
43 from your sight. For a time is coming when your enemies will
surround you with earthworks, and encircle you, and hem you in
44 on all sides; they will trample you down and your children within
you, and they will not leave in you one stone on another, because
you did not know ‘the time of your visitation.’”

45 Jesus went into the Temple Courts and began to drive out those
46 who were selling, saying as he did so: “Scripture says — ‘My
house will be a house of prayer’; but you have made it ‘a den of
robbers.’”

47 Jesus continued to teach each day in the Temple Courts; but the
chief priests and teachers of the law were eager to take his life, and
48 so also were the leaders of the people. Yet they could not see what
to do, for the people all hung on his words.

On one of these days, when Jesus was teaching the people in the Temple Courts and telling the good news, the chief priests and the teachers of the law, joined by the councillors, confronted him, and addressing him, said: "Tell us what authority you have to do these things. Who is it who has given you this authority?"

"I, too," said Jesus in reply, "will ask you one question. Give me an answer to it. It is about John's baptism — was it of divine or of human origin?" But they began arguing together: "If we say 'divine,' he will say 'Why didn't you believe him?' But, if we say 'human,' the people will all stone us, for they are persuaded that John was a prophet." So they answered that they did not know its origin. "Then I," said Jesus, "refuse to tell you what authority I have to do these things."

But Jesus began to tell the people this parable — "A man once planted a vineyard, and then let it out to tenants, and went abroad for a long while. At the proper time he sent a servant to the tenants, so that they could give him a share of the produce of the vineyard. The tenants, however, beat him and sent him away empty-handed. The owner afterwards sent another servant; but the tenants beat and insulted this man too, and sent him away empty-handed. He sent a third; but they wounded this man also, and threw him outside. 'What should I do?' said the owner of the vineyard. 'I will send my son, who is very dear to me. Perhaps they will respect him.' But, on seeing him, the tenants consulted with one another. 'Here is the heir!' they said. 'Let us kill him, and then the inheritance will become ours.' So they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and put those tenants to death, and will let the vineyard to others."

"heaven forbid!" they exclaimed when they heard it. But Jesus looked at them and said: "What then is the meaning of this passage? —

'The stone which the builders despised has now itself become the corner-stone.'

Everyone who falls on that stone will be dashed to pieces, while anyone on whom it falls — it will scatter him as dust."

After this the teachers of the law and the chief priest were eager

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to lay hands on Jesus then and there, but they were afraid of the people; for they saw that it was at them that he had aimed this parable. Having watched their opportunity, they afterwards sent some spies, who pretended to be good men, to catch Jesus in the course of conversation, and so enable them to give him up to the Governor's jurisdiction and authority. These spies asked Jesus a question. They said: "Teacher, we know that you are right in what you say and teach, and that you do not take any account of a person's position, but teach the way of God honestly; are we right in paying tribute to the Emperor or not?" Seeing through their deceitfulness, Jesus said to them: "Show me a coin. Whose head and title are on it?"

"The Emperor's," they said; and Jesus replied: "Well then, pay to the Emperor what belongs to the Emperor, and to God what belongs to God." They could not lay hold of this answer before the people; and, in their wonder at his reply, they held their tongues.

Presently there came up some Sadducees, who maintain that there is no resurrection. Their question was this — "Teacher, Moses laid down for us in his writings that —

'Should a man's married brother die, and should he be childless, the man should take the widow as his wife, and raise up a family for his brother.'

Well, there were once seven brothers; of whom the eldest, after taking a wife, died childless. The second and third brothers both took her as their wife; and so, too, did all seven — dying without children. The woman herself was the last to die. About the woman, then — at the resurrection, whose wife is she to be, all seven brothers having had her as their wife?"

"The men and women of this world," said Jesus, "marry and are given in marriage; but, for those who are thought worthy to attain to that other world and the resurrection from the dead, there is no marrying or being married, nor indeed can they die again, for they are like angels and, having shared in the resurrection, they are God's children. As to the fact that the dead rise, even Moses indicated that, in the passage about the Bush, when he calls the Lord —

'The God of Abraham, and the God of Isaac, and the God of Jacob.'

Now he is not God of dead people, but of living. For in his sight all are alive." 38

"Well said, teacher!" exclaimed some of the teachers of the law, for they did not venture to question him any further. But Jesus said to them: "How is it that people say that the Christ is to be David's son? For David, in the book of Psalms, says himself — 39
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'The Lord said to my lord: "Sit at my right hand, until I put your enemies as a stool for your feet."' 43

David, then, calls him 'lord,' so how is he David's son?" 44

While all the people were listening, Jesus said to the disciples: "Be on your guard against the teachers of the law, who delight to walk about in long robes, and like to be greeted in the streets with respect, and to have the best seats in the Synagogues, and places of honour at dinner. These are the men who rob widows of their houses, and make a pretence of saying long prayers. Their sentence will be all the heavier." 45
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Looking up, Jesus saw the rich people putting their gifts into the chests for the Temple offerings. He saw, too, a widow in poor circumstances putting two small coins into them. "I tell you" , he said "that this poor widow has put in more than all the others; for everyone else here put in something from what he had to spare, while she, in her need, has put in all she had to live on." 21
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When some of them spoke about the Temple being decorated with beautiful stones and offerings, Jesus said: "As for these things that you are looking at, a time is coming when not one stone will be left on another here, which will not be thrown down." So the disciples questioned Jesus: "But, teacher, when will this be? And what sign will there be when this is near?" 5
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And Jesus said: "See that you are not led astray; for many will take my name, and come saying 'I am He,' and 'The time is close at hand.' Do not follow them. And, when you hear of wars and disturbances, do not be terrified, for these things must occur first; but the end will not be at once." Then he said to them: "'Nation will rise against nation and kingdom against kingdom,' And there will be great earthquakes, and plagues and famines in various places, and there will be terrible appearances and signs in the heavens. Before 8
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all this, they will lay hands on you and persecute you, and they will betray you to Synagogues and put you in prison, when you will be brought before kings and governors for the sake of my name. Then will be your opportunity of witnessing for me. Make up your minds, therefore, not to prepare your defence; for I will myself give you words, and a wisdom which all your opponents together will be unable to resist or defy. You will be betrayed even by your parents and brothers and sisters and sisters and relations and friends, and they will cause some of you to be put to death, and you will be hated by everyone because of me my name. Yet not a single hair of your heads will be lost! By your endurance you will win yourselves life. As soon, however, as you see Jerusalem surrounded by armed camps, then you may know that the hour of her desecration is at hand. Then those of you who are in Judea must take refuge in the mountains, those who are in Jerusalem must leave at once, and those who are in the country places must not go into it. For these are to be the days of vengeance, when all that scripture says will be fulfilled. Alas for pregnant women, and for those who are nursing infants in those days! For there will be great suffering in the land, and anger against this people. They will fall by the edge of the sword, and will be taken prisoners to every land, and 'Jerusalem will be under the heel of the Gentiles,' until their day is over — as it will be. There will be signs, too, in the sun and moon and stars, and on the earth despair among the nations, in their dismay at the roar of the sea and the surge. People's hearts will fail them through dread of what is coming upon the world; for 'the forces of the heavens will be convulsed.' Then will be seen the 'Son of Man coming in a cloud' with power and great glory. And, when these things begin to occur, look upwards and lift your heads, for your deliverance will be at hand."

Then he taught them a lesson, saying — "Look at the fig tree and all the other trees. As soon as they shoot, you know, as you look at them, without being told, that summer is near. And so may you, as soon as you see these things happening, know that the kingdom of God is near. I tell you that even the present generation will not pass away until all has taken place. The heavens and the earth will pass away, but my words will never pass away. Be on your guard or your minds will become dulled by debauches or drunkenness or the anxieties of life, and 'that day' will close on you suddenly like a trap. For come it will on all who are living upon the face of the whole earth. Be on the watch at all times, and pray that you may

have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man.”

During the days, Jesus continued to teach in the Temple Courts, but he went out and spent the nights on the hill called the ‘Mount of Olives.’ And all the people would get up early in the morning and come to listen to him in the Temple Courts. 37 38

The feast of the unleavened bread, known as the Passover, was near. The chief priest and the teachers of the law were looking for an opportunity of destroying Jesus, for they were afraid of the people. 22 2

Now Satan took possession of Judas, who was known as Iscariot, and who belonged to the Twelve; and he went and discussed with the chief priests and officers in charge at the Temple the best way of betraying Jesus to them. They were glad of this, and agreed to pay him. So Judas assented, and looked for an opportunity to betray Jesus to them, in the absence of a crowd. 3 4 5 6

When the day of the Festival of the unleavened bread came, on which the Passover lambs had to be killed, Jesus sent forward Peter and John, saying to them: “Go and make preparations for our eating the Passover.” 7 8

“Where do you wish us to make preparations?” they asked. “Listen,” he answered, “when you have got into the city, a man carrying a pitcher of water will meet you; follow him into whatever house he enters; and you will say to the owner of the house ‘The teacher says to you — Where is the room where I am to eat the Passover with my disciples?’ The man will show you a large upstairs room, set out; there make preparations.” 9 10 11 12

So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover. 13

When the time came, Jesus took his place at the table, and the apostles with him. “I have most earnestly wished,” he said, “to eat this Passover with you before I suffer. For I tell you that I will not eat it again, until it has had its fulfilment in the kingdom of God.” Then, on receiving a cup, after saying the thanksgiving, he said: “Take this and share it among you. For I tell you that I will not, after today, drink of the juice of the grape, until the kingdom of God has 14 15 16 17 18

19 come." Then Jesus took some bread, and, after saying the thanks-
20 giving, broke it and gave to them, with the words: "This is my body.
21 Yet see! The hand of the man who is betraying me is beside me on
22 the table! True, the Son of Man is passing, by the way ordained for
23 him, yet alas for that man by whom he is being betrayed!" Then
they began questioning one another which of them it could be who
was going to do this.

24 And a dispute arose among them as to which of them was to
25 be regarded as the greatest. Jesus, however, said: "The kings of the
26 Gentiles lord it over them, and their oppressors are styled 'Benefac-
27 tors.' But with you it must not be so. No, let the greatest among you
28 become like the youngest, and him who leads like him who serves.
29 Which is the greater — the master at the table or his servant? Is not
30 it the master at the table? Yet I myself am among you as one who
31 serves. You are the men who have stood by me in my trials; and,
32 just as my Father has assigned me a kingdom, I assign you places,
33 so that you may eat and drink at my table in my kingdom, and be
seated on twelve thrones as judges of the twelve tribes of Israel. Si-
34 mon! Simon! listen. Satan demanded leave to sift you all like wheat,
35 but I prayed for you, Simon, that your faith should not fail. And
36 you, when you have returned to me, are to strengthen the others."

37 "Master," said Peter, "with you I am ready to go both to prison
and to death."

38 "I tell you, Peter," replied Jesus, "the cock will not crow today
39 until you have disowned all knowledge of me three times." Then he
40 said to them all: "When I sent you out as my messengers, without
either purse, or bag, or sandals, were you in need of anything?"

41 "No; nothing," they answered. "Now, however," he said, "he
42 who has a purse must take it and his bag as well; and he who has
43 not must sell his cloak and buy a sword. For, I tell you, that passage
44 of scripture must be fulfilled in me, which says — 'He was count-
45 ed among the godless'; indeed all that refers to me is finding its ful-
46 filment."

47 "Master," they exclaimed, "look, here are two swords!"

48 "Enough!" said Jesus.

49 Jesus then went out, and made his way as usual to the Mount of
50 Olives, followed by his disciples. And, when he reached the spot, he
51 said to them: "Pray that you may not fall into temptation." Then he

withdrew about a stone's throw, and knelt down and began to pray. "Father," he said, "if it is your pleasure, spare me this cup; only, not my will but your be done." Presently there appeared to him an angel from heaven, who strengthened him. And, as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground. Then he rose from praying, and came to the disciples and found them sleeping for sorrow. "Why are you asleep?" he asked them. "Rise and pray so that you don't fall into temptation." While he was still speaking, a crowd appeared in sight, led by the man called Judas, who was one of the Twelve. Judas approached Jesus, to kiss him; on which Jesus said to him: "Judas, is it by a kiss that you betray the Son of Man?" But when those who were round Jesus saw what was going to happen, they exclaimed: "Master, should we use our swords?" And one of them struck the high priest's servant and cut off his right ear; on which Jesus said: "Let me at least do this"; and, touching his ear, he healed the wound. Then, turning to the chief priests and officers in charge at the Temple and councillors, who had come for him, he said: "Have you come out, as if after a robber, with swords and clubs? When I was with you day after day in the Temple Courts, you did not lay hands on me; but now your time has come, and the power of darkness."

Those who had taken Jesus prisoner took him away into the house of the high priest. Peter followed at a distance. But, when they had lit a fire in the centre of the courtyard and had all sat down there, Peter seated himself in the middle of them. Presently a maidservant saw him sitting near the blaze of the fire. She looked carefully at him and said: "Why, this man was one of his companions!" But Peter denied it. "I do not know him," he replied. A little while afterwards some one else — a man — saw him and said: "Why, you are one of them!"

"No," Peter said, "I am not." About an hour later another man declared positively: "This man also was certainly with him. Why, he is a Galilean!" But Peter said: "I do not know what you are speaking about." Instantly, while he was still speaking, a cock crowed. And the Master turned and looked at Peter; and Peter remembered the words that the Master had said to him — "Before a cock has crowed today, you will disown me three times"; and he went outside and

wept bitterly.

63 The men who held Jesus kept making sport of him and beating
64 him. They blindfolded him and then questioned him. "Now play
65 the prophet," they said; "who was it that struck you?" And they
heaped many other insults on him.

66 At daybreak the National Council met — both the chief priests and
the teachers of the law — and took Jesus before their High Council.
67 "If you are the Christ," they said, "tell us so."

68 "If I tell you," replied Jesus, "you will not believe me; and, if I
69 question you, you will not answer. But from this hour 'the Son of
Man will be seated on the right hand of God Almighty.'"

70 "Are you, then, the Son of God?" they all asked. "It is true," an-
71 swered Jesus, "I am." At this they exclaimed: "Why do we want any
more evidence? We have heard it ourselves from his own lips!"

23 Then they all rose in a body and led Jesus before Pilate. And
2 they began to accuse him: "This is a man whom we found mislead-
ing our people, preventing them from paying taxes to the Emperor,
and giving out that he himself is 'Christ, a king.'"

3 "Are you the king of the Jews?" Pilate asked him. "It is true,"
4 replied Jesus. But Pilate, turning to the chief priests and the people,
5 said: "I do not see anything to find fault with in this man." But they
insisted: "He is stirring up the people by his teaching all through
Judea; he began with Galilee and has now come here." Hearing

6 this, Pilate asked if the man was a Galilean; and, having satisfied
7 himself that Jesus came under Herod's jurisdiction, he sent him to
8 Herod, who also was at Jerusalem at the time. When Herod saw
Jesus, he was exceedingly pleased, for he had been wanting to see
him for a long time, having heard a great deal about him; and he
9 was hoping to see some sign given by him. So he questioned him at
10 some length, but Jesus made no reply. Meanwhile the chief priests
and the teachers of the law stood by and vehemently accused him.
11 And Herod, with his soldiers, treated Jesus with scorn; he mocked
him by throwing a gorgeous robe round him, and then sent him
12 back to Pilate. And Herod and Pilate became friends that very day,
for before that there had been ill-will between them.

So Pilate summoned the chief priests, and the leading men, and the people, and said to them: "You brought this man before me charged with misleading the people; and yet, for my part, though I examined him before you, I did not find this man to blame for any of the things of which you accuse him; nor did Herod either; for he has sent him back to us. And, as a fact, he has not done anything deserving death; so I will have him scourged, and then release him." But they began to shout as one man: "Kill this fellow, but release Barabbas for us." (Barabbas was a man who had been put in prison for a riot that had broken out in the city and for murder.) Pilate, however, wanting to release Jesus, called to them again; but they kept calling out: "Crucify, crucify him!"

"Why, what harm has this man done?" Pilate said to them for the third time. "I have found nothing in him for which he could be condemned to death. So I will have him scourged, and then release him." But they persisted in loudly demanding his crucifixion; and their clamour gained the day. Pilate decided that their demand should be granted. He released the man who had been put in prison for riot and murder, as they demanded, and gave Jesus up to be dealt with as they pleased.

And, as they were leading Jesus away, they laid hold of Simon from Cyrene, who was on his way in from the country, and they put the cross on his shoulders, for him to carry it behind Jesus. There was a great crowd of people following him, many being women who were beating their breasts and wailing for him. So Jesus turned and said to them: "Women of Jerusalem, do not weep for me, but weep for yourselves and for your children. A time, I tell you, is coming, when it will be said — 'Happy are the women who are barren, and those who have never borne children or nursed them!' At that time people will begin to say to the mountains 'Fall on us,' and to the hills 'Cover us.' If what you see is done while the tree is green, what will happen when it is dry?" There were two others also, criminals, led out to be executed with Jesus. When they had reached the place called 'The Skull,' there they crucified Jesus and the criminals, one on the right, and one on the left. Then Jesus said: "Father, forgive them; they do not know what they are doing." His clothes they divided among them by casting lots. Meanwhile the people stood looking on. Even the leading men said with a sneer: "He saved oth-

36 ers, let him save himself, if he is God's Christ, his chosen one." The
37 soldiers, too, came up in mockery, bringing him common wine, and
38 saying as they did so: "If you are the king of the Jews, save yourself." Above him were the words —

'THIS IS THE KING OF THE JEWS.'

39 One of the criminals who were hanging beside Jesus railed at him.
40 "Aren't you the Christ? Save yourself and us," he said. But the
41 other rebuked him. "Haven't you," he said, "any fear of God, now
42 that you are under the same sentence? And we justly so, for we
43 are only reaping our deserts, but this man has not done anything
44 wrong. Jesus," he went on, "do not forget me when you have come
45 to your kingdom." And Jesus answered: "I tell you, this very day
46 you will be with me in Paradise."

44 It was nearly midday, when a darkness came over the whole
45 country, lasting until three in the afternoon, the sun being eclipsed;
46 and the Temple curtain was torn down the middle. Then Jesus,
47 with a loud cry, said: "Father, into your hands I commit my spir-
48 it." And with these words he expired. The Roman captain, on see-
49 ing what had happened, praised God, exclaiming: "This must have
50 been a good man!" All the people who had collected to see the sight
51 watched what occurred, and then went home beating their breasts.
52 All the friends of Jesus had been standing at a distance, with the
53 women who accompanied him from Galilee, watching all this.

50 Now there was a man of the name of Joseph, who was a member
51 of the Council, and who bore a good and upright character. (This
52 man had not assented to the decision and action of the Council.)
53 He belonged to Ramah, a town in Judea, and lived in expectation of
54 the kingdom of God. He now went to see Pilate, and asked for the
55 body of Jesus; and, when he had taken it down, he wrapped it in
56 a linen sheet, and laid him in a tomb cut out of stone, in which no
one had yet been buried. It was the Preparation day, and just before
the Sabbath began. The women who had accompanied Jesus from
Galilee followed, and saw the tomb and how the body of Jesus was
laid, and then went home, and prepared spices and perfumes.

The Risen Life

DURING THE SABBATH THEY RESTED, as directed by the commandment. But very early on the first day of the week they went to the tomb, taking with them the spices that they had prepared. They found that the stone had been rolled away from the tomb; and, on going into it, they could not find the body . While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. But, when in their fear the women bowed their faces to the ground, the men said to them: "Why are you looking among the dead for him who is living? Remember how he spoke to you before he left Galilee — How he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and rise again on the third day." Then they remembered the words of Jesus, and, on returning from the tomb, they told all this to the Eleven and to all the rest. There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the apostles. What they said seemed to the apostles mere nonsense, and they did not believe them.

It happened that very day that two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem, talking together, as they went, about all that had just taken place. While they were talking about these things and discussing them, Jesus himself came up and went on their way with them; but their eyes were blinded so that they could not recognise him. "What is this that you are saying to each other as you walk along?" Jesus asked. They stopped, with sad looks on their faces, and then one of them, whose name was Cleopas, said to Jesus: "Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?"

"What things do you mean?" asked Jesus. "Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people, was a prophet, whose power was felt in both his words and actions; and how the chief priests and our leading men gave him up to be sentenced to death, and afterwards crucified him. But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. And what is more, some of the women among us have greatly astonished us.

23 They went to the tomb at daybreak And, not finding the body of
24 Jesus there, came and told us that they had seen a vision of angels
who told them that he was alive. So some of our number went to
the tomb and found everything just as the women had said; but they
did not see Jesus."

25 Then Jesus said to them: "Foolish men, slow to accept all that the
26 prophets have said! Was not the Christ bound to undergo this suffer-
27 ing before entering into his glory?" Then, beginning with Moses
and all the prophets, he explained to them all through the scriptures
28 the passages that referred to himself. When they got near the village
to which they were walking, Jesus appeared to be going further; but
29 they pressed him not to do so. "Stay with us," they said, "for it is
getting towards evening, and the sun is already low." So Jesus went
30 in to stay with them. After he had taken his place at the table with
them, he took the bread and said the blessing, and broke it, and gave
31 it to them. Then their eyes were opened and they recognised him;
32 but he disappeared from their sight. "How our hearts glowed," the
disciples said to each other, "while he was talking to us on the road,
and when he explained the scriptures to us!"

33 Then they immediately got up and returned to Jerusalem, where
34 they found the Eleven and their companions all together, who told
them that the Master had really risen, and had appeared to Simon.
35 So they also related what had happened during their walk, and how
they had recognised Jesus at the breaking of the bread. While they
36 were still talking about these things, Jesus himself stood among
them. In their terror and alarm they thought they saw a spirit, but
37 Jesus said to them: "Why are you so startled? And why do doubts
38 arise in your minds? Look at my hands and my feet, and you will
know that it is I. Feel me, and look at me, for a spirit has not flesh
39 and bones, as you see that I have." While they were still unable to
40 believe it all, overcome with joy, and were wondering if it were true,
41 Jesus said to them: "Have you anything here to eat?" They handed
42 him a piece of broiled fish, and he took it and ate it before their eyes.
43 "This is what I told you," he said, "when I was still with you — that
44 everything that had been written about me in the law of Moses, the
prophets, and the Psalms, must be fulfilled."

45 Then he enabled them to understand the meaning of the scrip-
46 tures, saying to them: "Scripture says that the Christ should suffer,
47 and that he should rise again from the dead on the third day, and
that repentance for forgiveness of sins should be proclaimed on his
48 authority to all the nations — beginning at Jerusalem. You your-

selves are to be witnesses to all this. And now I am myself about to send you that which my Father has promised. But you must remain in the city until you have been invested with power from above.” 49

After this, Jesus led them out as far as Bethany, and there raised his hands and blessed them. As he was in the act of blessing them, he left them. They returned to Jerusalem full of joy; and they were constantly in the Temple Courts, blessing God. 50
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THE
GOOD NEWS ACCORDING TO
JOHN

Introduction

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|---|--------|
| In the beginning the Word was; and the Word was with God; and the Word was God. | 1 |
| He was in the beginning with God; through him all things came into being, and nothing came into being apart from him. | 2 3 |
| That which came into being in him was life; and the life was the light of humanity; and the light shines in the darkness, and the darkness never overpowered it. | 4 5 |
| There appeared a man sent from God, whose name was John; he came as a witness — to bear witness to the light so that through him everyone might believe. | 6 7 |
| He was not the light, but he came to bear witness to the light. | 8 |
| That was the true light which enlightens everyone coming into the world. | 9 |
| He was in the world; | 10 |

and through him the world came into being —
yet the world did not know him.

- 11 He came to his own —
yet his own did not receive him.
- 12 But to all who did receive him he gave power to become
children of God —
to those who believe in his name.
- 13 For not to natural conception, nor to human instincts,
nor to human will did they owe the new life,
but to God.
- 14 And the Word became human, and lived among us,
(We saw his glory — the glory of the Only Son sent
from the Father),
full of love and truth.
- 15 (John bears witness to him; he cried aloud — for it
was he who spoke —
“‘He who is coming’ after me is now before me,
for he was ever first”);
- 16 out of his fullness we have all received some gift,
gift after gift of love;
- 17 for the law was given through Moses,
love and truth came through Jesus Christ.
- 18 No one has ever yet seen God;
God the Only Son, who is ever with the Father —
He has revealed him.

The Preparation

- 19 WHEN THE RELIGIOUS AUTHORITIES IN JERUSALEM SENT SOME PRIESTS and
20 Levites to ask John — “Who are you?”, he told them clearly and
simply: “I am not the Christ.”
- 21 “What then?” they asked. “Are you Elijah?”
“No,” he said, “I am not.”
“Are you ‘the prophet?’” He answered, “No.”
- 22 “Who then are you?” they continued; “tell us so that we have
an answer to give to those who have sent us. What do you say

about yourself?"

"I," he answered, "am —

23

"The voice of one crying aloud in the wilderness —
"make a straight road for the Lord",

as the prophet Isaiah said."

These men had been sent from the Pharisees; and their next question was: "Why then do you baptize, if you are not the Christ or Elijah or 'the prophet'?" John's answer was — "I baptize with water, but among you stands one whom you do not know; he is coming after me, yet I am not worthy even to unfasten his sandal." This happened at Bethany, across the Jordan, where John was baptizing.

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The next day John saw Jesus coming towards him, and exclaimed: "Here is the Lamb of God, who takes away the sin of the world! I was talking about him when I said 'After me there is coming a man who ranks ahead of me, because before I was born he already was.' I did not know who he was, but I have come baptizing with water to make him known to Israel." John also said:

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"I saw the Spirit come down from heaven like a dove and rest on him. I myself did not know him, but he who sent me to baptize with water, he said to me 'He on whom you see the Spirit descending, and remaining on him — he it is who baptizes with the Holy Spirit.' This I have seen myself, and I have declared my belief that he is the Son of God."

34

The next day, when John was standing with two of his disciples, he looked at Jesus as he passed and exclaimed: "There is the Lamb of God!" The two disciples heard him say this, and followed Jesus. But Jesus turned round, and saw them following. "What are you looking for?" he asked. "Rabbi," they answered (or, as we should say, 'teacher'), "where are you staying?"

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"Come, and you will see," he replied. So they went, and saw where he was staying, and spent that day with him.

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It was then about four in the afternoon. One of the two, who heard what John said and followed Jesus, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him: "We have found the Messiah!" (a word which means 'Christ,' or 'Consecrated'.) Then he brought him to Jesus. Looking straight at him, Jesus said: "You are Simon, the son of John; you will be called

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43 Cephas" (which means 'Peter,' or 'Rock'). The following day Je-
 44 sus decided to leave for Galilee. He found Philip, and said to him:
 45 "Follow me." Philip was from Bethsaida, the same town as Andrew
 and Peter. He found Nathanael and said to him: "We have found
 him of whom Moses wrote in the law, and of whom the prophets
 also wrote — Jesus of Nazareth, Joseph's son!"

46 "Can anything good come out of Nazareth?" asked Nathanael.
 47 "Come and see," replied Philip. When Jesus saw Nathanael coming
 towards him, he said: "Here is a true Israelite, in whom there is
 no deceit!"

48 "How do you know me?" asked Nathanael. "Even before Philip
 called you," replied Jesus, "when you were under the fig tree, I
 saw you."

49 "Rabbi," Nathanael exclaimed, "you are the Son of God, you are
 king of Israel!"

50 "Do you believe in me," asked Jesus, "because I told you that I
 51 saw you under the fig tree? You will see greater things than those!
 In truth I tell you," he added, "you will all see heaven open, and
 'the angels of God ascending and descending' on the Son of Man."

The Work in Judaea, Galilee and Samaria

2 TWO DAYS AFTER THIS THERE WAS A WEDDING AT CANA IN GALILEE, and
 2 Jesus' mother was there. Jesus himself, too, with his disciples, was
 3 invited to the wedding. And, when the wine ran short, his mother
 said to him: "They have no wine left."

4 "What do you want with me?" answered Jesus. "My time has
 5 not come yet." His mother said to the servants: "Do whatever he
 6 tells you." There were standing there six stone water-jars, in accor-
 dance with the Jewish rule of 'purification,' each holding twenty or
 thirty gallons.

7 Jesus said to the servants: "Fill the water-jars with water." And,
 8 when they had filled them to the brim, he added: "Now take some
 out, and carry it to the Master of the feast." The servants did so.
 9 And, when the Master of the feast had tasted the water which
 had now become wine, not knowing where it had come from —
 although the servants who had taken out the water knew — He
 10 called the groom and said to him: "Everyone puts good wine on
 the table first, and inferior wine afterwards, when his guests have
 drunk freely; but you have kept back the good wine till now!" This,

the first sign of his mission, Jesus gave at Cana in Galilee, and by it 11
revealed his glory; and his disciples believed in him.

After this, Jesus went down to Capernaum — he, his mother, his 12
brothers, and his disciples; but they stayed there only a few days.

Then, as the Jewish Passover was near, Jesus went up to Jerusalem. 13
In the Temple Courts he found people who were selling bullocks, 14
sheep, and pigeons, and the money changers at their counters. So 15
he made a whip of cords, and drove them all out of the Temple 16
Courts, and the sheep and bullocks as well; he scattered the money 17
of the money changers, and overturned their tables, and said to the 18
pigeon-dealers: "Take these things away. Do not turn my Father's 19
house into a market house." His disciples remembered that scrip- 20
ture said — 'Passion for your house will consume me.'

Then some of the religious authorities asked Jesus: "What sign 18
are you going to show us, since you act in this way?"

"Destroy this temple," was his answer, "and I will raise it in 19
three days."

"This Temple," the authorities replied, "has been forty-six years 20
in building, and are you going to 'raise it in three days'?" But Jesus 21
was speaking of his body as a temple. Afterwards, when he had 22
risen from the dead, his disciples remembered that he had said this;
and they believed the passage of scripture, and the words which
Jesus had spoken.

While Jesus was in Jerusalem, during the Passover Festival, many 23
came to trust in him, when they saw the signs of his mission that he 24
was giving. But Jesus did not put himself in their power because he 25
knew what was in their hearts. He did not need anyone to tell him
about people because he could read what was in them..

Now there was a Pharisee named Nicodemus, who was a leading 3
man among his people. This man came to Jesus by night, and said 2

to him: "Rabbi, we know that you are a teacher come from God; for no one could give such signs as you are giving, unless God were with him."

3 "In truth I tell you," exclaimed Jesus, "unless a person is reborn, they cannot see the kingdom of God."

4 "How can a person," asked Nicodemus, "be born when they are old? Can they be born a second time?"

5 "In truth I tell you," answered Jesus, "unless a person owes their birth to water and Spirit, they cannot enter the kingdom of God. All that owes its birth to human nature is human, and all that owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you all need to be reborn. The wind blows wherever it wants, and you can hear the sound it makes, but you do not know where it comes from, or where it goes; it is the same with everyone who owes his birth to the Spirit."

9 "How can that be?" asked Nicodemus. "What! You a teacher of Israel," exclaimed Jesus, "and yet do not understand this! In truth I tell you that we speak of what we know, and state what we have seen; and yet you do not accept our statements. If, when I tell you earthly things, you do not believe me, how will you believe me when I tell you of heavenly things? No one has ascended to heaven, except him who descended from heaven — the Son of Man himself. And, as Moses lifted up the snake¹ in the desert, so must the Son of Man be lifted up; so that everyone who believes in him may have eternal life."

16 For God so loved the world, that he gave his only Son, so that everyone who believes in him may not be lost, but have eternal life. For God did not send his Son into the world to condemn the world, but so that the world might be saved through him. The person who believes in him escapes condemnation, while the person who does not believe in him is already condemned, because they have not believed in the only Son of God. The ground of their condemnation is this, that though the light has come into the world, people preferred the darkness to the light, because their actions were wicked. For the person who lives an evil life hates the light, and will not come to it, fearing that their actions will be exposed; but the person who lives by the truth comes into the light, so it can be clearly seen that God is in all they do.

¹A bronze snake on a pole, see Num 21:9

After this, Jesus went with his disciples into the country parts of 22
 Judea; and there he stayed with them, and baptized. John, also, was 23
 baptizing at Aenon near Salim, because there were many streams
 there; and people were constantly coming and being baptized.
 (For John had not yet been imprisoned). Now a discussion arose 24
 between some of John’s disciples and a fellow Jew on the subject 25
 of ‘purification;’ and the disciples came to John and said: “Rabbi, 26
 the man who was with you on the other side of the Jordan, and to
 whom you have yourself borne testimony — he, also, is baptizing,
 and everybody is going to him.” John’s answer was — “A person 27
 can gain nothing but what is given them from heaven. You are 28
 yourselves witnesses that I said ‘I am not the Christ,’ but ‘I have
 been sent before him as a messenger.’ It is the groom who has the 29
 bride; but the groom’s friend, who stands by and listens to him, is
 filled with joy when he hears the groom’s voice. This joy I have felt
 to the full. He must become greater, and I less.” 30

He who comes from above is above all others; but a child of 31
 earth is earthly, and his teaching is earthly, too. He who comes from
 heaven is above all others. He states what he has seen and what he 32
 heard, and yet no one accepts his statement. They who did accept 33
 his statement confirm the fact that God is true. For he whom God 34
 sent as his messenger gives us God’s own teaching, for God does
 not limit the gift of the Spirit. The Father loves his Son, and has put 35
 everything in his hands. The person who believes in the Son has 36
 eternal life, while a person who rejects the Son will not even see that
 life, but remains under ‘God’s displeasure.’

Now, when the Master heard that the Pharisees had been told that 4
 he was making and baptizing more disciples than John (Though
 it was not Jesus himself, but his disciples, who baptized), he 2
 left Judea, and set out again for Galilee. He had to pass through 3
 Samaria, and, on his way, he came to a Samaritan town called 4
 Shechem, near the plot of land that Jacob gave to his son Joseph. Ja- 5
 cob’s Spring was there, and Jesus, being tired after his journey, sat 6
 down beside the spring, just as he was. It was then about midday.
 A woman of Samaria came to draw water; and Jesus said to her — 7
 “Give me some to drink,” For his disciples had gone into the town 8

9 to buy food. "How is it," replied the Samaritan woman, "that you
10 who are a Jew ask for water from a Samaritan woman like me?" (For
11 Jews do not associate with Samaritans). "If you knew of the gift of
12 God," replied Jesus, "and who it is that is saying to you 'Give me
13 some water,' you would have asked him, and he would have given
14 you 'living water'."

11 "You have no bucket, Sir, and the well is deep," she said; "where
12 did you get that 'living water?' Surely you are not greater than
13 our ancestor Jacob who gave us the well, and used to drink from it
14 himself, and his sons, and his cattle!"

13 "All who drink of this water," replied Jesus, "will be thirsty
14 again; but whoever once drinks of the water that I will give him will
15 never thirst any more; but the water that I will give him will become
16 a spring welling up within him — a source of eternal life."

15 "Give me this water, Sir," said the woman, "so that I may not be
16 thirsty, nor have to come all the way here to draw water."

16 "Go and call your husband," said Jesus, "and then come
17 back."

17 "I have no husband," answered the woman. "You are right in
18 saying 'I have no husband,'" replied Jesus, "For you have had five
19 husbands, and the man with whom you are now living is not your
20 husband; in saying that, you have spoken the truth."

19 "I see, Sir, that you are a prophet!" exclaimed the woman. "It
20 was on this mountain that our ancestors worshiped; and yet you
21 Jews say that the proper place for worship is in Jerusalem."

21 "Believe me," replied Jesus, "a time is coming when it will be
22 neither on this mountain nor in Jerusalem that you will worship the
23 Father. You Samaritans do not know what you worship; we know
24 what we worship, for salvation comes from the Jews. But a time is
25 coming, indeed it is already here, when the true worshipers will
26 worship the Father spiritually and truly; for such are the worshipers
27 that the Father desires. God is Spirit; and those who worship him
28 must worship spiritually and truly."

25 "I know," answered the woman, "that the Messiah, who is
26 called the Christ, is coming; when once he has come, he will tell
27 us everything."

26 "I am he," Jesus said to her, "I who am speaking to you." At
27 this moment his disciples came up, and were surprised to find
28 him talking with a woman; but none of them asked 'What do you
want?' or 'Why are you talking with her?' So the woman, leaving
her pitcher, went back to the town, and said to the people: "Come

and see someone who has told me everything that I have done. 29
Can he be the Christ?" And the people left the town and went to 30
see Jesus.

Meanwhile the disciples kept saying to him: "Take something to 31
eat, Rabbi."

"I have food to eat," he answered, "of which you know noth- 32
ing."

"Can anyone have brought him anything to eat?" the disciples 33
said to one another. "My food," replied Jesus, "is to do the will of 34
him who sent me, and to complete his work. Don't you say that it 35
still wants four months to harvest? Why, look up, and see how white 36
the fields are for harvest! Already the reaper is receiving wages and 37
gathering in sheaves for eternal life, so that sower and reaper re- 38
joice together. For here the proverb holds good — 'One sows, an-
other reaps.' I have sent you to reap that on which you have spent
no labour; others have laboured, and you have reaped the results of
their labour."

Many from that town came to believe in Jesus — Samaritans 39
though they were — because the woman had said: 'He has told 40
me everything that I have done.' And, when these Samaritans had 41
come to Jesus, they begged him to stay with them, and he stayed 42
there two days. But far more came to believe in him because of what
he said himself, and they said to the woman: "It is no longer be-
cause of what you say that we believe in him, for we have heard him
ourselves and know that he really is the Saviour of the world."

After these two days Jesus went on to Galilee; for he himself de- 43
clared that 'a prophet is not honoured in his own country.' When 44
he entered Galilee, the Galileans welcomed him, for they had seen 45
all that he did at Jerusalem during the Festival, at which they also 46
had been present. So Jesus came again to Cana in Galilee, where he 47
had turned the water into wine. Now there was one of the king's of-
ficers whose son was lying ill at Capernaum. When this man heard 48
that Jesus had returned from Judaea to Galilee, he went to him, and
begged him to come down and cure his son; for he was at the point
of death. Jesus answered: "Unless you all see signs and wonders, 49
you will not believe."

"Sir," said the officer, "come down before my child dies." And 49
Jesus answered: "Go, your son is living." The man believed what 50

51 Jesus said to him, and went; and, while he was on his way down,
 52 his servants met him, and told him that his child was living. So he
 asked them at what time the boy began to get better. "It was yester-
 53 day, about one o'clock," they said, "that the fever left him." By this
 the father knew that it was at the very time when Jesus had said to
 him 'Your son is living'; and he himself, with all his household, be-
 54 lieved in Jesus. This was the second occasion on which Jesus gave
 a sign of his mission on coming from Judea to Galilee.

5 Sometime after this there was a Jewish Festival; and Jesus went up
 2 to Jerusalem. There is in Jerusalem, near the sheep-gate, a bath
 3 with five colonnades round it. It is called in Hebrew 'Bethesda.' In
 these colonnades a large number of sick people were lying — blind,
 5 lame, and crippled. One man who was there had been crippled for
 6 thirty-eight years. Jesus saw the man lying there, and, finding that
 he had been in this state a long time, said to him: "Do you wish to
 be cured?"

7 "I have no one, Sir," the sick man answered, "to put me into the
 bath when there is a troubling of the water, and, while I am getting
 to it, some one else steps down before me."

8 "Stand up," said Jesus, "take up your mat, and walk." The man
 9 was cured immediately, and took up his mat and began walking.
 10 Now it was the Sabbath. So the religious authorities said to the
 man who had been cured: "This is the Sabbath; you must not carry
 your mat."

11 "The man who cured me," he answered, "said to me 'Take up
 your mat and walk.'"

12 "Who was it," they asked, "that said to you 'Take up your mat
 13 and walk?'" But the man who had been restored did not know who
 it was; for Jesus had moved away, because there was a crowd there.
 14 Afterwards Jesus found the man in the Temple Courts, and said
 to him: "You are cured now; do not sin again, or something worse
 may happen to you."

15 The man went away, and told the authorities that it was Jesus
 16 who had cured him. And that was why they began to persecute Je-
 17 sus — because he did things of this kind on the Sabbath. But Jesus
 18 replied: "My Father works to this very hour, and I work also." This
 made the authorities all the more eager to kill him, because not only
 was he doing away with the Sabbath, but he actually called God his

own Father — putting himself on an equality with God. So Jesus 19
made this further reply: “In truth I tell you, the Son can do nothing 20
of himself; he does only what he sees the Father doing; whatever 21
the Father does, the Son does also. For the Father loves his Son, and 22
shows him everything that he is doing; and he will show him still 23
greater things — so that you will be filled with wonder. For, just as 24
the Father raises the dead and gives them life, so also the Son gives 25
life to whom he pleases. The Father himself does not judge any 26
one, but has ‘entrusted the work of judging entirely to his Son,’ So 27
that everyone may honour the Son, just as they honour the Father. 28
The person who does not honour the Son fails to honour the Father 29
who sent him. In truth I tell you that the person who listens to my 30
message and believes him who sent me, has eternal life, and does
not come under condemnation, but has already passed out of death
into life. In truth I tell you that a time is coming, indeed it is already 25
here, when the dead will listen to the voice of the Son of God, and
when those who listen will live. For, just as the Father has inherent 26
life within him, so also he has granted to the Son to have inherent 27
life within him; and, because he is Son of Man, he has also given 28
him authority to act as judge. Do not wonder at this; for the time 29
is coming when all who are in their graves will hear his voice, and 30
will come out — those who have done good rising to life, and those
who have lived evil lives rising for condemnation. I can do nothing 31
of myself; I judge as I am taught; and the judgment that I give is just,
because my aim is not to do my own will, but the will of him who
sent me.

If I bear testimony to myself, my testimony is not trustworthy; it 31
is another who bears testimony to me, and I know that the testimo- 32
ny which he bears to me is trustworthy. You have yourselves sent 33
to John, and he as testified to the truth. But the testimony which I 34
receive is not from people; I am saying this for your salvation. He 35
was the ‘Lamp that was burning’ and shining, and you were ready 36
to rejoice, for a time, in his light. But the testimony which I have is 37
of greater weight than John’s; for the work that the Father has given
me to carry out — the work that I am doing — is in itself proof that
the Father has sent me as his messenger. The Father who has sent 37
me has himself borne testimony to me. You have neither listened to
his voice, not seen his form; and you have not taken his message 38
home to your hearts, because you do not believe him whom he sent
as his messenger. You search the scriptures, because you think that 39
you find in them immortal life; and, though it is those scriptures

40 that bear testimony to me, you refuse to come to me to have life.

41 I do not receive honour from people, but I know this of you,
42 that you have not the love of God in your hearts. I have come in my
43 Father's name, and you do not receive me; if another comes in his
44 own name, you will receive him. How can you believe in me, when
45 you receive honour from one another and do not desire the honour
46 which comes from the only God? Do not think that I will accuse
47 you to the Father; your accuser is Moses, on whom you have been
resting your hopes. For, had you believed Moses, you would have
believed me, for it was of me that Moses wrote; but, if you do not
believe his writings, how will you believe my teaching?"

6 After this, Jesus crossed the Sea of Galilee — otherwise called the
2 Lake of Tiberias. A great crowd of people, however, followed him,
because they saw the signs of his mission in his work among those
3 who were sick. Jesus went up the hill, and sat down there with his
4 disciples. It was near the time of the Jewish Festival of the Passover.
5 Looking up, and noticing that a great crowd was coming towards
him, Jesus said to Philip: "Where are we to buy bread for these
6 people to eat?" He said this to test him, for he himself knew what he
7 meant to do. "Even if we spent a years' wages on bread," answered
Philip, "it would not be enough for each of them to have a little."

8 "There is a boy here," said Andrew, another of his disciples,
9 Simon Peter's brother, "Who has five barley loaves and two fishes;
but what is that for so many?"

10 "Make the people sit down," said Jesus. It was a grassy spot;
so the people, who numbered about five thousand, sat down, and
11 then Jesus took the loaves, and, after saying the thanksgiving, dis-
tributed them to those who were sitting down; and the same with
12 the fish, giving the people as much as they wanted. When they were
satisfied, Jesus said to his disciples: "Collect the broken pieces that
13 are left, so that nothing may be wasted." The disciples did so, and
filled twelve baskets with the pieces of the five barley loaves, which
were left after all had eaten.

14 When the people saw the signs which Jesus gave, they said:
"This is certainly 'the prophet who was to come' into the world."
15 But Jesus, having discovered that they were intending to come
and carry him off to make him king, went again up the hill, quite
alone.

When evening fell, his disciples went down to the Sea, and, getting into a boat, began to cross to Capernaum. By this time darkness had set in, and Jesus had not yet come back to them; the Sea, too, was getting rough, for a strong wind was blowing. When they had rowed three or four miles, they caught sight of him walking on the water and approaching the boat, and they were frightened. But Jesus said to them: "It is I; do not be afraid!" And after this they were glad to take him into the boat; and the boat at once arrived off the shore, for which they had been making.

The people who remained on the further side of the Sea had seen that only one boat had been there, and that Jesus had not gone into it with his disciples, but that they had left without him. Some boats, however, had come from Tiberias, from near the spot where they had eaten the bread after the Master had said the thanksgiving. So, on the next day, when the people saw that Jesus was not there, or his disciples either, they themselves got into the boats, and went to Capernaum to look for him. And, when they found him on the other side of the Sea, they said: "When did you get here, Rabbi?"

"In truth I tell you," answered Jesus, "it is not because of the signs which you saw that you are looking for me, but because you had the bread to eat and were satisfied. Work, not for the food that perishes, but for the food that lasts for eternal life, which the Son of Man will give you; for on him the Father — God himself — has set the seal of his approval."

"How," they asked, "are we to do the work that God wants us to do?"

"The work that God wants you to do," answered Jesus, "is to believe in him whom God sent as his messenger."

"What sign, then," they asked, "are you giving, which we may see, and so believe you? What is the work that you are doing? Our ancestors had the manna to eat in the desert; as scripture says — 'He gave them bread from heaven to eat.'"

"In truth I tell you," replied Jesus, "Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven; for the bread that God gives is that which comes down from heaven, and gives life to the world."

"Master," they exclaimed, "give us that bread always!"

"I am the life-giving bread," Jesus said to them; "whoever

36 comes to me will never be hungry, and whoever believes in me will
37 never thirst again. But, as I have said already, you have seen me,
38 and yet you do not believe in me. All those whom the Father gives
39 me will come to me; and no one who comes to me will I ever turn
40 away. For I have come down from heaven, to do, not my own will,
but the will of him who sent me; and his will is this — that I should
not lose one of all those whom he has given me, but should raise
them up at the Last day. For it is the will of my Father that everyone
who sees the Son, and believes in him, should have immortal life;
and I myself will raise him up at the Last day.”

41 The people began murmuring against Jesus for saying — ‘I
42 am the bread which came down from heaven.’ “Is not this Jesus,
Joseph’s son,” they asked, “whose father and mother we know?
How is it that he now says that he has come down from heaven?”

43 “Do not murmur among yourselves,” said Jesus in reply. “No
44 one can come to me, unless the Father who sent me draws him to
45 me; and I will raise him up at the Last day. It is said in the prophets
— ‘And they will all be taught by God.’ Everyone who is taught
46 by the Father and learns from him comes to me. Not that anyone
has seen the Father, except him who is from God — he has seen the
47 Father. In truth I tell you, the person who believes in me has eternal
48 life. I am the life-giving bread. Your ancestors ate the manna in the
49 desert, and yet died. The bread that comes down from heaven is
50 such that whoever eats of it will never die. I am the living bread
51 that has come down from heaven. If anyone eats of this bread, they
will live for ever; and the bread that I will give is my flesh, which I
will give for the life of the world.”

52 They began disputing with one another: “How is it possible for
this man to give us his flesh to eat?”

53 “In truth I tell you,” answered Jesus, “unless you eat the flesh
54 of the Son of Man, and drink his blood, you have not life within
55 you. Everyone who takes my flesh for their food, and drinks my
56 blood, has eternal life; and I will raise them up at the Last day. For
my flesh is true food, and my blood true drink. Everyone who takes
57 my flesh for their food, and drinks my blood, remains united to me,
and I to them. As the living Father sent me as his messenger, and
as I live because the Father lives, so the person who takes me for
58 their food will live because I live. That is the bread which has come
down from heaven — not such as your ancestors ate, and yet died;
the person who takes this bread for their food will live for ever.”

59 All this Jesus said in a synagogue, when he was teaching in Ca-

pernaum. On hearing it, many of his disciples said: "This is harsh doctrine! Who can bear to listen to it?" But Jesus, aware that his disciples were murmuring about it, said to them: "Is this a hindrance to you? What, then, if you should see the Son of Man ascending where he was before? It is the Spirit that gives life; human strength achieves nothing. In the teaching that I have been giving you there is Spirit and there is life. Yet there are some of you who do not believe in me." For Jesus knew from the first who they were that did not believe in him, and who it was that would betray him; and he added: "This is why I told you that no one can come to me, unless enabled by the Father." After this many of his disciples drew back, and did not go about with him any longer. So Jesus said to the Twelve: "Do you also wish to leave me?" But Simon Peter answered: "Master, to whom would we go? Eternal life is in your teaching; and we have learned to believe and to know that you are the Holy One of God."

"Did not I myself choose you to be the Twelve?" replied Jesus; "and yet, even of you, one is playing the 'devil's' part." He meant Judas, the son of Simon Iscariot, who was about to betray him, though he was one of the Twelve.

After this, Jesus went about in Galilee, for he would not do so in Judea, because the religious authorities (in Jerusalem) were eager to put him to death. When the Jewish Festival of Tabernacles was near, his brothers said to him: "Leave this part of the country, and go into Judea, so that your disciples, as well as we, may see the work that you are doing. For no one does a thing privately, if they are seeking to be widely known. Since you do these things, you should show yourself publicly to the world." For even his brothers did not believe in him.

"My time," answered Jesus, "is not come yet, but your time is always here. The world cannot hate you, but it does hate me, because I testify that its ways are evil. Go yourselves up to the Festival; I am not going to this Festival yet, because my time has not yet come." After telling them this, he stayed on in Galilee.

But, when his brothers had gone up to the Festival, Jesus also went up — not publicly, but privately. The authorities were looking for him at the Festival and asking 'Where is he?'; and there were many whispers about him among the people, some saying 'He

13 is a good man;' others: 'No! He is leading the people astray.' No one, however, spoke freely about him, because they were afraid of the authorities.

14 About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The authorities were astonished. 15 "How has this man got his learning," they asked, "when he has never studied?" So, in reply, Jesus said: "My teaching is not my own; it is his who sent me. If anyone has the will to do God's will, they will 16 find out whether my teaching is from God, or whether I speak on 17 my own authority. The person who speaks on their own authority seeks honour for themselves; but the person who seeks the honour 18 of him that sent him is sincere, and there is nothing false in him. 19 Was not it Moses who gave you the law? Yet not one of you obeys it! Why are you seeking to put me to death?"

20 "You must be possessed by a demon!" the people exclaimed. "Who is seeking to put you to death?"

21 "There was one thing I did," replied Jesus, "at which you are 22 all still wondering. "Is he going to kill himself," they exclaimed, 23 "that he says — 'You cannot go where I am going'?" When a man receives circumcision on a Sabbath to prevent the law of Moses from 24 being broken, how can you be angry with me for making a man sound and well on a Sabbath? Do not judge by appearances; judge 25 justly." At this some of the people of Jerusalem exclaimed: "Is not 26 this the man who they are seeking to put to death? Yet here he is, speaking out boldly, and they say nothing to him! Is it possible that 27 our leading men have really discovered that he is the Christ? Yet 28 we know where this man is from; but, when the Christ comes, no one will be able to tell where he is from." Therefore, Jesus, as he was teaching in the Temple Courts, raised his voice and said: "Yes; you know me and you know where I am from. Yet I have not come on my own authority, but he who sent me may be trusted; and him you do not know. I do know him, for it is from him that I have come, and he sent me as his messenger." So they sought to arrest him; but no one touched him, for his time was not come yet. Many of the people, however, believed in him. "When the Christ comes," they said, "will he give more signs of his mission than this man has given?" 29 30 31 32 The Pharisees heard the people whispering about him in this way, and so the chief priests and the Pharisees sent officers to arrest him;

on which Jesus said: "I will be with you but a little longer, and then I am going to him who sent me. You will look for me, and you will not find me; and you will not be able to come where I will be." 33 34

"Where is this man going," the people asked one another, "that we would not find him? Will he go to our countrymen abroad, and teach foreigners? What does he mean by saying 'You will look for me, and you will not find me; and you will not be able to come where I will be?'" 35 36

On the last and greatest day of the Festival, Jesus, who was standing by, exclaimed: "If anyone thirsts, let him come to me, and drink. I tell you what I have myself seen in the presence of my Father; and you, in the same way, do what you have learned from your father." (By this he meant the Spirit, which those who had believed in him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.) But, as it is, you are seeking to put me to death — a man who has told you the truth as he heard it from God. Abraham did not act in that way. You are doing what your own father does." 37 38 39 40 41

"We are not bastards," they said, "we have one Father — God himself." Is not it said in scripture that it is of the race of David, and from Bethlehem, the village to which David belonged, that the Christ is to come?" So there was a sharp division among the people because of Jesus. Some of them wanted to arrest him, and yet no one touched him. When the officers returned to the chief priests and Pharisees, they were asked: "Why have you not brought him?" 42 43 44 45

"No one ever spoke as he speaks!" they answered. "What! Have you been led astray too?" the Pharisees replied. "Have any of our leading men believed in him, or any of the Pharisees? As for these people who do not know the Law — they are cursed! But one of their number, Nicodemus, who before this had been to see Jesus, said to them: "Does our law pass judgment on a person without first giving them a hearing, and finding out what they have been doing?" 46 47 48 49 50 51

"Are you also from Galilee?" they retorted. "Search, and you will find that no prophet is to arise in Galilee!" 52

53 And everyone went home except Jesus, who went to the Mount of
 8 Olives¹. But he went again into the Temple Courts early in the morn-
 2 ing, and all the people came to him; and he sat down and taught
 3 them. Presently, however, the Teachers of the Law and the Pharisees
 4 brought a woman who had been caught in adultery, and placed her
 in the middle of the Court, and said to Jesus:

“Teacher, this woman was found in the act of adultery. Now
 Moses, in the Law, commanded us to stone such women to death;
 what do you say?”

6 They said this to test him, in order to have a charge to bring
 against him. But Jesus stooped down, and wrote on the ground
 7 with his finger. However, as they continued asking him, he raised
 himself, and said:

“Let the person among you who has never done wrong throw
 the first stone at her.”

8 And again he stooped down, and wrote on the ground. When
 9 they heard that, they went out one by one, beginning with the
 eldest; and Jesus was left alone with the woman in the middle of the
 10 Court. Raising himself, Jesus said to her:

“Woman, where are they? Did no one condemn you?”

11 “No one, Sir,” she answered.

“Neither do I condemn you,” said Jesus “go, and do not sin
 again.”

12 Jesus again addressed the people. “I am the light of the world,” he
 said. “The person who follows me will not walk in darkness, but
 will have the light of life.”

13 “You are bearing testimony to yourself!” exclaimed the Phar-
 isees, “your testimony is not trustworthy.”

14 “Even if I bear testimony to myself,” answered Jesus, “my testi-
 mony is trustworthy; for I know where I came from, and where I am
 going; but you do not know where I come from, nor where I am go-
 15 ing. You judge by appearances; I judge no one. Yet, even if I were to
 16 judge, my judgment would be trustworthy; because I am not alone,

¹This passage is inserted in some manuscripts from an ancient source, and found either after John 7:53 or after Luke 21.38 or elsewhere.

but the Father who sent me is with me. Why, in your own law it is said that the testimony of two persons is trustworthy. I, who bear testimony to myself, am one, and the Father who sent me also bears testimony to me." "Where is your father, then?" they asked. "You know neither me nor my Father," replied Jesus. "If you had known me, you would have also known my Father." These statements Jesus made in the Treasury, while teaching in the Temple Courts. Yet no one arrested him, for his time had not then come.

Jesus again spoke to the people. "I am going away," he said, "and you will look for me, but you will die in your sin; you cannot come where I am going."

"Is he going to kill himself," the people exclaimed, "that he says — 'You cannot go where I am going'?" "You," added Jesus, "are from below, I am from above; you are of this present world, I am not; and so I told you that you would die in your sins, for, unless you believe that I am what I am, you will die in your sins."

"Who are you?" they asked. "Why ask exactly what I have been telling you?" said Jesus. "I have still much that concerns you to speak of and to pass judgment on; yet he who sent me may be trusted, and I speak to the world only of the things which I have heard from him." They did not understand that he meant the Father. So Jesus added: "When you have lifted up the Son of Man, then you will understand that I am what I am, and that I do nothing of myself, but that I say just what the Father has taught me. Moreover, he who sent me is with me; he has not left me alone; for I always do what pleases him." While he was speaking in this way, many came to believe in him. So Jesus went on to say to those who had believed him: "If you remain constant to my message, you are truly my disciples; and you find out the truth, and the truth will set you free."

"We are descendants of Abraham," was their answer, "and have never yet been in slavery to anyone. What do you mean by saying 'you will be set free'?" "In truth I tell you," replied Jesus, "everyone who sins is a slave to sin. And a slave does not remain in the home always; but a son remains always. If, then, the Son sets you free, you will be free indeed! I know that you are descendants of Abraham; yet you are seeking to put me to death, because my message finds no place in your hearts. I tell you what I have myself seen in the presence of my Father; and you, in the same way, do

what you have learned from your father.”

39 “Our father is Abraham,” was their answer. “If you are Abra-
40 ham’s children,” replied Jesus, “do what Abraham did. But, as it is,
you are seeking to put me to death — a man who has told you the
truth as he heard it from God. Abraham did not act in that way. You
41 are doing what your own father does.”

“We are not bastards,” they said, “we have one Father — God
himself.”

42 “If God were your Father,” Jesus replied, “you would have
loved me, for I came out from God, and now am here; and I have
43 not come of myself, but he sent me as his messenger. How is it that
you do not understand what I say? It is because you cannot bear to
44 listen to my message. As for you, you are children of your Father
the devil, and you are determined to do what your father loves to
do. He was a murderer from the first, and did not stand by the truth,
because there is no truth in him. Whenever he lies, he does what is
45 natural to him; because he is a liar, and the father of lying. But, as for
me, it is because I speak the truth to you that you do not believe me.
46 Which of you can convict me of sin? Why then don’t you believe
47 me, if I am speaking truth? The person who comes from God listens
to God’s teaching; the reason why you do not listen is because you
do not come from God.”

48 “Are not we right, after all,” replied the people, “in saying that
you are a Samaritan, and are possessed by a demon?”

49 “I am not possessed by a demon,” Jesus answered, “but I am
honouring my Father; and yet you dishonour me. Not that I am
50 seeking honour for myself; there is one who is seeking my honour,
and he decides. In truth I tell you, if anyone lays my message to
51 heart, he will never really die.”

52 “Now we are sure that you are possessed by a demon,” the
people replied. “Abraham died, and so did the prophets; and
yet you say ‘If anyone lays my message to heart, they will never
53 know death.’ Are you greater than our ancestor Abraham, who
died? And the prophets died too. Whom do you make yourself out
to be?”

54 “If I do honour to myself,” answered Jesus, “such honour
counts for nothing. It is my Father who does me honour — and you
55 say that he is your God; and yet you have not learned to know him;
but I know him; and, if I were to say that I do not know him, I should
be a liar like you; but I do know him, and I lay his message to heart.
56 Your ancestor Abraham rejoiced that he would see my day; and he

did see it, and was glad."

"You are not fifty years old yet," the people exclaimed, "and have you seen Abraham?" 57

"In truth I tell you," replied Jesus, "before Abraham existed I was." At this they took up stones to throw at him; but Jesus hid himself, and left the Temple Courts. 58 59

As Jesus passed by, he saw a man who had been blind from his birth. "Rabbi," asked his disciples, "who was it that sinned, this man or his parents, that he was born blind?" 9 2

"Neither the man nor the parents," replied Jesus; "but he was born blind so that the work of God should be made plain in him. We must do the work of him who sent me, while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world." Saying this, Jesus spat on the ground, made clay with the saliva, and put it on the man's eyes. "Go," he said, "and wash your eyes in the Bath of Siloam" (a word which means 'messenger'). So the man went and washed his eyes, and returned able to see. His neighbours, and those who had formerly known him by sight as a beggar, exclaimed: "Is not this the man who used to sit and beg?" 3 4 5 6 7 8

"Yes," some said, "it is"; while others said: "No, but he is like him." The man himself said: "I am he." 9

"How did you get your sight, then?" they asked. "The man whom they call Jesus," he answered, "made clay, and anointed my eyes, and said to me 'Go to Siloam and wash your eyes.' So I went and washed my eyes, and gained my sight." 10 11

"Where is he?" they asked. I do not know," he answered. They took the man, who had been blind, to the Pharisees. Now it was a Sabbath when Jesus made the clay and gave him his sight. So the Pharisees also questioned the man as to how he had gained his sight. "He put clay on my eyes," he answered, "and I washed them, and I can see." 12 13 14 15

"The man cannot be from God," said some of the Pharisees, "for he does not keep the Sabbath." 16

"How is it possible," retorted others, "for a bad man to give signs like this?" So there was a difference of opinion among them, and they again questioned the man; "What do you yourself say about him, for it is to you that he has given sight?" The religious au- 17 18

19 thorties, however, refused to believe that he had been blind and had
gained his sight, until they had called his parents and questioned
them. "Is this your son," they asked, "who you say was born blind?
If so, how is it that he can see now?"

20 "We know that this is our son," answered the parents, "and that
21 he was born blind; but how it is that he can see now we do not
know; nor do we know who it was that gave him his sight. Ask him
22 — he is old enough — he will tell you about himself." His parents
spoke in this way because they were afraid of the authorities; for the
authorities had already agreed that, if anyone should acknowledge
Jesus as the Christ, he should be expelled from their synagogues.
23 This was why his parents said 'He is old enough; ask him.' So the
authorities again called the man who had been blind, and said to
24 him: "Give God the praise; we know that this is a bad man."

25 "I know nothing about his being a bad man," he replied; "one
thing I do know, that although I was blind, now I can see."

26 "What did he do to you?" they asked. "How did he give you
your sight?"

27 "I told you just now," he answered, "and you did not listen. Why
do you want to hear it again? Surely you also do not want to become
his disciples?"

28 "You are his disciple," they retorted scornfully; "but we are
29 disciples of Moses. We know that God spoke to Moses; but, as for
this man, we do not know where he comes from."

30 "Well," the man replied, "this is very strange; you do not know
31 where he comes from, and yet he has given me my sight! We know
that God never listens to bad people, but, when a person is god-
fearing and does God's will, God listens to them. Since the world
32 began, such a thing was never heard of as anyone's giving sight to
a person born blind. If this man had not been from God, he could
33 not have done anything at all."

34 "You," they retorted, "were born totally depraved; and are
35 you trying to teach us?" So they expelled him. Jesus heard of their
having put him out; and, when he had found the man, he asked:
"Do you believe in the Son of Man?"

36 "Tell me who he is, Sir," he replied, "so that I may believe
in him."

37 "Not only have you seen him," said Jesus; "but it is he who is
now speaking to you."

38 "Then, Sir, I do believe," said the man, bowing to the ground
39 before him; and Jesus added: "It was to put people to the test that

I came into this world, in order that those that cannot see should see, and that those that can see should become blind." Hearing this, some of the Pharisees who were with him said: "Then are we blind too?" 40

"If you had been blind," replied Jesus, "you would have had no sin to answer for; but, as it is, you say 'We can see,' and so your sin remains. In truth I tell you, whoever does not go into the sheepfold through the door, but climbs up at some other place, that person is a thief and a robber; but the person who goes in through the door is shepherd to the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought them all out, he walks in front of them, and his sheep follow him, because they know his voice. They will not follow a stranger, but will run away from him; because they do not know a stranger's voice." This was the allegory that Jesus told them, but they did not understand of what he was speaking. So he continued: "In truth I tell you, I am the door for the sheep. All who came before me were thieves and robbers; but the sheep did not listen to them. I am the door; he who goes in through me will be safe, and he will go in and out and find pasture. The thief comes only to steal, to kill, and to destroy; I have come so that they may have life, and may have it in greater fullness. I am the good shepherd. The good shepherd lays down his life for his sheep. The hired man who is not a shepherd, and who does not own the sheep, when he sees a wolf coming, leaves them and runs away; then the wolf seizes them, and scatters the flock. He does this because he is only a hired man and does not care about the sheep. I am the good shepherd; and I know my sheep, and my sheep know me — Just as the Father knows me and I know the Father — and I lay down my life for the sheep. I have other sheep besides, which do not belong to this fold; I must lead them also, and they will listen to my voice; and they will become one flock under 'one shepherd.' This is why the Father loves me, because I lay down my life — to receive it again. No one took it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father." In consequence of these words a difference of opinion again arose among the people. Many of them said: "He is possessed by a demon and is mad; why do you listen to him?" Others said: "This is not the teaching of one who is possessed by a demon. Can a demon give sight to the blind?" 10 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

22 Soon after this the Festival of the Rededication was held at
23 Jerusalem. It was winter; and Jesus was walking in the Temple
24 Courts, in the Colonnade of Solomon, when the people gathered
 round him, and said: "How long are you going to keep us in sus-
 pense? If you are the Christ, tell us so frankly."

25 "I have told you so," replied Jesus, "and you do not believe me.
 The work that I am doing in my Father's name bears testimony to
26 me. But you do not believe me, because you are not of my flock.
27 My sheep listen to my voice; I know them, and they follow me; and
28 I give them eternal life, and they will not be lost; nor will anyone
29 snatch them out of my hands. What my Father has entrusted to
30 me is more than all else; and no one can snatch anything out of the
 Father's hands. The Father and I are one."

31 Some of the people again brought stones to throw at him; and
32 seeing this, Jesus said: "I have done before your eyes many good
 actions, inspired by the Father; for which of them would you
 stone me?"

33 "It is not for any good action that we would stone you," they
 answered, "but for blasphemy; and because you, who are only a
 man, make yourself out to be God."

34 "Are there not," replied Jesus, "these words in your law — 'I
35 said "You are gods"'? If those to whom God's word were addressed
 were said to be 'gods' — and scripture cannot be set aside — Do
36 you say of one whom the Father has consecrated and sent as his
 messenger to the world 'You are blaspheming,' because I said 'I am
37 God's Son'? If I am not doing the work that my Father is doing, do
38 not believe me; if I am doing it, even though you do not believe me,
 believe what that work shows; so that you may understand, and
 understand more and more clearly, that the Father is in union with
39 me, and I with the Father." The authorities again sought to arrest
 him; but he escaped their hands.

40 Then Jesus again crossed the Jordan to the place where John used
 to baptize at first, and stayed there some time, during which many
41 people came to see him. "John gave no sign of his mission," they
 said; "but everything that he said about this man was true." And
42 many learned to believe in Jesus there.

Now a man named Lazarus, of Bethany, was lying ill; he belonged to the same village as Mary and her sister Martha. This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped his feet with her hair. The sisters, therefore, sent this message to Jesus — ‘Master, your friend is ill’; and, when Jesus heard it, he said: “This illness is not to end in death, but is to redound to the honour of God, in order that the Son of God may be honoured through it.” Jesus loved Martha and her sister, and Lazarus. Yet, when he heard of the illness of Lazarus, he still stayed two days in the place where he was. Then, after that, he said to his disciples: “Let us go to Judea again.”

“Rabbi,” they replied, “the authorities there were but just now seeking to stone you; and are you going there again?”

“Are not there twelve hours in the day?” answered Jesus. “If someone walks about in the daytime, they do not stumble, because they can see the light of the sun; but, if they walk about at night, they stumble, because they have not the light.” And, when he had said this, he added: “Our friend Lazarus has fallen asleep; but I am going so that I may wake him.”

“If he has fallen asleep, Master, he will get well,” said the disciples. But Jesus meant that he was dead; they, however, supposed that he was speaking of natural sleep. Then he said to them plainly: “Lazarus is dead; and I am glad for your sakes that I was not there, so that you may learn to believe in me. But let us go to him.” At this, Thomas, who was called ‘The Twin,’ said to his fellow disciples: “Let us go too, so that we may die with him.” When Jesus reached the place, he found that Lazarus had been four days in the tomb already. Bethany being only about two miles from Jerusalem, a number of the people had come there to comfort Martha and Mary because of brother’s death. When Martha heard that Jesus was coming, she went to meet him; but Mary sat quietly at home. “Master,” Martha said to Jesus, “if you had been here, my brother would not have died. Even now, I know that God will grant you whatever you ask him.”

“Your brother will rise to life,” said Jesus. “I know that he will,” replied Martha, “in the resurrection at the Last day.”

“I am the resurrection and the life,” said Jesus. “He who believes in me will live, though he die; and he who lives and believes in me will never die. Do you believe this?”

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27 "Yes Master," she answered; "I have learned to believe that you
28 are the Christ, the Son of God, 'who was to come' into the world."
29 After saying this, Martha went and called her sister Mary, and whis-
30 pered: "The teacher is here, and is asking for you." As soon as Mary
31 heard that, she got up quickly, and went to meet him. Jesus had not
32 then come into the village, but was still at the place where Martha
33 had met him. So the people, who were in the house with Mary, com-
34 forting her, when they saw her get up quickly and go out, followed
35 her, thinking that she was going to the tomb to weep there. When
36 Mary came where Jesus was and saw him, she threw herself at his
37 feet. "Master," she exclaimed, "if you had been here, my brother
38 would not have died!" When Jesus saw her weeping, and the peo-
39 ple who had come with her weeping also, he groaned deeply, and
40 was greatly distressed. "Where have you buried him?" he asked.
41 "Come and see, Master," they answered. Jesus burst into tears.
42 "How he must have loved him!" the people exclaimed; but some of
43 them said: "Could not this man, who gave sight to the blind man,
44 have also prevented Lazarus from dying?" Again groaning in-
45 wardly, Jesus came to the tomb. It was a cave, and a stone lay against
46 the mouth of it. "Move the stone away," said Jesus. "Master," said
47 Martha, the sister of the dead man, "by this time the smell must be
48 offensive, for this is the fourth day since his death."

49 "Did not I tell you," replied Jesus, "that, if you would believe
50 in me, you should see the glory of God?" So they moved the stone
51 away; and Jesus, with uplifted eyes, said:

52 "Father, I thank you that you have heard my prayer; I know that
53 you always hear me; but I say this for
54 the sake of the people standing near, so that they may
55 believe that you has sent me as your messenger."

56 Then, after saying this, Jesus called in a loud voice: "Lazarus!
57 Come out!" The dead man came out, wrapped hand and foot in a
58 winding-sheet; his face, too, had been wrapped in a cloth. "Set him
59 free," said Jesus, "and let him go."

60 In consequence of this, many of the people, who had come to visit
61 Mary and had seen what Jesus did, learned to believe in him. Some
62 of them, however, went to the Pharisees, and told them what he

had done. The chief priests and the Pharisees called a meeting of the High Council, and said: "What are we to do, now that this man is giving so many signs? If we let him alone as we are doing, everyone will believe in him; and the Romans will come and will take from us both our city and our Nationality." One of them, however, Caiaphas, who was high priest that year, said to them: "You are utterly mistaken. You do not consider that it is better for you that one person should die for the people, rather than the whole nation should be destroyed." Now he did not say this of his own accord; but, as high priest that year, he prophesied that Jesus was to die for the nation — And not for the nation only, but also that he might unite in one body the children of God now scattered far and wide. So from that day they plotted to put Jesus to death.

In consequence of this, Jesus did not go about publicly among the people any more, but left that neighbourhood, and went into the country bordering on the wilderness, to a town called Ephraim, where he stayed with his disciples. But the Jewish Festival of the Passover was near; and many people had gone up from the country to Jerusalem, for their 'purification,' before the Festival began. So they looked for Jesus there, and said to one another, as they stood in the Temple Courts: "What do you think? Do you think he will come to the Festival?" The chief priests and the Pharisees had already issued orders that, if anyone learned where Jesus was, he should give information, so that they might arrest him.

The Last Days

SIX DAYS BEFORE THE PASSOVER JESUS CAME TO BETHANY, where Lazarus, whom he had raised from the dead, was living. There a supper was given in honour at which Martha waited, while Lazarus was one of those present at the table. So Mary took a pound of choice spike-nard perfume of great value, and anointed the feet of Jesus with it, and then wiped them with her hair. The whole house was filled with the scent of the perfume. One of the disciples, Judas Iscariot, who was about to betray Jesus, asked: "Why was not this perfume sold for a year's wages, and the money given to poor people?" He said this, not because he cared for the poor, but because he was a

7 thief, and, being in charge of the purse, used to take what was put
8 in it. "Leave her alone," said Jesus, "so that she may keep it until
the day when my body is being prepared for burial. The poor you
always have with you, but you will not always have me."

