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THE  
FIRST BOOK OF MOSES  
CALLED  
GENESIS

*Creation*

IN THE BEGINNING WHEN GOD CREATED THE HEAVENS and the earth,	1
the earth was still unformed and chaotic,	2
with darkness on the surface of the abyss,	
and the spirit of God hovering over the waters.	
God said, 'Let there be light,' and there was light.	3
God saw that the light was good.	4
He separated the light from the darkness,	
calling the light 'day' and the darkness 'night'.	5
There was an evening and a morning, making the first day.	
Then God said, 'Let there be a dome between the waters,	6
and let it separate the waters from the waters.'	
So God made the dome to separate the waters below	7
from the waters which were above it.	
It was so.	
God called the dome the 'sky'.	8
There was an evening and a morning, making the second day.	
Then God said, 'Let the waters under the sky be gathered together,	9
and let the dry ground appear.'	
It was so.	
God called the dry ground 'land'	10
and he called the gathered waters 'seas'.	

God saw that it was good.

- 11 God said, 'Let the earth put forth vegetation:  
Plants on the earth which yield their own kind of seed,  
and trees that bear fruits in which are their own seed.'  
It was so.
- 12 The earth sprouted vegetation:  
seed-bearing plants,  
and trees with seed-bearing fruit.  
God saw that it was good.
- 13 There was an evening and a morning, making the third  
day.
- 14 Then God said, 'Let there be lights in the dome of the sky  
to separate the night from the day.  
Let them be signs to mark the seasons, the days, and  
the years.
- 15 Let them be lights in the dome of the sky to light the  
earth.'  
It was so.
- 16 So God made the two great lights:  
The greater to rule the day and the lesser to rule the  
night.
- 17 God made the stars also. He placed all these lights in the  
dome of the sky  
to shed light upon the earth,  
18 to rule over the day and over the night,  
and to separate light from darkness.  
God saw that it was good.
- 19 There was an evening and a morning, making the fourth  
day.
- 20 Then God said, 'Let the waters teem with living creatures,  
and let birds fly over the earth in the open dome of the  
sky.'
- 21 God created the great sea monsters,  
all kinds of living, moving creatures with which the  
waters teem,  
and all kinds of winged birds.  
God saw that it was good.

He blessed them, saying, 'Be fruitful, increase, fill the oceans, and let the birds increase on the land.'	22
There was an evening and a morning, making the fifth day.	23
Then God said, 'Let the earth produce all kinds of living creatures: cattle and reptiles and wild beasts.'	24
It was so.	
So God made all the different kinds of wild beasts, and the cattle, and everything that crawls upon the ground.	25
God saw that it was good.	
Then God said, 'Let us make humans who are images of us, who are like us.	26
Let them rule over the fish of the sea, the birds of the sky, the cattle, the wild beasts, and all the reptiles that crawl upon the ground.'	
So God created humans in his image, he created them in the image of God.	27
He created them male and female.	
Then God blessed them, and said to them:	28
'Be fruitful, grow in number, fill the earth and govern it; rule over the fish of the sea, the birds of the sky, and over every living thing that crawls on the ground,'	
God said, 'I give you every seed-bearing plant throughout all the earth, and every tree that has seed-bearing fruit. They will be food for you, and to every wild beast and to every bird of the sky, and to everything that crawls on the earth - everything with the breath of life in it, I give every green plant for food.'	29
It was so.	
When God saw all that he had made, he perceived that it was very good.	30 31

There was an evening and a morning, making the sixth day.

2 So the heavens and the earth were finished, and everything in them.

2 When on the seventh day God finished the work which he had done,  
he rested that day from all his work.

3 God blessed the seventh day and set it apart,  
for in it he rested from all the creative work which he had done.

4 This is the story of the heavens and earth when they were created.

### *The garden*

5 AT THE TIME WHEN THE LORD God made earth and heaven, there were not yet any plants on the earth, and no vegetation had sprung up; for the LORD God had not sent rain upon the earth,  
6 and there was no one to till the soil. A mist used to rise from the earth and water all the surface of the ground.

7 Then the LORD God moulded a human being out of dust taken from the ground and breathed into his nostrils the breath of life,  
8 and he became a living being. The LORD God planted a garden in Eden, far in the East; and placed the human he had formed there.  
9 From the soil the LORD God made grow all kinds of trees that are pleasant to look at and good for food, with the tree of life also in the middle of the garden and the tree that gives the knowledge of good and evil.

10 A river flowed out of Eden and watered the garden, and from there branched into four. The name of the first is Pishon, which  
11 flows round the whole land of Havilah, where there is gold. The gold of that land is pure and there is aromatic gum and the onyx  
12 stone. The name of the second river is Gihon, which flows round the whole land of Cush, and the name of the third river is the  
13 Tigris, which heads toward the east of Asshur. The fourth river is the Euphrates.

15 Then the LORD God took the human and placed him in the  
16 garden of Eden to till it and to care for it. The LORD God also gave the human this command: 'You may freely eat from every tree of



the garden, except from the tree that gives the knowledge of good 17  
and evil; from this you must not eat, for on the day that you eat  
from it you will surely die.'

Then the LORD God said, 'It is not good for the human to be 18  
alone; I will make a helper suited to him.' So out of the ground the 19  
LORD God formed all the wild beasts and birds, and made them  
come to the human to see what he would call them. Whatever  
he called each living creature, that was its name. So the human, 20  
Adam gave names to all cattle and all the wild birds and beasts.  
But there was no companion suitable for him.

Then the LORD God caused the human to fall into a deep sleep, 21  
and while he slept, he took one of his ribs and closed up its place  
with flesh. With the rib which he had taken from the human, the 22  
LORD built up a woman and brought her to the human. Then the 23  
human said, 'This now is bone of my bone and flesh of my flesh.  
She will be called Woman, for from man she was taken.' For this 24  
reason a man leaves his father and his mother and clings to his  
wife, and the two become one flesh.

The man and his wife were both naked, yet felt no shame. 25

Now the snake was craftier than any other wild beast that the 3  
LORD God had made. It said to the woman, 'Has God really said,  
"You must not eat from any tree of the garden"?' The woman 2  
answered, 'We are allowed to eat the fruit of all the trees of the 3  
garden; it is only about the fruit of the tree in the middle of the 3  
garden that God has said, "You must not eat from it, nor should  
you touch it, for if you do, you will die."' Then the snake said to 4  
the woman, 'You will not die! God knows that on the day you 5  
eat some of it your eyes will be opened, and you will be like gods,  
knowing what is good and what is evil.'

When the woman saw that the tree was good for food, attrac- 6  
tive to look at and desirable for acquiring wisdom, she took some  
of its fruit and ate. Then she gave some to her husband who was  
with her, and he ate.

Then the eyes of both of them were opened, and they that 7  
they were naked, so they sewed fig-leaves together to cover them-  
selves. But when they heard the sound of the LORD God walking 8  
in the garden in the evening breeze, the man and his wife hid from  
him among the garden trees.

When the LORD God called to the man, 'Where are you?' he 9  
replied, 'I heard you in the garden and I was afraid, because I was 10

- 11 naked, so I hid myself.' The LORD God said, 'Who told you that  
12 you were naked? Did you eat from the tree from which I ordered  
13 you not to eat?' The man answered, 'The woman you placed be-  
side me, she gave me fruit from the tree and I ate.' The LORD God  
said to the woman, 'What is this that you have done?' The woman  
replied, 'The snake deceived me, and I ate.'
- 14 Then the LORD God said to the snake:  
    'Because you have done this,  
    you will be more accursed than all cattle  
    and all the wild beasts.  
    You will crawl on your belly  
    and eat dust  
    all your life.
- 15 I will establish hostility between you and the woman,  
    between your offspring and hers,  
    who will wound your head,  
    and you will wound their heel.'
- 16 To the woman he said,  
    'I will greatly increase your anguished toil in pregnancy;  
    with pain will you bear children.  
    You will yearn for your husband,  
    but he will rule over you.'
- 17 To Adam he said,  
    'Because you have listened to the voice of your wife,  
    and ate from the tree  
    about which I ordered you:  
    'You must never eat from it'  
    the ground will be cursed because of you;  
    as long as you live, you will earn a living only by anguished  
    toil.
- 18 The ground will always bring forth thorns and thistles,  
    and you will eat the plants of the field.
- 19 By the sweat of your brow you will eat bread,  
    until you return to the ground,  
    for from it you were taken;  
    for dust you are,  
    and to dust you will return!'

The man, Adam, named his wife Eve; because she was the mother 20  
of all living people. The LORD God made clothes from animal 21  
skins for Adam and his wife and dressed them.

Then the LORD God said: 'The man has become like one of us, 22  
knowing good and evil. He must not reach out his hand, and take 23  
also from the tree of life, and eat, and live forever.' So the LORD 24  
God sent him out of the garden of Eden, to till the ground from  
which he had been taken. He drove out Adam and he placed  
at the east of the garden of Eden the cherubim, and the blazing  
whirling sword, to bar the way to the tree of life.

### *Cain and Abel*

ADAM LAY WITH HIS WIFE EVE and she gave birth to Cain, and she 4  
said, 'I have created a man with the help of the LORD!' She also 2  
gave birth to his brother Abel. Abel was a shepherd, but Cain was  
a farmer.

In the course of time Cain brought some of the produce of the 3  
ground as an offering to the LORD. Abel too brought some of the 4  
choicest animals of his flock and sacrificed their fat pieces. The  
LORD looked with approval on Abel and his offering but he could 5  
not receive Cain and his offering with approval.

Therefore Cain was very angry and his face fell. So the LORD 6  
said to Cain, 'Why are you angry and why do you scowl? If you 7  
do what is right and good, will not your offering be accepted? But  
if you do wrong, sin crouches at the door and the inclination to  
sin will overcome you, but you should master it.'

Cain said to his brother Abel, 'Let us go into the field.' While 8  
they were in the field, Cain attacked his brother and killed him.

Then the LORD said to Cain, 'Where is your brother Abel?' He 9  
answered, 'I do not know; am I my brother's keeper?' The LORD 10  
said, 'What have you done? Listen! Your brother's blood is crying  
to me from the ground. Even now you are cursed by the very 11  
ground that has opened to receive your brother's blood from your  
hand. Whenever you till the ground, it will no longer yield to you 12  
its strength; you will be a vagabond and a wanderer on the earth.'

Then Cain said to the LORD, 'My punishment is more than I 13  
can bear. See, you have driven me out today from this land, and I 14

will no longer be able to worship you; I shall become a vagabond and a wanderer on the earth, and whoever finds me will kill me.'

- 15 But the LORD said to him, 'If any one kills you, the crime shall be avenged sevenfold.' So the LORD placed a tribal mark on Cain,  
16 to keep any one who found him from killing him. Cain departed from the LORD's presence and lived east of Eden in the land of Wandering.

### *Genealogy*

- 17 CAIN LAY WITH HIS WIFE; and she conceived, and bore Enoch. Cain  
18 built a city, and named the city after his son Enoch. To Enoch was born Irad; and Irad fathered Mehujael; and Mehujael fathered Methushael; and Methushael fathered Lamech.

### *Lamech's vengeance*

- 19 LAMECH TOOK TWO WIVES; the name of one was Adah, and the name  
20 of the other Zillah. Adah fathered Jabal; he was the father of the people who live in tents and have cattle. His brother's name was Jubal; he was the father of the people who play the harp and  
22 pipe. Zillah also bore Tubal-cain, who was the father of all those who forge copper and iron. The sister of Tubal-cain was Naamah.  
23 Lamech said to his wives:

Adah and Zillah, hear my voice;  
wives of Lamech, listen to my speech;  
because I have slain a man for wounding me,  
and a young man for bruising me.

- 24 If Cain is to be avenged sevenfold,  
Lamech will be seventy and sevenfold.

### *Genealogy*

- 25 ADAM LAY WITH HIS WIFE AGAIN; and she bore a son, and named him Seth: 'because God gave me another son for Abel, who was  
26 killed by Cain.' Seth too had a son; he named him Enosh. That was when people began using the name of LORD in worship.

This is the list of the descendants of Adam. On the day that 5  
 God created human beings, he made them in his own image. He  
 created them male and female created, and blessed them, and 2  
 called their name Adam.

Adam lived for a hundred and thirty years, and had a son in 3  
 his own likeness, after his image; and named him Seth. Adam 4  
 lived for eight hundred years after he had Seth; and he had sons  
 and daughters. In total, Adam lived for nine hundred and thirty 5  
 years; and then he died.

Seth lived for a hundred and five years, and fathered Enosh. 6  
 Seth lived a further eight hundred and seven years after he had 7  
 Enosh, and had sons and daughters. In total, Seth lived for nine 8  
 hundred and twelve years; and then he died.

Enosh lived for ninety years, and fathered Kenan. Enosh lived 9  
 a further eight hundred and fifteen years after he had Kenan, and 10  
 had sons and daughters. In total, Enosh lived for nine hundred 11  
 and five years; and then he died.

Kenan lived for seventy years, and fathered Mahalalel. Kenan 12  
 lived for eight hundred and forty years after he had Mahalalel, 13  
 and had sons and daughters. In total, Kenan lived for nine hun- 14  
 dred and ten years; and then he died.

Mahalalel lived for sixty and five years, and fathered Jared. 15  
 Mahalalel lived for eight hundred and thirty years after he had 16  
 Jared, and had sons and daughters. In total, Mahalalel lived for 17  
 eight hundred ninety and five years; and then he died.

Jared lived for a hundred sixty and two years, and fathered 18  
 Enoch. Jared lived for eight hundred years after he had Enoch, 19  
 and had sons and daughters. In total, Jared lived for nine hun- 20  
 dred sixty and two years; and then he died.

Enoch lived for sixty and five years, and fathered Methuselah. 21  
 Enoch walked with God for three hundred years after he had 22  
 Methuselah, and had sons and daughters. In total, Enoch lived 23  
 for three hundred sixty and five years. Enoch walked with God, 24  
 and then he was gone; because God took him.

Methuselah lived for a hundred eighty and seven years, and fa- 25  
 thered Lamech. Methuselah lived for seven hundred eighty and 26  
 two years after he had Lamech, and had sons and daughters. In  
 total, Methuselah lived for nine hundred sixty and nine years; 27  
 and then he died.

28 Lamech lived for a hundred eighty and two years, and had a  
 29 son. He named him Noah, saying: 'He will bring us relief from  
 our work and the toil of our hands which comes from the ground  
 30 the LORD cursed.' Lamech lived for five hundred ninety and five  
 31 years after he had Noah, and had sons and daughters. In total,  
 Lamech lived for seven hundred seventy and seven years; and  
 then he died.

32 When Noah was five hundred years old, he fathered Shem,  
 Ham, and Japheth.

### *The divine beings and the beautiful daughters*

6 WHEN PEOPLE BEGAN TO MULTIPLY ON THE FACE OF THE EARTH, and  
 2 daughters were born to them, some of the heavenly beings saw  
 that the daughters of humans were beautiful; and they took them  
 3 as wives, whoever they chose. But the LORD said: 'My spirit shall  
 not abide in people forever, because they are flesh; therefore they  
 4 will live for only a hundred and twenty years.' The Nephilim  
 were on the earth in those days (and later too) when the heav-  
 enly beings lay with the human daughters who had their chil-  
 dren. These were the mighty heroes of old, men of renown.

### *The flood*

5 WHEN THE LORD saw that people's wickedness was increasing in  
 the world, and that the trend of their thoughts was at all times  
 6 toward evil, he was greatly grieved and regretted that he had  
 7 made people on the earth. Therefore the LORD said, 'I will destroy  
 all living beings from off the ground – people, animals, creeping  
 8 things, and birds – because I regret that I have made them.' But  
 Noah had won the LORD's favour.

9 This is the story of Noah. Among the people of his time, Noah  
 10 was righteous and wholehearted; Noah walked with God. Noah  
 11 had three sons, Shem, Ham, and Japheth. God saw that the earth  
 12 was corrupt and full of violence. God looked at the earth and  
 saw that it was corrupt; all living things on the earth had become  
 corrupt in their ways.

13 So God said to Noah, 'I have determined to put an end to all  
 living beings, for the earth is filled with their acts of injustice; I

am going to destroy them from the earth. Make yourself an ark 14  
of cypress wood. Construct rooms in the ark, and coat it within 15  
and without with pitch. This is how you shall build it: the length 15  
of the ark shall be five hundred feet, its breadth eighty feet, and its 16  
height fifty feet. Make a roof for it and place the door on the side. 16  
Construct it with lower, second, and third storeys. For I am about 17  
to bring floods of water upon the earth to destroy from under  
heaven every living thing in which is the breath of life; every thing  
that is on the earth shall die.

'But I will make a solemn agreement with you. Go into the ark 18  
with your sons, your wife and their wives, and take with you into 19  
the ark two of every kind living thing, a male and a female, birds,  
animals and creeping things, so that they might be kept alive. 20  
Take and store food for them and you.'

Noah did all this. He did everything that God told him to. 22

Then the LORD said to Noah, 'Enter with all your household 7  
into the ark; for I see that in this age you are living before me  
an upright life. Take seven of all the beasts that are fit for food 2  
and sacrifice, the male and the female; but of the beasts that are  
not fit for food and sacrifice take only two, the male and the fe-  
male; and of the wild birds that are fit for food and sacrifice take 3  
seven, to keep the species alive on the earth. After seven days I 4  
will send rain on the earth forty days and forty nights; and I will  
destroy from the surface of the ground every living thing that I  
have made.'

Then Noah did all that the LORD commanded him. He was six 5  
hundred years old, and when the waters of the flood came upon 6  
the earth he, his sons, his wife, and his sons' wives, entered the 7  
ark because of the waters of the flood together with the beasts 8  
that were fit for food and sacrifice and the beasts that were not  
fit, and the birds, and everything that creeps upon the ground.  
Two by two, male and female, they entered the ark as God had 9  
commanded Noah.

After seven days, the flood waters came. In the six hundredth 10  
year of Noah's life, in the second month, on the seventeenth day 11  
of the month, on that very day, all the fountains of the great deep  
burst open, and the windows of heaven were opened – and it  
rained for forty days and forty nights. That was the day that 12  
Noah, and Shem, and Ham, and Japheth, the sons of Noah, and 13  
Noah's wife, and the three wives of his sons with them, went into

14 the ark, and every type of animal, and cattle, and creeping thing  
15 that creeps on the earth, and bird went with Noah into the ark,  
16 two by two of every kind of living thing. They went in, male and  
female, as God had commanded Noah; and the LORD shut Noah  
in the ark.

17 The flood continued for forty days, and the waters increased  
and raised up the ark, and it was lifted high above the earth. It  
18 floated on the surface as the waters rose higher over the land.  
19 Higher the waters rose over the land – until the highest moun-  
20 tains were covered by more than twenty feet.

21 All creatures on the land, bird and cattle and animals, every  
22 creature that swarms on the ground, every person, everything on  
23 dry land in whose nostrils was the breath of life, died. The LORD  
destroyed everything that existed upon the face of the ground,  
both man and cattle, and creeping things, and the birds of the  
heavens, and Noah only was left and they who were with him in  
the ark.

24 The waters did not start to go down for a hundred and fifty  
days.

8 Then God remembered Noah and all the beasts and all the  
animals that were with him in the ark; and God caused a wind  
2 to blow over the earth, and the flood subsided, the fountains of  
the deed were stopped and the windows of heaven closed, and  
3 the rain from heaven ceased, and the waters withdrew more and  
4 more from the land for a hundred and fifty days. On the sev-  
enteenth day of the seventh month, the ark came to rest on the  
5 mountains of Ararat. The waters continued to go down until, on  
the first day of the tenth month, the tops of the mountains could  
be seen.

6 After forty days Noah opened the window of the ark, and sent  
7 out a raven; and it kept going to and fro until the waters were  
8 dried up from the earth. He also sent out a dove to see if the  
9 waters had subsided from the surface of the ground; but the dove  
found no rest for her foot, and so returned to him to the ark, for  
the waters covered the surface of the whole earth. So he reached  
out his hand and took her and brought her back into the ark.

10 Then he waited seven days longer and again sent out the dove  
11 from the ark. The dove came in to him at dusk and in her mouth  
was a freshly plucked olive-leaf. So Noah knew that the waters



had subsided from the earth. He waited seven days more and sent out the dove; but it did not return to him again. 12

So it was that in the first day of the first month of Noah's six hundred and first year, the waters had dried up. Noah removed the covering of the ark and looked, and saw that the surface of the ground was dry. It was the twenty-seventh day of the second month. 13 14

God said to Noah, 'Leave the ark with your wife and sons and their wives. Bring out every living creature, every bird, cattle, and creeping thing that creeps on the earth, so that they can spread over the earth, and be fruitful and multiply.' So Noah left the ark with his sons and his wife and his son's wives, and every living creature, every creeping thing, every bird came out one kind after another. Noah built an altar to the LORD and took one of every beast and bird that was fit for sacrifice and offered burnt-offerings on the altar. When the LORD smelled the pleasing odour, he said to himself, 'I will never again curse the ground because of people because the inclination of their heart is evil from their youth, nor will I again destroy every living thing, as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.' 15 16 17 18 19 20 21 22

Then God blessed Noah and his sons, and said to them, 'Bear children and multiply and repopulate the earth. Every wild beast and bird and everything that creeps on the ground and all the fish of the sea shall fear and dread you; into your hand they are given. Every moving thing that lives shall be food for you; as I gave the green herbs, I give them all to you. Only you shall not eat flesh while the life is in it, that is, the blood. 9 2 3 4

'Moreover, your own life-blood will I require for a person's life; from every beast will I require it, and from everyone who takes another's life. Whoever sheds a person's blood, by people shall their blood be shed; for God made people in his own image. But you are to bear children and repopulate the whole earth and subdue it.' 5 6 7

God also said to Noah and to his sons with him, 'Now I make this solemn agreement with you and with your descendants and with every living creature that is with you, with the birds, the cattle, and every wild animal that is with you of all that have gone out of the ark, even with every beast of the earth. This is my solemn agreement: No living thing will ever again be cut off 8 9 10 11

by the waters of the flood, and there will never again be a flood to destroy the earth.'

- 12 God said, 'This is the symbol of the solemn agreement that I  
 13 make for all time between me and you and every living creature  
 14 that is with you: I have placed my bow in the cloud and it shall be  
 15 the symbol of the solemn agreement between me and the inhabi-  
 16 tants of the earth. Whenever I bring a cloud over the earth and the  
 17 bow is seen in the cloud, I will remember the agreement which  
 is between me and you and every living creature; and the wa-  
 ters shall never again become a flood to destroy all living things.  
 Whenever the bow is seen in the cloud, I will see it and remember  
 the everlasting agreement between God and every living creature  
 on earth,' God said to Noah, 'it is the sign of the solemn agree-  
 ment which I have made with everything that lives on earth.'

### *Genealogy*

- 18 THE SONS OF NOAH, who left the ark, were Shem, and Ham, and  
 19 Japheth; and Ham was the father of Canaan. The descendants of  
 these three sons of Noah spread over the whole earth.

### *Noah and the first vineyard*

- 20 Now NOAH, the farmer, was the first to plant a vineyard. When  
 21 he drank the wine he became drunk, and lay uncovered in his  
 22 tent. Then Ham, the father of Canaan, saw the nakedness of his  
 23 father and told his two brothers about it. But Shem and Japheth  
 took a garment and laid it upon both their shoulders and went  
 backward to cover the nakedness of their father, their faces be-  
 ing turned away so that they did not see their father's nakedness.  
 24 When Noah awoke from his wine and learned what his youngest  
 25 son had done to him, he said,

Cursed be Canaan;  
 may he be a slave of slaves to his brothers.

- 26 Also he said:

Blessed of the LORD be Shem;  
 and let Canaan be a slave to him.

- 27 God enlarge Japheth

and let him live in the tents of Shem.  
Let Canaan be a slave to him as well.

### Genealogy

NOAH LIVED AFTER THE FLOOD THREE HUNDRED and fifty years. All 28  
the days of Noah were nine hundred and fifty years; and he died. 29  
Now these are the descendants of the sons of Noah: Shem, Ham, 10  
and Japheth; and to them were sons born after the flood. The 2  
sons of Japheth: Gomer, and Magog, and Madai, and Javan, and  
Tubal, and Meshech, and Tiras. The sons of Gomer: Ashkenaz, 3  
and Riphath, and Togarmah. The sons of Javan: Elishah, and 4  
Tarshish, Kittim, and Dodanim. From the descendants of these 5  
were the peoples of the coasts and islands divided in their lands,  
every one after his tongue, after their families, in their nations.  
The sons of Ham: Cush, and Mizraim, and Put, and Canaan. 6  
The sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and 7  
Sabteca; and the sons of Raamah: Sheba, and Dedan. Cush 8  
fathered Nimrod; he began to be known as a mighty one in the  
earth. He was a mighty hunter before the LORD; which is why 9  
people say: 'Like Nimrod a mighty hunter before the LORD.' The 10  
beginning of his kingdom was Babel, and Erech, and Accad, and  
Calneh, in the land of Shinar. Out of that land went forth Asshur, 11  
and builded Nineveh, and Rehoboth-ir, and Calah, and Resen be- 12  
tween Nineveh and Calah – which is the great city. Mizraim fa- 13  
thered Ludim, and Anamim, and Lehabim, and Naphtuhim, and 14  
Pathrusim, and Casluhim – from whom went forth the Philistines  
– and Caphtorim. Canaan fathered Zidon his firstborn, and Heth; 15  
and the Jebusite, and the Amorite, and the Girgashite; and the 16  
Hivite, and the Arkite, and the Sinite; and the Arvadite, and the 18  
Zemarite, and the Hamathite; and afterward were the families of  
the Canaanite spread abroad. The border of the Canaanite was 19  
from Zidon, as you go toward Gerar, to Gaza; as you go toward  
Sodom and Gomorrah and Admah and Zeboiim, to Lasha. These 20  
are the sons of Ham, after their families, after their tongues, in 21  
their lands, in their nations. To Shem, the father of all the children  
of Eber, the elder brother of Japheth, to him also were children 22  
born. The sons of Shem: Elam, and Asshur, and Arpachshad, and 22  
Lud, and Aram. The sons of Aram: Uz, and Hul, and Gether, and 23

24 Mash. Arpachshad fathered Shelah; and Shelah fathered Eber. To  
 25 Eber were born two sons; the name of the one was Peleg; for in  
 his days was the earth divided; and his brother's name was Jok-  
 26 tan. Joktan fathered Almodad, and Sheleph, and Hazarmaveth,  
 27 and Jerah; and Hadoram, and Uzal, and Diklah; and Obal, and  
 28 Abimael, and Sheba; and Ophir, and Havilah, and Jobab; all these  
 30 were the sons of Joktan. Their settlements were from Mesha, as  
 31 you go toward Sephar, to the mountain of the east. These are  
 the sons of Shem, after their families, after their tongues, in their  
 32 lands, after their nations. These are the families of the sons of  
 Noah, after their generations, in their nations; and of these were  
 the nations divided in the earth after the flood.

### *Babel*

11 ALL THE INHABITANTS OF THE EARTH HAD ONE LANGUAGE AND VOCAB-  
 2 ulary; and as they travelled westward, they found a broad valley  
 in the land of Shinar, and made their home there.  
 3 Then they said one to another, 'Come, let us make bricks and  
 thoroughly bake them.' So they had bricks for stone and asphalt  
 4 for mortar. They said, 'Come, let us build ourselves a city, and  
 a tower whose top will touch the heavens. We will make a land-  
 mark, so that we are not scattered over all the earth.'  
 5 But when the LORD came down to see the city and tower that  
 6 people had built, he said, 'See, they are one people and all have  
 one language. This is only the beginning of their activity, and now  
 nothing that they propose to do will seem too difficult for them.  
 7 Come, let us go down there and confuse their language, so that  
 they do not understand each other's speech.'  
 8 So the LORD scattered them from there over all the earth; and  
 9 they ceased building the city. That is why they named it Babel ,  
 for there the LORD confused the language of all the inhabitants of  
 earth and scattered them over the whole world.

### *Genealogy*

10 THESE ARE THE DESCENDANTS OF SHEM. SHEM WAS A HUNDRED YEARS  
 11 old, and fathered Arpachshad two years after the flood. Shem

lived for five hundred years after he fathered Arpachshad, and fathered sons and daughters.

Arpachshad lived for five and thirty years, and fathered Shelah. Arpachshad lived for four hundred and three years after he fathered Shelah, and fathered sons and daughters.

Shelah lived for thirty years, and fathered Eber. Shelah lived for four hundred and three years after he fathered Eber, and fathered sons and daughters.

Eber lived for four and thirty years, and fathered Peleg. Eber lived for four hundred and thirty years after he fathered Peleg, and fathered sons and daughters.

Peleg lived for thirty years, and fathered Reu. Peleg lived for two hundred and nine years after he fathered Reu, and fathered sons and daughters.

Reu lived for two and thirty years, and fathered Serug. Reu lived for two hundred and seven years after he fathered Serug, and fathered sons and daughters. Serug lived for thirty years, and fathered Nahor.

Serug lived for two hundred years after he fathered Nahor, and fathered sons and daughters.

Nahor lived for nine and twenty years, and fathered Terah. Nahor lived for a hundred and nineteen years after he fathered Terah, and fathered sons and daughters.

Terah lived for seventy years, and fathered Abram, Nahor, and Haran.

Now these are the descendants of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldees. Abram and Nahor took wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. Sarai was barren; she had no child. Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went from Ur of the Chaldees, to go to the land of Canaan; and they went to Haran, and dwelt there. In total, Terah lived for two hundred and five years; and died in Haran.

*Abram's Journey*

12 THE LORD said to Abram, 'Go from your country, your relatives  
2 and your father's house to the land that I will show you. I will  
make of you a great nation; and I will surely bless you and make  
3 your name famous, so that you will be a blessing. I will bless  
those who bless you, and I will curse those who curse you, and  
all the families of the earth shall ask for themselves a blessing like  
your own.'

4 So Abram set out, as the LORD had commanded him; and Lot  
went with him. Abram was seventy-five years old when he left  
5 Haran. He took Sarai his wife and Lot his brother's son and all  
the slaves that they had acquired in Haran, and started for the  
land of Canaan.

6 Abram passed through the land to a place called Shechem, to  
7 the oak of Moreh. At that time the Canaanites lived there. The  
LORD appeared to Abram and said, 'To your descendants I will  
give this land.' There Abram built an altar to the LORD who had  
8 appeared to him. From there he moved on to the hill at the east  
of Bethel and pitched his tent with Bethel on the west and Ai on  
the east, and there too he built an altar to the LORD and prayed to  
him.

9 Abram moved on, going from place to place toward the Na-  
10 greb. There was a famine in the land, so Abram went down to  
Egypt to live there; because the famine was severe in the land.  
11 As he was about to enter Egypt, he said to Sarai his wife, 'You  
12 are a beautiful woman; so that when the Egyptians see you, they  
will say, "She is his wife"; and they will kill me, but let you live.  
13 Say you are my sister, so that everything may go well for me be-  
14 cause of you and my life will be spared.' When Abram arrived  
15 in Egypt, the Egyptians saw that Sarai was very beautiful. The  
officials of Pharaoh, when they saw her, praised her to Pharaoh,  
16 and she was taken into Pharaoh's household. He treated Abram  
well for her sake. He had sheep, and oxen and donkeys, and male  
17 and female slaves, and she-donkeys, and camels. But the LORD  
sent great plagues to Pharaoh and his household because of Sarai,  
18 Abram's wife. Pharaoh called Abram and said, 'What is this that  
you have done to me? Why did you not tell me that she was your  
19 wife? Why did you say, "She is my sister," so that I took her to be

my wife? Here she is, take her and go.' Pharaoh gave his men orders to send him on his way with his wife and all his possessions. 20

So Abram and his wife and all his possessions left Egypt and went to the Negreb and Lot went with him. Abram was now very rich in cattle, in silver, and in gold. He journeyed on from the Negreb in stages towards Bethel, to the place where he had earlier pitched his tent between Bethel and Ai and had set up the altar to worship the LORD. 13  
2  
3  
4

Lot, who went with Abram, also had so many flocks and herds and tents that the land was not fertile enough to support them both. They had too many animals to live in the same place. At that time, the Canaanites and Perizzites were living in the land. So when there was a quarrel between Lot's herdsmen and Abram's herdsmen, Abram said to Lot, 'There should be no quarrels between me and you, or between my herdsmen and yours, because we are relatives. Is not the whole land before you? Let's separate. If you go to the left, then I will go to the right; or if you go to the right, then I will go to the left.' 5  
6  
7  
8  
9

Then Lot looked about and saw that all the plain of the Jordan, as far as Zoar, was well watered everywhere, like a garden of the LORD. (This was before the Lord destroyed Sodom and Gomorrah.) So Lot chose for himself all the valley of the Jordan and went on to the east; and they separated from one another. Abram lived in the land of Canaan and Lot lived in the cities of the plain and moved his tent as far as Sodom. (But the men of Sodom were very wicked and sinned against the LORD.) 10  
11  
12  
13

The LORD said to Abram, after Lot had gone away from him, 'Lift up your eyes and look from the place where you are northward, southward, eastward and westward, for all the land that you see I will give to you and to your descendants forever. I will make your descendants as many as the dust of the earth, so that if someone could count the dust of the earth, then your descendants could also be counted. Rise, walk through the length and breadth of the land, for I will give it to you.' 14  
15  
16  
17

Then Abraham moved his tent and lived in the oak grove of Mamre, which is in Hebron, and built there an altar to the LORD. 18

*Victory over the Four Eastern Kings*

- 14 IN THE DAYS OF AMRAPHEL KING OF SHINAR, Arioch king of Ellasar,  
 2 Chedorlaomer king of Elam, and Tidal king of Goiim, they went  
 to war with Bera king of Sodom, and with Birsha king of Gomor-  
 rah, Shinab king of Admah, and Shemeber king of Zeboiim, and  
 3 the king of Bela (that is, Zoar). All these joined forces together in  
 the valley of Siddim (that is, the Dead Sea).  
 4 For twelve years they had been subject to Chedorlaonier, but  
 5 in the thirteenth year they had rebelled. So in the fourteenth  
 year Chedorlaonier, and the kings that were with him, came and  
 defeated the Rephaim in Ashteroth-Karnaim, the Zuzim in  
 6 Ham, the Emim in Shaveh-Kiriathaim, and the Horites in their  
 hill country of Seir, to El-Paran, which is on the edge of the  
 7 wilderness. Then they returned and came to En-Mishpat (that  
 is, Kadesh), and laid waste all the country of the Amalekites,  
 and also the Amorites, who lived in Hazazon-Tamar.  
 8 So the king of Sodom went out together with the king of Go-  
 morrah, the king of Admah, the king of Zeboiim, and the king of  
 Bela (that is, Zoar); and they set themselves in battle array against  
 9 them in the valley of Siddim; against Chedorlaomer king of Elam,  
 Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of  
 10 Ellasar; four kings against the five. Now the valley of Siddim is  
 full of bitumen pits; so when the kings of Sodom and Gomor-  
 rah fled, they fell into them, but those who remained fled to the  
 11 mountain. Then they took all the goods of Sodom and Gomorrah,  
 12 and all their provisions and went their way. They also took Lot,  
 Abram's brother's son, who was living in Sodom, and his goods  
 and departed.  
 13 But one who had escaped came and told Abram the Hebrew.  
 Now he was living by the oaks of Mamre the Amorite, brother of  
 Eshcol, and brother of Aner, and these were supporters of Abram.  
 14 When Abram heard that his kinsman had been taken captive, he  
 led forth his trained men, born in his house, three hundred and  
 15 eighteen, and pursued as far as Dan. Then, dividing his band in  
 order to attack the kings by night, he with his servants attacked  
 them, and pursued them to Hobah, which is north of Damascus.  
 16 So he brought back all the goods, and also his kinsman Lot, with  
 his goods, as well as the women and the people.



Then the king of Sodom went out to meet him, after his return 17  
 from the defeat of Chedorlaomer and the kings who were with  
 him, at the valley of Shaveh (that is, the King's Vale). Melchizedek  
 king of Salem also brought out bread and wine; and he was priest 18  
 of God Most High. He blessed him saying: 19

Blessed be Abram before God Most High,  
 possessor of heaven and earth.  
 Blessed be God Most High, 20  
 who has delivered your foes into your power.

Then Abram gave him a tenth of everything.