9 Now great numbers of people found out that Jesus was at
Bethany; and they came there, not only because of him, but also to
10 see Lazarus, whom he had raised from the dead. The chief priests,
11 however, plotted to put Lazarus, as well as Jesus, to death, because
it was owing to him that many of the people had left them, and were
12 becoming believers in Jesus. On the following day great numbers of
people who had come to the Festival, hearing that Jesus was on his
13 way to Jerusalem, took palm branches, and went out to meet him,
shouting as they went: "'God save Him! Blessed is He who Comes
14 in the name of the Lord' — The king of Israel!" Having found a
young ass, Jesus seated himself on it, in accordance with the pas-
15 sage of scripture — 'Fear not, people of Zion; Your king is coming
to you, Sitting on the foal of an ass.' His disciples did not under-
16 stand all this at first; but, when Jesus had been exalted, then they re-
17 membered that these things had been said of him in scripture, and
that they had done these things for him. Meanwhile the people who
18 were with him, when he called Lazarus out of the tomb and raised
him from the dead, were telling what they had seen. This, indeed,
19 was why the crowd met him — because people had heard that he
had given this sign of his mission. So the Pharisees said to one an-
other: "You see that you are gaining nothing! Why, all the world has
run after him!"

20 Among those who were going up to worship at the Festival were
21 some Greeks, who went to Philip of Bethsaida in Galilee, and said:
22 "Sir, we wish to see Jesus." Philip went and told Andrew, and then
23 together they went and told Jesus. This was his reply — "The time
24 has come for the Son of Man to be exalted. In truth I tell you, unless
25 a grain of wheat falls into the ground and dies, it remains solitary;
but, if it dies, it becomes fruitful. A person who loves their life los-
26 es it; while someone who hates their life in the present world will
preserve it for eternal life. If someone is ready to serve me, let them
27 follow me; and where I am, there my servant will be also. If a person
is ready to serve me, my Father will honour them. Now I am dis-
tressed at heart and what can I say? Father, bring me safe through

this hour — yet it was for this reason that I came to this hour —
Father, honour your own name.” At this there came a voice from 28
heaven, which said: “I have already honoured it, and I will hon-
our it again.” The crowd of bystanders, who heard the sound, said 29
that it was thundering. Others said: “An angel has been speaking
to him.”

“It was not for my sake that the voice came,” said Jesus, “but 30
for yours. Now this world is on its trial. Now the Spirit that is ruling 31
this world will be driven out; and I, when I am lifted up from the 32
earth, will draw all people to myself.” By these words he indicated 33
what death he was destined to die. “We,” replied the people, “have 34
learned from the law that the ‘Christ is to remain for ever’; how is
it, then, that you say that the Son of Man must be ‘lifted up’ Who is
this ‘Son of Man?’”

“Only a little while longer,” answered Jesus, “will you have the 35
light among you. Travel on while you have the light, so that dark-
ness may not overtake you; he who travels in the darkness does not 36
know where he is going. While you still have the light, believe in 37
the light, so that you may be ‘children of light.’” After he had said
this, Jesus went away, and hid himself from them. But, though Jesus 37
had given so many signs of his mission before their eyes, they still
did not believe in him, in fulfilment of the words of the prophet Isa- 38
iah, where he says — ‘Lord, who has believed our teaching? And to
whom has the might of the Lord been revealed?’ The reason why 39
they were unable to believe is given by Isaiah elsewhere, in these
words — ‘He has blinded their eyes, and blunted their mind, so that 40
they should not see with their eyes, and perceive with their mind,
and turn — And I should heal them.’ Isaiah said this, because he 41
saw Christ’s glory; and it was of him that he spoke. Yet for all this, 42
even among the leading men there were many who came to be-
lieve in Jesus; but, because of the Pharisees, they did not acknowl-
edge it, because they were afraid that they should be expelled from
their Synagogues; for they valued honour from people more than 43
honour from God. But Jesus had proclaimed: “He who believes in 44
me believes, not in me, but in him who sent me; and he who sees 45
me sees him who sent me. I have come as a light into the world, 46
so that no one who believes in me should remain in the darkness.
When anyone hears my teaching and pays no heed to it, I am not 47
his judge; for I came not to judge the world, but to save the world.
He who rejects me, and disregards my teaching, has a judge already 48
— the message which I have delivered will itself be his judge at the

49 Last day. For I have not delivered it on my own authority; but the
50 Father, who sent me, has himself given me his command as to what
I should say, and what message I should deliver. And I know that
eternal life lies in keeping his command. Therefore, whatever I say,
I say only what the Father has taught me."

13 Before the Passover Festival began, Jesus knew that the time had
come for him to leave the world and go to the Father. He had loved
those who were his own in the world, and he loved them to the
2 last. The devil had already put the thought of betraying Jesus into
3 the mind of Judas Iscariot, the son of Simon; and at supper, Jesus
— although knowing that the Father had put everything into his
hands, and that he had come from God, and was to return to God
4 — Rose from his place, and, taking off his upper garments, tied a
5 towel round his waist. He then poured some water into the basin,
and began to wash the disciples' feet, and to wipe them with the
6 towel which was tied round him. When he came to Simon Peter,
Peter said: "You, Master! Are you going to wash my feet?"

7 "You do not understand now what I am doing," replied Jesus,
"but you will learn by and by."

8 "You will never wash my feet!" exclaimed Peter. "Unless I wash
you," answered Jesus, "you have nothing in common with me."

9 "Then, Master, not my feet only," exclaimed Simon Peter, "but
also my hands and my head."

10 "He who has bathed," replied Jesus, "has no need to wash, un-
less it be his feet, but is altogether clean; and you," he said to the
11 disciples, "are clean, yet not all of you." For he knew who was go-
ing to betray him, and that was why he said 'You are not all clean.'
12 When he had washed their feet, and had put on his upper garments
and taken his place, he spoke to them again. "Do you understand
13 what I have been doing to you?" he asked. "You yourselves call me
'the teacher' and 'the Master', and you are right, for I am both. If
14 I, then — 'the Master' and 'the teacher' — have washed your feet,
15 you also ought to wash one another's feet; for I have given you an
16 example, so that you may do just as I have done to you. In truth I
17 tell you, a servant is not greater than their master, neither is a mes-
senger greater than the one who sends them. Now that you know
18 these things, happy are you if you do them. I am not speaking about
all of you. I know whom I have chosen; but this is in fulfilment of the

words of scripture — ‘He that is eating my bread has lifted his heel against me.’ For the future I will tell you of things before they take place, so that, when they take place, you may believe that I am what I am. In truth I tell you, the one who receives anyone that I send receives me; and the person who receives me receives him who sent me.” After saying this, Jesus was much troubled, and said solemnly: “In truth I tell you that it is one of you who will betray me.” The disciples looked at one another, wondering whom he meant. Next to Jesus, in the place on his right hand, was one of his disciples, whom he loved. So Simon Peter made signs to that disciple, and whispered: “Tell me who it is that he means.” Being in this position, that disciple leant back on Jesus’ shoulder, and asked him: “Who is it, Master?”

“It is the one,” answered Jesus, “to whom I will give a piece of bread after dipping it in the dish.” And, when Jesus had dipped the bread, he took it and gave it to Judas, the son of Simon Iscariot; and it was then, after he had received it, that Satan took possession of him. So Jesus said to him: “Do at once what you are going to do.” But no one at the table understood why he said this to Judas. Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor. After taking the piece of bread, Judas went out immediately; and it was night.

When Judas had gone out, Jesus said: “Now the Son of Man has been exalted, and God has been exalted through him; and God will exalt him with himself — yes, he will exalt him forthwith. My children, I am to be with you but a little while longer. You will look for me; and what I said to the people — ‘You cannot come where I am going’ — I now say to you. I give you a new commandment — love one another; love one another as I have loved you. It is by this that everyone will recognise you as my disciples — by your loving one another.”

“Where are you going, Master?” asked Peter. “I am going where you cannot now follow me,” answered Jesus, “but you will follow me later.”

“Why cannot I follow you now, Master?” asked Peter. “I will lay down my life for you.”

“Will you lay down your life for me?” replied Jesus. “In truth

14 I tell you, the cock will not crow until you have disowned me three
2 times. Do not let your hearts be troubled. Believe in God; believe
3 also in me. In my Father's Home there are many dwellings. If it
4 had not been so, I should have told you, for I am going to prepare
5 a place for you. And, since I go and prepare a place for you, I will
6 return and take you to be with me, so that you may be where I am;
7 and you know the way to the place where I am going."

8 "We do not know where you are going, Master," said Thomas;
9 "so how can we know the way?" Jesus answered: "I am the way,
10 and the truth, and the life; no one ever comes to the Father except
11 through me. If you had recognised me, you would have known my
12 Father also; for the future you will recognise him, indeed you have
13 already seen him."

14 "Master, show us the Father," said Philip, "and we will be satisfied."

15 "Have I been all this time among you," said Jesus, "and yet
16 you, Philip, have not recognised me? The person who has seen me
17 has seen the Father, how can you say, then, 'Show us the Father'?
18 Don't you believe that I am in union with the Father, and the Father
19 with me? In giving you my teaching I am not speaking on my own
20 authority; but the Father himself, always in union with me, does his
21 own work. Believe me," he said to them all, "when I say that I am in
22 union with the Father and the Father with me, or else believe me because
23 of the work itself. In truth I tell you, the person who believes
24 in me will themselves do the work that I am doing; and they will do
25 greater work still, because I am going to the Father. Whatever you
26 ask, in my name, I will do, so that the Father may be honoured in the
27 Son. If you ask anything, in my name, I will do it. If you love me,
28 you will lay my commands to heart, and I will ask the Father, and
29 he will give you another helper, to be with you always — the Spirit
30 of truth. The world cannot receive this Spirit, because it does not see
31 him or recognise him, but you recognise him, because he is always
32 with you, and is within you. I will not leave you bereaved; I will
33 come to you. In a little while the world will see me no more, but you
34 will still see me; because I am living, you will be living also. At that
35 time you will recognise that I am in union with the Father, and you
36 with me, and I with you. It is they who have my commands and
37 lays them to heart that loves me; and the person who loves me will
38 be loved by my Father, and I will love them, and will reveal myself
39 to them."

40 "What has happened, Master," said Judas (not Judas Iscariot),

“that you are going to reveal yourself to us, and not to the world?”

“Whoever loves me,” Jesus answered, “will lay my message to heart; and my Father will love him, and we will come to him and make our home with him. The person who does not love me will not lay my message to heart; and the message to which you are listening is not my own, but comes from the Father who sent me. I have told you all this while still with you, but the helper — the Holy Spirit whom the Father will send in my name — will teach you all things, and will recall to your minds all that I have said to you. Peace be with you! My own peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, or dismayed. You heard me say that I was going away and would return to you. Had you loved me, you would have been glad that I was going to the Father, because the Father is greater than I. And this I have told you now before it happens, so that, when it does happen, you may still believe in me. I will not talk with you much more, for the Spirit that is ruling the world is coming. He has nothing in common with me; but he is coming so that the world may see that I love the Father, and that I do as the Father commanded me. Come, let us be going.

I am the True Vine, and my Father is the Vine-grower. Any unfruitful branch in me he takes away, and he cleanses every fruitful branch, so that it may bear more fruit. You are already clean because of the message that I have given you. Remain united to me, and I will remain united to you. As a branch cannot bear fruit by itself, unless it remains united to the vine; no more can you, unless you remain united to me. I am the Vine, you are the branches. If you remains united to me, while I remain united to you — you bear fruit plentifully; for you can do nothing apart from me. If anyone does not remain united to me, they are thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and it will be yours. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; remain in my love. If you lay my commands to heart, you will remain in my love; just as I have laid the Father’s commands to heart and remain in his love. I have told you all this so

that my own joy may be yours, and that your joy may be complete.
12 This is my command — love one another, as I have loved you. No
13 one can give greater proof of love than by laying down their life for
14 their friends. And you are my friends, if you do what I command
15 you. I no longer call you ‘servants,’ because a servant does not
know what their master is doing; but I have given you the name of
‘friends,’ because I made known to you everything that I learned
16 from my Father. It was not you who chose me, but I who chose you,
and I appointed you to go and bear fruit — fruit that should remain,
so that the Father might grant you whatever you ask in my name. I
17 am giving you these commands that you may love one another. If
18 the world hates you, you know that it has first hated me. If you be-
19 longed to the world, the world would love its own. Because you do
not belong to the world, but I have chosen you out of the world —
20 that is why the world hates you. Remember what I said to you — ‘A
servant is not greater than their master.’ If they have persecuted me,
they will also persecute you; if they have laid my message to heart,
21 they will lay yours to heart also. But they will do all this to you, be-
cause you believe in my name, for they do not know him who sent
22 me. If I had not come and spoken to them, they would have had no
23 sin to answer for; but as it is, they have no excuse for their sin. The
24 person who hates me hates my Father also. If I had not done among
them such work as no one else ever did, they would have had no
sin to answer for; but, as it is, they have both seen and hated both
25 me and my Father. And so is fulfilled what is said in their law —
26 ‘They hated me without cause.’ But, when the helper comes, whom
I will send to you from the Father — the Spirit of truth, who comes
27 from the Father — will bear testimony to me; yes, and you also are
16 to bear testimony, because you have been with me from the first. I
2 have spoken to you in this way so that you may not falter. They will
expel you from their Synagogues; indeed the time is coming when
anyone who kills you will think that they are making an offering to
3 God. They will do this, because they have not learned to know the
4 Father, or even me. But I have spoken to you of these things so that,
when the time for them comes, you may remember that I told you
5 about them myself. I did not tell you all this at first, because I was
with you. But now I am to return to him who sent me; and yet not
6 one of you asks me — ‘Where are you going?’ Although your hearts
7 are full of sorrow at all that I have been saying to you. Yet I am only
telling you the truth; it is for your good that I should go away. For
otherwise the helper will never come to you, but, if I leave you, I

will send him to you. And he, when he comes, will bring conviction 8
to the world as to sin, and as to righteousness, and as to judgment;
as to sin, for people do not believe in me; as to righteousness, for I 9
am going to the Father, and you will see me no longer; as to judg- 10
ment, for the Spirit that is ruling this world has been condemned. I 11
have still much to say to you, but you cannot bear it now. Yet when 12
he — The Spirit of truth — comes, he will guide you into all truth; 13
for he will not speak on his own authority, but he will speak of all
that he hears; and he will tell you of the things that are to come.
He will honour me; because he will take of what is mine, and will 14
tell it to you. Everything that the Father has is mine; that is why I 15
said that he takes of what is mine, and will tell it to you. In a little 16
while you will no longer see me; and then in a little while you will
see me indeed.” At this some of his disciples said to one another: 17
“What does he mean by saying to us ‘In a little while you will not
see me, and then in a little while you will see me indeed’; and by
saying ‘Because I am going to the Father’? What does he mean by 18
‘In a little while’?” they said; “we do not know what he is speak-
ing about.” Jesus saw that they were wanting to ask him a ques- 19
tion, and said: “Are you trying to find out from one another what I
meant by saying ‘In a little while you will not see me; and then in a
little while you will see me indeed’? In truth I tell you that you will 20
weep and mourn, but the world will rejoice; you will suffer pain,
but your pain will turn to joy. A woman in labour is in pain because 21
her time has come; but no sooner is the child born, than she forgets
her trouble in her joy that a child has been born into the world. You,
in the same way, are sorry now; but I will see you again, and your 22
hearts will rejoice, and no one will rob you of your joy. And at that
time you will not ask me anything; in truth I tell you, if you ask the 23
Father for anything, he will grant it to you in my name. So far you
have not asked for anything, in my name; ask, and you will receive,
so that your joy may be complete. I have spoken to you of all this in 24
figures; a time is coming, however, when I will not speak any longer
to you in figures, but will tell you about the Father plainly. You will 25
ask, at that time, in my name; and I do not say that I will intercede
with the Father for you; for the Father himself loves you, because 26
you have loved me, and have believed that I came from the Father.
I came out from the Father, and have come into the world; and now 27
I am to leave the world, and go to the Father.” 28

“At last,” exclaimed the disciples, “you are using plain words 29
and not speaking in figures at all. Now we are sure that you know 30

everything, and need not wait for anyone to question you. This makes us believe that you did come from God."

31 "Do you believe that already?" Jesus answered. "Listen! A time
32 is coming — indeed it has already come — when you are to be
scattered, each going his own way, and to leave me alone; and yet I
33 am not alone, because the Father is with me. I have spoken to you
in this way, so that in me you may find peace. In the world you will
find trouble; yet, take courage! I have conquered the world."

17 After saying this, Jesus raised his eyes heaven-wards, and said:

"Father, the hour has come; honour your Son, so that
2 your Son may honour you; even as you gave him power
over all humanity, so that
3 he should give eternal life to all those whom you has
given him. And the eternal life is this — to know you the one
4 true God, and Jesus Christ whom you has sent as your
messenger. I have honoured you on earth by completing the work
5 which you has given me to do; and now do you honour
me, Father, at your own side,
6 with the honour which I had at your side before the world
began. I have revealed you to those whom you gave me from
7 the world; they were your own, and you gave them to
me; and they have laid your message to heart. They recognise now
8 that everything that you gave me
was from you; for I have given them the teaching which
you gave me,
9 and they received it, and clearly understood that I came
from you, and they believed that you has sent me as your messen-
10 ger. I intercede for them; I am not interceding for the
world, but for those whom you has given me, for they
11 are your own — All that is mine is yours, and all that is yours is
mine — and I am honoured in them. Now I am to be in
this world no longer, but they are
12 still to be in the world, and I am to come to you. Holy
Father, keep them by that revelation of your name which you has
given me, so that they may be one, as we are. Whilst I was with
them, I kept them by that revelation,
and I have guarded them; and not one of them has been

lost, except that lost soul — in fulfilment of scripture. But now I am 13
to come to you; and I am speaking like
 this, while still in the world, so that they may have my
own joy, in all its fullness, in their hearts. I have given them your 14
message; and the world hated
 them, because they do not belong to the world, even as I
do not belong to the world. I do not ask you to take them out of the 15
world, but
 to keep them from evil. They do not belong to the world,
even as I do not belong 16
 to the world. Consecrate them by the truth; your message
is truth. Just as you has sent me as your messenger to the world, 17
 so I send them as my messengers to the world. And it is 18
for their sakes that I am consecrating myself, 19
 so that they also may be truly consecrated. But it is not 20
only for them that I am interceding,
 but also for those who believe in me through their
message, that they all may be one — that as you, Father, are 21
 in union with us — and so the world may believe that
you have sent me as your messenger. I have given them the honour 22
which you has given me,
 so that they may be one as we are one — I in union with 23
them and you with me — that so they
 may be perfected in their union, and so that the world
may know that you have sent me as your messenger, and that you 24
have loved them as you have loved me. Father, my desire for all
those whom you have given
 me is that they may be with me where I am, so that they
may see the honour which you have given me; for thou did love me 25
before the beginning of the world. Righteous Father, though the
world did not know you,
 I knew you; and these people knew that you have sent
me as your messenger. I have made you known to them, and will 26
do so still;
 that the love that you have had for me may be in their
hearts, and that I may be in them also.”

18 When Jesus had said this, he went out with his disciples and crossed
2 the brook Kedron to a place where there was a garden, into which
3 he and his disciples went. The place was well known to Judas, the
4 betrayer, for Jesus and his disciples had often met there. So Judas,
5 who had obtained the soldiers of the Roman garrison, and some po-
6 lice officers from the chief priests and the Pharisees, came there with
7 lanterns, torches, and weapons. Jesus, aware of all that was coming
8 upon him, went to meet them, and said to them: "For whom are
9 you looking?"

10 "Jesus of Nazareth," was their answer. "I am he," said Jesus.
11 (Judas, the betrayer, was also standing with them.) When Jesus
12 said 'I am he,' they drew back and fell to the ground. So he again
13 asked for whom they were looking, and they answered: "Jesus
14 of Nazareth."

15 "I have already told you that I am he," replied Jesus, "so, if it
16 is for me that you are looking, let these people go." This was in ful-
17 filment of his words — 'Of those whom you have given me I have
18 not lost one.' At this, Simon Peter, who had a sword with him, drew
19 it, and struck the high priest's servant, and cut off his right ear. The
20 servant's name was Malchus. But Jesus said to Peter: "Sheathe
21 your sword. Should I not drink the cup which the Father has given
22 me?"

23 So the soldiers of the garrison, with their commanding officer and
24 the Jewish police, arrested Jesus and bound him, and took him first
25 of all to Annas. Annas was the father-in-law of Caiaphas, who was
26 high priest that year. It was Caiaphas who had counselled the re-
27 ligious authorities, that it was best that one person should die for
28 the people. Meanwhile Simon Peter followed Jesus, and so did an-
29 other disciple. That disciple, being well-known to the high priest,
30 went with Jesus into the high priest's courtyard, while Peter stood
31 outside by the door. Presently the other disciple — the one well-
32 known to the high priest — went out and spoke to the portress, and
33 brought Peter in. So the maidservant said to Peter: "Aren't you also
34 one of this man's disciples?"

35 "No, I am not," he said. The servants and police officers were
36 standing round a charcoal fire (which they had made because it

was cold), and were warming themselves. Peter, too, was with them, standing and warming himself. The high priest questioned Jesus about his disciples and about his teaching. "For my part," answered Jesus, "I have spoken to all the world openly. I always taught in some synagogue, or in the Temple Courts, places where everyone assembles, and I never spoke of anything in secret. Why question me? Question those who have listened to me as to what I have spoken about to them. They must know what I said." When Jesus said this, one of the police officers, who was standing near, gave him a blow with his hand. "Do you answer the high priest like that?" he exclaimed. "If I said anything wrong, give evidence about it," replied Jesus; "but if not, why do you strike me?" Annas sent him bound to Caiaphas the high priest. Meanwhile Simon Peter was standing there, warming himself; so they said to him: "Aren't you also one of his disciples?" Peter denied it. "No, I am not," he said. One of the high priest's servants, a relation of the man whose ear Peter had cut off, exclaimed: "Did not I myself see you with him in the garden?" Peter again denied it; and at that moment a cock crowed.

From Caiaphas they took Jesus to the Government house. It was early in the morning. But they did not enter the Government house themselves, otherwise they might become 'defiled,' and so be unable to eat the Passover. Therefore Pilate came outside to speak to them. "What charge do you bring against this man?" he asked. "If he had not been a criminal, we should not have given him up to you," they answered. "Take him yourselves," said Pilate, "and try him by your own law."

"We have no power to put anyone to death," the authorities replied — In fulfilment of what Jesus had said when indicating the death that he was destined to die. After that, Pilate went into the Government house again, and calling Jesus up, asked him: "Are you the king of the Jews?"

"Do you ask me that yourself?" replied Jesus, "or did others say it to you about me?"

"Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the chief priests who have given you up to me. What have you done?"

"My kingly power," replied Jesus, "is not due to this world. If

it had been so, my servants would be doing their utmost to prevent my being given up to the authorities; but my kingly power is not from the world."

37 "So you are a king after all!" exclaimed Pilate. "Yes, it is true I am a king," answered Jesus. "I was born for this, I have come into the world for this — to bear testimony to the truth. Everyone who is on the side of truth listens to my voice."

38 "What is truth?" exclaimed Pilate. After saying this, he went out to the crowd again, and said: "For my part, I find nothing with which he can be charged. It is, however, the custom for me to grant you the release of one man at the Passover Festival. Do you wish for the release of the king of the Jews?"

40 "No, not this man," they shouted again, "but Barabbas!" This Barabbas was a robber.

19 After that, Pilate had Jesus scourged. The soldiers made a crown with some thorns and put it on his head and threw a purple robe round him. They kept coming up to him and saying: "Long live the king of the Jews!" and they gave him blow after blow with their hands. Pilate again came outside, and said to the people: "Look! I am bringing him out to you, so that you may know that I find nothing with which he can be charged." Then Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them: "Here is the man!" When the chief priests and the police officers saw him, they shouted: "Crucify him! Crucify him!"

"Take him yourselves and crucify him," said Pilate. "For my part, I find nothing with which he can be charged."

7 "But we," replied the crowd, "have a law, under which he deserves death for making himself out to be the Son of God." When

8 Pilate heard what they said, he became still more alarmed; and, going into the Government house again, he said to Jesus: "Where do you come from?" But Jesus made no reply. So Pilate said to him: "Do you refuse to speak to me? Don't you know that I have power to release you, and have power to crucify you?"

11 "You would have no power over me at all," answered Jesus, "if it had not been given you from above; and, therefore, the man who betrayed me to you is guilty of the greater sin." This made Pilate anxious to release him; but the crowd shouted: "If you release that man, you are no friend of the Emperor! Anyone who makes

himself out to be a king is setting himself against the Emperor!" On
 hearing what they said, Pilate brought Jesus out, and took his seat 13
 on the Bench at a place called 'The Stone Pavement' — in Hebrew
 'Gabbatha.' It was the Passover Preparation day, and about noon. 14
 Then he said to the crowd: "Here is your king!" At that the people 15
 shouted: "Kill him! Kill him! Crucify him!"

"What! Should I crucify your king?" exclaimed Pilate. "We have
 no king but the Emperor," replied the chief priests; so Pilate gave 16
 Jesus up to them to be crucified.

So they took Jesus;

and he went out, carrying his cross himself, to the place which is 17
 named from a scull, or, in Hebrew, Golgotha. There they crucified 18
 him, and two others with him — one on each side, and Jesus be-
 tween them. Pilate also had these words written and put up over 19
 the cross — 'JESUS OF NAZARETH, THE KING OF THE JEWS.'
 These words were read by many people, because the place where 20
 Jesus was crucified was near the city; and they were written in He-
 brew, Latin and Greek. The chief priests said to Pilate: "Do not 21
 write 'The king of the Jews', but write what the man said — 'I am
 the king of the Jews.'" But Pilate answered: "What I have written, I 22
 have written."

When the soldiers had crucified Jesus, they took his clothes and 23
 divided them into four shares — a share for each soldier — and
 they took the coat also. The coat had no seam, being woven in one
 piece from top to bottom. So they said to one another: "Do not let us 24
 tear it, but let us cast lots for it, to see who will have it." This was in
 fulfilment of the words of scripture —

'They shared my clothes among them,
 And over my clothing they cast lots.'

That was what the soldiers did. Meanwhile near the cross of Jesus 25
 were standing his mother and his mother's sister, as well as Mary
 the wife of Clopas and Mary of Magdala. When Jesus saw his moth- 26
 er, and the disciple whom he loved, standing near, he said to his
 mother: "There is your son." Then he said to that disciple: "There is 27

your mother." And from that very hour the disciple took her to live in his house.

28 Afterwards, knowing that everything was now finished, Jesus said,
29 in fulfilment of the words of scripture: "I am thirsty." There was
a bowl standing there full of common wine; so they put a sponge
30 soaked in the wine on the end of a hyssop-stalk, and held it up to
his mouth. When Jesus had received the wine, he exclaimed: "All
31 is finished!" Then, bowing his head, he resigned his spirit to God. It
was the Preparation day, and so, to prevent the bodies from remain-
ing on the crosses during the Sabbath (for that Sabbath was a great
32 day), the Jews asked Pilate to have the legs broken and the bodies re-
moved. Accordingly the soldiers came and broke the legs of the first
33 man, and then those of the other who had been crucified with Jesus;
but, on coming to him, when they saw that he was already dead,
34 they did not break his legs. One of the soldiers, however, pierced
his side with a spear, and blood and water immediately flowed from
35 it. This is the statement of one who actually saw it — and his state-
ment may be relied on, and he knows that he is speaking the truth
36 — and it is given in order that you also may be convinced. For all
this happened in fulfilment of the words of scripture — 'Not one of
37 its bones will be broken.' And there is another passage which says
— 'They will look on him whom they pierced.' After this, Joseph
38 of Ramah, a disciple of Jesus — but a secret one, owing to his fear of
the religious authorities — begged Pilate's permission to remove the
body of Jesus. Pilate gave him leave; so Joseph went and removed
39 the body. Nicodemus, too — the man who had formerly visited Je-
sus by night — came with a roll of myrrh and aloes, weighing near-
40 ly a hundred pounds. They took the body of Jesus, and wound it
41 in linen with the spices, according to the Jewish mode of burial. At
the place where Jesus had been crucified there was a garden, and in
the garden a newly made tomb in which no one had ever been laid.
42 And so, because of its being the Preparation day, and as the tomb
was close at hand, they laid Jesus there.

The Risen Life

ON THE FIRST DAY OF THE WEEK, early in the morning, while it was still 20
dark, Mary of Magdala went to the tomb, and saw that the stone 2
had been removed. So she came running to Simon Peter, and to that 2
other disciple who was Jesus' friend, and said to them: "They have 2
taken away the Master out of the tomb, and we do not know where 3
they have laid him!" So, Peter started off with that other disciple, 3
and they went to the tomb. The two began running together; but 4
the other disciple ran faster than Peter, and reached the tomb first. 4
Stooping down, he saw the linen wrappings lying there, but did not 5
go in. Presently Simon Peter came following behind him, and went 6
into the tomb; and he looked at the linen wrappings lying there, 6
and the cloth which had been on Jesus' head, not lying with the 7
wrappings, but rolled up on one side, separately. Then the other 8
disciple, who had reached the tomb first, went inside too, and he saw 8
for himself and was convinced. For they did not then understand 9
the passage of scripture which says that Jesus must rise again from 9
the dead. The disciples then returned to their companions. 10

Meanwhile Mary was standing close outside the tomb, weeping. 11
Still weeping, she leant forward into the tomb, and perceived two 12
angels clothed in white sitting there, where the body of Jesus had 12
been lying, one where the head and the other where the feet had 13
been. "Why are you weeping?" asked the angels. "They have taken 13
my Master away," she answered, "and I do not know where they 14
have laid him." After saying this, she turned round, and looked at 14
Jesus standing there, but she did not know that it was Jesus. "Why 15
are you weeping? Whom are you seeking?" he asked. Supposing 15
him to be the gardener, Mary answered: "If it was you, Sir, who car- 16
ried him away, tell me where you have laid him, and I will take him 17
away myself." 17

"Mary!" said Jesus. She turned round, and exclaimed in He- 18
brew: "Rabboni!" (or, as we should say, 'teacher'). "Do not hold 17
me," Jesus said; "for I have not yet ascended to the Father. But go 18
to my brothers, and tell them that I am ascending to him who is my 18
Father and their Father, my God and their God." Mary of Magdala 18
went and told the disciples that she had seen the Master, and that he 18
had said this to her.

19 In the evening of the same day — the first day of the week — after
the doors of the room, in which the disciples were, had been shut
because they were afraid of the religious authorities, Jesus came and
20 stood among them and said: “Peace be with you”; after which he
showed them his hands and his side. The disciples were filled with
21 joy when they saw the Master. Again Jesus said to them: “Peace
be with you. As the Father has sent me as his messenger, so I am
22 sending you.” After saying this, he breathed on them, and said:
23 “Receive the Holy Spirit; if you remit anyone’s sins, they have been
remitted; and, if you retain them, they have been retained.”

24 But Thomas, one of the Twelve, called ‘The Twin,’ was not with
them when Jesus came; so the rest of the disciples said to him: “We
25 have seen the Master!”

“Unless I see the marks of the nails in his hands,” he exclaimed,
“and put my finger into the marks, and put my hand into his side,
26 I will not believe it.” A week later the disciples were again in the
house, and Thomas with them. After the doors had been shut, Jesus
came and stood among them, and said: “Peace be with you.” Then
27 he said to Thomas: “Place your finger here, and look at my hands;
and place your hand here, and put it into my side; and do not refuse
28 to believe, but believe.” And Thomas exclaimed: “My Master, and
my God!”

29 “Is it because you have seen me that you have believed?”
said Jesus. “Blessed are they who have not seen, and yet have
believed!”

30 There were many other signs of his mission that Jesus gave in
presence of the disciples, which are not recorded in this book; but
31 these have been recorded so that you may believe that Jesus is the
Christ, the Son of God — and that, through your belief in his name,
you may have life.

Later on, Jesus showed himself again to the disciples by the Sea of Tiberias. It was in this way: — Simon Peter, Thomas, who was called 'The Twin,' Nathanael of Cana in Galilee, Zebedee's sons, and two other disciples of Jesus, were together, when Simon Peter said: "I am going fishing." 21
2
3

"We will come with you," said the others. They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know that it was he. "My children," he said, "have you anything to eat?" 4
5

"No," they answered. "Cast your net to the right of the boat," he said, "and you will find fish." So they cast the net, and now they could not haul it in because of the quantity of fish. The disciple whom Jesus loved said to Peter: "It is the Master!" When Simon Peter heard that it was the Master, he fastened his coat round him (for he had taken it off), and threw himself into the Sea. But the rest of the disciples came in the boat (for they were only about a hundred yards from shore), dragging the net full of fish. When they had come ashore, they found a charcoal fire ready, with some fish already on it, and some bread as well. "Bring some of the fish which you have just caught," said Jesus. So Simon Peter got into the boat and hauled the net ashore full of large fish, a hundred and fifty-three of them; and yet, although there were so many, the net had not been torn. And Jesus said to them: "Come and breakfast." 6
7
8
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14
Not one of the disciples ventured to ask him who he was, knowing that it was the Master. Jesus went and took the bread and gave it to them, and the fish too. This was the third time that Jesus showed himself to the disciples after he had risen from the dead.

When breakfast was over, Jesus said to Simon Peter: "Simon, son of John, do you love me more than the others?" 15

"Yes, Master," he answered, "you know that I am your friend."

"Feed my lambs," said Jesus. Then, a second time, Jesus asked: "Simon, son of John, do you love me?" 16

"Yes, Master," he answered, "you know that I am your friend."

"Tend my sheep," said Jesus. The third time, Jesus said to him: "Simon, son of John, are you my friend?" Peter was hurt at his third 17

question being 'Are you my friend?'; and exclaimed: "Master, you know everything! You can tell that I am your friend."

18 "Feed my sheep," said Jesus. "In truth I tell you," he continued,
"when you were young, you used to put on your own clothes, and
walk wherever you wished; but, when you have grown old, you
19 will have to stretch out your hands, while some one else puts on
your clothes, and takes you where you do not wish." Jesus said
this to show the death by which Peter was to honour God, and then
20 he added: "Follow me." Peter turned round, and saw the disciple
whom Jesus loved following — the one who at the supper leant
back on the Master's shoulder, and asked him who it was who
21 would betray him. Seeing him, Peter said to Jesus: "Master, what
about this man?"

22 "If it is my will that he should wait until I come," answered
23 Jesus, "what has that to do with you? Follow me yourself." So the
report spread among his followers that that disciple was not to die;
yet Jesus did not say that he was not to die, but said "If it is my will
that he should wait until I come, what has that to do with you?"

24 It is this disciple who states these things, and who recorded them;
and we know that his statement is true.

25 There are many other things which Jesus did; but, if every one of
them were to be recorded in detail, I suppose that even the world
itself would not hold the books that would be written.

THE
ACTS

OF THE APOSTLES

The Church and the Jews

The Doings of the Apostles Peter and John

THE FIRST ACCOUNT WHICH I DREW UP, Theophilus, dealt with all that Jesus did and taught from the very first, down to that day on which he was taken up to heaven, after he had, by the help of the Holy Spirit, given instructions to the apostles whom he had chosen. With abundant proofs, he showed himself to them, still living, after his death; appearing to them from time to time during forty days, and speaking of all that related to the kingdom of God. And once, when he had gathered them together, he charged them not to leave Jerusalem, but to wait there for the fulfilment of the Father's promise — "that promise," he said, "of which you have heard me speak; for, while John baptized with water, you will be baptized with the Holy Spirit before many days have passed."

So, when the apostles had met together, they asked Jesus this question — "Master, is this the time when you intend to re-establish the kingdom for Israel?" His answer was: "It is not for you to know times or hours, for the Father has reserved these for his own decision; but you will receive power, when the Holy Spirit will have descended on you, and will be witnesses for me not only in Jerusalem, but throughout Judea and Samaria, and to the ends of the earth."

No sooner had Jesus said this than he was caught up before their eyes, and a cloud received him from their sight. While they were

11 still gazing up into the heavens, as he went, suddenly two men,
 12 clothed in white, stood beside them, and said: "People of Galilee,
 13 why are you standing here looking up into the heavens? This same
 14 Jesus, who has been taken from you into the heavens, will come in
 15 the same way in which you have seen him go into the heavens."

16 Then the apostles returned to Jerusalem from the hill called
 17 Olivet, which is about three quarters of a mile from the city. When
 18 they reached Jerusalem, they went to the upstairs room, where they
 19 were staying. There were there Peter, John, James, and Andrew,
 20 Philip and Thomas, Bartholomew and Matthew, James the son of
 Alphaeus, Simon the Zealot, and Judas the son of James. They all
 united in devoting themselves to prayer, and so did some women,
 and Mary, the mother of Jesus, and his brothers.

15 About this time, at a meeting of the Lord's followers, when there
 16 were about a hundred and twenty present, Peter rose to speak.
 17 "Friends," he said, "it was necessary who the prediction of scripture
 18 should be fulfilled, which the Holy Spirit made by the lips of David
 19 about Judas, who acted as guide to the men that arrested Jesus, for
 20 he was one of our number and had his part allotted him in this
 work of ours." (This man had bought a piece of land with the price
 of his treachery; and, falling heavily, his body had burst open, and
 all his bowels protruded. This became known to everyone living
 in Jerusalem, so that the field came to be called, in their language,
 'Akeldama,' which means the 'Field of Blood'.)

20 "For in the book of Psalms," Peter continued, "it is said —

'Let his home,
 And let no one live in it';

and also —

'His office let another take.'

21 Therefore, from among the men who have been with us all the time
 22 that Jesus, our Master, went in and out among us — From his bap-
 23 tism by John down to that day on which he was taken from us —
 24 some one must be found to join us as a witness of his resurrection."
 So they put forward two men, Joseph called Barsabas, whose other
 name was Justus, and Matthias; and they offered this prayer —

“Lord, who reads all hearts, show which of these two
 men you have chosen To take the place in this apostolic 25
 work, which Judas
 has abandoned, to go to his proper place.”

Then they drew lots between them; and, the lot having fallen on 26
 Matthias, he was added to the number of the eleven apostles.

In the course of the Festival at the close of the Harvest the disciples 2
 had all met together, when suddenly there came from the heavens 2
 a noise like a strong wind rushing by; it filled the whole house
 in which they were sitting. Then there appeared tongues of what 3
 seemed to be flame, separating, so that one settled on each of them;
 and they were all filled with the Holy Spirit, and began to speak 4
 with strange ‘tongues’ as the Spirit prompted their utterances.

Now there were then staying in Jerusalem religious Jews from 5
 every country in the world; and, when this sound was heard, num- 6
 bers of people collected, in the greatest excitement, because each of
 them heard the disciples speaking in his own language. They were 7
 utterly amazed, and kept asking in astonishment:

“What! Are not all these people who are speaking Galileans?
 Then how is it that we each of us hear them in our own language? 8
 Some of us are Parthians, some Medes, some Elamites; and some 9
 of us live in Mesopotamia, in Judea and Cappadocia, in Pontus and
 Roman Asia, in Phrygia and Pamphylia, in Egypt and the districts 10
 of Libya adjoining Cyrene; some of us are visitors from Rome, ei-
 ther Jews by birth or converts, and some are Cretans and Arabians 11
 — yet we all alike hear them speaking in our own tongues of the
 great things that God has done.” They were all utterly amazed and 12
 bewildered.

“What does it mean?” they asked one another. But there were 13
 some who said with a sneer: “They have had too much new
 wine.”

Then Peter, surrounded by the eleven other apostles, stood up, 14
 and, raising his voice, addressed the crowd. “People of Judea,” he
 began, “and all you who are staying in Jerusalem, let me tell you
 what this means. Mark well my words. These people are not drunk, 15
 as you suppose; for it is only now nine in the morning! No! This is 16
 what is spoken of in the prophet Joel —

- 17 ‘It will come about in the last days,’ God says,
 ‘That I will pour out my Spirit on all humanity;
Your sons and your daughters will become prophets,
Your young men will see visions,
And your old men dream dreams;
18 Yes, even on the slaves — for they are mine — both
 men and women,
 I will in those days pour out my Spirit,
 And they will become prophets;
19 And I will show wonders in the heavens above,
 And signs on the earth below —
 Blood and fire and mist of smoke;
20 The sun will become darkness,
 And the moon blood-red,
 Before the day of the Lord comes — that great and awful day.
21 Then will everyone who invokes the name of the Lord
 be saved.’
- 22 People of Israel, listen to what I am saying. Jesus of Nazareth, a man
whose mission from God to you was proved by miracles, wonders,
23 and signs, which God showed among you through him, as you
know full well — He, I say, in accordance with God’s definite plan
and with his previous knowledge, was betrayed, and you, by the
24 hands of lawless men, nailed him to a cross and put him to death.
But God released him from the pangs of death and raised him to
25 life, it being impossible for death to retain its hold on him. Indeed
he was the one David was referring to when he said —
- ‘I have had the Lord ever before my eyes,
 For he stands at my right hand, so that I should not
 be disquieted.
26 Therefore my heart was cheered, and my tongue told
 its delight;
 Yes, even my body, too, will rest in hope;
27 For you will not abandon my soul to the place of death,
 Nor surrender me, your holy one, to undergo corruption.
28 You have shown me the path to life,
 You will fill me with gladness in your presence.’
- 29 Friends, I can speak to you the more confidently about the patriarch
David, because he is dead and buried, and his tomb is here among
30 us to this very day. David, then, prophet as he was, knowing that

God 'had solemnly sworn to him to set one of his descendants on his throne,' looked into the future, and referred to the resurrection of the Christ when he said that 'he had not been abandoned to the place of death, nor had his body undergone corruption.' It was this Jesus, whom God raised to life; and of that we are ourselves all witnesses. And now that he has been exalted to the right hand of God, and has received from the Father the promised gift of the Holy Spirit, he has begun to pour out that gift, as you yourselves now see and hear. It was not David who went up into heaven; for he himself says —

“The Lord said to my master: “Sit on my right hand,
Until I put your enemies as a footstool under your feet.””

So let the whole nation of Israel know beyond all doubt, that God has made him both Lord and Christ — this Jesus whom you crucified.”

When the people heard this, they were conscience-smitten, and said to Peter and the rest of the apostles: “Friends, what can we do?”

“Repent,” answered Peter, “and be baptized every one of you in the faith of Jesus Christ for the forgiveness of your sins; and then you will receive the gift of the Holy Spirit. For the promise is for you and for your children, and also for all those now far away, who may be called by the Lord our God.”

Peter spoke to them for a long time using many other arguments and pleaded with them — “Save yourselves from the perverse spirit of this age.” So those who accepted his teaching were baptized, and about three thousand people joined the disciples on that day alone. They devoted themselves to the teaching of the apostles and to the Common life of the church, to the breaking of the bread and to the Prayers.

A deep impression was made on everyone, and many wonders and signs were done at the hands of the apostles. All who became believers in Christ held everything for the common use; they sold their property and their goods, and shared the proceeds among them all, according to their individual needs. Every day they devoted themselves to meeting together in the Temple Courts, and to the breaking of bread at their homes, while they partook of their food in simple-hearted gladness, praising God, and winning the goodwill of all the people. And the Lord daily added to their company those

who were in the path of salvation.

3 One day, as Peter and John were going up into the Temple Courts
2 for the three o'clock Prayers, a man, who had been lame from his
3 birth, was being carried by. This man used to be set down every
4 day at the gate of the Temple called 'the Beautiful Gate,' to beg of
5 those who went in. Seeing Peter and John on the point of entering,
6 he asked them to give him something. Peter fixed his eyes on him,
7 and so did John, and then Peter said: "Look at us."

8 The man was all attention, expecting to get something from
9 them; but Peter added: "I have no gold or silver, but I give you what
10 I have. In the name of Jesus Christ of Nazareth, get up and walk."
11 Grasping the lame man by the right hand, Peter lifted him up. In-
12 stantly the man's feet and ankles became strong, and, leaping up,
13 he stood and began to walk about, and then went with them into
14 the Temple Courts, walking, and leaping, and praising God. All the
15 people saw him walking about and praising God; and, when they
16 recognised him as the man who used to sit begging at the Beautiful
17 Gate of the Temple, they were utterly astonished and amazed at
18 what had happened to him. While the man still clung to Peter and
19 John, the people all quickly gathered round them in the Colonnade
named after Solomon, in the greatest astonishment.

20 On seeing this, Peter said to the people: "People of Israel, why
21 are you surprised at this? And why do you stare at us, as though we,
22 by any power or piety of our own, had enabled this man to walk?
23 The God of Abraham, Isaac, and Jacob, the God of our ancestors,
24 has done honour to his servant Jesus — him whom you gave up
25 and disowned before Pilate, when he had decided to set him free.
26 You, I say, disowned the holy and righteous one, and asked for the
27 release of a murderer! The guide to life you put to death! But God
28 raised him from the dead — and of that we are ourselves witnesses.
29 And it is by faith in the name of Jesus, that this man, whom you all
30 see and know, has — by his name — been made strong. Yes, it is the
31 faith inspired by Jesus that has made this complete cure of the man,
32 before the eyes of you all. And yet, my friends, I know that you act-
33 ed as you did from ignorance, and your rulers also. But it was in
34 this way that God fulfilled all that he had long ago foretold, as to the
35 sufferings of his Christ, by the lips of all the prophets. Therefore, re-
36 pent and turn so that your sins may be wiped away; so that happier

times may come from the Lord himself, and so that he may send you, in Jesus, your long-appointed Christ. But heaven must be his home, until the days of the Universal Restoration, of which God has spoken by the lips of his holy prophets from the very first. Moses himself said —

‘The Lord your God will raise up from among yourselves a prophet, as he raised me. To him you will listen whenever he speaks to you. And it will be that should anyone among the people not listen to that prophet, he will be utterly destroyed.’

Yes, and all the prophets from Samuel onwards, and all their successors who had a message to deliver, told of these days. You yourselves are the heirs of the prophets, and heirs, too, of the covenant which God made with your ancestors, when he said to Abraham —

‘In your descendants will all the nations of the earth be blessed.’

For you, first, God raised up his servant, and sent him to bless you, by turning each one of you from his wicked ways.” While Peter and John were still speaking to the people, the chief priest, with the officer in charge at the Temple and the Sadducees, came up to them, much annoyed because they were teaching the people, and because, through Jesus, they were preaching the resurrection from the dead. They arrested the apostles and, as it was already evening, had them placed in custody until the next day. Many, however, of those who had heard the apostles’ message became believers in Christ, the number of the men alone amounting to about five thousand.

The next day, a meeting of the leaders of the people, the councillors, and the teachers of the law was held in Jerusalem. There were present Annas the high priest, Caiaphas, John, Alexander, and all who were of High-Priestly rank. They had Peter and John brought before them, and questioned them.

“By what power,” they asked, “Or in whose name have men like you done this thing?”

Then, Peter, filled with the Holy Spirit, said: “Leaders of the

9 people and councillors, since we are on our trial today for a kind
act done to a helpless man, and are asked in what way the man here
10 before you has been cured, let me tell you all and all the people of
Israel, that it is by the name of Jesus Christ of Nazareth, whom you
crucified and whom God raised from the dead — it is, I say, by his
11 name that this man stands here before you lame no longer. Jesus is
'the stone which, scorned by you the builders, has yet become the
12 corner stone.' And salvation is in him alone; for there is no other
name in the whole world, given to people, to which we must look
for our salvation."

13 When the Council saw how boldly Peter and John spoke, and
found that they were uneducated men of humble station, they were
surprised, and realised that they had been companions of Jesus.
14 But, when they looked at the man who had been healed, standing
there with them, they had nothing to say. So they ordered them out
15 of court, and then began consulting together.

16 "What are we to do to these men?" they asked one another.
"That a remarkable sign has been given through them is obvious to
17 everyone living in Jerusalem, and we cannot deny it. But, to prevent
this thing from spreading further among the people, let us warn
them not to speak in this name any more to anyone whatever."

18 So they called the apostles in, and ordered them not to speak or
teach in the name of Jesus.

19 But Peter and John replied: "Whether it is right, in the sight of
20 God, to listen to you rather than to him — judge for yourselves,
for we cannot help speaking of what we have seen and heard."
21 However, after further warnings, the Council set them at liberty,
not seeing any safe way of punishing them, because of the people,
22 for they were all praising God for what had occurred; for the man
who was the subject of this miraculous cure was more than forty
years old.

23 After they had been set at liberty, the apostles went to their friends
and told them what the chief priests and the councillors had said
24 to them. All who heard their story, moved by a common impulse,
raised their voices to God in prayer:

"Sovereign Lord, it is you who has 'made the heavens,
the earth, the sea, and everything that is in them,' And

who, by the lips of our ancestor, your servant 25
David, who spoke under the influence of the Holy Spirit,
have said —
 ‘Why did the nations rage,
 And the peoples form vain designs?
The kings of the earth set their array, 26
And its rulers gathered together,
 Against the Lord and against his Christ.’
There have indeed gathered together in this city against 27
 your holy servant Jesus, whom you has consecrated the
Christ, not Herod and Pontius Pilate only, but the nations and the
people of Israel besides — Yet only to do what you, by your power 28
and of your
 own will, did long ago destine to be done. Now, therefore, 29
Lord, mark their threats, and enable
 your servants, with all fearlessness, to tell your message,
while you stretch out your hand to heal, and cause 30
 signs and wonders to take place through the name of
your holy servant Jesus.”

When their prayer was ended, the place in which they were assem- 31
bled was shaken; and they were all filled with the Holy Spirit, and
began to tell God’s message fearlessly.

The whole body of those who had become believers in Christ were 32
of one heart and mind. Not one of them claimed any of his goods as
his own, but everything was held for the common use. The apos- 33
tles continued with great power to bear their testimony to the res-
urrection of the Lord Jesus, and God’s blessing rested on them all
abundantly. Nor was there anyone in need among them, for all who 34
were owners of land or houses sold them, and brought the proceeds
of the sales And laid them at the apostles’ feet; and then everyone 35
received a share in proportion to his wants. A Levite of Cyprian 36
birth, named Joseph, (who had received from the apostles the addi-
tional name of ‘Barnabas’ — which means ‘The Consoler,’) Sold a 37
farm that belonged to him, and brought the money and laid it at the
apostles’ feet.

5 There was, however, a man named Ananias, who, with his wife
2 Sapphira, sold some property, and, with her connivance, kept
back some of the proceeds. He brought only a part and laid it at the
apostles' feet.

3 "Ananias," Peter exclaimed, "how is it that Satan has so taken
possession of your heart that you have lied to the Holy Spirit,
4 and kept back a part of the money paid for the land? While it was
unsold, was not it your own? And after it was sold, was not the
money at your own disposal? How did you come to think of such
a thing? You have lied, not to people, but to God!"

5 As Ananias heard these words, he fell down and expired; and
6 everyone who heard of it was appalled. The young men got up,
and, winding the body in a sheet, carried it out and buried it.

7 After an interval of about three hours his wife came in, not
8 knowing what had happened. "Is it true," Peter asked, addressing
her, "that you sold your land for such a sum?"

9 "Yes," she answered, "we did." Then Peter said: "How did
you come to agree to provoke the Spirit of the Lord? Listen! The
footsteps of those who have buried your husband are at the door;
and they will carry you out too."

10 Instantly Sapphira fell down at Peter's feet and expired. On
coming in, the young men found her dead; so they carried her out
11 and buried her by her husband's side. The whole church and all
who heard of these events were appalled.

12 Many signs and wonders continued to occur among the people,
13 through the instrumentality of the apostles, whose custom it was to
meet all together in the Colonnade of Solomon; but of the rest no
14 one ventured to join them. On the other hand, the people were full
of their praise, and still larger numbers, both of men and women,
as they became believers in the Lord, were added to their number.
15 The consequence was that people would bring out their sick even
into the streets, and lay them on mattresses and mats, in the hope
that, as Peter came by, at least his shadow might fall on some one
16 of them. Besides this, the inhabitants of the towns round Jerusalem
flocked into the city, bringing with them their sick and those who
were troubled by foul spirits; and they were cured everyone.

At this the high priest was roused to action, and he and all his supporters (who formed the party of the Sadducees), moved by jealousy, arrested the apostles, and had them placed in custody. An angel of the Lord, however, opened the prison doors at night and led them out. "Go," he said, "and stand in the Temple Courts, and tell the people the whole message of this new life." When they heard this, they went at daybreak into the Temple Courts, and began to teach. The high priest and his party, on their arrival, summoned the High Council, including all the leaders of the people among the Israelites, and sent to the jail to fetch the apostles. But, when the officers got there, they did not find them in the prison; so they returned and reported that, while they had found the goal barred securely and the guards posted at the doors, yet, on opening them, they had not found anyone inside. When the officer in charge at the Temple and the chief priests heard their story, they were perplexed about the apostles and as to what all this would lead to. Presently, however, some one came and told them, that the men whom they had put in prison were actually standing in the Temple Courts, teaching the people. Then, the officer went with his men and fetched the apostles — without using violence, for they were afraid of being stoned by the people — And then brought them before the Council. The high priest demanded an explanation from them.

"We gave you strict orders," he said, "not to teach in this name. Yet you have actually flooded Jerusalem with your teaching, and you want to make us responsible for the death of this man."

To this Peter and the apostles replied: "We must obey God rather than people. The God of our ancestors raised Jesus, whom you put to death by hanging him on a cross. It is this Jesus whom God has exalted to his right hand, to be a guide and a Saviour, to give Israel repentance and forgiveness of sins. And we are witness to the truth of this, and so is the Holy Spirit — the gift of God to those who obey him."

The members of the Council became frantic with rage on hearing this, and were for putting the apostles to death. But Gamaliel, a Pharisee, who was a Doctor of the law and who was held in universal respect, rose in the Council, and directed that the men should be taken out of court for a little while.

He then said: "People of Israel, take care as to what you intend to do with these men. For not long ago Theudas appeared, professing

to be somebody, and was joined by a body of some four hundred men. But he was killed; and all his followers scattered and dwindled away. After him, Judas the Galilean appeared at the time of the census, and induced people to follow him; Yet he, too, perished and all his followers were dispersed. And, in this present case, my advice to you is not to interfere with these men, but to let them alone, for, if their designs and their work are merely of human origin, they will come to an end; but, if they are of divine origin, you will be powerless to put an end to them — or else you may find yourselves fighting against God!”

The Council followed his advice, and, calling the apostles in, had them flogged, and then, after cautioning them not to speak in the name of Jesus, set them free. But the apostles left the Council, rejoicing that they had been thought worthy to suffer disgrace for that name; and never for a single day, either in the Temple Courts or in private houses, did they cease to teach, or to tell the good news of Jesus, the Christ.

6 About this time, when the number of the disciples was constantly increasing, complaints were made by the Greek speaking Jews against the Aramaic speaking Jews, that their widows were being overlooked in the daily distribution. The Twelve, therefore, called together the general body of the disciples and said to them: “It is not well for us to see to the distribution at the tables and neglect God’s message. Therefore, friends, look for seven men of reputation among yourselves, wise and spiritually-minded men, and we will appoint them to attend to this matter; while we, for our part, will devote ourselves to prayer, and to the delivery of the message.”

5 This proposal was unanimously agreed to; and the disciples chose Stephen — a man full of faith and of the Holy Spirit — and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a former convert to Judaism; and they brought these men to the apostles, who, after praying, placed their hands on them.

7 So God’s message spread, and the number of the disciples continued to increase rapidly in Jerusalem, and a large body of the priests accepted the faith.

Meanwhile Stephen, divinely helped and strengthened, was showing great wonders and signs among the people. But some members of the Synagogue of the Freed Slaves (as it was called), Cyrenians, Alexandrians, and Visitors from Cilicia and Roman Asia, were roused to action and began disputing with Stephen; yet they were quite unable to withstand the wisdom and the inspiration with which he spoke. Then they induced some men to assert that they had heard Stephen saying blasphemous things against Moses, and against God; and they stirred up the people, as well as the councillors and the teachers of the law, and set on Stephen, and arrested him, and brought him before the High Council. There they produced witnesses who gave false evidence.

“This man,” they said, “is incessantly saying things against this Holy place and the law; indeed, we have heard him declare that this Jesus of Nazareth will destroy this place, and change the customs handed down to us by Moses.” The eyes of all the members of the Council were riveted on Stephen, and they saw his face looking like the face of an angel.

Then the high priest asked: “Is this true?” Stephen replied: “Brothers and fathers, hear what I have to say. God, who manifests himself in the glory, appeared to our ancestor Abraham when he was in Mesopotamia, and before he settled in Haran, and said to him — ‘Leave your country and your kindred, and come into the country that I will show you.’ And so Abraham left the country of the Chaldaeans and settled in Haran; and from there, after his father’s death, God caused him to migrate into this country, in which you are now living. God did not at that time give him any part of it, not even a foot of ground. But he promised to ‘give him possession of it and his descendants after him, though at that time he had no child. God’s words were these — ‘Abraham’s descendants will live in a foreign country, where they will be enslaved and ill-treated for four hundred years. But I myself will judge the nation, to which they will be enslaved,’ God said, ‘and after that they will leave the country and worship me in this place.’ Then God made with Abraham the covenant of circumcision; and under it Abraham became the father of Isaac, and circumcised him when he was eight days old; and Isaac became the father of Jacob; and Jacob of the Twelve Patriarchs. The Patriarchs, out of jealousy, sold Joseph into slavery in Egypt; but God was with him, and delivered him out of all his

troubles, and enabled him to win favour and show wisdom before Pharaoh, king of Egypt, who appointed him Governor of Egypt and of his whole household. Then a famine spread over the whole of
11 Egypt and Canaan, causing great distress, and our ancestors could
12 find no food. Hearing, however, that there was corn in Egypt, Jacob
13 sent our ancestors there on their first visit. In the course of their second visit, Joseph revealed himself to his brothers, and his family became known to Pharaoh. Then Joseph sent an urgent invitation to
14 his father Jacob and to his relations, seventy-five persons in all; and
15 so Jacob went down into Egypt. There he died, and our ancestors
16 also, and their bodies were removed to Shechem, and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem. As the time drew near for the fulfilment of the promise which God had made to Abraham, the people increased
17 largely in numbers in Egypt, until a new king, who knew nothing
18 of Joseph, came to the throne. This king acted deceitfully towards
19 our race and ill-treated our ancestors, making them abandon their own infants, so that they should not be reared. It was just at this time that Moses was born. He was an exceedingly beautiful child, and for three months was brought up in his own father's house; and, when he was abandoned, the daughter of Pharaoh found him and brought him up as her own son. So Moses was educated in all the learning of the Egyptians, and proved his ability both by his words and actions. When he was in his fortieth year, he resolved to visit his fellow Israelites; and, seeing an Israelite ill-treated, he defended him, and avenged the man, who was being wronged, by striking down the Egyptian. He thought his own people would understand that God was using him to save them; but they failed to
20 do so. The next day he again appeared on the scene, when some of them were fighting, and tried to make peace between them. 'Men,' he said, 'you are brothers; how is it that you are ill-treating one another?' But the man who was ill-treating his fellow workman pushed Moses aside saying — 'Who made you a ruler and judge over us? Do you mean to make away with me as you did yesterday with that Egyptian?' At these words Moses took to flight, and became an exile in Midian; and there he had two sons born to him. Forty years had passed when there appeared to him, in the desert of Mount Sinai, an angel in a flame of fire in a bush. When Moses saw it, he was astonished at the vision; but on his going nearer to look at it more closely, the voice of the Lord was heard to say — 'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.'

Moses trembled, and did not dare to look. Then the Lord said to him — ‘Take your sandals off your feet, for the spot where you are standing is holy ground. I have seen the oppression of my people who are in Egypt, and heard their groans, and I have come down to deliver them. Come now and I will send you into Egypt.’ This same Moses, whom they had disowned with the words — ‘Who made you a ruler and a judge?’ was the man whom God sent to be both a ruler and a deliverer, under the guidance of the angel that had appeared to him in the bush. He it was who led them out, after he had shown wonders and signs in Egypt, in the Red Sea, and in the desert during forty years. This was the Moses who said to the people of Israel — ‘God will raise up for you, from among yourselves, a prophet, as he raised up me.’ He, too, it was who was present at the assembly in the desert, with the angel who talked to him on Mount Sinai, and with our ancestors, and who received living truths to impart to you. Yet our ancestors refused him obedience; more than that, they rejected him, and in their hearts turned back to Egypt, while they said to Aaron — ‘Make us Gods who will lead the way for us, since, as for this Moses who has brought us out of Egypt, we do not know what has become of him.’ That was the time when they made the calf and offered sacrifice to their idol, and held festivities in honour of their own handiwork! So God turned from them and left them to the worship of the Starry Host, as is written in the book of the prophets —

‘Did you offer victims and sacrifices to me, house
of Israel,
All those forty years in the desert?
You took with you the tent where Moloch is worshipped
And the star of the god Rephan —
The images which you had made to worship.
Therefore I will exile you beyond Babylon.’

Our ancestors had the tent where they worshipped God in the desert, constructed, just as he who spoke to Moses had directed him to make it, after the model which he had seen. This tent, which was handed down to them, was brought into this country by our ancestors who accompanied Joshua (at the conquest of the nations that God drove out before their advance), and remained here until the time of David. David found favour with God, and prayed that he might provide the God of Jacob with a place to reside. But it was

48 Solomon who built a house for God. Yet it is not in buildings made
by hands that the Most High dwells. As the prophet says —

49 “The heavens are a throne for me,
 And the earth a stool for my feet.
 What manner of house will you build me, saith the Lord,
 Or what place is there where I may rest?
50 Was it not my hand that made all these things?’

51 Stubborn race, heathen in heart and ears, you are for ever resisting
the Holy Spirit; your ancestors did it, and you are doing it still.
52 Which of the prophets escaped persecution at their hands? They
killed those who foretold the coming of the righteous one; of whom
you, in your turn, have now become the betrayers and murderers —
53 You who received the law as transmitted by angels and yet failed to
keep it.”

54 As they listened to this, the Council grew frantic with rage, and
55 gnashed their teeth at Stephen. He, filled as he was with the Holy
Spirit, fixed his eyes intently on the heavens, and saw the glory of
God and Jesus standing at God’s right hand.

56 “Look,” he exclaimed, “I see heaven open and the Son of Man
57 standing at God’s right hand!” At this, with a loud shout, they
stopped their ears and all rushed on him, forced him outside the
58 city, and began to stone him, the witnesses laying their clothes at
59 the feet of a young man named Saul. And they stoned Stephen,
while he cried to the Lord: “Lord Jesus! Receive my spirit!” Falling
60 on his knees, he called out loudly: “Lord! Do not charge them with
this sin;” and with these words he fell asleep.

8 Saul approved of his being put to death.
On that very day a great persecution broke out against
 the church which was in Jerusalem; and its members, with
the exception of the apostles, were all scattered over the districts
2 of Judea and Samaria. Some religious men buried Stephen, with
loud lamentations
3 for him. But Saul began to devastate the church; he
entered
 house after house, dragged out men and women alike,
and threw them into prison.

4 Now those who were scattered in different directions
 went from place to place proclaiming the good news.

Philip went down to the city of Samaria, and there 5
began to preach the Christ. The people, one and all, 6
listened attentively to what
Philip told them, when they heard of, and saw, the miracles 7
which he was working. For there were many instances of people
with foul spirits,
where the spirits, with loud screams, came out of them; 8
and many who were paralysed or lame were cured, so
that there was great rejoicing throughout that city. There 9
was staying in the city a man named Simon, who
had been practicing magic there and mystifying the 10
Samaritan people, giving himself out to be some great being. Every-
one, high and low, paid attention to him. 'This 11
man,' they used to say, 'must be that power of God which
people call "The Great Power."' And they paid attention to him 12
because they had for
a long time been mystified by his magic arts. However,
when they came to believe Philip, as he told 13
them the good news about the kingdom of God and the
name of Jesus Christ, they were baptized, both men and women.
Even Simon believed, and after his baptism attached 14
himself to Philip, and was in his turn mystified at seeing
signs and great miracles constantly occurring.

When the apostles at Jerusalem heard that the Samaritans had 14
welcomed God's message, they sent Peter and John to them; and 15
they, on their arrival, prayed that the Samaritans might receive the
Holy Spirit. (As yet the Spirit had not descended on any of them; 16
they had only been baptized into the faith of the Lord Jesus). Then
Peter and John placed their hands on them, and they received the 17
Holy Spirit.

When Simon saw that it was through the placing of the apostles' 18
hands on them that the Spirit was given, he brought them a sum
of money and said: "Give me also this power of yours, so that, if I 19
place my hands on anyone, he may receive the Holy Spirit."

"A curse on you and on your money," Peter exclaimed, "for 20
thinking that God's free gift can be bought with gold! You have no
share or part in our message, for your 'heart is not right with God.' 21
Therefore repent of this wickedness of yours, and pray to the Lord,
that, if possible, you may be forgiven for such a thought; for I see 22
that you have fallen into the 'bitterness of envy' and the 'fetters 23

of sin.”

24 “Pray to the Lord for me, all of you,” Simon answered, “so that
none of the things you have spoken of may happen to me.”

25 Peter and John, having borne their testimony and delivered the
Lord’s message, returned to Jerusalem, telling the good news, as
they went, in many Samaritan villages.

26 Meanwhile an angel of the Lord had said to Philip: “Set out on a
27 journey southwards, along the road that runs down from Jerusalem
to Gaza.” (It is now deserted). So Philip set out on a journey; and
on his way he came on an official of high rank, in the service of
Candace, Queen of the Abyssinians. He was her treasurer, and
28 had been to Jerusalem to worship, and was now on his way home,
sitting in his carriage and reading the prophet Isaiah.

29 The Spirit said to Philip: “Go up to the carriage over there and
30 keep close to it.” So Philip ran up, and he heard the Abyssinian
reading the prophet Isaiah.

31 “Do you understand what you are reading?” he asked. “How
can I,” the other answered, “unless some one will explain it to me?”
32 and he invited Philip to get up and sit by his side. The passage of
scripture which he was reading was this —

‘Like a sheep, he was led away to slaughter,
And as a lamb is dumb in the hands of its shearer,
So he refrains from opening his lips.
33 He was humiliated and justice was denied him.
Who will tell the story of his generation?
For his life is cut off from earth.’

34 “Now,” said the Treasurer, addressing Philip, “tell me, of whom
35 is the prophet speaking? Of himself, or of some one else?” Then
Philip began, and, taking this passage as his text, told him the good
news about Jesus.

36 Presently, as they were going along the road, they came to some
water, and the Treasurer exclaimed: “Look! Here is water; what is to
38 prevent my being baptized?” So he ordered the carriage to stop, and
they went down into the water — both Philip and the Treasurer —
39 and Philip baptized him. But, when they came up out of the water,
the Spirit of the Lord caught Philip away, and the Treasurer saw no
40 more of him; for he continued his journey with a joyful heart. But
Philip was found at Ashdod, and, as he went on his way, he told the
good news in all the towns through which he passed, until he came
to Caesarea.

Meanwhile Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest, and asked him to give him letters to the Jewish congregations at Damascus, authorising him, if he found there any supporters of the cause, whether men or women, to have them put in chains and brought to Jerusalem. 9
2

While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the ground and heard a voice saying to him — “Saul, Saul, why are you persecuting me?” 3
4

“Who are you, Lord?” he asked. 5

“I am Jesus, whom you are persecuting,” the voice answered; “Yet stand up and go into the city, and you will be told what you must do.” 6

The men traveling with Saul were meanwhile standing speechless; they heard the sound of the voice, but saw no one. When Saul got up from the ground, though his eyes were open, he could see nothing. So his men led him by the hand, and brought him into Damascus; and for three days he was unable to see, and took nothing either to eat or to drink. 7
8
9

Now there was at Damascus a disciple named Ananias, to whom, in a vision, the Lord said: “Ananias.” 10

“Yes, Lord,” he answered. “Go at once,” said the Lord, “to the ‘Straight Street’, and ask at Judas’s house for a man named Saul, from Tarsus. He is at this moment praying, and he has seen, in a vision, a man named Ananias coming in and placing his hands on him, so that he may recover his sight.” 11
12

“Lord,” exclaimed Ananias, “I have heard from many people about this man — how much harm he has done at Jerusalem to your people there. And, here, too, he holds authority from the chief priests to put in chains all those who invoke your name.” But the Lord said to him: “Go, for this man is my chosen instrument to uphold my name before the Gentiles and their kings, and the people of Israel. I will myself show him all that he has to suffer for my name.” 13
14
15
16

So Ananias went, entered the house, and, placing his hands on Saul, said: “Saul, my brother, I have been sent by the Lord — by 17

18 Jesus, who appeared to you on your way here — so that you may
recover your sight and be filled with the Holy Spirit.” Instantly it
seemed as if a film fell from Saul’s eyes, and his sight was restored.
19 Then he got up and was baptized, and, after he had taken food, he
felt his strength return.

20 Saul stayed for some days with the disciples who were at
Damascus, and at once began in the Synagogues to proclaim Jesus
21 as the Son of God. All who heard him were amazed.

“Is not this,” they asked, “the man who worked havoc in
Jerusalem among those that invoke this name, and who had also
come here for the express purpose of having such persons put in
22 chains and taken before the chief priests?” Saul’s influence, howev-
er, kept steadily increasing, and he confounded the Jewish people
who lived in Damascus by the proofs that he gave that Jesus was
the Christ.

23 After some time some of them laid a plot to kill Saul, but it
24 became known to him. They even watched the gates day and night,
25 to kill him; but his disciples let him down by night through an
opening in the wall, lowering him in a basket.

26 On his arrival in Jerusalem, Saul attempted to join the disci-
ples, but they were all afraid of him, as they did not believe that he
27 was really a disciple. Barnabas, however, taking him by the hand,
brought him to the apostles, and told them the whole story of how
Saul on his journey had seen the Lord, and how the Lord had talked
to him, and how in Damascus he had spoken out fearlessly in the
28 name of Jesus. After that, Saul remained in Jerusalem, in close in-
tercourse with the apostles; and he spoke fearlessly in the name of
29 the Lord, talking and arguing with the Jews of foreign birth, who,
30 however, made attempts to kill him. But, when the followers found
this out, they took him down to Caesarea, and sent him on his way
to Tarsus.

31 And so it came about that the church, throughout Judea, Galilee,
and Samaria, enjoyed peace and became firmly established; and,
ordering its life by respect for the Lord and the help of the Holy
Spirit, it increased in numbers.

Peter, while traveling from place to place throughout the country, 32
went down to visit the people of Christ living at Lydda. There he 33
found a man named Aeneas, who had been bedridden for eight
years with paralysis. "Aeneas," Peter said to him, "Jesus Christ 34
cures you. Get up, and make your bed." Aeneas got up at once; and 35
all the inhabitants of Lydda and of the Plain of Sharon saw him, and
came over to the Lord's side.

At Jaffa there lived a disciple whose name was Tabitha, which is in 36
Greek 'Dorcas' — a Gazelle. Her life was spent in doing kind and 37
charitable actions. Just at that time she was taken ill, and died; and 38
they had washed her body and laid it out in an upstairs room. Jaffa
was near Lydda, and the disciples, having heard that Peter was at 39
Lydda, sent two men with the request that he come to them without
delay. Peter returned with them at once. On his arrival, he was tak- 40
en upstairs, and all the widows came round him in tears, showing
the coats and other clothing which Dorcas had made while she was
among them. But Peter sent everybody out of the room, and knelt 41
down and prayed. Then, turning to the body, he said: "Tabitha!
Stand up." 42

She opened her eyes, and, seeing Peter, sat up. Giving her his 41
hand, Peter raised her up, and, calling in the widows and others of
Christ's people, presented her to them alive. This became known all 42
through Jaffa, and numbers of people came to believe in the Lord.
And Peter stayed some days at Jaffa with a tanner named Simon. 43

At Caesarea there was a man named Cornelius, a captain in the 10
regiment known as the 'Italian Regiment,' A religious man and 2
one who revered God, with all his household. He was liberal
in his charities to the people, and prayed to God constantly. One 3
afternoon, about three o'clock, he distinctly saw in a vision an angel
from God come to him, and call him by name. Cornelius fixed his 4
eyes on him and, in great alarm, said: "What is it, Lord?"

"Your prayers and your charities," the angel answered, "have 5
been an acceptable offering to God. And now, send messengers

6 to Jaffa and fetch a man called Simon, who is also known as Peter.
He is lodging with a tanner named Simon, who has a house near
the sea."