The king of Sodom said to Abram, 'Give me my people, and 21  
 take the goods for yourself.' But Abram said to the king of Sodom, 22  
 'I have lifted up my hand to the LORD, God Most High, Possessor  
 of heaven and earth, that I would not take a thread nor a sand- 23  
 dal-thong nor anything that is yours, so that you could not say, "I  
 have made Abram rich." By no means! Only that which the ser- 24  
 vants have eaten, and the portion of the men who went with me,  
 Aner, Eshcol, and Mamre – let them take their portion.'

*Abram's vision*

AFTER THESE THINGS GOD SPOKE TO ABRAM IN A VISION SAYING, 'Do 15  
 not be afraid, Abram, I am your shield. Your reward will be ex-  
 ceedingly great.' But Abram said, 'Lord GOD, what can you give 2  
 me? I am childless, and the person who will be possessor of my  
 house is Eliezer of Damascus, to me you have given no offspring, 3  
 and, so a slave born in my house is my heir.' The word of the LORD 4  
 came to him, 'This man will not be your heir, but a child of your  
 own will be your heir.'

Then God brought him outside and said, 'Look now toward 5  
 heaven and count the stars, if you are able to count them! So will  
 your descendants be.' Abram believed in the LORD; and the LORD 6  
 reckoned it to him as righteousness, and said to him, 'I am the 7  
 LORD who brought you out of Ur of the Chaldees, to give to you  
 this land to inherit it.'

Abram said, 'Lord GOD, how will I know that I will inherit it?' 8

The LORD said to him, 'Bring me a heifer of three years old, and 9  
 a she-goat of three years old, and a ram of three years old, and a  
 turtle dove, and a young pigeon.' Abram brought him all these, 10

11 and divided them in the middle, and laid each half over against  
the other; but the birds he did not divide. The birds of prey came  
down upon the carcasses, but Abram drove them away.

12 When the sun was going down, a deep sleep fell upon Abram,  
13 and a horror of great darkness fell on him. The LORD said to  
Abram, 'Know certainly that your descendants will be foreign-  
14 ers in a land that is not theirs, and will be slaves there; and they  
will be held there for four hundred years. But I will judge that  
15 nation, whom they will serve, and afterward they will come out  
with many goods. But you will go to your fathers in peace; you  
16 will be buried in a good old age. In the fourth generation they  
return here again; for the iniquity of the Amorite is not yet full.'

17 When the sun had set and it was dark, there appeared a smok-  
ing furnace, and a flaming torch that passed between the pieces  
of the animals.

18 At that time the LORD made a solemn agreement with Abram,  
saying, 'To your descendants I give this land, from the river of  
19 Egypt unto the great river, the river Euphrates.' (This includes  
20 the lands of the Kenite, the Kenizzite, the Kadmonite, the Hit-  
tite, the Perizzite, the Rephaim, the Amorite, the Canaanite, the  
21 Girgashite, and Jebusite).

### *Hagar and Ishmael*

16 NOW SARAI, Abram's wife, had borne him no children, but she  
2 had an Egyptian slave-girl whose name was Hagar. Sarai said  
to Abram, 'the LORD has denied me children; Take my slave-girl;  
maybe I will obtain children by her.' Then Abram listened to her  
3 so she took Hagar the Egyptian, her slave-girl, after Abram had  
lived for ten years in the land of Canaan, and gave her to Abram  
4 her husband to be his wife and Abram lay with Hagar, and she  
conceived. When she saw that she had conceived, she looked with  
contempt on her mistress.

5 Sarai complained to Abram, 'May the wrong I suffer be on you!  
I myself gave my slave-girl to you; and now that she sees that she  
has conceived, I am despised by her; may the LORD judge between  
6 me and you.' But Abram said to Sarai, 'Your maid-servant is in  
your power, do to her whatever seems right to you.' Then Sarai  
ill-treated her so that she fled from her presence.

The messenger of the LORD found her by a spring of water in the wilderness, by the spring in the way to Shur. He said, 'Hagar, Sarai's slave-girl, where have you come from? And where are you going?' She said, 'I am fleeing from the presence of mistress Sarai.' Then the messenger of the LORD said to her, 'Return to your mistress and submit yourself to her authority.' Moreover the messenger of the LORD said to her, 'I will make your descendants so many that they can not be numbered because they are so numerous.' The messenger of the LORD also said to her, 'You are pregnant, and will have a son; you must call him Ishmael God hears, because the LORD has heard of your ill-treatment.'

He shall be like a wild donkey,  
his hand against every man,  
and every man's hand against him;  
and he will live at odds with all his relatives.

Then she called the name of the LORD, who had spoken to her, El-roi (You are a God who sees me); for she said, 'Have I seen God and am I still alive after I have looked upon him?' Therefore the well is called Beer-lahai-roi, (it is between Kadesh and Bered) Hagar bore Abram a son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old, when Hagar bore Ishmael.

*Abram becomes Abraham*

WHEN ABRAM WAS NINETY-NINE YEARS OLD, the LORD revealed himself to Abram and said to him, 'I am God Almighty, walk before me and be blameless and I will make my solemn agreement between me and you and will make your descendants exceedingly numerous.' Then Abram fell on his face; and God talked with him, saying 'I make this solemn promise to you: you will be the father of a multitude of nations. Neither will your name any longer be Abram, but your name will be Abraham; for I will make you the father of a multitude of nations. I will make you exceedingly fruitful, and will make nations of you, and kings shall spring from you. I will establish my solemn agreement between me and you and your descendants after your throughout their generations, an everlasting covenant, to be a God to you and to your descendants after you. I will give to you, and to your descendants after your,

the land where you are now foreigners, all the land of Canaan, for an everlasting possession, and I will be their God.'

### *Circumcision*

- 9 GOD ALSO SAID TO ABRAHAM, 'As for you, you must keep the requirements of my solemn agreement, you, and your descendants after you throughout their generations. This is my solemn agreement, which you must keep, between me and you and your descendants after you: every male among you must be circumcised.
- 11 Whenever you are circumcised, the flesh of your foreskin shall be a sign of a solemn agreement between me and you. Every male when he is eight days old, must be circumcised throughout your generations, whether he is born in the house, or bought with money from any foreigner who is not of your offspring. The slave who is born in your house and the one who is bought with your money must be circumcised. The sign of my solemn agreement will be in your flesh – an everlasting agreement. As for the uncircumcised male, who is not circumcised in the flesh of his foreskin, that one will be cut off from his people; he has broken my solemn agreement.'

### *Sarai becomes Sarah*

- 15 THEN GOD SAID TO ABRAHAM, 'As for Sarai your wife, do not call her name Sarai, but Sarah. I will bless her, and will give you a son from her: I will bless her, and she will become the mother of nations; kings of peoples will descend from her.'
- 17 Then Abraham fell on his face and laughed, and said to himself. 'Will a child be born to one who is an hundred years old? Will Sarah who is ninety years old bear children?' Abraham said to God, 'If only Ishmael might live with your blessing!'
- 19 But God said, 'No. But Sarah your wife is about to bear your a son; call him Isaac. I will establish my covenant with him for an everlasting covenant for his descendants after him. However I have heard you regarding Ishmael: I have blessed him, and will make him fruitful and his descendants exceedingly many. Twelve princes he will father, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you

at this appointed time next year.' When he had finished talking 22  
with him, God left Abraham.

*Abraham and Isaac's circumcision*

THEN ABRAHAM TOOK ISHMAEL HIS SON, and all who were born in 23  
his house, and all who were bought with his money, every male  
among the men of Abraham's house, and circumcised the flesh of  
their foreskin that very same day, as God had said to him. Now 24  
Abraham was ninety-nine years old, when he was circumcised in  
the flesh of his foreskin. Ishmael his son was thirteen years old, 25  
when he was circumcised in the flesh of his foreskin. On this very 26  
same day was Abraham circumcised, with Ishmael his son. All 27  
the men of his house, those born in the house and those bought  
with money from foreigners, were circumcised with him.

*The guests at the oaks of Mamre*

THE LORD also appeared to Abraham by the oaks of Mamre, as he 18  
was sitting at the entrance of his tent in the heat of the day; and,  
as he looked up, three men stood there before him. As soon as 2  
he saw them, he ran from the entrance of his tent to meet them  
and bowed to the ground and said, 'Sirs, if you are willing to do 3  
me a favour, do not, I beg of you, pass by your servant. Since you 4  
have come to your servant, let a little water be brought, so that  
you may wash your feet, and lie down under the tree. And let me 5  
bring some food, so that you may refresh yourselves; afterward  
you may go on your way.' They replied, 'Do as you have said.'

So Abraham hastened to Sarah's tent and said, 'Make ready 6  
quickly four measures of fine meal, knead it, and make cakes.'  
Abraham also ran to the herd, and took a calf that was tender and 7  
good, and gave it to the servant, and he prepared it quickly. Then 8  
Abraham took curd and milk, with the calf that he had prepared,  
and served them; and he waited on them under the tree, while  
they ate.

Then they said to him, 'Where is your wife?' He said, 'There, 9  
within the tent.' One of them said, 'I will surely return to you  
about nine months from now, and then, Sarah your wife shall  
have a son.' But Sarah was listening behind the door of the tent.

11 Now Sarah and Abraham were advanced in years; so she  
 12 laughed to herself, saying, 'After I and my husband are so old  
 13 will I have pleasure?' But the LORD said to Abraham, 'Why did  
 Sarah laugh, saying, "Will I, indeed, even when I am old give  
 14 birth to a child?" Is anything too wonderful for the LORD? At the  
 appointed time about nine months from now, I will return to  
 15 you and Sarah shall have a son.' Sarah was frightened and  
 denied that she had laughed, but he said 'Yes, you laughed.'  
 16 Then the men started from there and looked off in the direction  
 of Sodom; and Abraham went along with them to start them on  
 17 their way. the LORD said, 'Should I conceal from Abraham that  
 18 which I am about to do, since Abraham will become a great and  
 mighty nation and all the nations of the earth will want a bless-  
 19 ing like his for themselves? For I have chosen him in order that  
 he may teach his sons and his household after him, and that they  
 may keep the way of the LORD, by doing righteousness and jus-  
 tice, so that the LORD may bring on Abraham that which he has  
 promised concerning him.'

### *Sodom and Gomorrah*

20 THE LORD said, 'The complaint has come that the people of Sodom  
 21 and Gomorrah have committed great and terrible sins. I will go  
 down and see whether they have done exactly as the complaint  
 comes to me; and if they have not, I will know.'  
 22 As the men turned from there and went toward Sodom, Abra-  
 23 ham remained standing before the LORD. Abraham drew near to  
 the LORD and said, 'Will you sweep away the righteous with the  
 24 wicked? Suppose there are within the city fifty people who are  
 righteous. Will you sweep it away and not forgive the place for  
 25 sake of the fifty righteous who are in it? Far be it from you to do  
 this: to slay the righteous with the wicked! And that the righteous  
 should be treated as the wicked, far be it from you! Should not the  
 26 Judge of all the earth do what is just?' The LORD said, 'If I find in  
 the city of Sodom fifty who are righteous, I will spare the whole  
 27 place for their sake.' Abraham answered, 'I have dared to speak  
 28 to the LORD, even though I am but dust and ashes. Suppose there  
 be five lacking of the fifty righteous. Will you sweep away all the

city for lack of five?' The LORD said, 'I will not sweep it away, if I find forty-five there.'

Then Abraham spoke to him again, and said, 'Suppose forty are found there?' He replied, 'For the sake of forty I will not do it.' Then Abraham said, 'Oh, let not the LORD be angry, but let me speak. Suppose thirty are found there?' He answered, 'I will not do it, if I find thirty there.' Then Abraham said, 'You see that I have dared to speak to the LORD. Suppose twenty are found there?' He replied, 'For the sake of twenty I will not destroy it.' Then Abraham said, 'Oh, let not the LORD be angry, but let me speak just once more. Suppose ten are found there?' And he said, 'For the sake of the ten I will not destroy it.' Then the LORD went his way, and Abraham returned home.

Two messengers came to Sodom in the evening, as Lot was sitting at the gate of Sodom. When Lot saw them, he rose up to meet them, and he bowed with his face to the earth and said, 'Sirs, turn aside, I beg of you, into your servant's house and spend the night and wash your feet; then you can rise up early and go on your way.' They said, 'No, we will spend the night in the street.' But he urged them so strongly that they went with him and entered his house. He made a feast for them and baked bread made without yeast, and they ate.

But before they had lain down, the people of Sodom, both young and old, all the people from every quarter, surrounded the house. They called out to Lot, 'Where are the men who came in to you tonight? Bring them out to us so we can rape them.'

Then Lot went out to them at the entrance of his house, but he shut the door after him. He said, 'I beg of you, my friends, do not do what is wrong. See, I have two unmarried daughters; let me bring them out to you, and do to them as you desire; only do nothing to these men, for they have come under the shadow of my roof.' But they replied, 'Stand back!' And they added, 'This one came in as a foreigner to live here, but now he would set himself up as a judge! We will treat you worse than them.' They pressed hard against Lot and advanced to break the door. But the men reached out and drew Lot to them into the house and shut the door. Then they struck the men who were at the door of the house, both small and great, with blindness, so that they grew tired of searching for the door.

12 Then the men said to Lot, 'Have you any one else here? Bring  
13 your sons-in-law, your sons, and daughters, and whoever you  
14 have in the city out of this place, for we are about to destroy it,  
15 because great complaint concerning the people has come to the  
16 LORD and he has sent us to destroy it.' So Lot went out and said to  
17 his sons-in-law, 'Up, go out of this place, for the LORD will destroy  
18 the city.' But his sons-in-law thought he was only jesting.

19 When the dawn appeared, the messengers urged Lot, saying,  
20 'Get up, take your wife and your two daughters so that you may  
21 not be swept away in the punishment of the city.' When he hesi-  
22 tated, the men grabbed him by the hand and led him and his wife  
23 and his two daughters outside the city, for the LORD was merciful  
24 to him.

25 When they had brought them outside, they said, 'Run for your  
26 life; do not look behind you nor stay anywhere in the plain. Escape  
27 to the heights, that you may not be swept away!' But Lot said to  
28 them, 'Oh, sirs, not so! See, your servant has found favour with  
29 you, and you have shown great mercy to me in saving my life.  
30 I cannot escape to the heights, lest some evil overtake me, and I  
31 die. See now, this village is near enough to run to, and it is small.  
32 Oh, let me escape there, and my life will be saved.' He answered,  
33 'I have also granted you this favour, in that I will not destroy the  
34 village of which you have spoken. Make haste, escape to it, for I  
35 can do nothing until you arrive there.' Therefore the village was  
36 called Zoar.

37 The sun had risen when Lot came to Zoar. Then the LORD  
38 caused brimstone and fire from heaven to rain upon Sodom and  
39 Gomorrah, and he destroyed those cities and all the plain, with  
40 all the people who lived in it and all that grew on the ground. But  
41 Lot's wife, who was following him, looked back, and she became  
42 a pillar of salt.

43 Early in the morning Abraham rose and went to the place  
44 where he had stood before the LORD; and as he looked toward  
45 Sodom and Gomorrah and all the plain, he saw the smoke of the  
46 land going up as the smoke of a smelting-furnace. God had  
47 remembered Abraham when he destroyed the cities of the plain  
48 and rescued Lot from the destruction.



*Lot and his daughters*

THEN LOT WENT UP FROM ZOAR WITH HIS TWO DAUGHTERS AND lived in 30  
 a cave on the heights, for he was afraid to stay in Zoar. The older 31  
 daughter said to the younger, 'Our father is old, and there is no  
 one on the earth to come in to us after the manner of all the world.  
 Come let us make our father drink wine and we will lie with him, 32  
 so that we can preserve our family through our father.' So they 33  
 made their father drink wine that night; and the older daughter  
 went in and lay with her father. He, however, did not know when  
 she lay down, nor when she arose. Then in the morning the older 34  
 daughter said to the younger, 'Last night I lay with my father. Let  
 us make him drink wine again tonight; and you go in and lie with  
 him, so that we can preserve our family through our father.' So 35  
 they made their father drink wine that night as well. The younger  
 arose and lay with him. He, however, did not know when she lay  
 down nor when she arose. In this way both the daughters of Lot 36  
 became pregnant by their father. Then Lot went up from Zoar 37  
 with his two daughters and lived in a cave on the heights, for he  
 was afraid to stay in Zoar. His oldest daughter bore a son, and  
 named him Moab. He is the father of the present Moabites. The  
 younger also bore a son and named him Ben-ammi. That one is 38  
 the father of the present Ammonites.

*Abraham in Gerar*

ABRAHAM JOURNEYED FROM THERE TOWARD THE LAND of the Negreb, 20  
 settling between Kadesh and Shur, and staying for a while in  
 Gerar, where he said that his wife Sarah was his sister. So King 2  
 Abimelech of Gerar had Sarah brought to him. But God came to 3  
 Abimelech in a dream in the night and said to him, 'You will die,  
 because of the woman you have taken, for she is married. But 4  
 Abimelech had not come near her; so he said, Lord, will you slay  
 an innocent people? Did Abraham not himself say to me, "She 5  
 is my sister?" And even she herself said, "He is my brother." I  
 acted innocently and in good faith.' Then God said to him in the 6  
 dream, 'I know that you acted innocently and in good faith, and  
 I also prevented you from sinning against me, since I did not 7  
 allow you to touch her. Now you must restore the man's wife –  
 for he is a prophet and he can intercede for you, and you will

live. But if you do not restore her at once, you will die, together  
 8 with all your people.' Abimelech rose early in the morning, and  
 summoned all his court, and when he had told all these things  
 in their hearing, they were greatly afraid.

9 Then Abimelech called Abraham and asked him, 'What have  
 you done to us? What harm have I done to you to make you  
 bring this great sin on me and my kingdom? You have done to  
 10 me something that ought not to be done.' Abimelech said to  
 Abraham, 'What was your purpose in doing this thing?'

11 Abraham answered, 'Because I thought, "Surely the fear of God  
 is not in this place and they will slay me for my wife's sake."  
 12 Moreover, she really is my sister, the daughter of my father,  
 though not the daughter of my mother; and she became my wife.  
 13 So when God caused me to wander from my father's house, I  
 said to her, "This is how you can show your loyalty to me: at  
 every place to which we come, say that you are my brother."'

14 Abimelech then took sheep and oxen, and male and female  
 slaves and gave them to Abraham, and restored Sarah his wife to  
 15 him. Also Abimelech said, 'My land lies before you; live wher-  
 16 ever you please.' To Sarah he said, 'I have given your brother a  
 thousand pieces of silver as compensation for all that has befallen  
 17 you; and in every respect you are vindicated.' Then Abraham  
 prayed to God and God healed Abimelech, and his wife, and his  
 18 slave-girls, so that they could have children ( for the LORD had  
 made every woman in Abimelech's household barren, because of  
 Sarah, Abraham's wife).

### *Isaac*

21 THE LORD remembered what he had told Sarah, and he did as he  
 2 had promised. So Sarah had Abraham's son in his old age at the  
 3 fixed time of which God had told him. Abraham named him Isaac  
 4 and when he was eight days old he circumcised him as God had  
 5 told him to. Abraham was a hundred years old when his son Isaac  
 6 was born. Sarah said, 'God has made laughter for me; everyone  
 7 who hears will laugh with me.' She added, 'Who would have said  
 to Abraham that Sarah would nurse children? Yet I have born him  
 a son in his old age.'

When the child grew up, Abraham made a great feast on the day that he was weaned. But Sarah saw the son whom Hagar the Egyptian had borne to Abraham, playing with her son Isaac. So he said to Abraham, 'Drive out this slave-girl and her son, for the son of this slave-girl shall not be heir with my son Isaac' This request was very displeasing to Abraham because the boy was his son. But the LORD said to Abraham, 'Do not be displeased because of the boy and because of your slave-girl. Listen to all that Sarah says to you, for only through the line of Isaac will your name be perpetuated. But I will also make of the son of the slave-girl a great nation, because he is your son.'

Then Abraham got up early in the morning and took bread and a skin of water and gave it to Hagar, and he put the boy upon her shoulder and sent her away. So she departed and wandered in the wilderness of Beersheba. When the water in the skin was gone, she left the child under one of the desert shrubs and went a short distance away and sat down and said, 'Let me not see the death of the child.' So she sat there and wept.

Then the LORD heard the cry of the boy, and the messenger of the LORD called to Hagar from heaven and said, 'What troubles you, Hagar? Don't be afraid, for the LORD has heard the boy's cry. Rise, lift him up, and hold him fast by the hand, for I will make him a great nation.' The LORD opened her eyes and she saw a well of water. Then she went and filled the skin with water and gave the boy a drink.

The LORD was with the boy, and he grew up, and lived in the wilderness of Paran, and became a bowman. His mother secured a wife for him from Egypt.

*The pact with Abimelech*

IT HAPPENED AT THAT TIME THAT ABIMELECH AND PHICOL the captain of his army spoke to Abraham, saying, 'God is with you in all you do. Now therefore take an oath to me here by God that you will not be false to me, nor to my son nor to my descendants; but that you will treat me and the land you have stayed in according to the kindness which I have shown you.' Abraham said, 'I swear it.'

25 Now as often as Abraham complained to Abimelech because of  
 26 the well of water which Abimelech's servants had seized, Abimelech  
 27 said, 'I do not know who has done this thing, neither have  
 28 you told me nor have I heard of it until today.' So Abraham took  
 29 sheep and oxen and gave them to Abimelech, and made an agree-  
 30 ment with each other. But when Abraham set seven ewe lambs  
 31 of the flock by themselves, Abimelech said to Abraham, 'What  
 32 is the meaning of these seven ewe lambs which you have set by  
 33 themselves?' Abraham answered, 'Accept these seven ewe lambs  
 34 from my hand so that you may be my witness that I dug this well.'  
 The place was called Beer-sheba, because it was there they swore  
 their oath. So they made a solemn agreement at Beer-sheba, and  
 Abimelech arose with Phicol the captain of his army, and they re-  
 turned to the land of the Philistines. Abraham, however, planted  
 a tamarisk tree in Beer-sheba, and called there on the name of the  
 LORD, the Everlasting God. Abraham stayed in the land of the  
 Philistines many days.

### *The test of Abraham*

22 LATER THE LORD tested Abraham, saying to him, 'Abraham'; and  
 2 he answered, 'Here I am.' The LORD said, 'Take your son, your  
 only son Isaac, whom you love, and go to the land of Moriah, and  
 offer him there as a burnt-offering on one of the mountains which  
 I will show you.'

3 So Abraham rose early in the morning and saddled his donkey  
 and took two of his servants with him, and his son Isaac. When  
 he had split the wood for the burnt-offering, he set out for the  
 4 place of which God had told him. On the third day, when Abra-  
 5 ham looked up and saw the place in the distance, he said to his  
 servants, 'Stay here with the donkey, while I and the boy go over  
 there. When we have worshipped, we will come back to you.'

6 Then Abraham took the wood for the burnt-offering and laid  
 it on Isaac, his son. He took the fire and the knife, and they both  
 7 went on together. Isaac spoke to Abraham his father and said,  
 'My father!' and Abraham answered, 'Yes, my son.' Isaac said,  
 'Here is the fire and the wood, but where is the lamb for a  
 8 burnt-offering?' Abraham answered, 'My son, God will himself

provide a lamb for a burnt-offering.’ So the two went on together.

When they came to the place of which God had told him, Abraham built the altar there and laid the wood on it and bound Isaac his son and laid him on the altar upon the wood. Then Abraham reached out his hand, and took the knife to kill his son. But the messenger of the LORD called to him from heaven, saying, ‘Abraham, Abraham!’ and he answered, ‘Here am I.’ He said, ‘Do not put your hand upon the boy, nor do anything to him, for now I know that you love God, for you have not refused to give your son, your only son, to me.’

Then Abraham looked up, and he saw a ram caught in the thicket by his horns. So Abraham took the ram and offered him up as a burnt-offering instead of his son. He named the place ‘The LORD will provide’ – and even today people say, ‘The LORD will provide on his mountain.’

The messenger of the LORD again called to Abraham and said, ‘The LORD declares, “Because you have done this thing and have not kept back your son, your only son, I will surely bless you. I will make your children as many as the stars of the heavens and as the sand which is on the seashore, so that they will conquer their enemies. All the nations of the earth will ask for themselves a blessing like theirs, because you have obeyed my command.”’

So Abraham returned to his servants, and they arose and went together to Beer-sheba.

### *Genealogy*

ABRAHAM WAS LIVING IN BEER-SHEBA. After these things, Abraham was told, ‘Milcah has also borne children to your brother Nahor, Uz his first born, Buz his brother, Kemuel the father of Aram, Chesed, Hazo and Pildash, Jidlaph and Bethuel.’ (And Bethuel fathered Rebekah). These eight Mileah bore to Nahor, Abraham’s brother. And his concubine whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maaeah.

*Sarah's death and the cave of Machpelah*

- 23 SARAH LIVED TO BE A HUNDRED and twenty-seven years old. When  
 2 she died in Kiriath-arba (that is Hebron), in the land of Canaan, Abraham went to mourn for Sarah, and to weep for her.
- 3 When Abraham rose up from the presence of his dead, he said  
 4 to the Hittites, 'I am a stranger and a foreigner living among you; give me possession of a burying-place with you, so that I may  
 5 bury my dead out of my sight.' The Hittites answered Abraham,  
 6 'Hear us, my lord; you are a mighty prince among us; bury your dead in the best of our burial places. None of us will withhold from you his burial place, so that you may bury your dead.'
- 7 Abraham rose up and bowed before the people of the land, the  
 8 Hittites, and said to them, 'If it is your intention that I should bury my dead out of my sight, hear me, and speak for me to Ephron the son of Zohar, to give me the cave of Machpelah, which he has, which is at the end of his field. Let him give to me for the full price  
 9 in your presence, so that I can own it as a burying-place.' Now Ephron was sitting with the other Hittites, and, in the presence of all the Hittites, all who went in and out at the gate of his city  
 10 he answered Abraham, 'No, my lord, hear me. I give the field to you and the cave that is in it I give to you; in the presence of the children of my people I give it to you; bury your dead.'
- 11 Then Abraham bowed before the people of the land, and spoke  
 12 to Ephron in the hearing of the people of the land, saying, 'Please, hear me – I will give the price of the field; accept it from me so that I may bury my dead there.'
- 13 Ephron answered Abraham by saying to him, 'My lord, listen to me; a piece of land worth four hundred shekels of silver,  
 14 what is that between me and you? Bury your dead.' Then Abraham accepted Ephron's terms and Abraham weighed to Ephron the silver, which he had named in the hearing of the Hittites, four hundred shekels of silver, on the standard weights used by merchants.
- 15 So the field of Ephron which was in Machpelah which was to the east of Mamre, the field, and the cave which was in it, with all the trees that were in the field, that were in all the border  
 16 of it round about, were transferred to Abraham's possession in the presence of the Hittites, before all that went in at the gate of his city.

After this Abraham buried Sarah his wife in the cave of the field 19  
of Machpelah to the east of Mamre (that is Hebron), in the land  
of Canaan. In this way the field and the cave that is in it were 20  
transferred by the Hittites to Abraham that he might possess a  
burying-place.

### *Rebekah*

WHEN ABRAHAM WAS VERY OLD and the LORD had blessed him in 24  
every way, Abraham said to the eldest of his household servants,  
who had charge of all his affairs, 'Put your hand under my thigh, 2  
while I make you promise by the LORD, the God of heaven and 3  
earth, that you will not let my son marry one of the daughters  
of the Canaanites, among whom I live, but that you will go to 4  
my own country and to my relatives and there get a wife for my  
son Isaac.' The servant said to him, 'Perhaps the woman will not 5  
be willing to follow me to this land. Must I then take your son  
back to the land from which you came?' Abraham said to him, 6  
'See to it that you do not take my son back there. The LORD, the 7  
God of heaven, who took me from my father's house and from my  
native land and who solemnly promised me, "To your children I  
will give this land," will send his messenger before you and there 8  
you will get a wife for my son. But if the woman is not willing  
to come with you, then you will be free from this promise to me;  
only never take my son back there.' So the servant put his hand 9  
under Abraham's thigh and made the promise.

Then the servant took ten of his master's camels and set out 10  
with precious gifts from his master. So he went to the town of  
Aram-naharaim, where Nahor lived. He made the camels kneel 11  
down outside the town by the well in the evening, at the time  
when women go out to draw water. Then he said, 'LORD, God of 12  
my master Abraham, give me, I pray, success today, and show  
kindness to my master Abraham. Here I am standing by the 13  
spring of water, and the daughters of the men of the town are  
coming out to draw water. May that young woman to whom I 14  
shall say, "Please let down your water-jar that I may drink"; and  
who answers, "Drink and I will also water your camels," may  
she be the one you have chosen for thy servant Isaac. By this I  
shall know that you have shown kindness to my master.'

15 Then even before he was through speaking, Rebekah, who was the daughter of Bethuel son of Milcah, the wife of Nahor, Abraham's brother, came out with her water-jar upon her shoulder.  
16 She was very beautiful and unmarried, a virgin. She went down to the spring, filled her jar, and came up. Then the servant ran to meet her and said, 'Please let me drink a little water from your jar.' She answered, 'Drink, sir,' and quickly let down her water-jar from her shoulder upon her hand and gave him a drink.

19 When she had finished giving him a drink she said, 'I will draw water for your camels also, until they have finished drinking.' So she quickly emptied her jar into the trough and ran again to the well to draw water, and drew for all his camels. Meanwhile the man was silently gazing at her in order to find out whether the LORD had made his journey successful or not.

22 As soon as the camels had finished drinking, the man took a gold ring, half a shekel in weight, and put it in her nose, and put on her arms two golden bracelets weighing ten shekels, and said, 'Whose daughter are you? Tell me, I beg of you. Is there room in your father's house for us to spend the night?' She answered, 'I am the daughter of Bethuel son of of Milcah and Nahor. We have plenty of straw and feed, and there is a place for you to spend the night.'

26 Then the man bowed his head and worshipped the LORD, saying, 'Blessed be the LORD, the God of my master Abraham, who has continued to show his mercy and his faithfulness toward my master. As for me, the LORD has led me on the way to the house of my master's relatives.'

28 Then the young woman ran and told these things to her mother's family. Now Rebekah had a brother named Laban; and Laban ran out to the man at the spring. When he saw the bracelets on his sister's hands and the ring, and when he heard Rebekah say, 'This is what the man said to me,' he went to the man, who was still standing by the camels at the spring, and said, 'Come in, you who are blessed by the LORD! Why do you stand outside? For I have cleared the house and have room for the camels.' So he brought the man into the house and took the packs off the camels and furnished straw and feed for them, and water to wash his feet and the feet of the men who were with him.



But when food was set before him to eat, he said, 'I will not eat until I have made known my errand.' They answered, 'Speak.' He said, 'I am Abraham's servant; and the LORD has blessed my master greatly, so that he has become very rich. He has given him flocks and herds, silver and gold, servants, and camels and donkeys. Now Sarah, my master's wife, had a son when she was old, and my master has given him all that he has. My master also made me promise, saying, "Do not let my son marry one of the daughters of the Canaanites, in whose land I live, but go to my father's home and to my relatives and there find a wife for my son."

'When I said to my master, "What if the woman will not follow me?" he said to me, "The LORD, whom I love and serve, will send his messenger with you and make you successful, and you will find for my son a wife from among my relatives and my father's family. Then you will be free from your promise to me. But if you go to my family and they do not give her to you, you shall also be free from your promise to me." So I came today to the spring and said, "LORD, God of my master Abraham, see, I am standing by the spring of water. If you will make the errand on which I am going successful, then let the young woman who comes to draw, to whom I say, "Please give me a little water from your jar to drink", and who shall say to me, "Drink, and I will also draw for your camels", let that one be the woman whom the LORD has chosen for my master's son."

'Even before I was through speaking, Rebekah came out with her water-jar on her shoulder and went down to the spring and drew water. When I said to her, "Please let me drink," she quickly let down her water-jar from her shoulder and answered, "Drink, and I will also water your camels." So I drank, and she also watered the camels. Then I asked her, "Whose daughter are you?" She said, "The daughter of Bethuel son of Nahor and Milcah." So I put the ring in her nose and the bracelets on her arms. I bowed my head and worshipped and blessed the LORD God of my master Abraham who had led me on the right way to find the daughter of my master's brother for his son. Tell me whether or not you will deal kindly and truly with my master, so that I shall know what to do!'

50 Then Laban and his family answered, "The matter is in the  
51 hands of the LORD. We cannot say either "yes" or "no." See, Re-  
bekah is before you; take her and go and let her be the wife of  
your master's son, as the LORD has said.'

52 When Abraham's servant heard their words, he bowed to the  
53 ground before the LORD. Then he brought out gold and silver  
ornaments and clothing and gave them to Rebekah. He also gave  
54 costly gifts to her brother and to her mother. He and the men who  
were with him ate and drank and spent the night there.

When they rose in the morning, the servant said, 'Send me  
55 away to my master.' But Rebekah's brother and mother answered,  
'Let the young woman stay with us a month or at least ten days;  
56 after that she may go.' But he said to them, 'Do not delay me, for  
the LORD has given me success. Send me away that I may go to  
my master.'

57 Then they said, 'We will call the young woman and ask her.' So  
58 they called Rebekah and said to her, 'Will you go with this man?'  
59 She answered, 'I will go.' So they sent away their sister Rebekah  
and her nurse with Abraham's servant and his men.

60 They also blessed Rebekah, saying to her, 'Our sister! May your  
children and their children become thousands and thousands,  
61 may your sons conquer the cities of their enemies!' Then Rebekah  
set out with her maids and, riding upon the camels, they followed  
the man. So the servant took Rebekah and went away.

62 Now Isaac had come from Beer-lahai-roi, and was settled in  
63 the Negeb. In the evening, when Isaac had gone out for a walk  
64 in the field, he looked up and saw camels coming. Rebekah too  
looked up, and when she saw Isaac, she quickly alighted from  
65 the camel and said to the servant, 'Who is this man walking in  
the field to meet us?' When the servant said, 'It is my master,' she  
66 took her veil and covered her face. Then the servant told Isaac all  
67 that he had done. Isaac brought Rebekah to the tent of Sarah his  
mother, and she became his wife; and he loved her. So Isaac was  
comforted after his mother's death.

### *Genealogy, Abraham's death*

- 25 ABRAHAM HAD TAKEN ANOTHER WIFE, whose name was Keturah.  
2 She gave him sons: Zimran, Jokshan, Medan, Midian, Ishbak,

and Shuah. Jokshan fathered Sheba, and Dedan. The sons of 3  
 Dedan were Asshurim, Letushim, and Leummim; and the sons 4  
 of Midian were Ephah, Ephher, Hanoch, Abida, and Eldaah. All  
 these were descendants of Keturah.

Abraham had left all that he had to Isaac. But to the sons of 5  
 his concubines, Abraham had given gifts while he was still alive, 6  
 and had sent them away from Isaac his son, eastward, to the east  
 country.

Abraham had lived for one hundred and seventy-five years, 7  
 when he breathed his last, dying in a good old age, old and sat- 8  
 isfied with living, and was gathered to his forefathers.

Then Isaac and Ishmael his sons buried him in the cave of 9  
 Machpelah, in the field of Ephron the son of Zohar the Hittite,  
 which is east of Mamre, the field which Abraham purchased from 10  
 the Hittites. There Abraham was buried with Sarah his wife.

After the death of Abraham, God blessed Isaac his son, who 11  
 settled at Beer-lahai-roi.

This is a list of descendants of Ishmael, Abraham's son whom 12  
 Hagar the Egyptian, Sarah's maid-servant gave to Abraham.  
 These then are the names of the sons of Ishmael, named 13  
 according to their order of birth: the first-born of Ishmael,  
 Nebaioth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, 14  
 Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are 15  
 the sons of Ishmael, and these are their names, by their villages, 16  
 and by their encampments, twelve princes according to their  
 peoples.

Ishmael lived for one hundred and thirty-seven years; and he 17  
 breathed his last, and was gathered to his people. They settled 18  
 from Havilah to Shur that is east of Egypt, as far as Assyria; he  
 settled down alongside all his people.

These are the descendants of Isaac, Abraham's son. Abraham 19  
 fathered Isaac. Isaac was forty years old, when he married Re- 20  
 bekah, the daughter of Bethuel the Aramean of Paddan-aram, the  
 sister of Laban the Aramean.