7 When the angel, who had spoken to him, had gone, Cornelius
called two servants and a religious soldier, who was one of his
8 constant attendants, and, after telling them the whole story, sent
them to Jaffa.

9 On the next day, while these men were on their way, just as they
were nearing the town, Peter went up on the housetop about mid-
10 day to pray. He became hungry and wanted something to eat; but
while it was being prepared, he fell into a trance, and saw that the
11 heavens were open, and that something like a great sail was de-
scending, let down by its four corners towards the earth. In it were
12 all kinds of quadrupeds, reptiles, and birds. Then he was aware of
a voice which said — "Stand up, Peter, kill something, and eat."

14 "No, Lord, I cannot," answered Peter, "for I have never eaten
15 anything 'defiled' and 'unclean'." Again he was aware of a voice
which said — "What God has pronounced 'clean', do not regard as
16 'defiled'." This happened three times, and then suddenly it was all
taken up into the heavens.

17 While Peter was still perplexed as to the meaning of the vision
that he had seen, the men sent by Cornelius, having enquired the
18 way to Simon's house, came up to the gate, and called out and
asked if the Simon, who was also known as Peter, was lodging there.
19 Peter was still pondering over the vision, when the Spirit said to
20 him: "There are two men looking for you at this moment. Go down
at once and do not hesitate to go with them, for I have sent them."

21 Peter went down to the men and said: "I am the person you are
looking for. What is your reason for coming?"

22 The men replied: "Our captain, Cornelius, a pious man who
reverences God and is well spoken of by the whole Jewish nation,
23 has been instructed by a holy angel to send for you to his house,
and to listen to what you have to say." So Peter invited them in and
entertained them.

24 The next day he lost no time in setting out with them, accompa-
nied by some of the Lord's followers from Jaffa; and the day follow-
ing he entered Caesarea. Cornelius was expecting them, and had
25 invited his relations and intimate friends to meet them. So, when
Peter entered the city, Cornelius met him, and, throwing himself at
26 Peter's feet, bowed to the ground. Peter, however, lifted him up,
saying as he did so: "Stand up, I am only human like yourself."

Talking with him as he went, Peter entered the house, where he found a large gathering of people, to whom he said: "You are doubtless aware that it is forbidden for a Jew to be intimate with a foreigner, or even to enter his house; and yet God has shown me that I ought not to call anyone 'defiled' or 'unclean.' That was why I came, when I was sent for, without raising any objection. And now I ask your reason for sending for me."

"Just three days ago this very hour," Cornelius said, "I was in my house, saying the Afternoon Prayers, when a man in dazzling clothing suddenly stood before me. 'Cornelius,' he said, 'your prayer has been heard, and your charities have been accepted, by God. Therefore send to Jaffa, and invite the Simon, who is also known as Peter, to come here. He is lodging in the house of Simon the tanner, near the sea.' Accordingly I sent to you at once, and you have been so good as to come. And now we are all here in the presence of God, to listen to all that you have been instructed by the Lord to say." Then Peter began.

"I see, beyond all doubt," he said, "that 'God does not show partiality,' But that in every nation he who reverences him and does what is right is acceptable to him. God has sent his message to the Israelites and told them, through Jesus Christ, the good news of peace — and Jesus is Lord of all! You yourselves know the story which spread through all Judea, how, beginning from Galilee, after the baptism which John proclaimed — The story, I mean, of Jesus of Nazareth, and how God consecrated him his Christ by enduing him with the Holy Spirit and with power; and how he went about doing good and curing all who were under the power of the devil, because God was with him. We are ourselves, too, witnesses to all that he did in Judea and in Jerusalem; yet they put him to death by hanging him on a cross! This Jesus God raised on the third day, and enabled him to appear, not indeed to everyone, but to witnesses chosen beforehand by God — to us, who ate and drank with him after his resurrection from the dead. Further, God charged us to proclaim to the people, and solemnly affirm, that it is Jesus who has been appointed by God judge of the living and the dead. To him it is that all the prophets bear witness, when they say that everyone who believes in him receives through his name forgiveness of sins."

Before Peter had finished saying these words, the Holy Spirit fell on all who were listening to the message. Those converts from Judaism, who had come with Peter, were amazed that the gift of the Holy Spirit had been bestowed even on the Gentiles; for they

47 heard them speaking with 'tongues' and extolling God. At this Pe-
48 ter asked: "Can anyone refuse the water for the baptism of these
people, now that they have received the Holy Spirit as we did our-
selves?" And he directed that they should be baptized in the faith
of Jesus Christ; after which they asked him to stay there a few
days longer.

11 The apostles and the followers throughout Judea heard that even
2 the Gentiles had welcomed God's message. But, when Peter went
up to Jerusalem, those who were converts from Judaism began to
3 attack him, on the ground that he had visited people who were
4 not circumcised, and had taken meals with them. So Peter began
5 to relate the facts to them as they had occurred. "I was in the town
of Jaffa," he said, "and was praying; and, while in a trance, I saw a
vision. There was something like a great sail descending, let down
6 by its four corners out of the heavens; and it came right down
to me. Looking intently at it, I began to distinguish quadrupeds,
7 wild beasts, reptiles, and birds; and I also heard a voice saying to
me — 'Stand up, Peter, kill something and eat.' 'No, Lord, I can-
8 not,' I answered, 'for nothing 'defiled' or 'unclean' has ever passed
my lips.' Then a second time there came a voice from the heavens.
9 "What God has pronounced 'clean'," it said, "you must not call
'defiled'." This happened three times, and then all was drawn up
10 again into the heavens. At that moment three men, who had been
sent from Caesarea to see me, came up to the house in which we
11 were. The Spirit told me to go with them without hesitation. These
six companions also went with me. And, when we came into the
12 man's house, he told us how he had seen the angel standing in his
house, and how the angel had said to him — 'Send to Jaffa and fetch
13 the Simon, who is also known as Peter; for he will tell you truths,
which will prove the means of salvation to you and all your house-
14 hold.' I had but just begun to speak," continued Peter, "when the
Holy Spirit fell on them, exactly as on us at the first; and I recalled
15 the saying of the Master — 'John baptized with water, but you will
be baptized with the Holy Spirit.' Since then, God had given them
16 the very same gift as he gave us when we became believers in Jesus
Christ the Master — who was I that I could thwart God?"

18 On hearing this statement, they said no more, but broke out into
praise of God. "So even to the Gentiles," they exclaimed, "God has

granted the repentance which leads to life!”

Now those who had been scattered in different directions, in consequence of the persecution that followed the death of Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling the message — but only to Jews. Some of them, however, who were men of Cyprus and Cyrene, on coming to Antioch, addressed themselves also to the Jews of foreign birth, telling them the good news about that Lord Jesus. The power of the Lord was with them, so that a great number who had learned to believe came over to the Lord’s side. The news about them reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch. On coming there he saw to his great joy these tokens of the loving kindness of God, and encouraged them all to make up their minds to be faithful to the Lord — For Barnabas was a good man and full of the Holy Spirit and of faith — and a large number of people took their stand on the Lord’s side. Afterwards Barnabas left for Tarsus to look for Saul; and, when he had found him, he brought him to Antioch. And so it came about that, for a whole year, they attended the meetings of the church there, and taught a large number of people; and it was in Antioch that the disciples were first called ‘Christians.’

During this time, some prophets came to Antioch from Jerusalem. One of them, named Agabus, came forward and, under the influence of the Spirit, foretold a great famine that was to spread over all the world — a famine which occurred in the reign of Claudius. So the disciples, without exception, determined, in proportion to their means, to send something to help the followers living in Judea. And this they did, sending it to the officers of the church by the hands of Barnabas and Saul.

It was at that time that King Herod began to ill-treat some of the members of the church. He had James, the brother of John, beheaded; and, when he saw that the Jews were pleased with this, he proceeded to arrest Peter also. (This was during the Festival of the unleavened bread.) After seizing Peter, Herod put him in prison, and

entrusted him to the keeping of four Guards of four soldiers each, intending, after the Passover, to bring him up before the people. So

5 Peter was kept in prison, but meanwhile the prayers of the church
6 were being earnestly offered to God on his behalf. Just when Herod
was intending to bring him before the people, on that very night
Peter was asleep between two soldiers, chained to them both, while
7 there were sentries in front of the door, guarding the prison. Sudden-
ly an angel of the Lord stood by him, and a light shone in the
8 cell. The angel struck Peter on the side, and roused him with the
words: "Get up quickly." The chains dropped from his wrists, and
then the angel said: "Put on your belt and sandals." When Peter
had done so, the angel added: "Throw your cloak round you and
follow me."

9 Peter followed him out, not knowing that what was happening
under the angel's guidance was real, but thinking that he was
10 seeing a vision. Passing the first Guard, and then the second, they
came to the iron gate leading into the city, which opened to them
of itself; and, when they had passed through that, and had walked
along one street, all at once the angel left him.

11 Then Peter came to himself and said: "Now I know beyond all
doubt that the Lord has sent his angel, and has rescued me from
Herod's hands and from all that the Jewish people have been ex-
12 pecting." As soon as he realized what had happened, he went to the
house of Mary, the mother of John who was also known as Mark,
where a number of people were gathered together, praying. On
13 his knocking at the door in the gate, a maidservant, named Rhoda,
14 came to answer it. She recognized Peter's voice, but in her joy left
the gate unopened, and ran in, and told them that Peter was stand-
ing outside.

15 "You are mad!" they exclaimed. But, when she persisted that it
was so, they said: "It must be his spirit!"

16 Meanwhile Peter went on knocking, and, when they opened the
17 gate and saw him, they were amazed. Peter signed to them with his
hand to be silent, and then told them how the Lord had brought him
out of the prison, adding: "Tell James and the others all this." Then
he left the house, and went away to another place.

18 In the morning there was a great stir among the soldiers— what
19 could have become of Peter! And, when Herod had made further
search for him and failed to find him, he closely questioned the
Guard, and ordered them away to execution. Then he went down
from Judea to stay at Caesarea.

It happened that Herod was deeply offended with the people of Tyre and Sidon, but they went in a body to him, and, having succeeded in winning over Blastus, the Chamberlain, they begged Herod for a reconciliation, because their country was dependent on the king's for its food supply. On an appointed day Herod, wearing his state robes, seated himself on his throne, and delivered an oration. The people kept shouting: "It is the voice of God, and not of a person!"

Instantly an angel of the Lord struck him, because he did not give God the glory; and he was attacked with worms, and died. Meanwhile the Lord's message kept extending, and spreading far and wide.

When Barnabas and Saul had carried out their mission, they returned to Jerusalem, and took with them John, who was also known as Mark.

The Church and the Gentiles

Doings of the Apostle Paul

AMONG THE MEMBERS OF THE CHURCH AT ANTIOCH THERE WERE SEVERAL prophets and teachers — Barnabas, Simeon who was known by the name of 'Black', Lucius of Cyrene, Manaen, foster-brother of Prince Herod, and Saul. While they were engaged in the worship of the Lord and were fasting, the Holy Spirit said: "Set apart for me Barnabas and Saul, for the work to which I have called them." Accordingly, after fasting and prayer, they placed their hands on them and dismissed them.

Barnabas and Saul, sent on this mission, as they were, by the Holy Spirit, went down to Seleucia, and from there sailed to Cyprus. On reaching Salamis, they began to tell the message of God in the Jewish Synagogues; and they had John with them as an assistant. After passing through the whole island, they reached Paphos, where they found an astrologer who pretended to be a prophet — a Jew by

7 birth, whose name was Barjoshua. He was at the court of the Gov-
8 ernor, Sergius Paulus, a man of intelligence, who sent for Barnabas
9 and Saul and asked to be told God's message. But Elymas, the as-
10 trologer (for that is the meaning of the word), opposed them, eager
11 to divert the Governor's attention from the faith. However, Saul
12 (who is the same as Paul), full of the Holy Spirit, fixed his eyes on
13 him and said: "You incarnation of deceit and all fraud! You son of
14 the devil! You opponent of all that is good! Will you never cease to
15 divert 'the straight paths of the Lord'? Listen! The hand of the Lord
16 is on you even now, and you will be blind for a time and unable to
17 see the sun." Immediately a mist and darkness fell on him, and he
18 went feeling about for some one to guide him. When the Govern-
19 or saw what had happened, he became a believer in Christ, being
20 greatly impressed by the teaching about the Lord.

13 After this, Paul and his companions set sail from Paphos and
14 went to Perga in Pamphylia, where John left them and returned to
15 Jerusalem. The others went on from Perga and arrived at Antioch
16 in Pisidia. There they went into the synagogue on the Sabbath and
17 took their seats. After the reading of the law and the prophets,
18 the synagogue leader sent them this message — "Friends, if you
19 have any helpful words to address to the people, now is the time to
20 speak." So Paul rose and, motioning with his hand, said:

21 "People of Israel and all here who worship God, hear what I
22 have to say. The God of this people Israel chose our ancestors, and
23 during their stay in Egypt increased the prosperity of the people,
24 and then 'with uplifted arm brought them out from that land.' For
25 about forty years 'he bore with them in the desert'; then, after de-
26 stroying seven heathen nations in Canaan, he allotted their land to
27 this people — For about four hundred and fifty years. In later times
28 he gave them Judges, of whom the prophet Samuel was the last.
29 And, when they demanded a king, God gave them Saul the son of
30 Kish, a man of the tribe of Benjamin, who reigned for forty years.
31 After removing him, he raised David to the throne, and bore this tes-
32 timony to him — 'In David, the son of Jesse, I have found a man af-
33 ter my own heart, who will carry out all my purposes.' It was from
34 this man's descendants that God, in accordance with his promise,
35 gave Israel a Saviour — Jesus; John having first proclaimed, before
36 the appearance of Jesus, a baptism on repentance for all the people

of Israel. As John was drawing towards the end of his career, he said 25
 what do you suppose that I am? I am not the Christ. But there is "one 26
 coming" after me, whose sandal I am not worthy to untie.' Brothers 26
 and sisters, descendants of Abraham, and all those among you who 27
 worship God, it was to us that the message of this salvation was 27
 sent. The people of Jerusalem and their leaders, failing to recognise 27
 Jesus, and not understanding the utterances of the prophets that are 28
 read every Sabbath, fulfilled them by condemning him. They found 28
 no ground at all for putting him to death, and yet demanded his execu- 29
 tion from Pilate; and, after carrying out everything written about 29
 him, they took Jesus down from the cross, and laid him in a tomb. 30
 But God raised him from the dead; and he appeared for many days 30
 to those who had gone up with him from Galilee to Jerusalem, and 31
 who are now witnesses for him to the people. We also have good 32
 news to tell you, about the promise made to our ancestors — That 32
 our children have had this promise completely fulfilled to them 33
 by God, by his raising Jesus. That is just what is said in the second 33
 Psalm —

'You are my Son; this day I have become your Father.'

As to his raising Jesus from the dead, never again to return to 34
 corruption, this is what is said —

'I will give to you the sacred promises made to David;'

And, therefore, in another Psalm it is said — 35

'You will not give up the Holy One to undergo corruption.'

David, after obediently doing God's will in his own time, 'fell 36
 asleep and was laid by the side of his ancestors, and did undergo 36
 corruption; but Jesus, whom God raised from the dead, did not un- 37
 dergo corruption. I would, therefore, like you to know, friends, that 38
 through Jesus forgiveness of sins is being proclaimed to you, and 38
 that, in union with him, everyone who believes in him is absolved 39
 from every sin from which under the law of Moses you could not be 39
 absolved. Beware, therefore, that what is said in the prophets does 40
 not come true of you —

'Look, you despisers, and wonder, and perish; 41

For I am doing a deed in your days —

A deed which, though told you in full, you will never

believe'."

42 As Paul and Barnabas were leaving the synagogue, the people
 43 begged for a repetition of this teaching on the next Sabbath. After
 the congregation had dispersed, many of the Jews, and of the con-
 verts who joined in their worship, followed Paul and Barnabas,
 who talked with them and urged them to continue to rely on the
 loving kindness of God.

44 On the following Sabbath, almost all the city gathered to hear
 45 God's message. But the sight of the crowds of people filled the
 minds of the Jews with jealousy, and they kept contradicting Paul's
 46 statements in violent language. Then Paul and Barnabas spoke out
 fearlessly, and said:

"It was necessary that the message of God should be told to
 you first; but, since you reject it and reckon yourselves not worthy
 47 of the eternal life — we turn to the Gentiles! For this is the Lord's
 command to us —

'I have destined you for a light to the Gentiles,
 A means of salvation to the ends of the earth'."

48 On hearing this, the Gentiles were glad and extolled God's mes-
 49 sage; and all those who had been enrolled for eternal life became
 50 believers in Christ; and the Lord's message was carried throughout
 that district. But the Jews incited the women of high social standing
 who worshiped with them, and the leading men of the town, and
 started a persecution against Paul and Barnabas, and drove them
 51 out of their neighbourhood. They, however, shook the dust off their
 52 feet in protest, and went to Iconium, leaving the disciples full of joy
 and of the Holy Spirit.

14 The same thing occurred in Iconium, where Paul and Barnabas
 went into the Jewish synagogue, and spoke in such a way that a
 2 great number of both Jews and Greeks believed in Christ. But the
 Jews who refused to believe stirred up the Gentiles, and poisoned
 3 their minds against the Lord's followers. Therefore Paul and Barn-
 abas spent a long time there, and spoke out fearlessly, relying on the
 Lord, who confirmed the message of his love by permitting signs
 and wonders to take place at their hands. But the townspeople were
 4 divided, some siding with the Jews, some with the apostles; and,

when there was an attempt on the part of both Gentiles and Jews, with their leaders, to resort to violence and to stone them, the apostles heard of it, and took refuge in Lystra and Derbe, towns in Lycaonia, and in the district round, and there they continued to tell the good news.

In the streets of Lystra there used to sit a man who had no power in his feet; he had been lame from his birth, and had never walked. This man was listening to Paul speaking, when Paul, looking intently at him, and seeing that he had the faith to be healed, said loudly: "Stand upright on your feet."

The man leaped up, and began walking about, and the crowd, seeing what Paul had done, called out in the Lycaonian language: "The Gods have come down to us in human form." So they called Barnabas 'Zeus,' and Paul 'Hermes,' because he took the lead in speaking; and the priest of Zeus-beyond-the-Walls, accompanied by the crowd, brought bullocks and garlands to the gates, with the intention of offering sacrifices. But, when the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd.

"Friends, why are you doing this?" they shouted. "We are only people like yourselves, and we have come with the good news that you should turn away from these follies to a living God, 'who made the heavens, the earth, the sea, and everything that is in them.' In bygone times he permitted all the nations to go their own ways. Yet he has not failed to give you, in the good he does, some revelation of himself — sending you from heaven rain and fruitful seasons, and gladdening your hearts with plenty and good cheer." Even with this appeal they could hardly restrain the people from offering sacrifice to them.

Presently, however, there came some Jews from Antioch, and Iconium who, after they had won over the people, stoned Paul, and dragged him out of the town, thinking him to be dead. But, when the disciples had gathered round him, he got up and went back into the town; the next day he went with Barnabas to Derbe. After telling the good news throughout that town, and making a number of converts, they returned to Lystra, Iconium, and Antioch, reassuring the minds of the disciples, urging them to remain true to the faith, and showing that it is only through many troubles that we can enter the kingdom of God. They also appointed officers for them in every church, and, after prayer and fasting, commended them to the Lord in whom they had learned to believe. Paul and Barnabas then

25 went through Pisidia, and came into Pamphylia, and, after telling
26 the message at Perga, went down to Attaleia. From there they
sailed to Antioch — the place where they had been committed to
the gracious care of God for the work which they had now finished.
27 After their arrival, they gathered the church together, and gave an
account of all that God had helped them to do, and especially how
28 he had opened to the Gentiles the door of faith; and at Antioch they
stayed with the disciples for a considerable time.

15 But certain persons came down from Judea, and began to teach the
Lord's followers that, unless they were circumcised, in accordance
with the custom required by Moses, they could not be saved. This
2 gave rise to a serious dispute, and much discussion, between Paul
and Barnabas and these people, and it was therefore settled that
Paul and Barnabas and others of their number should go up to
Jerusalem, to consult the apostles and officers of the church about
the matter under discussion.

3 The church, therefore, sent them on their journey, and they
made their way through Phoenicia and Samaria, telling the story of
the conversion of the Gentiles, to the great joy of all the followers.
4 On their arrival at Jerusalem, they were welcomed by the church,
as well as by the apostles and the officers, and gave an account of
5 all that God had helped them to do. Some of the Pharisees' party,
however, who had become believers in Christ, came forward and
declared that they were bound to circumcise converts and to direct
6 them to observe the law of Moses. The apostles and the officers of
7 the church held a meeting to consider this question. After much
discussion, Peter rose and said:

8 "You, my friends, know well that long ago God singled me out
— that through my lips the Gentiles should hear the message of the
good news, and become believers in Christ. Now God, who reads
9 all hearts, declared his acceptance of the Gentiles, by giving them
the Holy Spirit, just as he did to us. He made no distinction between
10 them and us, when he purified their hearts by their faith. Why, then,
do you now provoke God, by putting on the necks of these disciples
a yoke which neither our ancestors nor we were able to bear? No,
11 it is through the loving kindness of the Lord Jesus that we, just as
they do, believe that we have been saved."

12 Every voice in the assembly was hushed, as they listened to

Barnabas and Paul, while they gave an account of all the signs and wonders which God had shown among the Gentiles through them. After they had finished speaking, James addressed the Council. 13

“Friends,” he began, “hear what I have to say. Simon has described the manner in which God first visited the Gentiles, in order to take from among them a people to bear his name. And that is in harmony with the words of the prophets, where they say — 14 15

““After this I will return; 16
And I will rebuild the house of David which has fallen —
Its ruins I will rebuild,
And will set it up once more;
That so the rest of mankind may earnestly seek the Lord — 17
Even all the Gentiles on whom my name has been bestowed.”
Says the Lord, as he does these things, foreknown from 18
of old.’

In my judgment, therefore, we should not add to the difficulties of those Gentiles who are turning to God, but we should write to them to abstain from food that has been polluted by being sacrificed to idols, from impurity, from eating the flesh of strangled animals, and from blood. For in every town, for generations past, there have been those who preach Moses, read as he is in the Synagogues every Sabbath.” 19 20 21

It was then decided by the apostles and the officers, with the assent of the whole church, to choose some of their number, and send them to Antioch with Paul and Barnabas. Those chosen were Judas (called Barsabas) and Silas, who were leaders among the community. They were bearers of the following letter — 22 23

‘The apostles, and the followers who are the officers of the church, send their greetings to the followers of the Lord of Gentile birth in Antioch, Syria, and Cilicia. As we had heard that some of our number had upset you 24
by their assertions, and unsettled your minds — without instructions from us — We met and decided to choose certain men 25
and send them
to you with our dear friends Barnabas and Paul, who have risked their lives for the name of our Lord, 26
Jesus Christ. We are accordingly sending Judas and Silas, 27
and they
will tell you by word of mouth what we are now writing.

28 We have, therefore, decided, under the guidance of
the Holy Spirit, to lay no further burden on you beyond
29 these necessary conditions — That you abstain from food offered
to idols, from blood,
from eating the flesh of strangled animals, and from
impurity. If you guard yourselves against such things, it will be well
with you. Farewell.'

30 So the bearers of this letter were sent on their way, and went down
to Antioch. There they called a meeting of all the followers, and
31 delivered the letter, the reading of which caused great rejoicing
32 by its encouraging contents. Judas and Silas, who were themselves
prophets, further encouraged the them by many an address, and
33 strengthened their faith. After some stay, they were dismissed with
kind farewells from the followers, and returned to those who had
sent them.

35 Paul and Barnabas, however, remained in Antioch, where they
taught and, with the help of many others, told the good news of the
36 Lord's message. Some time after this, Paul said to Barnabas: "Let
us go back and visit the Lord's followers in every town in which we
have told the Lord's message, and see how they are prospering."
37 Barnabas wished to take with them John, whose other name was
38 Mark; but Paul felt that they ought not to take with them the man
who had deserted them in Pamphylia, and had not gone on with
39 them to their work. This caused such unpleasant feeling between
them that they parted ways, Barnabas taking Mark and sailing for
40 Cyprus, while Paul chose Silas for his companion and, after he had
been committed by the followers to the gracious care of the Lord,
41 started on his journey and went through Syria and Cilicia, strength-
ening the churches in the faith.

16 Among other places Paul went to Derbe and Lystra. At the latter
place they found a disciple, named Timothy, whose mother was a
Jewess who had become a believer in Christ, while his father was
2 a Greek, and who was well spoken of by the followers of the Lord
3 in Lystra and Iconium. Wishing to take this man with him on his
journey, Paul caused him to be circumcised out of consideration for
the Jews in that neighbourhood, for they all knew that his father
4 had been a Greek. As they traveled from town to town, they gave
the followers the decisions which had been reached by the apostles
and officers of the church at Jerusalem, for them to observe.

5 So the churches grew stronger in the faith, and increased in

numbers from day to day.

They next went through the Phrygian district of Galatia, but were restrained by the Holy Spirit from delivering the message in Roman Asia. When they reached the borders of Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not permit them. Passing through Mysia, they went down to Troas; and there one night Paul saw a vision. A Macedonian was standing and appealing to him — ‘Come over to Macedonia and help us.’ So, immediately after Paul had seen the vision, we looked for an opportunity to cross over to Macedonia, concluding that God had summoned us to tell the good news to the people there.

Accordingly we set sail from Troas, and ran before the wind to Samothrace, reaching Neapolis the next day. From there we made our way to Philippi, which is the principal city of that part of Macedonia, and also a Roman Settlement.

In that city we spent several days. On the Sabbath we went outside the gate to the riverside, where we supposed there would be a place of prayer; and we sat down and talked to the women who were gathered there. Among them was a woman, named Lydia, belonging to Thyatira, a dealer in purple cloth, who was accustomed to join in the worship of God. The Lord touched this woman’s heart, so that she gave attention to the message delivered by Paul, and, when she and her household had been baptized, she urged us to become her guests.

“Since you have shown your conviction,” she said, “that I really am a believer in the Lord, come and stay in my house.” And she insisted on our doing so.

One day, as we were on our way to the place of prayer, we were met by a girl possessed by a divining spirit, who made large profits for her masters by fortune-telling. This girl followed Paul and the rest of us, calling: “These men are servants of the most high God, and they are bringing you news of a way to salvation.” She had been doing this for several days, when Paul, much vexed, turned and said to the spirit within her: “In the name of Jesus Christ I command you to leave her.” That very moment the spirit left her.

When her masters saw that there was no hope of further profit from her, they seized Paul and Silas, dragged them into the public square to the authorities, and took them before the Magistrates.

21 “These men are causing a great disturbance in our town,” they
complained; “They are Jews, and they are teaching customs which
it is not right for us, as Romans, to sanction or adopt.”

22 The mob rose as one person against them, and the Magistrates
stripped them of their clothing and ordered them to be beaten with
23 rods. After beating them severely, the Magistrates put them in
prison, with orders to the jailer to keep them in safe custody. On
24 receiving so strict an order, the Governor put them into the inner
cell, and secured their feet in the stocks. About midnight, while
25 Paul and Silas were praying and singing hymns to God, and while
the prisoners were listening to them, suddenly there was an earth-
26 quake of such violence that the jail was shaken to its foundations;
all the doors flew open, and all the prisoners’ chains were loosened.
27 Roused from his sleep, and seeing the prison doors open, the Gov-
ernor drew his sword intending to kill himself, in the belief that the
28 prisoners had escaped. But Paul called out loudly: “Do not harm
yourself; we are all here.”

29 Calling for a light, the Governor rushed in, and flung himself
trembling at the feet of Paul and Silas. Then he led them out, and
30 said: “What must I do to be saved?”

31 “Believe in Jesus, our Lord,” they replied, “and you will be
32 saved, you and your household too.” Then they spoke to him of
God’s message, and to all his household as well. And that very hour
33 of the night he took them and washed their wounds, and he himself
and everyone belonging to him were baptized without delay. After-
34 wards he took them up to his house and set before them something
to eat, rejoicing that he, with all his household, had come to believe
in God.

35 In the morning the Magistrates sent the police with an order for
36 the men to be discharged. The jailer told Paul of his instructions.
“The Magistrates have sent an order for your discharge,” he said,
“so you had better leave the place at once and go quietly away.”

37 But Paul’s answer to them was: “They have flogged us in public
without trial, though we are Roman citizens, and they have put us
in prison, and now they are for sending us out secretly! No, indeed!
38 Let them come and take us out themselves.” The police reported his
words to the Magistrates, who, on hearing that Paul and Silas were
39 Roman citizens, were alarmed, and went to the prison, and did
their best to conciliate them. Then they took them out, and begged
40 them to leave the city. When Paul and Silas left the prison, they
went to Lydia’s house, and, after they had seen the Lord’s followers,

and encouraged them, they left the place.

After passing through Amphipolis and Apollonia, Paul and Silas came to Thessalonica. Here the Jews had a synagogue; and, following his usual custom, Paul joined them, and for three Sabbaths addressed them, drawing his arguments from the scriptures. He laid before them and explained that the Christ must undergo suffering and rise from the dead; and "It is this man," he declared, "who is the Christ — this Jesus about whom I am telling you."

Some of the people were convinced, and threw in their lot with Paul and Silas, as did also a large body of Greeks who were accustomed to join in the Jewish services, and a great number of leading women. But the Jewish leaders, becoming jealous, engaged some worthless fellows from the streets, and, getting a mob together, kept the city in an uproar. They attacked Jason's house, with the intention of bringing Paul and Silas before the Popular Assembly; and, not finding them there, they proceeded to drag Jason and some of the Lord's followers before the city magistrates, shouting out:

"These men, who have turned the world upside down, have now come here, and have been harboured by Jason! They say that some one else is king — a man called Jesus!"

On hearing this, the people and the city magistrates were much concerned; and, before letting them go, they took bail from Jason and the others. That very night the followers sent Paul and Silas off to Beroea; and on reaching that place, they went to the Jewish synagogue. These Jews of Beroea were better disposed than those in Thessalonica, for they welcomed the message with great readiness, and daily examined the scriptures to see if what was said was true. As a consequence, many of them became believers in Christ, besides a considerable number of Greek women of position, and of men also. But, when the Jewish leaders in Thessalonica found out that God's message had been delivered by Paul at Beroea, they came there too, exciting and disturbing the minds of the people. The followers immediately arranged for Paul to go away to the coast, but both Silas and Timothy stayed behind in Beroea. The friends who escorted Paul took him as far as Athens, and, after receiving a message for Silas and Timothy to join him as quickly as possible, they started on their return.

16 While Paul was waiting for them at Athens, his heart was stirred at
 17 seeing the whole city full of idols. So he argued in the synagogue
 with the Jews and with those who joined in their worship, as well
 as daily in the public Square with those who happened to be there.
 18 Among others, some Epicurean and Stoic Philosophers joined issue
 with him. Some asked "What is this prater wanting to make out?",
 while others said "He seems to be a preacher of foreign Deities."
 (This was because he was telling the good news about Jesus and the
 19 resurrection). So they laid hold of him and took him to the Court
 of Areopagus.

"May we hear," they asked, "what new teaching this is which
 20 you are giving? For you are bringing some strange things to our
 21 notice, and we should like to know what they mean." (All Atheni-
 ans and the foreigners staying in the city found no time for anything
 else but telling, or listening to, the last new thing.)

22 So Paul took his stand in the middle of the Court, and said —
 "People of Athens, on every hand I see signs of your being very
 23 devout. For as I was going about, looking at your sacred shrines, I
 came upon an altar with this inscription — 'To an Unknown God.'
 What, therefore, you worship in ignorance, that I am now proclaim-
 24 ing to you. The God who made the world and all things that are in
 it — he, Lord as he is of heaven and Earth, does not live in temples
 25 made by hands, neither do human hands minister to his wants, as
 though he needed anything, since he himself gives, to all, life, and
 26 breath, and all things. He made all races of the earth's surface —
 fixing a time for their rise and fall, and the limits of their settlements
 27 — That they might search for God, if by any means they might feel
 their way to him and find him. And yet he is not really far from any
 28 one of us; for in him we live and move and are. To use the words of
 some of your own poets —

'His offspring, too, are we.'

29 Therefore, as the offspring of God, we must not think that the Deity
 has any resemblance to anything made of gold, or silver, or stone —
 30 a work of human art and imagination. True, God looked with indul-
 gence on the days of people's ignorance, but now he is announcing
 31 to everyone everywhere the need for repentance, because he has
 fixed a day on which he intends to 'judge the world with justice,' by

a man whom he has appointed — and of this he has given all people a pledge by raising this man from the dead.”

On hearing of a resurrection of the dead, some began jeering, but others said that they wanted to hear what he had to say about that another time. And so Paul left the Court. There were, however, some people who joined him, and became believers in Christ. Among them were Dionysius, a member of the Court of Areopagus, a woman named Damaris, and several others.

On leaving Athens, Paul next went to Corinth. There he met a Jew of the name of Aquila, from Pontus, who, with his wife Priscilla, had lately come from Italy, in consequence of the order which had been issued by the Emperor Claudius for all Jews to leave Rome. Paul paid them a visit, and, since their trade was the same as his, he stayed and worked with them — their trade was tent-making. Every Sabbath Paul gave addresses in the synagogue, trying to convince both Jews and Greeks.

But, when Silas and Timothy had come down from Macedonia, Paul devoted himself entirely to delivering the message, earnestly maintaining before the Jews that Jesus was the Christ. However, as they set themselves against him and became abusive, Paul shook his clothes in protest and said to them: “Your blood be on your own heads. My conscience is clear. From this time forward I will go to the Gentiles.”

So he left, and went to the house of a certain Titius Justus, who had been accustomed to join in the worship of God, and whose house was next door to the synagogue. Crispus, the synagogue leader, came to believe in the Lord, and so did all his household; and many of the Corinthians, as they listened to Paul, became believers in Christ and were baptized. One night the Lord said to Paul, in a vision: “Have no fear, but continue to speak, and refuse to be silenced; for I am with you, and no one will do you harm, for I have many people in this city.” So he settled there for a year and a half, and taught God’s message among the people.

While Gallio was governor of Greece, some of the Jewish leaders made a combined attack on Paul, and brought him before the Governor’s Bench, charging him with persuading people to worship God in a way forbidden by the law. Just as Paul was on the point of speaking, Gallio said to them:

“If this were a case of misdemeanour or some serious crime, there would be some reason for my listening patiently to you; but, since it is a dispute about words, and names, and your own law,

you must see to it yourselves. I do not choose to be a judge in such matters."

16 Saying this, he drove them back from the Bench. Then they all
17 set on Sosthenes, the synagogue leader, and beat him in front of
the Bench, but Gallio did not trouble himself about any of these
things.

18 Paul remained there some time after this, and then took leave of
the followers, and sailed to Syria with Priscilla and Aquila, but not
before his head had been shaved at Cenchreae, because he was un-
19 der a vow. They put into Ephesus, and there Paul, leaving his com-
20 panions, went into the synagogue and addressed the Jews. When
they asked him to prolong his stay, he declined, saying however, as
21 he took his leave, "I will come back again to you, please God," and
22 then set sail from Ephesus. On reaching Caesarea, he went up to
Jerusalem and exchanged greetings with the church, and then went
23 down to Antioch. After making some stay in Antioch, he set out on
a tour through the Phrygian district of Galatia, strengthening the
faith of all the disciples as he went.

24 Meanwhile there had come to Ephesus an Alexandrian Jew, named
Apollos, an eloquent man, who was well-versed in the scriptures.
25 He had been well-instructed in the cause of the Lord, and with
burning zeal he spoke of, and taught carefully, the facts about Je-
26 sus, though he knew of no baptism but John's. This man began
to speak out fearlessly in the synagogue; and when Priscilla and
Aquila heard him, they took him home and explained the cause of
27 God to him more carefully still. When he wanted to cross to Greece,
the followers furthered his plans, and wrote to the disciples there to
welcome him. On his arrival he proved of great assistance to those
who had, through the loving kindness of God, become believers in
28 Christ, for he vigorously confuted the Jews, publicly proving by the
scriptures that Jesus was the Christ.

19 While Apollos was at Corinth, Paul passed through the inland
districts of Roman Asia, and went to Ephesus. There he found some
2 disciples, of whom he asked: "Did you, when you became believers
in Christ, receive the Holy Spirit?"

"No," they answered, "we did not even hear that there was a
Holy Spirit."

3 "What then was your baptism?" Paul asked. "John's baptism
4

was a baptism on repentance," rejoined Paul, "and John told the people (speaking of the 'one coming; after him) that they should believe in him — that is in Jesus."

On hearing this, they were baptized into the faith of the Lord Jesus, and, after Paul had placed his hands on them, the Holy Spirit descended on them, and they began to speak with 'tongues' and to preach. There were about twelve of them in all.

Paul went to the synagogue there, and for three months spoke out fearlessly, giving addresses and trying to convince his hearers, about the kingdom of God. Some of them, however, hardened their hearts and refused to believe, denouncing the cause before the people. So Paul left them and withdrew his disciples, and gave daily addresses in the lecture-hall of Tyrannus. This went on for two years, so that all who lived in Roman Asia, Jews and Greeks alike, heard the Lord's message.

God did miracles of no ordinary kind by Paul's hands; so that people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and the wicked spirits go out of them. An attempt was made by some itinerant Jews, who were exorcists, to use the name of the Lord Jesus over those who had wicked spirits in them.

"I order you," they would say, "by the Jesus, whom Paul preaches." The seven sons of Sceva, a Jewish chief priest, were doing this; but the wicked spirit answered them: "Jesus I acknowledge, and Paul I know, but you — who are you?"

Then the man, in whom this wicked spirit was, sprang on them, mastered both of them, and so completely overpowered them, that they fled out of the house, stripped of their clothes, and wounded. This incident came to the knowledge of all the Jews and Greeks living at Ephesus; they were all awe-struck, and the name of the Lord Jesus was held in the highest honour. Many, too, of those who had become believers in Christ came with a full confession of their practices; while a number of people, who had practiced magic, collected their books and burnt them publicly; and on reckoning up the price of these, they found it amounted to fifty thousand silver coins. So irresistibly did the Lord's message spread and prevail.

Sometime after these events Paul resolved to go through Macedonia and Greece, and then make his way to Jerusalem. "And after I have

22 been there," he said, "I must visit Rome also." So he sent to Macedonia two of his helpers, Timothy and Erastus, while he himself stayed for some time longer in Roman Asia.

23 Just about that time a great disturbance arose about the cause.
24 A silversmith named Demetrius, who made silver models of the
25 shrine of Artemis, and so gave a great deal of work to the artisans,
got these men together, as well as the workmen engaged in similar
occupations, and said:

26 "Men, you know that our prosperity depends on this work, and
you see and hear that not only at Ephesus, but in almost the whole
of Roman Asia, this Paul has convinced and won over great numbers
of people, by his assertion that those Gods which are made by
27 hands are not Gods at all. So that not only is this business of ours
likely to fall into discredit, but there is the further danger that the
Temple of the great Goddess Artemis will be thought nothing of,
and that she herself will be deprived of her splendour — though all
Roman Asia and the whole world worship her."

28 When they heard this, the men were greatly enraged, and began
29 shouting — "Great is Artemis of the Ephesians!" The commotion
spread through the whole city, and the people rushed together into
the amphitheater, dragging with them Gaius and Aristarchus, two
30 Macedonians who were Paul's traveling companions. Paul wished
to go into the amphitheater and face the people, but the disciples
31 would not let him, while some of the chief religious officials of
the province, who were friendly to him, sent repeated entreaties
32 to him not to trust himself inside. Meanwhile some were shouting
one thing and some another, for the Assembly was all in confusion,
most of those present not even knowing why they had met. But
33 some of the crowd prompted Alexander, whom several of the Jewish
leaders had pushed to the front, and he waved his hand to show
that he wanted to speak in their defence to the people. However,
34 when they recognised him as a Jew, one cry broke from them all,
and they continued shouting for two hours — "Great is Artemis of
the Ephesians!"

35 When the Recorder had succeeded in quieting the crowd, he
said: "People of Ephesus, who is there, I ask you, who needs to be
told that this city of Ephesus is the Warden of the Temple of the
great Artemis, and of the statue which fell down from Zeus? As
36 these are undeniable facts, you ought to keep calm and do nothing
37 rash; for you have brought these men here, though they are neither
robbers of Temples nor blasphemers of our Goddess. If, however,
38

Demetrius and the artisans who are acting with him have a charge to make against anyone, there are court days and there are Magistrates; let both parties take legal proceedings. But if you want anything more, it will have to be settled in the regular Assembly. For I tell you that we are in danger of being proceeded against for today's riot, there being nothing to account for it; and in that case we will be at a loss to give any reason for this disorderly gathering."

With these words he dismissed the Assembly. 41

When the uproar had ceased, Paul sent for the disciples, and, with encouraging words, bade them goodbye, and started on his journey to Macedonia. After going through those districts and speaking many encouraging words to the disciples, he went into Greece, where he stayed three months. He was about to sail to Syria, when he learned that a plot had been laid against him by several of the Jewish leaders; so he decided to return by way of Macedonia. He was accompanied by Sopater the son of Pyrrhus, of Beroea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, and Timothy, as well as by Tychicus and Trophimus of Roman Asia. These people went to Troas and waited for us there; while we ourselves sailed from Philippi after the Passover, and joined them five days later at Troas, where we stayed for a week. 20

On the first day of the week, when we had met for the breaking of bread, Paul, who was intending to leave the next day, began to address those who were present, and prolonged his address until midnight. There were a good many lamps in the upstairs room, where we had met; and a young man named Eutychus, sitting at the window, was gradually overcome with great drowsiness, as Paul continued his address. At last, quite overpowered by his drowsiness, he fell from the third story to the ground, and was picked up for dead. But Paul went down, threw himself on him, and put his arms round him. 7

"Do not be alarmed," he said, "he is still alive." Then he went upstairs; and, after breaking and partaking of the bread, he talked with them at great length until daybreak, and then left. Meanwhile they had taken the lad away alive, and were greatly comforted. 8 9 10

We started first, went on board ship, and sailed for Assos, intending to take Paul on board there. This was by his own arrangement, as he intended to go by land himself. So, when he met us at 12 13 14

15 Assos, we took him on board and went on to Mitylene. The day after
we had sailed from there, we arrived off Chios, touched at Samos
16 the following day, and the next day reached Miletus; for Paul had
decided to sail past Ephesus, so as to avoid spending much time in
Roman Asia. He was making haste to reach Jerusalem, if possible,
by the Festival at the close of the Harvest.

17 From Miletus, however, he sent to Ephesus and invited the officers
18 of the church to meet him; and, when they came, he said to them:
“You know well the life that I always led among you from the very
19 first day that I set foot in Roman Asia, serving the Lord, as I did, in
all humility, amid the tears and trials which fell to my lot through
20 the plots of some of the Jewish leaders. I never shrank from telling
you anything that could be helpful to you, or from teaching you
21 both in public and in private. I earnestly pointed both Jews and
Greeks to the repentance that leads to God, and to faith in Jesus, our
22 Lord. And now, under spiritual constraint, I am here on my way to
23 Jerusalem, not knowing what will happen to me there, except that
in town after town the Holy Spirit plainly declares to me that im-
24 prisonment and troubles await me. But I count my life of no value
to myself, if only I may complete the course marked out for me, and
the task that was allotted me by the Lord Jesus — which was to de-
25 clare the good news of the love of God. And now, I tell you, I know
that none of you will ever see my face again — you among whom
26 I have gone about proclaiming the kingdom. Therefore I declare to
you this day, that my conscience is clear in regard to the fate of any
27 of you, for I have not shrunk from announcing the whole purpose
28 of God regarding you. Be watchful over yourselves, and over the
whole flock, of which the Holy Spirit has placed you in charge, to
shepherd the church of God, which he won for himself at the cost
29 of his life. I know that, after my departure, merciless wolves will
30 get in among you, who will not spare the flock; and from among
yourselves, too, people will arise, who will teach perversions of
31 truth, so as to draw away the disciples after them. Therefore, be
on your guard, remembering how for three years, night and day, I
32 never ceased, even with tears, to warn each one of you. And now I
commend you to the Lord and to the message of his love — a mes-
sage which has the power to build up your characters, and to give
you your place among all those who have become Christ’s people.

I have never coveted anyone’s gold or silver or clothing. You, yourselves, know that these hands of mine provided not only for my own wants, but for my companions also. I left nothing undone to show you that, labouring as I laboured, you ought to help the weak, and to remember the words of the Lord Jesus, how he said himself — ‘It is more blessed to give than to receive.’” When Paul had finished speaking, he knelt down and prayed with them all. All were in tears; and throwing their arms round Paul’s neck, they kissed him again and again, grieving most of all over what he had said — that they would never see his face again. Then they escorted him to the ship.

When we had torn ourselves away and had set sail, we ran before the wind to Cos; the next day we came to Rhodes, and from there to Patara, where we found a ship crossing to Phoenicia, and went on board and set sail. After sighting Cyprus and leaving it on the left, we sailed to Syria, and put into Tyre, where the ship was to discharge her cargo. There we found the disciples and stayed a week with them. Speaking under the influence of the Spirit, they warned Paul not to set foot in Jerusalem. However, when we had come to the end of our visit, we went on our way, all the disciples with their wives and children escorting us out of the city. We knelt down on the beach, and prayed, and then said goodbye to one another; after which we went on board, and they returned home.

After we had made the run from Tyre, we landed at Ptolemais, and exchanged greetings with the followers there, and spent a day with them. The next day we left, and reached Caesarea, where we went to the house of Philip, the missionary, who was one of ‘the Seven,’ and stayed with him. He had four unmarried daughters, who had the gift of prophecy. During our visit, which lasted several days, a prophet, named Agabus, came down from Judea. He came to see us, and, taking Paul’s belt, and binding his own feet and hands with it, said: “This is what the Holy Spirit says — ‘The man to whom this belt belongs will be bound like this by the religious authorities in Jerusalem, and they will give him up to the Gentiles.’” When we heard that, we and the people of the place began to entreat Paul not to go up to Jerusalem.

It was then that Paul made the reply: “Why are you weeping and breaking my heart like this? For my part, I am ready not only to

14 be bound, but even to suffer death at Jerusalem for the name of the Lord Jesus." So, as he would not be persuaded, we said no more to him, only adding — "The Lord's will be done."

15 At the end of our visit, we made our preparations, and started on
16 our way up to Jerusalem. Some of the disciples from Caesarea went
17 with us, and brought Mnason with them, a Cypriot disciple of long
18 standing, with whom we were to stay. On our arrival at Jerusalem,
19 the followers of the Lord there gave us a hearty welcome; and
20 the next day Paul went with us to see James, and all the officers of
the church were present. After greeting them, Paul related in detail all that God had done among the Gentiles through his efforts; and, when they had heard it, they began praising God, and said to Paul:

21 "You see, brother, that those of our people who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish law. Now they have heard it said about you, that you teach all of our people in foreign countries to forsake Moses, for you tell them not to circumcise their children or even to observe Jewish customs. Well now, as they are certain to hear of your arrival, do what we are going to suggest. We have four men here, who have of their own accord put themselves under a vow. Join these men, share their purification, and bear their expenses, so that they may shave their heads; and then all will see that there is no truth in what they have been told about you, but that, on the contrary, you yourself rule your life in obedience to the Jewish law. As to the Gentiles who have become believers in Christ, we have sent our decision that they should avoid food offered to idols, and blood, and the flesh of strangled animals, and impurity."

26 Paul joined the men, and the next day shared their purification, and went into the Temple, and gave notice of the expiration of the period of purification when the usual offering should have been made on behalf of each of them.

27 But, just as the seven days were drawing to a close, some of the Jewish people from Roman Asia caught sight of Paul in the Tem-

ple, and caused great excitement among all the people present, by
 seizing Paul and shouting: "People of Israel! Help! This is the man 28
 who teaches everyone everywhere against our people, our law, and
 this place; and, what is more, he has actually brought Greeks into 29
 the Temple and defiled this sacred place." (For they had previous-
 ly seen Trophimus the Ephesian in Paul's company in the city, and
 were under the belief that Paul had taken him into the Temple.)

The whole city was stirred, and the people quickly collected, 30
 seized Paul, and dragged him out of the Temple, when the doors
 were immediately shut. They were bent on killing him, when it was 31
 reported to the officer commanding the garrison, that all Jerusalem
 was in commotion. He instantly got together some officers and sol- 32
 diers, and charged down on the crowd, who, when they saw the
 commanding officer and his soldiers, stopped beating Paul. Then 33
 he went up to Paul, arrested him, ordered him to be doubly chained,
 and proceeded to inquire who he was, and what he had been do- 34
 ing. Some of the crowd said one thing, and some another; and,
 as he could get no definite reply because of the uproar, he ordered 35
 Paul to be taken into the barracks. When Paul reached the steps,
 he was actually being carried by the soldiers, owing to the violence 36
 of the mob; for the people were following in a mass, shouting out:
 "Kill him!"

Just as he was about to be taken into the Fort, Paul said to the 37
 commanding officer: "May I speak to you?"

"Do you know Greek?" asked the commanding officer. "Aren't 38
 you, then, the Egyptian who some time ago raised an insurrection
 and led the four thousand Bandits out into the wilderness?"

"No," said Paul, "I am a Jew of Tarsus in Cilicia, a citizen of a 39
 city of some note; and I beg you to give me permission to speak to
 the people."

The commanding officer gave his permission, and Paul, stand- 40
 ing on the steps, made signs with his hand to the people, and, when
 comparative silence had been obtained, he said to them in Hebrew:
 "Brothers and fathers, listen to the defence which I am about to 22
 make." When they heard that he was speaking to them in Hebrew, 2

"I am a Jew, from Tarsus in Cilicia, but I was brought up in this 3
 city under the teaching of Gamaliel, and educated in accordance
 with the strict system of our ancestral law. I was as zealous in God's 4
 service as any of you who are here today. In my persecution of this
 cause I did not stop even at the taking of life. I put in chains, and

5 imprisoned, men and women alike — And to that the high priest
himself and all the Council can testify. For I had letters of introduc-
tion from them to our fellow Jews at Damascus, and I was on my
6 way to that place, to bring those whom I might find there prison-
ers to Jerusalem for punishment. While I was still on my way, just
as I was getting close to Damascus, about midday, suddenly there
7 flashed from the heavens a great light all round me. I fell to the
ground, and heard a voice saying to me ‘Saul, Saul, why are you
8 persecuting me?’ ‘Who are you, Lord?’ I replied. Then the voice said
9 ‘I am Jesus of Nazareth whom you are persecuting.’ The men with
10 me saw the light, but did not hear the speaker’s voice. Then I said
‘What am I to do, Lord?’ ‘Get up and go into Damascus,’ The Lord
said to me, ‘and there you will be told all that you have been ap-
11 pointed to do.’ In consequence of that dazzling light I could not see,
but my companions held me by the hand, until I reached Damascus.
12 There a man named Ananias, a strict observer of our law, well spo-
13 ken of by all the Jewish inhabitants, came to see me. Standing close
to me, he said ‘Saul, my brother, recover your sight.’ And then and
14 there I recovered my sight and looked up at him. Then he said ‘The
God of our ancestors has appointed you to learn his will, and to see
15 the righteous one, and to hear words from his lips; for you will be
a witness for him to all the world of what you have just seen and
16 heard. And now why wait any longer: Be baptized at once, wash
17 away your sins, and invoke his name. After my return to Jerusalem,
while I was praying one day in the Temple, I fell into a trance, and
18 saw Jesus saying to me ‘Make haste and leave Jerusalem at once,
19 because they will not accept your testimony about me.’ ‘Lord,’ I an-
20 swered, ‘these people know that I used to imprison and scourge, in
synagogue after synagogue, those who believed in you; and, when
the blood of your martyr, Stephen, was being shed, I was myself
21 standing by, approving of his death, and took charge of the clothes
of those who were murdering him. But Jesus said to me ‘Go; for I
will send you to the Gentiles far away’.”

22 Up to this point the people had been listening to Paul, but at
these words they called out: “Kill him! A fellow like this ought not
23 to have been allowed to live!” As they were shouting, tearing off
24 their clothes, and throwing dust in the air, the commanding officer
ordered Paul to be taken into the Fort, and directed that he should
be examined under the lash so that he might find out the reason for
their outcry against him.

25 But just as they had tied him up to be scourged, Paul said to the

captain standing near: "Is it legal for you to scourge a Roman citizen, unconvicted?" On hearing this, the captain went and reported it to the commanding officer. "Do you know what you are doing?" he said. "This man is a Roman citizen." So the commanding officer went up to Paul and said: "Tell me, are you a Roman citizen?"

"Yes," replied Paul. "I had to pay a heavy price for my position as citizen," said the officer. "I am one by birth," rejoined Paul.

The men who were to have examined Paul immediately drew back, and the officer, finding that Paul was a Roman citizen, was alarmed at having put him in chains.

On the next day the commanding officer, wishing to find out the real reason why Paul was denounced by the Jewish leaders, had his chains taken off, and directed the chief priests and the whole of the High Council to assemble, and then took Paul down and brought him before them. Paul fixed his eyes on the Council, and began:

"Brothers, for my part, I have always ordered my life before God, with a clear conscience, up to this very day." At this, the high priest Ananias ordered the men standing near to strike him on the mouth; Paul turned to him and said:

"God will strike you, you whitewashed wall! Are you sitting there to try me in accordance with law, and yet, in defiance of law, order me to be struck?" The people standing near said to Paul: "Do you know that you are insulting God's high priest?"

"I did not know, brothers, that it was the high priest," said Paul, "for scripture says —

'Of the Ruler of your people you should speak no ill'."

Noticing that some of those present were Sadducees and others Pharisees, Paul called out in the Council: "Brothers, I am a Pharisee and a son of Pharisees. It is on the question of hope for the dead and of their resurrection that I am on my trial."

As soon as he said this, a dispute arose between the Pharisees and the Sadducees; and there was a sharp division of opinion among those present. (For Sadducees say there is no such thing as a resurrection, and that there is neither angel nor spirit, while Pharisees believe in both.) So a great uproar ensued, and some of the Teachers of the law belonging to the Pharisees' party stood up

and hotly protested: "We find nothing whatever wrong in this man. Suppose a spirit did speak to him, or an angel..." The dispute was becoming so violent, that the commanding officer, fearing that Paul would be torn in pieces between them, ordered the Guard to go down and rescue him from them, and take him into the Fort.

That night the Lord came and stood by Paul, and said: "Courage! You have borne witness for me in Jerusalem and you must bear witness in Rome also." In the morning some Jewish men combined together, and took an oath that they would not eat or drink until they had killed Paul. There were more than forty in the plot; and they went to the chief priests and the councillors, and said: "We have taken a solemn oath not to touch food until we have killed Paul. So we want you now, with the consent of the Council, to suggest to the commanding officer that he should bring Paul down before you, as though you intended to go more fully into his case; but, before he comes here, we will be ready to make away with him."

However, the son of Paul's sister, hearing of the plot, went to the Fort, and on being admitted, told Paul about it. Paul called one of the Captains of the garrison and asked him to take the lad to the commanding officer, as he had something to tell him. The captain went with the lad to the commanding officer, and said: "The prisoner Paul called me and asked me to bring this lad to you, as he has something to tell you."

The commanding officer took the lad by the hand, and, stepping aside, asked what it was he had to tell him. "Some men have agreed," answered the lad, "to ask you to bring Paul down before the Council tomorrow, on the plea of your making further inquiry into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, until they have made away with him; and they are at this very moment in readiness, counting on your promise." The commanding officer then dismissed the lad, cautioning him not to mention to anybody that he had given him that information. Then he called two Captains, and ordered them to have two hundred soldiers ready to go to Caesarea, as well as seventy troopers and two hundred lancers, by nine o'clock that night, and to have horses ready for Paul to ride, so that they might take him safely to Felix, the Governor. He also wrote a letter along these lines:

'Claudius Lysias sends his compliments to His Excellency Felix the Governor. The man whom I send with this had

been seized by some

Jews, and was on the point of being killed by them, when I came upon them with the force under my command, and rescued him, as I learned that he was a Roman citizen. Wanting to know exactly the ground of the charges they

made against him, I brought him before their Council, when I found that their charges were connected with

questions of their own law, and that there was nothing alleged involving either death or imprisonment. Having, however, information of a plot against the

man, which was about to be put into execution, I am sending him to you at once, and I have also directed his accusers to prosecute him before you.'

The soldiers, in accordance with their orders, took charge of Paul and conducted him by night to Antipatris; and on the next day, leaving the troopers to go on with him, they returned to the Fort. On arriving at Caesarea, the troopers delivered the letter to the Governor, and brought Paul before him. As soon as Felix had read the letter, he enquired to what province Paul belonged, and, learning that he came from Cilicia, he said: "I will hear all you have to say as soon as your accusers have arrived." And he ordered Paul to be kept under guard in Herod's Government house.

Five days afterwards the high priest Ananias came down with some of the councillors and a barrister named Tertullus. They laid information with the Governor against Paul; and, when the hearing came on, Tertullus began his speech for the prosecution. "We owe it to your Excellency," he said, "that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms — advantages which we very gratefully accept at all times and places. But — not to be tedious — I beg you, with your accustomed fairness, to listen to a brief statement of our case. We have found this man a public pest; he is one who stirs up disputes among our people all the world over, and is a ringleader of the Nazarene heretics. He even attempted to desecrate the Temple itself, but we caught him; and you will be able, by examining him on all these points, to satisfy yourself as to the charges which we are bringing against him."

9 The Jewish crowd also joined in the attack and bore out his
10 statements. On a sign from the Governor, Paul made this reply:

11 “Knowing, as I do, for how many years you have acted as judge
12 to this nation, it is with confidence that I undertake my own de-
13 fence. For you can easily verify that it is not more than twelve days
14 ago that I went up to worship at Jerusalem, where my prosecu-
15 tors never found me holding discussions with anyone, or causing
16 a crowd to collect — either in the Temple, or in the Synagogues, or
17 about the city; and they cannot establish the charges which they
18 are now making against me. This, however, I do acknowledge to
19 you, that it is as a believer in the cause which they call heretical, that
20 I worship the God of my ancestors. At the same time, I believe ev-
21 erything that is in accordance with the law and that is written in the
22 prophets; and I have a hope that rests in God — a hope which they
23 also cherish — that there will one day be a resurrection of good and
24 bad alike. This being so, I strive at all times to keep my conscience
25 clear before both God and people. After some years’ absence I had
26 come to bring charitable gifts to my nation, and to make offerings;
and it was while engaged in this that they found me in the Temple,
after completing a period of purification, but not with any crowd or
disorder. There were, however, some Jews from Roman Asia who
ought to have been here before you, and to have made any charge
that they may have against me — Or else let my opponents here
say what they found wrong in me when I was before the Council,
except as to the one sentence that I shouted out as I stood among
them — ‘It is about the resurrection of the dead that I am on my trial
before you today’.”

22 Felix, however, adjourned the case — though he had a fair-
23 ly accurate knowledge of all that concerned the cause — with the
24 promise: “When Lysias, the commanding officer, comes down, I
25 will give my decision in your case.” So he gave orders to the cap-
26 tain in charge of Paul to keep him in custody, but to relax the regula-
tions, and not to prevent any of his personal friends from attending
to his wants.

24 Some days later Felix came with his wife Drusilla, who was
25 herself a Jewess, and, sending for Paul, listened to what he had to
26 say about faith in Christ Jesus. But, while Paul was speaking at
length about righteousness, self-control, and the coming judgment,
Felix became terrified, and interrupted him — “Go for the present,
but, when I find an opportunity, I will send for you again.” He was
hoping, too, for a bribe from Paul, and so he used to send for him

frequently and talk with him. But, after the lapse of two years, Felix was succeeded by Porcius Festus; and, wishing to gain popularity with the Jewish leaders, he left Paul a prisoner. 27

Three days after Festus had arrived in his province, he left Caesarea and went up to Jerusalem. There the chief priests and the leading men among the Jews laid an information before him against Paul, and asked a favour of him, to Paul's injury — to have Paul brought to Jerusalem. All the while they were plotting to make away with him on the road. But Festus answered that Paul was in prison at Caesarea, and that he himself would be leaving for that place shortly. 25

"So let the influential men among you," he said, "go down with me, and if there is anything amiss in the man, charge him formally with it." After staying among them some eight or ten days, Festus went down to Caesarea. The next day he took his seat on the Bench, and ordered Paul to be brought before him. On Paul's appearance, the Jewish leaders who had come down from Jerusalem surrounded him, and made many serious charges, which they failed to establish. Paul's answer to the charge was — 'I have not committed any offence against the Jewish law, or the Temple, or the Emperor.' But, as Festus wished to gain popularity with the Jews, he interrupted Paul with the question: 2

"Are you willing to go up to Jerusalem and be tried on these charges before me there?" 3

"No," replied Paul, "I am standing at the Emperor's court, where I ought to be tried. I have not wronged the Jews, as you yourself are well aware. If, however, I am breaking the law and have committed any offence deserving death, I do not ask to escape the penalty; but, if there is nothing in the accusations of these people, no one has the power to give me up to them. I appeal to the Emperor." 4

Festus, after conferring with his Council, answered: "You have appealed to the Emperor; to the Emperor you will go." 5

Some days later King Agrippa and Bernice came down to Caesarea, and paid a visit of congratulation to Festus; and, as they were staying there for several days, Festus laid Paul's case before the king. "There is a man here," he said, "left a prisoner by Felix, about whom, when I came to Jerusalem, the Jewish chief priest and the councillors laid an information, demanding judgment against him. 6

16 My answer to them was, that it was not the practice of Romans to
give up anyone to their accusers until the accused had met them face
to face, and had also had an opportunity of answering the charges
17 brought against them. So they met here, and without loss of time I
took my seat on the Bench the very next day, and ordered the man
18 to be brought before me. But, when his accusers came forward,
they brought no charge of wrong-doing such as I had expected; but
19 I found that there were certain questions in dispute between them
about their own religion, and about some dead man called Jesus,
20 whom Paul declared to be alive. And, as I was at a loss how to en-
quire into questions of this kind, I asked Paul if he were willing to
21 go up to Jerusalem, and be put on trial there. Paul, however, ap-
pealed to have his case reserved for the consideration of his August
Majesty, so I ordered him to be detained in custody, until I could
send him to the Emperor."

22 "I should like to hear this man myself," Agrippa said to Festus.
"You will hear him tomorrow," Festus answered.

23 So the next day, when Agrippa and Bernice had come in full
state and had entered the Audience Chamber, with the superior offi-
cers and the principal people of the city, by the order of Festus Paul
24 was brought before them. Then Festus said: "King Agrippa, and all
here present, you see before you the man about whom the whole
Jewish people have applied to me, both at Jerusalem and here, loud-
25 ly asserting that he ought not to be allowed to live. I found, how-
ever, that he had not done anything deserving death; so, as he had
himself appealed to his August Majesty, I decided to send him. But
26 I have nothing definite to write about him to my Imperial Master;
and for that reason I have brought him before you all, and especial-
ly before you, King Agrippa, that, after examining him, I may have
27 something to write. For it seems to me absurd to send a prisoner,
without at the same time stating the charges made against him."

26 Turning to Paul, Agrippa said: "You are at liberty to speak for
yourself." Then Paul stretched out his hand and began his defence.
2 "I have been congratulating myself, King Agrippa," he said, "that
it is before you that I have to make my defence today, with regard
to all the charges brought against me by my own people, especial-
3 ly as you are so well-versed in all the customs and questions of the
Jewish world. I beg you therefore to give me a patient hearing. My
4 life, then, from youth upwards, was passed, from the very first,
among my own nation, and in Jerusalem, and is within the knowl-
5 edge of all Jews; and they have always known — if they choose

to give evidence — that, in accordance with the very strictest form of our religion, I lived a true Pharisee. Even now, it is because of my hope in the promise given by God to our ancestors that I stand here on my trial — A promise which our twelve tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused — and by Jews themselves! Why do you all hold it incredible that God should raise the dead? I myself, it is true, once thought it my duty to oppose in every way the name of Jesus of Nazareth; and I actually did so at Jerusalem. Acting on the authority of the chief priests, I myself threw many of the people of Christ into prison, and, when it was proposed to put them to death, I gave my vote for it. Time after time, in every synagogue, I tried by punishments to force them to blaspheme. So frantic was I against them, that I pursued them even to towns beyond our borders. It was while I was traveling to Damascus on an errand of this kind, entrusted with full powers by the chief priests, that at midday, your Majesty, I saw right in my path, coming from the heavens, a light brighter than the glare of the sun, which shone all round me and those traveling with me. We all fell to the ground, and then I heard a voice saying to me in Hebrew — ‘Saul, Saul, why are you persecuting me? By kicking against the goad you are punishing yourself.’ ‘Who are you, Lord?’ I asked. And the Lord said: “I am Jesus, whom you are persecuting; but get up and stand upright; for I have appeared to you in order to appoint you a servant and a witness of those revelations of me which you have already had, and of those in which I will yet appear to you, since I am choosing you out from your own people and from the Gentiles, to whom I now send you, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; so that they may receive pardon for their sins, and a place among those who have become God’s people, by faith in me.’ After that, King Agrippa, I did not fail to obey the heavenly vision; on the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judea, and to the Gentiles as well, I began to preach repentance and conversion to God, and a life befitting that repentance. This is why some men seized me in the Temple, and made attempts on my life. However I have received help from God to this very day, and so stand here, and bear my testimony to high and low alike — without adding a word to what the prophets, as well as Moses, declared should happen — That the Christ must suffer, and that, by rising from the dead, he was destined to be the first to bring news of light, not only to our

nation, but also to the Gentiles.”

24 While Paul was making this defence, Festus called out loudly:
“You are mad, Paul; your great learning is driving you mad.”

25 “I am not mad, your Excellency,” he replied; “on the contrary,
26 the statements that I am making are true and sober. Indeed, the
king knows about these matters, so I speak before him without
constraint. I am sure that there is nothing whatever of what I have
been telling him that has escaped his attention; for all this has not
27 been done in a corner. King Agrippa, do you believe the prophets?
I know you do.”

28 But Agrippa said to Paul: “You are soon trying to make a Chris-
tian of me!”

29 “Whether it is soon or late,” answered Paul, “I pray to God that
not only you, but all who are listening to me, might today become
30 just what I am myself — except for these chains!” Then the king
rose, with the Governor and Bernice and those who had been sit-
31 ting with them, and, after retiring, discussed the case among them-
selves. “There is nothing,” they said, “deserving death or impris-
32 onment in this man’s conduct”; and, speaking to Festus, Agrippa
added: “The man might have been discharged, if he had not ap-
pealed to the Emperor.”

27 As it was decided that we were to sail to Italy, Paul and some other
prisoners were put in charge of a captain of the Augustan Guard,
2 named Julius. We went on board a ship from Adramyttium, which
was on the point of sailing to the ports along the coast of Roman
Asia, and put to sea. Aristarchus, a Macedonian from Thessalonica,
3 went with us. The next day we put in to Sidon, where Julius treated
Paul in a friendly manner, and allowed him to go to see his friends
4 and receive their hospitality. Putting to sea again, we sailed under
5 the lee of Cyprus, because the wind was against us; and, after cross-
ing the sea of Cilicia and Pamphylia, we reached Myra in Lycia.
6 There the Roman officer found an Alexandrian ship on her way to
Italy, and put us on board of her. For several days our progress was
7 slow, and it was only with difficulty that we arrived off Cnidus. As
the wind was still unfavourable when we came off Cape Salmone,
8 we sailed under the lee of Crete, and with difficulty, by keeping
close in shore, we reached a place called ‘Fair Havens,’ near which
was the town of Lasea.

This had taken a considerable time, and sailing was already dangerous, for the Fast was already over; and so Paul gave this warning. "My friends," he said, "I see that this voyage will be attended with injury and much damage, not only to the cargo and the ship, but to our own lives also."

The Roman officer, however, was more influenced by the captain and the owner than by what was said by Paul. And, as the harbour was not a suitable one to winter in, the majority were in favour of continuing the voyage, in hope of being able to reach Phoenix, and winter there. Phoenix was a Cretan harbour, open to the north-east and south-east. So, when a light wind sprang up from the south, thinking that they had found their opportunity, they weighed anchor and kept along the coast of Crete, close in shore. But shortly afterwards a hurricane came down on us off the land — a north-easter, as it is called. The ship was caught by it and was unable to keep her head to the wind, so we had to give way and let her drive before it. Running under the lee of a small island called Cauda, we only just managed to secure the ship's boat, and, after hoisting it on board, the men frapped the ship. But, afraid of being driven on to the Syrtis Sands, they lowered the yard, and then drifted. So violently were we tossed about by the storm, that the next day they began throwing the cargo overboard, and, on the following day, threw out the ship's tackle with their own hands. As neither sun nor stars were visible for several days, and, as the gale still continued severe, all hope of our being saved was at last abandoned.

It was then, when they had gone a long time without food, that Paul came forward, and said: "My friends, you should have listened to me, and not have sailed from Crete and so incurred this injury and damage. Yet, even as things are, I beg you not to lose courage, for there will not be a single life lost among you — only the ship. For last night an angel of the God to whom I belong, and whom I serve, stood by me, and said — 'Have no fear, Paul; you must appear before the Emperor, and God himself has given you the lives of all your fellow voyagers.' Therefore, courage, my friends! For I believe God, that everything will happen exactly as I have been told. We will, however, have to be driven on some island."

It was now the fourteenth night of the storm, and we were drifting about in the Adriatic Sea, when, about midnight, the sailors began to suspect that they were drawing near land. So they took soundings, and found twenty fathoms of water. After waiting a little, they took soundings again, and found fifteen fathoms. Then, as

30 they were afraid of our being driven on some rocky coast, they let
31 go four anchors from the stern, and longed for daylight. The sailors
32 wanted to leave the ship, and had lowered the boat, on pretence of
33 running out anchors from the bows, when Paul said to the Roman
officer and his men: "Unless the sailors remain on board, you cannot
be saved." So the soldiers cut the ropes which held the boat, and
let her drift away. In the interval before daybreak Paul kept urging
them all to take something to eat.

34 "It is a fortnight today," he said, "that, owing to your anxiety,
35 you have gone without food, taking nothing. So I beg you to take
36 something to eat; your safety depends on it, for not one of you will
37 lose even a hair of his head." With these words he took some bread,
38 and, after saying the thanksgiving to God before them all, broke it
39 in pieces, and began to eat; and the men all felt cheered and had
40 something to eat themselves. There were about seventy-six of us on
41 board, all told. After satisfying their hunger, they further lightened
42 the ship by throwing the grain into the sea. When daylight came,
43 they could not make out what land it was, but, observing a creek in
44 which there was a beach, they consulted as to whether they could
run the ship safely into it. Then they cast off, and abandoned the
anchors, and at the same time unlashd the gear of the steering oars,
hoisted the foresail to the wind, and made for the beach. They got,
however, into a kind of channel, and there ran the ship aground.
The bows stuck fast and could not be moved, while the stern began
breaking up under the strain. The advice of the soldiers was that the
prisoners should be killed, so that none of them could swim away
and make their escape. But the Roman officer, anxious to save Paul,
prevented their carrying out their intention, and ordered that those
who could swim should be the first to jump into the sea and try to
reach the shore; and that the rest should follow, some on planks,
and others on different pieces of the ship. In these various ways ev-
eryone managed to get safely ashore.

28 When we were all safe, we found that the island was called Mal-
2 ta. The island's people showed us marked kindness, for they lit a
3 fire and took us all under shelter, because it had come on to rain
4 and was cold. Paul had gathered a quantity of dry sticks and laid
them on the fire, when a poisonous snake, driven out by the heat,
fastened on his hand. When the islanders saw the creature hanging

from his hand, they said to one another: "Evidently this man is a murderer, for though he has been saved from the sea, Justice has not allowed him to live." However, Paul shook the creature off into the fire and took no harm. The islanders were expecting inflammation to set in, or that he would suddenly fall dead; but, after waiting for a long time, and seeing that there was nothing amiss with him, they changed their minds and said that he was a God.

In that neighbourhood there was an estate belonging to the Governor of the island, whose name was Publius. He took us up to his house, and for three days entertained us most courteously. It happened that the father of Publius was lying ill of fever and dysentery. So Paul went to see him; and, after praying, he placed his hands on him and cured him. After this, all the people in the island who had any illness came to Paul, and were cured. They also presented us with many gifts, and when we set sail they put supplies of necessities on board.

After three months, we set sail in a ship that had wintered in the island. She was an Alexandrian vessel, and had the Twin sons of Zeus for her figure-head. We put in at Syracuse and stayed there three days, and from there we worked to windward and so got to Rhegium. A day later a south wind sprang up and took us to Puteoli in two days. There we found some of the Lord's followers, and were urged to stay a week with them; after which we went on to Rome. The followers there had heard about us, and came out as far as the Market of Appius and the Three Taverns to meet us. At sight of them Paul thanked God and was much cheered. On our reaching Rome, Paul was allowed to live by himself, except for the soldier who was in charge of him.

Three days after our arrival, Paul invited the leading Jews to meet him; and, when they came, he said: "Brothers, although I had done nothing hostile to the interests of our nation or to our ancestral customs, yet I was sent from Jerusalem as a prisoner, and handed over to the Romans. The Romans, when they had examined me, were ready to release me, because there was nothing in my conduct deserving death. But, as the Jewish leaders opposed my release, I

20 was compelled to appeal to the Emperor — not, indeed, that I had
 any charge to make against my own nation. This, then, is my reason
 for urging you to come to see me and talk with me; because it is for
 the sake of the hope of Israel that I am here in chains.”

21 “We,” was their reply, “have not had any letter about you from
 Judea, nor have any of our fellow Jews come and reported or said
 22 anything bad about you. But we will be glad to hear from you what
 your views are, for, with regard to this sect, we are well aware that
 it is spoken against on all sides.”

23 They then fixed a day with him, and came to the place where he
 was staying, in even larger numbers, when Paul proceeded to lay
 the subject before them. He bore his testimony to the kingdom of
 God, and tried to convince them about Jesus, by arguments drawn
 from the law of Moses and from the prophets — speaking from
 24 morning until evening. Some were inclined to accept what he said;
 25 others, however, rejected it. So, as they disagreed among them-
 selves, they began to disperse, Paul adding only —

“True, indeed, was the declaration made by the Holy Spirit,
 through the prophet Isaiah to your ancestors —

26 ‘Go to this nation and say —

“You will hear with your ears without ever understanding,
 And, though you have eyes, you will see without ever
 perceiving.”

27 For the mind of this nation has grown dense,

And their ears are dull of hearing,

Their eyes also have they closed;

Otherwise some day they might see with their eyes,

And with their ears they might hear,

And in their mind they might understand, and might turn —

And I might heal them.’

28 Understand, then, that this salvation of God was sent for the
 Gentiles; and they will listen.”

30 For two whole years Paul stayed in a house which he rented
 31 for himself, welcoming all who came to see him, proclaiming the
 kingdom of God, and teaching about the Lord Jesus Christ, with
 perfect fearlessness, unmolested.

PAUL'S LETTER TO THE ROMANS

Introduction

TO ALL IN ROME WHO ARE DEAR TO GOD AND HAVE BEEN CALLED TO
BECOME Christ's people, from Paul, a servant of Jesus Christ,
who has been called to become an apostle, and has been set apart
to tell God's good news. This good news God promised long ago
through his prophets in the sacred scriptures, concerning his Son,
Jesus Christ, our Lord; who, as to his human nature, was
descended from David, but, as to the spirit of holiness within
him, was miraculously designated Son of God by his resurrection
from the dead. Through him we received the gift of the apostolic
office, to win submission to the faith among all nations for the
glory of his name. And among these nations are you — you who
have been called to belong to Jesus Christ.

May God, our Father, and the Lord Jesus Christ bless you and
give you peace.

First, I thank my God through Jesus Christ about you all, because
the report of your faith is spreading throughout the world. God,
to whom I offer the worship of my soul as I tell the goodness of his
Son, is my witness how constantly I mention you when I pray, ask-
ing that, if he be willing, I may some day at last find the way open
to visit you. For I long to see you, in order to impart to you some
spiritual gift and so give you fresh strength — or rather that both
you and I may find encouragement in each other's faith. I want you
to know, my friends, that I have many times intended coming to
see you — but until now I have been prevented — that I might find

among you some fruit of my labours, as I have already among the other nations.

Faith the Ground of Acceptance

14 I HAVE A DUTY TO BOTH THE GREEK AND THE BARBARIAN, to both the
15 cultured and the ignorant. And so, for my part, I am ready to tell
the good news to you also who are in Rome.

16 For I am not ashamed of the good news; it is the power of God
which brings salvation to everyone who believes in Christ, to the
17 Jew first, but also to the Greek. For in it there is a revelation of the
divine righteousness resulting from faith and leading on to faith; as
scripture says — ‘Through faith the righteous will find life.’

18 So, too, there is a revelation from heaven of the divine wrath
against every form of ungodliness and wickedness on the part of
19 those people who, by their wicked lives, are stifling the truth. This is
so, because what can be known about God is plain to them; for God
20 himself has made it plain. For ever since the creation of the universe
God’s invisible attributes — his everlasting power and divinity —
are to be seen and studied in his works, so that people have no ex-
21 cuse; because, although they learned to know God, yet they did not
offer him as God either praise or thanksgiving. Their speculations
about him proved futile, and their undiscerning minds were dark-
22 ened. Professing to be wise, they showed themselves fools; and
23 they transformed the glory of the immortal God into the likeness of
mortal humans, and of birds, and beasts, and reptiles.

24 Therefore God abandoned them to impurity, letting them follow
the cravings of their hearts, until they dishonoured their own bod-
25 ies; for they had substituted a lie for the truth about God, and had
reverenced and worshiped created things more than the Creator,
26 who is to be praised for ever. Amen. That, I say, is why God aban-
doned them to degrading passions. Even the women among them
perverted the natural use of their bodies to the unnatural; while
27 the men, disregarding that for which women were intended by na-
ture, were consumed with passion for one another. Men indulged
in vile practices with men, and incurred in their own persons the
inevitable penalty for their perverseness.

28 Then, as they would not keep God before their minds, God
abandoned them to depraved thoughts, so that they did all kinds
29 of shameful things. They revelled in every form of wickedness,
evil, greed, vice. Their lives were full of envy, murder, quarrelling,

treachery, malice. They became back-biters, slanderers, impious, 30
 insolent, boastful. They devised new sins. They disobeyed their par- 31
 ents. They were undiscerning, untrustworthy, without natural af- 32
 fection or pity. Well aware of God's decree, that those who do such
 things deserve to die, not only are they guilty of them themselves,
 but they even applaud those who do them.

Therefore you have nothing to say in your own defence, whoev- 2
 er you are who set yourself up as a judge. In judging others you con-
 demn yourself, for you who set yourself up as a judge do the very 2
 same things. And we know that God's judgment falls unerringly 2
 on those who do them. You who judge those that do such things 3
 and yet are yourself guilty of them — do you suppose that you of 4
 all people will escape God's judgment? Or do you think lightly of 4
 his abundant kindness, patience, and forbearance, not realising that 5
 his kindness is meant to lead you to repentance? Hard-hearted and 5
 impenitent as you are, you are storing up for yourself wrath on the 6
 'day of wrath,' when God's justice as a judge will be revealed; for 6
 'he will give to everyone what their actions deserve.' To those who, 7
 by perseverance in doing good, aim at glory, honour, and all that is 8
 imperishable, he will give immortal life; while as to those who are 8
 factious, and disobedient to truth but obedient to evil, wrath and 9
 anger, distress and despair, will fall on every human being who 9
 persists in wrong-doing — on the Jew first, but also on the Greek. 10
 But there will be glory, honour, and peace for everyone who does 10
 right — for the Jew first, but also for the Greek, since God shows no 11
 partiality. All who, when they sin, are without law will also perish 12
 without law; while all who, when they sin, are under law, will be 12
 judged as being under law. It is not those who hear the words of a 13
 law that are righteous before God, but it is those who obey it that 13
 will be pronounced righteous. When Gentiles, who have no law, do 14
 instinctively what the law requires, they, though they have no law, 14
 are a law to themselves; for they show the demands of the law writ- 15
 ten on their hearts; their consciences corroborating it, while in their 15
 thoughts they argue either in self-accusation or, it may be, in self- 16
 defence — on the day when God passes judgment on people's inmost 16
 lives, as the good news that I tell declares that he will do through 17
 Christ Jesus.

But, perhaps, you bear the name of 'Jew,' and are relying on law, 17
 and boast of belonging to God, and understand his will, and, hav- 18
 ing been carefully instructed from the law, have learned to appre- 18
 ciate the finer moral distinctions. Perhaps you are confident that 19

20 you are a guide to the blind, a light to those who are in the dark,
 an instructor of the unintelligent, and a teacher of the childish, be-
 21 cause in the law you possess the outline of all knowledge and truth.
 Why, then, you teacher of others, don't you teach yourself? Do you
 22 preach against stealing, and yet steal? Do you forbid adultery, and
 yet commit adultery? Do you loathe idols, and yet plunder temples?
 23 Boasting, as you do, of your law, do you dishonour God by break-
 24 ing the law? For, as scripture says — 'The Gentiles insult God's
 25 name because of you!' Circumcision has its value, if you are obey-
 ing the law. But, if you are a breaker of the law, your circumcision
 26 is no better than uncircumcision. If, then, an uncircumcised man
 pays regard to the requirements of the law, will not he, although not
 27 circumcised, be regarded by God as if he were? Indeed, the person
 who, owing to his birth, remains uncircumcised, and yet scrupu-
 28 lously obeys the law, will condemn you, who, for all your written
 law and your circumcision, are yet a breaker of the law. For a man
 who is only a Jew outwardly is not a real Jew; nor is outward bodily
 29 circumcision real circumcision. The real Jew is the person who is
 a Jew in soul; and the real circumcision is the circumcision of the
 heart, a spiritual and not a literal thing. Such a person wins praise
 from God, though not from people.

3 What is the advantage, then, of being a Jew? Or what is the good
 of circumcision? Great in every way. First of all, because the Jews
 2 were entrusted with God's utterances. What follows then? Some,
 3 no doubt, showed a want of faith; but will their want of faith make
 4 God break faith? Heaven forbid! God must prove true, though
 everyone prove a liar! As scripture says of God — 'That you may be
 pronounced righteous in what you say, and gain your cause when
 people would judge you.'

5 But what if our wrong-doing makes God's righteousness all
 the clearer? Will God be wrong in inflicting punishment? (I can but
 6 speak as a person.) Heaven forbid! Otherwise how can God judge
 the world?

7 But, if my falsehood redounds to the glory of God, by making
 his truthfulness more apparent, why am I like others, still con-
 8 demned as a sinner? Why should we not say — as some people
 slanderously assert that we do say — 'Let us do evil that good may
 come'? The condemnation of such people is indeed just!

9 What follows, then? Are we Jews in any way superior to others?
 Not at all. Our indictment against both Jews and Greeks was that all
 10 alike were in subjection to sin. As scripture says —

'There is not even one who is righteous,
 not one who understands, 11
 not one who is searching for God!
 They have all gone astray; 12
 they have one and all become depraved;
 there is no one who is doing good — no, not one!
 'Their throats are like opened graves; 13
 they deceive with their tongues.'
 'The venom of snakes lies behind their lips,'
 'And their mouths are full of bitter curses.' 14
 'Swift are their feet to shed blood. 15
 Distress and trouble dog their steps, 16
 and the path of peace they do not know.' 17
 'The fear of God is not before their eyes.' 18

Now we know that everything said in the law is addressed to those 19
 who are under its authority, in order that every mouth may be
 closed, and to bring the whole world under God's judgment. For
 'no human being will be pronounced righteous before God' as the 20
 result of obedience to law; for it is law that shows what sin is.

But now, quite apart from law, the divine righteousness stands 21
 revealed, and to it the law and the prophets bear witness — the di- 22
 vine righteousness which is bestowed, through faith in Jesus Christ,
 on all, without distinction, who believe in him. For all have sinned, 23
 and all fall short of God's glorious ideal, but, in his loving kindness, 24
 are being freely pronounced righteous through the deliverance
 found in Christ Jesus. For God set him before the world, to be, by 25
 the shedding of his blood, a means of reconciliation through faith.
 And this God did to prove his righteousness, and because, in his
 forbearance, he had passed over the sins that people had previous- 26
 ly committed; as a proof, I repeat, at the present time, of his own
 righteousness, that he might be righteous in our eyes, and might
 pronounce righteous the person who takes their stand on faith in
 Jesus.

What, then, becomes of our boasting? It is excluded. By what 27
 sort of law? A law requiring obedience? No, a law requiring faith.

For we conclude that a person is pronounced righteous on the 28
 ground of faith, quite apart from obedience to law. Or can it be 29

30 that God is the God only of the Jews? Is not he also the God of the
Gentiles? Yes, of the Gentiles also, since there is only one God, and
he will pronounce those who are circumcised righteous as the result
of faith, and also those who are uncircumcised on their showing the
same faith.

31 Do we, then, use this faith to abolish law? Heaven forbid! No,
we establish law.

4 What then, it may be asked, are we to say about Abraham, the
2 ancestor of our nation? If he was pronounced righteous as the re-
sult of obedience, then he has something to boast of. Yes, but not
3 before God. For what are the words of scripture? 'Abraham had
faith in God, and his faith was regarded by God as righteousness.'
4 Now wages are regarded as due to the person who works, not as a
5 favour, but as a debt; while, as for the person who does not rely on
their obedience, but has faith in him who can pronounce the godless
righteous, their faith is regarded by God as righteousness.

6 In precisely the same way David speaks of the blessing pro-
nounced on the person who is regarded by God as righteous apart
7 from actions — 'Blessed are those whose wrong-doings have been
8 forgiven and over whose sins a veil has been drawn! Blessed the
9 man whom the Lord will never regard as sinful!' Is this blessing,
then, pronounced on the circumcised only or on the uncircumcised
10 as well? We say that — 'Abraham's faith was regarded by God
11 as righteousness.' Under what circumstances, then, did this take
place? After his circumcision or before it? Not after, but before. And
it was as a sign of this that he received the rite of circumcision —
to show the righteousness due to the faith of an uncircumcised man
— in order that he might be the father of all who have faith in God
even when uncircumcised, so that they also may be regarded by
12 God as righteous; as well as father of the circumcised — to those
who are not only circumcised, but who also follow our father Abra-
13 ham in that faith which he had while still uncircumcised. For the
promise that he should inherit the world did not come to Abraham
or his descendants through law, but through the righteousness due
14 to faith. If those who take their stand on law are to inherit the world,
then faith is robbed of its meaning and the promise comes to noth-
15 ing! Law entails punishment; but, where no law exists, no breach of
16 it is possible. That is why everything is made to depend on faith: so
that everything may be God's gift, and in order that the fulfilment
of the promise may be made certain for all Abraham's descendants
— not only for those who take their stand on the law, but also for

those who take their stand on the faith of Abraham. (He is the Father of us all; as scripture says — ‘I have made you the Father of many nations.’) And this they do in the sight of that God in whom Abraham had faith, and who gives life to the dead, and speaks of what does not yet exist as if it did. With no ground for hope, Abraham, sustained by hope, put faith in God; in order that, in fulfilment of the words — ‘So many will your descendants be,’ he might become ‘the Father of many nations.’ Though he was nearly a hundred years old, yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was past bearing children. He was not led by want of faith to doubt God’s promise. On the contrary, his faith gave him strength; and he praised God, in the firm conviction that what God has promised he is also able to carry out. And therefore his faith ‘was regarded as righteousness.’ Now these words — ‘it was regarded as righteousness’ — were not written with reference to Abraham only; but also with reference to us. Our faith, too, will be regarded by God in the same light, if we have faith in him who raised Jesus, our Lord, from the dead; for Jesus ‘was given up to death to atone for our offences,’ and was raised to life that we might be pronounced righteous.

Therefore, having been pronounced righteous as the result of faith, let us enjoy peace with God through Jesus Christ, our Lord. It is through him that, by reason of our faith, we have obtained admission to that place in God’s favour in which we not stand. So let us exult in our hope of attaining God’s glorious ideal. And not only that, but let us also exult in our troubles; for we know that trouble develops endurance, and endurance strength of character, and strength of character hope, and that ‘hope never disappoints.’ For the love of God has filled our hearts through the Holy Spirit which was given us; seeing that, while we were still powerless, Christ, in God’s good time, died on behalf of the godless. Even for an upright person scarcely anyone will die. For a really good person perhaps some one might even dare to die. But God puts his love for us beyond all doubt by the fact that Christ died on our behalf while we were still sinners. Much more, then, now that we have been pronounced righteous by virtue of the shedding of his blood, will we be saved through him from the wrath of God. For if, when we were God’s enemies, we were reconciled to him through the death of his Son, much more, now that we have become reconciled, will we be saved by virtue of Christ’s life. And not only that, but we exult in God, through Jesus Christ, our Lord, through whom we have now

obtained this reconciliation.

12 Therefore, just as sin came into the world through one man,
 and through sin came death; so, also, death spread to all humanity,
 13 because every person has sinned. Even before the time of the law
 there was sin in the world; but sin cannot be charged against some-
 14 one where no law exists. Yet, from Adam to Moses, death reigned
 even over those whose sin was not a breach of a law, as Adam's was.
 15 And Adam foreshadows the One to come. But there is a contrast
 between Adam's offence and God's gracious gift. For, if by reason
 of the offence of the one man the whole race died, far more were
 the loving kindness of God, and the gift given in the loving kind-
 16 ness of the one man, Jesus Christ, lavished on the whole race. There
 is a contrast, too, between the gift and the results of the one man's
 sin. The judgment, which followed on the one man's sin, resulted
 in condemnation, but God's gracious gift, which followed on many
 17 offences, resulted in a decree of righteousness. For if, by reason of
 the offence of the one man, death reigned through that one man,
 far more will those, on whom God's loving kindness and his gift
 of righteousness are lavished, find life, and reign through the one
 18 man, Jesus Christ. Briefly then, just as a single offence resulted for
 all humanity in condemnation, so, too, a single decree of righteous-
 ness resulted for all humanity in that declaration of righteousness
 19 which brings life. For, as through the disobedience of the one man
 the whole race was rendered sinful, so, too, through the obedience
 20 of the one, the whole race will be rendered righteous. Law was in-
 troduced in order that offences might be multiplied. But, where sins
 were multiplied, the loving kindness of God was lavished the more,
 21 in order than, just as sin had reigned in the realm of death, so, too,
 might Loving-kindness reign through righteousness, and result in
 eternal life, through Jesus Christ, our Lord.

Difficulties arising from this Teaching

6 WHAT ARE WE TO SAY, then? Are we to continue to sin, in order that
 2 God's loving kindness may be multiplied? Heaven forbid! We be-
 3 came dead to sin, and how can we go on living in it? Or can it be
 4 that you do not know that all of us, who were baptized into union
 with Christ Jesus, in our baptism shared his death? Consequently,
 through sharing his death in our baptism, we were buried with him;
 that, just as Christ was raised from the dead by a manifestation of

the Father's power, so we also may live a new life. If we have become united with him by the act symbolic of his death, surely we will also become united with him by the act symbolic of his resurrection. We recognise the truth that our old self was crucified with Christ, in order that the body, the stronghold of sin, might be rendered powerless, so that we should no longer be slaves to sin. For the man who has so died has been pronounced righteous and released from sin. And our belief is, that, as we have shared Christ's death, we will also share his life. We know, indeed, that Christ, having once risen from the dead, will not die again. Death has power over him no longer. For the death that he died was a death to sin, once and for all. But the life that he now lives, he lives for God. So let it be with you — regard yourselves as dead to sin, but as living for God, through union with Christ Jesus. Therefore do not let sin reign in your mortal bodies and compel you to obey its cravings. Do not offer any part of your bodies to sin, in the cause of unrighteousness, but once for all offer yourselves to God (as those who, though once dead, now have life), and devote every part of your bodies to the cause of righteousness. For sin will not lord it over you. You are living under the reign, not of law, but of love.

What follows, then? Are we to sin because we are living under the reign of love and not of law? Heaven forbid! Surely you know that, when you offer yourselves as servants, to obey anyone, you are the servants of the person whom you obey, whether the service be a service sin which leads to death, or a service Duty which leads to righteousness. God be thanked that, though you were once servants of sin, yet you learned to give hearty obedience to that form of doctrine under which you were placed. Set free from the control of sin, you became servants to righteousness. I can but speak as people do because of the weakness of your earthly nature. Once you offered every part of your bodies to the service of impurity, and of wickedness, which leads to further wickedness. Now, in the same way, offer them to the service of righteousness, which leads to holiness. While you were still servants of sin, you were free as regards righteousness. But what were the fruits that you reaped from those things of which you are now ashamed? For the end of such things is death. But now that you have been set free from the control of sin, and have become servants to God, the fruit that you reap is an ever increasing holiness, and the end eternal life. The wages of sin are death, but the gift of God is eternal life, through union with Christ Jesus, our Lord.

7 Surely, friends, you know (for I am speaking to people who
know what law means) that law has power over a person only as
2 long as they lives. For example, by law a married woman is bound
to her husband while he is living; but, if her husband dies, she is set
3 free from the law that bound her to him. If, then, during her hus-
band's lifetime, she unites herself to another man, she will be called
an adulteress; but, if her husband dies, the law has no further hold
4 on her, nor, if she unites herself to another man, is she an adulter-
ess. And so with you, my friends; as far as the law was concerned,
you underwent death in the crucified body of the Christ, so that you
5 might be united to another, to him who was raised from the dead, in
order that our lives might bear fruit for God. When we were living
merely earthly lives, our sinful passions, aroused by the law, were
6 active in every part of our bodies, with the result that our lives bore
fruit for death. But now we are set free from the law, because we
are dead to that which once kept us under restraint; and so we serve
under new, spiritual conditions, and not under old, written regu-
lations.

7 What are we to say, then? That law and sin are the same thing?
Heaven forbid! On the contrary, I should not have learned what sin
is, had not it been for law. If the law did not say 'You must not cov-
8 et,' I should not know what it is to covet. But sin took advantage
of the Commandment to arouse in me every form of covetousness,
for where there is no consciousness of law sin shows no sign of life.
9 There was a time when I myself, unconscious of law, was alive; but
when the Commandment was brought home to me, sin sprang into
10 life, while I died! The Commandment that should have meant life
I found to result in death! sin took advantage of the Command-
11 ment to deceive me, and used it to bring about my death. And so
the law is holy, and each Commandment is also holy, and just, and
12 good. Did, then, a thing, which in itself was good, involve death in
my case? Heaven forbid! It was sin that involved death; so that, by
its use of what I regarded as good to bring about my death, its true
13 nature might appear; and in this way the Commandment showed
how intensely sinful sin is. We know that the law is spiritual, but I
14 am earthly — sold into slavery to sin. I do not understand my own
actions. For I am so far from habitually doing what I want to do, that
15 I find myself doing the thing that I hate. But when I do what I want
16 not to do, I am admitting that the law is right. This being so, the ac-
tion is no longer my own, but is done by the sin which is within me.
17 I know that there is nothing good in me — I mean in my earthly na-
18

ture. For, although it is easy for me to want to do right, to act rightly is not easy. I fail to do the good thing that I want to do, but the bad thing that I want not to do — that I habitually do. But, when I do the thing that I want not to do, the action is no longer my own, but is done by the sin which is within me. This, then, is the law that I find — when I want to do right, wrong presents itself! At heart I delight in the law of God; but throughout my body I see a different law, one which is in conflict with the law accepted by my reason, and which endeavours to make me a prisoner to that law of sin which exists throughout my body. Miserable man that I am! Who will deliver me from the body that is bringing me to this death? Thank God, there is deliverance through Jesus Christ, our Lord! Well then, for myself, with my reason I serve the law of God, but with my earthly nature the law of sin.

There is, therefore, now no condemnation for those who are in union with Christ Jesus; for through your union with Christ Jesus, the law of the life-giving Spirit has set you free from the law of sin and death. What law could not do, in so far as our earthly nature weakened its action, God did, by sending his own Son, with a nature resembling our sinful nature, to atone for sin. He condemned sin in that earthly nature, so that the requirements of the law might be satisfied in us who live now in obedience, not to our earthly nature, but to the Spirit. They who follow their earthly nature are earthly-minded, while they who follow the Spirit are spiritually minded. To be earthly-minded means death, to be spiritually minded means life and peace; because to be earthly-minded is to be an enemy to God, for such a mind does not submit to the law of God, nor indeed can it do so. They who are earthly cannot please God. You, however, are not earthly but spiritual, since the Spirit of God lives within you. Unless a person has the Spirit of Christ, they do not belong to Christ; but, if Christ is within you, then, though the body is dead as a consequence of sin, the spirit is life as a consequence of righteousness. And, if the Spirit of him who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give life even to your mortal bodies, through his Spirit living within you.

So then, friends, we owe nothing to our earthly nature, that we should live in obedience to it. If you live in obedience to your earthly nature, you will inevitably die; but if, by the power of the Spirit, you put an end to the evil habits of the body, you will live. All who are guided by the Spirit of God are sons of God. For you

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16 did not receive the spirit of a slave, to fill you once more with fear,
 17 but the spirit of a son which leads us to cry 'Abba, Our Father.' The
 Spirit himself unites with our spirits in bearing witness to our being
 18 God's children, and if children, then heirs — heirs of God, and joint
 heirs with Christ, since we share Christ's sufferings in order that we
 may also share his glory.

19 I do not count the sufferings of our present life worthy of men-
 tion when compared with the glory that is to be revealed and be-
 20 stowed on us. All Nature awaits with eager expectation the appear-
 ing of the sons of God. For Nature was made subject to imperfec-
 21 tion — not by its own choice, but owing to him who made it so —
 yet not without the hope that some day Nature, also, will be set free
 from enslavement to decay, and will attain to the freedom which
 22 will mark the glory of the children of God. We know, indeed, that
 all Nature alike has been groaning in the pains of labour to this very
 23 hour. And not Nature only; but we ourselves also, though we have
 already a first gift of the Spirit — we ourselves are inwardly groan-
 24 ing, while we eagerly await our full adoption as sons — the redemp-
 tion of our bodies. By our hope we were saved. But the thing hoped
 for is no longer an object of hope when it is before our eyes; for who
 25 hopes for what is before his eyes? But when we hope for what is not
 before our eyes, then we wait for it with patience.

26 So, also, the Spirit supports us in our weakness. We do not even
 know how to pray as we should; but the Spirit himself pleads for
 27 us in sighs that can find no utterance. Yet he who searches all our
 hearts knows what the Spirit's meaning is, because the pleadings
 of the Spirit for Christ's people are in accordance with his will. But
 28 we do know that God causes all things to work together for the
 good of those who love him — those who have received the call in
 29 accordance with his purpose. For those whom God chose from the
 first he also destined from the first to be transformed into likeness
 to his Son, so that his Son might be the eldest among many brothers
 30 and sisters. And those whom God destined for this he also called;
 and those whom he called he also pronounced righteous; and those
 whom he pronounced righteous he also brought to glory.

31 What are we to say, then, in the light of all this?

If God is on our side, who can there be against us?

32 God did not withhold his own Son, but gave him up on
 behalf of us all; will he not, then, with him, freely give
 us all things?

Who will bring a charge against any of God’s people? 33
 He who pronounces them righteous is God!

Who is there to condemn them? He who died for us is 34
 Christ Jesus! — or, rather, it was he who was raised from
 the dead, and who is now at God’s right hand and is even pleading
 on our behalf!

Who is there to separate us from the love of the Christ? 35
 Will trouble, or difficulty, or persecution, or hunger, or
 nakedness, or danger, or the sword?

scripture says — ‘For your sake we are being killed all the day long, 36
 We are regarded as sheep to be slaughtered.’ Yet amidst all these 37
 things we more than conquer through him who loved us! For I am 38
 persuaded that neither death, nor life, nor angels, nor archangels,
 nor the Present, nor the Future, nor any powers, nor Height, nor 39
 Depth, nor any other created thing, will be able to separate us from
 the love of God revealed in Christ Jesus, our Lord!

Gentiles and Jews

I AM SPEAKING THE TRUTH AS ONE IN UNION WITH CHRIST; it is no lie; and 9
 my conscience, enlightened by the Holy Spirit, bears me out when 2
 I say that there is a great weight of sorrow on me and that my heart
 is never free from pain. I could wish that I were myself accursed 3
 and severed from the Christ, for the sake of my people — my own
 flesh and blood. For they are Israelites, and theirs are the adoption 4
 as sons, the visible presence, the Covenants, the revealed law, the
 Temple worship, and the Promises. They are descended from the 5
 Patriarchs; and, as far as his human nature was concerned, from
 them came the Christ — he who is supreme over all things, God for
 ever blessed. Amen.

Not that God’s Word has failed. For it is not all who are descend- 6
 ed from Israel who are true Israelites; nor, because they are Abra- 7
 ham’s descendants, are they all his children; but — ‘It is Isaac’s chil- 8
 dren who will be called your descendants.’ This means that it is not
 the children born in the course of nature who are God’s children,
 but it is the children born in fulfilment of the Promise who are to be 9
 regarded as Abraham’s descendants. For these words are the words
 of a promise — ‘About this time I will come, and Sarah will have 10
 a son.’ Nor is that all. There is also the case of Rebecca, when she 11
 was about to bear children to our ancestor Isaac. For in order that

the purpose of God, working through selection, might not fail — a selection depending, not on obedience, but on his call — Rebecca was told, before her children were born and before they had done anything either right or wrong, that ‘the elder would be a servant to the younger.’ The words of scripture are — ‘I loved Jacob, but I hated Esau.’

What are we to say, then? Is God guilty of injustice? Heaven forbid! For his words to Moses are — ‘I will take pity on whom I take pity, and be merciful to whom I am merciful.’ So, then, all depends, not on human wishes or human efforts, but on God’s mercy. In scripture, again, it is said to Pharaoh — ‘It was for this purpose that I raised you to the throne, to show my power by my dealings with you, and to make my name known throughout the world.’ So, then, where God wills, he takes pity, and where he wills, he hardens the heart. Perhaps you will say to me — ‘How can anyone still be blamed? For who withstands his purpose?’ I might rather ask ‘Who are you who are arguing with God?’ Does a thing which a person has moulded say to the person who has moulded it ‘Why did you make me like this?’ Has not the potter absolute power over their clay, so that out of the same lump they make one thing for better, and another for common, use? And what if God, intending to reveal his displeasure and make his power known, bore most patiently with the objects of his displeasure, though they were fit only to be destroyed, so as to make known his surpassing glory in dealing with the objects of his mercy, whom he prepared beforehand for glory, and whom he called — even us — Not only from among the Jews but from among the Gentiles also! This, indeed, is what he says in the book of Hosea — ‘Those who were not my people, I will call my people, and those who were unloved I will love. And in the place where it was said to them — “You are not my people”, they will be called sons of the living God.’ And Isaiah cries aloud over Israel — ‘Though the sons of Israel are like the sand of the sea in number, only a remnant of them will escape! For the Lord will execute his sentence on the world, fully and without delay.’ It is as Isaiah foretold — ‘Had not the Lord of Hosts spared some few of our race to us, we should have become like Sodom and been made to resemble Gomorrah.’

What are we to say, then? Why, that Gentiles, who were not in search of righteousness, secured it — a righteousness which was the result of faith; while Israel, which was in search of a law which would ensure righteousness, failed to discover one. And why? Be-

cause they looked to obedience, and not to faith, to secure it. They stumbled over ‘the Stumbling-block.’ As scripture says — ‘See, I place a Stumbling-block in Zion — a Rock which will prove a hindrance; and he who believes in him will have no cause for shame.’ 33

My friends, my heart’s desire and prayer to God for my people is for their salvation. I can testify that they are zealous for the honour of God; but they are not guided by true insight, for, in their ignorance of the divine righteousness, and in their eagerness to set up a righteousness of their own, they refused to accept with submission the divine righteousness. For Christ has brought law to an end, so that righteousness may be obtained by everyone who believes in him. For Moses writes that, as for the righteousness which results from law, ‘those who practice it will find life through it.’ But the righteousness which results from faith finds expression in these words — ‘Do not say to yourself “Who will go up into heaven?”’ — which means to bring Christ down — ‘or “Who will go down into the depths below?”’ — which means to bring Christ up from the dead. No, but what does it say? ‘The message of faith’ which we proclaim. For, if with your lips you acknowledge the truth of the message that JESUS IS LORD, and believe in your heart that God raised him from the dead, you will be saved. For with their hearts people believe and so attain to righteousness, while with their lips they make their Profession of faith and so find salvation. As the passage of scripture says — ‘No one who believes in him will have any cause for shame.’ For no distinction is made between the Jew and the Greek, for all have the same Lord, and he is bountiful to all who invoke him. For ‘everyone who invokes the name of the Lord will be saved.’ But how, it may be asked, are they to invoke one in whom they have not learned to believe? And how are they to believe in one whose words they have not heard? And how are they to hear his words unless some one proclaims him? And how is anyone to proclaim him unless they are sent as his messengers? As scripture says — ‘How beautiful are the feet of those who bring good news!’ 10
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Still, it may be said, everyone did not give heed to the good news. No, for Isaiah asks — ‘Lord, who has believed our teaching?’ And so we gather, faith is a result of teaching, and the teaching comes in the message of Christ. But I ask ‘Is it possible that people have never heard?’ No, indeed, for — ‘Their voices spread through all the earth, and their message to the ends of the world.’ But again I ask ‘Did not the people of Israel understand? First there is Moses, who says — ‘I, the Lord, will stir you to rivalry with a nation which 15
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is no nation; Against an undiscerning nation I will arouse your
 20 anger.' And Isaiah says boldly — 'I was found by those who were
 not seeking me; I made myself known to those who were not inquir-
 21 ing of me. But of the people of Israel he says — 'All day long I have
 stretched out my hands to a people who disobey and contradict.'

11 I ask, then, 'Has God rejected his people?' Heaven forbid! For
 I myself am an Israelite, a descendant of Abraham, of the tribe of
 2 Benjamin. God has not rejected his people, whom he chose from
 the first. Have you forgotten the words of scripture in the story of
 3 Elijah — how he appeals to God against Israel? 'Lord, they have
 killed your prophets, they have pulled down your altars, and I only
 4 am left; and now they are eager to take my life.' But what was the
 divine response? 'I have kept for myself seven thousand who have
 5 never bowed the knee to Baal.' And so in our own time, too, there
 is to be found a remnant of our nation selected by God in love. But
 6 if in love, then no longer as a result of obedience. Otherwise love
 7 would cease to be love. What follows from this? Why, that Israel as a
 nation failed to secure what it was seeking, while those whom God
 8 selected did secure it. The rest grew callous; as scripture says —
 'God has given them a deadness of mind — eyes that are not to see
 and ears that are not to hear — and it is so to this very day.' David,
 9 too, says — 'May their feasts prove a snare and a trap to them —
 a hindrance and a retribution; may their eyes be darkened, so that
 10 they cannot see; and do you always make their backs to bend.' I ask
 11 then — 'Was their stumbling to result in their fall?' Heaven forbid!
 On the contrary, through their falling away salvation has reached
 12 the Gentiles, to stir the rivalry of Israel. And, if their falling away
 has enriched the world, and their failure has enriched the Gentiles,
 how much more will result from their full restoration!

13 But I am speaking to you who were Gentiles. Being myself an
 14 apostle to the Gentiles, I exalt my office, in the hope that I may stir
 15 my countrymen to rivalry, and so save some of them. For, if their
 being cast aside has meant the reconciliation of the world, what will
 16 their reception mean, but life from the dead? If the first handful of
 dough in holy, so is the whole mass; and if the root is holy, so are
 17 the branches. Some, however, of the branches were broken off, and
 you, who were only a wild olive, were grafted in among them, and
 came to share with them the root which is the source of the richness
 18 of the cultivated olive. Yet do not exult over the other branches.
 But, if you do exult over them, remember that you do not support
 19 the root, but that the root supports you. But branches, you will say,

were broken off, so that I might be grafted in. True; it was because
of their want of faith that they were broken off, and it is because of
your faith that you are standing. Do not think too highly of yourself,
but beware. For, if God did not spare the natural branches, neither
will he spare you. See, then, both the goodness and the severity of
God — his severity towards those who fell, and his goodness to-
wards you, provided that you continue to confide in that goodness;
otherwise you, also, will be cut off. And they, too, if they do not con-
tinue in their unbelief, will be grafted in; for God has it in his power
to graft them in again. If you were cut off from your natural stock
— a wild olive — and were grafted, contrary to the course of nature,
on a good olive, much more will they — the natural branches — be
grafted back into their parent tree.

My friends, so that you don't think too highly of yourselves, I
want you to recognise the truth, hitherto hidden, that the callous-
ness which has come over Israel is only partial, and will continue
only until the whole Gentile world has been gathered in. And then
all Israel will be saved. As scripture says — 'From Zion will come
the Deliverer; he will banish ungodliness from Jacob. And they will
see the fulfilment of my covenant, when I have taken away their
sins.' From the standpoint of the good news, the Jews are God's
enemies for your sake; but from the standpoint of God's selection,
they are dear to him for the sake of the Patriarchs. For God never
regrets his gifts or his call. Just as you at one time were disobedient
to him, but have now found mercy in the day of their disobedience;
so, too, they have now become disobedient in your day of mercy, in
order that they also in their turn may now find mercy. For God has
given all alike over to disobedience, that to all alike he may show
mercy. Oh! The unfathomable wisdom and knowledge of God!
How inscrutable are his judgments, how untraceable his ways! Yes
— 'Who has ever comprehended the mind of the Lord? Who has
ever become his counsellor? Or who has first given to him, so that
he may claim a reward?' For all things are from him, through him,
and for him. And to him be all glory for ever and ever! Amen.

Advice on Daily Life

I ENTREAT YOU, then, friends, by the mercies of God, to offer your
bodies as a living and holy sacrifice, acceptable to God, for this is
your rational worship. Do not conform to the fashion of this world;

but be transformed by the complete change that has come over your minds, so that you may discern what God's will is — all that is good, acceptable, and perfect.

3 In fulfilment of the charge with which I have been entrusted, I tell every one of you not to think more highly of himself than he ought to think, but to think until he learns to think soberly — in accordance with the measure of faith that God has allotted to each.

4 For, just as in the human body there is a union of many parts, and

5 each part has its own function, so we, by our union in Christ, many though we are, form but one body, and individually we are related

6 one to another as its parts. Since our gifts differ in accordance with the particular charge entrusted to us, if our gift is to preach, let our

7 preaching correspond to our faith; if it is to minister to others, let us devote ourselves to our ministry; the teacher to their teaching, the

8 counselor to their counsel. Let the person who gives in charity do so with a generous heart; let the person who is in authority exercise due diligence; let the person who shows kindness do so in a cheerful

9 spirit. Let your love be sincere. Hate the wrong; cling to the right.

10 In the love of the community of the Lord's followers, be affectionate to one another; in showing respect, set an example of deference to one another; never flagging in zeal; fervent in spirit; serving the

11 Master; rejoicing in your hope; steadfast under persecution; persevering in prayer; relieving the wants of Christ's people; devoted to hospitality. Bless your persecutors — bless and never curse. Rejoice

12 with those who are rejoicing, and weep with those who are weeping. Let the same spirit of sympathy animate you all, not a spirit

13 of pride; enjoy the company of ordinary people. Do not think too highly of yourselves. Never return injury for injury. Aim at doing

14 what everyone will recognise as honourable. If it is possible, as far as rests with you, live peaceably with everyone. Never avenge

15 yourselves, dear friends, but make way for the wrath of God; for scripture declares — “It is for me to avenge, I will requite,” says the

16 Lord.’ Rather — ‘If your enemy is hungry, feed him; if he is thirsty, give him to drink. By doing this you will heap coals of fire on his

17 head.’ Never be conquered by evil, but conquer evil with good.

13 Let everyone obey the supreme Authorities. For no Authority exists except by the will of God, and the existing Authorities have been appointed by God. Therefore he who sets himself against the authorities is resisting God's appointment, and those who resist will bring a judgment on themselves. A good action has nothing to fear from Rulers; a bad action has. Do you want to have no reason to

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fear the Authorities? Then do what is good, and you will win their
praise. For they are God’s servants appointed for your good. But, if
you do what is wrong, you may well be afraid; for the sword they
carry is not without meaning! They are God’s servants to inflict his
punishments on those who do wrong. You are bound, therefore,
to obey, not only through fear of God’s punishments, but also as a
matter of conscience. This, too, is the reason for your paying taxes;
for the officials are God’s officers, devoting themselves to this spe-
cial work. In all cases pay what is due from you — tribute where
tribute is due, taxes where taxes are due, respect where respect is
due, and honour where honour is due.

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Owe nothing to anyone except love; for they who love their
neighbour have satisfied the law. The commandments, ‘You must
not commit adultery, You must not kill, You must not steal, You
must not covet,’ and whatever other commandment there is, are all
summed up in the words — ‘You must love your neighbour as you
love yourself.’ Love never wrongs a neighbour. Therefore love ful-
ly satisfies the law. This I say, because you know the crisis that we
have reached, for the time has already come for you to rouse your-
selves from sleep; our salvation is nearer now than when we accept-
ed the faith.

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The night is almost gone; the day is near. Therefore let us have
done with the deeds of darkness, and arm ourselves with the
weapons of light. Being in the light of day, let us live becomingly,
not in revelry and drunkenness, not in lust and licentiousness, not
in quarrelling and jealousy. No! Arm yourselves with the spirit of
the Lord Jesus Christ, and spend no thought on your earthly nature,
to satisfy its cravings.

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As for those whose faith is weak, always receive them as friends,
but not for the purpose of passing judgment on their scruples. One
person’s faith permits of their eating food of all kinds, while an-
other whose faith is weak eats only vegetable food. The person
who eats meat must not despise the person who abstains from it;
nor must the person who abstains from eating meat pass judgment
on the one who eats it, for God himself has received them. Who
are you, that you should pass judgment on the servant of another?
Their standing or falling concerns their own master. And stand they
will, for their Master can enable them to stand. Again, one person
considers some days to be more sacred than others, while another
considers all days to be alike. Everyone ought to be fully convinced
in their own mind. The person who observes a day, observes it to

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the Master's honour. They, again, who eat meat eat it to the Master's honour, for they give thanks to God; while the person who abstains from it abstains from it to the Master's honour, and also gives thanks to God. There is not one of us whose life concerns ourselves alone, and not one of us whose death concerns ourself alone; for, if we live, our life is for the Master, and, if we die, our death is for the Master. Whether, then, we live or die we belong to the Master. The purpose for which Christ died and came back to life was this — that he might be Lord over both the dead and the living. I would ask the one 'Why do you judge other followers of the Lord?' And I would ask the other 'Why do you despise them?' For we will all stand before the court of God. For scripture says — "As surely as I live," says the Lord, "every knee will bend before me; and every tongue will make acknowledgment to God." So, then, each one of us will have to render account of himself to God.

Let us, then, cease to judge one another. Rather let this be your resolve — never to place a stumbling-block or an obstacle in the way of a fellow follower of the Lord. Through my union with the Lord Jesus, I know and am persuaded that nothing is 'defiling in itself.' A thing is 'defiling' only to the person who holds it to be so. If, for the sake of what you eat, you wound your fellow follower's feelings, your life has ceased to be ruled by love. Do not, by what you eat, ruin someone for whom Christ died! Do not let what is right for you become a matter of reproach. For the kingdom of God does not consist of eating and drinking, but of righteousness and peace and gladness through the presence of the Holy Spirit. The person who serves the Christ in this way pleases God, and wins the approval of their fellows. Therefore our efforts should be directed towards all that makes for peace and the mutual building up of character. Do not undo God's work for the sake of what you eat. Though everything is 'clean,' yet, if a person eats so as to put a stumbling-block in the way of others, they do wrong. The right course is to abstain from meat or wine or, indeed, anything that is a stumbling-block to your fellow follower of the Lord. As for yourself — keep this faith of yours to yourself, as in the presence of God. Happy the person who never has to condemn themselves in regard to something they think right! The person, however, who has misgivings stands condemned if they still eat, because their doing so is not the result of faith. And anything not done as the result of faith is a sin.

15 We, the strong, ought to take on our own shoulders the weaknesses of those who are not strong, and not merely to please our-

selves. Let each of us please our neighbour for our neighbour's 2
good, to help in the building up of their character. Even the Christ 3
did not please himself! On the contrary, as scripture says of him —
'The reproaches of those who were reproaching you fell upon me.'
Whatever was written in the scriptures in days gone by was written 4
for our instruction, so that, through patient endurance, and through
the encouragement drawn from the scriptures, we might hold fast 5
to our hope. And may God, the giver of this patience and this en- 6
couragement, grant you to be united in sympathy in Christ, so that
with one heart and one voice you may praise the God and Father 7
of Jesus Christ, our Lord. Therefore always receive one another as
friends, just as the Christ himself received us, to the glory of God. 8
For I tell you that Christ, in vindication of God's truthfulness, has
become a minister of the covenant of circumcision, so that he may 9
fulfil the promises made to our ancestors, and that the Gentiles also
may praise God for his mercy. As scripture says — 'Therefore will I 10
make acknowledgment to you among the Gentiles and sing in hon-
our of your name.' And again it says — 'Rejoice, you Gentiles, with 11
God's people.' And yet again — 'Praise the Lord, all you Gentiles,
and let all Peoples sing his praises.' Again, Isaiah says — 'There 12
will be a Scion of the house of Jesse, One who is to arise to rule the
Gentiles; on him will the Gentiles rest their hopes.' May God, who 13
inspires our hope, grant you perfect happiness and peace in your
faith, until you are filled with this hope by the power of the Holy
Spirit.

I am persuaded, my friends — yes, I Paul, with regard to you — 14
that you are yourselves full of kindness, furnished with all Chris-
tian learning, and well able to give advice to one another. But in 15
parts of this letter I have expressed myself somewhat boldly — by
way of refreshing your memories — because of the charge with 16
which God has entrusted me, that I should be a minister of Christ
Jesus to go to the Gentiles — that I should act as a priest of God's
good news, so that the offering up of the Gentiles may be an accept- 17
able sacrifice, consecrated by the Holy Spirit. It is, then, through my
union with Christ Jesus that I have a proud confidence in my work 18
for God. For I will not dare to speak of anything but what Christ
has done through me to win the obedience of the Gentiles — by 19
my words and actions, through the power displayed in signs and
marvels, and through the power of the Holy Spirit. And so, starting
from Jerusalem and its neighbourhood, and going as far as Illyria, 20
I have told in full the good news of the Christ; yet always with the

ambition to tell the good news where Christ's name had not previously been heard, so as to avoid building on another's foundations.
 21 But as scripture says — 'They to whom he had never been proclaimed will see; and they who have never heard will understand!'

Conclusion

22 That is why I have so often been prevented from coming to you.
 23 But now there are no further openings for me in these parts, and I
 24 have for several years been longing to come to you whenever I may
 be going to Spain. For my hope is to visit you on my journey, and
 25 then to be sent on my way by you, after I have first partly satisfied
 myself by seeing something of you. Just now, however, I am on my
 26 way to Jerusalem, to take help to Christ's people there. For Macedonia
 and Greece have been glad to make a collection for the poor
 27 among Christ's people at Jerusalem. Yes, they were glad to do so;
 and indeed it is a duty which they owe to them. For the Gentile converts
 28 who have shared their spiritual blessings are in duty bound to
 minister to them in the things of this world. When I have settled this
 29 matter, and have secured to the poor at Jerusalem the enjoyment
 of these benefits, I will go, by way of you, to Spain. And I know
 that, when I come to you, it will be with a full measure of blessing
 from Christ.

30 I beg you, then, friends, by Jesus Christ, our Lord, and by the
 love inspired by the Spirit, to join me in earnest prayer to God on
 31 my behalf. Pray that I may be rescued from those in Judea who
 reject the faith, and that the help which I am taking to Jerusalem
 32 may prove acceptable to Christ's people; so that, God willing, I
 may be able to come to you with a joyful heart, and enjoy some rest
 among you. May God, the giver of peace, be with you all. Amen.

16 I commend to your care our sister, Phoebe, who is a minister
 2 of the church at Cenchreae; and I ask you to give her a Christian
 welcome — one worthy of Christ's people — and to aid her in
 any matter in which she may need your assistance. She has proved
 herself a staunch friend and protector and to many others.

3 Give my greeting to Prisca and Aquila, my fellow workers in the
 4 cause of Christ Jesus, who risked their own lives to save mine. It is
 not I alone who thank them, but all the churches among the Gentiles
 5 thank them also. Give my greeting, also, to the church that meets at
 their house, as well as to my dear friend Epaenetus, one of the first
 6 in Roman Asia to believe in Christ; to Mary, who worked hard for

you; to Andronicus and Junia, fellow Jews and once my fellow prisoners, who are people of note among the apostles, and who became Christians before I did; to my dear Christian friend Ampliatus; to Urban, our fellow worker in the cause of Christ, and to my dear friend Stachys; to that proved Christian Apelles; to the household of Aristobulus; to my countryman Herodion; to the Christians in the household of Narcissus; to Tryphaena and Tryphosa, who have worked hard for the Master; to my dear friend Persis, for she has done much hard work for the Master; to that eminent Christian, Rufus, and to his mother, who has been a mother to me also; to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and our friends with them; also to Philologus and Julia, Nereus and his sister, and Olympas, and to all Christ's people who are with them. Greet one another with a sacred kiss. All the churches of the Christ send you greetings.

I beg you, friends, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create difficulties; dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and, by their smooth words and flattery, they deceive simple-minded people. Everyone has heard of your ready obedience. It is true that I am very happy about you, but I want you to be well versed in all that is good, and innocent of all that is bad. And God, the giver of peace, will before long crush Satan under your feet.

May the blessing of Jesus, our Lord, be with you.

Timothy, my fellow worker, sends you his greetings, and Lucius, Jason, and Sosipater, my countrymen, send theirs.

I Tertius, who am writing this letter, send you my Christian greeting.

My host Gaius, who extends his hospitality to the whole church, sends you his greeting; and Erastus, the city treasurer, and Quartus, our dear friend, add theirs.

Now to him who is able to strengthen you, as promised in the good news entrusted to me and in the proclamation of Jesus Christ, in accordance with the revelation of that hidden purpose, which in past ages was kept secret but now has been revealed and, in obedience to the command of the immortal God, made known through the writings of the prophets to all nations, to secure submission to the faith — to him, I say, the wise and only God, be ascribed, through Jesus Christ, all glory for ever and ever. Amen.

PAUL'S FIRST LETTER TO THE
CORINTHIANS

Introduction

TO THE CHURCH OF GOD IN CORINTH, to those who have been 1
consecrated by union with Christ Jesus and called to become
his people, and also to all, wherever they may be, who invoke the 2
name of our Lord Jesus Christ — their Master and ours, from
Paul, who has been called to be an apostle of Jesus Christ by the
will of God, and from Sosthenes, our fellow follower of the Lord.

May God, our Father, and the Lord Jesus Christ bless you and 3
give you peace.

I always thank God about you for the blessing bestowed on you in 4
Christ Jesus. For through union with him you were enriched in ev- 5
ery way — in your power to preach, and in your knowledge of the
truth; and so became yourselves a confirmation of my testimony to 6
the Christ. There is no gift in which you are deficient, while waiting 7
for the appearing of our Lord Jesus Christ. And God himself will 8
strengthen you to the end, so that at the day of our Lord Jesus Christ 9
you may be found blameless. God will not fail you, and it is he who
called you into communion with his Son, Jesus Christ, our Lord.

The State of the Church at Corinth

BUT I APPEAL TO YOU, my friends, by the name of our Lord Jesus 10
Christ, to agree in what you profess, and not to allow divisions
to exist among you, but to be united — of one mind and of one
opinion. For I have been informed, my friends, by the members 11

12 of Chloe's household, that party feeling exists among you. I mean
 13 this: that every one of you says either 'I follow Paul,' or 'I Apollos,'
 14 or 'I Cephas,' or 'I Christ.' You have torn the Christ in pieces! Was
 15 it Paul who was crucified for you? Or were you baptized into the
 16 faith of Paul? I am thankful that I did not baptize any of you except
 17 Crispus and Gaius, so that no one can say that you were baptized
 into my faith. I baptized also the household of Stephanas. I do not
 know that I baptized anyone else. My mission from Christ was not
 to baptize, but to tell the good news; not, however, in the language
 of philosophy, in case the cross of the Christ should be robbed of its
 meaning.

18 The message of the cross is indeed mere folly to those who are in
 19 the path to ruin, but to us who are in the path of salvation it is the
 power of God. For scripture says —

'I will bring the philosophy of the philosophers to
 nought, and the shrewdness of the shrewd I will bring
 to nothing.'

20 Where is the philosopher? Where the teacher of the law? Where
 21 the disputant of today? Has not God shown the world's philoso-
 22 phy to be folly? For since the world, in God's wisdom, did not by
 23 its philosophy learn to know God, God saw fit, by the 'folly' of our
 24 proclamation, to save those who believe in Christ! While Jews ask
 25 for miraculous signs, and Greeks study philosophy, we are pro-
 claiming Christ crucified! — to the Jews an obstacle, to the Gentiles
 mere folly, but to those who have received the call, whether Jews
 or Greeks, Christ, the power of God and the wisdom of God! For
 God's 'folly' is wiser than people, and God's 'weakness' is stronger
 than people.

26 Look at the facts of your call, friends. There are not many among
 27 you who are wise, as people reckon wisdom, not many who are
 28 influential, not many who are high-born; but God chose what the
 29 world counts foolish to put its wise to shame, and God chose what
 30 the world counts weak to put its strong to shame, and God chose
 what the world counts poor and insignificant — things that to it are
 unreal — to bring its 'realities' to nothing, so that in his presence no
 one should boast. But you, by your union with Christ Jesus, belong

to God; and Christ, by God’s will, became not only our wisdom, but also our righteousness, holiness, and deliverance, so that — in the words of scripture — 31

‘Let him who boasts make his boast of the Lord!’

For my own part, friends, when I came to you, it was with no display of eloquence or philosophy that I came to tell the hidden purpose of God; for I had determined that, while with you, I would forget everything Jesus Christ — and him crucified! Indeed, when I came among you, I was weak, and full of fears, and in great anxiety. My message and my proclamation were not delivered in the persuasive language of philosophy, but were accompanied by the manifestation of spiritual power, so that your faith should be based, not on the human wisdom, but on the power of God. 2 2 3 4 5

Yet there is a philosophy that we teach to those whose faith is matured, but it is not the philosophy of today, or of the leaders of today — whose downfall is at hand. No, it is a divine philosophy that we teach, one concerned with the hidden purpose of God — that long hidden philosophy which God, before time began, destined for our glory. This philosophy is not known to any of the leaders of today; for, had they known it, they would not have crucified our glorified Lord. It is what scripture speaks of as — 6 7 8 9

‘What eye never saw, nor ear ever heard, what never entered people’s minds — even all that God has prepared for those who love him.’

Yet to us God revealed it through his Spirit; for the Spirit fathoms all things, even the inmost depths of God’s being. For what person is there who knows what a person is, except the person’s own spirit within them? So, also, no one comprehends what God is, except the Spirit of God. And as for us, it is not the spirit of the world that we have received, but the Spirit that comes from God, so that we may realize the blessings given to us by him. And we speak of these gifts, not in language taught by human philosophy, but in language taught by the Spirit, explaining spiritual things in spiritual words. The merely intellectual person rejects the teaching of the Spirit of God; for to them it is mere folly; they cannot grasp it, because it is to be understood only by spiritual insight. But the person with spiritual insight is able to understand everything, although they themselves are understood by no one. For ‘who has so comprehended 10 11 12 13 14 15 16

the mind of the Lord as to be able to instruct him?' We, however, have the mind of Christ.

3 But I, my friends, could not speak to you as people with spiritual
insight, but only as worldly-minded — mere infants in the faith of
2 Christ. I fed you with milk, not with solid food, for you were not
then able to take it.

No, and even now you are not able; you are still worldly. While
3 there exist among you jealousy and party feeling, is it not true that
you are worldly, and are acting merely as other people do? When
4 one says 'I follow Paul,' and another 'I follow Apollos,' aren't you
5 like other people? What, I ask, is Apollos? Or what is Paul? Servants
through whom you were led to accept the faith; and that only as
6 the Lord helped each of you. I planted, and Apollos watered, but
7 it was God who caused the growth. Therefore neither the one
who plants, nor the one who waters, counts for anything, but only
8 God who causes the growth. In this the person who plants and the
person who waters are one; yet each will receive their own reward
9 in proportion to their own labour. For we are God's fellow workers;
you are God's harvest field, God's building.

10 In fulfilment of the charge which God had entrusted to me, I
laid the foundation like a skilful master; but someone else is now
11 building on it. Let everyone take care how they build; for no one can
lay any other foundation than the one already laid — Jesus Christ.
12 Whatever is used by those who build on this foundation, whether
13 gold, silver, costly stones, wood, hay, or straw, the quality of each
man's work will become known, for the day will make it plain; be-
cause that day is to be ushered in with fire, and the fire itself will test
14 the quality of every man's work. If anyone's work, which they have
15 built on that foundation, still remains, they will gain a reward. If
anyone's work is burnt up, they will suffer loss; though they them-
selves will escape, but only as one who has passed through fire.

16 Don't you know that you are God's Temple, and that God's
17 Spirit has his home in you? If any one destroys the Temple of God,
God will destroy them; for the Temple of God is sacred, and so also
are you.

18 Let no one deceive himself. If any one among you imagines that, as
regards this world, they are wise, let them become a 'fool,' that they
19 may become wise. For in God's sight this world's wisdom is folly.

Scripture tells of —

‘One who catches the wise in their own craftiness,’

And it says again — 20

‘The Lord sees how fruitless are the deliberations
of the wise.’

Therefore let no one boast about people; for all things are yours — 21
Whether Paul, or Apollos, or Cephas, or the world, or life, or death, 22
or the present, or the future — all things are yours! But you are 23
Christ’s and Christ is God’s.

Let people look on us as Christ’s servants, and as stewards of 4
the hidden truths of God. Now what we look for in stewards is that 2
they should be trustworthy. But it weighs very little with me that 3
I am judged by you or by any human tribunal. No, I do not even 4
judge myself; for, though I am conscious of nothing against myself, 4
that does not prove me innocent. It is the Lord who is my judge. 5
Therefore do not pass judgment before the time, but wait until the 5
Lord comes. He will throw light on what is now dark and obscure,
and will reveal the motives in people’s minds; and then everyone
will receive due praise from God.

All this, friends, I have, for your sakes, applied to Apollos and 6
myself, so that, from our example, you may learn to observe the
precept — ‘Keep to what is written,’ that none of you may speak
boastfully of one teacher to the disparagement of another. For who 7
makes any one of you superior to others? And what have you that
was not given you? But if you received it as a gift, why do you boast
as if you had not? Are you all so soon satisfied? Are you so soon 8
rich? Have you begun to reign without us? Would indeed that you
had, so that we also might reign with you! For, as it seems to me, 9
God has exhibited us, the apostles, last of all, as people doomed to
death. We are made a spectacle to the universe, both to angels and
to people! We, for Christ’s sake, are ‘fools,’ but you, by your union 10
with Christ, are people of discernment. We are weak, but you are
strong. You are honoured, but we are despised. To this very hour 11
we go hungry, thirsty, and naked; we are beaten; we are homeless;
we work hard, toiling with our own hands. We meet abuse with 12
blessings, we meet persecution with endurance, we meet slander 13
with gentle appeals. We have been treated as the scum of the earth,
the vilest of the vile, to this very hour.

14 It is with no wish to shame you that I am writing like this; but to
 15 warn you as my own dear children. Though you may have thou-
 sands of instructors in the faith of Christ, yet you have not many
 fathers. It was I who, through union with Christ Jesus, became your
 16 father by means of the good news. Therefore I entreat you — Fol-
 17 low my example. This is my reason for sending Timothy to you. He
 is my own dear faithful child in the Master's service, and he will
 remind you of my methods of teaching the faith of Christ Jesus —
 methods which I follow everywhere in every church.

18 Some, I hear, are puffed up with pride, thinking that I am not
 19 coming to you. But come to you I will, and that soon, if it please the
 Lord; and then I will find out, not what words these people use who
 20 are so puffed up, but what power they possess; for the kingdom of
 21 God is based, not on words, but on power. What do you wish? Am
 I to come to you with a rod, or in a loving and gentle spirit?

5 There is a wide-spread report respecting a case of immorality
 among you, and that, too, of a kind that does not occur even among
 the Gentiles — a man, I hear, is living with his father's wife! Instead
 2 of grieving over it and taking steps for the expulsion of the man
 who has done this thing, is it possible that you are still puffed up?
 3 For I myself, though absent in body, have been present with you
 in spirit, and in the name of our Lord Jesus I have already passed
 judgment, just as if I had been present, on the man who has acted
 4 in this way. I have decided — having been present in spirit at your
 5 meetings, when the power of the Lord Jesus was with us — to deliv-
 er such a man as this over to Satan, that what is sensual in him may
 be destroyed, so that his spirit may be saved at the day of the Lord.
 6 Your boasting is unseemly. Don't you know that even a little leaven
 7 leavens all the dough? Get rid entirely of the old leaven, so that you
 may be like new dough — free from leaven, as in truth you are. For
 8 our passover lamb is already sacrificed — Christ himself; therefore
 let us keep our festival, not with the leaven of former days, nor with
 the leaven of vice and wickedness, but with the unleavened bread
 of sincerity and truth.

9 I told you, in my letter, not to associate with immoral people —
 10 not, of course, meaning people of the world who are in immoral, or
 who are covetous and grasping, or who worship idols; for then you
 11 would have to leave the world altogether. But, as things are, I say
 that you are not to associate with anyone who, although a follower
 of Christ in name, is immoral, or covetous, or an idolater, or abu-
 sive, or a drunkard, or grasping — no, not even to sit down to eat

with such people. What have I to do with judging those outside the church? Is it not for you to judge those who are within the church, while God judges those who are outside? 'Put away the wicked from among you.'

Can it be that, when one of you has a dispute with another, they dare to have their case tried before the heathen, instead of before Christ's people? Don't you know that Christ's people will try the world? And if the world is to be tried by you, are you unfit to try the most trivial cases? Don't you know that we are to try angels — to say nothing of the affairs of this life? Why, then, if you have cases relating to the affairs of this life, do you set to try them those who carry no weight with the church? To your shame I ask it. Can it be that there is not one among you wise enough to decide between two of their fellow followers? Must a follower sue a fellow follower? In front of unbelievers? To begin with, it is undoubtedly a loss to you to have lawsuits with one another. Why not rather let yourselves be wronged? Why not rather let yourselves be cheated? Instead of this, you wrong and cheat others yourselves — yes, even other followers! Don't you know that wrong-doers will have no share in God's kingdom? Do not be deceived. No one who is immoral, or an idolater, or an adulterer, or licentious, or a sexual pervert, or a thief, or covetous, or a drunkard, or abusive, or grasping, will have any share in God's kingdom. Such some of you used to be; but you washed yourselves clean. You became Christ's people! You were pronounced righteous through the name of our Lord Jesus Christ, and through the Spirit of our God!

Everything is allowable for me! Yes, but everything is not profitable. Everything is allowable for me! Yes, but for my part, I will not let myself be enslaved by anything. Food exists for the stomach, and the stomach for food; but God will put an end to both the one and the other. The body, however, exists, not for immorality, but for the Lord, and the Lord for the body; and, as God has raised the Lord, so he will raise up us also by the exercise of his power. Don't you know that your bodies are Christ's members? Am I, then, to take the members that belong to the Christ and make them the members

16 of a prostitute? Heaven forbid! Or don't you know that a man who
 17 unites himself with a prostitute is one with her in body (for 'the
 18 two,' it is said, 'will become one'); while a man who is united with
 the Lord is one with him in spirit? Shun all immorality. Every other
 19 sin that people commit is something outside the body; but an im-
 moral person sins against their own body. Again, don't you know
 20 that your body is a shrine of the Holy Spirit that is within you â,[^]
 the Spirit which you have from God? Moreover, you are not your
 own masters; you were bought, and the price was paid. Therefore,
 honour God in your bodies.

Answers to Questions Asked by the Church at Corinth

7 WITH REFERENCE TO THE SUBJECTS ABOUT WHICH YOU WROTE TO ME: IT IS
 2 good for a man to remain single. But, owing to the prevalence of im-
 morality, I advise every man to have his own wife, and every wom-
 3 an her husband. A husband should give his wife her due, and a
 4 wife her husband. It is not the wife, but the husband, who exercises
 power over her body; and so, too, it is not the husband, but the wife,
 5 who exercises power over his body. Do not deprive each other of
 what is due — unless it is only for a time and by mutual consent, so
 that your minds may be free for prayer until you again live as man
 and wife — otherwise Satan might take advantage of your want of
 6 self-control and tempt you. I say this, however, as a concession, not
 7 as a command. I should wish everyone to be just what I am myself.
 But everyone has his own gift from God — one in one way, and one
 in another.

8 My advice, then, to those who are not married, and to widows, is
 9 this: It would be good for them to remain as I am myself. But, if they
 cannot control themselves, let them marry, for it is better to marry
 10 than to be consumed with passion. To those who are married my
 direction is — yet it is not mine, but the Master's — that a woman
 11 is not to leave her husband (If she has done so, let her remain as
 she is, or else be reconciled to her husband) and also that a man is
 12 not to divorce his wife. To all others I say — I, not the Master — If
 a follower of the Lord is married to a woman, who is an unbeliev-
 13 er but willing to live with him, he should not divorce her; and a

woman who is married to a man, who is an unbeliever but willing to live with her, should not divorce her husband. For, through his wife, the husband who is an unbeliever has become associated with Christ's people; and the wife who is an unbeliever has become associated with Christ's people through the Lord's follower whom she has married. Otherwise your children would be 'defiled,' but, as it is, they belong to Christ's people. However, if the unbeliever wishes to be separated, let them be so. Under such circumstances neither is bound; God has called you to live in peace. How can you tell, wife, whether you may not save your husband? And how can you tell, husband, whether you may not save your wife?

In any case, a person should continue to live in the condition which the Lord has allotted to them, and in which they were when God called them. This is the rule that I lay down in every church. Was a man already circumcised when he was called? Then he should not efface his circumcision. Has a man been called when uncircumcised? Then he should not be circumcised. Circumcision is nothing; the want of it is nothing; but to keep the commands of God is everything. Let everyone remain in that condition of life in which they were when the call came to them. Were you a slave when you were called? Do not let that trouble you. No, even if you are able to gain your freedom, still do your best. For the person who was a slave when they were called to the master's service is the Master's freedman; so, too, the person who was free when called is Christ's slave. You were bought, and the price was paid. Do not let yourselves become slaves to people. Friends, let everyone remain in the condition in which they were when they were called, in close communion with God.

With regard to unmarried women, I have no command from the Master to give you, but I tell you my opinion, and the Master in his mercy has made me worthy to be trusted. I think, then, that, in view of the time of suffering that has now come upon us, what I have already said is best — that a man should remain as he is. Are you married to a wife? Then do not seek to be separated. Are you separated from a wife? Then do not seek for a wife. still, if you should marry, that is not wrong; nor, if a young woman marries, is that wrong. But those who marry will have much trouble to bear, and my wish is to spare you. What I mean, friends, is this — the time is

30 short. Meanwhile, let those who have wives live as if they had none,
 31 those who are weeping as if not weeping, those who are rejoicing as
 if not rejoicing, those who buy as if not possessing, and those who
 32 use the good things of the world as using them sparingly; for this
 world as we see it is passing away. I want you to be free from anx-
 33 iety. The unmarried man is anxious about the Master's cause, desir-
 ing to please him; while the married man is anxious about worldly
 34 matters, desiring to please his wife; and so his interests are divided.
 Again, the unmarried woman, whether she is old or young, is anx-
 35 ious about the Master's cause, striving to be pure both in body and
 in spirit, while the married woman is anxious about worldly mat-
 ters, desiring to please her husband. I say this for your own benefit,
 not with any intention of putting a halter round your necks, but in
 order to secure for the Master seemly and constant devotion, free
 from all distraction.

36 If, however, a father thinks that he is not acting fairly by his
 unmarried daughter, when she is past her youth, and if under these
 circumstances her marriage ought to take place, let him act as he
 thinks right. He is doing nothing wrong — let the marriage take
 37 place. On the other hand, a father, who has definitely made up his
 mind, and is under no compulsion, but is free to carry out his own
 wishes, and who has come to the decision, in his own mind, to keep
 38 his unmarried daughter at home will be doing right. In short, the
 one who consents to his daughter's marriage is doing right, and yet
 the other will be doing better.

39 A wife is bound to her husband as long as he lives; but, if the
 husband should pass to his rest, the widow is free to marry anyone
 40 she wishes, provided he is a believer. Yet she will be happier if she
 remains as she is — in my opinion, for I think that I also have the
 Spirit of God.

8 With reference to food that has been offered in sacrifice to idols —
 We are aware that all of us have knowledge! Knowledge breeds
 2 conceit, while love builds up character. If someone thinks that they
 know anything, they have not yet reached that knowledge which
 3 they ought to have reached. On the other hand, if a person loves
 4 God, they are known by God. With reference, then, to eating food
 that has been offered to idols — we are aware that an idol is nothing
 5 in the world, and that there is no God but one. Even supposing that

there are so-called 'gods' either in heaven or on earth — and there are many such 'gods' and 'lords' — Yet for us there is only one God, the Father, from whom all things come (and for him we live), and one Lord, Jesus Christ, through whom all things come (and through him we live). Still, it is not everyone that has this knowledge. Some people, because of their association with idols, continued down to the present time, eat the food as food offered to an idol; and their consciences, while still weak, are dulled. What we eat, however, will not bring us nearer to God. We lose nothing by not eating this food, and we gain nothing by eating it. But take care that this right of yours does not become in any way a stumbling-block to the weak. For if some one should see you who possess this knowledge, feasting in an idol's temple, will not their conscience, if they are weak, become so hardened that they, too, will eat food offered to idols? And so, through this knowledge of yours, the weak person is ruined — someone for whose sake Christ died! In this way, by sinning against your fellow followers of the Lord and injuring their consciences, while still weak, you sin against Christ. Therefore, if what I eat makes a follower of the Lord fall, rather than make them fall, I will never eat meat again.

Am I not free? Am I not an apostle? Have I not seen our Lord Jesus? Aren't you yourselves my work achieved in union with the Lord? If I am not an apostle to others, yet at least I am to you; for you are the seal that stamps me as an apostle in union with the Lord. The defence that I make to my critics is this: Have not we a right to food and drink? Have not we a right to take a wife with us, if she is a Christian, as the other apostles and the Master's brothers and Cephas all do? Or is it only Barnabas and I who have no right to give up working for our bread? Does anyone ever serve as a soldier at his own expense? Does anyone plant a vineyard and not eat its produce? Or does anyone look after a herd and not drink the milk? Am I, in all this, speaking only from the human standpoint? Does not the law also say the same? For in the law of Moses it is said —

'You should not muzzle a bullock while it is treading out the grain.'

10 Is it the bullocks that God is thinking of? Or is not is said entirely for
our sakes? Surely it was written for our sakes, for the ploughman
ought not to plough, nor the thrasher to thrash, without expecting
11 a share of the grain. Since we, then, sowed spiritual seed for you,
is it too much that we should reap from you an earthly harvest? If
12 others share in this right over you, do not we even more? Still we
did not avail ourselves of this right. No, we endure anything rather
than impede the progress of the good news of the Christ. Don't
13 you know that those who do the work of the Temple live on what
comes from the Temple, and that those who serve at the altar share
14 the offerings with the altar? So, too, the Master has appointed that
those who tell the good news should get their living from the good
15 news. I, however, have not availed myself of any of these rights.
I am not saying this to secure such an arrangement for myself; in-
deed, I would far rather die — Nobody will make my boast a vain
16 one! If I tell the good news, I have nothing to boast of, for I can but
17 do so. Woe is me if I do not tell it! If I do this work willingly, I have
a reward; but, if unwillingly, I have been charged to perform a duty.
18 What is my reward, then? To present the good news free of all cost,
and so make but a sparing use of the rights which it gives me.

19 Although I was entirely free, yet, to win as many converts as
possible, I made myself everyone's slave. To the Jews I became like
20 a Jew, to win Jews. To those who are subject to law I became like a
man subject to law — though I was not myself subject to law — to
21 win those who are subject to law. To those who have no law I be-
came like a man who has no law — not that I am free from God's
law; no, for I am under Christ's law — to win those who have no
22 law. To the weak I became weak, to win the weak. I have become all
23 things to all people, so as at all costs to save some. And I do every-
thing for the sake of the good news, so that with them I may share
in its blessings.

24 Don't you know that on a racecourse, though all run, yet only
one wins the prize? Run in such a way that you may win. Every
25 athlete exercises self-restraint in everything; they, indeed, for a
26 crown that fades, we for one that is unfading. I, therefore, run with
no uncertain aim. I box — not like a man hitting the air. No, I bruise
27 my body and make it my slave, so that I, who have called others to
the contest, will not myself be rejected.