### *Esau and Jacob*

ISAAC PRAYED TO THE LORD for his wife, because she had no chil- 21  
 dren; and the LORD heard his prayer, and Rebekah became preg-  
 nant with twins. The children struggled against each other in her 22

womb, and she said, 'Why is this happening to me? What does it mean?' She went to ask the LORD, who said to her,

'Two nations are in your womb,  
two peoples divided from birth,  
One will be stronger than the other,  
the elder will serve the younger.'

When the time came for her to give birth, she became the mother of twin boys. The first was from birth red, all over like a hairy mantle; so they named him Esau. Afterwards his brother came holding Esau's heel with his hand; so he was named Jacob. Isaac was sixty years old when they were born.

As they grew up, Esau became a skilful hunter, a man who lived out in the fields; but Jacob was a quiet man who stayed about the tents. Isaac loved Esau, for he had a taste for venison; but Rebekah loved Jacob.

Once when Jacob was preparing a stew, Esau came in from the fields, and he was very hungry; so he said to Jacob, 'Let me swallow some of that red stew, for I am very hungry.' (This is why he was called Edom.) But Jacob said, 'Sell me first of all your right as the eldest.' Esau replied, 'See, I am nearly dead now! So of what use is this birthright to me?' Jacob said, 'First solemnly promise to give it to me.' So Esau solemnly promised and sold his birthright to Jacob. Then Jacob gave Esau bread and stewed lentils, and when he had finished eating and drinking, he got up and went away. In this way Esau gave away his birthright.

### *Famine again*

**26** NOW WHEN A FAMINE CAME IN THE LAND, (not the first famine that was in the days of Abraham), Isaac went to Abimelech king of the Philistines at Gerar.

The LORD appeared to him and said, 'Go not down into Egypt; settle in the land of which I will tell you, stay in this land, and I will be with you and will bless you; for to you, and to your descendants, I will give all these lands, and will establish the oath which I swore to Abraham your father: I will make your descendants as many as the stars of heaven, and give to your descendants all these lands; and all the nations of the earth will invoke for themselves a blessing like that of your descendants, because Abraham obeyed

my voice and kept my charge, my commandments, my statutes, and my laws.' So Isaac settled in Gerar. 6

The men of the place asked him about his wife; and he said, 'She is my sister'; for he was afraid to say 'my wife'; lest the men of the place kill him for Rebekah; because she was beautiful to look at. But after he had been there a long time, Abimelech king of the Philistines looked out of the window, and saw Isaac just as he was caressing Rebekah his wife. 7 8

Then Abimelech called to Isaac, and said, 'Surely she is your wife; why did you say "She is my sister?"' Isaac answered him, 'I said it, so that I might not die because of her.' Abimelech said, 'What is this you have done to us? One of the people might have lain with your wife and so you would have brought guilt upon us.' Abimelech warned all the people, saying, 'The person who touches this man or his wife will be put to death.' 9 10 11

Then Isaac sowed in that land, and reaped in the same year an increase of a hundredfold, for the LORD blessed him. The man became rich, and grew richer and richer until he became very wealthy; for he had many flocks, and many herds, and a great household; so that the Philistines envied him. 12 13

Now all the wells which Isaac's father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. But Isaac dug again the wells of water, which they had dug in the days of Abraham his father – for the Philistines had stopped them after the death of Abraham and he gave them the same names as his father had given them. 14 15

Abimelech said to Isaac, 'Go from us; for you are much mightier than we are.' So Isaac departed, and encamped in the valley of Gerar, and settled there. Isaac reopened the wells which had been dug in the days of his father Abraham and stopped by the Philistines after his death. He called them by the names his father had given them. When Isaac's slaves dug in the valley, they found there a well of spring water. The herdsmen of Gerar quarreled with Isaac's herdsmen, saying, 'The water is ours.' So he called the name of the well Esek, because they contended with him. And when they dug another well, they quarreled over that also. So he called the name of it Sitnah. He moved on from these and dug another well; and over that one there was no dispute. So he called it Rehoboth, and said, 'For now the LORD has made room for us and we shall be fruitful in the land.' 16 17 18 19 20 21 22

23 Isaac went up from there to Beer-sheba. The LORD appeared  
 24 to him the same night and said, 'I am the God of Abraham your  
 father, do not be afraid, because I am with you, and will bless you  
 and make your descendants numerous for the sake of my servant  
 25 Abraham.' Isaac built an altar there, and called upon the name of  
 the LORD, and pitched his tent there. There also Isaac's slaves dug  
 a well.

26 Then Abimelech came to him from Gerar with Ahuzzath his  
 27 friend, and Phicol the captain of his army. Isaac said to them,  
 'Why have you come to me, since you hated me and have driven  
 28 me away from you?' They said, 'We saw plainly that the LORD was  
 with you, so we said, "Let there now be a sworn treaty between  
 29 us – let us make a solemn agreement with you – so that you will  
 do us no harm, as we have not touched you, and as we have done  
 to you nothing but good, and have sent you away in peace." You  
 30 are now blessed of the LORD.' And he made them a feast and  
 31 they ate and drank. Then in the morning they arose early and  
 took oaths with each other; and Isaac sent them away, and they  
 32 departed from him in peace. That same day, Isaac's slaves came  
 and told him about a well which they had dug, and said to him,  
 33 'We have found water.' He called it Shebna, therefore the name  
 of the city is Beer-sheba to this day.

### *Esau and Jacob*

34 WHEN ESAU WAS FORTY YEARS OLD HE MARRIED JUDITH the daughter  
 of Beeri the Hittite, and Basemath the daughter of Elon the Hittite,  
 35 and they were a source of grief to Isaac and to Rebekah.

27 When Isaac was so old and so nearly blind that he could not  
 see, he called Esau his oldest son and said to him, 'My son.' Esau  
 2 answered, 'Here I am.' Isaac said, 'See, I am old and do not know  
 3 how soon I may die. Take your quiver and your bow and go out  
 4 into the fields and hunt venison for me and prepare for me savory  
 food, such as I love, and bring it to me that I may eat and that I  
 may bless you before I die.'

5 Rebekah was listening when Isaac spoke to his son Esau. So  
 6 when Esau went into the fields to hunt venison, Rebekah said to  
 her son Jacob, 'I just now heard your father say to your brother  
 7 Esau, "Bring me venison and prepare for me savory food that

I may eat it and bless you before I die." Now, my son, do as I tell you: Go to the flock and bring me from there two good young goats, and I will make of them savory food for your father, such as he loves. Then take it to him, so that he may eat, so that he may bless you before he dies.' But Jacob said to Rebekah his mother, 'You know that my brother Esau is a hairy man, while I am smooth. Perhaps my father will touch me; then I will appear to him to be a deceiver, and I will bring blame upon me and not a blessing.' But his mother said to him, 'Let the curse be on me, my son; only obey me and go, bring the goats to me.' So he went and brought them to his mother, and his mother made savory food such as his father loved.

Rebekah also took the fine clothes of her older son Esau, which she had with her in the tent, and put them on her younger son Jacob. Then she put the skins of the goats upon his hands and upon the smooth part of his neck, and she placed the savory food and the bread which she had prepared in his hand, and he went to his father and said, 'My father.' Isaac answered, 'Here I am; who are you, my son?' Jacob said, 'I am Esau your oldest son. I have done as you commanded me. Sit up and eat some of my venison, so that you may bless me.' Isaac said to his son, 'How very quickly you have found it, my son.' He answered, 'Yes, because the LORD your God gave me success.'

Then Isaac said to Jacob, 'Come here, my son, that I may touch you to find out whether you are really my son Esau or not.' So Jacob went near to Isaac his father, and he felt him and said, 'The voice is the voice of Jacob, but the hands are the hands of Esau. Are you really my son Esau?' Jacob answered, 'I am.' Isaac did not recognise him, for his hands were hairy like his brother Esau's. So he blessed him. Then Isaac said, 'Bring the food to me, that I may eat some of my son's venison and bless you.' So he brought it to him, and he ate. Jacob also brought him wine, and he drank.

Then his father Isaac said to him, 'Come near now and kiss me, my son.' As he came near and kissed him, he smelled the smell of his garment, and blessed him:

See, the smell of my son  
 is as that of fields blessed by the LORD.  
 May God give you dew from heaven,  
 a share in the earth's fertile places,

- and plenty of corn and wine.  
 29 May peoples be subject to you,  
 and nations bow down to you.  
 Be master over your brothers.  
 Let your mother's sons bow down before you,  
 Cursed be all who curse you.  
 and blessed be all who bless you.
- 30 As soon as Isaac had given Jacob his blessing, and Jacob was  
 31 about to leave his father, Esau his brother came in from his hunt-  
 ing. He also had made savory food and was bringing it to his  
 32 father. So he said to him, 'Father, rise and eat of your son's veni-  
 33 son, that you may bless me.' But Isaac his father said to him, 'Who  
 are you?' He answered, 'I am your son, your oldest, Esau.' Then  
 Isaac trembled and said, 'Who then is he that has hunted venison  
 and brought it to me, so that I ate plentifully before you came,  
 and blessed him? His blessing cannot be undone!'
- 34 When Esau heard the words of his father, he uttered a loud and  
 bitter cry and said to his father, 'Father, bless me also!'
- 35 But Isaac said, 'Your brother came with deceit and has taken  
 36 away your blessing.' Esau said, 'He was correctly named Jacob.  
 He has supplanted me these two times: he took my birthright,  
 and now he has taken my blessing!' Then he said, 'Have you kept  
 37 a blessing for me?' Isaac answered Esau, 'I have made him your  
 master and I have given to him all his relatives as slaves and grain  
 and wine as his food. What then can I do for you, my son?' Esau  
 38 said to his father, 'Is that the only blessing you have, my father?  
 39 Father, bless me too!' and Esau began to weep aloud. Then Isaac  
 his father answered him:
- 'You shall live far from earth's fertile places,  
 and away from the dew of heaven.  
 40 By your sword you will live,  
 and your brother you will serve.  
 But whenever you will break loose,  
 you will break off his yoke from your neck.'
- 41 Esau hated Jacob because of the blessing that his father had given  
 him. Esau said to himself, 'My father will soon die; then I will kill  
 Jacob, my brother.'
- 42 When the words of her older son Esau were told to Rebekah,  
 she sent for her younger son Jacob and said to him, 'Your brother,



Esau, is going to kill you. Now, my son, listen to me: run away 43  
 to my brother Laban at Haran and stay with him for a time until 44  
 your brother is no longer angry – until he is no longer angry and 45  
 he forgets what you have done to him. Then I will send and bring  
 you back. Why should I lose both of you in one day?’

### *Wives for Jacob and Esau*

REBEKAH SAID TO ISAAC, ‘I am disgusted with life because of the 46  
 Hittite women; if Jacob marries a Hittite woman, such as these,  
 the women of the land, I might as well die.’

Then Isaac called Jacob, and blessed him, and instructed him, 28  
 ‘You must not marry any of the daughters of Canaan. Arise, go to 2  
 Paddan-aram, to the house of Bethuel your mother’s father; and  
 marry one of the daughters of Laban, your mother’s brother. May  
 God Almighty bless you, and make you fruitful and numerous, 3  
 so that you may become a great people, and may he give the 4  
 blessing of Abraham to you and to your descendants with you so  
 that you may inherit the land you have settled in, which God gave  
 to Abraham.’

So Isaac sent away Jacob, and he went to Paddan-aram to La- 5  
 ban, the son of Bethuel the Aramean, the brother of Rebekah,  
 Jacob and Esau’s mother. Now when Esau saw that Isaac had 6  
 blessed Jacob and send him away to Paddan-aram, to find a wife  
 there, and that, as he blessed him, he instructed him: ‘You must 7  
 not take a wife of the daughters of Canaan’, and that Jacob had  
 obeyed his father and mother, and had gone to Paddan-aram, and  
 when Esau also saw that the daughters of Canaan did not please 8  
 Isaac his father, then Esau went to Ishmael, and in addition to 9  
 the wives that he had, married Mahalath the daughter of Ishmael,  
 Abraham’s son, the sister of Nebaioth.

### *Jacob and the ladder*

THEN JACOB SET OUT FROM BEERSHEBA and went toward Haran. 10  
 When he arrived at a certain holy place, he passed the night 11  
 there, because the sun had set. He took one of the stones from its  
 place and put it under his head and lay down to sleep. Then he 12  
 dreamed and saw a ladder set up on the earth, and its top

reached to heaven; and the messengers of God were going up and down on it.

13 The LORD also stood beside him and said, 'I am the LORD, God  
of Abraham and God of Isaac. The land on which you lie I will  
14 give to you and to your children. Your descendants will be as  
countless as the dust of the earth and you will spread abroad to  
the west, and to the east, and to the north, and to the south, and  
all the families of the earth will wish for a blessing like yours and  
15 that of your descendants. See, I am with you, and will keep you  
wherever you go and will bring you again to this land; for I will  
not leave you until I have done what I have promised you.'

16 When Jacob awoke from his sleep, he said, 'Surely the LORD is  
17 in this place, and I did not know it.' And he was filled with awe  
and said, 'This place is the house of God, and this is the gate of  
heaven.'

18 So Jacob rose early in the morning and took the stone that he  
had put under his head and set it up as a pillar and poured oil  
19 upon the top of it. He named that place Bethel. (The earlier name  
of the town was Luz.) Jacob also made this promise, 'If God will  
20 be with me and protect me on this journey which I am making  
21 and give me bread to eat and clothing to put on, and if I return  
safe and sound to my father's house, then the LORD shall be my  
22 God, and this stone which I have set up as a pillar will be a house  
of God. And of all that you give me I will surely give a tenth to  
you.'

### *Leah and Rachel*

29 JACOB CONTINUED ON HIS JOURNEY and arrived at the land of the  
2 people of the East. He looked and saw a well in the field, and  
there were three flocks of sheep lying down by it; for from that  
well they watered the flocks; but there was a large stone over the  
3 well. When all the flocks were gathered there, the shepherds used  
to roll away the stone and water the sheep and then put the stone  
back in its place over the well.

4 Jacob said to the men, 'My friends, from where do you come?'  
5 They said, 'We are from Haran.' Then he said to them, 'Do you  
6 know Laban the son of Nahor?' They said, 'We know him.' He  
said to them, 'Is all well with him?' They said, 'All is well; indeed,

this is Rachel his daughter coming with the sheep.' He said, 'See, 7  
the sun is still high! It is not time for the cattle to be gathered to-  
gether. Water the sheep and feed them.' But they said, 'We cannot 8  
until all the flocks are gathered together, and they roll away the  
stone from the well; then we will water the sheep.'

While he was still speaking with them, Rachel came with her 9  
father's sheep; for she was a shepherdess. When Jacob saw Rachel 10  
the daughter of Laban, his mother's brother, and Laban's sheep,  
he went up and rolled the stone from the well and watered the  
flock of Laban his mother's brother. Then Jacob kissed Rachel 11  
and wept aloud. When Jacob told Rachel that he was a relative 12  
of her father and that he was Rebekah's son, she ran and told her  
father.

As soon as Laban heard about Jacob, his sister's son, he ran 13  
to meet him, put his arms round him, kissed him many times,  
and brought him to his home. When Jacob told Laban all that had  
happened, Laban said to him, 'Surely you are my bone and my 14  
flesh.' So he remained with him a whole month.

Then Laban said to Jacob, 'Should you serve me for nothing 15  
simply because you are related to me? Tell me what shall be your  
wages?' Now Laban had two daughters: the name of the older 16  
was Leah, and the name of the younger was Rachel. Leah's eyes 17  
were dull, but Rachel was beautiful. Jacob loved Rachel, and so he 18  
said, 'I will serve you seven years for Rachel your younger daugh-  
ter.' Laban said, 'It is better for me to give her to you than to give 19  
her to any other man. Stay with me.' So Jacob served seven years 20  
for Rachel, and they seemed to him but a few days, because he  
loved her so.

Then Jacob said to Laban, 'Give me my wife, for my time is up, 21  
and let me marry her.' So Laban gathered all the men of the place 22  
and made a feast. In the evening he took Leah his daughter and 23  
brought her to Jacob, and Jacob received her as his wife. At the 24  
same time Laban gave his slave-girl Zilpah to his daughter Leah.

When in the morning Jacob found it was Leah, he said to La- 25  
ban, 'What is this you have done to me? Did I not serve you for  
Rachel? Why then have you deceived me?' Laban said, 'It is not 26  
the custom among us to give the younger in marriage before the  
older. Remain with this one during the marriage week, then we 27  
will give you the other also for the service which you will give  
me during seven more years.' Jacob did so: he remained with 28

29 Leah during the marriage week. Then Laban gave him Rachel his  
 30 daughter to be his wife, and his slave-girl Bilhah to serve Rachel.  
 30 Jacob slept with Rachel as well, and loved Rachel more than Leah.  
 So he had to serve Laban seven years more.

31 When the LORD saw that Leah was spurned, he gave her the gift  
 32 of motherhood; Rachel, however, was barren. So Leah gave birth  
 to a son whom she named Reuben; for she said, 'The LORD has  
 33 seen my affliction; now my husband will love me.' She gave birth  
 to another son; and said, 'Because the LORD has heard that I am  
 spurned, he has given me this one also'; and she called his name  
 34 Simeon. She gave birth to another son and said, 'Now this time  
 my husband will become attached to me because I have borne him  
 35 three sons'; therefore his name was called Levi. She gave birth to  
 another son and said, 'This time I will praise the LORD'; therefore  
 she called his name Judah then she stopped having children.

30 When Rachel saw that she bore Jacob no children, she was  
 jealous of her sister and said to Jacob, 'Give me children or else  
 2 I will die.' But Jacob's anger was aroused against Rachel, and  
 he said, 'Am I in God's place? Who has withheld offspring from  
 3 you?' She said, 'Here is my slave-girl Bilhah, go to her, so that she  
 may bear sons who can be laid on my knees and I also may obtain  
 4 children through her.' So she gave him Bilhah her slave-girl for a  
 5 wife, and Jacob slept with her. When Bilhah conceived and bore  
 6 Jacob a son, Rachel said, 'God has judged me and has also heard  
 my voice and has given me a son.' So she called his name Dan.

7 Bilhah, Rachel's slave-girl conceived again, and bore Jacob a  
 8 second son. Rachel said, 'With superhuman wrestlings have I  
 wrestled with my sister, and have prevailed'; so she called his  
 name Naphtali.

9 When Leah saw that she had stopped having children, she  
 took Zilpah her slave-girl, and gave her to Jacob as a wife. Zil-  
 10 pah, Leah's slave-girl bore Jacob a son. Leah said, 'Fortunate!'  
 12 and she called his name Gad. Zilpah bore Jacob a second son,  
 13 and Leah said, 'Happy am I! Now women will call me happy',  
 and she called his name Asher.

14 One time, during the wheat harvest, Reuben went and found  
 mandrakes in the field and brought them to his mother Leah.  
 Rachel asked Leah, 'Please give me some of your son's  
 15 mandrakes.' But Leah said to her, 'Is it a small matter that you  
 have taken away my husband, that you would also take away my

son's mandrakes?' Rachel said, 'In exchange for your son's mandrakes, Jacob can sleep with you tonight.' So when Jacob came from the field in the evening, Leah went out to meet him, and said, 'You sleep with me tonight, for I have hired you with my son's mandrakes.' So he slept with her that night. 16

God heard Leah's prayer, and she conceived and bore Jacob a fifth son. Leah said, 'God has given me my reward, because I gave my slave-girl to my husband'; so she called his name Issachar. Leah conceived again, and bore a sixth son to Jacob. She said, 'God has endowed me with a good dowry; now my husband will honour me, because I have borne him six sons'; and she called him Zebulun. And afterwards she had a daughter and named her Dinah. 17 18 19 20 21

Then God remembered Rachel and heard her prayer and gave her a child. She conceived and gave birth to a son and said, 'God has taken away my disgrace.' She called his name Joseph, saying, 'The LORD will add to me another son.' 22 23 24

When Rachel had given birth to Joseph, Jacob said to Laban, 'Send me away, so that I may go to my own place, and to my country. Give me my wives and my children for whom I have served you, so that I may go; for you know the service which I have rendered you.' But Laban said to him, 'If now I have found favour in your eyes – I have divined that the LORD has blessed me for your sake. State exactly to me your wages and I will pay them.' 25 26 27 28

Jacob answered him, 'You know how I have served you and what your cattle have become under my care; for it was little which you had before I came, but now it has greatly increased, since the LORD has blessed you wherever I went. But now, when am I to provide for my own house as well?' Laban said, 'What should I give you?' 29 30 31

Jacob said, 'You do not need to give me anything. If you will do this thing for me, I will again feed your flock; I will again keep it. If I can go through all your flock today, and remove from it every black one among the lambs and the spotted and speckled among the goats; these will be my wages. So my honesty will testify for me later, when you come to inspect my wages: every one that is not speckled and spotted among the goats and black among the lambs has been stolen by me.' Laban said, 'Good, let it be as you say.' But he removed that day the he-goats that were striped and spotted, and all the she-goats that were striped and spotted, 32 33 34 35

every one that had white on it, and all the black ones among the  
 36 lambs, and gave them into the hands of his sons. Then he put the  
 distance of a three days' journey between himself and Jacob; and  
 Jacob fed the rest of Laban's flocks.

37 Jacob, however, took fresh rods of white poplar, and of the al-  
 mond and of the plane tree, and peeled white streaks in them,  
 38 exposing the white which was in the rods. He set the rods which  
 he had peeled before the flocks in the watering-troughs where  
 the flocks came to drink (and they conceived when they came to  
 39 drink) so that the flocks conceived before the rods. Therefore the  
 flocks brought forth striped, speckled and spotted offspring. Ja-  
 40 cob separated the lambs, and he set the faces of the flocks toward  
 the striped and the black animals in the flock of Laban and he put  
 his own droves apart and did not put them near Laban's flock.

41 Whenever the stronger animals of the flock conceived, Jacob  
 laid the rods in the troughs before the eyes of the flock, so that  
 42 they might conceive among the rods. But when the animals were  
 weak, he did not put them in. In this way the weaker became La-  
 ban's, and the stronger Jacob's.

43 So the man increased in wealth exceedingly, and had large  
 flocks, and male and female slaves, and camels and donkeys.

31 Now Jacob heard Laban's sons say, 'Jacob has taken all that  
 was our father's, and from that which was our father's he has ac-  
 2 quired all these riches.' Now Jacob observed that Laban was not  
 3 so favorably inclined to him as formerly. The LORD said to Jacob,  
 'Return to the land of your ancestors, and to your relatives, and I  
 4 will be with you.' Then Jacob sent for Rachel and Leah to come  
 5 to the field where his flocks were, and said to them, 'I see that  
 your father is not so favorably inclined toward me as formerly;  
 6 but the God of my father has been with me. You know that I have  
 7 served your father with all my strength. Your father, however, has  
 deceived me and changed my wages ten times; but God has not  
 8 allowed him to do me harm. If your father said, "The speckled  
 will be your wages," then all the flock bore speckled offspring,  
 but if he said: "The striped will be your wages," then all the flock  
 9 have striped offspring. God has taken away the possessions of  
 10 your father and given them to me. At the time when the flock  
 breed, I looked up, and saw in a dream, that the he-goats which  
 11 were mating were striped, speckled, and piebald. The messen-  
 ger of God said to me in a dream, "Jacob!" and I said, "Here I

am." And he said, "Look! All the he-goats which are mating are striped, speckled, and piebald: for I have seen all that Laban has been doing to you. I am the God of Bethel, where you anointed a pillar of stone, where you made a vow to me. Now arise, leave this land, and return to the land where you were born."

Then Rachel and Leah answered him, 'There is no longer any inheritance for us in our father's house. Are we not considered as foreigners by him? For he has sold us and goes on to consume the money paid for us. Since all the riches which God has taken away from our father is ours and our children's, do whatever God has told you to do.'

Then Jacob rose up and put his sons and his wives on camels, and drove away all his cattle and all the cattle which he had acquired in Paddan-aram, in order to go to Isaac his father, to the land of Canaan. And while Laban was gone to shear his sheep, Rachel stole the household gods that were her father's. So Jacob deceived Laban the Aramean – he did not tell him that he was going to flee. So he fled with all he had; crossing the river Euphrates heading towards the hill-country of Gilead.

When it was reported to Laban on the third day that Jacob had fled, he took his tribesmen with him, and pursued him for seven days, and overtook him in the hill country of Gilead. But God came to Laban the Aramean in a dream at night, and said to him, 'Take care that you do not speak to Jacob either good or bad.' When Laban caught up with Jacob, Jacob had pitched his tent in the hill country; and Laban with his relatives encamped in same hill country of Gilead.

Laban said to Jacob, 'What have you done? You have deceived me and carried away my daughters like captives of war! Why did you flee secretly, stealing away from me without telling me? I would have sent you away with mirth and with songs, with tambourine and with harp – but you did not allow me to kiss my sons and daughters. You have acted foolishly. It was in my power to do you harm, but the God of your father spoke to me last night saying, "Take care that you do not speak to Jacob, neither good nor bad." But now, since you are surely going because you long so earnestly for your father's house, why have you stolen my gods?'

Jacob answered Laban, 'I was afraid, because I thought you would take your daughters from me by force. The one with whom you find your gods will be put to death; in the presence of our

kinsmen investigate for yourself what is with me and take it.' Jacob did not know that Rachel had stolen Laban's gods. So Laban went into Jacob's tent and into Leah's, and into the tent of the two slave-girls, but he did not find his gods. Then he went out of Leah's tent, and entered Rachel's. Now Rachel had taken the household gods and put them in the camel's saddle and was sitting on them, so that when Laban had searched all about the tent, he did not find them. She said to her father, 'Do not be angry that I cannot rise before you, my lord, for it is that time of the month that women have.' And though he searched thoroughly, he did not find the household gods.

Then Jacob became angry and challenged Laban. 'What is my crime?' he said, 'What is my offense, that you have pursued hotly after me? Although you have gone through all through my things, what have you found of all your household possessions? Declare it here before my kinsmen and yours, so that they may decide which of us two is in the right. In all these twenty years that have I been with you, your ewes and she-goats have not miscarried their young, neither did I eat the rams of your flocks. I did not bring to you the animals which were killed by wild beasts; I bore the loss of it myself; from my hand you required compensation, whether stolen by day or stolen by night. This was how I was: in the day the heat consumed me, and by night the frost, and sleep deserted me. These twenty years I have been in your house; I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely by now you would have sent me away empty. But God has seen my affliction and the labour of my hands, and he rebuked you last night.'

Then Laban answered Jacob, 'The daughters are my daughters, and the children are my grandchildren, and the flocks are my flocks, and all that you see is mine, but what can I do today for these my daughters, or for their children whom they have borne? Come, let us make a solemn agreement, I and you, and let there be a witness between me and you.'

So Jacob took a stone, and set it up as a pillar, and said to the members of his family, 'Gather stones.' When they had taken stones and made a heap, they ate there by the heap. Laban called



it Jegar-sahaduthap; but Jacob called it Galeed. 'This heap', Laban said, 'is witness between me and you today.' This is why it was called Galeed, and Mizpah, for Laban said, 'May the LORD watch between me and you when we are absent one from another, so that you may not maltreat my daughters nor take other wives besides my daughters. No one is with us; but beware: God is witness between me and you.'

Moreover, Laban said to Jacob, 'See this heap, and the pillar which I have set up between me and you. This heap is a witness and the pillar is a witness that I should not pass beyond this heap to you and that you must not pass beyond this heap and this pillar to me, with hostile intent. The God of Abraham and the God of Nahor' (the God of their ancestors) 'judge between us.' And Jacob swore by the Fear of his father Isaac.

Then Jacob offered a sacrifice there on the mountain and called his kinsmen to eat bread, and they ate bread and spent the night on the mountain.

Then early in the morning Laban arose, and, when he had kissed his grandchildren and his daughters and blessed them, he departed and returned to his home.

Jacob went on his way and the messengers of God met him. When he saw them, Jacob said, 'This is God's camp;' so he named the place 'Mahanaim.'

*Jacob prepares to meet Esau*

JACOB SENT MESSENGERS BEFORE HIM TO HIS BROTHER ESAU, to the land of Seir, which is the territory of the Edomites. He gave them this command, 'Say to my lord Esau: "Your servant Jacob declares, I have lived with Laban and have stayed until now. I have oxen and donkeys, flocks and male and female slaves, and I have sent to tell my lord, in order that I may win your favour.'" The messengers returned to Jacob with the report, 'We came to your brother Esau, even as he was coming to meet you with four hundred men.'

Then Jacob was greatly alarmed and worried. So he divided the people that were with him and the flocks and the herds and the camels into two parts and said, 'If Esau comes to the one and attacks and destroys it, then the other which is left can escape.'

9 Jacob also prayed, 'God of my father Abraham and God of my  
 10 father Isaac, LORD who said to me, "Return to your country, and  
 to your relatives, and I will do well by you," I am not worthy  
 of the least of all the mercies and all the faithfulness which you  
 have shown to me, your servant. I passed over the Jordan river  
 11 with only my staff, and now I have these two groups, deliver me,  
 I pray, from the hand of my brother, from the hand of Esau, for I  
 fear that he will come and attack me and kill the mothers and the  
 12 children. Remember your promise to make me prosper and my  
 descendants as many as the sand of the seashore, uncountable.'

13 After spending the night there, Jacob took from his livestock  
 14 as a present for his brother Esau, two hundred female goats and  
 twenty male goats, two hundred ewes and twenty rams, thirty  
 15 milch camels and their young, forty cows and ten bulls, twenty  
 16 female donkeys and ten young donkeys. These he put, each drove  
 by itself, in the care of his servants and said to them, 'Go on before  
 me and leave a space between the droves.'

17 He gave those in front this command: 'When my brother Esau  
 meets you and asks you, "To whom do you belong? And where  
 18 are you going? And whose are these before you?" then you  
 shall say, "To your servant Jacob; it is a present sent by him to  
 19 my lord Esau; and Jacob himself is just behind us.'" Jacob also  
 commanded the second, and the third, and all that followed the  
 20 droves, to make the same answer, and to say, 'Jacob himself is  
 just behind us.' For he said to himself, 'I will please him with the  
 present that goes before me, and then, when I meet him,  
 21 perhaps he will welcome me.' So he sent the present over before  
 him; but he himself spent that night in the camp.

22 Later that night he rose up and took his two wives, his two  
 slave-girls, and his eleven children, and sent them over the river  
 Jabbok.

### *Jacob wrestles*

23 AFTER HE HAD SENT THEM ACCROSS WITH ALL HIS BELONGINGS, Jacob  
 24 was left alone, and someone wrestled with him until daybreak.  
 25 When he saw that he did not win against Jacob, he struck the  
 socket of his hip, and the socket of Jacob's hip was dislocated, as  
 26 he wrestled with him. Then he said, 'Let me go, for the dawn is

breaking.' But Jacob replied, 'I will not let you go unless you bless me.' So he said to him, 'What is your name?' He answered, 'Jacob.' 27  
 Then he said, 'Your name shall be no longer Jacob, but Israel; for 28  
 you have struggled with God and with mortals and have won.'  
 Jacob asked him, 'Tell me, I pray, your name.' He said, 'Why do 29  
 you ask my name?' So he blessed him there. Jacob called the place 30  
 Penuel, for he said, 'I have seen God face to face, and my life has  
 been saved.'

The sun rose as soon as he had passed beyond Penuel, and he 31  
 limped because of his hip. This is why to this day the Israelites do 32  
 not eat the thigh muscle, which is at the socket of the hip, because  
 he touched the socket of Jacob's hip on the thigh muscle.

### *Reconciliation*

WHEN JACOB LOOKED UP, he saw Esau coming with four hundred 33  
 men. So he divided the children between Leah and Rachel and the 2  
 two slave-girls. He put the slave-girls and their children in front,  
 Leah and her children next, and Rachel and her son Joseph in the 3  
 rear. Then Jacob himself went in front of them, and he bowed  
 down to the ground seven times, as he drew near to his brother. 4  
 Esau ran to meet him, threw his arms about his neck, and kissed  
 him, and they wept.

When Esau looked up and saw the women and the children, 5  
 he said, 'Who are these with you?' Jacob answered, 'The children 6  
 whom God has so kindly given me.' Then the slave-girls with 7  
 their children came up and bowed down to the ground. Leah and  
 her children also came and bowed down, and afterward Joseph 8  
 and Rachel came up and bowed down before Esau.

Esau asked, 'What do you mean by all this company which I 8  
 met?' Jacob answered, 'To win your friendship, my lord.' Esau 9  
 said, 'I have enough, my brother; keep what you have.' But Jacob 10  
 replied, 'No, if now I have won your favour, receive this present  
 from me, because seeing your face when you welcomed me was 11  
 like seeing the face of God. Take, I beg of you, the gift that I bring  
 to you, for God has been generous to me and I have enough.' So 12  
 he urged Esau until he took it.

Then Esau said, 'Let us set out on our way, and let me travel 12  
 with you.' But Jacob replied, 'My lord knows that the children 13

14 are delicate, and I have flocks and herds with their young; if they  
 15 are overdriven one day, all the flocks will die. Let my lord, I beg  
 of you, go on ahead of me, and I will proceed leisurely by stages  
 according to the pace of the cattle which I am driving and of the  
 16 children, until I come to my lord at Seir.' Then Esau said, 'Let me  
 at least leave with you some of the people who are with me.' But  
 Jacob replied, 'What need is there? Let me only enjoy the favour  
 of my lord.' So Esau turned back that day on his way to Seir.  
 17 But Jacob journeyed to Succoth, and built there a house for  
 himself, and made huts for his cattle; therefore the name of the  
 place is called Succoth.

### *Dinah and Shechem*

18 NOW JACOB CAME IN PEACE TO THE CITY OF SHECHEM IN THE land of  
 Canaan, when he came from Paddan-Aram, and encamped before  
 19 the city. He bought the piece of ground where he pitched his tent  
 from the sons of Hamor, the father of Shechem, for four hundred  
 20 shekels; and he erected there an altar and called it El, God of  
 Israel.  
 34 Dinah the daughter of Leah and Jacob, went out to visit the  
 2 women of the region. When Shechem the son of Hamor the  
 Hivite, the prince of the region, saw her, he took her and lay  
 3 with her and violated her, but his heart was drawn to Dinah the  
 daughter of Jacob – he loved her and spoke endearingly to her.  
 4 Therefore Shechem said to his father Hamor, 'Get me this girl  
 for my wife.'  
 5 When Jacob heard that Shechem had defiled Dinah his daugh-  
 ter, his sons were with his cattle in the field, so Jacob said nothing  
 6 until they came home. Meanwhile Hamor the father of Shechem  
 went out to Jacob to speak with him and with his sons.  
 7 The sons of Jacob came in from the field, and when they heard  
 the news, the men were indignant and became very angry, be-  
 cause Shechem had committed a shameful crime in raping Jacob's  
 8 daughter: such a thing ought never to be done. Hamor said to  
 them, 'My son Shechem has set his heart on your daughter. I beg  
 9 you: give her to him as a wife and intermarry with us. Give your  
 10 daughters to us and take our daughters for yourselves. Then you

can settle with us, and the land will be open before you. Remain, go about, and settle down in it.'

And Shechem said to Dinah's father and to her brothers, 'Let me find favour in your sight, and I will give you what you ask of me. Demand of me an exceedingly large gift for yourselves and a dowry for the bride, and I shall give all you ask of me; only give me the girl for my wife.'

Then the sons of Jacob answered Shechem and Hamor his father deceitfully, declaring, (because he had defiled their sister Dinah), 'We cannot do this. We cannot give our sister to someone who is uncircumcised, for that would be a disgrace to us. Only on this condition will we make an alliance with you: if you will be as we are, in that every male of you be circumcised. Then will we give our daughters to you and take your daughters to us and will live with you and we will become one people. But if you will not listen to us and allow yourselves to be circumcised, then we will take Dinah and be gone.'

Their proposal pleased Hamor and his son Shechem. The young man (who was honored above all the house of his father) did not hesitate to do the thing demanded, because he was smitten with Jacob's daughter. Hamor and his son Shechem came to the gate of their city, and conversed with the men of their city, saying, 'These men are peaceably disposed toward us, let them remain in the land and go about in it; the land is broad enough for them on every side and in every direction; let us take their daughters to us for wives, and let us give them our daughters. Only on this condition will these men consent to settle with us to become one people, namely, that every male among us be circumcised, as they are circumcised. Shouldn't their cattle and their goods and all their beasts be ours? Let us make an alliance with them so that they will live with us.' Then all who went in and out of the gate of his city agreed with Hamor and Shechem. And every male was circumcised, all who went out of the gate of his city.