I want you to bear in mind, friends, that all our ancestors were beneath the cloud, and all passed through the sea; that in the cloud and in the sea they all underwent baptism as followers of Moses; and that they all ate the same supernatural food, and all drank the same supernatural water, for they used to drink from a supernatural rock which followed them, and that rock was the Christ. Yet with most of them God was displeased; for they were 'struck down in the desert.' Now these things happened as warnings to us, to teach us not to long for evil things as our forefathers longed. Do not become idolaters, as some of them became. Scripture says —

'The people sat down to eat and drink, and stood up to dance.'

Nor let us act immorally, as some of them acted, with the result that twenty-three thousand of them fell dead in a single day. Nor let us try the patience of the Lord too far, as some of them tried it, with the result that they 'were, one after another, destroyed by the snakes.' And do not murmur, as some of them murmured, and so 'were destroyed by the angel of death.' These things happened to them by way of warning, and were recorded to serve as a caution to us, in whose days the close of the ages has come.

Therefore let the person who thinks that they stand take care that they do not fall. No temptation has come upon you that is not common to all humanity. God will not fail you, and he will not allow you to be tempted beyond your strength; but, when he sends the temptation, he will also provide the way of escape, so that you may have strength to endure.

Therefore, my dear friends, shun the worship of idols. I speak to you as man of discernment; form your own judgment about what I am saying. In the cup of blessing which we bless, is not there a sharing in the blood of the Christ? And in the bread which we break, is not there a sharing in the body of the Christ? The bread is one, and we, though many, are one body; for we all partake of that one bread. Look at the people of Israel. Do not those who eat the sacrifices share with the altar? What do I mean? That an offering made to an idol,

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20 or the idol itself, is anything? No; what I say is that the sacrifices
 21 offered by the Gentiles 'are offered to demons and to a being who is
 no God,' and I do not want you to share with demons. You cannot
 22 drink both the Cup of the Lord and the cup of demons. You cannot
 partake at the Table of the Lord and at the table of demons. Or 'are
 we to rouse the jealousy of the Lord'? Are we stronger than he?

23 Everything is allowable! Yes, but everything is not profitable.
 Everything is allowable! Yes, but everything does not build up
 24 character. A person must not study their own interests, but the
 interests of others.

25 Eat anything that is sold in the market, without making in-
 26 quiries to satisfy your scruples; for 'the earth, with all that is in
 27 it, belongs to the Lord.' If an unbeliever invites you to his house
 and you consent to go, eat anything that is put before you, without
 28 making inquiries to satisfy your scruples. But, if anyone should
 say to you 'This has been offered in sacrifice to an idol,' then, for
 29 the sake of the speaker and his scruples, do not eat it. I do not say
 'your' scruples, but 'his.' For why should the freedom that I claim
 30 be condemned by the scruples of another? If, for my part, I take the
 food thankfully, why should I be abused for eating that for which I
 give thanks?

31 Whether, then, you eat or drink or whatever you do, do every-
 32 thing to the honour of God. Do not cause offence either to Jews or
 33 Greeks or to the church of God; for I, also, try to please everybody
 in everything, not seeking my own advantage, but do what is best
 11 for others, so that they may be saved. Imitate me, as I myself imi-
 tate Christ.

2 I praise you, indeed, because you never forget me, and are keeping
 3 my injunctions in mind, exactly as I laid them on you. But I am anx-
 ious that you should understand that the Christ is the head of ev-
 ery man, that man is the head of woman, and that God is the head
 4 of the Christ. Any man who keeps his head covered, when pray-
 ing or preaching in public, dishonours him who is his head; while
 5 any woman, who prays or preaches in public bare-headed, dishon-
 ours him who is her head; for that is to make herself like one of the
 6 shameless women who shave their heads. Indeed, if a woman does
 not keep her head covered, she may as well cut her hair short. But,
 since to cut her hair short, or shave it off, marks her as one of the

shameless women, let her keep her head covered. A man ought not to have his head covered, for he has been from the beginning ‘the likeness of God’ and the reflection of his glory, but woman is the reflection of man’s glory. For it was not man who was taken from woman, but woman who was taken from man. Besides, man was not created for the sake of woman, but woman for the sake of man. And, therefore, a woman ought to wear on her head a symbol of her subjection, because of the presence of the angels. Still, when in union with the Lord, woman is not independent of man, or man of woman; for just as woman came from man, so man comes by means of woman; and all things come from God. judge for yourselves. Is it fitting that a woman should pray to God in public with her head uncovered? Does not nature herself teach us that, while for a man to wear his hair long is degrading to him, a woman’s long hair is her glory? Her hair has been given her to serve as a covering. If, however, anyone still thinks it right to contest the point — well, we have no such custom, nor have the churches of God.

In giving directions on the next subject, I cannot praise you; because your meetings do more harm than good. To begin with, I hear you and, to some extent, I believe it. Indeed, there must be actual parties among you, for so only will the people of real worth become known. When you meet together, as I understand, it is not possible to eat the Lord’s Supper; for, as you eat, each of you tries to secure his own supper first, with the result that one has too little to eat, and another has too much to drink! Have you no houses in which you can eat and drink? Or are you trying to show your contempt for the church of God, and to humiliate the poor? What can I say to you? Should I praise you? In this matter I cannot praise you. For I myself received from the Lord the account which I have in turn given to you — how the Lord Jesus, on the very night of his betrayal, took some bread, and, after saying the thanksgiving, broke it and said “This is my own body given on your behalf. Do this in memory of me.” And in the same way with the cup, after supper, saying “This cup is the new covenant made by my blood. Do this, whenever you drink it, in memory of me.” For whenever you eat this bread and drink the cup, you proclaim the Lord’s death — until he comes. Therefore, whoever eats the bread, or drinks the Lord’s cup, in an irreverent spirit, will have to answer for an offence against the Lord’s body

28 and blood. Let everyone look into their own heart, and only then
29 eat of the bread and drink from the cup. For the person who eats
and drinks brings a judgment on themselves by their eating and
30 drinking, when they do not discern the body. That is why so many
31 among you are weak and ill, and why some are sleeping. But, if
32 we judged ourselves rightly, we should not be judged. Yet, in being
judged by the Lord, we are undergoing discipline, so that we may
not have judgment passed on us with the rest of the world. There-
33 fore, my friends, when you meet together to eat the Supper, wait for
34 one another. If anyone is hungry, let them eat at home, so that your
meetings may not bring a judgment on you. The other details I will
settle when I come.

12 In the next place, friends, I do not want you to be ignorant about
2 spiritual gifts. You know that there was a time when you were Gen-
tiles, going astray after idols that could not speak, just as you hap-
3 pened to be led. Therefore I tell you plainly that no one who speaks
under the influence of the Spirit of God says 'JESUS IS ACCURSED,'
and that no one can say 'JESUS IS LORD,' except under the influ-
4 ence of the Holy Spirit. Gifts differ, but the Spirit is the same; ways
5 of serving differ, yet the Master is the same; results differ, yet the
6 God who brings about every result is in every case the same. To
7 each of us there is given spiritual illumination for the general good.
8 To one is given the power to speak with wisdom through the Spir-
it; to another the power to speak with knowledge, due to the same
9 Spirit; to another faith by the same Spirit; to another power to cure
10 diseases by the one Spirit; to another supernatural powers; to an-
other the gift of preaching; to another the gift of distinguishing be-
tween true and false inspiration; to another varieties of the gift of
11 'tongues'; to another the power to interpret 'tongues.' All these re-
sult from one and the same Spirit, who distributes his gifts to each
individually as he wills.

12 For just as the human body is one whole, and yet has many
parts, and all its parts, many though they are, form but one body,
13 so it is with the Christ; for it was by one Spirit that we were all bap-
tized to form one body, whether Jews or Greeks, slaves or free, and
14 were all imbued with one Spirit. The human body, I repeat, consists
not of one part, but of many. If the foot says 'Since I am not a hand,
15 I do not belong to the body,' it does not because of that cease to be-

long to the body. Or if the ear says 'Since I am not an eye, I do not belong to the body,' it does not because of that cease to belong to the body. If all the body were an eye, where would the hearing be? If it were all hearing, where would the sense of smell be? But in fact God has placed each individual part just where he thought fit in the body. If, however, they all made up only one part, where would the body be? But in fact, although it has many parts, there is only one body. The eye cannot say to the hand 'I do not need you,' nor, again, the head to the feet 'I do not need you.' No! Those parts of the body that seem naturally the weaker are indispensable; and those parts which we deem less honourable we surround with special honour; and our ungraceful parts receive a special grace which our graceful parts do not require. Yes, God has so constructed the body — by giving a special honour to the part that lacks it — As to secure that there should be no disunion in the body, but that the parts should show the same care for one another. If one part suffers, all the others suffer with it, and if one part has honour done it, all the others share its joy. Together you are the body of Christ, and individually its parts. In the church God has appointed, first, apostles, secondly preachers, thirdly teachers; then he has given supernatural powers, then power to cure diseases, aptness for helping others, capacity to govern, varieties of the gift of 'tongues.' Can everyone be an apostle? Can everyone be a preacher? Can everyone be a teacher? Can everyone have supernatural powers? Can everyone have power to cure diseases? Can everyone speak in 'tongues'? Can everyone interpret them? Strive for the greater gifts.

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Yet I can still show you a way beyond all comparison the best.

Though I speak in the 'tongues' of people, or even of angels, yet I have not love, I have become mere echoing brass, or a clanging cymbal! Even though I have the gift of preaching, and fathom all hidden truths and all the depths of knowledge; even though I have such faith as might move mountains, yet have not love, I am nothing! Even though I dole my substance to the poor, even though I sacrifice my body in order to boast, yet have not love, it avails me nothing! love is long-suffering, and kind; love is never envious, never boastful, never conceited, never behaves unbecomingly; love is never self-seeking, never provoked, never reckons up her wrongs; love

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7 never rejoices at evil, but rejoices in the triumph of truth; love bears
8 with all things, every trustful, ever hopeful, ever patient. love never
fails. But, whether it be the gift of preaching, it will be done with;
whether it be the gift of 'tongues,' it will cease; whether it be knowl-
9 edge, it, too, will be done with. For our knowledge is incomplete,
10 and our preaching is incomplete, but, when the perfect has come,
11 that which is incomplete will be done with. When I was a child, I
talked as a child, I felt as a child, I reasoned as a child; now that I am
12 a man, I have done with childish ways. As yet we see, in a mirror,
dimly, but then — face to face! As yet my knowledge is incomplete,
13 but then I will know in full, as I have been fully known. Meanwhile
faith, hope, and love endure — these three, but the greatest of these
14 is love. Seek this love earnestly, and strive for spiritual gifts, above
2 all for the gift of preaching. The person who, when speaking, uses
the gift of 'tongues' is speaking, not to people, but to God, for no one
understands them; yet in spirit they are speaking of hidden truths.
3 But those who preach are speaking to their fellow men and wom-
en words that will build up faith, and give them comfort and en-
4 couragement. Those who, when speaking, use the gift of 'tongues'
builds up their own faith, while those who preach build up the faith
5 of the church. Now I want you all to speak in 'tongues,' but much
more I wish that you should preach. A preacher is worth more than
one who speaks in 'tongues,' unless they interprets their words, so
6 that the faith of the church may be built up. This being so, friends,
what good will I do you, if I come to you and speak in 'tongues,'
unless my words convey some revelation, or knowledge, or take the
7 form of preaching or teaching? Even with inanimate things, such as
a flute or a harp, though they produce sounds, yet unless the notes
8 are quite distinct, how can the tune played on the flute or the harp
be recognised? If the bugle sounds a doubtful call, who will prepare
9 for battle? And so with you; unless, in using the gift of 'tongues,'
you utter intelligible words, how can what you say be understood?
10 You will be speaking to the winds! There is, for instance, a certain
number of different languages in the world, and not one of them
11 fails to convey meaning. If, however, I do not happen to know the
language, I will be a foreigner to those who speak it, and they will
12 be foreigners to me. And so with you; since your are striving for
spiritual gifts, be eager to excel in such as will build up the faith of
13 the church. Therefore let him who, when speaking, uses the gift of
14 'tongues' pray for ability to interpret them. If, when praying, I use
the gift of 'tongues,' my spirit indeed prays, but my mind is a blank.

What, then, is my conclusion? Simply this — I will pray with my spirit, but with my mind as well; I will sing with my spirit, but with my mind as well. If you bless God with your spirit only, how can people in the congregation who are without your gift say ‘Amen’ to your thanksgiving? They do not know what you are saying! Your thanksgiving may be excellent, but the other is not helped by it. Thank God, I use the gift of ‘tongues’ more than any of you. But at a meeting of the church I would rather speak five words with my mind, and so teach others, than ten thousand words when using the gift of ‘tongues.’

My friends, do not show yourselves children in understanding. In wickedness be infants, but in understanding show yourselves adults. It is said in the law —

‘In strange tongues and by the lips of strangers will I speak to this people, but even then they will not listen to me, says the Lord.’

Therefore the gift of the ‘tongues’ is intended as a sign, not for those who believe in Christ, but for those who do not, while the gift of preaching is intended as a sign, not for those who do not believe in Christ, but for those who do. So, when the whole church meets, if all present use the gift of ‘tongues,’ and some people who are without the gift, or who are unbelievers, come in, will not they say that you are mad? While, if all those present use the gift of preaching, and an unbeliever, or someone without the gift, comes in, they are convinced of their sinfulness by them all, they are called to account by them all; the secrets of their heart are revealed, and then, throwing themselves on their face, they will worship God, and declare ‘God is indeed among you!’

What do I suggest, then, friends? Whenever you meet for worship, each of you comes, either with a hymn, or a lesson, or a revelation, or the gift of ‘tongues,’ or the interpretation of them; let everything be directed to the building up of faith. If any of you use the gift of ‘tongues,’ not more than two, or at the most three, should do so — each speaking in his turn — and some one should interpret them. If there is no one able to interpret what is said, they should remain silent at the meeting of the church, and speak to themselves and to God. Of preachers two or three should speak, and the rest should weigh well what is said. But, if some revelation is made to another person as he sits there, the first speaker should stop. For

31 you can all preach in turn, so that all may learn some lesson and
 32 all receive encouragement. (The spirit that moves the preachers
 33 is within the preachers' control; for God is not a God of disorder,
 but of peace.) This custom prevails in all the churches of Christ's
 people.

34 At the meetings of the church married women should remain silent,
 35 for they are not allowed to speak in public; they should take a
 subordinate place, as the law itself directs. If they want information
 on any point, they should ask their husbands about it at home; for
 36 it is unbecoming for a married woman to speak at a meeting of the
 church. What! Did God's message to the world originate with you?
 Or did it find its way to none but you?

37 If anyone thinks that he has the gift of preaching or any other
 spiritual gift, let him recognise that what I am now saying to you is
 38 a command from the Lord. Anyone who ignores it may be ignored.
 39 Therefore, my friends, strive for the gift of preaching, and yet do not
 40 forbid speaking in 'tongues.' Let everything be done in a proper
 and orderly manner.

The Apostle's Teaching as to the Resurrection of the Dead

15 NEXT, friends, I would like to remind you of the good news which
 I told you, and which you received — the good news on which you
 2 have taken your stand, and by means of which you are being saved.
 I would like to remind you of the words that I used in telling it to
 you, since you are still holding fast to it, and since it was not in vain
 3 that you became believers in Christ. For at the very beginning of my
 teaching I gave you the account which I had myself received — that
 4 Christ died for our sins (as the scriptures had foretold), that he was
 buried, that on the third day he was raised (as the scriptures had
 5 foretold), and that he appeared to Cephas, and then to the Twelve.
 6 After that, he appeared to more than five hundred of his followers
 at one time, most of whom are still alive, though some have gone
 7 to their rest. After that, he appeared to James, and then to all the
 8 apostles. Last of all, he appeared even to me, who am, as it were,
 9 the abortion. For I am the meanest of the apostles, I who am unwor-

thy of the name of 'apostle,' because I persecuted the church of God. But it is through the love of God that I am what I am, and the love that he showed me has not been wasted. No, I have toiled harder than any of them, and yet it was not I, but the love of God working with me. Whether, then, it was I or whether it was they, this we proclaim, and this you believed.

Now, if it is proclaimed of Christ that he has been raised from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? But, if there is no such thing as a resurrection of the dead, then even Christ has not been raised; and, if Christ has not been raised, then our proclamation is without meaning, and our faith without meaning also! Yes, and we are being proved to have borne false testimony about God; for we testified of God that he raised the Christ, whom he did not raise, if, indeed, the dead do not rise! For, if the dead do not rise, then even Christ himself has not been raised, and, if Christ has not been raised, your faith is folly — your sins are on you still! Yes, and they, who have passed to their rest in union with Christ, perished! If all that we have done has been to place our hope in Christ for this life, then we of all people are the most to be pitied.

But, in truth, Christ has been raised from the dead, the first-fruits of those who are at rest. For, since through a man there is death, so, too, through a man there is a resurrection of the dead. For, as through union with Adam all die, so through union with the Christ will all be made to live. But each in their proper order — Christ the first-fruits; afterwards, at his coming, those who belong to the Christ. Then will come the end — when he surrenders the kingdom to his God and Father, having overthrown all other rule and all other authority and power. For he must reign until God 'has put all his enemies under his feet.' The last enemy to be overthrown is death; for God has placed all things under Christ's feet. (But, when it is said that all things have been placed under Christ, it is plain that God is excepted who placed everything under him.) And, when everything has been placed under him, the Son will place himself under God who placed everything under him, so that God may be all in all! Again, what good will they be doing who are baptized on behalf of the dead? If it is true that the dead do not rise, why are people baptized on their behalf? Why, too, do we risk our lives

31 every hour? Daily I face death — I swear it, friends, by the pride
32 in you that I feel through my union with Christ Jesus, our Lord. If
with only human hopes I had fought in the arena at Ephesus, what
should I have gained by it? If the dead do not rise, then — ‘Let us
33 eat and drink, for tomorrow we will die!’ Do not be deceived.

‘Good character is marred by evil company.’

34 Wake up to a righteous life, and cease to sin. There are some who
have no true knowledge of God. I speak in this way to shame you.

35 Some one, however, may ask ‘How do the dead rise? And in what
36 body will they come?’ You foolish person! The seed you yourself
37 sow does not come to life, unless it dies! And when you sow, you
sow not the body that will be, but a mere grain — perhaps of wheat,
38 or something else. God gives it the body that he pleases — to each
39 seed its special body. All forms of life are not the same; there is one
for people, another for beasts, another for birds, and another for
40 fishes. There are heavenly bodies, and earthly bodies; but the beauty
41 of the heavenly bodies is not the beauty of the earthly. There is
a beauty of the sun, and a beauty of the moon, and a beauty of the
42 stars; for even star differs from star in beauty. It is the same with
the resurrection of the dead. Sown a mortal body, it rises immortal;
43 sown disfigured, it rises beautiful; sown weak, it rises strong; sown
44 a human body, it rises a spiritual body. As surely as there is a hu-
45 man body, there is also a spiritual body. That is what is meant by
the words — ‘Adam, the first man, became a human being’; the last
46 Adam became a life-giving spirit. That which comes first is not the
47 spiritual, but the human; afterwards comes the spiritual; the first
man was from the dust of the earth; the second man from heaven.
48 Those who are of the dust are like him who came from the dust; and
those who are of heaven are like him who came from heaven. And
49 as we have borne the likeness of him who came from the dust, so
50 let us bear the likeness of him who came from heaven. This I say,
51 friends — Flesh and blood can have no share in the kingdom of
God, nor can the perishable share the imperishable. Listen, I will tell
you God’s hidden purpose! We will not all have passed to our rest,
52 but we will all be transformed — in a moment, in the twinkling of
an eye, at the last trumpet-call; for the trumpet will sound, and the
53 dead will rise immortal, and we, also, will be transformed. For this

perishable body of ours must put on an imperishable form, and this dying body a deathless form. And, when this dying body has put on its deathless form, then indeed will the words of scripture come true — 54

‘death has been swallowed up in victory! Where, Death, is your victory? Where, death, is your sting?’ 55

It is sin that gives death its sting, and it is the law that gives sin its power. But thanks be to God, who gives us the victory, through Jesus Christ, our Lord. Therefore, my dear friends, stand firm, unshaken, always diligent in the Lord's work, for you know that, in union with him, your toil is not in vain. 56
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Conclusion

WITH REFERENCE TO THE COLLECTION FOR CHRIST'S PEOPLE, I want you to follow the instructions that I gave to the churches in Galatia. On the first day of every week each of you should put by what he can afford, so that no collections need be made after I have come. On my arrival, I will send any persons, whom you may authorise by letter, to carry your gift to Jerusalem; and, if it appears to be worth while for me to go also, they will go with me. 16
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I will come to you as soon as I have been through Macedonia — for I am going through Macedonia — And I will probably make some stay with you or, perhaps, remain for the winter, so that you may yourselves send me on my way, wherever I may be going. I do not propose to pay you a visit in passing now, for I hope to stay with you for some time, if the Lord permits. I intend, however, staying at Ephesus until the Festival at the close of the Harvest; for a great opening for active work has presented itself, and there are many opponents. 5
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If Timothy comes, take care that he has no cause for feeling anxious while he is with you. He is doing the Master's work no less than I am. No one, therefore, should slight him. See him safely on his way to me, for I am expecting him with some of our friends. 10
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As for our friend Apollos, I have often urged him to go to you with the others. He has, however, been very unwilling to do so as yet; but he will go as soon as he finds a good opportunity. 12

Be watchful; stand firm in your faith; be brave; be strong. Let everything you do be done in a loving spirit. 13
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15 I have another request to make of you, friends. You remember
Stephanas and his household, and that they were the first-fruits
16 gathered in from Greece, and set themselves to serve Christ's peo-
ple. I want you, on your part, to show deference to such people as
17 these, as well as to every fellow labourer and earnest worker. I am
glad Stephanas and Fortunatus and Achaicus have come, for they
18 have made up for your absence; they have cheered my heart, and
your hearts also. Recognise the worth of such people as these.

19 The churches in Roman Asia send you their greetings. Aquila and
Prisca and the church that meets at their house send you many
20 Christian greetings. All of the Lord's followers send you greetings.
Greet one another with a sacred kiss.

21 I, Paul, add this greeting in my own handwriting. Accursed be
22 anyone who has no love for the Lord. **THE LORD IS COMING.** May
23 the blessing of the Lord Jesus be with you. My love to all of you
24 who are in union with Christ Jesus.

PAUL'S SECOND LETTER TO THE
CORINTHIANS

Introduction

TO THE CHURCH OF GOD IN CORINTH, and to all Christ's people throughout Greece, from Paul, an apostle of Christ Jesus, by the will of God, and from Timothy, who is also a follower. May God, our Father, and the Lord Jesus Christ bless you and give you peace.

Blessed is the God and Father of Jesus Christ our Lord, the all-merciful Father, the God ever ready to console, who consoles us in all our troubles, so that we may be able to console those who are in any trouble with the consolation that we ourselves receive from him. It is true that we have our full share of the sufferings of the Christ, but through the Christ we have also our full share of consolation. If we meet with trouble, it is for the sake of your consolation and salvation; and, if we find consolation, it is for the sake of the consolation that you will experience when you are called to endure the sufferings that we ourselves are enduring; and our hope for you remains unshaken. We know that, as you are sharing our sufferings, you will also share our consolation. We want you, friends, to know that, in the troubles which befell us in Roman Asia, we were burdened altogether beyond our strength, so much so that we even despaired of life. Indeed, we had the presentiment that we must die, so that we might rely, not on ourselves, but on God who raises the dead. And from so imminent a death God delivered us, and will deliver us again; for in him we have placed our hopes of future deliverance, while you, also, help us by your prayers. And then many lips will

give thanks on our behalf for the blessing granted us in answer to many prayers.

The Apostle's Relations with his Converts

12 INDEED, our main ground for satisfaction is this — Our conscience
tells us that our conduct in the world, and still more in our relations
with you, was marked by a purity of motive and a sincerity that
13 were inspired by God, and was based, not on worldly policy, but on
the help of God. We never write anything to you other than what
14 you will acknowledge to the very end — And, indeed, you have
already partly acknowledged it about us — that you have a right
to be proud of us, as we will be proud of you, on the day of our
Lord Jesus.

15 With this conviction in my mind, I planned to come to see you first,
16 so that your pleasure might be doubled — To visit you both on my
way to Macedonia, and to come to you again on my return from
Macedonia, and then to get you to send me on my way into Judea.
17 As this was my plan, where, pray, did I show any fickleness of pur-
pose? Or do you think that my plans are formed on mere impulse,
18 so that in the same breath I say 'Yes' and 'No'? As God is true, the
message that we brought you does not waver between 'Yes' and
19 'No!' The Son of God, Christ Jesus, whom we — Silas, Timothy, and
I — proclaimed among you, never wavered between 'Yes' and 'No.'
20 With him it has always been 'Yes.' For, many as were the promises
of God, in Christ is the 'Yes' that fulfils them. Therefore, through
Christ again, let the 'Amen' rise, through us, to the glory of God.
21 God who brings us, with you, into close union with Christ, and who
22 consecrated us, also set his seal on us, and gave us his Spirit in our
hearts as a pledge of future blessings.

23 But, as my life will answer for it, I call God to witness that it was
24 to spare you that I deferred my visit to Corinth. I do not mean that
we are to dictate to you with regard to your faith; on the contrary,
we work with you for your true happiness; indeed, it is through
2 your faith that you are standing firm. For my own sake, as well,
2 I decided not to pay you another painful visit. If it is I who cause
you pain, why, who is there to cheer me, except the person whom
3 I am paining? So I wrote as I did because I was afraid that if I had

come, I should have been pained by those who ought to have made me glad; for I felt sure that it was true of you all that my joy was in every case yours also. I wrote to you in sore trouble and distress of heart and with many tears, not to give you pain, but to let you see how intense a love I have for you. 4

Now whoever has caused the pain has not so much pained me, as he has, to some extent — not to be too severe — pained every one of you. The man to whom I refer has been sufficiently punished by the penalty inflicted by the majority of you; so that now you must take the opposite course, and forgive and encourage him, or else he may be overwhelmed by the intensity of his pain. So I entreat you to assure him of your love. I had this further object, also, in what I wrote — to find out whether you might be relied on to be obedient in everything. Anyone you forgive, I forgive them, too. Indeed, for my part, whatever I have forgiven (if I have had to forgive anything), I have forgiven for your sakes, in the presence of Christ, so as to prevent Satan from taking advantage of us; for we are not ignorant of his devices. 5 6 7 8 9 10 11

When I went to the district round Troas to tell the good news of the Christ, even though there was an opening for serving the Master, I could get no peace of mind because I failed to find Titus, my friend; so I took leave of the people there, and went on to Macedonia. All thanks to God, who, through our union with the Christ, leads us in one continual triumph, and uses us to spread the sweet perfume of the knowledge of him in every place. For we are the fragrance of Christ ascending to God — both among those who are in the path of salvation and among those who are in the path to ruin. To the latter we are a stench which arises from death and tells of death; to the former a fragrance which arises from life and tells of life. But who is equal to such a task? Unlike many people, we are not in the habit of making profit out of God's message; but in all sincerity, and bearing God's commission, we speak before him in union with Christ. 12 13 14 15 16 17

Are we beginning to commend ourselves again? Or are we like some who need letters of commendation to you, or from you? You yourselves are our letter — a letter written on our hearts, and one which everybody can read and understand. All can see that you are a letter from Christ delivered by us, a letter written, not with ink, 3 2 3

but with the Spirit of the living God, not on 'tablets of stone,' but on 'tablets of human hearts.'

The Ministry of the Apostles

4 THIS, then, is the confidence in regard to God that we have gained
5 through the Christ. I do not mean that we are fit to form any
6 judgment by ourselves, as if on our own authority; our fitness
comes from God, who himself made us fit to be ministers of a new
covenant, of which the substance is, not a written law, but a Spirit.
For the written law means death, but the Spirit gives life.

7 If the system of religion which involved death, embodied in a
written law and engraved on stones, began amid such glory, that
the Israelites were unable to gaze at the face of Moses because of its
8 glory, though it was but a passing glory, will not the religion that
9 confers the Spirit have still greater glory? For, if there was a glory
in the religion that involved condemnation, far greater is the glory
10 of the religion that confers righteousness! Indeed, that which then
had glory has lost its glory, because of the glory which surpasses it.
11 And, if that which was to pass away was attended with glory, far
more will that which is to endure be surrounded with glory!

12 With such a hope as this, we speak with all plainness; unlike
13 Moses, who covered his face with a veil, to prevent the Israelites
14 from gazing at the disappearance of what was passing away. But
their minds were slow to learn. Indeed, to this very day, at the public
reading of the old covenant, the same veil remains; only for those
15 who are in union with Christ does it pass away. But, even to this
16 day, whenever Moses is read, a veil lies on their hearts. 'Yet, when-
17 ever someone turns to the Lord, the veil is removed.' And the 'Lord'
is the Spirit, and, where the Spirit of the Lord is, there is freedom.
18 And all of us, with faces from which the veil is lifted, seeing, as if
reflected in a mirror, the glory of the Lord, are being transformed
into his likeness, from glory to glory, as it is given by the Lord, the
Spirit.

4 Therefore, since it is by God's mercy that we are engaged in this
2 ministry, we do not lose heart. No, we have renounced the secrecy
prompted by shame, refusing to adopt crafty ways, or to tamper
with God's message, and commending ourselves to everyone's
3 conscience, in the sight of God, by our exhibition of the truth. And,
even if the good news that we bring is veiled, it is veiled only in the

case of those who are on the path to ruin — people whose minds 4
have been blinded by the God of this age, unbelievers as they are,
so that the light from the good news of the glory of the Christ, who 5
is the incarnation of God, should not shine for them. (For it is not
ourselves that we proclaim, but Christ Jesus, as Lord, and ourselves 6
as your servants for Jesus' sake.) Indeed, the same God who said
'Out of darkness light will shine,' has shone in on our hearts, so that
we should bring out into the light the knowledge of the glory of
God, seen in the face of Christ.

This treasure we have in these earthen vessels, so that its all-pre- 7
vailing power may be seen to come from God, and not to be our
own. Though hard pressed on every side, we are never hemmed in; 8
through perplexed, never driven to despair; though pursued, nev- 9
er abandoned; though struck down, never killed! We always bear 10
on our bodies the marks of the death that Jesus died, so that the life
also of Jesus may be exhibited in our bodies. Indeed, we who still 11
live are continually being given over to death for Jesus' sake, so that
the life also of Jesus may be exhibited in our mortal nature. And so, 12
while death is at work within us, life is at work within you. But, in 13
the same spirit of faith as that expressed in the words — 'I believed,
and therefore I spoke,' we, also believe, and therefore speak. For we 14
know that he who raised the Lord Jesus will raise us also with him,
and will bring us, with you, into his presence. For all this is for your 15
sakes, so that the loving kindness of God, spreading from heart to
heart, may cause yet more hearts to overflow with thanksgiving, to
his glory.

Therefore, as I said, we do not lose heart. No, even though out- 16
wardly we are wasting away, yet inwardly we are being renewed
day by day. The light burden of our momentary trouble is prepar- 17
ing for us, in measure transcending thought, a weight of imper-
ishable glory; we, all the while, gazing not on what is seen, but on 18
what is unseen; for what is seen is transient, but what is unseen is
imperishable. For we know that if our tent — that earthly body 5
which is now our home — is taken down, we have a house of God's
building, a home not made by hands, imperishable, in heaven.
Even while in our present body we sigh, longing to put over it our 2
heavenly house, sure that, when we have put it on, we will never
be found discarnate. For we who are in this 'tent' sigh under our 3
4

burden, unwilling to take it off, yet wishing to put our heavenly body over it, so that all that is mortal may be absorbed in life. And
5 he who has prepared us for this change is God, who has also given us his Spirit as a pledge.

6 Therefore we are always confident, knowing that, while our home is in the body, we are absent from our home with the Lord.
7 For we guide our lives by faith, and not by what we see. And in this confidence we would gladly leave our home in the body, and make
8 our home with the Lord. Therefore, whether in our home or absent
9 from our home, our one ambition is to please him. For at the court
10 of the Christ we must all appear in our true characters, so that each may reap the results of the life which he has lived in the body, in accordance with his actions — whether good or worthless.

11 Therefore, because we know the fear inspired by the Lord, it is true that we are trying to win people over, but our motives are plain to God; and I hope that in your inmost hearts they are plain to you
12 also. We are not “commending ourselves” again to you, but rather are giving you cause for pride in us, so that you may have an answer ready for those who pride themselves on appearances and not on character. For, if we were “beside ourselves,” it was in God’s
13 service! If we are not in our senses, it is in yours! It is the love of the Christ which compels us, when we reflect that, as one died for
14 all, therefore all died; and that he died for all, so that the living should no longer live for themselves, but for him who died and rose
15 for them.

16 For ourselves, then, from this time forward, we refuse to regard anyone from the world’s standpoint. Even if we once thought of Christ from the standpoint of the world, yet now we do so no
17 longer. Therefore, if anyone is in union with Christ, he is a new being! His old life has passed away; a new life has begun! But all this is the work of God, who reconciled us to himself through Christ, and
18 gave us the Ministry of Reconciliation — To proclaim that God, in Christ, was reconciling the world to himself, not reckoning people’s offences against them, and that he had entrusted us with the message of this reconciliation.

20 It is, then, on Christ’s behalf that we are acting as ambassadors, God, as it were, appealing to you through us. We implore you on
21 Christ’s behalf — Be reconciled to God. For our sake God made

Christ, who was innocent of sin, one with our sinfulness, so that in him we might be made one with the righteousness of God. Therefore, as God's fellow workers, we also appeal to you not to receive his loving kindness in vain. For he says — 6
2

'At the time for acceptance I listened to you,
And on the day of deliverance I helped you.'

Now is the time for acceptance! Now is the day of deliverance! Never do we put an obstacle in anyone's way, so that no fault may be found with our ministry. No, we are trying to commend ourselves under all circumstances, as God's ministers should — in many an hour of endurance, in troubles, in hardships, in difficulties, in floggings, in imprisonments, in riots, in toils, in sleepless nights, in fastings; by purity, by knowledge, by patience, by kindness, by holiness of spirit, by unfeigned love; by the message of truth, and by the power of God; by the weapons of righteousness in the right hand and in the left; amid honour and disrepute, amid slander and praise; regarded as deceivers, yet proved to be true; as unknown, yet well-known; as at death's door, yet, see, we are living; as chastised, yet not killed; as saddened, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing all things! 3
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The Apostle and his Converts

WE HAVE BEEN SPEAKING FREELY TO YOU, dear friends in Corinth; we have opened our heart; there is room there for you, yet there is not room, in your love, for us. Can you not in return — I appeal to you as I should to children — open your hearts to us? 11
12
13

Do not enter into inconsistent relations with those who reject the faith. For what partnership can there be between righteousness and lawlessness? Or what has light to do with darkness? What harmony can there be between Christ and Belial? Or what can those who accept the faith have in common with those who reject it? What agreement can you be between a temple of God and idols? And we are a temple of the living God. That is what God meant when he said — 14
15
16

I will live among them, and walk among them;
And I will be their God, and they will be my people.
Therefore "Come out from among the nations, and separate 17

yourselves from them," says the Lord,
 "And touch nothing impure;
 And I will welcome you;
 18 and I will be a father to you, and you will be my sons
 and daughters,"
 says the Lord, the Ruler of all.'

7 With these promises, dear friends, let us purify ourselves from everything that pollutes either body or spirit, and, in deepest respect for God, aim at perfect holiness.

2 Make room for us in your hearts. In no instance have we ever
 3 wronged, or harmed, or taken advantage of, anyone. I am not saying
 4 this to condemn you. Indeed, I have already said that you are
 in our heart, to live and die together. I have the utmost confidence
 in you; I am always boasting about you. I am full of encouragement
 and, in spite of all our troubles, my heart is overflowing with happiness.

5 Ever since we reached Macedonia, we have had no rest in body
 or mind; on every side there have been troubles — conflicts without,
 6 anxieties within. But God, who encourages the downcast, has encouraged
 7 us by the arrival of Titus. And it is not only by his arrival
 that we are encouraged, but also by the encouragement which he
 received from you; for he tells us of your strong affection, your penitence,
 and your zeal on my behalf — so that I am happier still. For,
 8 though I caused you sorrow by my letter, I do not regret it. Even if
 I were inclined to regret it — for I see that my letter did cause you
 9 sorrow though only for a time — I am glad now; not because of the
 sorrow it caused you, but because your sorrow brought you to repentance.
 For it was God's will that you should feel sorrow, in order
 10 that you should not suffer loss in any way at our hands. For, when
 sorrow is in accordance with God's will, it results in a repentance
 leading to salvation, and which will never be regretted. The sure
 11 result of the sorrow that the world knows is death. For see what
 results that other sorrow — sorrow in accordance with God's will
 — has had in your case. What earnestness it produced! What explanations!
 What strong feeling! What alarm! What longing! What eagerness!
 What readiness to punish! You have proved yourselves
 12 altogether free from guilt in that matter. So, then, even though I
 did write to you, it was not for the sake of the wrong-doer, or of the
 man who was wronged, but to make you conscious, in the sight of
 God, of your own earnest care for us. And it is this that has encour-

aged us.

In addition to the encouragement that this gave us, we were 13
 made far happier still by the happiness of Titus for his heart has 13
 been cheered by you all. Although I have been boasting a little 14
 to him about you, you did not put me to shame; but, just as every 14
 thing we had said to you was true, so our boasting to Titus about 15
 you has also proved to be the truth. And his affection for you is all 15
 the greater, as he remembers the deference that you all showed him, 16
 and recalls how you received him with anxious care. I am glad that 16
 I can feel perfect confidence in you.

The Palestine Famine Fund

WE WANT TO REMIND YOU, friends, of the love that God has shown 8
 to the churches in Macedonia — How, tired though they were by 2
 many a trouble, their overflowing happiness, and even their deep 2
 poverty, resulted in a flood of generosity. I can bear witness that to 3
 the full extent of their power, and even beyond their power, spon- 3
 taneously, and with many an appeal to us for permission, they 4
 showed their love, and contributed their share towards the fund 4
 for their fellow Christians. And that, not only in the way we had 5
 expected; but first they gave themselves to the Lord, and to us also, 6
 in accordance with God’s will. And this led us beg Titus, since he 6
 had started the work for you, he should also see to the completion 7
 of this expression of your love. And, remembering how you excel 7
 in everything — in faith, in teaching, in knowledge, in unflin- 7
 ing earnestness, and in the affection that we have awakened in you —
 I ask you to excel also in this expression of your love.

I am not laying a command on you, but I am making use of the 8
 earnestness shown by others to test the genuineness of your affec- 8
 tion. For you do not forget the loving kindness of our Lord Jesus 9
 Christ — how that for your sakes, although he was rich, he became 9
 poor, so that you also might become rich through his poverty. I am 10
 only making suggestions on this matter; for this is the best course 10
 for you, since you were a year before others, not only in taking ac-
 tion, but also in showing your readiness to do so. And now I want 11
 you to complete the work, so that its completion may correspond 11
 with your willing readiness — in proportion, of course, to your
 means. For, where there is willingness, a person’s gift is valued by 12
 its comparison with what they have, and not with what they do not

13 have. For our object is not to give relief to others and bring distress
 14 on you. It is a matter of a fair balance. On this occasion what you
 can spare will supply what they need, at another time what they
 can spare may supply your need, and so things will be equal. As
 15 scripture says —

‘Those who had much had nothing over, and those who
 had little did not lack!’

16 I thank God for inspiring Titus with the same keen interest in your
 17 welfare that I have; for Titus has responded to my appeals and, in
 18 his great earnestness, is starting to go to you of his own accord. We
 are sending with him one of the Lord’s followers whose fame in the
 19 service of the good news has spread through all the churches; and
 not only that, but he has been elected by the churches to accompany
 us on our journey, in connexion with this expression of your love,
 which we are personally administering to the honour of the Lord,
 20 and to show our deep interest. What we are specially guarding
 against is that any fault should be found with us in regard to our
 21 administration of this charitable fund; for we are trying to make
 arrangements which will be right, not only in the eyes of the Lord,
 22 but also in the eyes of people. We are also sending with them another
 of our friends, whose earnestness we have many a time proved
 in many ways, and whom we now find made even more earnest
 23 by his great confidence in you. If I must say anything about Titus,
 he is my intimate companion, and he shares my work for you; if
 it is our friends, they are delegates of the churches, an honour to
 24 Christ. Show them, therefore — so that the churches may see it —
 the proof of your affection, and the ground for our boasting to them
 about you.

9 With reference, indeed, to the Fund for your fellow Christians,
 2 it is quite superfluous for me to say anything to you. I know, of
 course, your willingness to help, and I am always boasting of it to
 the Macedonians. I tell them that you in Greece have been ready for
 a year past; and it was really your zeal that stimulated most of them.
 3 So my reason for sending our friends is to prevent what we said
 about you from proving, in this particular matter, an empty boast,
 and to enable you to be as well prepared as I have been saying that
 4 you are. Otherwise, if any Macedonians were to come with me, and
 find you unprepared, we — to say nothing of you — should feel
 5 ashamed of our present confidence. Therefore I think it necessary

to beg the friends to go to you in advance, and to complete the arrangements for the gift, which you have already promised, so that it may be ready, as a gift, before I come, and not look as if it were being given under pressure.

Remember the saying — ‘Scanty sowing, scanty harvest; plentiful sowing, plentiful harvest.’ Let everyone give as he has determined before hand, not grudgingly or under compulsion; for God loves ‘a cheerful giver.’ God has power to shower all kinds of blessings on you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all kinds of benefits on others. (As scripture says —

‘He scattered broadcast, he gave to the poor; His righteousness continues for ever.’

And he who supplies ‘seed to the sower, and bread for eating,’ will supply you with seed, and cause it to increase, and will multiply ‘the fruits of your righteousness’). Rich in all things yourselves, you will be able to show liberality to all, which, with our help, will cause thanksgiving to be offered to God. For the rendering of a public service such as this, not only relieves the needs of your fellow Christians, but also results in the offering to God of many a thanksgiving. Through the evidence afforded by the service rendered, you cause people to praise God for your fidelity to your profession of faith in the good news of the Christ, as well as for the liberality of your contributions for them and for all others. And they also, in their prayers for you, express their longing to see you, because of the surpassing love of God displayed toward you. All thanks to God for his inestimable gift!

The Apostle’s Claims and Authority

Now, I, Paul, make a personal appeal to you by the meekness and gentleness of the Christ — I who, “in your presence, am humble in my bearing towards you, but, when absent, am bold in my language to you” — I implore you not to drive me to “show my boldness,” when I do come, by the confident tone which I expect to have to adopt towards some of you, who are expecting to find us influenced in our conduct by earthly motives. For, though we live an earthly life, we do not wage an earthly war. The weapons for our warfare are not earthly, but, under God, are powerful enough to pull down

5 strongholds. We are engaged in confuting arguments and pulling
down every barrier raised against the knowledge of God. We are
6 taking captive every hostile thought, to bring it into submission to
the Christ, and are fully prepared to punish every act of rebellion,
7 when once your submission is complete. You look at the outward
appearance of things! Let anyone, who is confident that he belongs
to Christ, reflect, for himself, again on the fact — that we belong to
8 Christ no less than he does. Even if I boast extravagantly about our
authority — which the Lord gave us for building up your faith and
not for overthrowing it — still I have no reason to be ashamed. I
9 say this so that it doesn't seem as if I am trying to overawe you by
my letters. For people say "His letters are impressive and vigorous,
10 but his personal appearance is insignificant and his speaking con-
temptible." Let such a person be assured of this — that our words
in our letters show us to be, when absent, just what our deeds will
11 show us to be, when present. We have not indeed the audacity to
class or compare ourselves with some of those who indulge in self-
commendation! But, when such persons measure themselves by
12 themselves, and compare themselves with themselves, they show
a want of wisdom. We, however, will not give way to unlimited
13 boasting, but will confine ourselves to the limits of the sphere
to which God limited us, when he permitted us to come as far as
14 Corinth. For it is not the case, as it would be if we were not in the
habit of coming to you, that we are exceeding our bounds! Why, we
were the very first to reach you with the good news of the Christ!
15 Our boasting, therefore, is not unlimited, nor does it extend to the
labours of others; but our hope is that, as your faith grows, our in-
fluence among you may be very greatly increased — though still
16 confined to our sphere — So that we will be able to tell the good
news in the districts beyond you, without trespassing on the sphere
17 assigned to others, or boasting of what has been already done. 'Let
18 anyone who boasts make their boast of the Lord.' For it is not those
who commend themselves that stand the test, but those who are
commended by the Lord.

11 I could wish that you would tolerate a little folly in me! But indeed
2 you do tolerate me. I am jealous over you with the jealousy of God.
For I engaged you to one husband so that I might present you to the
3 Christ a pure bride. Yet I fear that it may turn out that, just as the

snake by his craftiness deceived Eve, so your minds may have lost
the loyalty and purity due from you to the Christ. For, if some new- 4
comer is proclaiming a Jesus other than him whom we proclaimed,
or if you are receiving a Spirit different from the Spirit which you
received, or a good news different from that which you welcomed,
then you are marvellously tolerant! I do not regard myself as in any 5
way inferior to the most eminent apostles! Though I am no trained 6
orator, yet I am not without knowledge; indeed we made this per-
fectly clear to you in every way.

Perhaps you say that I did wrong in humbling myself that you 7
might be exalted — I mean because I told you God's good news
without payment. I robbed other churches by taking pay from 8
them, so that I might serve you! And, when I was with you in need, 9
I did not become a burden to any of you; for our friends, on coming
from Macedonia, supplied my needs. I kept myself, and will keep
myself from being an expense to you in any way. As surely as I 10
know anything of the truth of Christ, this boast, as far as I am
concerned, will not be stopped in any part of Greece. Why? Because I 11
do not love you? God knows that I do!

What I am doing now I will continue to do in order to cut away 12
the ground from under those who are wishing for some ground for
attacking me, so that as regards the thing of which they boast they
may appear in their true characters, just as we do. Such people are 13
false apostles, treacherous workers, disguising themselves as apos-
tles of Christ! And no wonder; for even Satan disguises himself as 14
an angel of light. It is not surprising, therefore, if his servants also 15
disguise themselves as servants of righteousness. But their end will
be in accordance with their actions.

I say again — Let no one think me a fool! Yet, if you do, at least wel- 16
come me as you would a fool, so that I, too may indulge in a little
boasting. When I speak like this, I am not speaking as the Master 17
would, but as a fool might, in boasting so confidently. As so many 18
are boasting of earthly things, I, too, will boast. For all your clev- 19
erness, you tolerate fools willingly enough! You tolerate a person 20
even when they enslave you, when they plunder you, when they
get you into their power, when they put on airs of superiority, when
they strike you in the face! I admit, to my shame, that we have 21
been weak. But whatever the subject on which others are not afraid

22 to boast — though it is foolish to say so — I am not afraid either!
 23 Are they Hebrews? So am I! Are they Israelites? So am I! Are they
 24 descendants of Abraham? So am I! Are they ‘Servants of Christ’?
 25 Though it is madness to talk like this, I am more so than they! I
 26 have had more of toil, more of imprisonment! I have been flogged
 27 times without number. I have been often at death’s door. Five times
 28 I received at the hands of my own people forty lashes, all but one.
 29 Three times I was beaten with rods. Once I was stoned. Three times
 30 I was shipwrecked. I have spent a whole day and night in the deep.
 31 My journeys have been many. I have been through dangers from
 32 rivers, dangers from robbers, dangers from my own people, dan-
 33 gers from the Gentiles, dangers in towns, dangers in the country,
 dangers on the sea, dangers among people pretending to be follow-
 34 ers of the Lord. I have been through toil and hardship. I have passed
 35 many a sleepless night; I have endured hunger and thirst; I have of-
 36 ten been without food; I have known cold and nakedness. And, not
 37 to speak of other things, there is my daily burden of anxiety about
 38 all the churches. Who is weak without my being weak? Who is led
 39 astray without my burning with indignation? If I must boast, I will
 40 boast of things which show my weakness! The God and Father
 41 of the Lord Jesus — he who is for ever blessed — knows that I am
 42 speaking the truth. When I was in Damascus, the Governor under
 43 King Aretas had the gates of that city guarded, so as to arrest me,
 44 but I was let down in a basket through a window in the wall, and
 45 so escaped his hands.

12 I must boast! It is unprofitable; but I will pass to visions and
 2 revelations given by the Lord. I know a man in union with Christ,
 3 who, fourteen years ago — whether in the body or out of the body I
 4 do not know; God knows — was caught up (this man of whom I am
 5 speaking) to the third heaven. And I know that this man — whether
 6 in the body or separated from the body I do not know; God knows
 7 — Was caught up into Paradise, and heard unspeakable things of
 8 which no human being may tell. About such a man I will boast,
 but about myself I will not boast except as regards my weaknesses.
 Yet if I choose to boast, I will not be a fool; for I will be speaking no
 more than the truth. But I refrain, in case anyone should credit me
 with more than he can see in me or hear from me, and because of the
 marvellous character of the revelations. It was for this reason, and
 to prevent my thinking too highly of myself, that a thorn was sent
 to pierce my flesh — an instrument of Satan to discipline me — so
 that I should not think too highly of myself. About this I three times

entreated the Lord, praying that it might leave me. But his reply has been — 'My help is enough for you; for my strength attains its perfection in the midst of weakness.'

Most gladly, then, will I boast all the more of my weaknesses, so that the strength of the Christ may overshadow me. That is why I delight in weakness, ill treatment, hardship, persecution, and difficulties, when borne for Christ. For, when I am weak, then it is that I am strong!

Conclusion

I HAVE BEEN "PLAYING THE FOOL!" IT IS YOU WHO DROVE ME TO IT. For it is you who ought to have been commending me! Although I am nobody, in no respect did I prove inferior to the most eminent apostles. The marks of the true apostle were exhibited among you in constant endurance, as well as by signs, by marvels, and by miracles. In what respect, I ask, were you treated worse than the other churches, unless it was that, for my part, I refused to become a burden to you? Forgive me the wrong I did to you!

Remember, this is the third time that I have made every preparation to come to see you, and I will refuse to be a burden to you; I want, not your money, but you. It is not the duty of children to put by for their parents, but of parents to put by for their children. For my part, I will most gladly spend, and be spent, for your welfare. Can it be that the more intensely I love you the less I am to be loved? You will admit that I was not a burden to you but you say that I was "crafty" and caught you "by a trick"! Do you assert that I took advantage of you through any of those whom I have sent to you? I urged Titus to go, and I sent another follower with him. Did Titus take any advantage of you? Did not we live in the same Spirit, and tread in the same footsteps?

Have you all this time been fancying that it is to you that we are making our defence? No, it is in the sight of God, and in union with Christ, that we are speaking. And all this, dear friends, is to build up your characters; for I am afraid that perhaps, when I come, I may find that you are not what I want you to be, and, on the other hand, that you may find that I am what you do not want me to be. I am afraid that I may find quarrelling, jealousy, ill feeling, rivalry, slandering, backbiting, self-assertion, and disorder. I am afraid that, on my next visit, my God may humble me in regard to you, and

that I may have to mourn over many who have long been sinning, and have not repented of the impurity, immorality, and sensuality, in which they have indulged.

13 For the third time I am coming to see you. 'By the word of two
 2 or three witnesses each statement will be established.' I have said
 it, and I say it again before I come, just as if I were with you on my
 second visit, though for the moment absent, I say to those who have
 been long sinning, as well as to all others — that if I come again, I
 3 will spare no one. And that will be the proof, which you are looking
 for, that the Christ speaks through me. There is no weakness in his
 4 dealings with you. No, he shows his power among you. For though
 his crucifixion was due to weakness, his life is due to the power
 of God. And we, also, are weak in his weakness, but with him we
 5 will live for you through the power of God. Put yourselves to the
 proof, to see whether you are holding to the faith. Test yourselves.
 Surely you recognise this fact about yourselves — that Jesus Christ
 6 is in you! Unless indeed you cannot stand the test! But I hope that
 7 you will recognise that we can stand the test. We pray God that
 you may do nothing wrong, not that we may be seen to stand the
 test, but that you may do what is right, even though we may seem
 8 not to stand the test. We have no power at all against the truth, but
 9 we have power in the service of the truth. We are glad when we
 are weak, if you are strong. And what we pray for is that you may
 10 become perfect. This is my reason for writing as I am now doing,
 while I am away from you, so that, when I am with you, I may not
 act harshly in the exercise of the authority which the Lord gave me
 — and gave me for building up and not for pulling down.

11 And now, friends, goodbye. Aim at perfection; take courage; agree
 together; live in peace. And then God, the source of all love and
 12 peace, will be with you. Greet one another with a sacred kiss. All
 13 Christ's people here send you their greetings.

14 May the blessing of the Lord Jesus Christ, and the love of God, and
 the communion with the Holy Spirit, be with you all.

PAUL'S LETTER TO THE
GALATIANS

Introduction

TO THE CHURCHES IN GALATIA, from Paul, an apostle whose
commission is not from any human authority and is given, 1
not by human beings, but by Jesus Christ and God the Father who
raised him from the dead; and from all the followers of the Lord 2
here. May God, our Father, and the Lord Jesus Christ, bless you 3
and give you peace. For Christ, to rescue us from this present
wicked age, gave himself for our sins, in accordance with the will 4
of God and Father, to whom be ascribed all glory for ever and 5
ever. Amen.

I am astonished at your so soon deserting him, who called you 6
through the love of Christ, for a different 'good news,' Which is 7
really no good news at all. But then, I know that there are people
who are harassing you, and who want to pervert the good news of
the Christ. Yet even if we — or if an angel from heaven were to tell 8
you any other 'good news' than that which we told you, may he be
accursed! We have said it before, and I repeat it now — If anyone 9
tells you a 'good news' other than that which you received, may he
be accursed!

Is this, I ask, trying to conciliate people, or God? Am I seeking to 10
please people? If I were still trying to please people, I should not be
a servant of Christ.

The Independence of the Apostle's Gospel

11 I REMIND YOU, friends, that the good news which I told is no mere
12 human invention. I, at least, did not receive it from any human
being, nor was I taught it, but it came to me through a revelation
made by Jesus Christ.

13 You heard, no doubt, of my conduct when I was devoted to Ju-
14 daism — how I persecuted the church of God to an extent beyond
belief, and made havoc of it, and how, in my devotion to Judaism,
I surpassed many of my contemporaries among my own people
15 in my intense earnestness in upholding the traditions of my ances-
16 tors. But when God, who had set me apart even before my birth,
and who called me by his love, saw fit to reveal his Son in me, so
17 that I might tell the good news of him among the Gentiles, then
at once, instead of consulting any human being, or even going up
to Jerusalem to see those who were apostles before me, I went to
18 Arabia, and came back again to Damascus. Three years afterwards
I went up to Jerusalem to make the acquaintance of Peter, and I
19 stayed a fortnight with him. I did not, however, see any other apos-
20 tle, except James, the Master's brother. (As to what I am now writ-
ing to you, I call God to witness that I am speaking the truth). Af-
21 terwards I went to the districts of Syria and Cilicia. But I was still
22 unknown even by sight to the Christian churches in Judea; all that
23 they had heard was — 'The man who once persecuted us is now
telling the good news of the faith of which he once made havoc.'
24 And they praised God for my sake.

2 Fourteen years afterwards I went up to Jerusalem again with
2 Barnabas, and I took Titus also with me. It was in obedience to a
revelation that I went; and I laid before the apostles the good news
that I am proclaiming among the Gentiles. I did this privately be-
fore those who are thought highly of because I was afraid that I
might possibly be taking, or might have already taken, a course
3 which would prove useless. Yet even my companion, Titus, though
4 a Greek, was not compelled to be circumcised. But, because of those
who pretended to be followers who had stolen in, the intruders who
had crept in to spy on the liberty which we have through union
5 with Christ Jesus, in order to bring us back to slavery — Why, we
did not for a moment yield submission to them, so that the truth of
6 the good news might be yours always! Of those who are thought
somewhat highly of — what they once were makes no difference
to me; God does not recognise human distinctions — those, I say,

who are thought highly of added nothing to my message. On the contrary, they saw that I had been entrusted with the good news for the Gentiles, just as Peter had been for the Jews. For he who gave Peter power for his mission to the Jews gave me, also, power to go to the Gentiles. Recognising the charge entrusted to me, James, Peter, and John, who were regarded as pillars of the church, openly acknowledged Barnabas and me as fellow workers, agreeing that we should go to the Gentiles, and they to the Jews. Only we were to remember the poor — the thing I was myself anxious to do. But, when Peter came to Antioch, I opposed him to his face; for he stood self-condemned. Before certain persons came from James, he had been in the habit of eating with the Gentile converts; but, when they came, he began to withdraw and hold aloof, because he was afraid of offending those who still held to circumcision. The rest of the Jewish converts were guilty of the same hypocrisy, so that even Barnabas was led away by it. But, when I saw that they were not dealing straightforwardly with the truth of the good news, I said to Peter, before them all, "If you, who were born a Jew, adopt Gentile customs, instead of Jewish, why are you trying to compel the Gentile converts to adopt Jewish customs?"

The Law and the Gospel

WE, though we are Jews by birth and not outcasts of Gentile origin, know that no one is pronounced righteous as the result of obedience to law, but only through faith in Christ Jesus. So we placed our faith in Christ Jesus, in order that we might be pronounced righteous, as the result of faith in Christ, and not of obedience to law; for such obedience 'will not result in even one soul's being pronounced righteous.' If, while seeking to be pronounced righteous through union with Christ, we were ourselves seen to be outcasts, would that make Christ an agent of sin? Heaven forbid! For, if I rebuild the things that I pulled down, I prove myself to have done wrong. I, indeed, through law became dead to law, in order to live for God. I have been crucified with Christ. So it is no longer I that live, but it is Christ who lives in me; and, as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave himself for me. I do not reject the love of God. If righteousness comes through law, then there was no need for Christ to die!

3 Foolish Galatians! Who has been fascinating you — you before
 2 whose eyes Jesus Christ was depicted on the cross? Here is the one
 thing that I want to find out from you — Did you receive the Spir-
 it as the result of obedience to law, or of your having listened with
 3 faith? Can you be so foolish? After beginning with what is spiritu-
 4 al, do you now end with what is external? Did you go through so
 5 much to no purpose? — if indeed it really was to no purpose! He
 who supplies you abundantly with his Spirit and endows you with
 such powers — does he do this as the result of obedience to law? Or
 6 as the result of your having listened with faith? It is just as it was
 with Abraham —

‘He had faith in God, and his faith was regarded by
 God as righteousness.’

7 You see, then, that those whose lives are based on faith are the sons
 8 of Abraham. And scripture, foreseeing that God would pronounce
 the Gentiles righteous as the result of faith, foretold the good news
 to Abraham in the words —

‘Through you all the Gentiles will be blessed.’

9 And, therefore, those whose lives are based on faith share the bless-
 10 ings bestowed on the faith of Abraham. All who rely on obedience
 to law are under a curse, for scripture says —

‘Cursed is everyone who does not abide by all that
 is written in the book of the law, and do it.’

11 Again, it is evident that no one is pronounced righteous before God
 through law, for we read —

‘Through faith the righteous will find life.’

12 But the law is not based on faith; no, its words are —

‘Those who practice these precepts will find life through
 them.’

13 Christ ransomed us from the curse pronounced in the law, by
 taking the curse on himself for us, for scripture says —

‘Cursed is anyone who is hanged on a tree.’

And this he did that the blessing given to Abraham might be extended to the Gentiles through their union with Jesus Christ; that so, through our faith, we also might receive the promised gift of the Spirit. 14

To take an illustration, friends, from daily life — No one sets aside even an agreement between two people, when once it has been confirmed, nor do they add conditions to it. Now it was to Abraham that the promises were made, ‘and to his offspring.’ It was not said ‘to his offsprings,’ as if many persons were meant, but the words were ‘to your offspring,’ showing that one person was meant — and that was Christ. My point is this — An agreement already confirmed by God cannot be canceled by the law, which came four hundred and thirty years later, so as to cause the promise to be set aside. If our heritage is the result of law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise. 15 16 17 18

What, then, you ask, was the use of the law? It was a later addition, to make people conscious of their wrong-doings, and intended to last only until the coming of that ‘offspring’ to whom the promise had been made; and it was delivered through angels by a mediator. Now mediation implies more than one person, but God is one only. Does that set the law in opposition to God’s promises? Heaven forbid! For, if a law had been given capable of bestowing life, then righteousness would have actually owed its existence to law. But the words of scripture represent the whole world as being in bondage to sin, so that the promised blessing, dependent, as it is, on faith in Jesus Christ, may be given to those who have faith in him. 19 20 21 22

Before the coming of faith, we were kept under the guard of the law, in bondage, awaiting the faith that was destined to be revealed. Thus the law has proved a guide to lead us to Christ, in order that we may be pronounced righteous as the result of faith. But now that faith has come we no longer need a guide. 23 24 25

For you are all sons of God, through your faith in Christ Jesus. For all of you who were baptized into union with Christ clothed yourselves with Christ. All distinctions between Jew and Greek, slave and free, male and female, have vanished; for in union with 26 27 28

29 Christ Jesus you are all one. And, since you belong to Christ, it follows that you are Abraham's offspring and, under the promise, sharers in the inheritance.

4 My point is this — As long as the heir is under age, there is no difference between him and a slave, though he is master of the whole estate. He is subject to the control of guardians and stewards, during the period for which his father has power to appoint them. 2 And so is it with us; when we were under age, as it were, we were slaves to the puerile teaching of this world; but, when the full time came, God sent his Son — born a woman's child, born subject to law 3 — To ransom those who were subject to law, so that we might take 4 our position as sons. 5

6 And it is because you are sons that God sent into our hearts the Spirit of his Son, with the cry — 'Abba, our Father.' You, therefore, 7 are no longer a slave, but a son; and, if a son, then an heir also, by God's appointment.

8 Yet formerly, in your ignorance of God, you became slaves to 'gods' which were no gods. But now that you have found God — or, 9 rather, have been found by him — how is it that you are turning back to that poor and feeble puerile teaching, to which yet once 10 again you are wanting to become slaves? You are scrupulous in keeping days and months and seasons and years! You make me fear 11 that the labour which I have spent on you may have been wasted.

12 I entreat you, friends, to become like me, as I became like you. You have never done me any wrong. You remember that it was owing to bodily infirmity that on the first occasion I told you the good 13 news. And as for what must have tried you in my condition, it did not inspire you with scorn or disgust, but you welcomed me as if 14 I had been an angel of God — or Christ Jesus himself! What has become then, of your blessings? For I can bear witness that, had it been possible, you would have torn out your eyes and given them 15 to me! Am I to think, then, that I have become your enemy by telling you the truth? Certain people are seeking your favour, but with 16 no honourable object. No, indeed, they want to isolate you, so that you will have to seek their favour. It is always honourable to have 18

your favour sought in an honourable cause, and not only when I am
with you, my dear children — You for whom I am again enduring 19
a mother's pains, until a likeness to Christ will have been formed in
you. But I could wish to be with you now and speak in a different 20
tone, for I am perplexed about you.

Tell me, you who want to be still subject to law — Why don't you 21
listen to the law? scripture says that Abraham had two sons, one the 22
child of the slave-woman and the other the child of the free wom-
an. But the child of the slave-woman was born in the course of nature, 23
while the child of the free woman was born in fulfilment of a
promise. This story may be taken as an allegory. The women stand 24
for two Covenants. One covenant, given from Mount Sinai, pro-
duces a race of slaves and is represented by Hagar (The word Ha- 25
gar meaning in Arabia Mount Sinai) and it ranks with the Jerusalem
of today, for she and her children are in slavery. But the Jerusalem 26
above is free, and she it is who is our mother. For scripture says — 27

'Rejoice, you barren one, who does never bear,
Break into shouts, you who are never in labour,
For many are the children of her who is desolate —
aye, more than of her who has a husband.'

As for ourselves, friends, we, like Isaac, are children born in fulfil- 28
ment of a promise. Yet at that time the child born in the course of 29
nature persecuted the child born by the power of the Spirit; and it is
the same now. But what does the passage of scripture say? 30

'Send away the slave-woman and her son; for the slave's
son will not be coheir with the son of the free woman.'

And so, friends, we are not children of a slave, but of her who 31
is free.

The Gospel in the Daily Life

IT IS FOR FREEDOM THAT CHRIST SET US FREE; stand firm therefore, and do 5
not again be held under the yoke of slavery.

2 Understand that I, Paul, myself tell you that if you allow your-
 3 selves to be circumcised, Christ will avail you nothing. I again de-
 4 clare to everyone who receives circumcision, that he binds himself
 5 to obey the whole law. You have severed yourselves from Christ
 6 — you who are seeking to be pronounced righteous through law;
 7 you have fallen away from love. For we, by the help of the Spirit,
 8 are eagerly waiting for the fulfilment of our hope — that we may be
 9 pronounced righteous as the result of faith. If we are in union with
 10 Christ Jesus, neither is circumcision nor the omission of it anything,
 11 but faith, working through love, is everything. You were once mak-
 12 ing good progress! Who has hindered you from obeying the truth?
 The persuasion brought to bear on you does not come from him
 who calls you. A little leaven leavens all the dough. I, through my
 union with the Lord, am persuaded that you will learn to think with
 me. But the man who is disturbing your minds will have to bear his
 punishment, whoever he may be. If I, friends, am still proclaiming
 circumcision, why am I still persecuted? It seems that the cross has
 ceased to be an obstacle! I could even wish that the people who are
 unsettling you would go further still and mutilate themselves.

13 Remember, friends, to you the call came to give you freedom. Only
 14 do not make your freedom an opportunity for self-indulgence, but
 serve one another in a loving spirit. Indeed, the whole law has been
 summed up in this one precept —

‘You must love your neighbour as you love yourself.’

15 But, if you are continually wounding and preying on one another,
 take care that you are not destroyed by one another.

16 This is what I have to say — Let your steps be guided by the
 17 Spirit, and then you will never gratify the cravings of your earth-
 ly nature. For these cravings of our earthly nature conflict with
 the Spirit, and the Spirit with our earthly nature — they are two
 contrary principles — so that you cannot do what you wish. But,
 18 if you follow the guidance of the Spirit, you are not subject to law.
 19 The sins of our earthly nature are unmistakable. They are sins like
 20 these — sexual immorality, impurity, indecency, idolatry, sorcery,

quarrels, strife, jealousy, outbursts of passion, rivalries, dissensions, divisions, feelings of envy, drunkenness, revelry, and the like. 21
 And I warn you, as I warned you before, that those who indulge in such things will have no place in the kingdom of God. But the 22
 fruit produced by the Spirit is love, joy, peace, forbearance, kindness, generosity, trustfulness, gentleness, self-control. Against such 23
 things there is no law! And those who belong to Jesus, the Christ, 24
 have already crucified their earthly nature, with its passions and its cravings.

Since our life is due to the Spirit, let us rule our conduct also by 25
 the Spirit. Do not let us grow vain, and provoke or envy one another. My friends, even if someone should be caught committing a 26
 sin, you who are spiritually minded should, in a gentle spirit, help 6
 them to recover themselves, taking care that you yourselves are not tempted. Bear one another's burdens, and so carry out the law of 2
 the Christ. If a person imagines themselves to be somebody, when 3
 they are really nobody, they deceive themselves. Let everyone test 4
 their own work, and then their cause for satisfaction will be in themselves and not in a comparison with their neighbour; for everyone 5
 must bear their own load. The person, however, who is being instructed in the message ought always to share their blessings with 6
 their teacher.

Do not be deceived. God cannot be mocked. What a person 7
 sows that they will reap. For the person who sows the field of their 8
 earthly nature will from that earthly nature reap corruption; while the one who sows the field of the spirit will from that spirit reap 9
 eternal life. Let us never tire of doing right, for at the proper season we will reap our harvest, if we do not grow weary. Therefore, I say, 10
 as the opportunity occurs, let us treat everyone with kindness, and especially members of the Household of the faith.

Conclusion in the Apostle's own handwriting

See in what large letters I am writing with my own hand. Those 11
 who wish to appear to advantage in regard to outward observances 12
 are the people who are trying to compel you to be circumcised; and they do it only to avoid being persecuted for the cross of Jesus, the Christ. Even these men who are circumcised do not themselves 13
 keep the law; yet they want you to be circumcised, so that they may boast of your observance of the rite. But, for my part, may I 14

never boast of anything except the cross of Jesus Christ, our Master, through whom the world has been crucified to me, and I to the world. For neither is circumcision nor the omission of it anything;
15 but a new nature is everything. May all who rule their conduct
16 by this principle find peace and mercy — they who are the Israel of God.

17 For the future let no one trouble me; for I bear the marks of Jesus branded on my body.

18 May the blessing of Jesus Christ, our Lord, rest on your souls, friends. Amen.

PAUL'S LETTER TO THE EPHESIANS

Introduction

TO CHRIST'S PEOPLE AT EPHESUS WHO ARE FAITHFUL TO HIM, from **1**
Paul, an apostle of Christ Jesus, by the will of God. May God, **2**
our Father, and the Lord Jesus Christ bless you and give you
peace.

Blessed is the God and Father of Jesus Christ, our Lord, who has **3**
blessed us on high with every spiritual blessing, in Christ. For he **4**
chose us in our union with Christ before the creation of the uni-
verse, so that we might be holy and blameless in his sight, living **5**
in the spirit of love. From the first he destined us, in his goodwill **6**
towards us, to be adopted as sons through Jesus Christ, and so to **7**
enhance that glorious manifestation of his loving kindness which **8**
he gave us in the one he loves; for in him, and through the shed- **9**
ding of his blood, we have found redemption in the pardon of our **10**
offences. All this accords with the loving kindness which God lav- **11**
ished on us, accompanied by countless gifts of wisdom and discern- **12**
ment, when he made known to us his hidden purpose. And it also **13**
accords with the goodwill which God purposed to exhibit in Christ, **14**
in view of that divine order which was to mark the completion of **15**
the ages, when he should make everything, both in heaven and on **16**
earth, centre in him. In him, I say, for by our union with him we **17**
became God's heritage, having from the first been destined for this **18**
in the intention of him who, in all that happens, is carrying out his **19**
own fixed purpose; that we should enhance his glory — we who **20**
have been the first to rest our hopes on the Christ. And you, too, by **21**

your union with him, after you had heard the message of the truth, the good news of your salvation — you believed in him and were sealed as his by receiving the holy Spirit, which he had promised.

14 And the Spirit is a pledge of our future heritage, foreshadowing the full redemption of God's own people — to enhance his glory.

The power of God displayed in Christ, the Head of the Church

15 AND THEREFORE I, ever since I heard of the faith in the Lord Jesus which prevails among you, and of your confidence in all Christ's people, have never omitted to thank God on your behalf, when-

16 ever I make mention of you in my prayers. My prayer is that the

17 God of Jesus Christ our Lord, the all-glorious Father, may inspire you with wisdom and true insight through a fuller knowledge of

18 himself; that your minds may be so enlightened that you may realise the hope given by God's call, the wealth of the glory of his heritage among Christ's people, and the transcendent greatness of the

19 power which he is able to exercise in dealing with us who believe in him. The same mighty power was exerted on the Christ, when

20 he raised the Christ from the dead and 'caused him to sit at his right hand' on high, exalting him above all angels and archangels of every rank, and above every name that can be named, whether in the

21 present age, or in the age to come. And God placed 'all things under Christ's feet,' and gave him to the church as its supreme head; for

22 the church is Christ's body, and is filled by him who fills all things everywhere with his presence. You yourselves were once dead because of your offences and sins. For at one time you lived in sin,

2 following the ways of the world, in subjection to the Ruler of the powers of the air — the Spirit who is still at work among the disobedient. And it was among them that we all once lived our lives,

3 indulging the cravings of our earthly nature, and carrying out the desires prompted by that earthly nature and by our own thoughts. Our nature exposed us to the divine wrath, like the rest of humanity. Yet God, in his abundant compassion, and because of the great

4 love with which he loved us, even though we were 'dead' because of our offences, gave life to us in giving life to the Christ. (By God's loving kindness you have been saved.) And, through our union with Christ Jesus, God raised us with him, and caused us to sit with

5 him on high, in order that, by his goodness to us in Christ Jesus,

6

7

he might display in the ages to come the boundless wealth of his loving kindness. For it is by God's loving kindness that you have been saved, through your faith. It is not due to yourselves; the gift is God's. It is not due to obedience to law, so that no one can boast. For we are God's handiwork, created, by our union with Christ Jesus, for the good actions in doing which God had pre-arranged that we should spend our lives.