On the third day when they were still in pain, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took swords and came upon the city unawares, and put Hamor and his son Shechem to the sword, and took Dinah out of Shechem's house and went away. The other sons of Jacob came on the slain, and plundered the city, because they had defiled their sister. They took their

29 flocks and their herds and their donkeys and all that which was in  
 the city and all that which was in the field. All their wealth, and  
 all their children and their wives, they took captive, and made all  
 30 that was in the houses their prey. Then Jacob said to Simeon and  
 Levi, 'You have brought me into trouble, in that you have made  
 me odious to the inhabitants of the land, among the Canaanites  
 and the Perizzites. Since I have only a few people, if they gather  
 themselves together against me they will attack me – and I and  
 31 my house will be destroyed.' But they replied, 'Should he have  
 treated our sister like a whore?'

*Jacob goes to Bethel*

35 THEN GOD SAID TO JACOB, 'Arise, go up to Bethel, and live there.  
 Make an altar there to God, who appeared to you when you fled  
 2 from your brother Esau.' So Jacob said to his household, and to  
 everyone who was with him, 'Put away the foreign gods that are  
 among you, and purify yourselves, and change your garments.  
 3 Let us arise and go up to Bethel. I will make there an altar to God,  
 who answered me in the day of my distress, and was with me on  
 4 the journey which I was making.' So they gave to Jacob all the  
 foreign gods which were in their possession, and the rings which  
 were in their ears, and Jacob hid them under the oak which was  
 5 by Shechem. They set out on their journey, and a terror of God  
 was upon the cities that were round about them, and they did not  
 6 pursue after the sons of Jacob. Then Jacob came to Luz, which is  
 in the land of Canaan (that is, Bethel). He and all the people that  
 7 were with him came to Bethel. He built there an altar, and named  
 the place El-Bethel; because there God revealed himself to him,  
 8 when he fled from the presence of his brother. Then Deborah,  
 Rebekah's nurse, died, and was buried below Bethel under the  
 oak. Therefore its name was called Allon-bacuth.  
 9 God appeared again to Jacob when he came from Paddanaram,  
 10 and blessed him. God said to him, 'Now your name is Jacob: but  
 your name will no longer be Jacob, but Israel.' So he called his  
 11 name Israel. God said to him, 'I am God Almighty; be fruitful and  
 become numerous; a nation and a multitude of nations will come  
 12 from you, and kings will descend from you; and the land which I

gave to Abraham and Isaac, I will give to you, and to your descendants after you.' God went up from him at that place where he spoke with him. Jacob set up at the place where God had spoken with him, a pillar of stone, and poured a drink-offering and oil on it. Jacob called the name of the place where God spoke with him, Bethel. 13  
14  
15

Then they set out from Bethel, and when they were still some distance from Ephrath, Rachel went into a hard and painful labour. At the hardest, the midwife said to her, 'Do not be afraid; for now you will have another son.' And, as her life was departing (for she was dying), she called his name Ben-oni; but his father called him Benjamin. So Rachel died, and was buried on the way to Ephrath (that is, Bethlehem), and Jacob set up a pillar on her grave: that is the Pillar of Rachel's Grave, which stands until this day. 16  
17  
18  
19  
20

Then Israel journeyed, and pitched his tent beyond Migdal-Eder. While Israel was living in that land, Reuben went and lay with his father's concubine Bilhah and Israel heard of it. 21  
22

Now the sons of Jacob were twelve: The sons of Leah: Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun; the sons of Rachel: Joseph and Benjamin; and the sons of Bilhah, Rachel's slave-girl: Dan and Naphtali; and the sons of Zilpah, Leah's slave-girl: Gad and Asher (these are the sons of Jacob, that were born to him in Paddan-aram). 23  
24  
25

Then Jacob came to Isaac his father, to Mamre, near Kiriath-arba (that is, Hebron), where Abraham and Isaac had stayed. The length of Isaac's life was a one hundred and eighty years. Isaac beathed his last, and was gathered to his father's kin, old and satisfied with life; and Esau and Jacob his sons buried him. 27  
28  
29

### Genealogy

NOW THESE ARE THE DESCENDANTS OF ESAU (that is, Edom). Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite, and Basemath Ishmael's daughter, sister of Nebaioth. Adah bore Eliphaz to Esau; and Basemath bore Reuel; 36  
2  
3  
4

5 and Oholibamah bore Jeush, and Jalam, and Korah. These were the sons of Esau that were born to him in the land of Canaan.

6 Esau took his wives, and his sons, and his daughters, and all the members of his household and his cattle and all his beasts and all his possessionse which he had gathered in the land of Canaan and went into a land away from his brother Jacob. For their possessions were too many for them to live together; and the land where they sojourned could not support them because of their  
8 cattle. So Esau dwelt in Mount Seir (Esau is Edom).

9 These are the descendants of Esau the father of the Edomites in  
10 Mount Seir: these are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath. The  
11 sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. Timna was the concubine of Esau's son Eliphaz; and she bore  
12 Amalek to him. These are the sons of Esau's wife Adah. These are the sons of Reuel: Nahath, and Zerah, Shammah, and Miz-  
13 zah. These were the sons of Basemath, Esau's wife. These were the sons of Oholibamah the daughter of Anah, the daughter of  
14 Esau's wife Zibeon she bore Jeush to Esau, and Jalam, and Korah.

15 These are the chiefs descended from Esau. The sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho,  
16 chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom. These are the  
17 sons of Adah. These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the  
18 chiefs descended from Reuel in the land of Edom. These are the sons of Basemath, Esau's wife. These are the sons of Oholibamah,  
19 Esau's wife: chief Jeush, chief Jalam, chief Korah. These are the chiefs that came of Oholibamah the daughter of Anah, Esau's  
20 wife. These are the sons of Esau (that is, Edom), and these are their chiefs.

21 These are the sons of Seir the Horite, the original inhabitants of the land: Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan. These are the chiefs that came of the  
22 Horites, the children of Seir in the land of Edom. The sons of Lotan were Hori and Heman. Lotan's sister was Timna. These are the  
23 sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. These are the sons of Zibeon: Aiah and Anah; this is Anah  
24 who found the hot springs in the wilderness, as he fed the donkeys of his father Zibeon. These are the children of Anah: Dishon  
25



and Oholibamah the daughter of Anah. These are the children 26  
of Dishon: Hemdan and Eshban and Ithran and Cheran. These  
are the children of Ezer: Bilhan and Zaavan and Akan. These 27  
are the children of Dishan: Uz and Aran. These are the chiefs de- 28  
scended from the Horites: chief Lotan, chief Shobal, chief Zibeon,  
chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the 30  
chiefs that came of the Horites, according to their chiefs in the  
land of Seir.

These are the kings that reigned in the land of Edom, before 31  
there reigned any king over the Israelites. Bela the son of Beor 32  
reigned in Edom; and the name of his city was Dinhabah. Bela 33  
died, and Jobab the son of Zerah of Bozrah reigned in his stead.  
Jobab died, and Husham of the land of the Temanites reigned 34  
in his stead. Husham died, and Hadad the son of Bedad, who 35  
defeated Midian in the field of Moab, reigned in his stead. The  
name of his city was Avith. Hadad died, and Samlah of Masrekah 36  
reigned in his stead. Samlah died, and Shaul of Rehoboth by the 37  
River reigned in his stead. Shaul died, and Baal-hanan the son of 38  
Achbor reigned in his stead. Baal-hanan the son of Achbor died, 39  
and Hadar reigned in his stead: and the name of his city was Pau;  
and his wife's name was Mehetabel, the daughter of Matred, the  
daughter of Me-zahab.

These are the names of the chiefs descended from Esau, 40  
according to their families, after their places, by their names:  
chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief 41  
Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief 42  
Magdiel, chief Iram. These are the chiefs of Edom, according to 43  
their settlements in the land they possessed. This was Esau, the  
father of the Edomites.

*Joseph sold into slavery*

JACOB MADE HIS HOME IN THE LAND of Canaan, where his father had 37  
lived as a resident foreigner. Joseph at the age of seventeen was 2  
a shepherd with his brothers, the sons of Bilhah and the sons of  
Zilpah, his father's slave wives. He brought a bad report about  
them to their father. Now Jacob loved his son Joseph, who was 3  
born in his old age; and he made him a long robe with sleeves.  
When his brothers saw that their father loved Joseph more than 4

all his other sons, they hated him and could not speak to him in a friendly manner.

5 Joseph also had a dream and told it to his brothers, and they  
6 hated him still more. This is what he said to them, 'Hear, if you  
7 will, this dream which I have had; for as we were binding sheaves  
8 in the field, my sheaf rose up and remained standing, while your  
9 sheaves came round and bowed down to my sheaf.' His brothers  
10 said to him, 'Do you think you will be king over us? And rule us?'  
11 So they hated him still more because of his dreams and his words.

12 Then he had another dream and told it to his brothers, say-  
13 ing, 'I have had another dream, and it seemed to me that the sun  
14 and the moon and eleven stars bowed down to me.' But when he  
15 told it to his father and his brothers, his father reprovved him and  
16 said, 'What is this dream that you have dreamed? Am I and your  
17 mother and your brothers supposed to bow down to the earth be-  
18 fore you?' Therefore his brothers envied him; but his father kept  
19 the matter in mind.

20 When his brothers went to pasture his father's flocks in  
21 Shechem, Israel said to Joseph, 'Are not your brothers pasturing  
22 the flocks in Shechem? Come now, I will send you to them.'  
23 Joseph replied, 'I am ready.' So his father said to him, 'Go, see  
24 whether all goes well with your brothers and with the flock, and  
25 bring me back word.' So he sent him out from the valley of  
26 Hebron, and he came to Shechem. There a man found him, as he  
27 was wandering in the field, and the man asked him, 'What are  
28 you seeking?' He said, 'I am looking for my brothers; tell me,  
29 please, where they are pasturing the flock.' The man said, 'They  
30 have gone away, for I heard them say, "Let us go to Dothan."' So  
31 Joseph went after his brothers and found them in Dothan.

32 When they saw him in the distance, before he came to them,  
33 they conspired against him to kill him. They said one to another,  
34 'See, here comes that master-dreamer. Come on, let us kill him,  
35 and throw him into one of the pits, and then we will say, "A fierce  
36 beast has devoured him"; and we shall see what will become of  
37 his dreams!' Reuben, however, when he heard it, saved him from  
38 their hands by saying, 'Let us not take his life.' Reuben also said  
39 to them, 'Do not shed blood; throw him into this pit, that is in the  
40 wilderness; but do not harm him,' He planned to save him from  
41 their hands in order to restore him to his father. Nevertheless,  
42 when Joseph came to his brothers, they stripped him of his long

robe, the robe with sleeves; and they took him and threw him 24  
into the pit. But the pit was empty, there being no water in it.

Then they sat down to eat bread, and when they looked up 25  
they saw a caravan of Ishmaelites coming from Gilead, and their  
camels were loaded with spices, balm and myrrh on their way  
to carry it down to Egypt. Judah said to his brothers, 'What do 26  
we gain if we kill our brother and conceal his blood? Come, let us 27  
sell him to the Ishmaelites, and let us do him no violence, for he is  
our brother, our own flesh and blood.' So his brothers listened to  
him; and when the Midianite merchants passed by, pulled Joseph 28  
up from the pit and sold him for twenty pieces of silver to the  
Ishmaelites, who brought him to Egypt.

When Reuben returned to the pit and found Joseph gone, he 29  
tore his clothes in sorrow. He went back to his brothers and said, 30  
'The boy is gone! What am I going to do?'

Then his brothers took Joseph's robe, killed a he-goat, dipped 31  
the long-sleeved robe in the blood, tore it and sent it to their fa- 32  
ther, saying, 'We found this; see whether it is your son's robe or  
not.' He recognised it and said, 'It is my son's robe! A wild beast 33  
has devoured him! Joseph without doubt is torn in pieces.' Then 34  
Jacob tore his clothes, put sackcloth about his waist, and mourned  
for his son many days. All his sons and his daughters tried to 35  
comfort him, but he refused to be comforted, saying, 'I shall go  
down to the grave mourning for my son.' So Joseph's father wept  
for him.

Meanwhile, the Midianites had sold Joseph in Egypt to one of 36  
Pharaoh's court officials, Potiphar, the captain of the guard.

### *Judah and Tamar*

ABOUT THAT TIME JUDAH LEFT HIS KINSMEN, and settled near a certain 38  
Adullamite, whose name was Hirah. Judah saw there a daughter 2  
of a Canaanite whose name was Shua, and he married her. He lay  
with her, and she conceived, and bore a son, and he named him 3  
Er. Then she conceived again, and bore a son and named him 4  
Onan. She bore still another son, and named him Shelah: and it 5  
was at Chezib that she bore him.

Now Judah found a wife for Er his eldest son, and her name 6  
was Tamar. But Er, Judah's eldest son, was wicked in the sight of 7

- 8 the LORD, and the LORD took his life. Then Judah said to Onan, 'Go and lie with your brother's wife, and perform the duty of a husband's brother to her, and raise up offspring for your brother.'
- 9 But Onan knew that the child would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground, in order not to raise up offspring for his brother. What he did was evil in the sight of the LORD: therefore he took his life also.
- 11 Then said Judah to Tamar his daughter-in-law, 'Remain a widow in your father's house, until Shelah my son is grown up'; for he said to himself, 'I will not let him marry her, he must not die like his brothers.' So Tamar went and lived in her father's house.
- 12 After many days had passed, Shua's daughter, the wife of Judah, died. When Judah had finished mourning, he went up to see about his sheep-shearers at Timnah, with his friend Hirah the Adullamite. Someone told Tamar, saying, 'Behold, your father-in-law is going up to Timnah to shear his sheep.' She took off the garments of her widowhood, and covered herself with her veil. She sat, veiled, in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah had grown up without her being given to him as wife. When Judah saw her, he thought her to be a prostitute; because she had veiled her face. So he turned aside to her by the roadside, and said, 'Permit me, I pray you, to lie with you.' For he did not know that she was his daughter-in-law. And she said, 'What will you give me to lie with me?' He said, 'I will send you a young goat from the flock.' She said, 'Will you give me a pledge, until you send it?' He said, 'What pledge should I give you?' And she said, 'Your seal-ring and your chain and your staff that is in your hand.' So he gave them to her, and lay with her, and she became pregnant. And she got up, and went away, and took off her veil, and put on the garments of her widowhood.
- 20 Now when Judah sent the young goat by the hand of his friend the Adullamite, to receive the pledge from the woman's hand, he could not find her. He asked the men of her place, saying, 'Where is the sacred prostitute, who was at Enaim by the wayside?' They replied, 'There has been no sacred prostitute here.' So he returned to Judah, and said, 'I have not found her; and the men of the place said, "There has been no sacred prostitute here."' Judah said, 'Let her keep the pledge, otherwise we will be put to shame. I have sent this goat, and you have not found her.'

Now after about three months, Judah was told, 'Tamar your daughter-in-law has been acting like a whore and is pregnant.' Judah said, 'Bring her forth and let her be burnt.' But when she was brought forth, she sent to her father-in-law, saying, 'By the man to whom these things belong, I am with child.' She also said, 'Look at them and see if you know whose these are, the seal-ring and the chain and the staff.' When Judah recognised them, he said, 'She is more in the right than I, because I did not give her to Shelah my son.' But he did not lie with her again.

When her time came to give birth, it was found that twins were in her womb. While she was in labour, one put out a hand and the midwife took and bound on his hand a bright red thread, saying, 'This one came out first.' But he drew back his hand, and his brother came out, and she said, 'What a breach you have made for yourself!' Therefore he was named Perez. Afterward his brother came out, who had the bright red thread on his hand; therefore he was named Zerah.

*Joseph in Egypt*

JOSEPH WAS TAKEN DOWN TO EGYPT, and Potiphar, one of Pharaoh's officers, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him there.

Now the LORD was with Joseph, so that he prospered; and he remained in the house of his master the Egyptian. When his master saw that the LORD was with him and made everything that he undertook prosper, Joseph won his confidence and became his personal attendant. He also made him overseer of his household and placed all that he had in his care. From the time that he made him overseer in his house and over all that he had, the LORD blessed the Egyptian's household for Joseph's sake, and the blessing of the LORD was upon all that he had in the house and in the field. Leaving all that he had in Joseph's charge, he knew nothing about his affairs except about the food which he ate. Also Joseph was handsome and attractive.

After these honors had come to Joseph, his master's wife directed her glances toward him and tried to tempt him. But he refused, saying to her, 'See, my master knows nothing about what I do in the house, and he has put all that he has in my charge. No

9 one has greater authority in this house than I, and he has kept  
back nothing from me but you, because you are his wife. How  
10 then can I do this great wrong and sin against God?' Day after  
day she tempted Joseph, but he did not listen to her nor accept  
11 her advances. One day, however, when he went into the house to  
do his work and when none of the men of the household were at  
12 home, she caught hold of his garment and tried to seduce him;  
but he left his garment in her hand and fled out of the house.

13 When she saw that he had left his garment in her hand and had  
14 fled, she called to her household servants and said to them, 'See,  
the master has brought a Hebrew in to insult us. He came to me to  
15 rape me, and I screamed loudly; and when he heard me scream,  
16 he left his garment with me and ran out of the house.' She kept  
17 his garment by her until his master came home; then she told  
him the same story, saying, 'The Hebrew slave whom you have  
18 brought to us came to me to insult me; and when I screamed he  
left his garment with me and fled.'

19 When Joseph's master heard the statements which his wife  
made to him, his anger was aroused; and he took Joseph and  
20 put him into the prison, in the place where the king's prisoners  
were confined. So he was left there in prison. But the LORD was  
21 with Joseph and showed kindness to him and enabled him to win  
22 the favour of the keeper of the prison, so that he placed all the  
prisoners in Joseph's charge and made him responsible for what-  
23 ever they did there. The keeper did not have to concern himself  
about anything Joseph was responsible for, because the LORD was  
with him and gave him success in everything he did.

### *The Two Dreams*

40 SOME TIME AFTER THESE THINGS THE CUPBEARER OF THE KING of Egypt  
2 and his baker offended their master the king of Egypt, so that  
Pharaoh was angry with these two officers and imprisoned them  
in the house of the captain of the guard, in the same prison where  
3 Joseph was confined. The captain of the guard assigned Joseph to  
4 them, and he waited on them; and they remained in confinement  
for some time.

5 Meanwhile the king of Egypt's cupbearer and baker, who were  
confined in the prison, both had dreams the same night, each with

a particular meaning. When Joseph came in to them in the morning, he saw plainly that they were sad. So he asked Pharaoh's officers, 'Why do you look so sad today?' They answered. 'We have had a dream and there is no one who can interpret it.' Then Joseph said to them, 'Do not the interpretations of dreams belong to God? Tell them to me.'

Then the chief cupbearer told his dream to Joseph and said to him, 'In my dream I saw a vine before me, and on the vine were three branches, and as if budding it put out blossoms and its clusters brought forth ripe grapes. Pharaoh's cup was in my hand, and I took the grapes and pressed them into his cup and gave the cup to Pharaoh.'

Then Joseph said to him, 'This is its interpretation: the three branches are three days; within three days Pharaoh will release you from prison and restore you to your office, and you will give Pharaoh's cup into his hand as you used to do when you were his cupbearer. But when all goes well with you, remember me, show kindness to me and speak in my behalf to Pharaoh and bring me out of this house; for I was unjustly stolen from the land of the Hebrews, and here also I have done nothing that they should put me in the dungeon.'

When the chief baker saw that the interpretation was favorable, he said to Joseph, 'I also saw something in my dream: there were three baskets of white bread on my head, and in the uppermost basket there were all kinds of baked food for Pharaoh, and the birds were eating them out of the basket on my head.' Joseph answered, 'This is its interpretation: the three baskets are three days; within three days Pharaoh will take off your head and hang you on a tree, and the birds shall eat your flesh.'

Now on the third day, which was Pharaoh's birthday, he made a feast for all his officials. Then he released the chief cupbearer and the chief baker. He restored the chief butler to his office, so that he again gave the cup into Pharaoh's hand, but the chief baker he hanged, as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgot him.

### *Pharaoh's Dream*

TWO YEARS LATER PHARAOH HAD A DREAM: AS HE STOOD BY THE Nile, he saw coming up from the Nile seven cows, good-looking and

3 fat, and they had been feeding in the river grass. Then seven other  
4 cows came up after them out of the Nile, bad-looking and lean,  
5 and they stood by the other cows on the bank of the Nile. The  
6 bad-looking cows ate up the seven good-looking, fat cows. Then  
7 Pharaoh awoke.

8 Afterward he slept and had a second dream and saw seven  
9 ears, plump and good, growing up on one stalk. Also seven ears,  
10 thin and blasted by the east wind, sprang up after them. The  
11 thin ears swallowed up the seven plump, full ears. Then Pharaoh  
12 awoke, and realised that it was a dream.

13 In the morning Pharaoh's mind was disturbed; so he sent and  
14 called all the magicians and wise men of Egypt and told them his  
15 dreams, but no one could interpret them to him.

16 Then the chief cupbearer said to Pharaoh, 'I now must remind  
17 you of my offenses: Pharaoh was very angry with his servants  
18 and imprisoned me and the chief baker in the house of the cap-  
19 tain of the guard. We both had dreams the same night, each with  
20 a special meaning. There was also with us a young Hebrew, a  
21 slave of the captain of the guard; and we told him and he inter-  
22 preted our dreams to us, to each of us according to his dream.  
23 Our dreams came true exactly as he interpreted them to us: I was  
24 restored to my office, but the other man was hanged.'

25 Then Pharaoh sent for Joseph, and they brought him hastily  
26 out of the dungeon; and he shaved his face and changed his  
27 clothes and came to Pharaoh. Pharaoh said to Joseph, 'I have  
28 had a dream, and there is no one who can interpret it. Now I  
29 have heard it said of you that when you hear a dream you can  
30 interpret it.' Joseph answered Pharaoh, 'Not I; God only can  
31 give Pharaoh a satisfactory answer.'

32 Then Pharaoh said to Joseph, 'In my dream as I stood on the  
33 bank of the Nile, I saw seven cows, fat and good-looking, which  
34 had been feeding in the river grass. There came up after them  
35 seven more cows, thin, and bad-looking and lean, worse than I  
36 ever saw in all the land of Egypt; and the lean and bad-looking  
37 cows ate up the first seven fat cows; and when they had eaten  
38 them up, one could not tell that they had eaten them, for they  
39 were still as bad-looking as at the beginning. Then I awoke. Again  
40 I dreamed and saw seven ears, plump and good, grow up on one  
41 stalk; then seven ears, withered, thin, blasted with the east wind,  
42 sprang up after them; and the thin ears swallowed up the seven



good ears. I have told the dream to the magicians, but there is no one who can interpret it to me.'

Then Joseph said to Pharaoh, 'Pharaoh's two dreams signify the same thing; God has made known to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years. It is one dream. The seven lean and ugly cows that came up after them are also seven years, and the seven empty ears blasted with the east wind represent seven years of famine. That is why I said to Pharaoh, "God has shown to Pharaoh what he is about to do." Seven years of great plenty throughout the land of Egypt are coming, and they will be followed by seven years of famine, so that all the plenty will be forgotten in the land of Egypt. The famine will consume all that the land produces; and plenty will not be known in the land because of that famine which follows, for it will be very severe.

'The dream came twice to Pharaoh to indicate that its fulfillment is assured and that God will soon make it come true. Now therefore let Pharaoh select a man who is discreet and wise and place him in control of the land of Egypt. Pharaoh should take action and appoint overseers over the land and collect one-fifth of all the produce of Egypt in the seven plenteous years. Let them gather all the food of these good years that come and store the grain under the authority of Pharaoh, and let them hold it for food in the cities. The food will furnish a supply for the land during the seven years of famine which will be in the land of Egypt, so that the people of the land will not perish because of the famine.'

The plan pleased Pharaoh and all his officials; and Pharaoh said to his officials, 'Can we find one like this, a man in whom is the spirit of God?' So Pharaoh said to Joseph, 'Since God has shown you all this, there is no one so discreet and wise as you. You will be at the head of my dominion, and all my people shall be ruled as you command, only on the throne I will be superior to you.'

So Pharaoh said to Joseph, 'See, I have appointed you over all the land of Egypt.' Pharaoh took off his signet ring from his finger and put it upon Joseph's finger and clothed him in garments of fine linen and put a golden collar about his neck. He also made him ride in the second-best chariot which he had; and they cried before him, 'Attention!' So he placed him over all the land of Egypt.

44 Pharaoh also said to Joseph, 'I am Pharaoh, but without your  
 consent no one may lift up hand or foot in all the land of Egypt.'  
 45 Pharaoh named Joseph Zaphenath-paneah and gave him as a  
 wife Asenath the daughter of Potiphera, priest of On. Joseph's  
 46 authority was over all Egypt, and so at the age of thirty Joseph  
 was commissioned by Pharaoh, king of Egypt and went out as the  
 head of the land of Egypt.

47 In the seven plenteous years there were bountiful harvests, and  
 48 Joseph gathered up all the food of the seven plenteous years,  
 which were in the land of Egypt, and stored the food in the cities,  
 49 putting in each city the products of the fields about it. Joseph  
 stored up grain as the sand of the sea, in great quantities, until he  
 ceased to keep account, because it could not be measured.

50 Two sons were born to Joseph and Asenath before the year of  
 51 famine came. Joseph named the eldest Manasseh; for he said,  
 'God has made me forget all my toil and all my father's house-  
 52 hold.' He named the second son Ephraim; for he said, 'God has  
 made me fruitful in the land of my affliction.'

53 When the seven years of plenty which had been in the land  
 54 of Egypt were over, the seven years of famine began, as Joseph  
 had said; and there was famine in all lands, but throughout the  
 55 land of Egypt there was food, for when all the land of Egypt was  
 famished, the people cried to Pharaoh for bread, and Pharaoh  
 said to all the Egyptians, 'Go to Joseph and do what he tells you.'  
 56 So when the famine was universal throughout the earth, Joseph  
 opened all the storehouses and sold food to the Egyptians: but the  
 57 famine was severe in the land of Egypt. The peoples of all lands  
 came to Joseph in Egypt to buy grain, for the famine was severe  
 throughout the world.

### *Joseph's brothers come to Egypt*

42 JACOB LEARNED THAT THERE WAS GRAIN FOR SALE IN EGYPT, and he  
 2 said to his sons, 'Why do you stand looking at each other? I have  
 heard that there is grain for sale in Egypt; go down there and buy  
 3 for us, so that we may live and not die.' So Joseph's ten brothers  
 4 went down to buy grain from Egypt. But Jacob did not send Ben-  
 jamin, Joseph's own brother, with his brothers; for he feared that

some harm might come to him. So the sons of Jacob went among 5  
others to buy grain, for the famine was in the land of Canaan.

Now Joseph was the governor over the land; it was he who 6  
sold to all the people of the land. Therefore Joseph's brothers  
came and bowed before him with their faces to the earth. When 7  
Joseph saw his brothers he knew them, but he acted as a stranger  
toward them and spoke harshly to them and said, 'Where do you  
come from?' They said, 'From the land of Canaan to buy food.' So  
Joseph recognised his brothers, but they did not know him. 8

Joseph also remembered the dreams which he had dreamed 9  
about them and said to them, 'You spies! You have come to find  
out the weaknesses of the land.' But they said to him, 'No my lord; 10  
your servants have come to buy food. We are all sons of one man;  
we are honest men; your servants are not spies.' But he said to 12  
them, 'No, you have come to see the weaknesses of the land.' They  
replied, 'We, your servants, are twelve brothers, the sons of one 13  
man in the land of Canaan; the youngest is today with our father,  
and one is no more.' Joseph said to them, 'It is just as I said to 14  
you, you are spies. By this you shall be tested: as sure as Pharaoh  
lives you shall not go away unless your youngest brother comes 15  
here. Send one of you, and let him bring your brother, while you  
remain in prison, that it may be proved whether you are telling 16  
the truth or not. Or else, as sure as Pharaoh lives, you are indeed  
spies.' So he put them all into prison for three days. 17

Then Joseph said to them on the third day, 'Do this, and live, 18  
for I fear God: if you are honest men, let one of your brothers  
remain in prison, but you go, carry grain to supply the needs of 19  
your households and bring your youngest brother to me. So shall  
your words be verified, and you shall not die.' 20

They did as Joseph commanded, but they said to one another, 21  
'We are indeed guilty because of the way we treated our brother,  
for when we saw his distress and when he pleaded with us, we  
would not listen; therefore this trouble has come upon us.'  
Reuben added, 'Did I not say to you, "Do not sin against the 22  
boy," but you would not listen? Therefore now his very blood is  
required.' They did not know, however, that Joseph understood 23  
them, for he had spoken to them through an interpreter. But he  
turned away from them and wept; then he turned back and 24  
spoke to them, and, taking Simeon from among them, bound  
him before their eyes. Then Joseph gave orders to fill their 25

vessels with grain and to restore each man's money to his sack and to give them provision for the journey; and it was done to them.

26 So they loaded their donkeys with their grain, and departed.  
27 When they stopped for the night, one of them opened his sack to get feed for his donkey, and he saw the silver at the top of the sack. He said to his brothers, 'My silver has been returned; here it is in my pack.' They were dismayed and fearful, and said to one another, 'What has God done to us?'

29 When they came to Jacob their father in the land of Canaan, they told him all that had happened, saying, 'The man who is master in that land spoke harshly to us and imprisoned us as spies. We said to him, "We are honest men; we are not spies; we are twelve brothers, sons of the same father; one is no longer living, and the youngest is today with our father in the land of Canaan." But the man who is master in that land said to us, "This is how I will discover if you are honest men: leave one of your brothers with me and take the grain to supply the needs of your households and depart. Bring your youngest brother to me; then I will know that you are not spies, but that you are honest men; and I will restore your brother to you and you shall be free to go about in the land."'

35 As they were emptying their sacks, they found that each man's purse of money was in his sack; and when they and their father saw their purses filled with money, they were afraid. Jacob their father said to them, 'You have robbed me of my children: Joseph is no longer living and Simeon is no longer here, and you would take Benjamin also. All this misfortune has overtaken me!' But Reuben said to his father, 'You may put my two sons to death, if I do not return him to you. Put him in my charge and I will bring him back to you.' But Jacob said, 'My son must not go down with you, for his brother is dead and he only is left. If harm should come to him on the way by which you go, then you will bring down my gray hairs with sorrow to the grave.'

43 The famine was severe in the land; and when Joseph's brothers had eaten all the grain which they had brought from Egypt, their father said to them, 'Go again, and buy us some more grain.'  
2 But Judah replied, 'The man warned us: "You will not be able to see me unless your brother is with you." If you will let our  
3 brother go with us, we will go down and buy you food, but if  
4  
5

you will not let him, we will not go down; for the man said to us, "You will not be able to see me unless your brother is with you." Jacob said, 'Why did you treat me so badly by telling the man you had another brother?' They replied, 'The man asked particularly about us and our relatives, saying, "Is your father still alive? Have you another brother?" So we answered his questions as he asked them. How were we to know that he would say, "Bring your brother down"?' 6 7

Then Judah said to Israel his father, 'Send the boy with me, and we will go at once, so that both we and you and our little ones may live and not die. I will be surety for him, you can hold me responsible for him. If I do not bring him to you and set him before you, then let me bear the blame forever; for if we had not lingered, surely we would now have returned the second time.' Therefore their father said to them, 'If it must be so, then do this: take some of the products of the land in your jars and carry down a present to the man, a little balm, a little honey, spices, myrrh, pistachio nuts, and almonds. Take twice as much money with you, carrying back the money that was returned in your sacks; perhaps there was a mistake. Take also your brother and go again to the man, and may God Almighty grant that the man may be merciful to you and release Benjamin and your other brother. But if I am robbed of my sons, I am bereaved indeed!' So the men took the present and twice as much money and Benjamin, and went down to Egypt and stood before Joseph. 8 9 10 11 12 13 14 15

When Joseph saw Benjamin with them, he said to the steward of his house, 'Bring the men into the house, kill animals, and prepare the meal, for these men will eat with me at noon.' He did as Joseph directed, and brought the men into Joseph's house. But the brothers were afraid, because they were brought into Joseph's house, and they said, 'We are being brought in on account of the money that was returned in our grain-sacks at our first visit, so that he can overpower and arrest us and take us as slaves, together with our donkeys.' 16 17 18

So when they came near to Joseph's steward, they spoke to him at the door of the house and said, 'Oh, my lord, we came down the first time only to buy food; and when we reached home, we opened our sacks and discovered every man's money was in the mouth of his sack, our money in its full weight; and we have brought it back with us. We have also brought down with us 19 20 21 22

- other money with which to buy food; we do not know who put  
23 our money into our sacks.' He replied, 'Be calm, don't be afraid;  
your God and the God of your father has given you the treasure  
in your sacks; I received your full payment.'
- 24 Then he brought Simeon out to them. The steward also  
conducted the men to Joseph's house and gave them water with  
which to wash their feet, and he gave their donkeys fodder. Then  
25 they made ready the present in anticipation of Joseph's coming  
at noon, for they had heard that they were to eat there.
- 26 When Joseph came into the house, they gave him the present  
27 which they had brought and bowed down low before him. He  
asked them regarding their welfare and said, 'Is your father well,  
28 the old man of whom you spoke? Is he still living?' They replied,  
'Your servant, our father, is well; he is still alive.' Then they bowed  
their heads and made obeisance.
- 29 When Joseph looked up and saw Benjamin his brother, his own  
mother's son, he said. 'Is this your youngest brother of whom you  
spoke to me?' and he added, 'God be gracious to you, my son.'
- 30 Then because he was overcome with emotion for his brother he  
sought a place to weep; and he went into his room and wept there.
- 31 Then he bathed his face and came out and controlling himself he  
32 said, 'Bring on the food.' So they brought food for him by him-  
self and for them by themselves and for the Egyptians who ate  
with him by themselves, because the Egyptians could not eat with  
33 the Hebrews, for to do so is abhorrent to the Egyptians. Joseph's  
brothers were seated before him, the eldest according to his right  
as the oldest and the youngest according to his youth; and the  
34 men looked at each other in astonishment. Then Joseph had por-  
tions served to them from the food before him; but Benjamin's  
portions were five times as much as any of theirs. So they drank  
and were merry with him.
- 44 Then he gave this command to the steward of his household:  
'Fill the men's grain-sacks with food, as much as they can carry,  
2 and put my cup, the silver cup, in the mouth of the sack of the  
youngest and the money too that he paid for his grain.' He did as  
Joseph commanded.
- 3 As soon as the morning light appeared, the men were sent  
4 away, together with their donkeys. When they had gone out of the  
city, but were not yet far away, Joseph commanded his steward,  
'Follow after the men; and when you overtake them, say to them,

“Why have you returned evil for good? Why have you stolen my silver cup, that from which my master drinks and by which he divines the future? You have done wrong in so doing!” 5

So the steward overtook them and said these words to them. 6  
They said to him, ‘Why does my lord speak such words as this? 7  
Far be it from your servants that they should do such a thing! Remember that we brought back to you from the hind of Canaan the money which we found in our sacks. Why then should we steal silver or gold from your master’s house? If one of us is found with the goblet then let him die, and we will be my lord’s slaves.’ 8  
He said, ‘Let it now be as you have said: he with whom it is found will be my slave; but the rest may go free.’ Then each one 9  
hastily took down his sack to the ground and opened it; and the steward searched, beginning with the oldest and ending with the youngest; and the cup was found in Benjamin’s sack. Then they 10  
tore their clothes in sorrow, and every man loaded his donkey and returned to the city. 11  
12

When Judah and his brothers came back to Joseph’s house, 14  
he was still there; and they threw themselves before him on the ground. Joseph said to them, ‘What deed is this that you have done? Do you not know that a man like me can divine secrets?’ 15  
Judah replied, ‘What can we say, my lord? What can we plead or how can we clear ourselves? God has found out the iniquity of your servants. See, both we and he also in whose possession the cup was found are my lord’s slaves.’ But Joseph said, ‘Far be it 17  
from me that I should do such a thing! The man in whose possession the cup was found must be my slave; but you yourselves go up in peace to your father.’ 18

Then Judah came close to him and said, ‘My lord, let your servant, I beg of you, speak a word in my lord’s ears, and let not your anger be kindled against your servant; for you are as great as Pharaoh. My lord, you asked us, “Have you a father or a brother?” And we said to you, “We have a father, an old man, and a child of his old age, a little one. Since his brother is dead, he is the only son of his mother who is left; and his father loves him.” You said to us, “Bring him down to me, so that I can see him.” But we said to you, my lord, “The boy cannot leave his father. If he should leave his father, his father would die.” Then you said to us, “Unless your youngest brother comes down with you, you 23

24 will not be able to see me again." When we went up to your ser-  
 25 vant, my father, we told him your words, my lord; and our father  
 26 said, "Go again, buy us a little food." But we said, "We cannot  
 go down. If our youngest brother is with us, then we will go; for  
 we cannot see the man unless our youngest brother is with us."  
 27 And your servant, my father, said to us, "You know that my wife  
 28 bore me two sons; and one went missing, and I said that surely  
 29 he was torn in pieces; and I have not seen him since. If you take  
 this one also from me, and harm befall him, you will bring down  
 30 my gray hairs with sorrow to the grave." Now if I return to your  
 servant, my father, and the boy with whose life his heart is bound  
 31 up is not with us, then when he sees that there is no boy, he will  
 die, and we, your servants will bring down the gray hairs of your  
 32 servant our father with sorrow to the grave. Indeed, my lord, I  
 personally became surety for the boy to my father, when I said,  
 "If I do not bring him to you, then I will bear the blame in my  
 33 father's eyes forever." Now therefore let me, I beg of you, remain  
 instead of the boy as your slave, my lord, but let the boy go up  
 34 with his brothers. For how can I go up to my father, if the boy is  
 not with me, and see the pain and sorrow that would come upon  
 my father.'

45 Then Joseph could not control himself before all those who  
 were standing by him; so he cried out, 'Let everyone leave me.' So  
 nobody stood with him while Joseph made himself known to his  
 2 brothers. But he wept so loudly that the Egyptians and Pharaoh's  
 court heard.

3 Then Joseph said to his brothers, 'I am Joseph. Is my father still  
 alive?' But his brothers could not answer him for they were fright-  
 4 ened in his presence. Then Joseph said to his brothers, 'Come  
 near to me, I beg of you.' So they came near. And he said, 'I am  
 5 Joseph your brother whom you sold into Egypt. Do not be trou-  
 bled nor angry with yourselves that you sold me here, because  
 6 God sent me before you to preserve life. For the famine has al-  
 ready been two years in the land, and there are still five years  
 7 in which there will be neither ploughing nor harvest. God sent  
 me before you to keep you alive through a great deliverance and  
 8 give you descendants on the earth. So now it clear that it was not  
 you who sent me here, but God. He has made me like a father  
 to Pharaoh and master of all his household and ruler over all the  
 land of Egypt.



'Go up quickly to my father and say to him, "Your son Joseph 9  
says: God has made me master of all Egypt, come down to me 10  
without delay. You will live in the land of Goshen, and you will 10  
be near me with your children and children's children, with your 10  
flocks and your herds and all that you have, and there I will pro- 11  
vide for you. Otherwise you, together with your household and 11  
all that you have, will starve; for there will be five more years of 11  
famine." Now you and my brother Benjamin see that it is really 12  
me, Joseph, who is speaking to you. Tell my father all about my 13  
honour in Egypt and what you have seen, and you must quickly 13  
bring him down here.'

Then he fell upon his brother Benjamin's neck and wept, and 14  
Benjamin wept upon his neck. He also kissed all his brothers and 15  
wept with them; and after that his brothers talked with him. 15

The report that Joseph's brothers had arrived spread in 16  
Pharaoh's palace, and it pleased Pharaoh and his servants 16  
greatly. Pharaoh said to Joseph, 'Say to your brothers, "Do this: 17  
load your beasts, go to the land of Canaan, and take your father 18  
and your households and come to me, and I will give you the 18  
best of the land of Egypt, and you shall eat the best that the land 19  
affords. Now you are commanded to do this: take wagons out of 19  
the land of Egypt for your little ones and for your wives and 19  
bring your father and come. Also pay no attention to your 20  
household goods, for the best of all the land of Egypt is yours.'" 20  
The sons of Jacob did as commanded. 21

So Joseph gave them wagons according to Pharaoh's orders and 22  
provisions for the journey. To each of them he gave a change of 22  
clothing, but to Benjamin he gave three hundred pieces of silver 22  
and five changes of clothing. To his father he sent the following 23  
gifts: ten donkeys loaded with the best products of Egypt and 23  
ten donkeys loaded with grain and bread and provisions for his 23  
father on the journey.

So he sent his brothers away, and as they departed, he said to 24  
them, 'See that you do not quarrel on the journey!' So they went 25  
up out of Egypt and came into the land of Canaan to Jacob their 25  
father. They told him, 'Joseph is yet alive, and he is ruler over all 26  
the land of Egypt!' Then Jacob's heart stood still, for he could not 26  
believe them. But when they told him all that Joseph had said 27  
to them and when he saw the wagons which Joseph had sent to 27  
carry him, the spirit of Jacob their father revived, and he, Israel, 28

said, 'It is enough; Joseph my son is still alive. I will go and see him before I die.'

### *The promise to Israel*

- 46 THEN ISRAEL SET OUT ON HIS JOURNEY WITH ALL THAT HE HAD. He went to Beersheba and offered sacrifices to the God of his father Isaac.
- 2 God spoke to Israel in a vision by night and said, 'Jacob, Jacob.'
- 3 He answered. 'Here I am.' Then God said, 'I am God, the God of your father. Do not be afraid to go down into Egypt, for there I
- 4 will make of you a great nation. I myself will go down with you into Egypt; and I will surely bring you up again; and Joseph will be the one who closes your dying eyes.'
- 5 When Jacob left Beersheba, his sons carried him and their little ones and their wives in the wagons that Pharaoh had sent to carry him. They took their herds and the possessions they had acquired in Canaan and went to Egypt, Jacob and all his family;
- 7 his sons and grandsons, his daughters and his granddaughters, he brought all his family to Egypt.

### *Genealogy*

- 8 NOW THESE ARE THE NAMES OF THE ISRAELITES, Jacob and his family, who came to Egypt. Reuben, Jacob's firstborn, and the sons of
- 10 Reuben: Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son
- 11 of a Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). Perez's sons were
- 13 Hezron and Hamul. The sons of Issachar: Tola, Puvah, Jashub, and Shimron. The sons of Zebulun: Sered, Elon, and Jahleel.
- 15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah. He had thirty-three descendants by Leah in total. The sons of Gad:
- 17 Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah, their sister. The
- 18 sons of Beriah: Heber and Malchiel. These are the children of Zilpah, the slave-girl whom Laban gave to his daughter Leah.
- 19 She bore sixteen children to Jacob. The children of Jacob's wife

Rachel: Joseph and Benjamin. Joseph in the land of Egypt 20  
 fathered Manasseh and Ephraim, whose mother was Asenath  
 daughter of Potiphera, priest of On. The sons of Benjamin: Bela, 21  
 Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim,  
 and Ard. These fourteen were Rachel and Jacobs's descendants. 22  
 The sons of Dan: Hashum. The sons of Naphtali: Jahzeel, Guni, 23  
 Jezer, and Shillem. These seven are the sons of Bilhah, the 24  
 slave-girl whom Laban gave to his daughter Rachel. She bore  
 seven children to Jacob.  
 All the people belonging to Jacob who came into Egypt, who 26  
 were his own offspring, not including the wives of his sons, were  
 sixty-six in total. Two sons were born to Joseph in Egypt; all the 27  
 people of the house of Jacob who came into Egypt were seventy.

*Israel in Egypt*

JACOB SENT JUDAH BEFORE HIM TO JOSEPH, so that he might show him 28  
 the way to Goshen. When they came into the land of Goshen, 29  
 Joseph made ready his chariot, and went up to Goshen to meet  
 Jacob his father, and when he presented himself to him Jacob fell  
 on his neck and wept there a long time.

Then Jacob said to Joseph, 'Now let me die, since I have seen 30  
 your face and know that you are still alive.' But Joseph said to 31  
 his brothers and to his father's household, 'I will go up and tell  
 Pharaoh and will say to him, "My brothers and my father's house- 32  
 hold who were in the land of Canaan have come to me. Now the  
 men are shepherds, for they have been keepers of cattle; and they 33  
 have brought their flocks and cattle and all that they have." When  
 Pharaoh calls you and asks, "What is your occupation?" you must 34  
 say, "We, your servants have been keepers of cattle all our lives,  
 both we and our fathers," so that you might be allowed to live in  
 the province of Goshen, for shepherds are looked down upon by  
 the Egyptians.'

Then Joseph went in and told Pharaoh, 'My father and my 47  
 brothers with their sheep and cattle and all that they possess have  
 come from the land of Canaan; and now they are in the province  
 of Goshen.' He took five of his brothers and presented them to 2  
 Pharaoh. Pharaoh said to them, 'What is your occupation?' And 3  
 they said to Pharaoh, 'We are shepherds, both we and our fathers.'

4 They also said to Pharaoh, 'We have come to live in the land, because there is no pasture for our flocks, for the famine is severe in the land of Canaan. We beg of you, to let us stay in the province of Goshen.' Then Pharaoh said to Joseph, 'Since your father and your brothers have come to you, the land of Egypt is at your disposal. Settle them in the best part of it. Let them stay in the province of Goshen; and if you know any capable men among them, put them in charge of my cattle.'

7 Joseph also brought in Jacob his father and presented him to Pharaoh; and Jacob blessed Pharaoh. Then Pharaoh said to Jacob, 'How many years have you lived?' Jacob answered, 'I have lived a hundred and thirty years; few and hard have been the years of my life, and they have not been as many as those that my ancestors lived on earth.' After Jacob had blessed Pharaoh, he went out from Pharaoh's presence. So Joseph gave his father and his brothers a place to live in and a home in the land of Egypt, in the best of the land, near Rameses, as Pharaoh had commanded.

12 Joseph also provided food for his father and his brothers and all his father's household according to the number of their little children.

13 There was no bread in all the land; since the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. Joseph gathered in all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house.

15 When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, 'Give us bread: for why should we die before your eyes because our money fails?' Then Joseph said, 'Give your cattle; and I will give you for your cattle, if money has failed.' So they brought their cattle to Joseph, and Joseph gave them bread in exchange for the horses, the flocks of sheep, and herds of cattle, and the donkeys. That year he sustained them with bread in exchange for all their cattle.

18 And when that year was ended, they came to him the second year, and said to him, 'We will not hide from you, my lord, now that our money is all spent; and the herds of cattle are yours; there is nothing left in your sight, but our bodies and our lands. Why should we perish before your eyes, both we and our land?'

Take possession of us and our land in return for bread, and we and our land will become personal possessions of Pharaoh; and give us seed, so that we will live, and not die, so that the land does not become desolate.'

So Joseph bought all the land of Egypt for Pharaoh; because every Egyptian sold his field, because the famine was severe upon them. So the land became Pharaoh's. As for the people, he reduced them to slavery from one end of Egypt to the other. Only the land of the priests he did not buy, because the priests had a definite allowance from Pharaoh, and ate their portion which Pharaoh gave them. Hence they did not sell their land.

Then Joseph said to the people, 'I have bought you and your land today for Pharaoh. Here is seed for you, and you must sow the land. At the ingatherings, you must give a fifth to Pharaoh, and four parts will be your own, for seed for the field, and for your food, and for those of your households, and for food for your little ones.' They replied, 'You have saved our lives; let us find favour in your sight, lord, and we will be Pharaoh's slaves.' So Joseph made it a law, still in force today, that Pharaoh should have a fifth; only the land of the priests did not come into the possession of Pharaoh.

The Israelites lived in Egypt, in the land of Goshen, and they acquired possessions in it and had many children and became exceedingly numerous. Jacob lived for seventeen years in Egypt and died at the age of one hundred and twenty-seven.

### *Deaths of Jacob and Joseph*

WHEN THE TIME DREW NEAR FOR JACOB TO DIE, he called his son Joseph and said to him, 'If now you will do me a favour, put your hand under my thigh and swear that you will act kindly and faithfully with me. Do not bury me, I beg of you, in Egypt; but when I lie down to sleep with my ancestors, carry me out of Egypt and bury me in their burying-place.' Joseph replied, 'I will do as you have requested.' Jacob said, 'Give me your oath'; so Joseph gave him his oath; and Israel bowed toward the head of the bed.

Now after these things, Joseph was told, 'Your father is sick.' So he took with him his two sons, Manasseh and Ephraim. When

2 Jacob was told, 'Your son Joseph has come to you.' Jacob rallied  
3 his strength and sat up on the bed. Then Jacob said to Joseph,  
'God Almighty appeared to me at Luz in the land of Canaan, and  
4 blessed me, and said to me, "I will make you fruitful, and numer-  
ous, and I will make of you a company of peoples, and will give  
5 this land to your descendants after you for an everlasting posses-  
sion." Now your two sons, who were born to you in the land of  
6 Egypt before I came to you into Egypt will be mine just as Reuben  
and Simeon are mine. But your offspring, which you father after  
7 them, will be yours. Their inheritance will come from their older  
brothers. As for me, when I came from Paddan, Rachel died to  
my sorrow in the land of Canaan on the way, some distance from  
Ephrath: and I buried her there in the way to Ephrath (that is,  
Bethlehem).'

8 When Israel saw Joseph's sons, he said, 'Who are these?' And  
9 Joseph said to his father, 'They are my sons, whom God has given  
me here.' Israel said, 'Bring them, I pray you, to me, and I will bless  
10 them. Now the eyes of Israel were dim for age, so that he could  
not see. So Joseph brought them near to him; and he kissed them,  
11 and embraced them. Israel said to Joseph, 'I had not thought to  
see your face; and now God has let me see your offspring as well.'  
12 Joseph took them from his father's lap, and bowed with his face  
to the earth.

13 So Joseph took them both – Ephraim with his right hand to-  
ward Israel's left hand and Manasseh with his left hand toward Is-  
14 rael's right hand – and brought them near to him. Israel stretched  
out his right hand and laid it upon the head of Ephraim who was  
the younger and his left hand upon the head of Manasseh, cross-  
ing his hands intentionally, for Manasseh was the eldest.

15 He then blessed Joseph, saying, 'The God whom my forefathers  
Abraham and Isaac revered and served, the God who has been my  
16 shepherd all my life long unto this day, the messenger who has  
delivered me from all evil, bless the boys; and let them be known  
as descendants of Abraham, Isaac, and Jacob; and let them grow  
into a multitude on the earth.'

17 But when Joseph saw that his father laid his right hand upon  
the head of Ephraim, it displeased him, and he seized his father's  
18 hand to remove it from Ephraim's head to Manasseh's. Joseph  
said to his father, 'Not so, my father; this one is the eldest; put  
19 your right hand upon his head.' But his father refused and said,

'I know, my son, I know, he also will become a people, and he will shall be great, but his younger brother will be greater than he, and his descendants shall become a populous nation.' So he 20  
blessed them that day and said, "The Israelites will invoke a blessing like your own, saying, "God make you like Ephraim and like Manasseh.'" So he put Ephraim before Manasseh.

Jacob said to Joseph, 'See, I am about to die; but God will be 21  
with you, and bring you back to the land of your fathers. As well 22  
I give you a mountain-slope which I took out of the power of the Amorites with my sword and bow.'

Jacob summoned his sons and said, 'Come near, so I can tell 49  
you what will happen to you in days to come.'

Assemble, sons of Jacob, 2  
and listen to Israel your father.

Reuben you are my first-born, 3  
my strength and the first-fruit of my manhood.  
First in dignity and strength.

Boiling over like water, you will not be first, 4  
For you climbed into my concubine's the bed,  
you defiled your father's couch.

Simeon and Levi are akin, 5  
weapons of violence are their swords.

I will not enter into their council, 6  
My heart will not join in their assembly,  
for men in their anger they slew.  
and oxen in their wantonness they hamstrung.

Accursed is their anger that it is so fierce, 7  
and their wrath because it is so cruel;  
I will divide them in Jacob  
and scatter them in Israel.

Judah, your brothers praise you! 8  
Your hand is on the neck of your enemies.

Before you your father's sons bow down. 9  
Judah is a whelp of a lion.  
From the kill, my son, you have returned;  
He has crouched, he has lain down as a lion,  
as an old lion, who will disturb him?

- 10 The sceptre will not pass from Judah,  
nor the royal staff from between his feet,  
and to him is due the obedience of the people.
- 11 Binding his donkey to the vine,  
and his colt to the choice vine,  
he has washed his garments in wine,  
and his clothing in the blood of grapes.
- 12 His eyes are red with wine,  
and his teeth are white with milk.
- 13 Zebulun, he lives by the seashore;  
he is by a shore that is lined with ships,  
and his border extends to Sidon.
- 14 Issachar, he is a strong-limbed donkey,  
crouching down between the sheepfolds,  
15 and when he saw the resting place was good,  
that the land also was pleasant,  
he bowed his shoulder to bear,  
and became a slave under a taskmaster.
- 16 Dan, he judges his own people  
as one of the tribes of Israel.
- 17 Dan is a serpent by the way,  
a horned-adder beside the path  
that bites the horse's heel  
so that his rider is thrown off.
- 18 I have waited for your deliverance LORD!
- 19 Gad, robber-bands press upon him,  
but he also will press upon their heel.
- 20 Asher, his food is rich,  
and he provides royal dainties.
- 21 Naphtali, he is a flourishing terebinth,  
that sends forth beautiful branches.
- 22 Joseph, he is a fruitful branch,  
a fruitful branch by a spring,  
his tendrils run over the wall.
- 23 They bitterly attack, they shoot at him.



The archers hatefully assail him, 24  
 But his bow remains ever bent,  
 his forearms tireless,  
 through the power of the Mighty One of Jacob,  
 In the name of the Shepherd of Israel,  
 the God of your fathers, who will help you, 25  
 and God Almighty, who blesses you,  
 with blessings of heaven above,  
 and of the great deep that lies beneath.  
 With blessings of the breast and womb,  
 with blessings of your father, 26  
 with blessings of the everlasting mountains,  
 with the gifts of the ancient hills!  
 They will be on the head of Joseph,  
 on the head of the consecrated among his brothers.

Benjamin is a ravening wolf. 27  
 In the morning he devours prey.  
 and at evening divides the spoil.

These are the twelve tribes of Israel, and this is what their father 28  
 said to them and blessed them; each according to his blessing he  
 blessed them. He instructed them, 'I am to be gathered to my 29  
 people. Bury me with my fathers in the cave that is in the field of  
 Ephron the Hittite, in the cave that is in the field of Machpelah, 30  
 which is before Mamre, in the land of Canaan, which Abraham  
 bought with the field from Ephron the Hittite for the purpose of  
 holding it as a burying-place. There they buried Abraham and 31  
 Sarah his wife; there they buried Isaac and Rebekah his wife; and  
 there I buried Leah. The field and the cave that is in it which was 32  
 purchased from the children of Heth.' When Jacob had finished 33  
 giving these instructions to his sons, he gathered up his feet into  
 the bed, breathed his last and was gathered to his ancestors.

Joseph fell upon his father's face and wept over him and kissed 50  
 him.

Then Joseph commanded his servants the physicians to em- 2  
 balm his father. So the physicians embalmed Jacob; and forty 3  
 days were devoted to it, for this is the full period for embalming.  
 The Egyptians also mourned for him seventy days. 4

When the days of mourning for him were past, Joseph spoke 5  
 to the members of Pharaoh's court, saying, 'If now you wish to

do me a favour, speak to Pharaoh and say, Joseph's father made him take an oath, saying, "See, I am dying; bury me in my grave which I prepared for myself in the land of Canaan." Ask Pharaoh, "Let me go up, I beg of you, and bury my father; after that I will return." Pharaoh said, 'Go up and bury your father, as he made you take an oath.'

7 So Joseph went up to bury his father; and with him went all the officials of Pharaoh, the elders of his household, all the elders of the land of Egypt, all the household of Joseph, his brothers, and his father's household. Only their little ones, their sheep, and their cattle they left in the land of Goshen. There went up with him both chariots and horsemen, so that it was a very great company.

10 When they came to the threshing floor of Atad, which is beyond Jordan, they held there a great and impressive lamentation; and Joseph appointed a period of mourning for his father which lasted seven days. When the Canaanites, the inhabitants of the land, saw the mourning at the threshing floor of Atad, they said, 'This is an impressive mourning among the Egyptians.' That is why that place across the Jordan is called, Ebel-Mizraim.

12 Then Jacob's sons did for him what he had commanded them: they carried him to the land of Canaan and buried him in the cave in the field of Machpelah near Mamre which Abraham bought with the field from Ephron the Hittite to hold as a place of burial.

14 After he had buried his father, Joseph and his brothers and all who had gone up with him to bury his father returned to Egypt.

15 When Joseph's brothers realised that their father was dead, they said, 'It may be that Joseph will now hate us and fully punish us for all the evil which we did to him!' They sent this message to him: 'Your father commanded before he died, "Tell Joseph: Forgive, I beg of you, the wrongdoing and sin of your brothers, for they treated you basely." So now we beg of you forgive the wrongdoing of the servants of your father's God.'

18 While they were speaking to him, Joseph began to weep, his brothers also went and fell down before him and said, 'See, we are your slaves.' But Joseph said to them, 'Do not be afraid; for am I in the place of God? You plotted mischief against me, but God intended it for good, in order to accomplish what is now being done, the saving of the lives of many people. Now therefore do

not be afraid; I will provide for you and your little ones.' He said this kindly, comforting them..

Joseph remained in Egypt with his father's family. He lived a hundred and ten years, and he saw Ephraim's great-grandchildren; the children also of Machir the son of Manasseh were borne upon Joseph's knees. 22 23

Then Joseph said to his brothers, 'I am about to die, but God will surely remember you and bring you up from this land to the land which he promised by an oath to Abraham, Isaac and Jacob.' Joseph required an oath of the children of Israel, saying, 'When God remembers you, as he surely will, then you must carry up my bones from here.' So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. 24 25 26



# THE BOOK OF RUTH

## *Naomi and Ruth*

IN THE TIME WHEN THE JUDGES RULED, there was once a famine in the 1  
land; and a man from Bethlehem in Judah took his wife and two 2  
sons to live in the territory of Moab. His name was Elimelech and 2  
his wife's was Naomi, and his two sons were Mahlon and Chilion. 3  
After they had been living in Moab for some time, Elimelech died, 3  
and Naomi was left with her two sons. They married Moabite 4  
women named Orpah and Ruth. After they had lived there about 4  
ten years, Mahlon and Chilion both died, and Naomi was left a 5  
childless widow. 5

So she set out with her daughters-in-law to return from the 6  
land of Moab, for she had heard that the LORD had remembered 6  
his people and given them food. As they were setting out together 7  
on the journey to Judah, Naomi said to her daughters-in-law, 'Go, 8  
return each of you to the home of your mother. May the LORD be 8  
kind to you as you have been kind to the dead and to me. The 9  
LORD grant that each of you may find peace and happiness in the 9  
house of a new husband.'

Then she kissed them; but they began to weep aloud and said 10  
to her, 'No, we will return with you to your people.' But Naomi 11  
said, 'Go back, my daughters; why should you go with me? Can 11  
I still bear sons who might become your husbands? Go back, my 12  
daughters, go your own way, for I am too old to have a husband. 12  
Even if I should say, 'I have hope,' even if I should have a hus- 13  
band tonight and should bear sons, would you wait for them un- 13  
til they were grown up? Would you remain single for them? No, 13  
my daughters! My heart grieves for you, for the LORD has sent me 13  
adversity.' Then they again wept aloud, and Orpah kissed her 14  
mother-in-law goodbye, but Ruth stayed with her. 14

Naomi said, 'See, your sister-in-law is going back to her own 15  
people and to her own gods; go along with her!' But Ruth an- 15  
swered, 'Do not urge me to leave you or to go back, for I will go 16

- 17 where you go, and I will stay wherever you stay; your people will  
 be my people, and your God my God; I will die where you die,  
 and be buried there. May the LORD bring a curse upon me, if any-  
 18 thing but death separate you and me.' When Naomi saw that  
 Ruth was determined to go with her, she ceased urging her to re-  
 turn.
- 19 So they journeyed on until they came to Bethlehem. Their ar-  
 rival stirred the whole town, and the women said, 'Is this Naomi?'
- 20 But she said to them, 'Do not call me Naomi; call me Mara<sup>1</sup>, for  
 21 the Almighty has given me a bitter lot. I had plenty when I left,  
 but the LORD has brought me back empty handed. Why should  
 you call me Naomi, now that the LORD has afflicted me, and the  
 22 Almighty has brought misfortune on me?' So Naomi and Ruth  
 returned from Moab; and they reached Bethlehem at the begin-  
 ning of the barley harvest.

*In the Fields of Boaz*

- 2 NOW NAOMI WAS RELATED THROUGH HER HUSBAND to a very wealthy  
 2 man of the family of Elimelech named Boaz. Ruth the Moabite  
 said to Naomi, 'Let me now go into the fields and gather leftover  
 grain behind anyone who will allow me.' Naomi said to her, 'Go,  
 my daughter.'
- 3 So she went to glean in the field after the reapers; and it was her  
 good fortune to glean in that part of the field which belonged to  
 4 Boaz, who was of the family of Elimelech. When Boaz came from  
 Bethlehem and said to the reapers, 'The LORD be with you,' they  
 5 answered him, 'May the LORD bless you.' Then Boaz said to his  
 6 servant who had charge of the reapers, 'Whose girl is this?' The  
 servant who had charge of the reapers replied, 'It is the Moabite  
 girl who came back with Naomi from the territory of Moab. She  
 7 asked, "Let me glean and gather sheaves after the reapers." So  
 she came and has continued to work until now and she has not  
 rested a moment in the field.'
- 8 Then Boaz said to Ruth, 'Listen, my daughter. Do not go to  
 glean in another field nor leave this place, but stay here with my  
 9 girls. Watch where the men are reaping and follow the gleaners. I

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<sup>1</sup> In Hebrew 'Naomi' means 'pleasant,' and 'Mara' means 'bitter.'

have told the young men not to trouble you. When you are thirsty, go to the jars and drink of that which the young men have drawn.'

Then she bowed low and said to him, 'Why are you so kind to me, to take interest in me who am a foreigner?' Boaz replied, 'I have heard what you have done for your mother-in-law since the death of your husband, and how you left your father and mother and your native land to come to a people that you did not know before. May the LORD repay you for what you have done, and may you be fully rewarded by the God of Israel, under whose wings you have come to take refuge.' Then she said, 'I trust I may please you, my lord, for you have comforted me and spoken kindly to your servant, although I am not really equal to one of your own servants.'

At mealtime Boaz said to Ruth, 'Come here and eat some of the food and dip your piece of bread in the wine.' So she sat beside the reapers; and he passed her the roasted grain, and she ate until she was satisfied and had some left. When she rose to glean, Boaz gave this order to his young men: 'Let her glean even among the sheaves and do not disturb her. Also pull out some for her from the bundles and leave for her to glean, and do not find fault with her.'

So she gleaned in the field until evening, then beat out that which she had gleaned. It was about a bushel of barley. Then she took it up and went into the city and showed her mother-in-law what she had gleaned. She also brought out and gave her that which she had left from her meal after she had had enough.

Her mother-in-law said to her, 'Where did you glean today, and where did you work? A blessing on him who took interest in you!' Then she told her mother-in-law where she had worked, and said, 'The name of the man with whom I worked today is Boaz.' Naomi said to her daughter-in-law, 'May the blessing of the LORD rest upon him who has not ceased to show his loving-kindness to the living and to the dead.' Naomi also said to her, 'The man is a near relation of ours.' Ruth the Moabitess added, 'He said to me, "You must keep near my young men until they have completed all my harvest."' Naomi said to Ruth, 'It is best, my daughter, that you should go out with his girls and that no one should find you in another field.' So she gleaned with the girls of Boaz until the end of the barley and wheat harvest; but she lived with her mother-in-law.

*Night and morning*

- 3 THEN NAOMI SAID TO HER, 'My daughter, should I not seek to secure  
2 a home for you where you will be happy and prosperous? Is not  
3 Boaz, with whose girls you have been, a relative of ours? This very  
4 night he is going to winnow barley on the threshing-floor. So  
5 bathe and anoint yourself and put on your best clothes and go  
6 down to the threshing-floor; but do not make yourself known to  
7 the man until he has finished eating and drinking. Then when he  
8 lies down, mark the place where he lies. Go in, uncover his feet,  
9 lie down, and then he will tell you what to do.' Ruth said to her,  
10 'I will do as you say.'
- 6 So she went down to the threshing-floor and did just as her  
7 mother-in-law told her. When Boaz had finished eating and  
8 drinking and was in a happy mood, he went to lie down at the  
9 end of the heap of grain. Then Ruth came softly and uncovered  
10 his feet and lay down. At midnight the man was startled and  
11 turned over, and there was a woman lying at his feet. He said,  
12 'Who are you?' She answered, 'I am Ruth your servant; spread  
13 your cloak over your servant, for you are a near relative.' He  
14 said, 'May you be blest by the LORD, my daughter; for you have  
15 shown me greater favour now than at first, for you have not  
16 followed young men, whether poor or rich. My daughter, have  
17 no fear; I will do for you all that you ask; for all my townsmen  
18 know that you are a virtuous woman. Now it is true that I am a  
19 near relative; yet there is one nearer than I. Stay here tonight,  
20 and then in the morning, if he will perform for you the duty of a  
21 kinsman, well; let him do it. But if he will not perform for you  
22 the duty of a kinsman, then as surely as the LORD lives, I will do  
23 it for you. Lie down until morning.'
- 14 So she lay at his feet until morning, but rose before any one  
15 could recognise her, for Boaz said, 'Let it not be known that a  
16 woman came to the threshing-floor.' He also said, 'Bring the cloak  
17 which you have on and hold it.' So she held it while he poured  
18 into it six measures of barley and laid it on her shoulders. Then  
19 he went into the city.
- 16 When Ruth came to her mother-in-law, Naomi said, 'Is it you,  
17 my daughter?' Then Ruth told Naomi all that the man had done



for her. She said, 'He gave me these six measures of barley; for he said, "Do not go to your mother-in-law empty-handed."' Naomi said, 'Wait quietly, my daughter. Until you know how the affair will turn out, for the man will not rest unless he settles it all today.'

Then Boaz went up to the gate and sat down. Just then the near kinsman of whom Boaz had spoken came along; to him he said, 'Hello, So-and-so (calling him by name), come here and sit down.' So he stopped and sat down. Boaz also took ten of the town elders and said, 'Sit down here.' So they sat down.

Then he said to the near relative, 'Naomi, who has come back from the country of Moab, is offering for sale the piece of land which belonged to our relative Elimelech, and I thought that I would lay the matter before you, suggesting that you buy it in the presence of these men who sit here and of the elders of my people. If you will buy it and so keep it in the possession of the family, do so; but if not; then tell me, so that I may know; for no one but you has the right to buy it, and I am next to you.' He said, 'I will buy it.'

Then Boaz said, 'On the day you buy the field from Naomi, you must also marry Ruth the Moabitess, the widow of the dead, in order to preserve the name of the dead in connection with his inheritance. The near relative said, 'I cannot buy it for myself without spoiling my own inheritance. You take my right of buying it as a relative, for I cannot do so.'

Now this was formerly the custom in Israel: to make valid anything relating to a matter of redemption or exchange, a man drew off his shoe and gave it to the other man; and this was the way contracts were attested in Israel. So when the near relative said to Boaz, 'Buy it for yourself,' Boaz drew off the man's shoe.

Then Boaz said to the elders and to all the people, 'You are witnesses at this time that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's from Naomi. Moreover I have secured Ruth the Moabitess, the wife of Mahlon, to be my wife, in order to perpetuate the name of the dead in connection with his inheritance, so that his name will not disappear from among his relatives and from the household where he lived. You are witnesses this day.'

Then all the people who were at the gate and the elders said, 'We are witnesses. May the LORD make the woman who is coming into your house like Rachel and Leah, who together built the

12 house of Israel so worthily in Ephrata, and make you also famous  
 in Bethlehem. From the children whom the LORD will give you by  
 this young woman may your household become like the house-  
 hold of Perez, whom Tamar bore to Judah.'

13 So Boaz married Ruth, and she became his wife; and the LORD  
 14 gave to her a son. Then the women said to Naomi, 'Blessed be  
 the LORD who has not left you at this time without a near relative,  
 15 and may his name be famous in Israel. This child will restore your  
 vigor and nourish you in your old age; for your daughter-in-law  
 who loves you, who is worth more to you than seven sons, has  
 borne a son to Boaz!'

16 So Naomi took the child in her arms and cared for him as if  
 17 he was her own. The women of the neighbourhood gave him a  
 name, saying, 'A son is born to Naomi!' They named him Obed;  
 he became the father of Jesse, who was the father of David.

### *Genealogy*

18 THIS IS THE GENEALOGY OF PEREZ:  
     Perez was the father of Hezron,  
 19 Hezron of Ram,  
     Ram of Amminadab,  
 20 Amminidab of Nashon,  
     Nashon of Salmon,  
 21 Salmon of Boaz,  
     Boaz of Obed,  
 22 Obed of Jesse,  
     Jesse of David.

# THE BOOK OF ESTHER

## *The Follies of a Despot*

THESE EVENTS HAPPENED IN THE TIME OF AHASUERUS, who ruled over 1  
a hundred and twenty-seven provinces from India to Ethiopia  
from his royal throne in the fortified palace of Susa. 2

In the third year of his reign, the king gave a feast for all his 3  
officers and courtiers. The commanders of the military forces of  
Persia and Media, the nobles and satraps were before him; while  
for one hundred and eighty days he showed them the glorious 4  
riches of his kingdom and the costliness of his magnificent re-  
galia.

When these days were ended, the king held a banquet for all 5  
classes of people who were present in the royal palace at Susa;  
a seven days' feast in the enclosed garden of the royal palace.  
There were white and violet cotton curtains fastened to silver 6  
rings and pillars of marble with cords of fine purple and linen.  
The couches were of gold and silver placed upon a mosaic pave-  
ment of alabaster, white marble, mother-of-pearl, and dark stone.  
The drink was brought in vessels of gold which were all differ- 7  
ent, and the king's wine was provided with royal liberality. The  
drinking was unrestricted, for the king had directed all the offi- 8  
cers of his household to let each man do as he pleased. Vashti the  
queen also gave a feast for the women in the royal palace which 9  
belonged to King Ahasuerus.

On the seventh day, when the king was under the influence of 10  
wine, he commanded Mehuman, Biztha, Harbona, Bigtha,  
Abagtha, Zathar and Carkas, his seven eunuch attendants to  
bring Vashti the queen before him with the royal turban on her  
head, to show the peoples and the officials her beauty, for she  
was very fair. But Queen Vashti refused to come as the king 12  
commanded through the eunuchs. Therefore the king was very  
angry.

- 13 In his rage the king said to the wise men who knew the precedents (for it was his custom to confer with those wise in law, those  
 14 next to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, seven officials of Persia and Media who had access to the king and were highest in the kingdom), 'According  
 15 ing to law what should we do to Queen Vashti?'
- 16 Memucan replied before the king and the officials, 'Vashti the queen has done wrong not only to the king but also to all the officials and to all the peoples in all of the king's provinces. For the refusal of the queen will be reported to all the women with the result that it will make them despise their husbands, for they will say, "King Ahasuerus commanded Vashti the queen to be brought  
 18 in before him, but she did not come!" And this very day the ladies of Persia and Media who have heard of the refusal of the queen will tell it to all the king's officials, and there will be contempt and  
 19 strife! If it seems best to the king, let him send out a royal edict, and let it be written among the laws of Persia and Media, in order that it may not be repealed, that Vashti may never again come before King Ahasuerus; and let the king give her place as queen  
 20 to another who is better than she. And when the king's decree which he makes is heard throughout his kingdom — great as it is — the wives of all classes will give honour to their husbands.'
- 21 The proposal pleased the king and the officials, and the king  
 22 did as Memucan advised. So the king sent letters to all the provinces, to every province in its system of writing and to every people in their language, that every man should be master in his own house!

### *Choosing a Queen*

- 2 AFTER THESE EVENTS, when the wrath of King Ahasuerus had subsided, he remembered what Vashti had done and what had been  
 2 decreed against her. Then the king's pages who waited upon him  
 3 said, 'Let beautiful young girls be sought for the king, and let the king appoint commissioners to all the provinces of his kingdom to gather them all to Susa the royal residence; let them be brought into the women's quarters under the custody of Hegai, the king's eunuch, who has charge of the women. Then give them what is  
 4 needed to make them beautiful, and let the girl who pleases the

king be queen instead of Vashti.’ The proposal pleased the king and he did so.