Remember, therefore, that you were once Gentiles yourselves, as your bodies showed; you were called 'The Uncircumcised' by those who were called 'The Circumcised' — circumcised only by human hands! Remember that you were at that time far from Christ; you were shut out from the citizenship of Israel; you were strangers to the Covenants founded on God's Promise; you were in the world without hope and without God. But now, through your union with Christ Jesus, you who once were 'far off' have, by the shedding of the blood of the Christ, been brought 'near.' He it is who is our peace. He made the two divisions of humanity one, broke down the barrier that separated them, and in his human nature put an end to the cause of enmity between them — the law with its injunctions and ordinances — in order to create, through union with himself, from Jew and Gentile, one new humanity and so make peace. And when, on the cross, he had destroyed their mutual enmity, he sought by means of his cross to reconcile them both to God, united in one body. He came with the good news of peace for you who were 'far off,' and of peace for those who were 'near'; for it is through him that we, the Jews and the Gentiles, united in the one Spirit, are now able to approach the Father. It follows, then, that you are no longer strangers and aliens, but are fellow citizens with Christ's people and members of God's Household. You have been built up on the foundation laid by the apostles and prophets, Christ Jesus himself being 'the corner-stone.' United in him, every part of the building, closely joined together, will grow into a Temple, consecrated by its union with the Lord. And, through union in him, you also are being built up together, to be a place where God lives through the Spirit.

The Apostle's Divine Commission to the Gentiles

FOR THIS REASON I, Paul, the prisoner of Jesus, the Christ, for the sake of you Gentiles — For you have heard, I suppose, of the responsible charge with which God entrusted me for your benefit, and

also that it was by direct revelation that the hidden purpose of God was made known to me, as I have already briefly told you. And, 4
by reading what I have written, you will be able to judge how far 5
I understand this hidden purpose of God in Christ. In former generations it was not made known to humanity, as fully as it has now been revealed by the Spirit to the apostles and prophets among 6
Christ's people — That, by union with Christ Jesus and through the good news, the Gentiles are coheirs with us and members of one 7
body, and that they share with us in God's Promise. Of this good news I became a minister, in virtue of the charge with which God entrusted me in the exercise of his power — Yes, to me, who am less 8
than the least of all Christ's people, was this charge entrusted! — to tell the Gentiles the good news of the boundless wealth to be found 9
in the Christ, and to make clear what is God's way of working out that hidden purpose which from the first has been concealed in the mind of the Creator of all things; so that now to the archangels and to all the powers on high should be made known, through the church, the all-embracing wisdom of God, in accordance with that purpose which runs through all the ages and which he has now accomplished in Jesus, the Christ, our Master. And in union with him, and through our trust in him, we find courage to approach God with confidence. Therefore I beg you not to be disheartened at the sufferings that I am undergoing for your sakes; for they redound to your honour. For this reason, then, I kneel before the Father — 14
From whom all 'fatherhood' in heaven and on earth derives its name — And pray that, in proportion to the wealth of his glory, he will strengthen you with his power by breathing his Spirit into your inmost soul, so that the Christ, through your faith, may make his home within your hearts in love; And I pray that you, now firmly 18
rooted and established, may, with all Christ's people, have the power to comprehend in all its width and length and height and depth, and to understand — though it surpasses all understanding — the love of the Christ; and so be filled to the full with God himself.

20 To him who, through his power which is at work within us, is able
21 to do far more than anything that we can ask or conceive — To him
be all glory through the church and through Christ Jesus, for all generations, age after age. Amen.

The Gospel and Daily Life

I BEG YOU, then — I who am a prisoner in the Master’s cause — to 4
 live lives worthy of the call that you have received; always humble 2
 and gentle, patient, bearing lovingly with one another, and striving 3
 to maintain in the bond of peace the unity given by the Spirit. There 4
 is but one body and one Spirit, just as there was but one hope set 5
 before you when you received your call. There is but one Lord, 6
 one faith, one baptism. There is but one God and Father of all — 7
 the God who is over all, pervades all, and is in all. Everyone of us, 8
 however, has been entrusted with some charge, each in accordance
 with the extent of the gift of the Christ. That is why it is said —

‘When he went up on high, he led his captives into
 captivity. And gave gifts to humanity.’

Now surely this ‘going up’ must imply that he had already gone 9
 down into the world beneath. He who went down is the same as 10
 he who went up — up beyond the highest heaven, so that he might 11
 fill all things with his presence. And he it is who gave to the church 12
 apostles, prophets, Missionaries, Pastors, and teachers, to fit his 13
 people for the work of the ministry, for the building up of the body
 of the Christ. And this will continue, until we all attain to that unity 14
 which is given by faith and by a fuller knowledge of the Son of God;
 until we reach maturity — the full standard of the perfection of the 15
 Christ. Then we will no longer be like infants, tossed backward and 16
 forward, blown about by every breath of human teaching and by
 people’s trickery and craftiness; but holding the truth in a spirit of 17
 love, we will grow into complete union with him who is our head
 — Christ himself. For from him the whole body, closely joined 18
 and knit together by the contact of every part with the source of its
 life, derives its power to grow, in proportion to the vigour of each
 individual part; and so is being built up in a spirit of love.

This, then, as one in union with the Lord, I implore: Do not continue 17
 to live such purposeless lives as the Gentiles live, with their pow- 18
 ers of discernment darkened, cut off from the life of God, owing
 to the ignorance that prevails among them and to the hardness of
 their hearts. Lost to all sense of shame, they have abandoned them- 19
 selves to licentiousness, in order to practice every kind of impurity

20 without restraint. But far different is the lesson you learned from
21 the Christ — if, that is, you really listened to him, and through
union with him were taught the truth, as it is to be found in Jesus.
22 For you learned with regard to your former way of living that you
must cast off your old nature, which, yielding to deluding passions,
23 grows corrupt; that the spirit of your minds must be constantly
renewed; and that you must clothe yourselves in that new nature
24 which was created to resemble God, with the righteousness and holiness
springing from the truth.

25 Since, therefore, you have cast off what is false, 'you must every
one of you speak the truth to your neighbours.' For we are united
26 to one another like the parts of a body. 'Be angry, yet do not sin.'
27 Do not let the sun go down on your anger; and give no opportunity
28 to the devil. Let the person who steals steal no longer, but rather let
them toil with their hands at honest work, so that they may have
29 something to share with anyone in need. Never let any foul word
pass your lips, but only such good words as the occasion demands,
30 so that they may be a help to those who hear them. And do not
grieve God's Holy Spirit; for it was through that Spirit that God
31 sealed you as his, against the day of Redemption. Let all bitterness,
passion, anger, brawling, and abusive language be banished from
32 among you, as well as all malice. Be kind to one another, tender-
hearted, ready to forgive one another, just as God, in Christ, forgave
5 you. Therefore imitate God, as his dear children, and live a life of
2 love, following the example of the Christ, who loved you and gave
himself for you as 'an offering and a sacrifice to God, that should be
fragrant and acceptable.'

3 As for sexual immorality and every kind of impurity, or greed,
do not let them even be mentioned among you, as befits Christ's
4 people, nor shameful conduct, nor foolish talk or jesting, for they
are wholly out of place among you; but rather thanksgiving. For
5 of this you may be sure — that no one who is unchaste or impure
or greedy of gain (for to be greedy of gain is idolatry) has any place
awaiting him in the kingdom of the Christ and God.

6 Do not let anyone deceive you with specious arguments. Those
are the sins that bring down the wrath of God on the disobedient.
7 Therefore have nothing to do with such people. For, although you
8 were once in darkness, now, by your union with the Lord, you are
9 in the light. Live as 'children of light' — For the outcome of life in
the light may be seen in every form of goodness, righteousness, and
10 sincerity — Always trying to find out what is pleasing to the Lord.

Take no part in deeds of darkness, from which no good can come; 11
 on the contrary, expose them. It is degrading even to speak of the 12
 things continually done by them in secret. All such actions, when 13
 exposed, have their true character made manifest by the light. For 14
 everything that has its true character made manifest is clear as light.
 And that is why it is said —

‘Sleeper, awake!
 Arise from the dead,
 And the Christ will give you light!’

Take great care, then, how you live — not unwisely but wisely 15
 ly, making the most of every opportunity; for these are evil days. 16
 Therefore do not grow thoughtless, but try to understand what the 17
 Lord’s will is. Do not drink wine to excess, for that leads to profliga- 18
 cy; but seek to be filled with the Spirit of God, and speak to one an- 19
 other in psalms and hymns and sacred songs. Sing and make music 20
 in your hearts to the Lord. Always give thanks for everything to our 21
 God and Father, in the name of our Lord Jesus Christ; and submit
 to one another because you honour and respect him.

Wives should submit to their husbands as submitting to the 22
 Lord. For a man is the head of his wife, as the Christ is the head 23
 of the church — being indeed himself the Saviour of his body. But 24
 as the church submits to the Christ, so also should wives submit to 25
 their husbands in everything. Husbands, love your wives, just as 26
 the Christ loved the church, and gave himself for her, to make her 27
 holy, after purifying her by the washing with the water, according 28
 to his promise; so that he might himself bring the church, in all her 29
 beauty, into his own presence, with no spot or wrinkle or blemish of 30
 any kind, but that she might be holy and faultless. That is how hus-
 bands ought to love their wives — as if they were their own bodies.
 A man who loves his wife is really loving himself; for no one ever
 yet hated his own body. But everyone feeds his body and cares for it,
 just as the Christ for the church; for we are members of his body.

‘For this cause a man will leave his father and mother, 31
 and be united to his wife; and the man and his wife will
 become one.’

In this there is a profound truth — I am speaking of Christ and his 32
 church. However, for you individually, let each love his wife as if 33
 she were himself; and the wife be careful to respect her husband.

6 children, obey your parents, as children of the Lord; for that
2 is but right. 'Honour your father and mother' — this is the first
3 Commandment with a promise — 'So that you may prosper and
4 have a long life on earth.' And fathers, do not irritate your children,
but bring them up with Christian discipline and instruction.

5 Slaves, obey your earthly masters, with anxious care, giving
6 them ungrudging service, as if obeying the Christ; not only when
7 their eyes are on you, as if you had merely to please people, but as
slaves of Christ, who are trying to carry out the will of God. Give
8 your service heartily and cheerfully, as working for the Master and
not for people; for you know that everyone will be rewarded by the
9 Master for any honest work that he has done, whether he is a slave
or free. And masters, treat your slaves in the same spirit. Give up
threatening them; for you know that he who is both their Master
and yours is in heaven, and that before him there is no distinction
of rank.

10 For the future, find strength in your union with the Lord, and
11 in the power which comes from his might. Put on the full armour
of God, so that you may be able to stand your ground against the
12 stratagems of the devil. For ours is no struggle against enemies of
flesh and blood, but against all the various powers of evil that hold
13 sway in the darkness around us, against the spirits of Wickedness
on high. Therefore take up the full armour of God, so that when
14 the evil day comes, you may be able to withstand the attack, and,
having fought to the end, still to stand your ground. Stand your
15 ground, then, 'with truth for your belt,' and 'with righteousness for
your breast-plate,' And with the readiness to serve the good news
16 of peace as shoes for your feet. At every onslaught take up faith for
your shield; for with it you will be able to extinguish all the flaming
17 darts of the evil one. And receive 'the helmet of salvation,' and 'the
sword of the Spirit' — which is the message of God — always with
18 prayer and supplication. Pray in spirit at all times. Be intent on this,
with unwearied perseverance and supplication for all Christ's
19 people — And on my behalf also, so that when I begin to speak,
words may be given me, so that I may fearlessly make known the
20 inmost truth of the good news, on behalf of which I am an ambas-
sador — in chains! Pray that, in telling it, I may speak fearlessly as
I ought.

Conclusion

TO ENABLE YOU, as well as others, to know all that concerns me and 21
what I am doing, Tychicus, our dear friend and faithful helper in the
Master's cause, will tell you everything. I am sending him to you 22
on purpose that you may learn all about us, and that he may cheer
your hearts.

May God, the Father, and the Lord Jesus Christ give every follower 23
peace, and love linked with faith. May God's blessing be with all 24
who love our Lord Jesus Christ with an undying love.

PAUL'S LETTER TO THE PHILIPPIANS

TO ALL CHRIST'S PEOPLE AT PHILIPPI, with the presiding officers and assistants, from Paul and Timothy, servants of Christ Jesus. May God, our Father, and the Lord Jesus Christ bless you, and give you peace. Every recollection that I have of you is a cause of thankfulness to God, always, in every prayer that I offer for you all — my prayers are full of joy — Because of the share that you have had in spreading the good news, from the first day that you received it until now. For of this I am confident, that he who began a good work in you will complete it in readiness for the day of Jesus Christ. And, indeed, I am justified in feeling like this about you all; because you have a warm place in my heart — you who all, both in my imprisonment and in the work of defending and establishing the good news, shared my privilege with me. God will bear me witness how I yearn over you all with the tenderness of Christ Jesus. And what I pray for is this — that your love may grow yet stronger and stronger, with increasing knowledge and all discernment, until you are able to appreciate all moral distinctions. And I pray, too, that you may be kept pure and blameless against the day of Christ, bearing a rich harvest of that righteousness which comes through Jesus Christ, to the glory and praise of God.

Friends, I want you to realise that what has happened to me has actually served to forward the good news. It has even become evident, not only to all the imperial guard, but to everyone else, that it is for Christ's sake that I am in chains. And besides this, most of our fellow followers have gained confidence in the Lord through my chains, and now venture with far greater freedom to speak of God's message fearlessly. It is true that some do proclaim the Christ out of Jealousy and opposition; but there are others who proclaim him from goodwill. The latter do it from love for me, knowing that I have been appointed to plead the cause of the good news. The for-

18 mer spread the news of the Christ in a factious spirit, and not sincerely, thinking to add to the pain of my chains. But what of that?
 19 Only that in some way or other, either with assumed or with real earnestness, Christ is being made known; and at that I rejoice. Yes,
 20 and I will rejoice, for I know that, through your prayers and through a rich supply of the Spirit of Jesus Christ, 'all this will make for my
 21 salvation.' And this will fulfil my earnest expectation and hope that I will have no cause for shame, but that, with unfailing courage,
 22 now as hitherto, Christ will be honoured in my body, whether by my life or by my death, for to me life is Christ, and death is gain.
 23 But what if the life here in the body — if this brings me fruit from my labours? Then which to choose I cannot tell! I am sorely perplexed
 24 either way! My own desire is to depart and be with Christ, for this would be far better. But, for your sakes, it may be more
 25 needful that I should still remain here in the body. Yes, I am confident that this is so, and therefore I am sure that I will stay, and
 26 stay near you all, to promote your progress and joy in the faith; so that, when you once more have me among you, you, in your union
 27 with Christ Jesus, may find in me fresh cause for exultation. Under all circumstances let your lives be worthy of the good news of the
 28 Christ: so that, whether I come and see you, or whether I hear of your affairs at a distance, I may know that you are standing firm,
 29 animated by one spirit, and joining with one heart in a common struggle for the faith taught by the good news, without ever shrinking
 30 from your opponents. To them this will be a sign of their destruction and of your salvation — a sign from God. For, on behalf of
 Christ, you have had the privilege granted you, not only of trusting in him, but also of suffering on his behalf. You will be engaged in the same hard struggle as that which you once saw me waging, and which you hear that I am waging still.

2 If, then, any encouragement comes through union with Christ, if there is any persuasive power in love, if there is any communion
 2 with the Spirit, if there is any tenderness or pity, I entreat you to make my happiness complete — Live together animated by the
 3 same spirit and in mutual love, one in heart, animated by one Spirit. Nothing should be done in a factious spirit or from vanity, but each
 4 of you should with all humility regard others as better than himself, and one and all should consider, not only their own interests, but
 5 also the interests of others. Let the spirit of Christ Jesus be yours also. Though the divine nature was his from the beginning, yet he
 6 did not look on equality with God as above all things to be clung

to, but impoverished himself by taking the nature of a servant and 7
 becoming like one of us; he appeared among us as a man, and still 8
 further humbled himself by submitting even to death — to death on 9
 a cross! And that is why God raised him to the very highest place, 10
 and gave him the name which stands above all other names, so that 11
 in adoration of the name of Jesus every knee should bend, in heav- 12
 en, on earth, and under the earth, and that every tongue should 13
 acknowledge JESUS CHRIST as LORD — to the glory of God the 14
 Father. Therefore, my dear friends, as you have always been obedi- 15
 ent in the past, so now work out your own salvation with anxious 16
 care, not only when I am with you, but all the more now that I am 17
 absent. Remember it is God who, in his kindness, is at work within 18
 you, enabling you both to will and to work. In all that you do, avoid 19
 murmuring and dissension, so as to prove yourselves blameless 20
 and innocent — ‘faultless children of God, in the midst of an evil- 21
 disposed and perverse generation,’ in which you are seen shining 22
 like stars in a dark world, offering to them the message of life; and 23
 then I will be able at the day of Christ to boast that I did not run my 24
 course for nothing, or toil for nothing. And yet, even if, when your 25
 faith is offered as a sacrifice to God, my lifeblood must be poured 26
 out in addition, still I will rejoice and share the joy of you all; and 27
 you must also rejoice and share my joy. I hope, however, as one 28
 who trusts in the Lord Jesus, to send Timothy to you before long, so 29
 that I may myself be cheered by receiving news of you. For I have
 no one but him to send — no one of kindred spirit who would take
 the same genuine interest in your welfare. They are all pursuing
 their own aims and not those of Christ Jesus. But you know what
 Timothy has proved himself to be, and how, like a child working for
 his father, he worked hard with me in spreading the good news. It
 is Timothy, then, whom I hope to send, as soon as ever I can foresee
 how it will go with me. And I am confident, as one who trusts in the
 Lord Jesus, that before long I myself will follow. Still I think it nec-
 essary to send Epaphroditus to you now, for he is my dear friend,
 fellow worker, and fellow soldier, and he was also your messenger
 to help me in my need. For he has been longing to see you all, and
 has been distressed because you heard of his illness. And I can as-
 sure you that his illness very nearly proved fatal. But God had pity
 on him, and not on him only but also on me, so that I might not have
 sorrow on sorrow. I am all the more ready, therefore, to send him,
 so that the sight of him may revive your spirits and my own sorrow
 be lightened. Give him, then, the heartiest of Christian welcomes,

30 and hold such people in great honour. For it was owing to his devotion to the Master's work that he was at the point of death, having risked his own life in the effort to supply what was wanting in the help that you sent me.

3 In conclusion, my friends, all joy be yours in your union with the Lord. To repeat what I have already written does not weary me, and is the safe course for you. Beware of those 'dogs'! Beware of those mischievous workers! Beware of the men who mutilate themselves! For it is we who are the circumcised — we whose worship is prompted by the Spirit of God, who exult in Christ Jesus, and who do not rely on external privileges; though I, if anyone, have cause to rely even on them. If anyone thinks he can rely on external privileges, far more can I! I was circumcised when eight days old; I am an Israelite by race, and of the tribe of Benjamin; I am a Hebrew, and the child of Hebrews. As to the law, I was a Pharisee; as to zeal, I was a persecutor of the church; as to such righteousness as is due to law, I proved myself blameless. But all the things which I once held to be gains I have now, for the Christ's sake, come to count as loss. More than that, I count everything as loss, for the sake of the exceeding value of the knowledge of Christ Jesus my Lord. And for his sake I have lost everything, and count it as refuse, if I may but gain Christ and be found in union with him; any righteousness that I have being, not the righteousness that results from law, but the righteousness which comes through faith in Christ — the righteousness which is derived from God and is founded on faith. Then indeed I will know Christ, and the power of his resurrection, and all that it means to share his sufferings, in the hope that, if I become like him in death, I may possibly attain to the resurrection from the dead. Not that I have already laid hold of it, or that I am already made perfect. But I press on, in the hope of actually laying hold of that for which indeed I was laid hold of by Christ Jesus. For I, friends, do not regard myself as having yet laid hold of it. But this one thing I do — forgetting what lies behind, and straining every nerve for that which lies in front, I press on to the goal, to gain the prize of that heavenward call which God gave me through Christ Jesus. Let all of us, then, whose faith is mature, think this way. Then, if on any matter you think otherwise, God will make that also plain to you. Only we are bound to order our lives by what we have already attained.

17 My friends, unite in following my example, and fix your eyes
18 on those who are living by the pattern which we have set you. For

there are many — of whom I have often told you, and now tell you even with tears — who are living in enmity to the cross of the Christ. The end of such people is ruin; for their appetites are their God, and they glory in their shame; their minds are given up to earthly things. But the State of which we are citizens is in heaven; and it is from heaven that we are eagerly looking for a Saviour, the Lord Jesus Christ, who, by the exercise of his power to bring everything into subjection to himself, will make this body that we have in our humiliation like to that body which he has in his glory.

So then, my dear friends, whom I am longing to see — you who are my joy and my crown, stand fast in union with the Lord, dear friends. I entreat Euodia, and I entreat Syntyche, to live in harmony, in union with the Lord; yes, and I ask you, my true comrade, to help them, remembering that they toiled by my side in spreading the good news; and so, too, did Clement and my other fellow workers, whose names are ‘in the book of life.’ All joy be yours at all times in your union with the Lord. Again I repeat — All joy be yours. Let your forbearing spirit be plain to everyone. The Lord is near. Do not be anxious about anything; but under all circumstances, by prayer and entreaty joined with thanksgiving, make your needs known to God. Then the peace of God, which is beyond all human understanding, will stand guard over your hearts and thoughts, through your union with Christ Jesus.

In conclusion, friends, whenever you find things that are true or honourable, righteous or pure, loveable or praiseworthy, or if ‘virtue’ and ‘honour’ have any meaning, let them fill your thoughts. All that you learned and received and heard and saw in me put into practice continually; and then God, the giver of peace, will be with you. It was a matter of great joy to me, as one in union with the Lord, that at length your interest in me had revived. The interest indeed you had, but not the opportunity. Do not think that I am saying this under the pressure of want. For I, however I am placed, have learned to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity. Into all and every human experience I have been initiated — into plenty and hunger, into prosperity and want. I can do everything in the strength of him who makes me strong! Yet you have acted nobly in sharing my troubles. And you at Philippi know, as well as I, that in the early days of the good news — at the time when I had just left Macedonia — no church, with the one exception of yourselves, had anything to do with me as far as giving and receiving are concerned.

- 16 Indeed, even while I was still in Thessalonica, you sent more than
17 once to relieve my wants. It is not that I am anxious for your gifts,
18 but I am anxious to see the abundant return that will be placed to
your account. I have enough of everything, and to spare. My wants
are fully satisfied, now that I have received from Epaphroditus the
19 gifts which you sent me — the sweet fragrance of a sacrifice accept-
able and pleasing to God. And my God, out of the greatness of his
20 wealth, will, in glory, fully satisfy your every need, through your
union with Christ Jesus. To him, our God and Father, be ascribed
21 all glory for every and ever. Amen. Give my greeting to everyone
of the people of Christ Jesus. The Lord's followers who are with me
22 send your their greetings. All Christ's people here, and especially
those who belong to the Emperor's household, send theirs.
- 23 May the blessing of the Lord Jesus Christ rest on your souls.

PAUL'S LETTER TO THE COLOSSIANS

Introduction

FROM PAUL, an apostle of Christ Jesus, by the will of God, and
from Timothy, also a follower of the Lord. To Christ's people
at Colossae — the followers who are faithful to him: May God, our
Father, bless you and give you peace. 1
2

Whenever we pray, we never fail to thank God, the Father of our
Lord, Jesus Christ, about you, now that we have heard of your faith
in Christ Jesus and of the love that you have for all his people, be-
cause of the hope which awaits its fulfilment in heaven. Of this hope
you heard long ago in the true message of the good news which
reached you — Bearing fruit and growing, as it does, through all
the world, just as it did among you, from the very day that you
heard of God's loving kindness, and understood what that loving
kindness really is. It is just what you learned from Epaphras, our
dear fellow servant, who, as a minister of the Christ, faithfully rep-
resents us, and who told us of the love with which the Spirit has in-
spired you. And therefore we, from the very day that we heard this,
have never ceased praying for you, or asking that you may possess
that deeper knowledge of the will of God, which comes through all
true spiritual wisdom and insight. Then you will live lives worthy
of the Master, and so please God in every way. Your lives will be
fruitful in every kind of good action, and your characters will grow
through a fuller knowledge of God; you will be made strong at all
points with a strength worthy of the power manifested in his glory
— strong to endure with patience, and even with gladness, whatev- 3
4
5
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7
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10
11

12 er may happen to you; and you will give thanks to the Father who
made you fit to share the lot which awaits Christ's people in the
realms of light.

The Person and Work of the Christ

13 FOR GOD HAS RESCUED US FROM THE TYRANNY OF DARKNESS, and has
removed us into the kingdom of his Son, who is the embodiment
14 of his love, and through whom we have found deliverance in the
forgiveness of our sins.

15 For Christ is the incarnation of the invisible God — first-born
16 and head of all creation; for in him was created all that is in heaven
and on earth, the visible and the invisible — angels and archangels
17 and all the powers of heaven. All has been created through him
and for him. He was before all things, and all things unite in him;
18 and he is the head of the church, which is his body. The first-born
from the dead, he is to the church the Source of its life, that he, in all
19 things, may stand first. For it pleased the Father that in him the di-
vine nature in all its fulness should live, and through him to recon-
20 cile all things to himself (making peace by the shedding of Christ's
blood offered on the cross) — whether on earth or in heaven. And
21 it pleased God that you, once estranged from him and hostile to-
wards him in your thoughts, intent only on wickedness — But now
22 he has reconciled you to himself by the sacrifice of Christ's earthly
body in death — it has pleased God that you should stand in his
23 presence holy, pure, and blameless, if only you remain true to your
faith, firm and immovable, never abandoning the hope held out in
the good news to which you listened, which has been proclaimed
among all created things under heaven, and of which I, Paul, was
made a minister.

24 Now at last I can rejoice in my sufferings on your behalf, and in my
own person I supplement the afflictions endured by the Christ, for
25 the sake of his body, the church; of which I myself became a min-
ister in virtue of the office with which God entrusted me for your
26 benefit, to declare the message of God in all its fulness — That truth
which has been hidden from former ages and generations. But now
27 it has been revealed to God's people, to whom it was his pleasure
to make known the surpassing glory of that hidden truth when

proclaimed among the Gentiles — ‘Christ among you! Your hope of glory!’ This is the Christ whom we proclaim, warning everyone, and instructing everyone, with all the wisdom that we possess, in the hope of bringing everyone into God’s presence perfected by union with Christ. It is for that I toil, struggling with all the energy which he inspires and which works powerfully within me. I want you to know in how great a struggle I am engaged for you and for Christ’s people at Laodicea, and for all who have not yet seen me; in the hope that they, being bound to one another by love, and keeping in view the full blessedness of a firm conviction, may be encouraged to strive for a perfect knowledge of God’s hidden truth, even Christ himself, in whom all treasures of wisdom and knowledge lie hidden. I say this to prevent anyone from deceiving you by plausible arguments. It is true that I am not with you in person, but I am with you in spirit, and am glad to see the good order and the unbroken front resulting from your faith in Christ.

Since, therefore, you have received Jesus, the Christ, as your Lord, live your lives in union with him — rooted in him, building up your characters through union with him, growing stronger through your faith, as you were taught, overflowing with faith and thanksgiving. Take care there is not some one who will carry you away by his ‘philosophy’ — a hollow sham! — following, as it does, mere human traditions, and dealing with puerile questions of this world, and not with Christ. For in Christ the Godhead in all its fulness dwells incarnate; and, by your union with him, you also are filled with it. He is the head of all archangels and powers of heaven. By your union with him you received a circumcision that was not performed by human hands, when you threw off the tyranny of the earthly body, and received the circumcision of the Christ. For in baptism you were buried with Christ; and in baptism you were also raised to life with him, through your faith in the omnipotence of God, who raised him from the dead. And to you, who once were ‘dead,’ by reason of your sins and your uncircumcised nature — to you God gave life in giving life to Christ! He pardoned all our sins! He canceled the bond which stood against us — the bond that consisted of ordinances — and which was directly hostile to us! He has taken it out of our way by nailing it to the cross! He rid himself of all the powers of evil, and held them up to open contempt, when he

celebrated his triumph over them on the cross!

16 Do not, then, allow anyone to take you to task on questions of
 17 eating or drinking, or in the matter of annual or monthly or week-
 18 ly festivals. These things are only the shadow of what is to come;
 the substance is in the Christ. Do not let anyone defraud you of the
 reality by affecting delight in so-called 'humility' and angel-wor-
 ship. Such a person busies themselves with their visions, and with-
 out reason are rendered conceited by their merely human intellect.
 19 They fail to maintain union with the head, to whom it is due that
 the whole body, nourished and knit together by the contact and con-
 nexion of every part, grows with a divine growth.

20 Since, with Christ, you became dead to the puerile teaching of this
 world, why do you submit, as as if you still belonged to the world,
 21 to such ordinances as 'Do not handle, or taste, or touch'? For all the
 22 things referred to in them cease to exist when used. You are follow-
 23 ing mere human directions and instructions. Such prohibitions ap-
 pear reasonable where there is a desire for self-imposed service, and
 so-called 'humility,' and harsh treatment of the body, but are of no
 3 real value against the indulgence of our earthly nature. Since, there-
 fore, you were raised to life with the Christ, seek for the things that
 are above; for it is there that the Christ is 'seated at the right hand of
 2 God.' Fix your thoughts on the things that are above, not on those
 3 that are on earth. For you died, and your life now lies hidden, with
 4 the Christ, in God. When the Christ, who is our life, appears, then
 you also will appear with him in glory.

The Gospel in the Daily Life

5 THEREFORE DESTROY ALL THAT IS EARTHLY IN YOU — immorality, unclean-
 6 ness, passions, evil desires, and that greed which is idolatry. These
 are the things because of which the wrath of God comes, and to
 7 which you, like others, once devoted your lives, when you lived for
 8 them. You, however, must now lay aside all such things — anger,
 9 passion, malice, slander, abuse. Never lie to one another. Get rid
 10 of your old self and its habits, and clothe yourselves with that new
 self, which, as it gains in knowledge, is being constantly renewed
 11 'in resemblance to him who made it.' In that new life there is no dis-
 tinction between Greek and Jew, circumcised and uncircumcised,

barbarian, Scythian, slave, free; but Christ is all! — and in all!

Therefore, as God's people, consecrated and dear to him, clothe yourselves with tenderness of heart, kindness, humility, gentleness, forbearance; bearing with one another, and, when there is any ground for complaint, forgiving one another freely. As the Master freely forgave you, so you must forgive one another. Over all these virtues put on love; for that is the belt which makes all complete. Let the peace that the Christ gives decide all doubts within your hearts; for you also were called to the enjoyment of peace as members of one body. And show yourselves thankful. Let the message of the Christ be alive in your minds in all its wealth, bringing all wisdom with it. Teach and admonish one another with psalms, and hymns, and sacred songs, full of the loving kindness of God, lifting your hearts in song to him. And, whatever you say or do, do everything in the name of the Lord Jesus; and through him offer thanksgiving to God the father.

Wives, submit to your husbands, as befits those who belong to the Lord. Husbands, love your wives, and never treat them harshly. Children, always obey your parents; for that is pleasant to see in those who belong to the Lord. Fathers, never irritate your children, otherwise they might become disheartened. Slaves, always obey your earthly masters, not only when their eyes are on you, as if you had but to please people alone, but giving them ungrudging service, in your respect for the Master. Whatever you do, do it with all your heart, as if working for the Master and not for people, since you know that it is from the Master that you will receive the inheritance which will be your reward. You are serving Christ, the Master. Those who do wrong will reap the wrong they have done; and there will be no partiality. Masters, do what is right and fair by your slaves, for you know that you also have a Master — in heaven.

Devote yourselves to prayer. Give your whole mind to it, and also offer thanksgiving; and at the same time pray for us, so that God may give us an opening for our message, so that we may speak of the truths hidden in the Christ — the truths for which I am in chains! Then I will make them known, as I ought to do. Show tact in your

6 behaviour to the outside world, making the most of every opportunity. Let your conversation always be kindly, but not bland, season it, as it were, with salt; be aware in each case of the answer you should be giving.

Conclusion

7 OUR DEAR FRIEND, Tychicus, will tell you all about me. He is a faithful
8 minister, and a fellow servant in the Master's cause. I send him
9 to you expressly that you may learn our circumstances, and that
he may give you encouragement. With him will be Onesimus, our
dear faithful friend, who is one of yourselves. They will tell you all
that is going on here.

10 My fellow prisoner, Aristarchus, sends you his greeting, and Barn-
11 abas's cousin, Mark, sends his. (You have received directions about
him. If he comes to you, make him welcome.) Joshua, who is called
12 Justus, also sends his greeting. These are the only converts from Ju-
daism who have worked with me for the kingdom of God; I have
found them a great comfort. Epaphras, who is one of yourselves,
13 sends you his greeting. He is a servant of Christ Jesus, and is al-
ways most earnest in your behalf in his prayers, praying that you
may stand firm, with a matured faith and with a sure conviction
14 of all that is in accordance with God's will. I can bear testimony
to the deep interest he takes in you, as well as in the followers at
15 Laodicea and at Hierapolis. Luke, our dear doctor, sends you his
greeting, and Demas sends his. Give my greeting to the followers
16 at Laodicea, and to Nympe, and to the church that meets at her
house. And when this letter has been read to you, see that it is also
17 read before the church at Laodicea, and that you yourselves read
the letter which will be forwarded from there. Give this message to
Archippus — 'Take care to discharge to the best of your ability the
office to which you were appointed in the Master's cause.'

18 I, Paul, add this greeting in my own handwriting. Remember these
chains of mine. God's blessing be with you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction

TO THE THESSALONIAN CHURCH IN UNION WITH GOD THE FATHER AND 1
THE Lord Jesus Christ, from Paul, Silas, and Timothy. May God
bless you and give you peace.

The Apostle and his Converts

We always mention you in our prayers and thank God for you all; 2
recalling continually before our God and Father the efforts that have 3
resulted from your faith, the toil prompted by your love, and the
patient endurance sustained by your hope in our Lord Jesus Christ.
Friends, whom God loves, we know that he has chosen you, be- 4
cause the good news that we brought came home to you, not mere- 5
ly as so many words, but with a power and a fulness of conviction
due to the Holy Spirit. For you know the life that we lived among
you for your good. And you yourselves began to follow, not only 6
our example, but the Master's also; and, in spite of much suffering,
you welcomed the message with a joy inspired by the Holy Spirit, 7
and so became a pattern to all who believed in Christ throughout 8
Macedonia and Greece. For it was from you that the Lord's message
resounded throughout Macedonia and Greece; and, more than that,
your faith in God has become known far and wide; so that there is 9
no need for us to say another word. Indeed, in speaking about us,
the people themselves tell of the reception you gave us, and how,
turning to God from your idols, you became servants of the true 10
and living God, and are now awaiting the return from heaven of
his Son whom he raised from the dead — Jesus, our deliverer from
the coming wrath.

2 Yes, friends, you yourselves know that your reception of us was
2 not without result. For, although we had experienced suffering and
ill treatment, as you know, at Philippi, we had the courage, by the
3 help of our God, to tell you God's good news in spite of great oppo-
sition. Our appeal to you was not based on a delusion, nor was it
4 made from unworthy motives, or with any intention of misleading
you. But, having been found worthy by God to be entrusted with
the good news, therefore we tell it; with a view to please, not people,
5 but God who proves our hearts. Never at any time, as you know,
did we use the language of flattery, or make false professions in or-
6 der to hide selfish aims. God will bear witness to that. Nor did we
seek to win honour from people, whether from you or from others,
although, as apostles of Christ, we might have burdened you with
7 our support. But we lived among you with the simplicity of a child;
8 we were like a woman nursing her own children. In our strong af-
fection for you, that seemed to us the best way of sharing with you,
not only God's Good news, but our lives as well — so dear had
9 you become to us. You will not have forgotten, friends, our labour
and toil. Night and day we used to work at our trades, so as not be
a burden to any of you, while we proclaimed to you God's good
10 news. You will bear witness, and God also, that our relations with
you who believed in Christ were pure, and upright, and beyond re-
11 proach. Indeed, you know that, like a father with his own children,
we used to encourage and comfort every one of you, and solemnly
12 plead with you; so that you should make your daily lives worthy
of God who is calling you into the glory of his kingdom.

13 This, too, is a reason why we, on our part, are continually thanking
God — because, in receiving the teaching that you had from us, you
accepted it, not as the teaching of humans, but as what it really is
— the teaching of God, which is even now doing its work within
14 you who believe in Christ. For you, friends, began to follow the
example of the churches of God in Judea which are in union with
Jesus Christ; you, in your turn, suffering at the hands of your fellow
citizens, in the same way as those churches did at the hands of of
15 their people — who killed both the Lord Jesus and the prophets,
and persecuted us also. They do not try to please God, and they are
16 enemies to all humanity, for they try to prevent us from speaking to
the Gentiles with a view to their salvation, and so are always 'filling

up the measure of their iniquity.’ But the wrath of God has come upon them to the full!

As for ourselves, friends, our having been bereaved of you even for a short time — though in body only, and not in spirit — made us all the more eager to see your faces again; and the longing to do so was strong on us. That was why we made up our minds to go and see you — at least I, Paul, did, more than once — but Satan put difficulties in our way. For what hope or joy will be ours, or what crown will we have to boast of, in the presence of our Lord Jesus, at his coming, if it be not you? You are our pride and our delight!

And so, as we could bear it no longer, we made up our minds to remain behind alone at Athens, and sent Timothy, our dear friend and God’s minister of the good news of the Christ, to strengthen you, and to encourage you in your faith, so that none of you should be shaken by the troubles through which you are passing. You yourselves know that we are destined to meet with such things. For, even while we were with you, we warned you beforehand that we were certain to encounter trouble. And so it proved, as you know. Therefore, since I could no longer endure the uncertainty, I sent to make inquiries about your faith, fearing that the Tempter had tempted you, and that our toil might prove to have been in vain. But, when Timothy recently returned to us from you with good news of your faith and love, and told us how kindly you think of us — always longing, he said, to see us, just as we are longing to see you — on hearing this, we felt encouraged about you, friends, in the midst of all our difficulties and troubles, by your faith. For it is new life to us to know that you are holding fast to the Lord. How can we thank God enough for all the happiness that you are giving us in the sight of our God? Night and day we pray most earnestly that we may see you face to face, and make good any deficiency in your faith.

May our God and Father himself, and Jesus, our Lord, make the way plain for us to come to you. And for you, may the Lord fill you to overflowing with love for one another and for everyone, just as we are filled with love for you; and so make your hearts strong, and your lives pure beyond reproach, in the sight of our God and Father, at the coming of our Lord Jesus, with all his Holy Ones.

Advice on Daily Life

4 FURTHER, friends, we beg and urge you in the name of our Lord
 Jesus to carry out more fully than ever — as indeed you are already
 doing — all that you have heard from us as to what your daily
 2 life must be, if it is to please God. For you have not forgotten the
 directions that we gave you on the authority of our Lord Jesus.

3 For this is God's purpose — that you should be pure; abstaining
 4 from all immorality; each of you learning to gain control over your
 5 own body, in a way that is holy and honourable, and not for the
 mere gratification of your passions, like the Gentiles who know
 6 nothing of God; none of you overreaching or taking advantage of
 their fellow follower of the Lord in such matters. 'The Lord takes
 7 vengeance' on all who do such things, as we have already warned
 you and solemnly declared. For God's call to us does not permit
 8 of an impure life, but demands purity. Therefore the person who
 disregards this warning disregards, not people, but God who gives
 you his Holy Spirit.

9 As to love for each other there is no need to write to you; for
 you have yourselves been taught by God to love one another; and
 10 indeed you do act in this spirit towards all his people throughout
 Macedonia.

11 Yet, friends, we beg you to do even more. Make it your ambition
 to live quietly, and to attend to your own business, and to work
 12 with your hands, as we directed you; so that your conduct may win
 respect from those outside the church, and that you may not want
 for anything.

The Dead in Christ at the coming of the Lord

13 WE DON'T WANT YOU TO BE IGNORANT, friends, about those who have
 passed to their rest. We don't want you to grieve like other peo-
 14 ple who have no hope. For, as we believe that Jesus died and rose
 again, so also we believe that God will bring, with Jesus, those who
 15 through him have passed to their rest. This we tell you on the au-
 thority of the Lord — that those of us who are still living at the com-
 ing of the Lord will not anticipate those who have passed to their
 16 rest. For, with a loud summons, with the shout of an archangel,
 and with the trumpet-call of God, the Lord himself will come down
 17 from heaven. Then those who died in union with Christ will rise
 first; and afterwards we who are still living will be caught up in the

clouds, with them, to meet the Lord in the air; and so we will be for ever with the Lord. Therefore, comfort one another with what I have told you. 18

But as to the times and the moments, there is no need, friends, 5
for anyone to write to you. You yourselves know well that the 2
day of the Lord will come just as a thief comes in the night. When
people are saying 'All is quiet and safe,' it is then that, like birth 3
pains on a pregnant woman, ruin comes suddenly upon them, and
there will be no escape! You, however, friends, are not in darkness, 4
that the daylight should take you by surprise as if you were thieves.
For you all are 'sons of light' and 'sons of the day.' 5

We have nothing to do with night, or darkness. Therefore let us 6
not sleep as others do. No, let us be watchful and self-controlled. It 7
is at night that people sleep, and at night that drunkards get drunk.
But let us, who belong to the day, control ourselves, and put on faith 8
and love as a breast plate, and the hope of salvation as a helmet. For
God destined us, not for wrath, but to win salvation through our 9
Lord Jesus Christ, who died for us, that, whether we are still watch- 10
ing or have fallen asleep, we may live with him. Therefore encour- 11
age one another, and try to build up one another's characters, as in-
deed you are doing.

Conclusion

WE BEG YOU, friends, to value those who toil among you, and are 12
your leaders in the Lord's service, and give you counsel. Hold them 13
in the very greatest esteem and affection for the sake of their work.
Live at peace with one another. We entreat you also, friends — 14
warn the disorderly, comfort the faint-hearted, give a helping hand
to the weak, and be patient with everyone. Take care that none of 15
you ever pays back wrong for wrong, but always follow the kind-
est course with one another and with everyone. Always be joyful; 16
never cease to pray; under all circumstances give thanks to God. 17
For this is his will for you as made known in Christ Jesus. Do not 18
quench the Spirit; do not make light of preaching. Bring everything 19
to the test; cling to what is good; shun every form of evil. May God 20
himself, the giver of peace, make you altogether holy; and may your 21
spirits, souls, and bodies be kept altogether faultless until the com- 22
ing of our Lord Jesus Christ. He who calls you will not fail you; he 23
will complete his work. 24

25 Friends, pray for us.

26 Greet all the Lord's followers with a sacred kiss. I order you in the
27 Lord's name to have this letter read to all the brethren.

28 May the blessing of our Lord Jesus Christ be with you.

PAUL'S SECOND LETTER TO THE THESSALONIANS

Introduction

TO THE THESSALONIAN CHURCH IN UNION WITH GOD OUR FATHER AND **1**
THE Lord Jesus Christ, From Paul, Silas, and Timothy. May **2**
God, the Father, and the Lord Jesus Christ bless you and give you
peace.

The Apostle and his Converts

FRIENDS, it is our duty always to thank God about you, as is but **3**
right, considering the wonderful growth of your faith, and because,
without exception, your love for one another is continually increas- **4**
ing. So much is this the case that we ourselves speak with pride, be-
fore the churches of God, of the patience and faith which you have **5**
shown, in spite of all the persecutions and troubles that you are en-
during. These persecutions will vindicate the justice of God's judg- **6**
ment, and will result in your being reckoned worthy of God's king-
dom, for the sake of which you are now suffering; since God deems **7**
it just to inflict suffering on those who are now inflicting suffering
on you, and to give relief to you who are suffering, as well as to us, **8**
at the appearing of the Lord Jesus from heaven with his mighty an-
gels, 'in flaming fire.' Then he will 'inflict punishment on those who **9**
refuse to know God, and on those who turn a deaf ear' to the good
news of Jesus, our Lord. They will pay the penalty of unutterable **10**
ruin — banished 'from the presence of the Lord and from the glori-
ous manifestation of his might, when he comes to be honour ed in
his people,' and to be revered in all who have learned to believe in **11**
him (for you also believed our testimony) — as he will be on 'that
day.' With this in view, our constant prayer for you is that our God

may count you worthy of the call that you have received, and by his power make perfect your delight in all goodness and the efforts that have resulted from your faith. Then, in the loving kindness of our God and the Lord Jesus Christ, will the name of Jesus, our Lord, be honoured in you, and you in him.

Events that must precede the Lord's Coming

2 AS TO THE COMING OF OUR LORD JESUS CHRIST, and our being gathered
 2 to meet him, we beg you, friends, not lightly to let your minds be-
 come unsettled, or disturbed by any revelation, or by any message,
 or by any letter, purporting to come from us, to the effect that the
 3 day of the Lord is come. Do not let anyone deceive you, whatever
 he may do. For it will not come until after the Great Apostasy, and
 the appearing of that Incarnation of Wickedness, that the Lost soul,
 4 who so opposes himself to everyone that is spoken of as a God or as
 an object of worship, and so exalts himself above them, that he seats
 himself in the Temple of God, and displays himself as God! Don't
 5 you remember how, when I was with you, I used to speak to you
 of all this? And you know now what the restraining influence is
 6 which prevents his appearing before his appointed time. Wicked-
 7 ness, indeed, is already at work in secret; but only until he who at
 8 present restrains it is removed out of the way. Then will 'Wicked-
 ness Incarnate' appear, but the Lord Jesus will destroy him with the
 breath of his lips, and annihilate him by the splendour of his com-
 9 ing. For at the coming of the Lord there will be great activity on the
 part of Satan, in the form of all kinds of deceptive miracles, signs,
 10 and marvels, as well as of wicked attempts to delude — to the ruin
 of those who are on the path to destruction, because they have nev-
 11 er received and loved the truth to their own salvation. That is why
 God places them under the influence of a delusion, to cause them to
 12 believe a lie; so that sentence may be passed on all those who refuse
 to believe the truth, but delight in wickedness.

13 But, friends, whom the Lord loves, it is our duty always to thank
 God about you, for, from the first, God chose you for salvation
 through the purifying influence of the Spirit, and your belief in the
 14 truth. To this you were called by the good news which we brought

you, to attain to the glory of our Lord Jesus Christ. Stand firm then, 15
 friends, and hold fast to the truths that we taught you, whether by
 word or by letter. And may our Lord Jesus Christ himself, and God 16
 our Father, who loved us and, in his loving kindness, gave us un-
 failing consolation and good ground for hope, console your hearts, 17
 and strengthen you to do and to say all that is right.

Conclusion

IN CONCLUSION, friends, pray for us — pray that the Lord's message 3
 may spread rapidly, and be received everywhere with honour, as
 it was among you; and that we may be preserved from wrong- 2
 headed and wicked people — for it is not everyone who believes in
 Christ. But the Lord will not fail you; he will give you strength, and 3
 guard you from evil. Yes, and the confidence that our union with 4
 the Lord enables us to place in you leads us to believe that you are
 doing, and will do, what we direct you. May the Lord bring you to 5
 the love of God, and to the patience of the Christ.

We beg you, friends, in the name of the Lord Jesus Christ, to avoid 6
 any follower who is living an ill-ordered life, which is not in agree-
 ment with the teaching that you received from us. For you know 7
 well that you ought to follow our example. When we were with
 you, our life was not ill-ordered, nor did we eat anyone's bread 8
 without paying for it. Night and day, labouring and toiling, we used
 to work at our trades, so as not to be a burden on any of you. This 9
 was not because we had not a right to receive support, but our object
 was to give you a pattern for you to copy. Indeed, when we were 10
 with you, the rule we laid down was — 'Whoever does not choose
 to work will not get to eat.' We hear that there are among you peo- 11
 ple who are living ill-ordered lives, and who, instead of attending to
 their own business, are mere busybodies. All such people we beg, 12
 and implore,, in the name of the Lord Jesus Christ, to attend quietly
 to their business, and earn their own living. You, friends, must not 13
 grow weary of doing what is right. If anyone disregards what we 14
 have said in this letter, take note of them and avoid their company,
 so that they may feel ashamed. Yet do not think of them as an en- 15
 emy, but caution them as you would a brother or sister. May the 16
 Lord, from whom all peace comes, himself give you his peace at all

times and in all ways. May he be with you all.

- 17 I, Paul, add this greeting in my own handwriting. It is my signature
18 to every letter. This is how I write. May the blessing of our Lord
Jesus Christ be with you all.

PAUL'S FIRST LETTER TO

TIMOTHY

Introduction

FROM PAUL, an apostle of Christ Jesus by the appointment of 1
God, our Saviour, and Christ Jesus, our hope. To Timothy, my 2
true child in the faith: May God, the Father, and Christ Jesus, our
Lord, bless you, and be merciful to you, and give you peace.

I beg you, as I did when I was on my way into Macedonia, to re- 3
main at Ephesus; that you may instruct certain people there not to 4
teach new and strange doctrines, nor to devote their attention to
legends and interminable genealogies, which tend to give rise to ar- 5
gument rather than to further that divine plan which is revealed in
the faith. The object of all instruction is to call forth that love which 6
comes from a pure heart, a clear conscience, and a sincere faith. And 7
it is because they have not aimed at these things that the attention
of certain people has been diverted to unprofitable subjects. They 8
want to be teachers of the law, and yet do not understand either the 9
words they use, or the subjects on which they speak so confidently.
We know, of course, that the law is excellent, when used legitimate- 10
ly, by one who recognises that laws were not made for good peo- 11
ple, but for the lawless and disorderly, for irreligious and wicked
people, for those who are irreverent and profane, for those who ill-
treat their fathers or mothers, for murderers, for the immoral, for
perverts, for slave-dealers, for liars, for perjurers, and for whatever
else is opposed to sound Christian teaching — as is taught in the
glorious good news of the ever-blessed God, with which I was en-
trusted.

12 I am thankful to Christ Jesus, our Lord, who has been my
 13 strength, for showing that he thought me worthy of trust by ap-
 14 pointing me to his ministry, though I once used to blaspheme, and
 15 to persecute, and to insult. Yet mercy was shown me, because I acted
 16 in ignorance, while still an unbeliever; and the loving kindness
 17 of our Lord was boundless, and filled me with that faith and love
 18 which come from union with Christ Jesus. How true the saying
 19 is, and worthy of the fullest acceptance, that 'Christ Jesus came
 20 into the world to save sinners'! And there is no greater sinner than
 I! Yet mercy was shown me for the express purpose that Christ
 Jesus might exhibit in my case, beyond all others, his exhaustless
 patience, as an example for those who were afterwards to believe
 on him and attain eternal life. To the eternal King, ever-living, in-
 visible, the one God, be ascribed honour and glory for ever and
 ever. Amen.

18 This, then, is the charge that I lay on you, Timothy, my child,
 19 in accordance with what was predicted of you — Fight the good
 20 fight in the spirit of those predictions, with faith, and with a clear
 conscience; and it is because they have thrust this aside, that, as
 regards the faith, some have wrecked their lives. Hymenaeus and
 Alexander are instances — the men whom I delivered over to Satan
 so that they might be taught not to blaspheme.

General Directions on Church Matters

2 FIRST OF ALL, then, I ask that petitions, prayers, intercessions, and
 2 thanksgivings should be offered for everyone, especially for kings
 3 and all who are in high positions, in order that we may lead a quiet
 4 and peaceful life in a deeply religious and reverent spirit. This will
 5 be good and acceptable in the eyes of God, our Saviour, whose will
 6 is that everyone should be saved, and attain to a full knowledge
 of the truth. There is but one God, and one mediator between God
 and men — the man, Christ Jesus, who gave himself as a ransom
 on behalf of all men.

7 This must be our testimony, as opportunities present them-
 selves; and it was for this that I was myself appointed a herald and
 an apostle (I am telling the simple truth and no lie) — a teacher of
 the Gentiles in the faith and truth.

8 My desire, then, is that it should be the custom everywhere
 for the men to lead the prayers, with hands reverently uplifted,

avoiding heated controversy.

I also desire that women should adorn themselves with appropriate dress, worn quietly and modestly, and not with wreaths or gold ornaments for the hair, or pearls, or costly clothing, but — as is proper for women who profess to be religious — with good actions. They must learn, listening quietly to their teachers and showing them all deference. I do not consent to them becoming teachers, or exercising authority over men; they ought to not make a fuss. Adam was formed first, not Eve. And it was not Adam who was deceived; it was the woman who was entirely deceived and fell into sin. But she will be saved by the birth of a child, if they never abandon faith, love, or holiness, and behave with modesty.

How true is this saying: ‘To aspire to be to be a presiding officer in the church is to be ambitious for a noble task.’ The presiding officer should be of blameless character; a faithful partner; living a temperate, discreet, and well-ordered life; hospitable, and a skilful teacher, not addicted to drink or brawling, but of a forbearing and peaceable disposition, and not a lover of money; they should provide for own household well, and their children should kept under control and be well-behaved. If someone does not know how to provide for their own household, how can they take charge of the church of God? The presiding officer should not be a recent convert, or they might become blinded by pride and fall under the same condemnation as the devil. They should also be well spoken of by outsiders, so that they may not incur censure and so fall into the devil’s trap. So, too, assistant officers should be serious and straightforward, not given to taking much drink or to questionable money-making, but people who hold the deep truths of the faith and have a clear conscience. They should be tested first, and only appointed to their office if no objection is raised against them. It should be the same with the women in this office. They should be serious, not gossips, sober, and trustworthy in all respects. Assistant officers should be faithful partners who manage their children and their households well. Those who have filled that post with honour gain for themselves an honourable position, as well as great confidence through the faith that they place in Christ Jesus.

Special Directions to Timothy

14 I AM WRITING THIS TO YOU, though I hope that I will come to see you
 15 before long; but in case I should be delayed, I want you to know
 what your conduct ought to be in the Household of God, which
 is the church of the living God — the pillar and stay of the truth.
 16 Yes, and confessedly wonderful are the deep truths of our religion;
 for —

‘He was revealed in our nature,
 Pronounced righteous in spirit,
 Seen by angels,
 Proclaimed among the Gentiles,
 Believed on in the world,
 Taken up into glory.’

4 But the Spirit distinctly says that in later times there will be some
 who will fall away from the faith, and devote their attention to
 2 misleading spirits, and to the teaching of demons, who will make
 use of the hypocrisy of lying teachers. These people’s consciences
 3 are seared, and they discourage marriage and enjoin abstinence
 from certain kinds of food; though God created these foods to be
 enjoyed thankfully by those who hold the faith and have attained
 4 a full knowledge of the truth. Everything created by God is good,
 and there in nothing that need be rejected — provided only that it
 5 is received thankfully; for it is consecrated by God’s blessing and
 by prayer.

6 Put all this before the followers, and you will be a good servant
 of Christ Jesus, sustained by the precepts of the faith and of that
 7 good teaching by which you have guided your life. As for profane
 legends and old wives’ tales, leave them alone. Train yourself to
 8 lead a religious life; for while the training of the body is of service
 in some respects, religion is of service in all, carrying with it, as it
 9 does, a promise of life both here and hereafter. How true that saying
 10 is and worthy of the fullest acceptance! With that aim we toil and
 struggle, for we have set our hopes on the living God, who is the
 Saviour of all, and especially of those who hold the faith.

11 Remember these things in your teaching. Do not let anyone look
 12 down on you because you are young, but, by your conversation,

your conduct, your love, your faith, and your purity, be an example
to those who hold the faith. Until I come, apply yourself to public 13
reading, preaching, and teaching. Do not neglect the divine gift 14
within you, which was given you, amid many a prediction, when
the hands of the officers of the church were laid on your head. Prac-
tice these things, devote yourself to them, so that your progress may 15
be plain to everyone. Look to yourself as well as to your teaching. 16
Persevere in this, for your doing so will mean salvation for yourself
as well as for your hearers.

Do not reprimand an older man, but plead with him as if he 5
were your father. Treat the young men as brothers, the older wom- 2
en as mothers, and the younger women as sisters — with all puri-
ty. Show consideration for widows — I mean those who are really 3
widowed. but, if a widow has children or grandchildren, let them 4
learn to show proper regard for the members of their own family
first, and to make some return to their parents; for that is pleasing
in God’s sight. As for the woman who is really widowed and left 5
quite alone, her hopes are fixed on God, and she devotes herself to
prayers and supplications night and day. But the life of a widow 6
who is devoted to pleasure is a living death. Those are the points 7
you should teach, so that there may be no call for your censure.
Anyone who fails to provide for their own relations, and especial- 8
ly for those under their own roof, has disowned the faith, and is
worse than an unbeliever. A widow, when her name is added to the 9
list, should not be less than sixty years old; she should have been a
faithful wife, and be well spoken of for her kind actions. She should 10
have brought up children, have shown hospitality to strangers,
have washed the feet of her fellow Christians, have relieved those
who were in distress, and devoted herself to every kind of good ac-
tion. But you should exclude the younger widows from the list; for, 11
when they grow restive under the yoke of the Christ, they want to
marry, and so they bring condemnation on themselves for having 12
broken their previous promise. And not only that, but they learn to 13
be idle as they go about from house to house. Nor are they merely
idle, but they also become gossips and busybodies, and talk of what
they ought not. Therefore I advise young widows to marry, bear 14
children, and attend to their homes, and so avoid giving the enemy
an opportunity for scandal. There are some who have already left 15
us, to follow Satan. Any Christian woman, who has relations who 16
are widows, ought to relieve them and not allow them to become a
burden to the church, so that the church may relieve those widows

who are really widowed.

17 Those officers of the church who fill their office well should be
held deserving of especial consideration, particularly those whose
18 work lies in preaching and teaching. The words of scripture are —

‘You should not muzzle the ox while it is treading
out the grain.’

and again —

‘The worker is worth their wages.’

19 Do not receive a charge against an officer of the church, unless it is
20 supported by two or three witnesses; but rebuke offenders publicly,
21 so that others may take warning. I charge you solemnly, before God
and Christ Jesus and the chosen angels, to carry out these directions,
22 unswayed by prejudice, never acting with partiality. Never ordain
anyone hastily, and take no part in the wrong-doing of others. Keep
23 your life pure. Do not continue to drink water only, but take a little
wine because of the weakness of your stomach, and your frequent
24 ailments. There are some people whose sins are conspicuous and
lead on to judgment, while there are others whose sins dog their
25 steps. In the same way noble deeds become conspicuous, and those
which are otherwise cannot be concealed.

6 All who are in the position of slaves should regard their masters
as deserving of the greatest respect, so that the name of God, and
2 our teaching, may not be maligned. Those who have Christian mas-
ters should not think less of them because they are also followers of
Christ, but on the contrary they should serve them all the better, be-
cause those who are to benefit by their good work are dear to them
as their fellow Christians.

Conclusion

3 Those are the things to insist on in your teaching. Anyone who
teaches otherwise, and refuses their assent to sound instruction —
the instruction of our Lord Jesus Christ — and to the teaching of
4 religion, is puffed up with conceit, not really knowing anything,
but having a morbid craving for discussions and arguments. Such
things only give rise to envy, quarrelling, recriminations, base sus-
5 picions, and incessant wrangling on the part of these corrupt-mind-

ed people who have lost all hold on the truth, and who think of religion only as a source of gain. And a great source of gain religion is, when it brings contentment with it! For we brought nothing into the world, because we cannot even carry anything out of it. So, with food and shelter, we will be content. Those who want to be rich fall into the net of temptation, and become the prey of many foolish and harmful ambitions, which plunge people into destruction and ruin. Love of money is a source of all kinds of evil; and in their eagerness to be rich some have wandered away from the faith, and have been pierced to the heart by many a regret.

But you must, servant of God, avoid all this. Aim at righteousness, piety, faith, love, endurance, gentleness. Run the great race of the faith, and win the eternal life. It was for this that you received the call, and, in the presence of many witnesses, made the great profession of faith. I beg you, as in the sight of God, the source of all life, and of Christ Jesus who before Pontius Pilate made the great profession of faith — I implore you to keep his command free from stain or reproach, until the appearing of our Lord Jesus Christ. This will be brought about in his own time by the one ever-blessed Potentate, the king of all kings and Lord of all lords, who alone is possessed of immortality and dwells in unapproachable light, whom no one has ever seen or ever can see — to whom be ascribed honour and power for ever. Amen.

Teach those who are wealthy in this life not to pride themselves, or fix their hopes, on so uncertain a thing as wealth, but on God, who gives us a wealth of enjoyment on every side. Teach them to show kindness, to exhibit a wealth of good actions, to be open-handed and generous, storing up for themselves what in the future will prove to be a good foundation, so that they may gain the only true life.

Timothy, guard what has been entrusted to you. Avoid the profane prattle and contradictions of what some miscall ‘theology,’ for there are those who, while asserting their proficiency in it, have yet, as regards the faith, gone altogether astray.

God bless you all.

PAUL'S SECOND LETTER TO

TIMOTHY

Introduction

TO TIMOTHY, my dear child, from Paul who, by the will of God, **1**
is an apostle of Christ Jesus, charged to proclaim the life that
comes from union with Christ Jesus. May God, the Father, and
Christ Jesus, our Lord, bless you, and be merciful to you, and give
you peace.

I am thankful to God, whom I serve, as my ancestors did, with a **3**
clear conscience, when I remember you, as I never fail to do, in my
prayers — night and day alike, as I think of your tears, longing **4**
to see you, that my happiness may be completed, now that I have **5**
been reminded of the sincere faith that you have shown. That faith
was seen first in your grandmother Lois and your mother Eunice, **6**
and is now, I am convinced, in you also. And that is my reason for
reminding you to stir into flame that gift of God, which is yours **7**
through your ordination at my hands. For the Spirit which God **7**
gave us was not a spirit of cowardice, but a spirit of power, love, **8**
and self-control. Do not, therefore, be ashamed of the testimony **8**
which we have to bear to our Lord, or of me imprisoned for his sake;
but join with me in suffering for the good news, as far as God en- **9**
ables you. It was God who saved us, and from him we received our **9**
solemn call — not as a reward for anything that we had done, but **10**
in fulfilment of his own loving purpose. For that love was extended **10**
to us, through Christ Jesus, before time began, and has now been
made apparent through the appearing of our Saviour, Christ Jesus;
who has made an end of death, and has brought life and Immortal-

11 ity to light by that good news, of which I was myself appointed a
 12 herald and apostle, and teacher. That is why I am undergoing these
 sufferings; yet I feel no shame, for I know in whom I have put my
 13 faith, and am convinced that he is able to guard what I have entrusted
 to him until 'that day.' Keep before you, as an example of sound
 14 teaching, all that you learnt from me as you listened with that faith
 and love which come from union with Christ Jesus. Guard by the
 help of the Holy Spirit, who is within us, the glorious trust that has
 been committed to you.

15 You know, of course, that all our friends in Roman Asia turned
 their backs on me, and among them Phygellus and Hermogenes.
 16 May the Lord show mercy to the household of Onesiphorus; for
 he often cheered me and was not ashamed of my chains. On the
 17 contrary, when he arrived in Rome, he sought eagerly for me until
 he found me. The Lord grant that he may find mercy at the hands
 18 of the Lord on 'that day.' The many services that he rendered at
 Ephesus you have the best means of knowing.

Injunctions to Timothy

2 YOU MUST, then, my child, find strength in the help which comes
 2 from the union with Christ Jesus; and what you learnt from me, in
 the presence of many listeners, entrust to reliable people, who will
 3 be able in their turn to teach others. Share hardships with me, as
 4 a true soldier of Christ Jesus. A soldier on active service, to please
 his superior officer, always avoids entangling himself in the affairs
 5 of ordinary life. No athlete is ever awarded the wreath of victory
 unless they have kept the rules. The labourer who does the work
 6 should be the first to receive a share of the fruits of the earth. Reflect
 7 on what I say; the Lord will always help you to understand. Keep
 8 before your mind Jesus Christ, raised from the dead, a descendant
 9 of David, as told in the good news entrusted to me; in the service
 of which I am suffering hardships, even to being put in fetters as a
 10 criminal. But the message of God is not fettered; and that is why I
 submit to anything for the sake of God's people: so that they also
 may obtain the salvation which comes from union with Christ Je-
 11 sus, and imperishable glory. How true this saying is — 'If we have
 12 shared his death, we will also share his life. If we continue to en-
 dure, we will also share his throne. If we should ever disown him,
 13 he, too, will disown us. If we lose our trust, he is still to be trusted,

for he cannot be false to himself!

Remind people of all this; tell them solemnly, as in the sight of God, to avoid controversy, a useless thing and the ruin of those who listen to it. Do your utmost to show yourself true to God, a worker with no reason to be ashamed, accurate in delivering the message of the truth. Avoid profane prattle. Those who indulge in it only get deeper into irreligious ways, and their teaching will spread like a cancer. Hymenaeus and Philetus are instances of this. They have gone completely astray as regards the truth; they say that a resurrection has already taken place, and so upset some people's faith. Yet God's firm foundation still stands unmoved, and it bears this inscription —

'THE LORD KNOWS THOSE WHO ARE HIS';

and this —

'LET ALL THOSE WHO USE THE NAME OF THE LORD TURN AWAY FROM WICKEDNESS.'

Now in a large house there are not only things of gold and silver, but also others of wood and earthenware, some for better and some for common use. If, then, a person has escaped from the pollution of such errors as I have mentioned, they will be like a thing kept for better use, set apart, serviceable to its owner, ready for any good purpose. Flee from the passions of youth, but pursue righteousness, faith, love, and peace, in the company of those who, with a pure heart, invoke the Lord. Shun foolish and ignorant discussions, for you know that they only breed quarrels; and a servant of the Lord should never quarrel. They ought, on the contrary, to be courteous to everyone, skilful teachers, and forbearing. They should instruct their opponents in a gentle spirit; for, possibly, God may give those opponents a repentance that will lead to a fuller knowledge of truth, and they may yet come to a sober mind, and escape from the devil's net, when captured by the Lord's servant to do the will of God.

Be sure of this, that in the last days difficult times will come. People will be selfish, mercenary, boastful, haughty, and blasphemous;

3 disobedient to their parents, ungrateful, impure, incapable of af-
4 fection, merciless, slanderous, wanting in self-control, brutal, care-
5 less of the right, treacherous, reckless, and puffed up with pride;
6 they will love pleasure more than they love God; and while they
7 retain the outward form of religion, they will not allow it to influ-
8 ence them. Turn your back on such people as these. For among
9 them are to be found those who creep into homes and captivate
10 weak women — women who, loaded with sins, and slaves to all
11 kinds of passions, are always learning, and yet never able to at-
12 tain to a real knowledge of the truth. Just as Jannes and Jambres
13 opposed Moses, so do these people, in their turn, oppose the truth.
14 Their minds are corrupted, and, as regards the faith, they are utterly
15 worthless. They will not, however, make further progress; for their
16 wicked folly will be plain to everyone, just as the folly Jannes and
17 Jambres was. But you, Timothy, were a close observer of my teach-
ing, my conduct, my purposes, my faith, my forbearance, my love,
and my patient endurance, as well as of my persecutions, and of the
sufferings which I met with at Antioch, Iconium, and Lystra. You
know what persecutions I underwent; and yet the Lord brought
me safe out of all! Yes, and all who aim at living a religious life in
union with Christ Jesus will have to suffer persecution; but wicked
people and impostors will go from bad to worse, deceiving others
and deceived themselves. You, however, must stand by what you
learnt and accepted as true. You know who they were from whom
you learnt it; and that, from your childhood, you have known the
sacred writings, which can give you the wisdom that, through be-
lief in Christ Jesus, leads to salvation. All scripture is God-breathed:
helpful for teaching, for refuting error, for giving guidance, and for
training others in righteousness; so that God's people may be capa-
ble and equipped for good work of every kind.

4 I solemnly charge you, in the sight of God and of Christ Jesus,
who will one day judge the living and the dead — I charge you by
2 his appearing and by his kingdom: — Proclaim the message, be
3 ready in season and out of season, convince, rebuke, encourage,
4 never failing to instruct with forbearance. For a time will come
5 when people will not tolerate sound teaching. They will follow their
own wishes, and, in their itching for novelty, procure themselves a
crowd of teachers. They will turn a deaf ear to the truth, and give
their attention to legends instead. But you, Timothy, must always
be temperate. Face hardships; do the work of a missionary; dis-
charge all the duties of your office.

As for me, my life blood is already being poured out; the time of my departure is close at hand. I have run the great race; I have finished the course; I have kept the faith. And now the crown of righteousness awaits me, which the Lord, the just judge, will give me on 'that day' — and not only to me, but to all who have loved his appearing.

Conclusion

Do your utmost to come to me soon; for Demas, in his love for the world, has deserted me. He has gone to Thessalonica, Crescens to Galatia, and Titus to Dalmatia. There is no one but Luke with me. Pick up Mark on your way, and bring him with you, for he is useful to me in my work. I have sent Tychicus to Ephesus. Bring with you, when you come, the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander, the coppersmith, showed much ill feeling towards me. 'The Lord will give him what his actions deserve.' You must also on your guard against him, for he is strongly opposed to our teaching. At my first trial no one stood by me. They all deserted me. May it never be counted against them! But the Lord came to my help and strengthened me, in order that, through me, the proclamation should be made so widely that all the Gentiles should hear it; and I was rescued 'out of the Lion's mouth.' The Lord will rescue me from all evil, and bring me safe into his Heavenly kingdom. All glory to him for ever and ever! Amen.

Give my greeting to Prisca and Aquila, and to the household of Onesiphorus. Erastus remained at Corinth, and I left Thophimus ill at Miletus. Do your utmost to come before winter. Eubulus, Pudens, Linus and Claudia send you their greetings, and so do the rest of the Lord's followers.

May the Lord be with your soul. God bless you all.

PAUL'S LETTER TO TITUS

Introduction

FROM PAUL, a servant of God, and an apostle of Jesus Christ, 1
charged to strengthen the faith of God's chosen people, and 2
their knowledge of that truth which makes for godliness and is 3
based on the hope of eternal life, which God, who never lies, 4
promised before the ages began, and has revealed at his own time 5
in his message, with the proclamation of which I was entrusted by 6
the command of God our Saviour. To Titus, my true child in our 7
one faith: May God, the Father, and Christ Jesus, our Saviour, bless 8
you and give you peace. 9

Mission of Titus in Crete

MY REASON FOR LEAVING YOU IN CRETE WAS THAT YOU MIGHT PUT IN 5
order what had been left unsettled, and appoint officers of the church in 6
the various towns, as I myself directed you. They are to be of irre- 7
proachable character, faithful to their partners, whose children are 8
Christians and have never been charged with dissolute conduct or 9
have been unruly. For a presiding officer, as God's steward, ought 10
to be of irreproachable character; not self-willed or quick-tempered,
nor addicted to drink or to brawling or to questionable money-mak-
ing. On the contrary, they should be hospitable, eager for the right,
discreet, upright, people of holy life and capable of self-restraint,
who hold doctrine that can be relied on as being in accordance with
the accepted teaching; so that they may be able to encourage others
by sound teaching, as well as to refute our opponents.

There are, indeed, many unruly persons — great talkers who 10
deceive themselves, principally converts from Judaism, whose

11 mouths ought to be stopped; for they upset whole households by
12 teaching what they ought not to teach, merely to make questionable
13 gains. It was a Cretan — one of their own teachers — who said:
14 ‘Cretans are always liars, base brutes, and gluttonous idlers’; and
15 his statement is true. Therefore rebuke them sharply, so that they
16 may be sound in the faith, and may pay no attention to Jewish leg-
 ends, or to the directions of those who turn their backs on the truth.
 Everything is pure to the pure-minded, but to those whose minds
 are polluted and who are unbelievers nothing is pure. Their minds
 and consciences are alike polluted. They profess to know God,
 but by their actions they disown him. They are degraded and self-
 willed; and, as far as anything good is concerned, they are utterly
 worthless.

2 You should, however, speak of such subjects as properly have a
2 place in sound Christian teaching. Teach that the older men should
3 be temperate, serious, and discreet; strong in faith, love, and en-
4 durance. So, too, that the older women should be reverent in their
5 demeanour, and that they should avoid scandal, and beware of be-
6 coming slaves to drink; that they should teach what is right, so as to
7 train the younger women to love their husbands and children, and
8 to be discreet, pure-minded, domesticated, good women, respecting
9 the authority of their husbands, in order that God’s message may
10 not be maligned. And so again with the younger men — impress
11 on them the need of discretion. Above all, set an example of doing
12 good. Show sincerity in your teaching, and a serious spirit; let the
13 instruction that you give be sound and above reproach, so that the
14 enemy may be ashamed when he fails to find anything bad to say
15 about us. Tell slaves to respect their owner’s authority in all circum-
16 stances, and to try their best to please them. Teach them not to con-
17 tradict or to pilfer, but to show such praiseworthy fidelity in every-
18 thing, as to recommend the teaching about God our Saviour by all
19 that they do.

20 For the loving kindness of God has been revealed, bringing sal-
21 vation for all; leading us to renounce irreligious ways and worldly
22 ambitions, and to live discreet, upright, and religious lives here in
23 this present world, while we are awaiting our blessed hope — the
24 appearing in glory of our great God and Saviour, Christ Jesus. For
25 he gave himself on our behalf, to deliver us from all wickedness,

and to purify for himself a people who should be peculiarly his own
 and eager to do good. Speak of all this, and encourage and rebuke 15
 with all authority. Do not let anyone despise you. Remind your 3
 hearers to respect and obey the powers that be, to be ready for every
 kind of good work, to speak ill of no one, to avoid quarrelling, to 2
 be forbearing, and under all circumstances to show a gentle spirit in
 dealing with others, whoever they may be. There was, you remem- 3
 ber, a time when we ourselves were foolish, disobedient, misled,
 slaves to all kinds of passions and vices, living in a spirit of malice
 and envy, detested ourselves and hating one another. But, when 4
 the kindness of God our Saviour and his love for humanity were re-
 vealed, he saved us, not as the result of any righteous actions that 5
 we had done, but in fulfilment of his merciful purposes. He saved us
 by that washing which was a new birth to us, and by the renewing
 power of the Holy Spirit, which he poured out on us abundantly 6
 through Jesus Christ our Saviour; that, having been pronounced 7
 righteous through his loving kindness, we might enter on our in-
 heritance with the hope of eternal life. How true that saying is! And 8
 it is on these subjects that I desire you to lay especial stress, so that
 those who have learned to trust in God may be careful to devote
 themselves to doing good. Such subjects are excellent in themselves,
 and of real use to humanity. But have nothing to do with foolish 9
 discussions, or with genealogies, or with controversy, or disputes
 about the law. They are useless and futile. If someone is causing di- 10
 visions among you, after warning them once or twice, have nothing
 more to say to them. You may be sure that such a person has for- 11
 saken the truth and is in the wrong; they stand self-condemned.

Conclusion

AS SOON AS I SEND ARTEMAS OR TYCHICUS TO YOU, join me as quickly as 12
 possible at Nicopolis, for I have arranged to spend the winter there.
 Do your best to help Zenas, the teacher of the law, and Apollos, on 13
 their way, and see that they want for nothing. Let all our people 14
 learn to devote themselves to doing good, so as to meet the most
 pressing needs, and that their lives may not be unfruitful.

All who are with me here send you their greeting. Give my greeting 15
 to our friends in the faith.

God bless you all.

PAUL'S LETTER TO PHILEMON

Introduction

FROM PAUL, now a prisoner for Christ Jesus, and from Timothy, 1
a fellow follower of the Lord. To our dear friend and fellow 2
worker Philemon, to our sister Apphia, to our fellow soldier
Archippus; and to the church that meets at Philemon's house;
may God, our Father, and the Lord Jesus Christ bless you and give 3
you peace.

Request regarding runaway slave

I always mention you in my prayers and thank God for you, be- 4
cause I hear of the love and the faith which you show, not only to 5
the Lord Jesus, but also to all his people; and I pray that your par- 6
ticipation in the faith may result in action, as you come to a fuller
realisation of everything that is good and Christlike in us. I have 7
indeed found great joy and encouragement in your love, knowing,
as I do, how the hearts of Christ's People have been cheered, friend,
by you.

And so, though my union with Christ enables me, with all con- 8
fidence, to dictate the course that you should adopt, yet the claims 9
of love make me prefer to plead with you — yes, even me, Paul,
though I am an ambassador for Christ Jesus and, now a prisoner for
him as well. I plead with you for this child of mine, Onesimus, to 10
whom, in my prison, I have become a father. Once he was of little 11
service to you, but now he has become of great service, not only to
you, but to me as well; and I am sending him back to you with this 12
letter — though it is like tearing out of my heart. For my own sake I 13
should like to keep him with me, so that, while I am in prison for the

14 good news, he might attend to my wants on your behalf. But I do
15 not wish to do anything without your consent, because I want your
16 generosity to be voluntary and not, as it were, compulsory. It may
17 be that he was separated from you for an hour, for this reason, so
18 that you might have him back for ever, no longer as a slave, but as
19 something better — a dearly loved friend and follower of the Lord,
20 especially dear to me, and how much more so to you, not only as
21 a person, but as your fellow Christian! If, then, you count me your
22 friend, receive him as you would me. If he has caused you any loss,
or owes you anything, charge it to me. I, Paul, put my own hand
to it — I will repay you myself. I say nothing about your owing
me your self. Yes, friend, let me gain something from you because
of your union with the Lord. Cheer my heart by your Christlike
spirit.

21 Even as I write, I have such confidence in your compliance with my
wishes, that I am sure that you will do even more than I am asking.
22 Please also get a lodging ready for me, for I hope that I will be given
back to you all in answer to your prayers.

Messages and Blessing

23 EPAPHRAS, who is my fellow prisoner for Christ Jesus, sends you his
24 greeting; and Marcus, Aristarchus, Demas, and Luke, my fellow
workers, send theirs.

25 May the blessing of the Lord Jesus Christ rest on your souls.

THE LETTER TO THE HEBREWS

Christ the Mediator

GOD, who, of old, at many times and in many ways, spoke to
our ancestors, by the prophets, has in these latter days
spoken to us by the Son, whom he appointed the heir of all things,
and through whom he made the universe. For he is the radiance
of the glory of God and the expression of his being, upholding all
creation by the power of his word; and, when he had made an
expiation for the sins of humanity, he 'took his seat at the right
hand' of God's Majesty on high, having shown himself as much
greater than the angels as the name that he has inherited surpasses
theirs.

For to which of the angels did God ever say — 5

'You are my Son; this day I have become your Father'?

or again —

'I will be to him a Father, and he will be to me a Son'?

And again, when God brought the first-born into the world, he
said — 6

'Let all the angels of God bow down before him.'

Speaking of the angels, he said — 7

'He makes the winds his angels
And the flames of fire his servants';

while of the Son he said — 8

'God is your throne for ever and ever;
 The sceptre of his kingdom is the sceptre of Justice;
 9 You love righteousness and hates iniquity;
 Therefore God, your God, has anointed you with the
 festal oil more abundantly than your peers.'

10 Again —

'You, Lord, in the beginning did lay the foundation
 of the earth,
 And the heavens are the work of your hands.
 11 They will perish, but you remain;
 As a garment they will all grow old;
 12 As a mantle you will fold them up,
 And as a garment they will be changed,
 But you are the same, and your years will know no end.'

13 To which of the angels has God ever said —

'Sit you at my right hand
 Until I put your enemies as a stool for your feet'?

14 Are not all the angels spirits in the service of God, sent out to minister for the sake of those who are destined to obtain salvation?

2 Therefore we must give still more heed to what we were taught,
 2 so we do not drift away. For, if the message which was delivered by
 angels had its authority confirmed, so that every offence against it,
 3 or neglect of it, met with a fitting requital, how can we, of all people,
 expect to escape, if we disregard so great a salvation? It was the
 4 Master who at the outset spoke of this salvation, and its authority
 was confirmed for us by those who heard him, while God himself
 added his testimony to it by signs, and marvels, and many different
 miracles, as well as by imparting the Holy Spirit as he saw fit.

5 God has not given to angels the control of that future world of
 6 which we are speaking! No; a writer has declared somewhere —

'What are mere mortals that you should remember them?
 Or human beings that you should care for them?
 7 You have made them, for a while, lower than angels;

With glory and honour you have crowned them;
 You have set them over all that your hands have made;
 You have placed all things beneath their feet.' 8

This 'placing of everything' under humanity means that there was nothing which was not placed under them. As yet, however, we do not see everything placed under humanity. What our eyes do see is Jesus, who was made for a while lower than angels, now, because of his sufferings and death, crowned with glory and honour; so that his tasting the bitterness of death should, in God's loving kindness, be on behalf of all humanity. It was, indeed, fitting that God, for whom and through whom all things exist, should, when leading many children to glory, make the author of their salvation perfect through suffering. For he who purifies, and those whom he purifies, all spring from One; and therefore he is not ashamed to call them his brothers and sisters.' He says — 9
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'I will tell of your name to my brothers and sisters,
 In the midst of the congregation I will sing your praise.'

And again — 13

'As for me, I will put my trust in God.'

And yet again —

'See, here am I and the children whom God gave me.'

Therefore, since human nature is the common heritage of 'the children,' Jesus also shared it, in order that by death he might render powerless him whose power lies in death — that is, the devil — and so might deliver all those who, from fear of death, had all their lives been living in slavery. It was not, surely, to the help of the angels that Jesus came, but 'to the help of the descendants of Abraham.' And consequently it was necessary that he should in all points be made like 'his brothers and sisters,' in order that he might prove a merciful as well as a faithful high priest in humanity's relations with God, for the purpose of expiating the sins of his people. The fact that he himself suffered under temptation enables him to help those who are tempted. 14
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3 Therefore, my Christian friends, you who, all alike, have received
 2 the call from heaven, fix your attention on Jesus, the apostle and
 3 high priest of our religion. See how faithful he was to the God who
 appointed him, as Moses was in the whole house of God. He has
 been deemed worthy of far higher honour than Moses, just as the
 founder of the house is held in greater regard than the house itself.
 4 For every house has its founder, and the founder of the universe
 5 is God. While the faithful service of Moses in the whole house of
 God was that of a servant, whose duty was to bear testimony to a
 6 message still to come, the faithfulness of Christ was that of a son
 set over the house of God. And we are his house — if only we re-
 tain, unshaken to the end, the courage and confidence inspired by
 our hope.

7 Therefore, as the Holy Spirit says —

‘If today you hear God’s voice,
 8 harden not your hearts, as when Israel provoked me
 On the day when they tried my patience in the desert,
 9 Where your ancestors tried my forbearance,
 And saw my mighty deeds for forty years.
 10 Therefore I was sorely vexed with that generation,
 And I said — “Their hearts are always straying;
 They have never learned my ways”;
 11 While in my wrath I swore —
 “They will never enter upon my rest.”’

12 Be careful, friends, that there is never found in anyone of you
 13 a wicked and faithless heart, shown by that person separating them-
 selves from the living God. Rather encourage one another daily —
 14 while there is a ‘Today’ — to prevent anyone among you from being
 hardened by the deceitfulness of sin. For we now all share in the
 Christ, if indeed we retain, unshaken to the end, the confidence that
 15 we had at the first. To use the words of scripture —

‘If today you hear God’s voice,
 Harden not your hearts, as when Israel provoked me.’

16 Who were they who heard God speak and yet provoked him? Were
 not they all those who left Egypt under the leadership of Moses?
 17 And with whom was it that God was sorely vexed for forty years?

Was not it with those who had sinned, and who fell dead in the desert? And who were they to whom God swore that they should not enter upon his rest, if not those who had proved faithless? We see, then, that they failed to enter upon it because of their want of faith. We must, therefore, be very careful, though there is a promise still standing that we will enter upon God’s rest, that none of you even appear to have missed it. For we have had the good news told us just as they had. But the message which they heard did them no good, since they did not share the faith of those who were attentive to it. Upon that rest we who have believed are now entering. As God has said —

‘In my wrath I swore —
 “They will never enter upon my rest;”’

Although God’s work was finished at the creation of the world; for, in a passage referring to the seventh day, you will find these words —

‘God rested on the seventh day after all his work.’

On the other hand, we read in that passage —

‘They will never enter upon my rest.’

Since, then, there is still a promise that some will enter upon this rest, and since those who were first told the good news did not enter upon it, because of their disbelief, again God fixed a day. ‘Today,’ he said, speaking after a long interval through the mouth of David, in the passage already quoted —

‘If today you hear God’s voice
 Harden not your hearts.’

Now if Joshua had given ‘rest’ to the people, God would not have spoken of another and later day. There is, then, a Sabbath rest still awaiting God’s people. For the person who enters upon God’s rest do themselves rest after their work, just as God did. Let us, therefore, make every effort to enter upon that rest, so that none of us fall through such disbelief as that of which we have had an example. God’s message is a living and active power, sharper than any two-edged sword, piercing its way until it penetrates soul and spirit — not the joints only but the marrow — and detecting the inmost

13 thoughts and purposes of the mind. There is no created thing that
 can hide itself from the sight of God. Everything is exposed and laid
 bare before the eyes of him to whom we have to give account.

14 We have, then, in Jesus, the Son of God, a great high priest who
 has passed into the highest heaven; let us, therefore, hold fast to the
 15 faith which we have professed. Our high priest is not one unable
 to sympathise with our weaknesses, but one who has in every
 way been tempted, exactly as we have been, but without sinning.
 16 Therefore, let us draw near boldly to the throne of love, to find pity
 and love for the hour of need.

5 Every high priest, taken from among the people, is appointed as
 their representative in their relations with God, to offer both gifts
 2 and sacrifices in expiation of sins. And he is able to sympathise with
 the ignorant and deluded, since he is himself subject to weakness,
 3 and is therefore bound to offer sacrifices for sins, not only for the
 4 people, but equally so for himself. Nor does anyone take that high
 office on themselves, until they have been called to do so by God,
 5 as Aaron was. In the same way, even the Christ did not take the
 honour of the high priesthood on himself, but he was appointed by
 him who said to him —

‘You are my Son; this day I have become your Father’;

6 and on another occasion also —

‘You are a priest for all time of the order of Melchizedek.’

7 Jesus, in the days of his earthly life, offered prayers and supplica-
 tions, with earnest cries and with tears, to him who was able to save
 him from death; and he was heard because of his devout submis-
 8 sion. Son though he was, he learned obedience from his sufferings;
 9 and, being made perfect, he became to all those who obey him the
 10 source of eternal salvation, while God himself pronounced him a
 high priest of the order of Melchizedek.

11 Now on this subject I have much to say, but it is difficult to explain
 it to you, because you have shown yourselves so slow to learn. For
 12 whereas, considering the time that has elapsed, you ought to be

teaching others, you still need some one to teach you the alphabet of the divine revelation, and need again to be fed with 'milk' instead of with 'solid food.' For everyone who still has to take 'milk' knows nothing of the teaching of righteousness; they are a mere infant. But 'solid food' is for Christians of mature faith — those whose faculties have been trained by practice to distinguish right from wrong. Therefore, let us leave behind the elementary teaching about the Christ and press on to perfection, not always laying over again a foundation of repentance for a lifeless formality, of faith in God — teaching concerning baptisms and the laying on of hands, the resurrection of the dead and a final judgment. Yes and, with God's help, we will. For if those who were once for all brought into the light, and learned to appreciate the gift from heaven, and came to share in the Holy Spirit, and learned to appreciate the beauty of the divine message, and the new powers of the coming age — if those, I say, fell away, it would be impossible to bring them again to repentance; they would be crucifying the Son of God over again for themselves, and exposing him to open contempt. Ground that drinks in the showers that from time to time fall on it, and produces vegetation useful to those for whom it is tilled, receives a blessing from God; but, if it 'bears thorns and thistles,' it is regarded as worthless, it is in danger of being 'cursed,' and its end will be the fire.

But about you, dear friends, even though we speak in this way, we are confident of better things — of things that point to your salvation. For God is not unjust; he will not forget the work that you did, and the love that you showed for his name, in sending help to your fellow Christians — as you are still doing. But our great desire is that every one of you should be equally earnest to attain to a full conviction that our hope will be fulfilled, and that you should keep that hope to the end. Then you will not show yourselves slow to learn, but you will copy those who, through faith and patience, are now entering upon the enjoyment of God's promises.

When God gave his promise to Abraham, since there was no one greater by whom he could swear, he swore by himself. His words were —

'I will assuredly bless you and increase your numbers.'

And so, after patiently waiting, Abraham obtained the fulfilment of God's promise. People, of course, swear by what is greater than themselves, and with them an oath is accepted as putting a matter

17 beyond all dispute. And therefore God, in his desire to show, with
 18 unmistakable plainness, to those who were to enter on the enjoy-
 19 ment of what he had promised, the unchangeableness of his pur-
 20 pose, bound himself with an oath. For he intended us to find great
 encouragement in these two unchangeable things, which make it
 impossible for God to prove false — we, I mean, who fled for safety
 where we might lay hold on the hope set before us. This hope is an
 anchor for our souls, secure and strong, and it ‘reaches into the sanc-
 tuary that lies behind the curtain,’ where Jesus, our forerunner, has
 entered on our behalf, after being made for all time a high priest of
 the order of Melchizedek.

Paramount Priesthood of the Christ

7 IT WAS THIS MELCHIZEDEK, king of Salem and priest of the Most
 2 High God, who met Abraham returning from the slaughter of the
 3 kings, and gave him his blessing; and it was to him that Abraham
 allotted a tithe of all the spoil. The meaning of his name is ‘king of
 4 righteousness,’ and besides that, he was also king of Salem, which
 5 means ‘king of peace.’ There is no record of his father, or mother,
 6 or lineage, nor again of any beginning of his days, or end of his life.
 7 In this he resembles the Son of God, and stands before us as a priest
 8 whose priesthood is continuous.

4 Consider, then the importance of this Melchizedek, to whom
 5 even the patriarch Abraham himself gave a tithe of the choicest
 6 spoils. Those descendants of Levi, who are from time to time ap-
 7 pointed to the priesthood, are directed to collect tithes from the peo-
 8 ple in accordance with the law — that is from their own kindred,
 9 although they also are descended from Abraham. But Melchizedek,
 10 although not of this lineage, received tithes from Abraham, and
 11 gave his blessing to the man who had God’s promises. Now no one
 can dispute that it is the superior who blesses the inferior. In the one
 case the tithes are received by people who are mortal; in the other
 case by one about whom there is the statement that his life still con-
 tinues. Moreover, in a sense, even Levi, who is the receiver of the
 tithes, has, through Abraham, paid tithes; for Levi was still in the
 body of his ancestor when Melchizedek met Abraham.

11 If, then, perfection had been attainable through the Levitical
 priesthood — and it was under this priesthood that the people re-
 ceived the law — why was it still necessary that a priest of a dif-

ferent order should appear, a priest of the order of Melchizedek and not of the order of Aaron? With the change of the priesthood a change of the law became a necessity. And he of whom all this is said belonged to quite a different tribe, no member of which has ever served at the altar. For it is plain that our Lord had sprung from the tribe of Judah, though of that tribe Moses said nothing about their being priests. All this becomes even yet plainer when we remember that a new priest has appeared, resembling Melchizedek, and that he was appointed, not under a law regulating only earthly matters, but by virtue of a life beyond the reach of death; for that is the meaning of the declaration —

‘You are for all time a priest of the order of Melchizedek.’

On the one hand, we have the abolition of a previous regulation as being both inefficient and useless (for the law never brought anything to perfection); and, on the other hand, we have the introduction of a better hope, which enables us to draw near to God. Then again, the appointment of this new priest was ratified by an oath, which is not so with the Levitical priests, but his appointment was ratified by an oath, when God said to him —

‘The Lord has sworn, and will not change, “You are a priest for all time.”’

And the oath shows the corresponding superiority of the covenant of which Jesus is appointed the surety. Again, new Levitical priests are continually being appointed, because death prevents their remaining in office; but Jesus remains for all time, and therefore the priesthood that he holds will never pass to another. And that is why he is able to save perfectly those who come to God through him, living for ever, as he does, to intercede of their behalf.

This was the high priest that we needed — holy, innocent, spotless, withdrawn from sinners, exalted above the highest heaven, one who has no need to offer sacrifices daily as those high priests have, first for their own sins, and then for those of the people. For this he did once and for all, when he offered himself as the sacrifice. The law appoints as high priests men who are weak, but the words of God’s oath, which was later than the law, name the Son as, for all time, the perfect priest.

To sum up what I have been saying: — Such is the high priest **8**

2 that we have, one who 'has taken his seat at the right hand' of the
 throne of God's Majesty in heaven, where he ministers in the sanc-
 3 tuary, in that true tent set up by the Lord and not by man. Every
 high priest is appointed for the purpose of offering gifts and sac-
 4 rifices to God; it follows, therefore, that this high priest must have
 some offering to make. If he were, however, still on earth, he would
 5 not even be a priest, since there are already priests who offer the
 gifts as the law directs. (These priests, it is true, are engaged in a
 service which is only a copy and shadow of the heavenly realities,
 as is shown by the directions given to Moses when he was about to
 construct the tent. 'Look to it,' are the words, 'that you make every
 part in accordance with the pattern shown you on the mountain.')

6 But Jesus, as we see, has obtained a ministry as far excelling theirs,
 as the covenant of which he is the intermediary, based, as it is, on
 7 better promises, excels the former covenant. If that first covenant
 had been faultless, there would have been no occasion for a second.
 8 But, finding fault with the people, God says —

*"A time is coming," says the Lord,
 "When I will ratify a new covenant with the people
 of Israel and with the people of Judah —
 9 Not such a covenant as I made with their ancestors
 On the day when I took them by the hand to lead them
 out of the land of Egypt.
 For they did not abide by their covenant with me,
 And therefore I disregarded them," says the Lord.*

10 *"This is the covenant that I will make with the people
 of Israel
 After those days," says the Lord.
 "I will impress my laws on their minds,
 And will inscribe them on their hearts;
 And I will be their God,
 And they will be my people.*

11 *There will be no need for anyone to instruct their
 fellow citizen,
 Or for a person to say to their relatives 'Learn to
 know the Lord';
 For everyone will know me,
 From the lowest to the highest.*

12 *For I will be merciful to their wrong-doings,
 And I will no longer remember their sins."*

By speaking of a 'new' covenant, God at once renders the former covenant obsolete; and whatever becomes obsolete and loses its force is virtually annulled. 13

The New Revelation and the Old

IT IS TRUE THAT EVEN THE FIRST COVENANT HAD ITS REGULATIONS FOR divine worship, and its sanctuary — though only a material one. For a tent was constructed, with an outer part which contained the stand for the lamps, and the table, and the consecrated bread. This is called the sanctuary. The part of the tent behind the second curtain is called the inner sanctuary. In it is the gold incense-altar, and the ark containing the covenant, completely covered with gold. In the ark is a gold casket containing the manna, Aaron's rod that budded, and the tablets on which the covenant was written; while above it, and overshadowing the cover on which atonement was made, are the cherubim of the presence. Now is not the time to discuss these things in detail. Such, then, was the arrangement of the tent. Into the outer part priests are constantly going, in the discharge of their sacred duties; but into the inner only the high priest goes, and that but once a year, and never without taking the blood of a victim, which he offers on his own behalf, and on behalf of the errors of the people. By this the Holy Spirit is teaching that the way into the sanctuary was hidden, as long as the outer part of the tent still remained. For that was only a type, to continue down to the present time; and, in keeping with it, both gifts and sacrifices are offered, though incapable of satisfying the conscience of the worshiper; the whole system being concerned only with food and drink and various ablutions — external ceremonials imposed until the coming of the new order. 9
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But, when Christ came, he appeared as high priest of that better system which was established; and he entered through that nobler and more perfect 'tent,' not made by human hands — that is to say, not a part of this present creation. Nor was it with the blood of goats and calves, but with his own blood, that he entered, once and for all, into the sanctuary, and obtained our eternal deliverance. For, if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, purify those who have been defiled (as far as ceremonial purification goes), how much more will the blood of the Christ, who, through his eternal Spirit, offered himself up to God, as a victim 11
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15 without blemish, purify our consciences from a lifeless formality,
 and fit us for the service of the living God! And that is why he is the
 intermediary of a new covenant; in order that, as a death has taken
 16 place to effect a deliverance from the offences committed under
 the first covenant, those who have received the call may obtain the
 eternal inheritance promised to them. Whenever such a covenant
 as a will is in question, the death of the testator must of necessity be
 17 alleged. For such a covenant takes effect only on death, it does not
 18 come into force as long as the testator is alive. This explains why
 even the first covenant was not ratified without the shedding of
 19 blood. For, when every command had been announced to all the
 people by Moses in accordance with the law, he took the blood of
 the calves and of the goats, with water, scarlet wool, and a bunch
 of hyssop, and sprinkled even the book of the law, as well as all the
 20 people, saying, as he did so — “This is the blood that renders valid
 the covenant which God has commanded to be made with you.”
 21 And in the same way he also sprinkled with the blood the tent and
 22 all the things that were used in public worship. Indeed, under the
 law, almost everything is purified with blood; and, unless blood is
 shed, no forgiveness is to be obtained.

23 While, then, it was necessary for the copies of the heavenly realities
 to be purified by such means as these, the heavenly realities
 24 themselves required better sacrifices. For it was not into a sanctuary
 made by human hands, which merely foreshadowed the true
 one, that Christ entered, but into heaven itself, so that he might now
 25 appear in the presence of God on our behalf. Nor yet was it to offer
 himself many times, as year after year the high priest entered the
 sanctuary with an offering of blood — but not his own blood; for
 26 then Christ would have had to undergo death many times since
 the creation of the world. But now, once and for all, at the close of
 the age, he has appeared, in order to abolish sin by the sacrifice of
 27 himself. And, as it is ordained for people to die but once (death being
 28 followed by judgment), so it is with the Christ. He was offered
 up once and for all, to ‘bear away the sins of many’; and the second
 time he will appear — but without any burden of sin — to those
 who are waiting for him, to bring salvation.

10 The law, though able to foreshadow the better system which was
 coming, never had its actual substance. Its priests, with those sacri-

fices which they offer continuously year after year, can never make those who come to worship perfect. Otherwise, would not the offering of these sacrifices have been abandoned, as the worshipers, having been once purified, would have had their consciences clear from sins? But, on the contrary, these sacrifices recall their sins to mind year after year. For the blood of bulls and goats is powerless to remove sins. That is why, when he was coming into the world, the Christ declared —

‘Sacrifice and offering you do not desire, but you provide for me a body;
 You take no pleasure in burnt offerings and sacrifices for sin.
 So I said, “See, I have come’ (as is written of me in the pages of the book),
 “To do your will, God.”’

First come the words — ‘You do not desire, nor do you take pleasure in, sacrifices, offerings, burnt offerings, and sacrifices for sin’ (offerings regularly made under the law), and then there is added — ‘See, I have come to do your will.’ The former sacrifices are set aside to be replaced by the latter. And it is in the fulfilment of the will of God that we have been purified by the sacrifice, once and for all, of the body of Jesus Christ. Every other priest stands day after day at his ministrations, and offers the same sacrifices over and over again — sacrifices that can never take sins away. But, this priest, after he had offered one sacrifice for sins, which should serve for all time, ‘took his seat at the right hand of God,’ and has since then been waiting ‘for his enemies to be put as a stool for his feet.’ By a single offering he has made perfect for all time those who are being purified. We have also the testimony of the Holy Spirit. For, after saying —

“‘This is the covenant that I will make with them After those days,” says the Lord;
 “I will impress my laws on their hearts,
 And will inscribe them on their minds,”’

then we have —

‘And their sins and their iniquities I will no longer remember.’

18 And, when these are forgiven, there is no further need of an offering for sin.

Encouragement and Warning

19 THEREFORE, friends, since we may enter the sanctuary with confidence, in virtue of the blood of Jesus, by the way which he inaugurated for us — a new and living way, a way through the sanctuary curtain (that is, his human nature); and, since we have in him ‘a
21 great priest set over the house of God,’ let us draw near to God in
22 all sincerity of heart and in perfect faith, with our hearts purified by the sprinkled blood from all consciousness of wrong, and with our
23 bodies washed with pure water. Let us maintain the confession of our hope unshaken, for he who has given us his promise will not
24 fail us. Let us vie with one another in a rivalry of love and noble actions. And let us not, as some do, cease to meet together; but, on the
25 contrary, let us encourage one another, and all the more, now that you see the day drawing near. Remember, if we sin wilfully after
26 we have gained a full knowledge of the truth, there can be no further sacrifice for sin; there is only a fearful anticipation of judgment, and a burning indignation which will destroy all opponents. When
27 someone disregarded the law of Moses, they were, on the evidence of two or three witnesses, put to death without pity. How much
28 worse then, think you, will be the punishment deserved by those of two or three witnesses, put to death without pity. How much
29 worse then, think you, will be the punishment deserved by those who have trampled underfoot the Son of God, who have treated the blood that rendered the covenant valid — the blood by which they were purified — as if it were not holy, and who have outraged the
30 Spirit of love? We know who it was that said —

‘It is for me to avenge, I will requite’;

and again —

‘The Lord will judge his people.’

31 It is a fearful thing to fall into the hands of the living God.

32 Call to mind those early days in which, after you had received the light, you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts and injuries heaped on you, you became a public spectacle; and sometimes you suffered through having shown yourselves to be the friends of people who

were in the same position in which you had been. For you not only 34
 sympathised with those who were in prison, but you even took the
 confiscation of your possessions joyfully, knowing, as you did, that
 you had in yourselves a greater possession and a lasting one. Do
 not, therefore, abandon the confidence that you have gained, for it 35
 has a great reward awaiting it. You still have need of patient en- 36
 durance, in order that, when you have done God’s will, you may
 obtain the fulfilment of his promise.

‘For there is indeed but a very little while 37
 Ere He who is coming will have come, without delay;
 And through faith the righteous will find life, 38
 But, if anyone draws back, my heart can find no pleasure
 in them.’

But we do not belong to those who draw back, to their ruin, but to 39
 those who have faith, to the saving of their souls.

Heroes of Faith

FAITH IS THE REALISATION OF THINGS HOPED FOR — the proof of things 11
 not seen. And it was for faith that the people of old were renowned. 2
 Faith enables us to perceive that the universe was created at the bid- 3
 ding of God — so that we know that what we see was not made out
 of visible things. Faith made the sacrifice which Abel offered to God 4
 a better sacrifice than Cain’s, and won him renown as a righteous
 man, God himself establishing his renown by accepting his gifts;
 and it is by the example of his faith that Abel, though dead, still 5
 speaks. Faith led to Enoch’s removal from earth, so that he might
 not experience death. ‘He could not be found because God had re-
 moved him.’ For, before his removal, he was renowned as having 6
 pleased God; but without faith it is impossible to please him, for
 he who comes to God must believe that God exists, and that he re-
 wards those who seek for him.

It was faith that enabled Noah, after he had received the divine 7
 warning about what could not then be foreseen, to build, in rever-
 ent obedience, an ark in which to save his family. By his faith he
 condemned the world, and became possessed of that righteousness
 which follows on faith.

It was faith that enabled Abraham to obey the call that he re- 8
 ceived, and to set out for the place which he was afterwards to ob-

9 tain as his own; and he set out not knowing where he was going. It
 10 was faith that made him go to live as an emigrant in the promised
 11 land — as in a strange country — living there in tents with Isaac and
 12 Jacob, who shared the promise with him. For he was looking for the
 13 city with the sure foundations, whose architect and builder is God.

14 Again, it was faith that enabled Sarah to conceive (though she
 15 was past the age for child-bearing), because she felt sure that he
 16 who had given her the promise would not fail her. And so from
 17 one man — and that when his powers were dead — there sprang
 18 a people as numerous 'as the stars in the heavens or the countless
 19 grains of sand on the shore.'

20 All these died sustained by faith. They did not obtain the
 21 promised blessings, but they saw them from a distance and wel-
 22 comed the sight, and they acknowledged themselves to be only
 23 aliens and strangers on the earth. Those who speak like this show
 24 plainly that they are seeking their homeland. If they had been
 25 thinking of the land that they had left, they could have found op-
 26 portunities to return. But no, they were longing for a better, a heav-
 27 enly, land! And therefore God was not ashamed to be called their
 28 God; indeed he had already prepared them a city. It was faith that
 29 enabled Abraham, when put to the test, to offer Isaac as a sacrifice
 30 — he who had received the promises offering up his only son, of
 31 whom it had been said —

'It is through Isaac that there will be descendants
 to bear your name.'

32 For he argued that God was even able to raise a man from the dead
 33 — and indeed, figuratively speaking, Abraham did receive Isaac
 34 back from the dead. It was faith that enabled Isaac to bless Jacob
 35 and Esau, even with regard to the future. Faith enabled Jacob, when
 36 dying, to give his blessing to each of the sons of Joseph, and 'to bow
 37 himself in worship as he leant on the top of his staff.' Faith caused
 38 Joseph, when his end was near, to speak of the future migration
 39 of the Israelites, and to give instructions with regard to his bones.
 40 Faith caused the parents of Moses to hide the child for three months
 41 after his birth, for they saw that he was a beautiful child; and they
 42 would not respect the king's order. It was faith that caused Moses,
 43 when he was grown up, to refuse the title of 'son of a daughter of
 44 Pharaoh.' He preferred sharing the hardships of God's people to
 45 enjoying the short-lived pleasures of sin. For he counted 'the re-

proaches that are heaped on the Christ' of greater value than the treasures of Egypt, looking forward, as he did, to the reward awaiting him. Faith caused him to leave Egypt, though undaunted by the king's anger, for he was strengthened in his endurance by the vision of the invisible God. Faith led him to institute the Passover and the sprinkling of the blood, so that the Destroyer might not touch the eldest children of the Israelites. Faith enabled the people to cross the Red Sea, as if it had been dry land, while the Egyptians, when they attempted to do so, were drowned. Faith caused the walls of Jericho to fall after being encircled for seven days. Faith saved Rahab, the prostitute, from perishing with the unbelievers, after she had entertained the spies with friendliness.

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Need I add anything more? Time would fail me if I attempted to relate the stories of Gideon, Barak, Samson, and Jephthah, and those of David, Samuel, and the prophets. By their faith they subdued kingdoms, ruled righteously, gained the fulfilment of God's promises, 'shut the mouths of lions,' quelled the fury of the flames, escaped the edge of the sword, found strength in the hour of weakness, displayed their prowess in war, and routed hostile armies. Women received back their dead raised to life. Some were tortured on the wheel, and refused release in order that they might rise to a better life. Others had to face taunts and blows, and even chains and imprisonment. They were stoned to death, they were tortured, they were swan asunder, they were put to the sword; they wandered about clothed in the skins of sheep or goats, destitute, persecuted, ill-used — people of whom the world was not worthy — roaming in lonely places, and on the mountains, and in caves and holes in the ground. Yet, though they all won renown by their faith, they did not obtain the final fulfilment of God's promise; since God had in view some better thing for us, so that they would only reach perfection together with us.

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Seeing, therefore, that there is on every side of us such a throng of witnesses, let us also lay aside everything that hinders us, and the sin that clings about us, and run with patient endurance the race that lies before us, our eyes fixed on Jesus, the leader and perfect example of our faith, who, for the joy that lay before him, endured the cross, heedless of its shame, and now 'has taken his seat at the right hand' of the throne of God. Weigh well the example of him

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4 who had to endure such opposition from 'people who were sinning
 5 against themselves,' so that you should not grow weary or faint-
 hearted. You have not yet, in your struggle with sin, resisted to the
 death; and you have forgotten the encouraging words which are
 addressed to you as God's children —

'My child, think not lightly of the Lord's discipline,
 Do not despond when he rebukes you;
 6 For it is him whom he loves that he disciplines,
 And he chastises every child whom he acknowledges.'

7 It is for your discipline that you have to endure all this. God is
 8 dealing with you as his children. For where is there a child whom
 his father does not discipline? If you are left without that discipline,
 9 in which all children share, it shows that you are bastards, and not
 true children. Further, when our earthly fathers disciplined us, we
 10 respected them. Should we not, then, much rather yield submission
 to the Father of souls, and live? Our fathers disciplined us for only
 11 a short time and as seemed best to them; but God disciplines us for
 our true good, to enable us to share his holiness. No discipline is
 12 pleasant at the time; on the contrary, it is painful. But afterwards its
 fruit is seen in the peacefulness of a righteous life which is the lot
 13 of those who have been trained under it. Therefore 'lift again the
 down-dropped hands and straighten the weakened knees; make
 straight paths for your feet,' so that the lame limb may not be put
 out of joint, but rather be cured.

Conclusion

14 TRY EARNESTLY TO LIVE AT PEACE WITH EVERYONE, and to attain to that pu-
 15 rity without which no one will see the Lord. Take care that no one
 fails to use the loving help of God, 'that no bitterness is allowed to
 take root and spring up, and cause trouble,' and so poison the whole
 16 community. Take care that no one becomes immoral, or irreligious
 17 like Esau, who sold his birthright for a single meal. For you know
 that even afterwards, when he wished to claim his father's blessing,
 he was rejected — for he never found an opportunity to repair his
 error — though he begged for the blessing with tears.

18 It is not to tangible 'flaming fire' that you have drawn near, nor
 19 to 'gloom, and darkness, and storm, and the blast of a trumpet, and
 an audible voice.' Those who heard that voice entreated that they

might hear no more, for they could not bear to think of the com- 20
 mand — ‘If even an animal touches the mountain, it is to be stoned
 to death;’ and so fearful was the sight that Moses said — ‘I tremble 21
 with fear.’ No, but it is to Mount Zion that you have drawn near, 22
 the city of the living God, the heavenly Jerusalem, to countless hosts
 of angels, to the festal gathering and assemblage of God’s firstborn 23
 whose names are enrolled in heaven, to God the judge of all people,
 to the spirits of the righteous who have attained perfection, to Jesus, 24
 the intermediary of a new covenant, and to the sprinkled blood that
 tells of better things than the blood of Abel. Beware how you refuse 25
 to hear him who is speaking. For, if the Israelites did not escape
 punishment, when they refused to listen to him who taught them
 on earth the divine will, far worse will it be for us, if we turn away
 from him who is teaching us from heaven. Then his voice shook the 26
 earth, but now his declaration is —

‘Still once more I will cause not only the earth to
 tremble, but also the heavens.’

And those words ‘still once more’ indicate the passing away of 27
 all that is shaken — that is, of all created things — in order that
 only what is unshaken may remain. Therefore, let us, who have 28
 received a kingdom that cannot be shaken, be thankful, and so offer
 acceptable worship to God, with awe and the deepest respect. For
 our God is ‘a consuming fire.’ 29

Let your love for the Lord’s followers continue. Do not neglect 13
 to show hospitality; for, through being hospitable, people have all
 unawares entertained angels. Remember the prisoners, as if you 2
 were their fellow prisoners, and the oppressed, not forgetting that 3
 you also are still in the body. Let marriage be honoured by all and 4
 the married life be pure; for God will judge those who are immoral
 and those who commit adultery. Do not let your conduct be ruled 5
 by the love of money. Be content with what you have, for God
 himself has said —

‘I will never forsake you, nor will I ever abandon you.’

Therefore we may say with confidence — 6

‘The Lord is my helper, I will not be afraid.
 What can mere people do to me?’

Do not forget your leaders, who told you God’s message. Recall the 7

close of their lives, and imitate their faith.

8 Jesus Christ is the same yesterday and today — yes, and for ever!
9 Do not let yourselves be carried away by the various novel forms
of teaching. It is better to rely for spiritual strength on the divine
10 help, than on regulations regarding food; for those whose lives are
guided by such regulations have not found them of service. We are
11 not without an altar; but it is one at which those who still worship
in the tent have no right to eat. The bodies of those animals whose
12 blood is brought by the high priest into the sanctuary, as an offering
for sin, are burnt outside the camp. And so Jesus, also, to purify the
13 people by his own blood, suffered outside the gate. Therefore let us
go out to him 'outside the camp,' bearing the same reproaches as he;
14 for here we have no permanent city, but are looking for the city that
is to be. Through him let us offer, as our sacrifice, continual praise
15 to God — an offering from lips that glorify his name. Never forget
16 to do kindly acts and to share what you have with others, for such
sacrifices are acceptable to God. Obey your leaders, and submit to
17 their control, for they are watching over your souls, since they will
have to render an account, so that they may do it with joy, and not
in sorrow. That would not be to your advantage.

18 Pray for us, for we are sure that our consciences are clear, since our
19 wish is to be occupied with what is good. And I the more earnestly
ask for your prayers, so that I may be restored to you the sooner.

20 May God, the source of all peace, who brought back from the
dead him who, 'by virtue of the blood that rendered valid the un-
changeable covenant, is the great shepherd of God's Sheep,' Jesus,
21 our Lord — may God make you perfect in everything that is good,
so that you may be able to do his will. May he bring out in us all that
is pleasing in his sight, through Jesus Christ, to whom be all glory
for ever and ever. Amen.

22 I beg you, friends, to bear with these words of advice. For I have
written only very briefly to you.

23 You will be glad to hear that our friend, Timothy, has been set
free. If he comes here soon, we will visit you together.

24 Give our greeting to all your leaders, and to all Christ's people. Our

Conclusion

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friends from Italy send their greetings to you.

May God bless you all.

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THE LETTER FROM JAMES

Greeting

JAMES, a servant of God and of the Lord Jesus Christ, greets the twelve tribes that are living abroad. 1

Advice on Various Subjects

MY FRIENDS, whatever may be the temptations that beset you from time to time, always regard them as a reason for rejoicing, knowing, as you do, that the testing of your faith develops endurance. And let endurance do its work perfectly, so that you may be altogether perfect, and in no respect deficient. 2

If one of you is deficient in wisdom, let them ask wisdom from the God who gives freely to everyone without reproaches, and it will be given to them. But let them ask with confidence, never doubting; for the person who doubts is like a wave of the sea driven here and there at the mercy of the wind — Such a person must not expect that they will receive anything from the Lord, vacillating as they are, irresolute at every turn. 3

Let a follower in humble circumstances be proud of their exalted position, but a rich follower of their humiliation; for the rich will pass away 'like the flower of the grass.' As the sun rises, and the hot wind blows, 'the grass withers, its flower fades,' and all its beauty is gone. So is it with the rich. In the midst of their pursuits they will come to an untimely end. 4

Blessed is the person who remains firm under temptation, for, when they have stood the test, they will receive the crown of life, which the Lord has promised to those who love him. Let no one 5

say, when they are tempted, "It is God who is tempting me!" For God, who cannot be tempted to do wrong, does not himself tempt anyone. A person is in every case tempted by their own passions — allured and enticed by them. Then passion conceives and gives birth to sin, and sin, on reaching maturity, brings forth death. Do not be deceived, my dear friends. Every good thing given us, and every perfect gift, is from above, and comes down to us from the Maker of the lights in the heavens, who is himself never subject to change or to eclipse. Because he so willed, he gave us life, through the message of the truth, so that we should be, as it were, an earnest of still further creations.

Mark this, my dear friends — Let everyone be quick to listen, slow to speak, and slow to get angry; for human anger does not forward the righteous purpose of God. Therefore, have done with all filthiness and whatever wickedness still remains, and in a humble spirit receive that message which has been planted in your hearts and is able to save your souls. Put that message into practice, and do not merely listen to it — deceiving yourselves. For, when anyone listens to it and does not practice it, they like a person looking at their own face in a mirror. They look at themselves, then go on their way, but the person who looks carefully into the perfect law, the law of freedom, and continues to do so, not listening to it and then forgetting it, but putting it into practice — that person will be blessed in what they do. When a person appears to be religious, yet does not bridle their tongue, but imposes on their own conscience, that person's religious observances are valueless. That religious observance which is pure and spotless in the eyes of God our Father is this — to visit orphans and widows in their trouble, and to keep oneself uncontaminated by the world.

Warning on Various Subjects

2 MY FRIENDS, are you really trying to combine faith in Jesus Christ,
2 our glorified Lord, with the worship of rank? Suppose a visitor
should enter your synagogue, with gold rings and in grand clothes,
and suppose a poor man should come in also, in shabby clothes,
3 and you are deferential to the visitor who is wearing grand clothes,
and say — "There is a good seat for you here," but to the poor man

— “You must stand; or sit down there by my footstool,” Is not 4
 that to make distinctions among yourselves, and show yourselves 5
 prejudiced judges? Listen, my dear friends. Has not God chosen 6
 those who are poor in the things of this world to be rich through 7
 their faith, and to possess the kingdom which he has promised to 8
 those who love him? But you — you insult the poor man! Is not 9
 it the rich who oppress you? Is not it they who drag you into law 10
 courts? Is not it they who malign that honourable name which has 11
 been bestowed on you? Yet, if you keep the royal law which runs — 12
 ‘You must love your neighbour as you love yourself,’ you are doing 13
 right; but, if you worship rank, you commit a sin, and stand con-
 victed by that same law of being offenders against it. For a person
 who has laid the law, as a whole, to heart, but has failed in one par-
 ticular, is accountable for breaking all its provisions. He who said
 ‘You must not commit adultery’ also said ‘You must not murder.’ If,
 then, you commit murder but not adultery, you are still an offender
 against the law. Therefore, speak and act as people who are to be
 judged by the ‘law of freedom.’ For there will be justice without
 mercy for the person who has not acted mercifully. Mercy triumphs
 over Justice.

My friends, what is the good of a person’s saying that they have 14
 faith, if they do not prove it by actions? Can such faith save them? 15
 Suppose some brother or sister should be in need of clothes and of 16
 daily bread, and one of you were to say to them — “Go, and peace 17
 be with you; find warmth and food for yourselves,” and yet you 18
 were not to give them the necessaries of life, what good would it be
 to them? In just the same way faith, if not followed by actions, is,
 by itself, a lifeless thing. Some one, indeed, may say — “You are a
 man of faith, and I am a man of action.”

“Then show me your faith,” I reply, “apart from any actions, and 19
 I will show you my faith by my actions.” It is a part of your faith, 20
 is it not, that there is one God? Good; yet even the demons have 21
 that faith, and tremble at the thought. Now do you really want to 22
 understand, fool, how it is that faith without actions leads to noth- 23
 ing? Look at our ancestor, Abraham. Was not it the result of his ac- 24
 tions that he was pronounced righteous after he had offered his son,
 Isaac, on the altar? You see how, in his case, faith and actions went
 together; that his faith was perfected as the result of his actions; and
 that in this way the words of scripture came true — “Abraham be-
 lieved God, and that was regarded by God as righteousness,” and
 “He was called the friend of God.” You see, then, that it is as the re-

25 sult of their actions that a person is pronounced righteous, and not
of their faith only. Was not it the same with the prostitute, Rahab?
Was not it as the result of her actions that she was pronounced righ-
26 teous, after she had welcomed the messengers and helped them es-
cape by? Exactly as a body is dead without a spirit, so faith is dead
without actions.

3 I do not want many of you, my friends, to become teachers,
knowing, as you do, that we who teach will be judged by a more
2 severe standard than others. We often make mistakes, every one of
us. Anyone who does not make mistakes when speaking is indeed
3 a perfect person, able to bridle their whole body as well. When we
put bits into horses' mouths, to make them obey us, we control the
4 rest of their bodies so. Again, think of ships. Large as they are, and
even when driven by fierce winds, they are controlled by a very
small rudder and steered in whatever direction the man at the helm
5 may determine. So is it with the tongue. Small as it is, it is a great
boaster. Think how tiny a spark may set the largest forest ablaze!
6 And the tongue is like a spark. Among the members of our body it
proves itself a world of mischief; it contaminates the whole body; it
sets the wheels of life on fire, and is itself set on fire by the flames of
7 Gehenna. For while all sorts of beasts and birds, and of reptiles and
creatures in the sea, are tameable, and actually have been tamed by
8 man, no human being can tame the tongue. It is a restless plague!
9 It is charged with deadly poison! With it we bless our Lord and Fa-
ther, and with it we curse people who are made 'in God's likeness.'
10 From the very same mouth come blessings and curses! My friends,
11 it is not right that this should be so. Does a spring give both good
and bad water from the same source? Can a fig tree, my friends,
12 bear olives? Or a vine bear figs? No, nor can a brackish well give
good water.

13 Who among you claims to be wise and intelligent? Let them
show that their actions are the outcome of a good life lived in the hu-
14 mility of true wisdom. But, while you harbour envy and bitterness
and a spirit of rivalry in your hearts, do not boast or lie to the detri-
15 ment of the truth. That is not the wisdom which comes from above;
no, it is earthly, animal, devilish. For, where envy and rivalry exist,
16 there you will also find disorder and all kinds of base actions. But
the wisdom from above is, before every thing else, pure; then peace-
17 loving, gentle, open to conviction, rich in compassion and good
deeds, and free from partiality and insincerity. And righteousness,
18 its fruit, is sown in peace by those who work for peace.

What is the cause of the fighting and quarrelling that goes on 4
among you? Is not it to be found in the desires which are always
at war within you? You crave, yet do not obtain. You murder and 2
rage, yet cannot gain your end. You quarrel and fight. You do not
obtain, because you do not ask. You ask, yet do not receive, because 3
you ask for a wrong purpose — to spend what you get on your
pleasures. Unfaithful people! Don't you know that to be friends 4
with the world means to be at enmity with God? Therefore whoever
chooses to be friends with the world makes himself an enemy to
God. Do you suppose there is no meaning in the passage of scrip- 5
ture which asks — 'Is envy to result from the longings of the Spirit
which God has implanted within you?' No; the gift that God gives 6
is for a nobler end; and that is why it is said — 'God is opposed to
the haughty, but gives help to the humble.' Therefore submit to 7
God; but resist the devil, and he will flee from you. Draw near to 8
God, and he will draw near to you. Make your hands clean, you
sinners; and your hearts pure, you vacillator! Grieve, mourn, and 9
lament! Let your laughter be turned to mourning, and your happi-
ness to gloom! Humble yourselves before the Lord, and he will ex- 10
alt you. Do not disparage one another, friends. The person who dis-
parages others, or passes judgment on them, disparages the law and 11
passes judgment on the law. But, if you pass judgment on the law,
you are not obeying it, but judging it. There is only one lawgiver 12
and judge — he who has the power both to save and to destroy. But
who are you that pass judgment on your neighbour?

Listen to me, you who say 'Today or tomorrow we will go to such 13
and such a town, spend a year there, and trade, and make money,'
And yet you do not know what your life will be like tomorrow! For 14
you are but a mist appearing for a little while and then disappear-
ing. You ought, rather, to say 'If the Lord wills, we will live and do 15
this or that.' But, as it is, you are constantly boasting presumptuous-
ly! All such boasting is wicked. The person, then, who knows what 16
is right but fails to do it — that is sin in them. 17

Listen to me, you rich people, weep and wail for the miseries 5
that are coming upon you! Your riches have wasted away, and your
clothes have become moth-eaten. Your gold and silver are rust- 2
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ed; and the rust on them will be evidence against you, and will eat
 into your flesh. It was fire, so to speak, that you stored up for your-
 4 selves in these last days. I tell you, the wages of the labourers who
 mowed your fields, which you have been fraudulently keeping
 back, are crying out against you, and the outcries of your reapers
 5 have reached the ears of the Lord of Hosts! You have lived on earth
 a life of extravagance and luxury; you have indulged your fancies
 6 in a time of bloodshed. You have condemned, you have murdered,
 the righteous one! Must not God be opposed to you?

Concluding Appeal

7 BE PATIENT, then, friends, until the coming of the Lord. Even the
 farmer has to wait for the precious fruit of the earth, watching over
 8 it patiently, until it has had the spring and summer rains. And you
 must be patient also, and not be discouraged; for the Lord's com-
 9 ing is near. Do not make complaints against one another, friends,
 or judgment will be passed on you. The judge is already standing at
 10 the door! Friends, as an example of the patient endurance of suffer-
 11 ing, take the prophets who spoke in the name of the Lord. We count
 those who displayed such endurance blessed! You have heard, too,
 of Job's endurance, and have seen what the Lord's purpose was, for
 'the Lord is full of pity and compassion.'

12 Above all things, my friends, never take an oath, either by
 heaven, or by earth, or by anything else. With you let 'Yes' suffice
 for yes, and 'No' for no, so that you may escape condemnation.

13 If any of you is in trouble, let them pray; if anyone is happy, let
 14 them sing hymns. If anyone of you is ill, let him send for the officers
 of the church, and let them pray over them, after anointing them
 15 with oil in the name of the Lord. The prayer offered in faith will
 save the person who is sick, and the Lord will raise them from their
 bed; and if they have committed sins, they will be forgiven. There-
 16 fore, confess your sins to one another and pray for one another, so
 that you may be cured. Great is the power of a good person's fervent
 17 prayer. Elijah was only human like ourselves, but, when he prayed
 fervently that it might not rain, no rain fell on the land for three
 18 years and a half. And, when he prayed again, the clouds brought
 19 rain, and the land bore crops. My friends, should one of you be led
 20 astray from the truth, and someone bring them back again, be sure
 that the person who brings a sinner back from their mistaken ways

will save that person's soul from death, and throw a veil over countless sins.

PETER'S FIRST LETTER

Introduction

TO THE PEOPLE OF GOD WHO ARE LIVING ABROAD, dispersed throughout Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, and who were chosen in accordance with the foreknowledge of God the Father, through the consecration of the Spirit, to learn obedience, and to be purified by the sprinkling of the blood of Jesus Christ, from Peter, an apostle of Jesus Christ. May blessing and peace be yours in ever increasing measure.

The Christian's Hope of Salvation

BLESSED IS THE GOD AND FATHER OF OUR LORD JESUS CHRIST, who has, in his great mercy, through the resurrection of Jesus Christ from the dead, given us the new life of undying hope, that promises an inheritance, imperishable, stainless, unfading, which has been reserved for you in heaven — for you who, through faith, are being guarded by the power of God, awaiting a salvation that is ready to be revealed in the last days. At the thought of this you are full of exultation, though (if it has been necessary) you have suffered for the moment somewhat from various trials; that the genuineness of your faith — a thing far more precious than gold, which is perishable, yet has to be tested by fire — may win praise and glory and honour at the appearing of Jesus Christ. Though you have never seen him, yet you love him; though you do not even now see him, yet you believe in him, and exalt with a triumphant happiness too great for words, as you receive the reward of your faith in the salvation of your souls! It was this salvation that the prophets, who spoke long ago of the blessing intended for you, sought, and strove to comprehend; as they strove to discern what that time could be, to which the Spirit of Christ within them was pointing, when foretelling the sufferings that Christ would have to endure, and the

12 glories that would follow. And it was revealed to them that it was
 not for themselves, but for you, that they were acting as Ministers
 of the truths which have now been told to you, by those who, with
 the help of the Holy Spirit sent from heaven, have brought you the
 good news — truths into which even angels long to look.

The Christian's Character

13 THEREFORE CONCENTRATE YOUR MINDS, with the strictest self-control,
 and fix your hopes on the blessing that is coming for you at the
 14 appearing of Jesus Christ. Be like obedient children; do not let your
 lives be shaped by the passions which once swayed you in the days
 15 of your ignorance, but in your whole life show yourselves to be
 holy, after the pattern of the Holy One from whom you received
 16 your call. For scripture says —

‘You will be holy, because I am holy.’

17 And since you call on him as ‘Father,’ who judges everyone impar-
 tially by what he has done, let respectful awe be the spirit of your
 18 lives during the time of your stay on earth. For you know that it
 was not by perishable things, such as silver and gold, that you were
 ransomed from the aimless way of living which was handed down
 19 to you from your ancestors, but by precious blood, as it were of a
 20 lamb, unblemished and spotless, the blood of Christ. Destined for
 this before the beginning of the world, he has been revealed in these
 21 last days for your sakes, who, through him, are faithful to God who
 raised him from the dead and gave him honour, so that your faith
 and hope are now in God.

22 Now that, by your obedience to the truth, you have purified
 your lives, so that there is growing up among you a genuine affec-
 23 tion, love one another earnestly with all your hearts; since your
 new life has come, not from perishable, but imperishable, seed,
 24 through the message of the Everliving God. For —

‘All earthly life is but as grass,
 and all its splendour as the flower of grass.

The grass fades,
 its flower falls,

25 but the teaching of the Lord remains for ever.’

And that is the teaching of the good news which has been told to you. Now that you have done with all malice, all deceitfulness, insincerity, jealous feelings, and all backbiting, like newly born infants, crave pure spiritual milk, so that you may be enabled by it to grow until you attain salvation — since 'you have found by experience that the Lord is kind.' Come to him, then, as to a living stone, rejected, indeed, by men, but in God's eyes choice and precious; and, as living stones, form yourselves into a spiritual house, to be a consecrated priesthood, for the offering of spiritual sacrifices that will be acceptable to God through Jesus Christ. For there is a passage of scripture that runs —

'See, I am placing in Zion a choice and precious corner-stone

;

And those who believe in him will have no cause for shame.'

It is to you, then, who believe in him that he is precious, but to those who do not believe he is 'a stone which, though rejected by the builders, has now itself become the corner-stone,' and 'a stumbling-block, and a rock which will prove a hindrance.' They stumble because they do not accept the message. This was the fate destined for them. But you are 'a chosen race, a royal priesthood, a consecrated nation, God's own people,' entrusted with the proclamation of the goodness of him who called you out of darkness into his wonderful light. Once you were 'not a people,' but now you are 'God's people'; once you 'had not found mercy,' but now you 'have found mercy.'

Practical Appeals in view of the Dangers of the Times.

DEAR FRIENDS, I beg you, as pilgrims and strangers on earth, to refrain from indulging the cravings of your earthly nature, for they make war on the soul. Let your daily life among the Gentiles be so upright, that, whenever they malign you as evil-doers, they may learn, as they watch, from the uprightness of your conduct, to praise God 'at the time when he will visit them.'

Submit to all human institutions for the Lord's sake, alike to the emperor as the supreme authority, and to governors as sent by him to punish evil-doers and to commend those who do right. For God's will is this — that you should silence the ignorance of foolish people by doing what is right. Act as free people, yet not using your

17 freedom as those do who make it a cloak for wickedness, but as Ser-
vants of God. Show honour to everyone, love the Lord's followers,
'revere God, honour the emperor.'

18 Those of you who are domestic servants should always be sub-
19 missive and respectful to their masters, not only to those who are
good and considerate, but also to those who are arbitrary. For this
20 wins God's approval when, because conscious of God's presence,
a person who is suffering unjustly bears their troubles patiently.
21 What credit can you claim when, after doing wrong, you take your
punishment for it patiently? But, on the other hand, if, after doing
22 right, you take your sufferings patiently, that does win the approval
of God. For it was to this that you were called! For Christ, too, suf-
23 fered — on your behalf — and left you an example, that you should
follow in his steps. He 'never sinned, nor was anything deceitful
24 ever heard from his lips.' He was abused, but he did not answer
with abuse; he suffered, but he did not threaten; he entrusted him-
self to him whose judgments are just. And he 'himself carried our
sins' in his own body to the cross, so that we might die to our sins,
25 and live for righteousness. 'His bruising was your healing.' Once
you were straying like sheep, but now you have returned to the
shepherd and guardian of your souls.

3 Again, you married women should submit to your husbands,
so that if any of them reject the message, they may, apart from the
2 message, be won over, by the conduct of their wives, as they watch
3 your submissive and blameless conduct. Yours should be, not the
external adornment of the arrangement of the hair, the wearing of
4 jewellery, or the putting on of dresses, but the inner life with the
imperishable beauty of a quiet and gentle spirit; for this is very
5 precious in God's sight. It was by this that the holy women of old,
who rested their hopes on God, adorned themselves; submitting
6 to their husbands, as Sarah did, who obeyed Abraham, and called
him master. And you are her true children, as long as you live good
lives, and let nothing terrify you.

7 Again, those of you who are married men should live consid-
erately with their wives, showing due regard to their sex, as phys-
ically weaker than their own, and not forgetting that they share
with you in the gift of life. Then you will be able to pray without
hindrance.

8 Lastly, you should all be united, sympathetic, full of love for
9 each other, kind-hearted, humble-minded; never returning evil for
evil, or abuse for abuse, but, on the contrary, blessing. It was to this

that you were called — to obtain a blessing!

'The person who wants to enjoy life 10
 And see happy days —
 Let them keep their tongue from evil
 And their lips from deceitful words,
 let them turn from evil and do good, 11
 Let them seek for peace and follow after it;
 For the eyes of the Lord are on the righteous, 12
 And his ears are attentive to their prayers,
 But the face of the Lord is set against those who do wrong.'

Who, indeed, is there to harm you, if you prove yourselves to be 13
 eager for what is good? Even if you should suffer for righteous- 14
 ness, count yourselves blessed! 'Do not let people terrify you, or al- 15
 low yourselves to be dismayed.' Revere the Christ as Lord in your 16
 hearts; always ready to give an answer to anyone who asks your 17
 reason for the hope that you cherish, but giving it with courtesy 18
 and respect, and keeping your consciences clear, so that, whenever 19
 you are maligned, those who vilify your good and Christian con- 20
 duct may be put to shame. It is better that you should suffer, if that 21
 should be God's will, for doing right, than for doing wrong. For 22
 Christ himself died to atone for sins once for all — the good on be-
 half of the bad — that he might bring you to God; his body being
 put to death, but his spirit entering on new life. And it was then that
 he went and preached to the imprisoned spirits, who once were
 disobedient, at the time when God patiently waited, in the days of
 Noah, while the ark was being prepared; in which some few lives,
 eight in all, were saved by means of water. And baptism, which
 this foreshadowed, now saves you — not the mere cleansing of the
 body, but the search of a clear conscience after God — through the
 resurrection of Jesus Christ, who has gone into heaven, and is at
 God's right hand, where angels and archangels and the powers of
 heaven now yield submission to him.

Since, then, Christ suffered in body, arm yourselves with the 4
 same resolve as he; for he who has suffered in body has ceased to
 sin, and so will live the rest of his earthly life guided, not by human 2
 passions, but by the will of God. Surely in the past you have spent 3
 time enough living as the Gentiles delight to live. For your path

4 has lain among scenes of debauchery, licentiousness, drunkenness,
5 revelry, hard-drinking, and profane idolatry. And, because you do
6 not run to the same extremes of profligacy as others, they are aston-
ished, and malign you. But they will have to answer for their con-
duct to him who is ready to judge both the living and the dead. For
that was why the good news was told to the dead also — that, after
they have been judged in the body, as people are judged, they might
live in the spirit, as God lives.

7 But the end of all things is near. Therefore exercise self-restraint and
8 be calm, so that you may be able to pray. Above all things, let your
9 love for one another be earnest, for ‘love throws a veil over count-
10 less sins.’ Never grudge hospitality to one another. Whatever the
11 gift that each has received, use it in the service of others, as good
stewards of the varied bounty of God. When anyone speaks, let
them speak as one who is delivering the oracles of God. When any-
one is endeavouring to serve others, let them do so in reliance on
the strength which God supplies; so that in everything God may be
honoured through Jesus Christ — to whom be ascribed all honour
and might for ever and ever. Amen.

12 Dear friends, do not be astonished at the trial of fire that you are
13 passing through, to test you, as though something strange were
14 happening to you. No, the more you share the sufferings of the
Christ, the more may you rejoice, that, when the time comes for
the manifestation of his glory, you may rejoice and exult. If you are
insulted for bearing the name of Christ, count yourselves blessed;
because the divine glory and the Spirit of God are resting on you. I
15 need hardly say that no one among you must suffer as a murderer,
or a thief, or a criminal, or for interfering in matters which do not
16 concern Christians. But, if someone suffers as a Christian, do not let
them be ashamed of it; let them bring honour to God even though
17 they bear that name. For the time has come for judgment to begin
with the house of God; and, if it begins with us, what will be the end
18 of those who reject God’s good news? If ‘a good person is saved
only with difficulty, what will become of the godless and the sinful?’
19 Therefore, I say, let those who suffer, because God wills it so, com-

mit their lives into the hands of a faithful Creator, and persevere in doing right.

Conclusion

AS FOR THE OLDER ONES AMONG YOU, who bear office in the church, I, 5
 their fellow officer, and a witness to the sufferings of the Christ, who 2
 will also share in the glory that is to be revealed — I beg you to be 2
 true shepherds of the flock of God among you, not because you are 3
 compelled, but of your own free will; not from a base love of gain, 3
 but with a ready spirit; not as lords of your charges, but as exam- 3
 ples to your flock. Then, when the chief shepherd appears, you will 4
 win the crown of glory that never fades. Again, you younger ones 5
 should show deference to the older. And all of you should put on 5
 the badge of humility in mutual service, for ‘God is opposed to the 5
 proud, but gives his help to the humble.’

Humble yourselves, therefore, under the mighty hand of God, so 6
 that he may exalt you in his good time, laying all your anxieties on 7
 him, for he makes you his care. Exercise self-control, be watchful. 7
 Your adversary, the devil, like a roaring lion, is prowling about, 8
 eager to devour you. Stand firm against him, strong in your faith; 9
 knowing, as you do, that the sufferings which you are undergoing 9
 are being endured to the full by the Lord’s followers throughout 10
 the world. God, from whom all help comes, and who called you, by 10
 your union with Christ, into his eternal glory, will, when you have 10
 suffered for a little while, himself perfect, establish, strengthen you. 10
 To him be ascribed dominion for ever. Amen. 11

I have been writing to you briefly by the hand of Silas, our true- 12
 hearted friend (for so I regard him), to encourage you, and to bear 12
 my testimony that in what I have written is to be found the true love 12
 of God. On that take your stand. Your sister church in ‘Babylon’ 13
 sends you greeting, and so does Mark, who is as a son to me. Greet 13
 one another with the kiss of love. 14

May God give his peace to you all in your union with Christ.

PETER'S SECOND LETTER

Introduction

TO THOSE TO WHOM, through the justice of our God and Saviour Jesus Christ, there has been granted faith equally privileged with our own, from Simon Peter, a servant and an apostle of Jesus Christ. 1

May blessing and peace be yours in ever increasing measure, as you advance in the knowledge of God and of Jesus, our Lord. For his divine power has given us everything that is needful for a life of piety, as we advance in the knowledge of him who called us by a glorious manifestation of his goodness. For it was through this that he gave us what we prize as the greatest of his promises, that through them you might participate in the divine nature, now that you have fled from the corruption in the world, resulting from human passions. Yes, and for this reason do your best to supplement your faith by goodness, goodness by knowledge, knowledge by self-control, self-control by endurance, endurance by piety, piety by mutual affection, and mutual affection by love. For, when these virtues are yours, in increasing measure, they prevent your being indifferent to, or destitute of, a fuller knowledge of our Lord Jesus Christ. Surely the person who has not these virtues is shortsighted even to blindness, and has chosen to forget that they have been purified from their sins of the past! Therefore, friends, do your best to put God's call and selection of you beyond all doubt; for, if you do this, you will never fall. For in this way you will be given a triumphant admission into the eternal kingdom of our Lord and Saviour, Jesus Christ. 2
3
4
5
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11

The Transfiguration and the 'Second Coming' of the Christ

12 I WILL, therefore, always be ready to remind you of all this, even
 13 though you know it and are firmly established in the truth that you
 14 now hold. But I think it my duty, as long as I live in this 'tent,' to
 15 rouse you by awakening memories of the past; for I know that the
 16 time for this 'tent' of mine to be put away is soon coming, as our
 17 Lord Jesus Christ himself assured me. So I will do my best to enable
 18 you, at any time after my departure, to call these truths to mind.
 19 For we were not following cleverly devised stories when we told
 20 you of the coming in power of our Lord Jesus Christ, but we had
 21 been eye-witnesses of his majesty. For he received honour and glo-
 22 ry from God the Father, when from the glory of the Divine Majesty
 23 there were borne to his ears words such as these — 'This is my dear-
 24 ly loved son, who brings me great joy.' These were the words that
 25 we heard, borne to our ears from heaven, when we were with him
 26 on that sacred mountain. And still stronger is the assurance that
 27 we have in the teaching of the prophets; to which you will do well
 28 to pay attention (as if it were a lamp shining in a gloomy place),
 29 until the day dawns and the morning star rises in your hearts. But
 30 first be assured of this: — There is no prophetic teaching found
 31 in scripture that can be interpreted by a person's unaided reason;
 32 for no prophetic teaching ever came in the old days at the mere
 33 wish of people, but people, moved by the Holy Spirit, spoke direct
 34 from God.

Warning against separating Christianity from a Holy Life

2 BUT THERE WERE FALSE PROPHETS ALSO IN THE NATION, just as there will
 3 be false teachers among you, people who will secretly introduce
 4 ruinous divisions, disowning even the Lord who bought them, and
 5 bringing speedy ruin on themselves. There will be many, too, who
 6 will follow their licentious courses, and cause the way of the truth
 7 to be maligned. In their covetousness they will try to make you a
 8 source of profit by their fabrications; but for a long time past their
 9 sentence has not been standing idle, nor their ruin slumbering. Re-
 10 member, God did not spare angels when they sinned, but sent them
 11 down to Tartarus, and consigned them to caverns of darkness, to

be kept under guard for judgment. Nor did he spare the world of 5
old; though he preserved Noah, the preacher of righteousness, and
seven others, when he brought a flood on the godless world. He
condemned the cities of Sodom and Gomorrah and reduced them 6
to ashes, holding them up as a warning to the godless of what was
in store for them; but he rescued righteous Lot, whose heart was 7
vexed by the wanton licentiousness of his neighbours; for, seeing 8
and hearing what he did, as he lived his righteous life among them,
day after day, Lot's righteous soul was tortured by their wicked
doings. The Lord, therefore, knows how to deliver the pious from 9
temptation, and to keep the wicked, who are even now suffering
punishment, in readiness for 'the day of judgment' — especially 10
those who, following the promptings of their lower nature, indulge
their polluting passions and despise all control. Audacious and self-
willed, they feel no awe of the celestial beings, maligning them, 11
even where angels, though excelling them in strength and power,
do not bring against them a malignant charge before the Lord.
These people, however, like animals without reason, intended by 12
nature to be caught and killed — these people, I say, malign those of
whom they know nothing, and will assuredly perish through their
own corruption, suffering themselves, as the penalty for the suf- 13
fering that they have inflicted. They think that pleasure consists in
the self-indulgence of the moment. They are a stain and a disgrace,
indulging, as they do, in their wanton revelry, even while joining 14
you at your feasts. They have eyes only for adulteresses, eyes never
tired of sin; they entice weak souls; their minds are trained to covet;
they live under a curse. Leaving the straight road, they have gone 15
astray and followed in the steps of Balaam, the son of Beor, who set
his heart on the reward for wrong-doing, but was rebuked for his
offence. A dumb animal spoke with a human voice, and checked the 16
prophet's madness. These people are like springs without water,
or mists driven before a gale; and for them the blackest darkness 17
has been reserved. With boastful and foolish talk, they appeal to
the passions of people's lower nature, and, by their profligacy, en- 18
tice those who are just escaping from the people who live such mis-
guided lives. They promise them freedom, while they themselves 19
are slaves to corrupt habits; for a person is the slave of anything to
which they give way. If, after having escaped the polluting influ- 20
ences of the world, through knowing our Lord and Saviour, Jesus
Christ, people are again entangled in them, and give way to them,
their last state has become worse than their first. It would, indeed, 21

22 have been better for them not to have known the way of righteousness, than, after knowing it, to turn away from the holy command delivered to them. In their case is seen the truth of the proverb — ‘A dog returns to what it has vomited’ and ‘A sow after washing to her wallowing-place in the mud.’

A Reassertion of the ‘Second Coming’ of the Christ

3 THIS, dear friends, is my second letter to you. In both of them I have
 4 tried, by appealing to your remembrance, to arouse your better feel-
 5 ings. I want you to recall what was foretold by the holy prophets, as
 6 well as the command of our Lord and Saviour given to you through
 7 your apostles. First be assured of this, that, as the age draws to an
 8 end, scoffers, led by their own passions, will come and ask scoffingly — ‘Where is his promised coming? Ever since our ancestors passed to their rest, everything remains just as it was when the world was first created!’ For they wilfully shut their eyes to the fact that long ago the heavens existed; and the earth, also — formed out of water and by the action of water, by the fiat of God; and that by the same means the world which then existed was destroyed in a deluge of water. But the present heavens and earth, by the same fiat, have been reserved for fire, and are being kept for the day of the judgment and destruction of the godless.

9 But you, dear friends, must never shut your eyes to the fact that,
 10 to the Lord, one day is the same as a thousand years, and a thousand years as one day. The Lord is not slow to fulfil his promise, as some count slowness; but he is forbearing with you, as it is not his will that any of you should perish, but that all should be brought to repentance. The day of the Lord will come like a thief; and on that day the heavens will pass away with a crash, the elements will be burnt up and dissolved, and the earth and all that is in it will be disclosed. Now, since all these things are in the process of dissolution, think what you yourselves ought to be — what holy and pious lives you ought to lead, while you wait for the coming of the day of God and strive to make it come soon¹. At its coming the heavens will be dissolved in fire, and the elements melted by heat, but we look for ‘new heavens and a new earth,’ where righteousness will have its

¹Or "and desire its coming"

home, in fulfilment of the promise of God.