There was in Susa the royal residence a certain Jew named Mordecai, son of Jair, son of Shimei, son of Kish, a Benjamite. (Kish had been carried away from Jerusalem with the exiles who were deported with Jeconiah king of Judah, whom Nebuchadrezzar the king of Babylon took captive.) Mordecai had adopted Hadassah, that is, Esther, his uncle’s daughter, for she had neither father nor mother. The girl was shapely and beautiful; and after her father and mother died, Mordecai adopted her.

So when the king’s command and decree were known, and when many girls were gathered together to Susa the royal residence under the custody of Hegai, Esther also was taken into the king’s palace and placed under the custody of Hegai, who had charge of the women. The girl pleased him and gained his favor, so that he quickly gave her what she needed to enhance her beauty and her allowance of food and the seven maids selected from the king’s household. He also transferred her and her maids to the best place in the women’s quarters. Esther had not told her people nor her descent, for Mordecai had ordered her not to; but every day Mordecai used to walk in front of the court of the women’s quarters to inquire after Esther’s health and what had been done with her.

The girls were prepared for meeting King Ahasuerus for twelve months: six months being treated with oil of myrrh and six months with perfumes and cosmetics. After the twelve months, each girl went in to the king. She was allowed to take with her whatever she wished from the women’s quarters, and would enter the palace in the evening and return the next morning to another part of the women’s quarters under the care of the king’s eunuch Shaashgaz who was in charge of concubines. She would not go to the king again unless he desired her and summoned her by name. When it was the turn of Esther (the girl adopted by Mordecai, daughter of his uncle Abihail) to go in to the king, she only took with her those things that Hegai, the king’s eunuch in charge of the women, had advised her to take. Esther was liked by all who saw her. So when Esther was taken to King Ahasuerus in the royal palace in the tenth month, the month of Tebeth, in the seventh year of his reign, he loved her more than all the other women, and she

became his favorite and won his affection, so that he placed the royal turban on her head and made her queen instead of Vashti.

18 Then the king gave a great feast to all his officials and courtiers in honour of Esther, and he remitted the taxes of the provinces and distributed gifts with royal liberality.

19 And Mordecai was sitting at the king's gate, and Esther had  
20 not revealed her people or descent because she obeyed him still as she had when he was bringing her up.

### *Hatred without Pity*

21 IN THOSE DAYS WHILE MORDECAI WAS SITTING IN THE KING'S gate, two of the royal court attendants, Bigthan and Teresh, who guarded the entrance of the palace, became enraged and attempted to kill  
22 King Ahasuerus. But Mordecai learned of the conspiracy and disclosed it to Queen Esther, and she told the king in Mordecai's  
23 name. When the affair was investigated and the facts discovered, the conspirators were both hanged on the gallows; and the incident was recorded in the daily record of events that was kept before the king.

3 After these events King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him to a place above  
2 all the officials who were with him. All the king's courtiers who were in the king's gate used to bow down before Haman, for so the king had commanded, but Mordecai did not bow down nor prostrate himself.

3 Then the king's courtiers, who were in the king's gate, said to Mordecai, 'Why do you disobey the king's command?' When  
4 they had spoken to him day after day without his listening to them, they informed Haman; in order to see whether Mordecai's acts would be tolerated, for he had told them that he was a Jew.  
5 When Haman saw that Mordecai did not bow down nor prostrate himself before him, he was furious; but it seemed to him  
6 beneath his dignity to lay hands on Mordecai alone, for they had told him Mordecai's people. Therefore Haman sought to destroy the people of Mordecai, including all the Jews.

7 In the first month (the month of Nisan) in the twelfth year of the reign of King Ahasuerus, Haman had "pur" (which means "lot") cast before him to determine the best day and best month

for his actions. The lot fell on the thirteenth day of the twelfth month — the month of Adar.

So Haman said to King Ahasuerus, 'There is a certain people scattered among the peoples in all the provinces of your kingdom, whose laws differ from those of every other and who do not keep the king's laws. Therefore it is not right for the king to tolerate them. If it seems best to the king, let an order be given to destroy them, and I will pay ten thousand silver coins into the royal treasury.' So the king took off his ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. The king said to Haman, 'The money is yours and the people also to do with them as you wish.' And on the thirteenth day of the first month, the king's secretaries were summoned and as Haman instructed an edict was issued to the king's satraps and provincial governors and the rulers of each of the peoples in their own script and their own language. The edict was written in the name of King Ahasuerus and sealed with his ring. Accordingly despatches were sent by couriers to all the king's provinces, to destroy, to kill, and to put an end to all the Jews, young and old, little children and women, in one day, on the thirteenth day of the twelfth month, and to plunder their possessions. A copy of the edict was to be published as a decree in every province — publicly displayed so that everyone might be ready for that day. By command of the king the couriers raced off, and the edict was published in Susa itself.

Then the king and Haman sat down to drink, but the city of Susa was in turmoil.

*A Queen's Efforts to Save Her People*

WHEN MORDECAI LEARNED ALL THAT HAD BEEN DONE, he tore his clothes and put on sackcloth and strewed ashes on his head, and went out into the city and raised a loud and bitter cry of lamentation. And he went as far as the king's gate, for no one could enter the gate clothed with sackcloth. In every province, wherever the king's command and decree went, there was great mourning, fasting, weeping, and wailing among the Jews; and many of them sat in sackcloth and ashes.

4 When Esther's maids and attendants told her about it, she was greatly troubled. She sent garments for Mordecai to put on, that he might take off his sack-cloth; but he would not accept them.  
5 So Esther called Hathach, one of the king's eunuchs whom he had appointed to attend her, and ordered him to go to Mordecai to learn what this meant and how it had happened.

6 So Hathach went out to Mordecai, to the city square in front of  
7 the king's gate; and Mordecai told him all that had happened to him and the exact amount of money that Haman had promised to pay into the king's treasury for the destruction of the Jews. Also  
8 he gave him a copy of the decree to destroy them, that had been published in Susa, to show to Esther for her information. He also told her to go to the king and implore his mercy and to plead with him in behalf of her people.

9 When Hathach came and told Esther what Mordecai had said,  
10 she instructed Hathach to go and say to Mordecai, 'All the king's  
11 courtiers and the people of the king's provinces know that for every man or woman who goes to the king into the inner court without being called there is one penalty, death, except for the one to whom the king may hold out the golden sceptre signifying that he may live. But now for thirty days I have not been called to go in to the king.'

12 When Mordecai was told what Esther had said, he sent back this reply to Esther, 'Do not imagine that you alone of all the Jews  
14 will escape because you belong to the king's household. If you persist in remaining silent at this time, relief and deliverance will come to the Jews from another quarter, but you and your family will perish; and who knows but that you have been raised to the throne for a time like this?'

15 Then Esther sent this message to Mordecai: 'Go, gather all the  
16 Jews in Susa and fast for me; do not eat nor drink anything for three days and nights. I and my maids will fast also, and in this condition I will go in to the king, although it is contrary to the law, and if I perish, I perish.' So Mordecai proceeded to do as Esther had directed.

5 Afterward, on the third day, Esther put on her regalia and stood in the inner court of the royal palace opposite the king's house. The king was sitting on his throne in the palace, opposite the entrance; and when he saw Esther the queen standing in the court, she won his favor, and he held out to her the golden sceptre



that was in his hand. So Esther approached and touched the top of the sceptre. Then the king said to her, 'Whatever you wish. 3  
Queen Esther, and whatever your request is, it will be granted, even if it is the half of the kingdom.' Esther said, 'If it seems best 4  
to the king, let the king and Haman come today to the banquet that I have prepared for him.' Then the king said; 'Bring Haman 5  
quickly, that Esther's wish may be gratified.'

So the king and Haman went to the banquet that Esther had prepared. While they were drinking wine, the king said to Esther, 6  
'Whatever your petition is, it will be granted, and your request, it will be done, even if it takes the half of my kingdom.' Esther answered, 'If I have won the king's favor and if it seems best 7  
to the king to grant my petition and to accede to my request, my 8  
petition and my request are that the king and Haman come to the banquet which I will prepare for them; and tomorrow I will do as the king wishes.'

So Haman went out that day joyful and elated, but when he 9  
saw Mordecai in the king's gate and noticed that he neither stood up nor moved for him, he was furiously angry with Mordecai. Nevertheless Haman restrained himself and went home. Then 10  
he called together his friends and Zeresh his wife and recounted to them the greatness of his wealth, how many children he had, 11  
and all the ways in which the king had honoured him, and how he had promoted him above the officials and the royal courtiers. Haman said, 'Queen Esther brought no one in with the king to 12  
the banquet which she had prepared except me, and tomorrow also I am invited by her along with the king. Yet all this does not 13  
satisfy me as long as I see Mordecai the Jew sitting at the king's gate.'

Then Zeresh his wife and all his friends said to him, 'Let a gallows seventy-five feet high be erected, and in the morning speak 14  
to the king and let Mordecai be hanged on it. Then go merrily with the king to the banquet.' The advice pleased Haman, and so he had the gallows erected.

### *Downfall of a Conspirator*

ON THAT NIGHT THE KING WAS UNABLE TO SLEEP; so he gave orders to 6  
bring the books that recorded memorable deeds, and they were

- 2 read before the king. And it was found recorded how Mordecai  
had furnished information regarding Bigthan and Teresh, two of  
the king's attendants who guarded the entrance of the palace,  
3 who had attempted to kill King Ahasuerus. Then the king said,  
'What honour and dignity have been conferred on Mordecai for  
this?' When the king's pages who waited on him replied 'Noth-  
4 ing has been done for him,' the king said, 'Who is in the court?'  
Now Haman had just entered the outer court of the king's house  
to speak to the king about hanging Mordecai on the gallows that  
5 he had prepared for him. So the king's pages said to him, 'Haman  
6 is standing there; in the court.' The king said, 'Let him enter.' So  
Haman entered, and the king said to him, 'What should be done  
for the man whom the king wishes to honour?' Haman said to  
7 himself, 'Whom besides me could the king wish to honour?' So  
Haman said to the king, 'For the man whom the king wishes to  
8 honour let a royal garment be brought, which the king has worn,  
and the horse on which the king has ridden and on whose head a  
9 royal crown has been placed. Then let the garment and the horse  
be placed in charge of one of the king's noble officials and let  
him clothe the man whom the king longs to honour and make  
him ride on the horse through the city square and proclaim be-  
fore him, "This is what is done for the man whom the king wishes  
to honour."'
- 10 Then the king said to Haman, 'Make haste and take the gar-  
ment and the horse, as you have said, and do, thus to Mordecai  
the Jew, who sits in the king's gate. Omit nothing of all you have  
11 said.' So Haman took the garment and the horse and clothed  
Mordecai, and made him ride through the city square and pro-  
claimed before him, "This is what is done for the man whom the  
king wishes to honour.'
- 12 Mordecai returned to the king's gate, but Haman hurried to  
13 his house, mourning, with his head covered. And Haman re-  
counted to Zeresh his wife and to all his friends everything that  
had happened to him. Then his wise men and Zeresh his wife said  
to him, 'If Mordecai before whom you have already been humili-  
ated is of the Jewish people, you can do nothing against him but  
will surely fall before him.'
- 14 While they were still talking with him, the king's attendants  
came and quickly took Haman to the banquet that Esther had pre-  
7 pared. So the king and Haman went to drink with Queen Esther.

And the king said to Esther as they were drinking wine, 'What- 2  
 ever your petition is, Queen Esther, it will be granted to you; and  
 whatever you request it will be done, even if it takes half of the 3  
 kingdom.' Then Queen Esther answered, 'Your Majesty, if I have  
 won your favor, and if it seems best to Your Majesty, let my life be 4  
 given me as my petition, and my people as my request, for I and  
 my people have been sold to be destroyed, killed, and completely 5  
 annihilated! If we had been merely sold into slavery I would not  
 have disturbed your peace.'

Then King Ahasuerus said to Queen Esther, 'Who is he and 6  
 where is he whose heart has impelled him to do so?' Esther 7  
 answered: 'A foe, an enemy; this wicked Haman.' Then Haman  
 shrank in terror before the king and the queen. Thereupon the 8  
 king rose in his wrath from the place where he was drinking  
 wine and went into the palace garden. Haman stayed to beg  
 Queen Esther for his life, for he saw that the king was fully 9  
 determined to bring calamity upon him. As the king returned  
 from the palace garden to the banquet hall, Haman was lying  
 prostrate on Esther's couch. Then the king said, 'Is he going to 10  
 rape my queen while I am present in my own house?'

As the king spoke these words, the attendants covered  
 Haman's face and Harbonah, one of those who waited on the 9  
 king, said, 'There are the gallows, seventy-five feet high, which  
 Hainan erected for Mordecai, who spoke a good word in behalf  
 of the king, standing in the house of Haman!' The king said  
 'Hang him on them.' So they hanged Haman on the gallows 10  
 that he had prepared for Mordecai. Then the wrath of the king  
 was pacified.

### *Deliverance of the Jews*

AT THAT TIME KING AHASUERUS GAVE THE PROPERTY OF HAMAN THE 8  
 Jews' enemy to Queen Esther. And Mordecai was made one of the  
 king's personal advisers, for Esther had disclosed his relation-  
 ship to her. The king also drew off his signet ring, which he had 2  
 taken from Haman; and gave it to Mordecai; and Esther placed  
 Mordecai in charge of Haman's property.

Then Esther sought another audience with the king and fell at 3  
 his feet and with tears begged him to avert the evil planned by

- Haman the Agagite and to frustrate his designs against the Jews.
- 4 The king held out to her the golden sceptre, and she arose and  
4 stood before him. And she said, 'If it seems best to the king, and  
if I have won his favor and he thinks it right, and if I please him,  
let written orders be given to revoke the despatches devised by  
Haman son of Hammedatha the Agagite, which he wrote ordering  
the destruction of the Jews who are in all the king's provinces.
- 6 For how can I bear to look upon the evil that will come to my  
7 people? How can I bear to see their destruction?' Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, 'See, I have given Esther the property of Haman, and they have hanged him  
8 on the gallows, because he laid hands upon the Jews. Now you write in behalf of the Jews, as seems best to you, in the king's name and seal it with the king's signet ring; for a document that is written in the king's name and sealed with the king's signet ring cannot be revoked.'
- 10 Mordecai wrote in the name of King Ahasuerus and sealed it with the king's signet ring and sent by mounted couriers who rode the swift, noble steeds, bred of the royal studs, despatches  
11 in which the king permitted the Jews who were in every city to gather together and make a stand for their life, to destroy, to kill, and annihilate all the armed forces of any people or province that might be hostile to them, including their children and women, and to take their goods as plunder throughout all the provinces of King Ahasuerus on that thirteenth day of the twelfth month  
13 (which is called Adar). A copy of the edict was to be published as a decree in every province — publically displayed so that the  
14 Jews might be ready for that day and avenge themselves. So the couriers who rode the swift, noble steeds went out, hastened and impelled by the king's commands!
- 15 Meantime the decree had been given out in the royal palace at Susa; and Mordecai had gone out from the presence of the king in royal garments of violet and white and with a great crown of gold and with a robe of fine linen and purple. The people of Susa  
16 shouted and were glad. To the Jews there came light and gladness  
17 and joy and honour. Also in every province and city, wherever the king's command and decree came, there was gladness and joy among the Jews and a holiday. And many of the peoples of the earth became Jews, for fear of the Jews took possession of them.

Now in the twelfth month, which is the month Adar, on the 9  
thirteenth day of the same, when the king's command and his  
decree was about to put into execution, on the day that the ene-  
mies of the Jews hoped to gain the mastery over them, then the ta-  
bles were turned so that the Jews had the mastery over those who 2  
hated them. The Jews gathered together in the cities throughout  
all the provinces of King Ahasuerus, to attack anyone who tried  
to harm them; and no one could withstand them, for the fear of  
them had fallen upon all the peoples. And all the princes of the 3  
provinces and the satraps and the governors and they who at-  
tended to the king's business, helped the Jews, because the fear  
of Mordecai had fallen upon them. For Mordecai was great in 4  
the king's palace, and as his power increased, his fame spread  
throughout all the provinces. And the Jews put all their enemies 5  
to the sword and with slaughter and destruction, they did what  
they wanted to those who hated them. And in the royal palace at 6  
Susa the Jews killed five hundred people. They killed Parshan-  
datha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, 7  
Arisia, Aridai, and Vaizatha, the ten sons of Haman the son of 8  
Hammedatha, the Jews' enemy; but they did not take any plun- 9  
der. 10

On that day the number of those who were slain in Susa was 11  
brought before the king, and the king said to Queen Esther, 'The 12  
Jews have slain five hundred people in the royal palace at Susa,  
and the ten sons of Haman; what then have they done in the rest  
of the king's provinces! Now what is your petition? It will be  
granted to you. What is your request? It will be done.'

Then Esther said, 'If it please the king, let it be granted to the 13  
Jews who are in Susa to do tomorrow also according to this day's  
decree, and let the bodies of Haman's ten sons be hanged on the  
gallows.' And the king commanded it to be done. A decree was 14  
given out in Susa; and they hung the bodies of Haman's ten sons  
on the gallows. And the Jews who were in Susa gathered them- 15  
selves together again on the fourteenth day of the month Adar,  
and killed three hundred people in Susa; but they did not take any  
plunder. And the other Jews who were in the king's provinces 16  
gathered themselves together and fought for their lives and over-  
came their enemies. They killed seventy-five thousand who hated  
them; but they did not take any plunder. This was on the thir- 17  
teenth day of Adar.

18 On the fourteenth day of the month Adar the Jews rested and made it a day of feasting and rejoicing. (But the Jews in Susa gathered on both the thirteenth and fourteenth day — and rested on the fifteenth day of the same month and made it a day of feasting and rejoicing.)

19 Therefore the Jews who live in the country villages keep the fourteenth day of the month Adar as a day of rejoicing and feasting and a holiday, and a day in which they send gifts of food to each other.

### *The Establishment of Purim*

20 MORDECAI HAD THESE THINGS RECORDED, and sent letters to all the Jews who were in all the provinces of the King Ahasuerus, both near and far, telling them to keep the fourteenth day of the month  
21 near and far, telling them to keep the fourteenth day of the month  
22 Adar and also the fifteenth day every year, as the days on which the Jews had rest from their enemies, and the month which was turned from sorrow to gladness and from mourning into a feast day, telling them that they should make them days of feasting and gladness and of sending gifts of food to each other and of gifts to the poor.

23 So what the Jews had begun to do they adopted as a custom,  
24 just as Mordecai had written to them. For Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted to destroy them, and had cast “Pur”, that is the lot, intending to consume them and to destroy them. But when the matter came before the king, he gave written orders that his wicked plot, which he had planned against the Jews, should come upon his own head, and that he and his sons should be hanged on the  
25 gallows. This is why these days are called Purim, after the word Pur. Therefore because of all the words of this letter, as well as  
26 all they had seen, and all they had experienced, The Jews established and made it a custom for them, for their descendants, and for all who should join them, so that it might not be repealed, that they should continue to observe these two days as feasts each year,  
27 and that these days should be remembered and kept throughout every generation, every family, every province, and every city. And these days of Purim should not pass away from among the

Jews nor the remembrance of them disappear among their descendants.

Queen Esther, the daughter of Abihail, gave Mordecai the Jew all authority in writing to confirm this second letter of Purim. And he sent letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, wishing them peace and security, to confirm these days of Purim in their proper times, to be observed as Mordecai the Jew and Queen Esther had directed and as the Jews had proscribed for themselves and their descendants, in the matter of the fastings and their cry of lamentation. And the commands of Esther confirmed these matters of Purim; and it was written in the records.

And the King Ahasuerus imposed a tribute on the land and the coasts. And all the acts of his power and of his might, and the full account of the greatness of Mordecai to which the king advanced him, are they not recorded in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next in rank to King Ahasuerus, and great among the Jews, and loved by them all; and he sought the good of his people and promoted the welfare of their descendants.





# THE PSALMS

## *Book One*

### *Psalm 1 — The Way of Happiness*

HAPPY ARE THOSE	1
who do not follow the counsel of the wicked, not halting in ways frequented by sinners, nor taking a seat in a gathering of scoffers.	
But the law of the LORD is their joy, they study it day and night.	2
They are like trees	3
planted by runlets of water, yielding fruit in due season, leaves never fading. In all that they do, they prosper.	
Not so fare the wicked, not so;	4
like chaff are they, blown by the wind.	
So the wicked will not stand firm in the judgment, nor sinners appear, when the righteous are gathered.	5
For the way of the righteous is dear to the LORD, but the way of the wicked will end in ruin.	6

### *Psalm 2 — The Lord's Chosen King*

Why this turmoil of nations,	2
this futile plotting of peoples, with kings of the earth conspiring,	2
and rulers consulting together, against the LORD and against his anointed, to snap their bonds	3
and fling their cords away?	
He whose throne is in heaven laughs,	4

the LORD mocks them.  
 5 Then he speaks to them in his wrath,  
 and in his hot anger confounds them.  
 6 'This my king is installed by me,  
 on Zion my holy mountain.'  
 7 I will tell of the LORD's decree.  
 He said to me: 'You are my son,  
 this day I became your father.  
 8 Only ask, and I make you the heir of the nations,  
 and lord of the world to its utmost bounds.  
 9 You will break them with sceptre of iron,  
 shatter them like pottery.'  
 10 So now, you kings, be wise:  
 be warned, you rulers of earth.  
 11 Serve the LORD in awe,  
 kiss his feet with trembling,  
 12 lest, angry, he hurl you to ruin;  
 for soon will his fury blaze.  
 Happy all who take refuge in him.

*Psalm 3 — A Morning Prayer for Protection*

3 A psalm of David, when he fled from his son Absalom.  
 How many, LORD, are my foes!  
 Those who rise up against me are many.  
 2 Many are those who say of me,  
 'There is no help for him in his God.' (*Selah*)  
 3 But you, LORD, are shield about me,  
 my glory, who lifts up my head.  
 4 When loudly I call to the LORD,  
 from his holy hill he gives answer. (*Selah*)  
 5 I laid down and slept:  
 now I wake, for the LORD sustains me.  
 6 I fear not the myriads of people  
 who beset me on every side.  
 7 Arise, LORD: save me, my God,

who strikes all my foes on the cheek,  
and shatters the teeth of the wicked.  
Victory belongs to the LORD: 8  
let your blessing descend on your people. (*Selah*)

*Psalm 4 — An Evening Prayer*

For the leader, with stringed instruments. A psalm of David. 4

Answer my cry,  
God, my defender.  
Often from straits you have brought me  
to spacious places.  
So now show me your favour  
and hear my prayer.

How long, you proud people, 2  
will my honour be stained  
by the slanders you love,  
and the lies that you follow? (*Selah*)

See! The LORD has shown me 3  
his wonderful kindness:  
the LORD hears,  
when I call to him.

Sin not in your anger: 4  
but speak in your heart  
on your bed, and be still. (*Selah*)

Offer true sacrifice, 5  
trust in the LORD.

Many are longing 6  
for fortune to smile.

Lift upon us  
the light of your face.

You have put in my heart, LORD, 7  
a deeper joy

than was theirs who had corn  
and wine in abundance.

So in peace I will 8  
lie down and sleep;

for you, LORD, keep me  
safe.

*Psalm 5 — A Prayer for Guidance*

5 For the leader: A psalm of David, to be accompanied by the flute.

Hear my words, LORD:  
give heed to my whisper.

2 Attend to my loud cry for help,  
my king and my God.

3 When I pray to you, LORD, in the morning,  
hear my voice.

I make ready for you in the morning,  
and look for a sign.

4 For you are no God who takes pleasure in wickedness:  
no one of evil can be your guest.

5 No braggarts can stand in your presence,  
you hate all workers of wrong.

6 You destroy all speakers of lies,  
people of blood and deceit you abhor.

7 But I, through your kindness abundant,  
may enter your house,  
and towards the shrine of your temple  
may reverently bow.

8 Lead me, LORD, in your righteousness  
because of my enemies.

Make your way level before me.

9 For their mouth is a stranger to truth,  
their heart is a pit of destruction.

Their throat is a wide open grave,  
their tongue the smooth tongue of the hypocrite.

10 Condemn them, God;  
let their schemes bring them down to the ground.

For their numberless crimes thrust them down  
for playing the rebel against you.

11 But let all who take refuge in you  
ring out their gladness forever.

Protect those who love your name,

so they may exult in you.  
 For you give your blessing, LORD, to the godly, 12  
 and the shield of your favour protects them.

*Psalm 6 — A Cry for Help in Time of Trouble*

For the leader; with instrumental music on the sheminith. A 6  
 psalm of David.

Rebuke me not, LORD, in your anger,  
 punish me not in your wrath.

LORD, be gracious to me 2  
 in my weakness.

Heal me LORD,  
 for racked is my body;  
 all of me utterly racked. 3  
 Why do you wait so long, LORD?

Turn, LORD, rescue me; 4  
 save me, because of your love.

For in death none can call you to mind; 5  
 in Sheol who can praise you?

I am so weary of sighing. 6  
 All the night I make my bed swim,  
 and wet my couch with my tears.

My eyes swollen with grief; 7  
 from weeping caused by my foes.

Begone, workers of wrong, 8  
 for the LORD has heard my loud weeping,

the LORD has heard my entreaty, 9  
 the LORD accepts my prayer.

My foes will be stricken with terror, 10  
 brought to shame and dismay in a moment.

*Psalm 7 — A Prayer to the God of Justice*

A Shiggaion of David, which he sang to the LORD about Cush, 7  
 the Benjamite.

LORD my God, I take refuge in you.  
 Deliver me, save me from all who pursue me;

2           or like lions they will tear me to pieces,  
          and rend me, past hope of rescue.

3           LORD , my God, if my life has been such  
          if my hands have been stained with guilt,  
4           if friends I paid back with evil,  
          if I plundered my foes without cause,  
5           may the enemy chase and find me,  
          trample my life to the ground,  
          my honour leave in the dirt! (*Selah*)

6           Arise, LORD, in anger,  
          against my foes rise in fury.  
          Awake for my help:  
          let justice be done.

7           Gather the nations about you,  
          and sit on your lofty throne,  
8           as the LORD, the judge of the peoples.  
          Judge me, LORD, in my innocence  
          and according to my integrity.

9           Put an end to the wrong of the wicked,  
          protect the righteous.  
          Searcher of hearts and minds,  
          righteous God.

10          God is my shield:  
          he saves the upright in heart.

11          God is a just judge,  
          constant in righteous anger.

12          He will sharpen his sword without fail,  
          his bow is bent and ready,  
13          his deadly weapons are ready,  
          his arrows he makes of flame.

14          The enemy who conceives evil;  
          pregnant with mischief,  
          giving birth to lies,  
15          a pit they have made and dug;  
          but into the hole that they made they will fall.

16          On their own heads their mischief comes back;

on their own skulls their violence comes down.  
 I will give thanks to the LORD for his justice, 17  
 and sing to the name of the LORD Most High.

*Psalm 8 — God's Glory in Nature*

For the leader: A psalm of David, to be accompanied by a 8  
 stringed instrument.

LORD our God!  
 How glorious in all the earth is your name!  
 Your praise reaches as high as the heavens,  
 from the mouths of children and infants. 2

You have built a fortress  
 against your enemies,  
 to silence the foe and the rebel.

When I look at your heavens, 3  
 the work of your fingers,  
 the moon and the stars,  
 which you have set there,  
 what are mortals, 4  
 that you think of them,  
 humans,  
 that you visit them?

Yet you made them little less than divine, 5  
 crowned them with glory and majesty,  
 made them lord of the works of your hands, 6  
 put all things under their feet —  
 sheep and oxen, 7  
 all of them;  
 and the wild beasts also:  
 birds of the air, 8  
 and fish of the sea,  
 and all that crosses the paths of the ocean.

LORD our God! 9  
 How glorious in all the earth is your name!

*Psalm 9 — A Song of Praise the Lord's Justice*

- 9 For the leader; “almuth labben. A psalm of David.  
With all my heart I will praise the LORD,  
all your wonders I will rehearse.
- 2 I will rejoice and exult in you,  
singing praise to your name, Most High;  
3 because backward my foes were turned,  
they stumbled and perished before you.
- 4 My right and my claim you have upheld,  
you did sit on the throne as a fair judge,  
5 rebuking the nations, destroying the wicked,  
and blotting their name out forever and ever.  
6 The foe is vanished, ruined forever,  
their cities destroyed, their memory perished.
- 7 See! The LORD is seated forever  
on the throne he established for judgment,  
8 ruling the world with justice,  
and judging the nations with equity.
- 9 So the LORD proves a haven to the oppressed,  
a haven in times of trouble.
- 10 Well may they trust you who know your name,  
for those who seek you, you never abandon.
- 11 Sing praise to the LORD, whose home is in Zion,  
declare his deeds among the nations.
- 12 As avenger of blood, he keeps them in mind,  
he does not forget the cry of the wretched.
- 13 Show me favour, LORD,  
see how my foes afflict me,  
lift me up from the gates of death;  
14 so I may, in your help exulting,  
tell forth your praise at the gates of Zion.
- 15 The nations are sunk in the pit which they made,  
in the net that they hid, their own foot is entangled.
- 16 The LORD is revealed in the judgment he wrought,  
the wicked are snared in their own handiwork. (*Selah*)



Let the wicked depart to Sheol, 17  
 all the nations that live forgetful of God.  
 For the needy will not be always forgotten, 18  
 nor the hope of the helpless be lost forever.  
 Arise, LORD; don't let them triumph: 19  
 before your face let the nations be judged.  
 Strike them with fear, LORD: 20  
 show the nations how frail they are. (*Selah*)

*Psalm 10 — A Prayer for Help*

Why do you stand, LORD, so far away, 10  
 hiding yourself in times of trouble?  
 The wicked, in their pride, are pursuing the helpless: 2  
 let them be caught in the schemes they have plotted.  
 For the wicked boasts of their wanton greed; 3  
 the robber despises the LORD, and curses him,  
 in wicked pride, thinks: 4  
 God doesn't care,  
 God doesn't call to account.  
 Never a season that they do not prosper; 5  
 your judgments are far above out of their sight:  
 they scoff at their foes.  
 Each says in their heart, 6  
 'I will never be shaken;  
 I will live for all time  
 untouched by misfortune.'  
 Their mouths are full of deceit and oppression: 7  
 under their tongues lurks mischief and wrong.  
 Lying in secret in some village ambush, 8  
 and stealthily watching, they murder the innocent.  
 Like a lion that lurks in a secret lair 9  
 they lurk intending to catch the defenceless;  
 to seize them, to drag them away in their net.  
 Their victims are crushed, 10  
 sink down to the ground.

- Under their claws  
the hapless fall.
- 11 The wicked say in their hearts  
that God has forgotten,  
has hidden his face,  
will see nothing.
- 12 Arise, LORD, lift up your hand,  
do not forget the cry of the wretched.
- 13 Why do the wicked treat God with contempt,  
and say in their hearts, 'God doesn't care'?
- 14 You have seen the trouble and sorrow;  
you mark it all, and will take it in hand.  
The hapless can count on you,  
helper of orphans.
- 15 Break the arm of the wicked and evil:  
search out their sin, till no more be found.
- 16 The LORD is king forever and ever:  
the nations will vanish from his land.
- 17 LORD, you have heard the desire of the humble,  
inclining your ear, strengthening their hearts,
- 18 rights you have won for the crushed and the orphan,  
so no one on earth may strike terror again.

*Psalm 11 — Trust in the Lord*

- 11 For the leader. Of David.  
In the LORD I take refuge.  
How can you tell me  
to flee like a bird to the mountains?
- 2 'See! The wicked are bending the bow,  
their arrow is set on the string,  
to shoot from the shadows at the upright in heart.
- 3 In this tearing down of foundations  
what good can a good person do?'
- 4 The LORD in his holy temple,  
the LORD in heaven, enthroned.

His eyes watch the world,  
 they see everyone.  
 The LORD examines the righteous and wicked, 5  
 and the lover of violence he hates.  
 On the wicked he rains coals of fire and brimstone, 6  
 and their drink will be scorching wind.  
 For the LORD is just, and justice he loves; 7  
 so the upright will see his face.

*Psalm 12 — A Prayer for the Faithful in a False World*

For the leader; on the sheminith. A psalm of David. **12**

Help, LORD, for the good are all gone,  
 faithful people have vanished.  
 One lies to another, speaking empty lies, 2  
 with flattering lips and false hearts they speak.  
 May the LORD cut off all the flattering lips, 3  
 and the tongue that utters arrogance,  
 they declare, 'Our tongue is our strength, 4  
 our allies our lips: who is lord over us?'  
 'The poor are despoiled, and the needy are sighing; 5  
 so now I will act,' the LORD declares  
 'And place them in the safety they long for.'  
 The words of the LORD are words that are pure, 6  
 silver smelted, seven times refined.  
 You will keep us, LORD, 7  
 and guard us from this generation forever,  
 in a world where the wicked prowl, 8  
 and worthless people exalted.

*Psalm 13 — A Prayer for Help in Trouble*

For the leader. A psalm of David. **13**

How long, LORD, will you forget me forever?  
 How long will you hide your face from me?  
 How long must I nurse grief inside me, 2  
 and in my heart a daily sorrow?  
 How long are my foes to exult over me?

- 3 Look at me, answer me, LORD my God.  
 Fill my eyes with your light,  
 lest I sleep in death,  
 4 lest my enemies claim to have triumphed,  
 lest my foes rejoice at my downfall.
- 5 But I trust in your kindness:  
 my heart will rejoice in your help.  
 6 I will sing to the LORD who was good to me.

*Psalm 14 — The Folly of Denying God*

- 14 For the leader. Of David  
 Fools say in their heart,  
 'There is no God.'  
 Vile, hateful their life is;  
 not one does good.
- 2 From heaven the LORD looks out  
 on humans, to see  
 if any are wise,  
 and care for God.
- 3 But all have turned bad,  
 the taint is on all;  
 not one does good,  
 no, not one.
- 4 Have they learned their lesson,  
 those workers of evil?  
 Who ate up my people,  
 eating, devouring,  
 never calling to the LORD.
- 5 Sore afraid will they be;  
 for God is among  
 those who are righteous,  
 6 you may mock the plans of the poor,  
 but the LORD is their refuge.
- 7 If only help from Zion  
 would come for Israel!

When the LORD brings his people  
 a change of fortune,  
 how glad will be Jacob,  
 and Israel how joyful!

*Psalm 15 — Standing Firm*

- A psalm of David 15
- LORD, who can be guest in your tent?  
 Who may live on your holy mountain?
- The person whose walk is blameless, 2  
 whose conduct is right,  
 whose words are true and sincere;  
 on whose tongue there sits no slander, 3  
 who will not harm a friend,  
 nor cruelly insult a neighbour, 4  
 who regards with contempt those rejected by God;  
 but honours those who obey the LORD,  
 who keeps an oath, whatever the cost,  
 whose money is lent without interest, 5  
 and never takes a bribe to hurt the innocent.
- The person who does these things will always stand firm.

*Psalm 16 — The Joy of Fellowship with God*

- A michtam of David. 16
- Keep me, O God, for in you I take refuge.  
 I said to the LORD, 'You are my LORD,  
 my happiness rests in you alone. 2  
 Those who are holy in the land, 3  
 they, they alone, are the noble ones;  
 all my delight is in them.'
- Those who choose other gods 4  
 find endless sorrow.  
 In their offerings of blood I will have no part  
 nor take their name on my lips.  
 The LORD is my share and my portion, 5  
 my fate is in your strong hands.

6 The boundary lines of my life  
     mark out delightful country,  
     my heritage pleases me well.  
 7 I praise the LORD for his counsel,  
     which so stirs my heart in the night.  
 8 I keep the LORD always in mind:  
     with him at my hand, I can never be moved.

9 So my heart is glad, there is joy inside me;  
     and in safety of body I live.  
 10 For you will not give me up to Sheol  
     nor let any who love you see the pit.  
 11 You will show me the path that leads to life,  
     to that fulness of joy which is in your presence,  
     and the pleasures dispensed by your hand evermore.

*Psalm 17 — A Prayer for Deliverance*

17 A prayer of David.

Listen, O LORD, to my innocence;  
     attend to my piercing cry.  
 Give heed to my prayer  
     out of lips unfeigned.

2 Let my vindication come from you,  
     your eyes see the truth.

3 When you test my heart when you visit at night,  
     and assay me like silver — you can find no evil.  
 I am determined that my mouth should not lie.

4 I gave earnest heed to the words of your lips.  
 5 My steps have held fast to the paths of your precepts  
     and in your tracks have my feet never stumbled.

6 So I call you, O God, with assurance of answer;  
     bend down your ear to me, hear what I say.  
 7 Show your marvellous love, you who save from enemies  
     those who take refuge at your right hand.

8 Keep me as the apple of the eye,  
     hide me in the shelter of your wings.  
 9 From wicked people who do me violence,

from deadly foes who crowd around me.  
 They have closed their hearts to pity, 10  
 the words of their mouths are haughty.  
 Now they dog us at every step, 11  
 keenly watching, to hurl us to the ground,  
 like a lion, longing to tear, 12  
 like a young lion, lurking in secret.  
 Arise, LORD, face them and fell them. 13  
 By your sword set me free from the wicked,  
 by your hand, O LORD, from those — 14  
 whose portion of life is but of this world.  
 But let your treasured ones have food in plenty  
 may their children be full and their children satisfied.  
 In my innocence I will see your face, 15  
 awake I am filled with a vision of you.

*Psalm 18 — A King's Song of Gratitude*

For the leader. Of David, the servant of the LORD, who recited **18**  
 the words of this song to the LORD after the LORD had saved him  
 from the power of all his enemies and from the hand of Saul. He  
 said:

I love you, O LORD, my strength.  
 The LORD is my rock, my fortress, deliverer, 2  
 my God, my rock, where I take refuge,  
 my shield, my defender, my tower.  
 Worthy of praise is the LORD whom I call on, 3  
 he rescues me from all my foes.  
 The waves of death broke about me, 4  
 fearful floods of chaos.  
 Sheol threw cords around me, 5  
 snares of death came to meet me.  
 In distress I cried to the LORD, 6  
 and shouted for help to my God;  
 in his temple he heard my voice,  
 into his ears came my cry.

7 Then the earth shook and quaked,  
mountains trembled to their foundations,  
and quaked because of his wrath.  
8 Smoke went up from his nostrils,  
devouring fire from his mouth,  
coals were kindled by it.

9 Then he bent the sky and came down,  
thick darkness was under his feet.  
10 He rode on a cherub and flew,  
darting on wings of wind,  
11 with his screen of darkness about him,  
in thick dark clouds of water.

12 At the radiance before him there passed  
hailstones and coals of fire.  
13 The LORD thundered from heaven,  
the Most High uttered his voice.  
14 He shot his arrows and scattered them,  
flashed lightnings, and routed them.  
15 The channels of the sea were revealed,  
the world was laid bare to its base,  
at your rebuke, O LORD,  
at the blast of the breath of your nostrils.

16 He stretched from on high, he seized me,  
drew me up from the mighty waters,  
17 and saved me from those who hated me —  
fierce foes, too mighty for me.  
18 In my day of distress they assailed me,  
but the LORD proved my support.  
19 To a spacious place he brought me,  
and, for love of me, he saved me.

20 The LORD repays my innocence,  
he rewards my cleanness of hands.  
21 For I kept the ways of the LORD,  
nor have wickedly strayed from my God.  
22 His commandments were all before me,  
his statutes I put not away.  
23 And I was blameless before him,



guarding myself from sin.	
So the LORD repaid my innocence, my cleanness of hands in his sight.	24
With the loyal you are loyal, and with the blameless blameless.	25
With the pure you show yourself pure, but shrewd with the devious.	26
For the lowly people you save, but haughty eyes you abase.	27
You are my lamp, LORD, my God who enlightens my darkness.	28
With you I can storm a rampart, with my God I can leap a wall.	29
As for God, his way is perfect; the word of the LORD is pure. He is shield to all who take refuge in him.	30
For who is God but the LORD? And who is a rock but our God?	31
The God who arms me with strength, who cleared and smoothed my way.	32
He made my feet like hinds' feet, and set me up on the heights.	33
He taught my hands how to fight, and my arms how to bend a bronze bow.	34
The shield of your help you gave me, your right hand supports me, you stoop down to make me great.	35
In your strength I took giant strides, and my feet never slipped.	36
So I chased the foe till I caught them, and turned not, till I made an end of them.	37
I smashed them, they could not rise, they fell beneath my feet.	38
You did arm me with strength for war, you did bow my assailants beneath me.	39
You made my foes turn their back to me, and those who did hate me I finished.	40

41 They cried for help, but none saved them;  
     to the LORD, but he answered them not.  
 42 I beat them like dust of the market-place,  
     stamped them like mud of the streets.  
  
 43 From the strife of the peoples you saved me,  
     you made me head of the nations,  
     peoples I knew not did serve me.  
 44 On the instant they hear, they obey me,  
     foreigners come to me cringing.  
 45 Foreigners lose courage,  
     and come out of their strongholds trembling.  
  
 46 The LORD is alive! Blest be my rock!  
     Exalted be God, my protector!  
 47 The God who gave me revenge,  
     and brought down nations beneath me,  
 48 who saved me from angry foes,  
     and set me above my assailants,  
     safe from the violent.  
  
 49 For this I will praise you among the nations,  
     making music, O LORD, to your name:  
 50 for great triumphs he grants to his king,  
     and faithful love he shows his anointed,  
     to David and his seed evermore.

*Psalm 19 — The Glory of God in the Heavens*

**19** For the leader. A psalm of David.  
     The heavens declare God's glory,  
     the sky tells what his hands have done.  
 2 Day tells it to day,  
     night reveals it to night,  
 3 without speaking, without words;  
     without the sound of voices.  
 4 But through all the world their voice carries  
     their words to the ends of the earth.  
  
     He has set in them a tent for the sun;  
 5 like a bridegroom coming forth from his chamber

- it joyfully runs its course like a hero.  
 From one end of the heavens it rises, 6  
 and round it runs to the other,  
 and nothing hides from its heat.
- In Praise of the Law*
- The law of the LORD is perfect, 7  
 renewing life.  
 The decrees of the LORD are trusty,  
 making simple ones wise.
- The behests of the LORD are right, 8  
 rejoicing the heart.  
 The command of the LORD is pure,  
 giving light to the eyes.
- The fear of the LORD is clean, 9  
 it endures forever.  
 The LORD's judgments are true  
 and right altogether.
- More precious are they than gold — 10  
 than fine gold in plenty,  
 and sweeter they are than honey,  
 that drops from the comb.
- By them is your servant warned; 11  
 who keeps them has rich reward.
- Who can know their flaws? 12  
 Absolve me from those who I know not.
- Keep your servant from wilful sins — 13  
 from falling under their sway:  
 then blameless and clear will I be  
 from great .
- May the words of my mouth and the thoughts of my heart 14  
 be pleasing to you, LORD,  
 my rock and redeemer.

*Psalm 20 — A Prayer for Victory*

20 For the leader. A psalm of David.

The LORD answer you in the day of distress,  
 the name of the God of Jacob protect you,  
 2 sending you help from the temple,  
 and out of Zion supporting you.

3 All your meal-offerings may he remember,  
 your burnt-offerings look on with favour. (*Selah*)  
 4 May he grant you your heart's desire,  
 and bring all your designs to fruition.

5 We will shout then for joy at your victory,  
 and rejoice in the name of our God.  
 May the LORD fulfil all your petitions.

6 Now I am sure that the LORD  
 will give victory to his anointed.  
 From his temple in heaven he will answer  
 by his mighty triumphant right hand.

7 Some in chariots are strong, some in horses;  
 but our strength is the LORD our God.

8 As for them, they will totter and fall,  
 while we rise and stand firm.

9 Give victory, LORD, to the king,  
 and answer us when we call.

*Psalm 21 — A Prayer after a Victory*

21 For the leader. A psalm of David.

In your might, LORD, the king rejoices,  
 and because of your help how exultant is he!  
 2 You have granted to him the desire of his heart,  
 the request of his lips you have not withheld. (*Selah*)

3 You did go forth to meet him with blessing and weal,  
 you did set on his head a crown of fine gold.

4 He asked you for life, you gave it —  
 life lasting many days, forever and ever.

5 Great is his glory because of your help,  
 honour and majesty you lay upon him.

For you make him most blessed forever, with the joy of your presence you make him glad.	6
For the king puts ever his trust in the LORD; the Most High, in his love, will preserve him unshaken.	7
Your hand will reach to all your foes, and those who hate you your right hand will shatter.	8
You will make them like a furnace of fire, when you appear, LORD.	9
The LORD will swallow them up in his wrath. The fire shall devour them.	
You will sweep their offspring from the earth, their children from humanity.	10
When they scheme against you and hatch evil plots — they will fail.	11
For you make them turn in flight, you aim with your bow at their faces.	12
Be exalted, O LORD, in your strength, to your might we will sing and make music.	13

*Psalm 22 — The Sufferer's Triumph*

For the leader; set to "Deer of the Dawn". A psalm of David.	<b>22</b>
My God, my God, why have you left me, gone afar from my cry, from the words of my roaring?	
I cry in the day-time, but you do not answer; even in the night I am never still.	2
Yet you, O LORD, are the Holy One, throned on the praises of Israel.	3
In you our ancestors trusted, they trusted and you did deliver them.	4
They cried to you, and found safety, in you did they trust and were not put to shame.	5
But I am a worm, not a person; insulted by others, despised by the people.	6
All who see me mock me, with mouths wide open and wagging heads:	7
'He committed himself to the LORD; let him save him.	8

Let him rescue him, since he takes pleasure in him.'

- 9 But you drew me from the womb,  
made me trustfully lie on my mother's breast.
- 10 On your care was I cast from my very birth,  
you are my God from my mother's womb.
- 11 Be not far from me, for trouble is nigh,  
and there is none to help.
- 12 I am circled by many bulls,  
beset by the mighty of Bashan,  
13 who face me with gaping jaws,  
like ravening roaring lions.
- 14 Poured out am I like water,  
and all my bones are loosened.  
My heart is become like wax,  
melted within me.
- 15 My palate is dry as a sherd,  
my tongue sticks to my jaws;  
in the dust of death you lay me.
- 16 For dogs are round about me,  
a band of knaves encircles me,  
gnawing my hands and my feet.
- 17 I can count my bones, every one.  
As for them, they feast their eyes on me.
- 18 They divide my garments among them,  
and over my raiment cast lots.
- 19 But you, O LORD, be not far,  
O my strength, hasten to help me.
- 20 Deliver my life from the sword  
my life from the power of the dogs.
- 21 Save me from the jaws of the lion,  
from the horns of the wild oxen help me.
- 22 I will tell of your fame to my kindred,  
and in the assembly will praise you.
- 23 Praise the LORD, you who fear him.  
All Jacob's seed, give him glory.  
All Israel's seed, stand in awe of him.

For he has not despised nor abhorred 24  
the sorrow of the sorrowful.  
He hid not his face from me,  
but he listened to my cry for help.

Of you is my praise in the great congregation; 25  
my vows I will pay before those who fear him.

The afflicted will eat to their heart's desire, 26  
and those who seek after the LORD will praise him.  
Lift up your hearts forever.

All will call it to mind, to the ends of the earth, 27  
and turn to the LORD;  
and all tribes of the nations will bow down before you.

For the kingdom belongs to the LORD: 28  
he is the LORD of the nations.

To him will bow down all who sleep in the earth, 29  
and before him bend all who go down to the dust,  
and those who could not preserve their lives.

My descendents will tell of the LORD 30  
to the next generation;  
they will declare his righteousness 31  
to people yet to be born:  
He has done it.

*Psalm 23 — The Good Shepherd*

A psalm of David. 23

The LORD is my shepherd: I am never in need.  
He lays me down in green pastures. 2  
He gently leads me to waters of rest,  
he refreshes my life. 3  
He guides me along paths that are straight,  
true to his name.

And when my way lies through a valley of gloom, 4  
I fear no evil, for you are with me.  
Your rod and your staff comfort me.

You spread a table for me 5  
in face of my foes;  
with oil you anoint my head,

and my cup runs over.  
 6 Surely goodness and love will pursue me —  
 all the days of my life.  
 In the house of the LORD I will live  
 through the length of the days.

*Psalm 24 — The True Worshipper*

24 Of David. A psalm.

The earth is the LORD's and all that it holds,  
 the world and those who live in it.  
 2 For he founded it on the seas,  
 and on the floods he sustains it.  
 3 Who may ascend the hill of the LORD?  
 Who may stand in his holy place?  
 4 The clean of hands, the pure of heart,  
 who sets not their heart upon sinful things,  
 nor swears with intent to deceive:  
 5 they win from the LORD a blessing:  
 God is their champion and saviour.  
 6 Such must be those who resort to him,  
 and seek the face of the God of Jacob. (*Selah*)

*The Lords' Triumphal Entry into the Sanctuary*

7 Lift high your heads, you gates —  
 Higher, you ancient doors;  
 welcome the glorious king.  
 8 'Who is the glorious king?'  
 'The LORD strong and heroic,  
 the LORD heroic in battle.'  
 9 Lift high your heads, you gates —  
 Higher, you ancient doors;  
 welcome the glorious king.  
 10 'Who is the glorious king?'  
 'The LORD, the God of hosts,  
 he is the glorious king.' (*Selah*)

*Psalm 25 — A Prayer for Forgiveness and Protection*



A psalm of David.	25
To you, O LORD, I lift up my heart: all the day I wait for you.	
In you I trust, put me not to shame; let not my foes exult over me.	2
None will be shamed who wait for you, but shame will fall upon wanton traitors.	3
Make me, O LORD, to know your ways: teach me your paths.	4
In your faithfulness guide me and teach me, for you are my God and my saviour.	5
Remember your pity, O LORD, and your kindness, for they have been ever of old.	6
Do not remember the sins of my youth; remember me in kindness, because of your goodness, LORD.	7
Good is the LORD and upright, so he teaches sinners the way.	8
The humble he guides in the right, he teaches the humble his way.	9
All his ways are loving and loyal to those who observe his charges and covenant.	10
Be true to your name LORD, forgive my many sins.	11
Who then is the person who fears the LORD? He will teach them the way to choose.	12
They will live in prosperity, their children will inherit the land.	13
The LORD gives guidance to those who fear him, and with his covenant he makes them acquainted.	14
My eyes are ever toward the LORD, for out of the net he brings my foot.	15
Turn to me with your favour, for I am lonely and crushed	16
In my heart are strain and storm; bring me out of my distresses.	17
Look on my misery and trouble, and pardon all my sins,	18
look on my foes oh, so many!	19

And their cruel hatred towards me.  
 20 Deliver me, keep me, and shame not  
     one who takes refuge in you.  
 21 May integrity and innocence preserve me,  
     for I wait for you, O LORD.  
 22 Redeem Israel, O God,  
     from all its distresses.

*Psalm 26 — Prayer of a Devout Worshipper*

26 A psalm of David.  
     Defend me, O LORD, for my walk has been blameless;  
     in the LORD have I trusted unswervingly:  
 2 Examine me, LORD, and test me;  
     test my heart and my mind.  
 3 For your love is before my eyes,  
     and your faithfulness governs my way.  
 4 I never sat down with the worthless,  
     nor accompanied with dissemblers.  
 5 I hate the assembly of knaves,  
     I would never sit down with the wicked;  
 6 but, with hands washed in innocence,  
     I would march round your altar, O LORD,  
 7 singing loud songs of thanks,  
     and telling of all your wonders.  
 8 O LORD, I love your house,  
     the place where your glory lives.  
 9 Do not gather me up with sinners;  
     slay me not with people of blood,  
 10 whose hands are stained with villainy,  
     and whose right hand is filled with bribes.  
 11 But my walk is blameless!  
     O redeem me, be gracious to me.  
 12 My foot stands on even ground,  
     in the choirs I will bless the LORD.

*Psalm 27 — If God is for Me*

- A psalm of David. 27
- The LORD is my light and my saviour;  
whom then should I fear?  
The LORD protects my life;  
whom then should I dread?
- When the wicked drew near to assail me 2  
and eat up my flesh,  
it was those who distressed and opposed me  
who stumbled and fell.
- Though against me a host should encamp, 3  
yet my heart would be fearless:  
though battle should rise up against me,  
still would I be trustful.
- One thing have I asked of the LORD, 4  
and that do I long for —  
To live in the house of the LORD  
all the days of my life,  
to gaze on the grace of the LORD  
and inquire in his temple.
- For he will hide me in his shelter 5  
in the day of misfortune.  
In his sheltering tent he hides me:  
he lifts me up on a rock.
- And now that my head he has lifted 6  
above my encircling foes,  
I will march round the altar and sacrifice,  
shouting with joy, in his tent,  
making music and song to the LORD.
- The Serenity of Faith*
- Hear, O LORD, my loud cry, 7  
and graciously answer me.
- My heart has said to you, 8  
'Your face, O LORD, I seek.'
- Hide not your face from me, 9

- reject not your servant in anger:  
 for you have been my help.  
 Abandon me not, nor forsake me,  
 O God of my help:  
 10 for father and mother have left me;  
 but the LORD will take me up.
- 11 Teach me your way, O LORD:  
 lead me in an even path,  
 because of my enemies.
- 12 Give me not up, O LORD,  
 unto the rage of my foes;  
 for against me have risen false witnesses,  
 breathing out cruelty.
- 13 Firm is the faith I cherish,  
 that I, in the land of the living,  
 will yet see the goodness of God.
- 14 Let your heart be courageous and strong,  
 and wait on the LORD.

*Psalm 28 — An Answered Prayer for Help*

28 Of David.

- Unto you, O LORD, do I cry;  
 my rock, be not deaf to me:  
 lest, through holding your peace, I become  
 like those who go down to the pit.
- 2 Hear my loud entreaty,  
 as I cry for help to you,  
 lifting my hands, O LORD,  
 towards your holy chancel.
- 3 Take me not off with the wicked,  
 nor with the workers of wrong,  
 whose speech to their neighbours is friendly,  
 while evil is in their heart.
- 4 Give them as they have done,  
 as their wicked deeds deserve.  
 As their hands have wrought, so give to them:  
 requite to them their deserts.

They are blind to all that the LORD does,  
to all that his hands have wrought;  
and so he will tear them down,  
to build them up no more. 5

Blest be the LORD, who has heard  
my voice as I plead for mercy. 6

The LORD is my strength and my shield;  
my heart trusts in him. 7

I was helped: so my heart is exultant,  
and in my song I will praise him.

The LORD is the strength of his people,  
the fortress who saves his anointed. 8

O save your people,  
and bless your inheritance. 9

Be their shepherd  
and carry them forever.

*Psalm 29 — The Lord's Glory in the Storm*

A psalm of David. 29

Ascribe to the LORD, you heavenly beings,  
ascribe to the LORD glory and power  
Ascribe to the LORD the glory he manifests:  
bow to the LORD in holy array. 2

The LORD's voice peals on the waters. 3  
The God of glory has thundered.  
He peals o'er the mighty waters.

The LORD's voice sounds with strength, 4  
the LORD's voice sounds with majesty.

The LORD's voice breaks the cedars, 5  
he breaks the cedars of Lebanon,  
making Lebanon dance like a calf, 6  
Sirion like a young wild ox.

The LORD's voice hews out flames of fire. 7  
The LORD's voice rends the desert, 8  
he rends the desert of Kadesh.

9 The LORD's voice whirls the oaks,  
and strips the forests bare;  
and all in his temple say 'Glory.'

10 The LORD was king at the flood,  
the LORD sits throned forever.

11 The LORD gives strength to his people,  
he blesses his people with peace.

*Psalm 30 — A Song of Thanksgiving for Deliverance*

30 A psalm of David. A song for the dedication of the Temple.

I will extol you, O LORD,  
because you have lifted me up,  
and not suffered my foes to rejoice over me.

2 I cried to you for help,  
O LORD my God, and you healed me.

3 You have brought me up, LORD, from Sheol,  
from my way to the pit back to life you have called me.

4 Sing praise to the LORD, faithful people;  
give thanks to his holy name.

5 For his anger lasts only a moment,  
his favour endures for a lifetime.

Weeping may lodge for the night,  
but the morning brings shouts of joy.

6 When all went well, I imagined  
that never should I be shaken.

7 For by your favour, O LORD,  
you had set me on mountains strong;  
but you hide your face,  
and I was confounded.

8 Then to you, LORD, I cried,  
to the LORD I begged for mercy,

9 'What profit is there in my blood,  
if I go down to the pit?  
Can you be praised by dust?  
Can it tell of your faithfulness?

Hear, LORD, and show me your favour,  
LORD be a helper to me.' 10

You have turned my mourning to dancing; 11  
my sackcloth you have unloosed,  
and clothed me with joy:  
that unceasingly I should sing your praise,  
and give thanks to you, LORD my God, forever.

*Psalm 31 — A Prayer for Deliverance from Troubles*

For the leader. A psalm of David. 31

In you, O LORD, I take refuge;  
let me never be put to shame.  
Rescue me in your faithfulness;  
incline to me your ear. 2

Deliver me speedily.  
Be to me a rock of defence,  
a fortified house, to save me.

For my rock and my fortress are you; 3  
lead me and guide me so your name will be honoured.

Draw me out of the net they have hid for me, 4  
for you yourself are my refuge.

Into your hand I commend my spirit: 5  
you ransom me, LORD, faithful God.

I hate those devoted to worthless idols; 6  
I trust in the LORD.

I will rejoice and be glad in your love, 7  
because you have looked on my misery,  
and cared for me in my distress.

You have not given me into the enemy's hand, 8  
you have set my feet in a spacious place.

Be gracious to me, LORD, for I am distressed; 9  
my eye is wasted away with sorrow.

For my life is consumed with grief, 10  
and my years with sighing.

My strength is broken with misery,  
my bones waste away.

The scorn of all my foes, 11  
the butt of my neighbours am I,

a terror to my acquaintance.  
At the sight of me in the street  
people turn quickly away.  
12 I am clean forgotten like the dead,  
I am become like a ruined vessel.  
13 I hear the whispers of many —  
terror on every side —  
scheming together against me,  
plotting to take my life.  
14 But my trust is in you, LORD.  
‘You are my God,’ I say;  
15 my times are in your hand, save me  
from the hand of the foes who pursue me.  
16 Make your face to shine on your servant,  
save me in your love.  
17 Put me not, O LORD, to shame,  
for I have called upon you.  
Let the wicked be put to shame  
silent in Sheol.  
18 Strike the false lips dumb,  
that speak proudly against the righteous  
with haughtiness and contempt.  
19 How great is the goodness  
you have treasured for those who fear you,  
and wrought for those who take refuge in you,  
in plain sight of all!  
20 In your sheltering wings you hide them  
from plottings of people,  
you keep them safe in a bower  
from the chiding of tongues.  
21 Blest be the LORD  
for the wonderful love he has shown me  
in time of distress.  
22 For I had said in panic,  
‘I am driven clean out of your sight.’  
But you heard my plea,  
when I cried to you for help.



Love the LORD, all you faithful; 23  
 the LORD protects the loyal,  
 but repays the haughty in full.  
 Let your hearts be courageous and strong, 24  
 all you who wait on the LORD.

*Psalm 32 — A Prayer of Confession and Joy*

Of David. A maskil. 32

Happy those whose transgression is pardoned,  
 whose sin is covered.

Happy are those, free from falseness of spirit, 2  
 to whom the LORD reckons no debt of guilt.

When I held my peace, my bones wore away 3  
 with my endless groaning;

for day and night did your hand 4  
 lie heavy upon me.

The sap of my life was dried up  
 as with fierce summer-heat. (*Selah*)

I began to acknowledge my sin, 5  
 not concealing my guilt;

and the moment I vowed to confess  
 to the LORD my transgression,  
 then you yourself did pardon  
 the guilt of my sin. (*Selah*)

For this cause let all who are faithful 6  
 pray to you in the time of distress;

then, when the great waters rush,  
 they will not reach to him.

For you are my shelter, 7  
 you protect me from trouble,  
 and surround me with deliverance. (*Selah*)

With my eye steadfastly upon you, 8  
 I will instruct and teach you  
 The way you should go.

Do not be like the horse or the mule, 9  
 that have no understanding,

but need bridle and halter to curb them,  
 else they will not come near to you.'

- 10 The godless have many sorrows,  
 but those who trust in the LORD  
 will be compassed about by his kindness.  
 11 Be glad in the LORD, and rejoice, you righteous;  
 and ring out your joy, all you upright in heart.

*Psalm 33 — A Hymn of Thanksgiving*

- 33 Shout for joy in the LORD, you righteous:  
 praise for the upright is seemly.  
 2 Give thanks to the LORD on the lyre,  
 play to him on a ten-stringed harp.  
 3 Sing to him a new song,  
 play skilfully and shout merrily.  
 4 For the LORD is straight in his promise;  
 and all that he does is in faithfulness.  
 5 Justice and right he loves;  
 the earth is full of his kindness.  
 6 By his word the heavens were made,  
 all their host by the breath of his mouth.  
 7 He gathers the sea in a bottle,  
 the ocean he puts into store-houses.  
 8 Let the whole world honour the LORD,  
 let all who live on earth be in awe.  
 9 For at his word it came into being,  
 at his command it stood forth.  
 10 The LORD frustrates the designs of the nations,  
 what the peoples have purposed, he brings to nought,  
 11 but the LORD's own design will stand forever,  
 and what his heart has purposed, through all genera-  
 tions.  
 12 Happy the nation whose God is the LORD,  
 the people he chose for himself as his own.  
 13 The LORD looks down from heaven,  
 he sees all of humanity;

from where he rules he gazes on all who inhabit the earth.	14
He fashions the hearts of them all, and gives heed to all that they do.	15
It is not by great armies that kings are victorious, it is not by great strength that a warrior saves himself; false hope is the war-horse to usher in victory, for all its great might it can provide no escape.	16 17
See! The eye of the LORD is on those who fear him, on those who hope in his kindness; to deliver their life from death, and to keep them alive in famine.	18 19
We wait for the LORD: he is our help and our shield. For in him our heart is glad, we trust in his holy name.	20 21
Let your kindness, O LORD, be upon us, as is our hope in you.	22

*Psalm 34 — The Lord is Mindful of His Own*

Of David, when he feigned madness in the presence of Abimelech, who drove him away, and he left.	34
I will bless the LORD at all times, in my mouth will his praise be forever.	
In the LORD will my heart make her boast, the humble will hear and be glad.	2
O magnify the LORD with me and let us extol his name together.	3
I sought the LORD, and, in answer, he saved me from all my terrors.	4
Look to him and you will be radiant, with faces unashamed.	5
Here is one who was crushed, but cried and was heard by the LORD, and brought safe out of every trouble.	6
The LORD's angel encamps	7

about those who fear him, and rescues them.  
 8 O taste and see that the LORD is good,  
     happy those who take refuge in him.  
 9 Fear the LORD, all his people,  
     for they who fear him lack nothing.  
 10 Even young lions may be poor and hungry,  
     but those who seek the LORD  
     will not lack any good thing.  
 11 Come, children, listen to me.  
     I will teach you the fear of the LORD.  
 12 Which of you is desirous of life,  
     loves many and happy days?  
 13 Then guard your tongue from evil,  
     and your lips from speaking deceit.  
 14 Depart from evil, and do good;  
     seek peace, and pursue it.  
 16 The LORD sets his face against those who do evil,  
     to root their memory out of the earth.  
 15 The eyes of the LORD are towards the righteous,  
     his ears are towards their cry for help.  
 17 When they cry, they are heard by the LORD,  
     and he saves them from all their distresses.  
 18 The LORD is near to the broken-hearted,  
     he helps those whose spirit is crushed.  
 19 Many misfortunes befall the righteous,  
     but the LORD delivers them out of them all.  
 20 He guards all their bones,  
     none are broken.  
 21 Misfortune will slay the ungodly;  
     those who hate the righteous are doomed.  
 22 The LORD ransoms the life of his servants,  
     and none will be doomed who takes refuge in him.

*Psalm 35 — A Prayer for Deliverance from Malicious Foes*

**35** Of David.

Contend, LORD, with those who contend with me,  
     do battle with those who do battle with me.  
 3 Grasp shield and buckler,

and rise up as my help. Draw spear and battle-axe, confront those who pursue me.	3
Assure me that you will help me. Dishonour and shame be on those who are seeking my life!	4
Defeat and confusion on those who are planning my hurt! As chaff before wind may they be, with the LORD's angel pursuing them.	5
Slippery and dark be their way, with his angel thrusting them on.	6
For they wantonly hid their net for me, and dug a pit to destroy me.	7
Upon them may ruin come unawares; may the net which they hid catch themselves, and into the pit may they fall.	8
Then I will exult in the LORD, and be joyful because of his help; and all my being will say, 'Who, O LORD, is like you, who save the helpless from those too strong for them, the poor and the helpless from those who despoil them?'	9 10
Violent witnesses rise, and ask of me things that I know not.	11
Evil for good they requite me, leaving me inwardly comfortless.	12
But when <i>they</i> were sick, I put on sackcloth, and chastened myself with fasting. I prayed with head bowed low, as if for my friend or my brother.	13 14
I went about bowed and in mourning, as one who laments his mother.	
When I stumbled, they gleefully gathered, strangers gathered around me, and tore at me without ceasing,	15

- 16       impiously mocking and mocking,  
          bearing their teeth at me.
- 17       How long, LORD, will you look on?  
          Rescue me from their roaring,  
          my precious life from the lions.
- 18       I will then give you thanks in the great congregation,  
          and praise you before many people.
- 19       Suffer not those to rejoice over me  
          who are falsely my foes,  
suffer not those who without cause abhor me  
          to wink with the eye.
- 20       For it is not peace that they speak  
          of those who are quiet in the land;  
but treacherous charges they plot.
- 21       With wide open mouths they shout,  
‘Hurrah! Hurrah!  
          With our own eyes we saw it.’
- 22       But you have seen, too, O LORD,  
          keep not silence, O LORD,  
          be not far from me.
- 23       Bestir you, awake, for my right  
          my God, my LORD, for my cause.
- 24       You are just, LORD: win for me justice,  
          let them not rejoice over me,
- 25       inwardly saying, ‘Hurrah!  
          The desire of our hearts at last!  
          Now we have swallowed him up.’
- 26       Shame and confusion together  
          on those who rejoice at my hurt!  
Clothed with shame and dishonour  
          be those who are haughty to me!
- 27       Let such as delight in my cause  
ring out their gladness,  
          and say evermore,  
‘Great is the LORD whose delight  
          is the well-being of his servant.’

Then my tongue will tell of your justice,  
and all the day long of your praise. 28

*Psalm 36 — The Triumphant Power of God's Love*

For the leader. Of the servant of the LORD, of David. 36

Sin whispers within the heart of the wicked,  
who have no dread of God before their eyes.  
It flatters them in their eyes 2  
that their sin will not be found out.

First, their speech becomes wicked and false, 3  
they give up acting wisely and well.  
Then they plot deliberate wrong, 4  
take their stand on the wicked way,  
without the least shrinking from evil.

Your love, O LORD, touches the heavens, 5  
your faithfulness reaches the clouds.  
Your justice is like the great mountains, 6  
your judgments are like the broad sea.  
LORD, you save people and animals.

How precious your love, O God! 7  
All may seek shelter in the shadow of your wings.

They feast on the fat of your house, 8  
they drink of your brook of delights.

For with you is the fountain of life, 9  
in the light that is yours we see light.

O continue your grace to the faithful, 10  
your love to the upright in heart.  
Let no arrogant foot tread upon me, 11  
no wicked hand drive me to exile.

There the workers of wrong lie prostrate, 12  
thrust down to rise up no more.

*Psalm 37 — Trust in the Lord and Do Good*

Of David. 37

Be not kindled to wrath at the wicked,

nor envious of those who work wrong;  
2 for, like grass, they will speedily wither,  
and fade like the green of young grass.

3 Trust in the LORD, and do good;  
remain in the land, and deal faithfully:  
4 then the LORD will be your delight,  
he will grant you your heart's petitions.

5 Commit your way to the LORD;  
trust in him, and he will act,  
6 making clear as the light your right,  
and your just cause clear as the noon-day.

7 In silence and patience wait on the LORD.  
Be not kindled to anger at those who prosper.  
At those who execute evil devices.

8 Desist from anger, abandon wrath:  
be not kindled to anger it leads but to evil:  
9 for evildoers will be cut off,  
but the land will be theirs, who wait on the LORD.

10 Yet but a little, and the wicked vanish:  
look at their place: they are there no more.  
11 But the humble will have the land,  
and the rapture of peace in abundance.

12 The wicked plots against the righteous,  
snarls like a wild animal;  
13 the LORD laughs,  
for he sees that his day is coming.

14 The wicked have drawn the sword, and bent the bow,  
to fell the poor, to slay those who walk uprightly;  
15 but their sword will pierce their own heart,  
and their bows will be broken in pieces.

16 Better is the righteous person's little  
than the wealth of many wicked.  
17 For the arms of the wicked will be broken,  
but the LORD upholds the righteous.



The LORD watches over the days of the blameless, their heritage will continue forever.	18
They will not be shamed in the evil time, in the days of famine they will be satisfied.	19
Because the wicked will perish: but the foes of the LORD, like a brand in the oven, will vanish, like smoke they will vanish.	20
The wicked must borrow and cannot pay back, but the righteous is lavish and gives.	21
For those blest by the LORD inherit the land, while those whom he curses will be cut off.	22
The LORD supports the steps of those with whom he is pleased.	23
Though they fall, they will not be cast headlong, for the LORD holds their hands.	24
Never, from youth to age, have I seen the righteous forsaken, or their children begging bread.	25
They are ever lavishly lending, and their children are fountains of blessing.	26
Turn away from evil and do good and you will live in the land forever.	27
For the LORD loves justice, he does not forsake his friends.	28
The unrighteous will be destroyed forever, and the seed of the wicked will be cut off.	
But the land will belong to the righteous, they will live upon it forever,	29
The mouth of the righteous murmurs wisdom, and words of justice are on their tongues.	30
The law of their God is in their heart, their steps are never unsteady.	31
The wicked watches the righteous, and seeks to put them to death.	32

- 33 But the LORD leaves them not in their hand:  
at their trial they will not be held guilty.
- 34 Wait on the LORD, and observe his way:  
he will lift you to honour the land will be yours,  
you will feast your eyes on the doom of the wicked.
- 35 I have seen the wicked exultant,  
lifting themselves like a cedar of Lebanon.
- 36 But the moment I passed, they vanished!  
I sought for them, but they could not be found.
- 37 Preserve your honour and practise uprightness,  
for such a person fares well in the end.
- 38 But transgressors will perish together.  
Cut off are the wicked forever.
- 39 The righteous are saved by the LORD,  
who in time of distress is their refuge:
- 40 the LORD helps and rescue them,  
from the wicked he rescues and saves them,  
because they take refuge in him.

*Psalm 38 — A Confession and Prayer for Deliverance*

- 38 A Psalm of David. A lament.
- Reprove me not, LORD, in your anger,  
and chasten me not in your wrath;
- 2 for your arrows have sunk into me,  
and your hand lies heavy upon me.
- 3 In my flesh is no soundness  
because of your anger,  
no health in my bones,  
because of my sin.
- 4 For that my guilt  
is gone over my head:  
it weighs like a burden  
too heavy for me.
- 5 My wounds stink and fester,  
for my foolishness I am tormented.

Bent and bowed am I utterly, all the day going in mourning.	6
My loins are filled with burning, and in my flesh is no soundness.	7
I am utterly crushed and numb; I cry louder than lion roars.	8
LORD , you know all that I long for, my groans are not hidden from you.	9
My heart is throbbing, my strength has failed me.	10
The light of my eyes— even it is gone from me.	
My dear ones and friends keep aloof, and my neighbours stand afar off.	11
They who aim at my life lay their snares, they who seek my hurt speak of ruin, nursing treachery all the day long.	12
But I turn a deaf ear and hear not; like the dumb I open not my mouth.	13
I am like one without hearing, with no arguments in my mouth.	14
For my hope, O LORD, is in you.	15
You will answer, O LORD my God, when I utter the hope that those who made scorn of my tottering feet may not rejoice over me.	16
For I am ready to fall, my pain forsakes me never.	17
I acknowledge my guilt, I am anxious because of my sin:	18
My wanton assailants are strong, those who wrongfully hate me are many, who render me evil for good, and oppose me, because I make good my goal.	19 20

- 21 Do not forsake me, O LORD;  
my God, be not far from me.  
22 Hasten to help me,  
O LORD my saviour.