Therefore, dear friends, in expectation of these things, make every effort to be found by him spotless, blameless, and at peace. 14
Regard our Lord's forbearance as your one hope of salvation. This 15
is what our dear friend Paul wrote to you, with the wisdom that 16
God gave him. It is the same in all his letters, when he speaks in 16
them about these subjects. There are some things in them difficult 16
to understand, which untaught and weak people distort, just as 17
they do all other writings, to their own ruin. You must, therefore, 17
dear friends, now that you know this beforehand, be on your guard 17
against being led away by the errors of reckless people, and so laps- 18
ing from your present steadfastness; and advance in the love and 18
knowledge of our Lord and Saviour, Jesus Christ. All glory be to 18
him now and for ever.

JOHN'S FIRST LETTER

The Immortal Love

IT IS OF WHAT HAS BEEN IN EXISTENCE FROM THE BEGINNING, of what we **1**
have heard, of what we have seen with our eyes, of what we
watched reverently and touched with our hands — it is about the **2**
Word who is the life that we are now writing. That life was made
visible, and we have seen it, and now bear our testimony to it, and **3**
tell you of that eternal life, which was with the Father and was
made visible to us. It is of what we have seen and heard that we **4**
now tell you, so that you may have communion with us. And our
communion is with the Father and with his Son, Jesus Christ. And
we are writing all this to you that our joy may be complete.

These, then, are the tidings that we have heard from him and now **5**
tell you — ‘God is light, and darkness has no place at all in him.’ **6**
If we say that we have communion with him, and yet continue to live
in the darkness, we lie, and are not living the truth. But, if our lives **7**
are lived in the light, as God himself is in the light, we have com-
munion with one another, and the blood of Jesus, his Son, purifies **8**
us from all sin. If we say that there is no sin in us, we are deceiving **9**
ourselves, and the truth has no place in us. If we confess our sins,
God may be trusted, in his righteousness, to forgive us our sins and **10**
purify us from all wickedness. If we say that we have not sinned,
we are making God a liar, and his message has no place in us.

My children, I am writing to you to keep you from sinning; but **2**
if anyone should sin, we have one who can plead for us with the
Father — Jesus Christ, the righteous — and he is the atoning sac- **2**
rifice for our sins, and not for ours only, but for those of the whole
world besides. And by this we know that we have learned to know **3**
him — by our laying his commands to heart. The person who says **4**

5 'I know Jesus,' but does not lay his commands to heart, is a liar, and
the truth has no place in them; but, whenever a person lays his mes-
6 sage to heart, in that person the love of God has indeed reached its
perfection. By this we know that we are in union with God — He
who professes to maintain union with God is himself bound to live
as Christ lived.

7 Dear friends, it is no new command that I am writing to you, but
an old command, which you have had from the first. That old
8 command is the message to which you listened. Yet, in a way, it is a
new command that I am writing to you — manifest in Christ's life
and in your own — for the darkness is passing away and the true
9 light is already shining. The person who says that they are in the
light, and yet hates others, is in the darkness even now. The person
10 who loves others is always in the light, and there is nothing within
them to cause them to stumble; while the person who hates others
11 is in the darkness, and is living in the darkness, and does not know
where they are going, because the darkness prevents them seeing.

12 I am writing, God's children, to you, because your sins have
13 been forgiven you for Christ's sake. I am writing, adults in the faith,
to you, because you have learned to know him who has been from
the beginning. I am writing, young ones in the faith, to you, because
you have conquered the evil one. I write, children, to you, because
14 you have learned to know the Father. I write, adults in the faith, to
you, because you have learned to know him who has been from the
beginning. I write, young ones in the faith, to you, because you are
strong, and God's message is always in your hearts, and you have
15 conquered the evil one. Do not love the world or what the world
can offer. When anyone loves the world, there is no love for the
16 Father in them; for all that the world can offer — the gratification of
the earthly nature, the gratification of the eye, the pretentious life —
17 belongs, not to the Father, but to the world. And the world, and all
that it gratifies, is passing away, but they who do God's will remains
for ever.

Warnings against Antichrist

MY CHILDREN, these are the last days. You were told that an antichrist was coming; and many antichrists have already arisen. By that we know that these are the last days. From us, it is true, they went out, but they had never belonged to us; for, if they had belonged to us, they would have remained among us. They left us that it might be made clear that they do not, any of them, belong to us. You, however, have received consecration from the Holy One. You all know — But I am not writing to you because you do not know the truth, but because you do know it, and because nothing false can come from the truth.

Who is a liar, if not the person who rejects the truth that Jesus is the Christ? That person is the antichrist — the person who rejects the Father and the Son. No one who rejects the Son has found the Father; the person who acknowledges the Son has found the Father also. As for you, let what you were told at the first be always in your thoughts. If, then, what you were told at the first is always in your thoughts, you yourselves will maintain your union both with the Son and with the Father. And this is what he himself promised us — eternal life!

In writing this this to you, I have in mind those who are trying to mislead you. But you — you still retain in your hearts that consecration which you received from the Christ, and are not in need of anyone to teach you; but, since his consecration of you teaches you about everything, and since it is a real consecration, and no lie, then, as it has taught you, maintain your union with him. Yes, my children, maintain your union with Christ, so that, whenever he appears, our confidence may not fail us, and we may not be ashamed to meet him at his coming. Knowing him to be righteous, you realise that everyone who lives righteously has received the new life from him.

The Privileges and Duties of God's Children

THINK WHAT LOVE THE FATHER HAS SHOWN US IN ALLOWING US TO BE called 'children of God'; as indeed we are. The reason why the world does not know us is that it has not learned to know him. Dear friends, we are God's children now; what we will be has not yet been revealed. What we do know is that, when it is revealed, we will be like Christ; because we will see him as he is. And everyone who has this hope

with regard to Christ tries to make themselves pure — as Christ is pure.

4 Everyone who lives sinfully is living in violation of law. Sin is
5 violation of law. And you know that Christ appeared to take away
6 our sins; and in him sin has no place. No one who maintains union
7 with him lives in sin; no one who lives in sin has ever really seen
8 him or learned to know him. My children, do not let anyone mis-
lead you. The person who lives righteously is righteous — as Christ
is righteous. The person who lives sinfully belongs to the devil, for
the devil has sinned from the first. It was for this that the Son of God
appeared, that he might undo the devil's work.

9 No one who has received the new life from God lives sinfully,
because the nature of God dwells within them; and they cannot live
10 in sin, because they have received the new life from God. By this
the children of God are distinguished from the children of the devil
— No one who lives unrighteously comes from God, and especially
11 the person who does not love others. For these are the tidings that
12 we heard from the first — that we are to love one another. We must
not be like Cain, who belonged to the evil one and killed his brother.
And why did he kill him? It was because his life was bad while his
brother's was good.

13 Do not wonder, friends, if the world hates you. We know that we
14 have passed out of death into life, because we love each other. The
15 person who does not love remains in a state of death. The person
who hates another is a murderer; and you know that no murderer
has eternal life within them.

16 We have learned to know what love is from this — that Christ
laid down his life on our behalf. Therefore we also ought to lay
17 down our lives for each other. But, if anyone has worldly posses-
sions, and yet looks on while one of our own is in need, and steels
their heart against that person, how can it be said that the love
18 of God is within them? My children, do not let our love be mere
words, or end in talk; let it be true and show itself in acts.

19 By that we will know that we are on the side of the truth; and
20 we will satisfy ourselves in God's sight, that if our conscience con-
demns us, yet God is greater than our conscience and knows every-
21 thing. Dear friends, if our conscience does not condemn us, then
22 we approach God with confidence, and we receive from him what-

ever we ask, because we are laying his commands to heart, and are doing what is pleasing in his sight. His command is this — that we should put our trust in the name of his Son, Jesus Christ, and love one another, in accordance with the command that he gave us. And the person who lays his commands to heart maintains union with Christ, and Christ with them. And by this we know that Christ maintains union with us — by our possession of the Spirit which he gave us.

True and False Inspiration

DEAR FRIENDS, do not trust every inspiration, but test each inspiration, to see whether it proceeds from God; because many false prophets have gone out into the world.

This is the way by which to know the inspiration of God — All inspiration that acknowledges Jesus Christ as come in our human nature is from God; while all inspiration that does not acknowledge Jesus is not inspiration from God. It is the inspiration of the Antichrist; you have heard that it was to come, and it is now already in the world.

You, my children, come from God, and you have successfully resisted such people as these, because he who is in you is greater than the one who is in the world. Those people belong to the world; and therefore they speak as the world speaks, and the world listens to them. We come from God. He who knows God listens to us; the person who does not come from God does not listen to us. By that we may know the true inspiration from the false.

Love of God and Love of People

DEAR FRIENDS, let us love one another, because love comes from God; and everyone who loves has received the new life from God and knows God. The person who does not love has not learned to know God; for God is love. The love of God was revealed to us by his sending his only Son into the world, so that we might find life through him. His love is seen in this — not in our having loved God, but in his loving us and sending his Son to be an atoning sacrifice for our sins.

Dear friends, since God loved us in this way, we, surely, ought to love one another. No human eyes have ever seen God, yet, if we

13 love one another, God remains in union with us, and his love attains
 14 its perfection in us. We know that we remain in union with him,
 15 and he with us, by this — by his having given us some measure of
 16 his Spirit. Moreover, our eyes have seen — and we are testifying to
 the fact — that the Father has sent the Son to be the Saviour of the
 world. Whoever acknowledges that Jesus Christ is the Son of God
 — God remains in union with that man, and he with God. And,
 moreover, we have learned to know, and have accepted as a fact, the
 love which God has for us.

17 God is love; and whoever lives in love lives in God, and God in
 18 them. It is through this that love has attained its perfection in us, so
 that we may have confidence on the day of judgment, because what
 19 Christ is that we also are in this world. There is no fear in love. No!
 Love, when perfect, drives out fear, because fear implies punish-
 20 ment, and the person who feels fear has not attained to perfect love.
 We love, because God first loved us. If someone says 'I love God,'
 21 and yet hates another person, they are a liar; for the person who
 does not love their fellow, whom they have seen, cannot love God,
 whom they have not seen. Indeed, we have this command from
 God — 'Those who love God must also love each other.'

A Christian's Faith and Confidence

5 EVERYONE WHO BELIEVES THAT JESUS IS THE CHRIST HAS RECEIVED THE new
 life from God; and everyone who loves him who gave that life loves
 2 him who has received it. By this we know that we love God's chil-
 3 dren — when we love God and carry out his commands. For to love
 God is to lay his commands to heart; and his commands are not bur-
 4 densome, because all that has received the new life from God con-
 quers the world. And this is the power that has conquered the world
 5 — our faith! Who is the person that conquers the world but the per-
 6 son who believes that Jesus is the Son of God? He it is whose com-
 ing was by water and blood — Jesus Christ himself; not by water
 only, but by water and by blood. And there is the Spirit also to bear
 7 testimony, and the Spirit is truth itself. It is a threefold testimony —
 8 that of the Spirit, the water, and the blood — and these three are at
 9 one. We accept the testimony of people, but God's testimony is still
 stronger; and there is the testimony of God — the fact that he has
 10 already borne testimony about his Son. The person who believes
 in the Son of God has that testimony within them. The person who

does not believe God has made God a liar, by refusing to believe in
that testimony which he has borne about his Son. And that testimo- 11
ny is that God gave us eternal life, and that this life is in his Son. The
person who finds the Son finds life; the person who does not find 12
the Son of God does not find life.

I write this to you so that you may realise that you have found 13
eternal life — you who believe in the name of the Son of God. And
this is the confidence with which we approach him, that whenever 14
we ask anything that is in accordance with his will, he listens to us.
And if we realise that he listens to us — whatever we ask — we 15
realise that we have what we have asked from him. If anyone sees 16
one of our people committing some sin that is not a deadly sin, they
will ask, and so be the means of giving life to them — to any whose
sin is not deadly. There is such a thing as deadly sin; about that I do
not say that a person should pray. Every wrong action is sin, and 17
there is sin that is not deadly.

We know that no one who has received the new life from God 18
lives in sin. No, the person who has received the new life from God
keeps the thought of God in their heart, and then the evil one does
not touch them. We realise that we come from God, while all the 19
world is under the influence of the evil one. We realise, too, that the 20
Son of God has come among us, and has given us the discernment
to know the true God; and we are in union with the true God by our
union with his Son, Jesus Christ. He is the true God and he is eternal
life. My children, guard yourselves against false ideas of God. 21

JOHN'S SECOND LETTER

TO AN EMINENT CHRISTIAN LADY, and to her children, from the 1
officer of the church. I sincerely love you all, and not I only, 2
but also all those who have learned to know the truth. We love 2
you for the sake of that truth which is always in our hearts; yes,
and it will be ours for ever.

Blessing, mercy, and peace will be ours — the gift of God, the Father, 3
and of Jesus Christ, the Father's Son — in a life of truth and love.

It was a great joy to me to find the lives of some of your children 4
guided by the truth, in obedience to the command that we received 4
from the Father. And now, I pray you, Lady — not as though I were 5
writing a new command for you; no, it is the command which we 5
had from the first — Let us love one another. And this is love — to 6
live in obedience to the Father's commands. This is the command 6
as you learned from the first, to live in a spirit of love. I say this be- 7
cause many impostors have left us to go into the world — people 7
who do not acknowledge Jesus as Christ come in our human nature.
It is that which marks someone as an impostor and an antichrist.
Take care that you do not lose the fruit of all our work; rather, reap 8
the benefit of it in full. Everyone who goes beyond the limits of the 9
teaching of the Christ has failed to find God; the person who keeps 9
to that teaching — they have found both the Father and the Son. If
anyone comes to you and does not bring this teaching, do not re- 10
ceive them into your house or welcome them; for the person who 11
welcomes them is sharing with them in his wicked work.

Though I have a great deal to say to you, I would rather not trust 12

13 it to paper and ink, but I am hoping to come and see you, and to speak with you face to face, so that your joy may be complete. The children of your eminent sister send you their greetings.

JOHN'S THIRD LETTER

TO HIS DEAR FRIEND GAIUS, whom he sincerely loves, From the 1
officer of the church.

Dear friend, I pray that all may be well with you and that you 2
may have good health — I know that all is well with your soul. For 3
it was a great joy to me, when some followers of the Lord came and
testified to your fidelity to the truth — I know that your own life 4
is guided by the truth. Nothing gives me greater pleasure than to
hear from time to time that the lives of my children are guided by
the truth.

Dear friend, whatever you do for other followers is done in a 5
Christian spirit — even when they are strangers to you. They them- 6
selves have testified before the church to your love; and you will do
well to help them on their way in a manner worthy of the service of
God. For it was on behalf of the name that they left their homes, and 7
refused to take anything from the Gentiles. We, therefore, ought to 8
give such people a hearty welcome, and so take our share in their
work for the truth.

I wrote a few lines to the church; but Diotrephes, who loves to be 9
first among them, declines to recognise us. Therefore, when I come, 10
I will not forget his conduct in ridiculing us with his wicked tongue.
Not content with that, he not only declines to recognise our friends
who are followers himself, but actually prevents those who would,
and expels them from the church.

Dear friend, take what is good for your example, not what is bad. 11
The person who does what is good is from God; the person who 12
does what is bad has never seen God. Everyone has always had
a good word for Demetrius, and the truth itself speaks for him. Yes,
and we also add our good word, and you know that what we say

about him is true.

- 13 I have a great deal to say to you, but I do not care to trust it to
14 pen and ink in a letter. I hope, however, it will not be long before I see you, and then we will speak face to face. Peace be with you. Our friends here send you their greetings. Greet each one of our friends.

THE LETTER FROM JUDE

Introduction

TO THOSE WHO, having received the call, have been loved by God the Father and protected by Jesus Christ, From Jude, a servant of Jesus Christ, and the brother of James. May mercy, peace, and love be yours in ever increasing measure.

Warnings against moral corruption

DEAR FRIENDS, while I was making every effort to write to you about our common salvation, I felt that I must write to you at once to encourage you to fight in defence of the faith that has once for all been entrusted to the keeping of Christ's people. For there have crept in among you certain godless people, whose sentence has long since been pronounced, and who make the mercy of God an excuse for profligacy, and disown our only lord and master, Jesus Christ.

Now I want to remind you — but you already know it all — that, though the Lord delivered the people from Egypt, yet he afterwards destroyed those who refused to believe in him; and that even those angels, who did not keep to their appointed spheres, but left their proper homes, have been kept by him for the judgment of the great day in everlasting chains and black darkness. Like Sodom and Gomorrah and the towns near them, which gave themselves up to fornication, and fell into unnatural vice, these angels now stand out as a warning, undergoing, as they are, punishment in eternal fire.

Yet in the same way these people, too, cherishing vain dreams, pollute our human nature, reject control, and malign the celestial beings. Yet even Michael, the archangel, when, in his dispute with the

devil, he was arguing about the body of Moses, did not venture to charge him with maligning, but said merely 'The Lord rebuke you!'
10 But these people malign whatever they do not understand; while
11 they use such things as they know by instinct (like the animals that
12 have no reason) for their own corruption. Alas for them! They walk
13 in the steps of Cain; led astray by Balaam's love of gain, they plunge
14 into sin, and meet their ruin through rebellion like Korah. These are
15 the people who are blots on your 'love-feasts,' when they feast together
16 and provide without scruple for themselves alone. They are clouds
without rain, driven before the winds; they are leafless trees without
a vestige of fruit, dead through and through, torn up by the roots;
they are wild sea waves, foaming with their own shame; they are 'wandering
stars,' for which the blackest darkness has been reserved for ever.

14 To these people, as to others, Enoch, the seventh in descent
15 from Adam, declared — 'See! The Lord has come with his hosts of
16 holy ones around him, to execute judgment on all people, and to
convict all godless people of all their godless acts, which in their
ungodliness they have committed, and of all the harsh words which
they have spoken against him, godless sinners that they are!'

16 These people are always murmuring, and complaining of their
lot; they follow where their passions lead them; they have arrogant
words on their lips; and they flatter others for the sake of what they
can get from them.

17 But you should, dear friends, recall what was foretold by the apos-
18 tles of our Lord Jesus Christ; how they used to say to you — 'As
19 time draws to an end, there will be scoffers, who will be led by their
20 godless passions.' These are the people — animal and unspiritual
21 — who cause divisions. But you must, dear friends, build up your
22 characters on the foundation of your most holy faith, pray under
23 the guidance of the Holy Spirit, and keep within the love of God,
while waiting for the mercy of our Lord Jesus Christ, to bring you
to eternal life. To some show pity, because they are in doubt. 'Drag
them out of the fire,' and save them. To others show pity, but with
caution, hating the clothing polluted by their touch.

Ascription

TO HIM WHO IS ABLE TO GUARD YOU FROM FALLING, and to bring you into 24
his glorious presence, blameless and rejoicing — to the one God, 25
our Saviour, be ascribed, through Jesus Christ, our Lord, glory,
majesty, power, and dominion, as it was before time began, is now,
and will be for all time to come. Amen.

THE REVELATION TO JOHN

THE REVELATION OF JESUS CHRIST, which God gave to him to make known to his servants, concerning what must shortly take place, and which he sent and revealed by his angel to his servant John, who testified to the message of God and to the testimony to Jesus Christ, omitting nothing of what he had seen. Blessed is the one who reads, and blessed are they who listen to, the words of this prophecy, and lay to heart what is here written; for the time is near. 1 2 3

Messages to the Seven Churches

FROM JOHN, to the seven churches which are in Roman Asia. Blessing and peace be yours from him who is, and who was, and who will be, and from the seven spirits that are before his throne, and from Jesus Christ, 'the faithful witness, the first-born from the dead, and the Ruler of all the kings of the earth.' To him who loves us and freed us from our sins by his own blood — and he made us 'a kingdom of priests in the service of God,' his Father! — to Him be ascribed glory and dominion for ever. Amen. 'He is coming among the clouds!' Every eye will see him, even those who pierced him; 'and all the nations of the earth will mourn over him.' So will it be. Amen. 4 5 6 7

'I am the Alpha and the Omega,' says the Lord, the God who is, and who was, and who will be, the Almighty. 8

I, John, who am your brother, and who share with you in the suffering and kingship and endurance of Jesus, found myself on the island called Patmos, for the sake of the message of God and the 9

10 testimony to Jesus. I fell into a trance on the Lord's day, and I heard
 11 behind me a loud voice, like the blast of a trumpet. It said — 'Write
 12 what you see in a book and send it to the seven churches, to Ephesus,
 13 Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.'
 14 I turned to see what voice it was that spoke to me; and when
 15 I turned, I saw seven golden lamps, and in the midst of the lamps
 16 one 'like a man, in a robe reaching to his feet,' and with a golden
 17 sash across his breast. 'The hair of his head was as white as wool,
 18 as white as snow; his eyes were like flaming fire; and his feet were
 19 like brass' as when molten in a furnace; 'his voice was like the sound
 20 of many streams,' in his right hand he held seven stars, from his
 mouth came a sharp two-edged sword, and his face was like 'the
 sun in the fulness of its power.' And, when I saw him, I fell at his
 feet like one dead. He laid his hand on me and said — 'Do not be
 afraid. I am the First and the Last, the Everliving. I died, and I am
 alive for ever and ever. And I hold the keys of the Grave and of the
 place of the dead. Therefore write of what you have seen and of
 what is happening now and of what is about to take place — the
 mystic meaning of the seven stars which you saw in my right hand,
 and the seven golden lamps. The seven stars are the angels of the
 seven churches, and the seven lamps are the seven churches.

2 To the angel of the church in Ephesus write: —
 "These are the words of him who holds the seven stars
 in his right hand, and walks among the seven golden
 2 lamps: — I know your life, your toil and endurance, and I know
 that you cannot tolerate evil-doers. I know, too, how you
 3 tested those who declare that they are apostles, though they are not,
 and how you proved them false. You possess endurance, and have
 borne much for my name,
 4 and have never grown weary. But this I have against
 you — You have abandoned your
 5 first love. Therefore remember from what you have fallen,
 and repent,
 and live the life that you lived before; or else, I will come
 6 and remove your Lamp from its place, unless you repent. But this
 is in your favour — You hate the life lived
 7 by the Nikolaitans, and I also hate it. Let him who has
 ears hear what the Spirit is saying

to the churches. To him who conquers — to him I will give the right ‘to eat the fruit of the Tree of life, which stands in the Paradise of God.’ “

To the angel of the church in Smyrna write: — 8
 “These are the words of him who is the First and the
 Last, who died, but is restored to life: — I know your 9
 persecution and your poverty — yet you
 are rich! I know, too, the slander that comes from those
 who declare that they are God’s people¹, though they are not, but
 are a Congregation of Satan. Do not be afraid of what you are about 10
 to suffer. The
 devil is about to throw some of you into prison so that
 you may be tempted, and may undergo persecution for ten days.
 Be faithful even to death, and I will give you the Crown of life. Let
 those who have ears hear what the Spirit is saying 11
 to the churches. Those who conquer will suffer no hurt
 from the Second Death.”

To the angel of the church in Pergamus write: — 12
 “These are the words of him who holds the sharp two-edged
 sword: — I know where you live, where the throne of 13
 Satan stands.
 And yet you hold to my name, and you did not disown
 my faith even in the days of Antipas, my faithful witness, who was
 put to death among you where Satan dwells. Yet I have a few things 14
 against you — You have among
 you those who hold to the teaching of Balaam, who
 taught Balak to put temptations in the way of the Israelites, so that
 they should eat idol-offerings and commit licentious acts. Again
 you have among you those who hold in the same 15
 way to the teaching of the Nikolaitans. Therefore repent, 16
 or else, I will come quickly and
 contend with such people with words that will cut like
 a sword. Let those who have ears hear what the Spirit is saying 17

¹God’s people: Literally ‘Jews.’ These people claimed to be God’s people because they were Jews.

to the churches. To those who conquer — to them I will give a share of the mystic manna, and I will give them a white stone; and on the stone will be inscribed a new name, which no one knows except the person who receives it.”

18 To the angel of the church in Thyatira write: —
 “These are the words of the Son of God, ‘whose eyes
 are like flaming fire, and whose feet are like brass’: — I
 19 know your life, your love, faith, service, and endurance;
 and I know that your life of late has been better than it
 20 was at first. Yet I have this against you — You tolerate the woman
 Jezebel, who declares that she is a Prophetess, and mis-
 leads my servants by her teaching, until they commit licentious acts
 21 and eat idol-offerings. I gave her time to repent, but she is deter-
 mined not
 22 to turn from her licentiousness. Therefore I am laying
 her on a bed of sickness, and
 bringing great suffering on those who are unfaithful with
 23 her, unless they repent and turn from a life like hers. I will also put
 her children to death; and all the
 churches will learn that I am he who ‘looks into people’s
 hearts and souls’; and I will give to each one of you what their life
 24 deserves. But I say to the rest of you at Thyatira — all who
 do not accept such teaching, whose who did not learn
 ‘the secrets of Satan,’ as people call them — I am not laying on you
 25 any further burden; only hold fast to what you have received, until
 I come. To those who conquer and are careful to live my life
 26 to the end — to them I will give authority over the nations,
 and ‘they will rule them with an iron rod, as when
 27 earthen vessels are broken in pieces’ (as I myself have
 received from my Father) and I will give them the morning star. Let
 28 those who have ears hear what the Spirit is saying
 29 to the churches.”

3 To the angel of the church in Sardis write: —
 “These are the words of him who has the seven spirits
 of God and the seven stars; — I know your life, and that

people say of you that you are living, though you are dead. Be on the watch, and strengthen what still survives, 2
 though once it was all but dead; for I have not found
 your life perfect in the eyes of my God. Therefore remember what 3
 you have received and heard,
 and lay it to heart and repent. Unless you are on the
 watch, I will come like a thief, and you will not know at what hour 4
 I am coming to you. Yet there are some few among you at Sardis
 who did
 not soil their robes; they will walk with me, robed in
 white, for they are worthy. Those who conquer will be clothed in 5
 these white robes,
 and I will not 'strike their name out of the book of life';
 but I will own them before my Father, and before his angels. Let
 those who have ears hear what the Spirit is saying 6
 to the churches."

To the angel of the church in Philadelphia write:— 7
 "These are the words of him who is holy and true, who
 holds 'the Key of David, who opens and no one will shut,
 and shuts and no one opens': — I know your life (see, I have set a 8
 door open before
 you which no one is able to shut), I know that, though
 you have but little strength, you kept my teaching in mind, and did 9
 not disown my name. Listen, I give some of the Congregation of
 Satan, the
 people who declare that they are God's people¹, though
 they are not, but are lying — I will make
 them 'come and bow down at your feet,' and they will
 learn that I loved you. Because you kept in mind the story of 10
 my endurance,
 I will keep you in the hour of trial that is about to come on
 the whole world, the hour that will test all who are living on earth.
 I will come quickly. Hold to what you have received 11
 so that no one may take your crown. Those who conquer 12
 — I will make them a pillar in the

¹God's people: Literally 'Jews.' These people claimed
 to be God's people because they were Jews.

Temple of my God; and never more will they leave it; and I will write on them the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and I will write on them my new name. Let
 13 those who have ears hear what the Spirit is saying
 to the churches."

14 To the angel of the church in Laodicaea write: —
 "These are the words of the Unchanging One, 'the witness
 faithful and true, the beginning of the Creation of God':
 15 — I know your life; I know that you are neither cold
 16 nor hot. If only you were either cold or hot! But now,
 because you are lukewarm, neither hot nor
 17 cold, I am about to spit you out of my mouth. You say
 'I am rich and have grown rich, and I want
 for nothing,' and you do not know that you are wretched,
 18 miserable, poor, blind, naked! Therefore I counsel you to buy from
 me gold which has
 been refined by fire so that you may grow rich; and white
 robes, so that you may be clothed and your shameful nakedness be
 hidden; and ointment to anoint your eyes, so that you may see. 'All
 19 whom I love I rebuke and discipline.' Therefore
 20 be in earnest and repent. I am standing at the door and
 knocking! If anyone hears
 my voice and opens the door, I will go in, and will feast
 21 with them, and they will feast with me. To those who conquer — to
 them I will give the right
 to sit beside me on my throne, as I, when I conquered,
 22 took my seat beside my Father on his throne. Let those who have
 ears hear what the Spirit is saying
 to the churches."

The Vision of the Seven Seals

4 AFTER THIS, in my vision, I saw an open door in the heavens, and
 the first voice that I heard was like the blast of a trumpet speaking
 to me. It said — 'Come up here and I will show you what must
 2 take place.' Immediately after this I fell into a trance. There stood
 3 a throne in heaven, and on the throne was One seated. He who

was seated on it was in appearance like a jasper and a sardius; and
'round the throne there was a rainbow' of the colour of an emerald.
And round the throne were twenty-four other thrones, and on these 4
I saw twenty-four councillors sitting clothed in white robes; and on
their heads they had crowns of gold. Out from the throne 'come 5
flashes of lightning, cries, and peals of thunder'! There are seven
torches burning in front of the throne, which are the seven spirits of
God; and in front of the throne is what seemed to be a sea of glass, 6
'resembling crystal, while within the space before the throne and
round the throne are four Creatures full of eyes' in front and behind.
The first Creature is like a lion, the second Creature like a calf, 7
the third Creature has a face like a man's, and the fourth Creature is like
an eagle on the wing. These four Creatures have each of them six 8
wings, and all round, and within, they are full of eyes; and day and
night they never cease to say —

'Holy, holy, holy is the Lord, our God, the Almighty,
who was, and who is, and who will be.'

And, whenever these Creatures give praise and honour and thanks 9
to him who is 'seated on the throne, to him who lives for ever and
ever,' the twenty-four councillors prostrate themselves before him 10
who is seated on the throne, and worship him who lives for ever
and ever, and throw down their crowns before the throne, say-
ing —

'Worthy are you, our Lord and God, to receive all praise, 11
and honour, and power, for you did create all things, and
at your bidding they came into being and were created.'

Then I saw at the right hand of him who was 'seated on the throne a 5
book, with writing inside and out, and sealed' with seven seals; and
I saw a mighty angel who was proclaiming in a loud voice — 'Who 2
is worthy to open the book and break its seals?' But no one either
in heaven or on earth or under the earth was able to open the book or
look within it. At this I wept long, because no one could be found 4
who was worthy to open the book or look within it. But one of the
councillors said to me — 'Do not weep. The Lion conquered — the 5
Lion of the tribe of Judah, the Scion of David — and can therefore
open the book with its seven seals.'

Then, within the space between the throne and the four Crea- 6
tures, and in the midst of the councillors, I saw, standing, a Lamb,

which seemed to have been sacrificed. It had seven horns and seven eyes. (These eyes are the seven spirits of God, and they are sent into
 7 all the world.) The Lamb came forward; and he has taken the book
 from the right hand of him who was seated on the throne. And,
 8 when he had taken the book, the four Creatures and the twenty-
 four councillors prostrated themselves before the Lamb, each of
 them holding a harp and golden bowls full of incense. (These are the
 9 prayers of Christ's people.) And they are singing a new song —

'You are worthy to take the book and break its seals,
 for you were sacrificed, and with your blood you did
 buy for God people of every tribe, and language, and people, and
 10 nation, and did make them a kingdom of priests in the service
 of our God, and they are reigning on the earth.'

11 Then, in my vision, I heard the voices of many angels round the
 throne, and of the Creatures, and of the councillors. In number they
 were 'ten thousand times ten thousand and thousands of thou-
 12 sands,' and they cried in a loud voice —

'Worthy is the Lamb that was sacrificed to receive
 all power, and wealth, and wisdom, and might, and
 honour, and praise, and blessing.'

13 And I heard every created thing in the air, and on the earth, and
 under the earth, and on the sea, and all that is in them crying —

'To him who is seated on the throne and to the Lamb
 be ascribed all blessing, and honour, and praise, and
 dominion for ever and ever.'

14 And the four Creatures said 'Amen,' and the councillors prostrated
 themselves and worshiped.

6 Then I saw the Lamb break one of the seven seals, and I heard one of
 the four Creatures crying with a voice like thunder — 'Come.' And
 2 in my vision I saw 'a white horse.' Its rider held a bow, and he was
 given a crown, and he went out conquering and to conquer.

3 When the Lamb broke the second seal, I heard the second
 4 Creature crying — 'Come.' Then there went out another horse, 'a
 red horse,' and to its rider was given the power to deprive the earth

of peace, so that people should kill one another; and he was given a great sword.

When the Lamb broke the third seal, I heard the third Creature crying — ‘Come.’ And in my vision I saw ‘a black horse.’ Its rider held scales in his hand. And I heard what seemed to be a voice, coming from among the four Creatures, crying — ‘A quart of wheat for a silver coin, and three quarts of barley for a silver coin! But do not harm the oil and the wine.’

When the Lamb broke the fourth seal, I heard the voice of the fourth Creature crying — ‘Come.’ And in my vision I saw a grey horse. His rider’s name was Death, and the Lord of the place of Death rode behind him; and power was given them over the fourth part of the earth, so that they might ‘destroy with sword and famine and death, and by means of the wild beasts of the earth.’

When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of God’s message and for the testimony which they had borne. They cried in a loud voice — ‘How long, Sovereign Lord, holy and true, before you will give judgment and avenge our blood on all who are living on the earth?’ Then to each of them was given a white robe, and they were told to rest yet a little longer, until the number of their fellow servants and of their friends in Christ’s service who were about to be put to death, as they had been, should be complete.

And I saw the Lamb break the sixth seal, and then there was a great earthquake. The sun became black, like sackcloth, and the moon, which was at its full, like blood. ‘The stars of the heavens fell to the earth, as when a fig-tree, shaken by a strong wind, drops its unripe fruit. The heavens disappeared like a scroll when it is rolled up, and every mountain and island was moved from its place. Then all the kings of the earth, and the princes, and the generals, and the rich, and the powerful, and every slave and free person, ‘hid themselves in the caves and under the rocks’ of the mountains; and they are crying to the mountains and the rocks — ‘Fall on us, and hide us from the eyes of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath is come, and who can stand to meet it?’

After this, I saw four angels standing ‘on the four corners of the earth,’ restraining the four winds of the earth, so that no wind should blow over the earth, or over the sea, or against any tree. And, in the east, I saw another angel, ascending, holding the seal of the living God; and he cried in a loud voice to the four angels, to

whom there had been given power to harm the earth and the sea —
 3 'Do not harm the earth, or the sea, or the trees, until we have sealed
 4 the servants of our God on their foreheads.' I heard, too, the number
 of those who had been sealed. It was one hundred and forty-
 four thousand; and they were from every tribe of the Israelites.

5 From the tribe of Judah twelve thousand were sealed,
 from the tribe of Reuben twelve thousand,
 from the tribe of Gad twelve thousand,
 6 from the tribe of Asher twelve thousand,
 from the tribe of Napthali twelve thousand,
 from the tribe of Manasseh twelve thousand,
 7 from the tribe of Simeon twelve thousand,
 from the tribe of Levi twelve thousand,
 from the tribe of Issachar twelve thousand,
 8 from the tribe of Zebulon twelve thousand,
 from the tribe of Joseph twelve thousand,
 from the tribe of Benjamin twelve thousand were sealed.

9 After this, in my vision, I saw a vast throng which no one could
 number, of people from every nation and of all tribes, and peoples,
 and languages. They stood in front of the throne and in front of the
 Lamb, robed in white, holding palm branches in their hands. And
 10 they are crying in a loud voice —

'salvation be ascribed to our God who is seated on
 his throne and to the Lamb.'

11 And all the angels were standing round the throne and the council-
 lars and the four Creatures, and they prostrated themselves on their
 12 faces in front of the throne and worshiped God, saying —

'Amen. Blessing and praise, and wisdom, and thanksgiving,
 and honour, and power, and might be ascribed to our
 God for ever and ever. Amen.'

13 Then one of the councillors turned to me and said 'Who are these
 who are robed in white? And where did they come from?'

14 'My Lord,' I answered, 'it is you who know.'

'These,' he said, 'are they who come through the Great Persecu-

tion; they washed their robes white in the blood of the Lamb. And therefore it is that they are before the throne of God, and are serving him day and night in his Temple; and he who is seated on the throne will shelter them. Never again will they be hungry, never again will they be thirsty, nor will the sun smite them, nor any scorching heat; for the Lamb that stands in the space before the throne will be their shepherd, and will lead them to life-giving springs of water; and God will wipe away all tears from their eyes.'

As soon as the Lamb had broken the seventh seal, there was silence in heaven for, it might be, half an hour.

Vision of Seven Trumpet-Blasts

THEN I SAW THE SEVEN ANGELS WHO STAND BEFORE GOD, and seven trumpets were given to them.

Next, another angel came and stood at the altar with a golden censer in his hand; and a great quantity of incense was given to him, to mingle with the prayers of all Christ's people on the golden altar before the throne. The smoke of the incense ascended, with the prayers of Christ's people, from the hand of the angel before God. Then the angel took the censer, and filled it with fire from the altar, and threw it down on the earth; and there followed 'peals of thunder, cries, flashes of lightning,' and an earthquake. Then the seven angels holding the seven trumpets prepared to blow their blasts.

The first blew; and there came hail and fire mixed with blood, and it fell on the earth. A third part of the earth was burnt up, and a third of the trees, and every blade of grass.

Then the second angel blew; and what appeared to be a great mountain, burning, was hurled into the sea. A third of the sea became blood, and a third part of all created things that are in the sea — that is, of all living things — died, and a third of the ships was destroyed.

Then the third angel blew; and there fell from the heavens a great star, burning like a torch. It fell on a third of the rivers and on the springs. (The star is called 'Wormwood.')

A third of the water became bitter as wormwood, and so bitter was the water that many died from drinking it.

12 Then the fourth angel blew; and a third of the sun and a third
of the moon and a third of the stars were blasted, so that a third of
them was eclipsed, and for a third part of the day there was no light,
and at night it was the same.

13 And, in my vision, I heard an eagle flying in mid-heaven and
crying in a loud voice — ‘Woe, woe, woe for all who live on the
earth, at the other trumpet-blasts of the three angels who have yet
to blow.’

9 Then the fifth angel blew; and I saw a star that had fallen on the
earth from the heavens, and to him was given the key of the bottom-
less pit. He opened the bottomless pit, and from the pit rose a smoke
like the smoke of a great furnace. The sun and the air grew dark
because of the smoke from the pit. Out of the smoke locusts de-
scended on the earth, and they received the same power as that pos-
sessed by scorpions. They were told not to harm the grass, or any
plant, or any tree, but only those who have not ‘the seal of God on
their foreheads.’ Yet they were not allowed to kill them, but it was
ordered that those men should be tortured for five months. Their
torture was like the torture caused by a scorpion when it stings a
person. In those days people ‘will seek Death and will not find it’;
They will long to die, but Death flees from them. In appearance the
locusts were like horses equipped for battle. On their heads there
were what appeared to be crowns that shone like gold, their faces
resembled human faces, and they had hair like the hair of a woman,
their teeth were like lions’ teeth, and they had what seemed to be
iron breastplates, while the noise of their wings was like the noise
of chariots drawn by many horses, galloping into battle. They have
tails like scorpions, and stings, and in their tails lies their power to
harm people for five months. They have as their king the angel of
the bottomless pit, whose name, in Hebrew, is ‘Abaddon,’ while, in
Greek, his name is ‘Apollyon’ (the Destroyer).

12 The first Woe has passed; and still there are two Woes to fol-
low!

13 Then the sixth angel blew; and I heard a voice proceeding from the
14 corners of the golden altar that stood before God. It spoke to the
sixth angel — the angel with the trumpet — and said ‘Let loose the
15 four angels that are in chains at the great river Euphrates.’ Then the
four angels, that were held in readiness for that hour and day and

month and year, were let loose, to destroy a third of mankind. The
 number of the hosts of cavalry was ten thousand times ten thousand, twice told; I heard their number. And this is what the horses and their riders appeared to be like in my vision: — They had breastplates of fire, blood-red and sulphurous, and the heads of the horses were like lions' heads, while out of their mouths issue fire, and smoke, and sulphur. Through these three curses a third of humanity perished — because of the fire, and the smoke, and the sulphur that issued from their mouths; for the power of the horses lies in their mouths and in their tails. For their tails are like snakes, with heads, and it is with them that they do harm. But those who were left of humanity, who had not perished through these curses, did not repent and turn away from what their own hands had made; they would not abandon the worship of 'demons, and of idols made of gold or silver or brass or stone or wood, which can neither see, nor hear, nor walk'; and they did not repent of their murders, or their sorceries, or their licentiousness, or their thefts.

Then I saw another mighty angel, descending from heaven. His robe was a cloud; over his head was the rainbow; his face was like the sun, and his feet like pillars of fire; in his hand he held a little book open. He set his right foot on the sea, and his left on the land; and he cried in a loud voice like the roaring of a lion. At his cry the seven peals of thunder spoke, each with its own voice. And, when they spoke, I was about to write; but I heard a voice from heaven say — 'Keep secret what the seven peals of thunder said, and do not write it down.' Then the angel, whom I had seen standing on the sea and on the land, 'raised his right hand to the heavens, and swore by him who lives for ever and ever, who created the heavens and all that is in them, and the earth and all that is in it, and the sea and all that is in it,' that time should cease to be. Moreover at the time when the seventh angel will speak, when he is ready to blow his blast, then the hidden purposes of God, of which he told the good news to his servants, the prophets, are at once fulfilled. Then came the voice which I had heard from heaven. It spoke to me again, and said — 'Go and take the book that is open in the hand of the angel who stands on the sea and on the land.' So I went to the angel and asked him to give me the little book. And he said 'Take it, and eat it. It will be bitter to your stomach, but in your mouth it will be as sweet as honey.' I took the little book out of the angel's hand 'and ate it, and, while in my mouth, it was like the sweetest honey'; but, when I had eaten it, it was bitter to my stomach. And I

was told — ‘You must prophesy again about men of many peoples, and nations, and languages, and about many kings.’

11 Then I was given a measure like a rod, and a voice said to me
— ‘Go and measure the Temple of God and the altar, and count the
2 worshiper there. But omit the court outside the Temple, and do not
measure that, for it has been given up to the nations; and the holy
3 City will be under their heel for forty-two months. Then I will give
permission to my Two Witnesses, and for those twelve hundred and
sixty days they will continue teaching, clothed in sackcloth.’ These
4 men are represented by ‘the two olive trees and the two lamps that
5 stand before the Lord of the earth.’ When anyone wishes to harm
them, ‘fire comes from their mouths and consumes their enemies’;
6 and whoever wishes to harm them will, in this way, inevitably per-
ish. These men have the power to close the heavens, so that ‘no rain
may fall’ during the time that they are teaching; and they have pow-
er ‘to turn the streams into blood, and to smite the land with any
7 curse,’ whenever they will. As soon as they have completed their
testimony, ‘the wild Beast that ascends from the bottomless pit will
8 make war on them and conquer’ and kill them. Their dead bodies
will lie in the streets of the great city, which is mystically spoken of
9 as ‘Sodom’ and ‘Egypt,’ where their Master was crucified. People of
all nations, and tribes, and languages, and races look at their dead
bodies for three days and a half, and do not allow them to be laid in
10 a grave. Those who live on the earth rejoice over them and are mer-
ry, and they will send presents to one another, because these two
prophets brought torments on those who live on the earth. After
11 three days and a half ‘the life-giving breath of God entered these
men, and they stood up on their feet,’ and a great terror took pos-
12 session of those who were watching them. The two men heard a
loud voice from heaven which said to them — ‘Come up here,’ and
they went up to heaven in the cloud, while their enemies watched
13 them. At that very time a great earthquake occurred. A tenth part of
the city fell, and seven thousand people perished in the earthquake.
Those who escaped were much terrified, and praised the God of
heaven.

14 The second Woe has passed; and there is a third Woe soon
to follow!

15 Then the seventh angel blew; and loud voices were heard in heaven

saying —

‘The kingdom of the world has become the kingdom of
our Lord and of his Christ, and he will reign for ever
and ever.’

At this the twenty-four councillors, who were seated on their
thrones before God, prostrated themselves on their faces and wor-
shipped Him, saying —

‘We thank you, Lord, our God, the Almighty, who is
and who was, that you have assumed your great pow-
er and reigned. The nations were enraged, and your wrath fell
on them;

the time came for the dead to be judged, and for you to
give the reward to your servants the prophets, and to the people of
Christ, and to those who honour your name — the high and the low
alike — and to destroy those who are destroying the earth.’

Then the Temple of God in heaven was opened, and the ark con-
taining his covenant was seen in his Temple; and there followed
‘flashes of lightning, cries, peals of thunder,’ an earthquake, and ‘a
great storm of hail.’

Vision of Seven Figures

THEN A GREAT PORTENT WAS SEEN IN THE HEAVENS — a woman whose
robe was the sun, and who had the moon under her feet, and on her
head a crown of twelve stars. She was pregnant; and ‘she is crying
out in the pain and agony of childbirth.’ Another portent also was
seen in the heavens There was a great red Dragon, with seven heads
and ten horns, and on his heads were seven diadems. His tail draws
after it a third of the stars in the heavens, and it hurled them down
on the earth. The Dragon is standing in front of the woman who
is about to give birth to the child, so that he may devour it as soon
as it is born. The woman gave birth to a son, a male child, who is
destined to rule all the nations with an iron rod; and her child was
at once caught up to God on his throne. But the woman fled into
the wilderness, where there is a place prepared for her by God, to
be tended there for twelve hundred and sixty days.

Then a battle took place in the heavens. Michael and his angels

8 fought with the Dragon. But though the Dragon, with his angels,
 9 fought, he did not prevail; and there was no place left for them any
 longer in the heavens. Then the great Dragon, the primeval snake,
 known as the 'devil' and 'Satan,' who deceives all the world, was
 10 hurled down to the earth, and his angels were hurled down with
 him. And I heard a loud voice in heaven which said —

'Now has begun the day of the salvation, and Power,
 and Dominion of our God, and the Rule of his Christ; for
 the Accuser of our people has been hurled down, he who has been
 11 accusing them before our God day and night. Their victory was due
 to the blood of the Lamb, and

12 to the message to which they bore their testimony. In their
 love of life they shrank not from death. Therefore, be glad, heaven,
 and all who live in heaven!

Alas for the earth and for the sea, for the devil has gone
 down to you in great fury, knowing that he has but little time.'

13 when the Dragon saw that he was hurled down to the earth, he
 14 pursued the woman who had given birth to the male child. But to
 the woman were given the two wings of the great eagle, so that she
 might fly to her place in the wilderness, where she is being tended
 for 'one year, and for two years, and for half a year' in safety from
 15 the snake. Then the snake poured water from its mouth after the
 16 woman, like a river, so that it might sweep her away. But Earth
 came to her help, and opened her mouth and drank up the river
 17 which the Dragon had poured out of its mouth. The Dragon was
 enraged at the woman, and went to fight with the rest of her off-
 spring — those who lay to heart the commands of God and bear
 their testimony to Jesus; and he took his stand on the sea-shore.

13 Then I saw, 'rising out of the sea, a wild Beast with ten horns'
 and seven heads. On its horns were ten diadems, and on its heads
 2 were blasphemous names. The Beast that I saw was like a leopard;
 but its feet were like a bear's, and its mouth like the mouth of a lion.
 The Dragon gave it his power and his throne, and wide dominion.
 3 One of its heads seemed to me to have been mortally wounded, but
 its deadly wound had been healed. The whole earth followed the
 4 Beast, wondering; and men worshiped the Dragon, because he had
 given his dominion to the Beast; while, as they worshiped the Beast,
 they said — 'Who can compare with the Beast? And who can fight
 5 with it?' The Beast was given 'a mouth that spoke proudly' and

blasphemously, and it was empowered to work its will for forty-two months. It opened its mouth only to blaspheme God, to blaspheme his name and his tent — those who live in his tent in heaven. It had been permitted to fight with Christ’s people and to conquer them, and it had received power over men of every tribe, and people, and language, and nation. All who are living on earth will worship it — all whose names have not been written in the Lamb’s book of life, the Lamb that has been sacrificed from the foundation of the world. Let those who have ears hear. ‘Whoever is destined for captivity goes into captivity.’ Whoever will kill with the sword must inevitably be killed with the sword. (Here there is need for endurance and faith on the part of Christ’s people.)

Then I saw, rising out of the earth, another wild Beast. It had two horns like those of a lamb, and its voice was like a dragon’s. It exercises all the authority of the first Beast under its eyes; and it makes the earth and all who are living on it worship that first Beast, whose mortal wound was healed. It performs great marvels, even causing fire to fall from the heavens to the earth, before people’s eyes; and in consequence of the marvels which it was allowed to perform under the eyes of the Beast, it is able to deceive all who are living on the earth. It tells those who live on the earth to make a statue in honour of the Beast, who, despite the wound from the sword, yet lived. It was permitted to breathe life into the image of the Beast, so that the image of the Beast might speak; and it was also permitted to cause all who refused to worship the image of the Beast to be put to death. High and low, rich and poor, free and enslaved — it causes a brand to be put on the right hand or on the forehead of every one of them, so that no one is able to buy or sell, except those that bear this brand — either the name of the Beast or the number indicated by the letters of his name. (Here there is need for discernment.) Let him who has the ability compute the number of the Beast; for the number indicates a person’s name. Its number is six hundred and sixty-six.

Then, in my vision, I saw the Lamb standing on Mount Zion. With him were a hundred and forty-four thousand, with his name and the name of his Father written on their foreheads. And I heard a sound from heaven, ‘like the sound of many waters,’ and like the sound of a loud peal of thunder; the sound that I heard was like the music of harpers playing on their harps. They are singing

what seems to be a new song, before the throne, and before the four
Creatures and the councillors; and no one was able to learn that
song except the hundred and forty-four thousand who had been
4 redeemed from earth. These are the men who never defiled them-
selves in their intercourse with women; they are as pure as virgins.
These are the men who follow the Lamb wherever he goes. They
were redeemed as the first-fruits of mankind for God and for the
5 Lamb. 'No lie was ever heard on their lips.' They are beyond reach
of blame.

6 Then I saw another angel, flying in mid-heaven. He had the good
news, decreed from eternity, to announce to those who live on
the earth — to men of every nation, and tribe, and language, and
7 people; and he cried in a loud voice — 'Reverence God, and give
him praise (for the hour of his judgment has come) and worship
him who made the heaven and the earth and the sea and all springs
of water.'

8 Then a second angel followed, crying — 'She has fallen! She has
fallen — Babylon the Great, who has made all the nations drink the
maddening wine of her licentiousness!'

9 Then a third angel followed them, crying in a loud voice —
'Whoever worships the Beast and its image, and receives its brand
10 on his forehead or on his hand, that person will drink the mad-
dening wine of God that has been poured unmixed into the cup of
his wrath, and they will be tortured with fire and sulphur before
the eyes of the holy angels and before the eyes of the Lamb. The
11 smoke from their torture rises for ever and ever, and they have no
rest day nor night — those who worship the Beast and its image,
12 and all who are branded with its name.' (Here there is need for en-
durance on the part of Christ's people — those who lay to heart the
13 commands of God and the faith of Jesus.) Then I heard a voice from
heaven saying 'Write — "Blessed are the dead who from this hour
die in union with the Lord."

"Yes," answers the Spirit, "that they may rest from their toil.
Their good deeds go with them."

14 Then, in my vision, I saw a white cloud, and on the cloud there was

sitting one 'like a man.' On his head he had a crown of gold, and in his hand a sharp sickle.

Then another angel came out from the Temple, crying in a loud voice to him who was sitting on the cloud — 'Take your sickle and reap, for the time to reap has come; the Harvest of Earth is ready.' He who was sitting on the cloud brought his sickle down on the earth, and the Harvest of Earth was reaped.

Then another angel came out of the Temple in heaven; he, also, had a sharp sickle.

Then another angel came out of the altar; he had power over fire, and he called in a loud voice to the angel that had the sharp sickle — 'Take your sharp sickle, and gather the bunches from the Vine of Earth, for its grapes are ripe.' The angel brought his sickle down on the earth and gathered the fruit of the Vine of Earth, and threw it into the great winepress of the wrath of God. The 'grapes were trodden in the press' outside the city; and blood came out of the press, rising as high as the bridles of the horses for a distance of two hundred miles.

Vision of Seven Curses

THEN I SAW ANOTHER PORTENT IN THE HEAVENS — a great and marvellous portent — seven angels with the seven last curses; because with them the wrath of God is ended. 15

Then I saw what appeared to be a sea of glass mixed with fire; and, standing by this sea of glass, holding the harps of God, I saw those who had come victorious out of the conflict with the Beast and its image and the number that formed its name. They are singing the song of Moses, the servant of God, and the song of the Lamb — 2
3

'Great and marvellous are your deeds, Lord, our God, the Almighty. Righteous and true are your ways, eternal King. Who will not honour and praise your name, Lord? You alone are holy! All nations will come and worship before you, for your judgments have become manifest.' 4

After this I saw that the inmost shrine of the tent of testimony in heaven was opened, and out of it came the seven angels with the seven curses. They were adorned with precious stones, pure and bright, and had golden girdles round their breasts. One of the four 5
6
7

8 Creatures gave the seven angels seven golden bowls, filled with the
wrath of God who lives for ever and ever. 'The Temple was filled
with smoke from the glory' and Majesty of God; and no one could
enter the Temple, until the seven curses inflicted by the seven angels
16 were at an end. Then I heard a loud voice, which came from the
Temple, saying to the seven angels — 'Go and empty the seven
bowls of the wrath of God on the earth.'

2 The first angel went and emptied his bowl on the earth; and it
turned to loathsome and painful sores on all who bore the brand of
the Beast and who worshiped its image.

3 Then the second angel emptied his bowl on the sea; and it
turned to blood like the blood of a corpse, and every living thing
died — everything in the sea.

4 Then the third angel emptied his bowl on the rivers and springs
5 of water; and it turned to blood. And I heard the angel of the Waters
saying — 'Righteous are you, you who is and who is, the Holy
6 One, in inflicting this judgment; for men shed the blood of Christ's
people and of the prophets, and you have given them blood to
7 drink. It is what they deserve.' And I heard the response from the
altar — 'Yes, Lord, our God, the Almighty, true and righteous are
they judgments.'

8 Then the fourth angel emptied his bowl on the sun; and he was
9 permitted to scorch men with fire; and men were scorched by the
intense heat. They blasphemed the name of God who controlled
these curses, yet they did not repent and give him praise.

10 Then the fifth angel emptied his bowl on the throne of the Beast;
and darkness fell on its kingdom. Men gnawed their tongues for
11 pain, and blasphemed the God of heaven, because of their pains
and because of their sores; yet they did not repent of what they
had done.

12 Then the sixth angel emptied his bowl on the great river Eu-
phrates; and the water in the river was dried up, so that the road
13 for the kings of the East might be made ready. And I saw three foul
spirits, like frogs, come from the mouth of the Dragon and from the
mouth of the Beast and from the mouth of the false prophet. They
14 are the spirits of demons, and perform marvels; they go to kings
all over the world, to collect them for the battle on the great day of
15 Almighty God. ('I am coming like a thief! Happy will he be who
is on the watch, and keeps his clothing at hand, so that he will not
have to walk about unclothed and let men see his nakedness.') And
16 the spirits collected the kings at the place called in Hebrew 'Har-

Magedon.’

Then the seventh angel emptied his bowl on the air. (A loud voice came from the throne in the Temple; it said ‘All is over.’) There followed ‘flashes of lightning, cries, and peals of thunder’; and there was a great earthquake, such as had not occurred since man began to be on the earth — none so great; and the great city was torn in three, and the cities of the nation fell, and God remembered Babylon the Great, and gave her the maddening wine-cup of his wrath; and every island vanished, and the mountains disappeared. Great hailstones, a pound in weight, are falling on men from the heavens. And men blasphemed God because of the curse of the hail, for it was a very terrible curse.

Doom of the Enemies of Christ

THEN ONE OF THE SEVEN ANGELS WHO HELD THE SEVEN BOWLS CAME AND spoke to me. ‘Come here,’ he said, ‘and I will show you the sentence passed on that Great Harlot who is seated at the meeting of many waters, and with whom all the kings of the earth have had licentious intercourse; while all who live on the earth have been make drunk by the wine of her licentiousness.’ And he bore me away in a trance to a lonely place, and I saw a woman seated on a scarlet Beast, which was covered with blasphemous names; it had seven heads and ten horns. The woman was clothed in purple and scarlet, and glittering with gold ornaments, precious stones, and pearls. In her hand she held a gold cup, full of idolatrous abominations, and the unclean fruits of her licentiousness; while on her forehead there was written this mystic name — ‘BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF ALL IDOLATROUS ABOMINATIONS ON EARTH.’ And I saw the woman drunk with the blood of Christ’s people and with the blood of the martyrs for Jesus. When I saw her, I was amazed beyond measure; but the angel said to me — ‘Why were you amazed? I will tell you the mystic meaning of the vision of this woman, and of the Beast, with the seven heads and ten horns, that carries her. The Beast that you saw was, but is not, and is about to rise out of the bottomless pit, and is on its way to destruction. Those who are living on earth will be amazed — those whose names have not been written in the book of life from the foundation of the world — when they see that the Beast was, but is not, and yet will come.’ (Here there is need for the

discerning mind.) The seven heads are seven mountains on which the woman is seated. They are also seven kings; of whom five have fallen and one remains, while one is not yet come. When he comes, he must stay for a little while. So must the Beast that was, but is not. He counts as an eighth king, although he is one of the seven, and is on his way to destruction. The ten horns that you saw are ten kings, who have not yet received their kingdoms, but for an hour they receive the authority of kings, together with the Beast. These kings are of one mind in surrendering their power and authority to the Beast. They will fight with the Lamb, but the Lamb will conquer them, for he is Lord of lords and King of kings; so, too, will those with him who have received the call and are chosen and faithful. And the angel said to me — 'The waters that you saw, where the Harlot is seated, are throngs of people and men of all nations and languages. The ten horns that you saw, and the Beast — they will hate the Harlot, and cause her to become deserted and strip her bare; they will eat her flesh and utterly consume her with fire. For God has put it into their minds to carry out his purpose, in carrying out their common purpose and surrendering their kingdoms to the Beast, until God's decrees will be executed. As for the woman whom you saw, she is the great city that holds sway over all the kings of the earth.'

18 After this I saw another angel, descending from heaven, invested with great authority; and the earth was illuminated by his splendour. With a mighty voice he cried — 'She has fallen! She has fallen — Babylon the Great! She has become an abode of demons, a stronghold of every wicked spirit, a stronghold of every foul and hateful bird. For, after drinking the maddening wine of her licentiousness, all the nations have fallen; while all the kings of the earth have had licentious intercourse with her, and the merchants of the earth have grown rich through the excess of her luxury.' Then I heard another voice from heaven saying — 'Come out of her, my people, so that you may not participate in her sins, and that you may not suffer from the curses inflicted on her. For her sins are heaped up to the heavens, and God has not forgotten her misdeeds. Pay her back the treatment with which she has treated you; yes, repay twice over what her actions deserve; in the cup which she mixed for you, mix for her as much again; for her self-glorification and her luxury, give her now an equal measure of torture and misery. In her heart she says 'I sit here a queen; no widow am I; I will never know misery.' Therefore in one day will these curses strike her — death, misery, and famine, and she will be utterly

consumed by fire; for mighty is the Lord God who condemned her. All the kings of the earth who had licentious intercourse with her and shared her luxury will weep and lament over her, when they see the smoke from the burning city, while they stand at a distance, horrified at her torture, and cry — ‘Alas! Alas! Great city! Mighty city of Babylon! In a single hour your judgment fell. And the merchants of the earth weep and wail over her, because no longer does anyone buy their cargoes — their cargoes of gold, or silver, or precious stones, or pearls, or fine linen, or purple robes, or silk, or scarlet cloth; nor their many scented woods; nor their many articles of ivory; nor their many articles of choicest wood, or brass, or iron, or marble; nor their cinnamon, or spice, or incense, or perfumes, or frankincense, or wine, or oil, or fine flour, or wheat, or cattle, or sheep; nor their horses, or chariots, or slaves; nor the bodies and souls of people. The fruit that your soul craved is no longer within your reach, and all dainties and luxuries are lost to you, never to be found again.’ The merchants who sold these things, and grew rich by her, will stand at a distance weeping and wailing, horrified at her torture, and crying — ‘Alas! Alas! Great city! City clothed in fine linen, and purple, and scarlet cloth! City adorned with gold ornaments, and precious stones, and pearls! In a single hour your vast wealth vanished.’ Every ship’s captain and all who sail to any port, and sailors, and all who get their living from the sea, stood at a distance, and seeing the smoke from the burning city, cried — ‘What city can compare with the Great city?’ They threw dust on their heads, and, as they wept and wailed, they cried — ‘Alas! Alas! Great city! All who have ships on the sea grew rich through her magnificence. In a single hour it has vanished.’ Rejoice over her, heaven, and people of Christ, and apostles, and prophets, for God has avenged you on her! Then a mighty angel took up a stone like a great millstone, and threw it into the sea, crying — ‘So will Babylon, the great city, be violently overthrown, never more to be seen. No more will the music of harpers, or minstrels, or flute players, or trumpeters be heard in you, no more will any worker, skilled in any art, be found in you; no more will the sound of a mill be heard in you; no more will the light of a lamp shine in you; no more will the voices of groom and bride be heard in you. Your merchants were the great men of the earth, for all the nations were deceived by your magical charms. Yes, and in her was to be found the blood of the prophets and of Christ’s people, and of all who have been put to death on the earth.’

19 After this, I heard what seemed to be a great shout from a vast throng in heaven, crying —

2 ‘Hallelujah! To our God belong salvation, and glory,
 and Power, for true and righteous are his judgments. For
he has
 passed judgment on the Great Harlot who was corrupting
the earth by her licentiousness, and he has taken vengeance on her
for the blood of his servants.’

3 Again they cried — ‘Hallelujah!’ And the smoke from her ruins
4 rises for ever and ever. Then the twenty-four councillors and the
Four Creatures prostrated themselves and worshiped God who
5 was seated on the throne, crying — ‘Amen, Hallelujah!’; and from
the throne there came a voice which said —

 ‘Praise our God all you who serve him, You who worship
 him, both high and low.’

6 Then I heard ‘what seemed to be the shout of a vast throng, like the
sound of many waters,’ and like the sound of loud peals of thunder,
crying —

7 ‘Hallelujah! For the Lord is king, our God, the Almighty. Let us
rejoice and exalt; and we will pay him honour,
 for the hour for the Marriage of the Lamb has come, and
8 his Bride has made herself ready. And to her it has been granted to
robe herself in fine
 linen, white and pure, for that linen is the good deeds of
the people of Christ.’

9 Then a voice said to me ‘Write — “Blessed are those who have been
summoned to the marriage feast of the Lamb.”’ And the voice said
10 — ‘These words of God are true.’ I prostrated myself at the feet
of him who spoke to worship him, but he said to me — ‘Forbear;
I am your fellow servant, and the fellow servant of your brothers
and sisters who bear their testimony to Jesus. Worship God. For to
bear testimony to Jesus needs the inspiration of the prophets.’ Then
11 I saw that heaven lay open. There appears a white horse; its rider
is called ‘Faithful’ and ‘True’; righteously does he judge and make
12 war. His eyes are flaming fires; on his head there are many diadems,

and he bears a name, written, which no one knows but himself; he
has been clothed in a garment sprinkled with blood; and the name 13
by which he is called is 'The Word of God.' The armies of heaven 14
followed him, mounted on white horses and clothed in fine linen,
white and pure. From his mouth comes a sharp sword, with which 15
'to smite the nations; and he will rule them with an iron rod.' He
'treads the grapes in the press' of the maddening wine of the wrath 16
of Almighty God; and on his robe and on his thigh he has this name
written — 'KING OF KINGS AND LORD OF LORDS.'

Then I saw an angel standing on the sun. He cried in a loud voice to 17
all the birds that fly in mid-heaven — 'Gather and come to the great 18
feast of God, to eat the flesh of kings, and the flesh of commanders,
and the flesh of mighty men, and the flesh of horses and their riders,
and the flesh of all free and enslaved, and of high and low.' Then I 19
saw the Beast and the kings of the earth and their armies, gathered
together to fight with him who sat on the horse and with his army.
The Beast was captured, and with him was taken the false prophet, 20
who performed the marvels before the eyes of the Beast, with which
he deceived those who had received the brand of the Beast and
those who worshiped his image. Alive, they were thrown, both of 21
them, into the lake of fire - of burning sulphur. The rest were killed
by the sword which came out of the mouth of him who rode on the
horse; and all the birds fed on their flesh.

Then I saw an angel coming down from heaven, with the key of the 20
bottomless pit and a great chain in his hand. He seized the Dragon, 2
the primeval snake (who is the 'devil' or 'Satan'), and bound him in
chains for a thousand years. He flung him into the bottomless pit 3
and locked it, and set his seal on it; that he should not deceive the
nations any more, until the thousand years were ended. After that
he must be let loose for a while.

Then I saw thrones, and to those who took their seats on them 4
authority was given to act as judges. And I saw the souls of those
who had been beheaded because of the testimony to Jesus and be-
cause of the message of God, for they had refused to worship the
Beast or its image, and had not received the brand on their fore-

5 heads and on their hands. They were restored to life, and they
 6 reigned with the Christ for a thousand years. (The rest of the dead
 7 were not restored to life until the thousand years were ended.) This
 8 is the first resurrection. Blessed and holy will he be who shares in
 9 that first resurrection. The second Death has no power over them;
 10 but they will be priests of God, and the Christ, and they will reign
 11 with him for the thousand years.

12 When the thousand years are ended, Satan will be let loose from
 13 his prison, and he will come out to deceive the nations that live in
 14 'the four corners of the earth — Gog and Magog.' He will come to
 15 gather them together for battle; and their number will be as great
 16 as the sand on the sea-shore. They went up over the breadth of the
 17 whole earth, and surrounded the camp of Christ's people and the
 18 city that he loves. Then fire fell from the heavens and consumed
 19 them; and the devil, their deceiver, was hurled into the lake of fire
 20 and sulphur, where the Beast and the false prophet already were,
 21 and they will be tortured day and night for ever and ever.

22 Then I saw a great white throne, and him who was seated on it.
 23 'The earth and the heavens fled from his presence; no place was left
 24 for them.' And I saw the dead, high and low, standing before the
 25 throne; and books were opened. Then another book was opened,
 26 the book of life; and the dead were judged, according to their ac-
 27 tions, by what was written in the books. The sea gave up its dead,
 28 and Death and the Lord of the place of Death gave up their dead;
 29 and they were judged, one by one, each according to his actions.
 30 Then Death and the Lord of the place of Death were hurled into
 31 the lake of fire. This is the Second Death — the lake of fire; and
 32 all whose names 'were not found written in the book of life' were
 33 hurled into the lake of fire.

The New Creation

21 THEN I SAW NEW HEAVENS AND A NEW EARTH. The former heavens and
 22 the former earth had passed away; and the sea has ceased to be.
 23 And I saw the Holy City, Jerusalem, descending new out of heaven
 24 from God, like a bride adorned in readiness for her husband. And
 25 I heard a loud voice from the throne, which said — 'See! The tent
 26 of God is set up among people. God will live among them, and

they will be his Peoples, and God himself will be among them, and he will wipe away all tears from their eyes. There will be no more death, nor will there be any more grief or crying or pain. The old order has passed away.' And he who was seated on the throne said — 'See, I make all things new!' And he said — 'Write this, for these words may be trusted and are true.' And he said to me — 'They are fulfilled. I am the Alpha and the Omega, the beginning and the End. To those who thirst I will give of the spring of the water of life, freely. Those who conquer will enter into possession of these things, and I will be their God, and they will be my children. But as for cowards, unbelievers, the degraded, murderers, the impure, sorcerers, idolaters, and all liars — their place will be in the burning lake of fire and sulphur. That is the Second Death.'

Then one of the seven angels who had the seven bowls, and were laden with the seven last curses, came and spoke to me. 'Come here,' he said, 'and I will show you the Bride, the Wife of the Lamb.' He carried me away in a trance to a great high mountain, and showed me Jerusalem, the Holy City, descending out of heaven from God, filled with the glory of God. Its brilliance was like a precious stone, like a jasper, transparent as crystal. It had a great high wall, in which were twelve gates; and at these gates there were twelve angels, and there were names inscribed on the gates, the names of the twelve tribes of the Israelites. 'There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west.' The wall of the city had twelve foundation stones, on which were the twelve names of the twelve apostles of the Lamb. And the angel who was speaking to me had as a measure a gold rod, with which to measure the city and its gates and its wall. The city is square; the length and the breadth are the same. The angel measured with his rod; it was twelve hundred miles; its length, and breadth, and height are equal. Then he measured the wall; it was two hundred and eighty-eight feet, as people measure, that is as the angel measured. The material of the wall of the city was jasper, and the city was built of pure gold, which shone like clear glass. The foundations of the wall of the city were ornamented with every kind of precious stone. The first foundation stone was a jasper; the second a sapphire; the third a chalcedony; the fourth an emerald; the fifth a sardonyx; the sixth a carnelian; the seventh a chrysolite;

21 the eighth a beryl; the ninth a topaz; the tenth a chrysoprase; the
 22 eleventh a hyacinth; and the twelfth an amethyst. The twelve gates
 23 were made of twelve pearls, each gate of one pearl. The street of
 24 the city was of pure gold, transparent as glass. And I saw no Temple
 25 there, for the Lord, our God, the Almighty, and the Lamb are its
 26 Temple. The city has no need of 'the sun or the moon to shine on
 27 it, for the glory of God illuminated it,' and its Lamp was the Lamb.
 22 'The nations walk by the light of it; and the kings of the earth bring
 their glory into it. Its gates will never be shut by day,' and there
 will be no night there. And people will bring the glory and hon-
 our of the nations into it. 'Never will any unhallowed thing enter
 it,' nor they whose life is shameful and false, but only 'those whose
 names have been written in the Lamb's book of life.' And the angel
 showed me 'a river of the water of life,' as clear as crystal, issuing
 from the throne of God and of the Lamb, in the middle of the street
 of the city. On each side of the river was a Tree of life which bore
 twelve kinds of fruit, yielding its fruit each month; and the leaves
 of the tree were for the healing of the nations. 'Every thing that is
 accursed will cease to be.' The throne of God and of the Lamb will
 be within it, and his servants will worship him; they will see his
 face, and his name will be on their foreheads. Night will cease to be.
 They have no need of the light of a lamp, nor have they the light of
 the sun; for the 'Lord God will be their light, and they will reign for
 ever and ever.'

Conclusion

6 THEN THE ANGEL SAID TO ME — 'These words may be trusted and are
 7 true. The Lord, the God that inspires the prophets, sent his angel to
 show his servants what must quickly take place; and they said "I
 will come quickly." Blessed will he be who lays to heart the words
 of the prophecy contained in this book.'

8 It was I, John, who heard and saw these things; and, when I
 9 heard and saw them, I prostrated myself in worship at the feet of the
 angel that showed them to me. But he said to me — 'Forbear; I am
 your fellow servant, and the fellow servant of your fellow prophets,
 and of all who lay to heart the words in this book. Worship God.'

10 Then the angel said to me — 'Do not keep secret the words of
 11 the prophecy contained in this book; for the time is near. Let the
 wrong-doer continue to do wrong; the filthy-minded continue to be
 filthy; the righteous continue to act righteously; and the holy-mind-

ed continue to be holy.' (I will come quickly. I bring my rewards 12
with me, to give to each what their actions deserve. I am the Alpha 13
and the Omega, the First and the Last, the beginning and the End.)
Blessed will they be who wash their robes, that they may have the 14
right to approach the Tree of life, and may enter the city by the gates.
Outside will be the filthy, the sorcerers, the impure, the murderers, 15
the idolaters, and all who love the false and live it.'

'I, Jesus, sent my angel to bear testimony to you about these things 16
before the churches. I am the Scion and the Offspring of David, the
bright star of the Morning.'

'Come,' say the Spirit and the Bride; and let him who hears say 17
'Come.' Let him who thirsts come; let him who will take the water
of life freely.

I declare to all who hear the words of the prophecy contained in 18
this book — 'If anyone adds to it, God will add to his troubles the
curses described in this book; and if anyone takes away any of the 19
words in the book containing this prophecy, God will take away
his share in the Tree of life, and in the Holy City — as described in
this book.'

He whose testimony this is says — 'Assuredly I will come quickly.' 20
'Amen, come, Lord Jesus.'

May the blessing of the Lord Jesus Christ, be with his people. 21