*Psalm 39 — The Pathos of Life*

- 39 For the leader; for Jeduthun. A psalm of David.  
I vowed to watch my words,  
and sin not with my tongue,  
but to put on my mouth a muzzle,  
while the wicked were in my presence.  
2 I was silent and dumb,  
speechless:  
but my pain was stirred up.  
3 My heart grew hot within me;  
as I mused, the fire was kindled,  
till at last the words came to my tongue.  
4 'Teach me, O LORD, my end,  
and the sum of my days what it is.  
Let me know how transient I am.  
5 See! My days you have made but a span,  
and my life is as nothing before you.  
It is but as a breath that everyone stands: (*Selah*)  
6 it is but in mere semblance we walk to and fro,  
and all our noise is for nothing.  
We heap up, and know not who will gather.'  
7 And now, what wait I for, LORD?  
My hope is in you.  
8 From all my transgressions deliver me;  
make me not the scorn of the fool.  
9 I am dumb, never opening my mouth,  
for this is your own doing.  
10 Remove your stroke from off me:  
by the might of your hand I am spent.  
11 When you rebuke someone to punish their sins,  
you consume, like a moth, what they treasures.  
Everyone is only a breath. (*Selah*)

Hear my prayer, O LORD; 12  
 attend to my cry for help.  
 Hold not your peace at my tears.  
 For I am but a guest of yours,  
 a stranger visiting, like all my ancestors.  
 Look away from me, let me smile again, 13  
 before I die and am gone.

*Psalm 40 — Thanksgiving and Petition*

For the leader. A psalm of David. 40  
 For the LORD I waited and waited,  
 till, inclining to me,  
 he heard my cry.  
 From the horrible pit he drew me, 2  
 up out of the miry clay;  
 he set my feet on a rock,  
 and my steps he made firm.  
 He put a new song in my mouth, 3  
 of praise to our God.  
 Many see it, and, filled with awe,  
 put their trust in the LORD.  
 Happy the person who has put 4  
 in the LORD their trust,  
 not looking to false gods  
 or turning to idols.  
 With us you have wrought in rich measure, 5  
 O LORD our God,  
 your marvels and purposes for us —  
 none may compare with you —  
 were I to declare or to tell them,  
 past counting are they.  
 In offerings bloody or bloodless 6  
 you have no delight,  
 but with open ears you have made me.  
 Burnt-offering and offering for sin  
 are not what you ask.  
 Then said I, 'Here I am, 7  
 as the roll of the book has enjoined.

8 My delight, O God, is to do your will,  
 and your law is within my heart.  
 9 Well, O LORD, you know  
 that, with lips unrestrained,  
 your righteousness I told  
 in the great congregation,  
 10 not hiding it in my heart.  
 I have told of your steadfast help,  
 from the great congregation I hid not  
 your love and your faithfulness.  
 11 So do not restrain, LORD,  
 your pity from us.  
 Your love and your faithfulness — ever  
 may they be our shield.  
 12 For evils that cannot be numbered  
 have compassed me round.  
 My transgressions have followed me up —  
 I can bear it no more.  
 They are more than the hairs of my head,  
 and my heart has forsaken me.  
 13 O LORD, be pleased to deliver me,  
 haste to my help, O LORD.  
 14 May those who are seeking my life  
 be ashamed and confounded together;  
 may those who delight in my hurt  
 be defeated and brought to dishonour.  
 15 May those who hurrah over me  
 be dumbfounded because of their shame.  
 16 But may all who seek after you  
 rejoice and be glad in you.  
 May all those eager for your aid,  
 say, 'Great is the LORD' evermore.  
 17 I am weak and needy,  
 yet the LORD cares for me.  
 You are my help and deliverer;  
 don't delay, my God.

*Psalm 41 — A Prayer for Healing and Vindication*

41 For the leader; for Jeduthun. A psalm of David.

Happy are those who consider the weak; in the day of misfortune the LORD will deliver them.	
He will keep them safe, happy, and long in the land, and not give them up to the rage of their foes.	2
The LORD will sustain them on bed of languishing; tending their sickness, as long as they lie.	3
For this cause I say, 'LORD, show me your favour; heal me, because I have sinned against you.'	4
My enemies speak of me nothing but evil, 'When will he die, and his name pass away?'	5
When one comes to see me, their words ring hollow; their heart keeps gathering mischief the while; and when they go out, they give it speech.	6
In secret they whisper together against me, all those who hate me plot evil against me.	7
'Some fatal disease has fastened upon him; and now that he lies, he will rise up no more.'	8
My most trusted friend, on whom I relied, who ate of my bread, has turned against me.	9
But do you, LORD, graciously raise me up, that I may pay them their due reward.	10
By this will I know you delight in me: if my foes may not shout over me in triumph.	11
For my innocence you uphold me, and set me forever before your face.	12
<i>Blessed be the LORD, the God of Israel, from everlasting to everlasting, Amen and Amen.</i>	13

### Book Two

#### *Psalm 42 — Yearning for God*

FOR THE LEADER. A MASKIL OF THE KORAHITES.	42
Like the hart which longs for brooks of water, I long	

- for you, God.
- 2 I thirst for God,  
for my living God.  
When shall I enter in,  
and see the face of God?
- 3 My tears have been my food  
by day and by night;  
for they say to me all the day long,  
'Where is your God?'
- 4 My heart floods with sorrow,  
as I call to mind:  
how I used to pass on with the throng,  
at their head, to the house of God,  
with glad shouts and giving of thanks,  
in the throng who kept festival.
- 5 Why am I downcast?  
Why this moaning within me?  
Hope in God;  
for yet will I praise him,  
my help, my God.
- 6 I am sunk in my misery;  
I will therefore call you to mind  
from the land of Jordan and Hermon,  
the mountain Mizar.
- 7 Flood is calling to flood  
at the noise of your cataracts;  
all your waves and your breakers  
have passed over me.
- 8 In the day I cry to the LORD  
to summon his kindness;  
and the song that I sing in the night  
is a prayer to the living God.
- 9 I say to God my rock,  
'Why have you forgotten me?  
Why must I walk so sadly,  
so hard pressed by the foe?'



It pierces me to the heart  
 to hear the enemy's taunts,  
 as all the day long they say to me,  
 'Where is your God?' 10

Why am I downcast? 11  
 Why this moaning within me?  
 Hope in God;  
 for yet will I praise him,  
 my help, my God.

*Psalm 43 — Plea for Help*

Right me, defend my cause 43  
 against a pitiless people.  
 From the crafty and crooked,  
 O God, deliver me.

For you are God my protector: 2  
 why have you cast me off?

Why must I walk so sadly,  
 so hard pressed by the foe?

Send forth your light and your truth, 3  
 let them be my guides:

to your holy hill let them bring me,  
 to the place where you live.

Then will I go to God's altar, 4  
 to God my rejoicing;  
 and with joy on the lyre I will praise you,  
 O God, my God.

Why am I downcast? 5  
 Why this moaning within me?  
 Hope in God;  
 for yet will I praise him,  
 my help, my God.

*Psalm 44 — A Lament in Defeat*

For the leader. Of the Korahites. A maskil. 44  
 O God, we have heard with our ears,  
 all our ancestors have told us

of the work that you wrought in their day,  
your wonders in days of old,  
2 uprooting and crushing the nations,  
then planting and settling them.  
For it wasn't their own sword that won them the land,  
3 it was not their own arm that brought them the victory.  
Yours was the hand and the arm,  
yours was the face that shone on them with favour.  
4 It was you, my king and my God,  
that ordained the victories of Jacob.  
5 Through you we can thrust back our foes,  
and by your name tread down our assailants:  
6 for not in my bow do I trust,  
nor can my sword win me the victory.  
7 Our victory comes from you,  
and confusion to those who hate us.  
8 In God we boast all the day long,  
and your name will we praise forever. (*Selah*)  
9 Yet you have spurned and disgraced us,  
in not going forth with our armies,  
10 and in making us flee from the foe,  
so that those who hated us plundered us.  
11 You have let us be eaten like sheep,  
you have scattered us over the world,  
12 sold your people for a pittance,  
and getting no gain from their price.  
13 You have made us the butt of our neighbours,  
the derision and scorn of all round us.  
14 O'er the world you have made us a byword,  
the nations at us shake their heads.  
15 My disgrace is forever before me,  
my face is covered with shame,  
16 at the words of blasphemers and scoffers,  
at the sight of the foe and the vengeful.  
17 All this has come upon us,  
yet we have not forgotten you  
nor falsely dealt with your covenant.  
18 Our heart has not turned back,

nor our steps declined from your way,  
 that you thus should have crushed us down, 19  
 and covered us over with gloom,  
 in the place where the jackals roam.  
 Had we forgotten the name of our God, 20  
 or stretched out our hands to a god that was strange,  
 would God not have searched this out? 21  
 For he knows the heart and its secrets.  
 But in your cause it is we are killed all the day, 22  
 and counted as sheep for the slaughter.  
  
 Rouse yourself, why do you sleep Lord? 23  
 Awake, cast us not off forever.  
 Why do you hide your face, 24  
 forgetting our stress and our misery?  
 For we have sunk down to the dust, 25  
 our bodies cling to the ground.  
 Arise, come to our help: 26  
 for your love's sake, ransom us.

*Psalm 45 — Song for the Marriage of a King*

For the leader; on shoshannim. Of the Korahites. A maskil. A 45  
love song.

My heart is astir with beautiful words:  
 I will sing a song, concerning the king,  
 with tongue like the pen of a ready writer.  
  
 Your beauty is more than mortal, 2  
 grace is shed over your lips:  
 therefore God has blessed you forever.  
 Warrior, strap your sword on your thigh. 3  
 What glory and splendour!  
  
 Good fortune attend you, as forth you ride 4  
 in the cause of good faith, and as champion of justice.  
 May your arm instruct you in deeds of dread.  
 Sharp are your arrows; nations fall under you: 5  
 pierced to the heart are the foes of the king.  
  
 Your throne shall endure for ever and ever 6

- your royal sceptre a sceptre of equity.  
 7 Right you love and wrong you hate:  
 therefore the LORD your God anoints you  
 With oil of gladness above your fellows.
- 8 With myrrh, aloes, and cassia your robes are all fragrant,  
 you are gladdened by music of ivory harps.  
 9 King's daughters stand ready with jewels for you,  
 at your right hand the queen in gold of Ophir.
- 10 Listen, daughter, and see; and incline your ear:  
 forget your folk and your father's house.  
 11 And when the king desires your beauty,  
 bow to him, for he is your lord.  
 12 So shall the Tyrians come with gifts,  
 and the richest of people will do you homage.
- 13 The king's daughter is glorious altogether,  
 with dress of pearls inwrought with gold.  
 14 In many-coloured robes she is led to the king,  
 with the virgin companions she brought in her train.  
 15 The king's palace they enter with joy and rejoicing.
- 16 May sons of yours take the place of your fathers,  
 whom you will make princes in all the land.  
 17 Your name will I celebrate world without end,  
 so that nations shall praise you for ever and ever.

*Psalm 46 — Our God is a Mighty Fortress*

- 46 For the leader. Of the Korahites, on alamothe. A song.  
 God is our refuge and strength,  
 a very present help in trouble.
- 2 So we have no fear, though earth should change,  
 and the hills totter into the heart of the ocean.  
 3 Let its waters roar and foam,  
 let the mountains shake with the swelling thereof.  
 On our side is the LORD of hosts,  
 our sure defence is the God of Jacob. (*Selah*)
- 4 A river there is, whose streams make glad

God's city, the home the Most High has hallowed. God is within her: she cannot be shaken.	5
God helps her at the turn of the morning. Nations roared, kingdoms tottered:	6
he uttered his voice, earth melted away. On our side is the LORD of hosts,	7
our sure defence is the God of Jacob.	
Come and see what the LORD has done, working appallingly in the earth.	8
He stills wars to the ends of the earth- breaking the bow, snapping the spear,	9
burning the chariots in the fire. 'Refrain; and know surely that I am God,	10
high over the nations, high over the world.' On our side is the LORD of Hosts,	11
our sure defence is the God of Jacob. ( <i>Selah</i> )	

*Psalm 47 — The Lord's Universal Sovereignty*

For the leader. Of the Korahites. A psalm.	47
Clap your hands, all you peoples: shout to God in ringing cries.	
For the LORD is most high and dread, a great king over all the earth.	2
He subdues the peoples under us, the nations under our feet;	3
he chooses our heritage for us, the glory of Jacob whom he loves. ( <i>Selah</i> )	4
God is gone up with a shout, the LORD with the sound of a trumpet.	5
Sing praise to our God, sing praises: sing praise to our king, sing praises.	6
For king of all earth is he: praise God in a skilful song.	7
God is king over all the nations, God sits on his holy throne.	8

9 Princes of nations gather  
 with the people of Abraham's God:  
 for the shields of the earth are God's;  
 greatly exalted is he.

*Psalm 48 — The Marvellous Deliverance of Zion*

48 A song. A psalm of the Korahites.  
 Great is the LORD and worthy all praise  
 in the city of our God.  
 2 His holy mountain, that rises so fair,  
 is the joy of all the world.  
 Like the mount of the gods is Mount Zion,  
 the city of the great king.  
 3 Once God made himself known  
 as the defence of her palaces.  
 4 For see! A concert of kings  
 passed over the frontier together.  
 5 But one glance, and they were astounded;  
 they hastened away in dismay.  
 6 Trembling took hold of them there,  
 like the pains of a woman in labour.  
 7 They were shattered, as east wind shatters  
 the giant ships in pieces.  
 8 What we heard, we now have seen  
 in the city of the LORD of hosts,  
 the city of our God.  
 God will uphold her forever. (*Selah*)  
 9 We think, O God, of your love,  
 in the midst of your temple.  
 10 Your fame, O God, like your name, shall extend  
 to the ends of the earth.  
 Victory fills your hand.  
 11 Let mount Zion be glad;  
 let the daughters of Judah rejoice  
 because of your judgments.  
 12 Walk about Zion, go round her;  
 count her towers.  
 13 Set your mind on her ramparts,

consider her palaces;  
 that you tell to the next generation  
 That such is God, 14  
 our God he it is who shall guide us  
 for ever and ever.

*Psalm 49 — The Problem of the Prosperity of the Wicked*

For the leader. Of the Korahites. A psalm. 49

Hear this, you peoples all;  
 give ear, all you who live in the world  
 people of low degree and high, 2  
 the rich and the poor together.  
 My mouth shall utter wisdom, 3  
 the thoughts of a seeing heart.  
 I incline my ear to a proverb, 4  
 on the lyre I will open my riddle.

Why should I be afraid in the days of misfortune, 5  
 when circled by wicked and cunning foes,  
 who put their trust in their wealth, 6  
 and boast of their boundless riches?

For assuredly no one can ransom themselves, 7  
 or give to God the price of their life,  
 for the ransom of a life is costly, 8  
 no payment is ever enough,  
 to keep them alive for ever and ever, 9  
 so as never to see the pit at all.

But see it they will. Even wise people die, 10  
 the fool and the brutish perish alike,  
 and abandon their wealth to others.

The grave is their everlasting home, 11  
 the place they shall live in for ever and ever,  
 though after their own names they called whole lands.

Despite their wealth, 12  
 they perish like dumb animals.

This is the fate of the confident fool, 13

- and the end of those who are pleased with their portion. (*Selah*)
- 14 Like sheep they descend to Sheol  
with Death for their shepherd;  
down they go straight to the grave,  
and their form wastes away in their home below.
- 15 But God will assuredly ransom my life  
from the hand of Sheol;  
for he will receive me. (*Selah*)
- 16 So be not afraid when someone grows rich,  
when the wealth of their house increases.
- 17 Not a shred of it all can they take when they die,  
wealth cannot follow them down.
- 18 Though they count themselves happy, when they are alive,  
and win praise from many for faring so well,  
19 they must join their ancestors,  
who see the light nevermore.
- 20 The wealthy are without understanding,  
they perish like dumb animals.

*Psalm 50 — True Worship*

- 50 A psalm of Asaph.
- The LORD God has spoken: He summons the earth  
from sunrise to sunset.
- 2 From Zion, perfection of beauty,  
God's glory shines forth.
- 3 Our God comes, he cannot keep silence,  
devouring fire is before him,  
and furious tempest around him.
- 4 He summons the heavens above  
and the earth to judge his people.
- 5 Gather to him his saints  
by covenant-sacrifice bound to him;  
6 that the heavens may declare his justice,  
for a God of justice is he. (*Selah*)
- 7 'Hear, O my people, and I will speak,  
and protest to you, O Israel:  
I am the LORD, your God.



Not for your sacrifices will I reprove you your burnt-offerings are ever before me	8
Not a bullock will I take from your house, nor he-goats out of your folds;	9
for all beasts of the forest are mine, and the kine on a thousand hills.	10
I know all the birds of the air, all that moves on the fields is mine.	11
Were I hungry, I would not tell you, for the world and its fulness are mine.	12
Am I such as to eat bulls' flesh, or drink the blood of goats?	13
Offer to God a thank-offering, pay the Most High your vows.	14
Summon me in the day of distress, I will rescue you, so will you honour me.'	15
But to the wicked God says:	16
'What right have you to talk of my statutes, or take my covenant into your mouth	
While you yourself hate correction, and cast my words behind you?	17
When you see a thief, you run with them; with adulterers you keep company.	18
You let your mouth loose for evil, your tongue contrives deceit.	19
You shamefully speak of your kin, and slander your own mother's son.	20
And because I kept silence at this, you did take me for one like yourself. But I will convict you and show you plainly.	21
Now you who forget God, mark this, lest I rend you, past hope of deliverance.	22
Those who bring a thank-offering honour me; but to those who follows my way, I will show the salvation of God.'	23

*Psalm 51 — God be Merciful to Me, the Sinner*

51 For the leader. A psalm of David, when Nathan the prophet come to him after he had been with Bathsheba.

- In your kindness, O God, be gracious to me,  
in your own great pity blot out my transgressions.
- 2 Wash me clean of my guilt,  
make me pure of my sin.
- 3 For well I know my transgressions,  
my sin is ever before me.
- 4 Against you, only you, have I sinned,  
and done that which is wrong in your sight:  
you therefore are just when you speak,  
and clear when you utter judgment.
- 5 See! In guilt was I brought to the birth,  
and in sin did my mother conceive me.
- 6 It's the innermost truth you desire,  
give me therefore true wisdom of heart.
- 7 Purge me clean with hyssop,  
wash me whiter than snow.
- 8 Fill me with joy and gladness,  
let the bones you have broken rejoice.
- 9 Hide your face from my sins,  
and blot out my guilt altogether.
- 10 Create me a clean heart, O God,  
put a new steadfast spirit within me.
- 11 Cast me not forth from your presence,  
withdraw not your holy spirit.
- 12 Give me back the joy of your help,  
with a willing spirit sustain me.
- 13 I will teach your ways to transgressors,  
and sinners shall turn to you.
- 14 Save me from blood, O God,  
and my tongue shall ring out your faithfulness.
- 15 Open my lips, O LORD,  
and my mouth shall declare your praise.
- 16 For in sacrifice you have no pleasure,  
in gifts of burnt-offering no delight.

The sacrifice pleasing to God 17  
 is a spirit that is broken;  
 a heart that is crushed, O God,  
 you will not despise.

Do good in your pleasure to Zion, 18  
 build the walls of Jerusalem.

Then will you welcome the due forms of sacrifice, 19  
 then on your altars shall bullocks be offered.

*Psalm 52 — The Doom of Arrogance*

For the leader. A maskil of David, when Doeg the Edomite came 52  
 and told Saul that David had gone to Abimelech's house.

Why glory in mischief, you hero?  
 God's kindness is all the day.  
 Engulfing ruin you plot, 2  
 your tongue like a razor sharpened,  
 you practiser of deceit.

Evil, not good, you love, 3  
 and falsehood, not words of truth. (*Selah*)

But you love all words that devour, 4  
 and a tongue that is given to deceit.

But God, on his part, shall destroy you forever, 5  
 grasp you and pluck you out of your tent,  
 and root you out of the land of the living. (*Selah*)

Smitten with awe at the sight, 6  
 the righteous shall laugh at you.

'Look' (they will say) 'at the hero 7  
 who did not make God his stronghold,  
 but trusted in his great wealth  
 and in the strength of his riches.'

But I am like a fresh olive-tree 8  
 in the house of God.

I trust in the kindness of God  
 for ever and evermore.

I will render you thanks for ever 9  
 for what you have done.

I will tell how good you are

in the presence of those who love you.

*Psalm 53 — The Folly of Denying God*

53 For the leader. On mahalath. A maskil of David.

Fools say in their heart,  
 ‘There is no God.’  
 Vile, hateful their life is;  
 not one does good.

2 From heaven God looks out  
 on humans, to see  
 if any are wise,  
 and care for God.

3 But all have turned bad,  
 the taint is on all;  
 not one does good,  
 no, not one.

4 Have they learned their lesson,  
 those workers of evil?  
 Who ate up my people,  
 eating, devouring,  
 never calling to the LORD.

5 Sore afraid will they be,  
 where no fear was;  
 when God scatters the bones  
 of the godless people.  
 They will be put to shame,  
 when God rejects them.

6 If only help from Zion  
 would come for Israel!  
 When God brings his people  
 a change of fortune,  
 how glad will be Jacob,  
 and Israel how joyful!

*Psalm 54 — A Prayer for Deliverance from Oppression*

For the leader. With stringed instruments. A maskil of David, 54  
when the Ziphites came and said to Saul, "David is in hiding  
among us".

Save me, O God, by your name,  
by your power secure for me justice.  
Listen, O God, to my prayer, 2  
give ear to the words of my mouth.  
For proud men have risen against me, 3  
and terrible men seek my life,  
men who do not set God before them. (*Selah*)  
  
But see! God is my helper, 4  
the LORD is sustaining my life.  
Let their evil fall back on my foes: 5  
cut them off in your faithfulness, LORD.  
  
Then will I bring you glad sacrifice, 6  
praising your gracious name;  
for from all distress you have saved me, 7  
and feasted my eyes on my foes.

*Psalm 55 — Betrayed by a Friend*

For the leader. With stringed instruments. A maskil of David. 55  
Listen, God, to my prayer.  
Don't hide yourself from my pleading.  
Hear me, and answer; 2  
for bitter is my lament.  
I am wild with the noise of the foe, 3  
with the clamour of the ungodly;  
for they hurl disaster upon me,  
and attack me with fury.  
My heart shudders within me, 4  
terrors of deaths press on me,  
fear and trembling attack me, 5  
and horror wraps me round.  
O for the wings of a dove: 6  
I would fly away and rest.  
I would wander far away, 7  
find refuge in the wilderness. (*Selah*)

8 I would find myself a shelter  
 from raging wind and tempest.

9 Confuse them, LORD, upset their plans;  
 for I see violence and strife in the city.

10 By day and by night they make their rounds  
 on the city walls,  
 while within is crime and trouble,  
 within is ruin.

11 Her market-place is never free  
 of deceit and tyranny.

*The Treacherous Friend*

12 The taunts were not those of a foe  
 that I could have borne;  
 the disdain was not that of an enemy  
 I could have shunned them:

13 but it was you, my equal,  
 my dear and familiar friend.

14 We used to be so close,  
 together we walked in God's house with the crowd.

15 May death suddenly take them,  
 may they go down to Sheol alive,  
 for evil lives in their homes and their hearts.

16 But I will call on God,  
 the LORD will save me.

17 Evening and morning and noon  
 I lament and moan.  
 He will hear my voice;

18 though I am attacked by many  
 he will rescue me,  
 unharmed from the war.

19 God, who sits on his ancient throne  
 will hear and will humble them,  
 for they never change,  
 they never fear God. (*Selah*)

20 My friend turned against me,  
 betrayed his word.

His mouth was smoother than butter, 21  
 but war filled his heart.  
 His words were softer than oil,  
 but sharper than swords.  
 Cast your burden on the LORD, 22  
 and he will sustain you.  
 He will never let the righteous  
 be shaken.  
 But you, God, will hurl them down 23  
 to the deepest pit.  
 Bloody and treacherous people  
 will not live out half their days;  
 but I will trust you.

*Psalm 56 — A Prayer of Trust in God*

For the leader. On jonath elem rehokim. Of David. A michtam, 56  
 when the Philistines seized him in Gath.

O God, be gracious to me,  
 for people trample upon me,  
 all the day righting and pressing me.  
 All the day enemies trample me; 2  
 many there be  
 who contend with me bitterly.  
 In the day of my terror 3  
 I trust in you.  
 In God I maintain my cause, 4  
 in God I fearlessly trust.  
 What can flesh do to me?  
 They torture me all the day, 5  
 they ceaselessly plan to hurt me,  
 banded together in secret, 6  
 watching my every step,  
 as those who hope for my death.  
 Pay them out for their sin, O God, 7  
 hurl down the strong in your anger.  
 You yourself count my wanderings. 8  
 Put in your bottle my tears  
 are they not in your book?

- 9 Then shall my foes be turned back  
in the day that I call.  
Of this I am sure,  
because God is for me.
- 10 In God I maintain my cause,  
in the LORD I maintain my cause.
- 11 In God I fearlessly trust,  
what can people do to me?
- 12 Your vows are upon me, O God,  
I will render thank-offerings to you;  
13 because you have saved me from death,  
my feet from stumbling,  
to the end that I walk before God  
in the light of the living.

*Psalm 57 — A Prayer for Protection from Persecution*

- 57 For the leader. Al tashheth. A michtam of David, when he fled  
from Saul into a cave.
- Be gracious, O God, be gracious to me,  
for in you I take shelter.  
In your sheltering wings I take refuge,  
till ruin be over past.
- 2 I cry to the Most High God,  
to the God who accomplishes for me.
- 3 He will send me his succour from heaven,  
he will thrust away those who would trample me. (*Selah*)
- 4 In the midst of lions I lie,  
who devour human prey.  
Their teeth are spears and arrows,  
and their tongue is a sharpened sword.
- 5 Be exalted, God, o'er the heavens,  
and your glory o'er all the earth.
- 6 They set a net for my feet,  
but in it was their own foot caught.  
Before me they dug a pit,  
but they fell into it themselves. (*Selah*)



My heart is steadfast, O God, 7  
 my heart is steadfast.  
 I would sing, I would make music;  
 awake, my soul. 8  
 Awake, harp and lyre;  
 I would wake the dawn.  
 I would praise you among the peoples, O LORD, 9  
 and make music among the nations to you;  
 for great to heaven is your love, 10  
 and your faithfulness to the clouds.  
 Be exalted, God, o'er the heavens, 11  
 and your glory o'er all the earth.

*Psalm 58 — A Prayer for Vengeance on Unjust Judges*

For the leader. Al tashheth. Of David. A michtam. 58  
 Do you speak what is right, you gods?  
 With equity judge you your people?  
 In the land you practise iniquity — all of you; 2  
 violence do you dispense with your hands.  
 The wicked go astray from the womb 3  
 liars take the wrong path from their birth.  
 Venom have they like the venom of snakes, 4  
 they are like the deaf adder that stops her ears,  
 and refuses to listen to the voice of the charmer, 5  
 or binder of spells, no matter how cunning.  
 O God, break to pieces the teeth in their mouth, 6  
 tear out the great teeth of the young lions, LORD.  
 May they melt away like running water! 7  
 Like tender grass, cut down may they be!  
 Like the snail that dissolves on its crawling path, 8  
 like the birth untimely which sees not the sunlight.  
 Faster than a thorn-fire heats your pots, 9  
 he will come with his tempest and sweep them away.  
 The sight of such vengeance will gladden the righteous; 10  
 their feet they will wash in the blood of the wicked.  
 People will say, 'Yes, the just are rewarded: 11  
 yes, on the earth is a God who is Judge.'

*Psalm 59 — A Prayer for Safety*

59 For the leader. Al tashheth. Of David. A michtam, when Saul sent men to watch his house in order to kill him.

Save me, O God, from my enemies;  
 secure me from my assailants.  
 2 Save me from those who do wrong,  
 save me from the bloodthirsty.  
 3 For see! They lay ambush for me,  
 strong men are banded against me  
 not for sin or transgression of mine,  
 for no guilt of mine, O LORD,  
 4 they run and make ready. Awake!  
 Come forth to meet me, and see!  
 5 You, O LORD of hosts,  
 God of Israel, awake!  
 And punish the proud, every one;  
 spare none of the traitors vile. (*Selah*)

6 At evening they come,  
 and, howling like dogs,  
 make their round in the city.  
 7 Look at their venomous mouths,  
 tongues like swords,  
 they think no one  
 hears them.  
 8 But you, LORD, laugh at them,  
 you mock all the insolent.  
 9 My strength, I will sing to you,  
 for God is my sure retreat.  
 10 My God with his love will meet me,  
 and feast my eyes on my foes.

11 Slay them not, lest my people forget,  
 let your hosts keep them roaming and wandering.  
 12 In their sinful speech snare them, O LORD;  
 and may they be trapped in their pride,  
 for the curses and lies that they utter.  
 13 In your wrath make a clean end of them,  
 that people, to the ends of the earth,  
 may know that God rules in Jacob. (*Selah*)

At evening they come, 14  
 and, howling like dogs,  
 make their round in the city.  
 They roam about for a feast, 15  
 and snarl, if they get not their fill.  
 But I will sing of your might; 16  
 I will ring out your love in the morning.  
 For to me you have been a sure refuge,  
 a retreat in the day of my trouble.  
 My strength, I will sing praise to you, 17  
 for God is my sure retreat,  
 my faithful God.

*Psalm 60 — A Prayer after Defeat in Battle*

For the leader. On shushan eduth. A michtam of David (for teaching), when he fought with Aram-naharaim and Aram-zobah, and Joab returned and defeated twelve thousand Edomites in the Valley of Salt. **60**

O God, you have spurned and broken us,  
 routing us in your wrath — restore us!  
 You have shaken the land and cleft it; 2  
 heal its tottering breaches.  
 You have made your people drink hardship, 3  
 and given us wine of reeling.  
  
 You have given those who fear you a banner, 4  
 a rallying-place from the bow, (*Selah*)  
 for the rescue of your beloved. 5  
 Save by your right hand and answer us.  
  
 God did solemnly swear: 6  
 ‘As victor will I divide Shechem,  
 and mete out the valley of Succoth.  
 Mine is Gilead, mine is Manasseh, 7  
 Ephraim is the defence of my head,  
 Judah my sceptre of rule,  
 Moab the pot that I wash in, 8  
 Edom — I cast my shoe over it,  
 I shout o’er Philistia in triumph.’

9 O to be brought to the fortified city!  
 O to be led into Edom!  
 10 Have you not spurned us, O God?  
 You do not march forth with our armies.  
 11 Grant us help from the foe,  
 for human help is worthless.  
 12 With God we shall yet do bravely:  
 he himself will tread down our foes.

*Psalm 61 — Our God is a Strong Tower*

61 For the leader. On stringed instruments. Of David.  
 Hear my cry, O God,  
 be attentive to my prayer.  
 2 From the ends of the earth I call  
 unto you, when my heart is faint:  
 lead me to the rock  
 that is high above me.  
 3 For you are a refuge to me,  
 a strong tower in face of the foe.  
 4 O to be guest in your tent forever,  
 hiding beneath your sheltering wings! (*Selah*)  
 5 For you, O God, do hear my vows,  
 and grant the desires of those who fear you.  
 6 Add many days to the life of the king;  
 may his years endure throughout all generations.  
 7 In the presence of God be he throned forever;  
 may kindness and faithfulness watch over him.  
 8 And I will sing praise to your name forever,  
 paying my vows day after day.

*Psalm 62 — Quietness and Confidence*

62 For the leader. On jeduthun. A psalm of David.  
 I wait alone in silence for God;  
 From him comes my help.  
 2 Yes, he is my rock, my help, my retreat,  
 I shall not be shaken too sorely.  
 3 How long will you, all of you, batter a man,

as one might a leaning wall?  
 From his height 4  
 they are planning to topple him.  
 They take pleasure in falsehood; they bless with their  
 mouth,  
 but inwardly they curse. (*Selah*)

I wait alone in silence for God; 5  
 for from him comes my hope.

Yes, he is my rock, my help, my retreat, 6  
 I shall not be shaken too sorely.

On God rests my honour and safety, 7  
 in God is my strong rock, my refuge.

Trust in him, all you people assembled, 8  
 pour out your heart in his presence;  
 God is a refuge for us. (*Selah*)

The lowly are nought but a breath, 9  
 the lofty are but an illusion:  
 in the balances up they go,  
 they are lighter than breath altogether.

Trust not in gain of extortion, 10  
 set no vain hopes in robbery.  
 As for wealth, if it bears fruit,  
 set not your heart upon it.

One thing God has uttered, 11  
 two things there are which I heard  
 that power belongs to God,  
 and to you, too, O LORD, belongs kindness; 12  
 for you requite each person  
 according to what they have done.

*Psalm 63 — Athirst for God*

A psalm of David, when he was in the wilderness of Judah. 63  
 O God, my God, you, you do I seek:  
 my heart thirsts for you,  
 my body faints for you  
 in a parched and waterless land.

2 As I in the temple have seen you,  
 beholding your power and your glory,  
 3 for better than life is your kindness:  
 my lips shall utter your praise.  
 4 So, while I live, I will bless you,  
 and lift up my hands in your name.  
 5 As with marrow and fat am I feasted;  
 with joyful lips I will praise you.  
 6 I call you to mind on my bed,  
 and muse on you in the night watches;  
 7 for you have been my help,  
 I joyfully sing in the shadow of your wings.  
 8 I cling close after you,  
 your right hand holds me up.  
 9 But those who seek after my life  
 shall go down to the depths of the earth,  
 10 given o'er to the power of the sword,  
 or as prey for jackals to devour.  
 11 But the king shall rejoice in God:  
 all who own his allegiance will glory.  
 For the mouth of the false shall be stopped.

*Psalm 64 — A Prayer for Deliverance from Malicious Foes*

64 For the leader. A psalm of David.  
 Hear, O my God, the voice of my lament:  
 guard my life from the foe who affrights me.  
 2 Hide me from villains who secretly plot,  
 from the blustering throng of the workers of evil,  
 3 who have sharpened their tongue like a sword,  
 and aimed bitter words like arrows,  
 4 which from ambush they launch at the blameless,  
 shooting swiftly and unafraid.  
 5 They strengthen their wicked purpose,  
 they tell of the snares they have hidden,  
 they say to themselves, 'Who can see?'

They think out their crimes full cunningly  
 hidden deep in their crafty hearts. 6

But God with his arrow will shoot them,  
 swiftly shall they be smitten. 7

For their tongue he will bring them to ruin,  
 all will shudder with horror at the sight of them. 8

Then every person, touched to awe,  
 as they ponder what God has wrought,  
 will tell the tale of his deeds. 9

In the LORD shall the righteous rejoice,  
 in him shall they take refuge;  
 and all the true-hearted shall glory. 10

*Psalm 65 — Hymn for a Thanksgiving Festival*

For the leader. A psalm of David. A song. 65

It is seemly to praise you, O God, in Zion,  
 and to you shall the vow be performed in Jerusalem.

O you who hear prayer,  
 unto you shall all flesh come. 2

Our sins are too mighty for us,  
 our transgressions you only can cover them. 3

Happy the person who you choose  
 to live beside you in your courts. 4

O may we be filled with the joys  
 of your house, of your holy temple.

In dread deeds you loyally answer us,  
 O God of our salvation,  
 whom all ends of the earth put their trust in,  
 and islands far away. 5

By your strength you establish the hills,  
 you are armed with might; 6

you still the roaring of seas,  
 and the turmoil of nations, 7

so that those who live at earth's bounds  
 are awed at your signs: 8

the lands of the sunrise and sunset  
 you make to ring with joy.

9 You visit and water the earth;  
     you greatly enrich her  
     with the river of God, which is full of water.  
     You prepare the corn thereof,  
 10 watering her furrows,  
     settling her ridges;  
     you make her soft with showers,  
     and bless what grows thereon.  
 11 You crown the year with your goodness,  
     your chariot-tracks drip with fatness.  
 12 The desert pastures are lush,  
     the hills greened with joy.  
 13 The meadows are clothed with flocks,  
     the valleys are covered with corn;  
     they shout to each other and sing.

*Psalm 66 — Thanksgiving for National Deliverance*

**66** For the leader. A song. A psalm.  
     Shout to God, all the earth,  
 2      sing praise to his glorious name,  
     sing his glorious praise.  
 3      Say to God, 'How dread are your works,  
     so great is your might that your enemies cringe to you.  
 4      All the earth does homage to you,  
     singing praises to you,  
     singing praise to your name.' (*Selah*)  
 5      Come and see what God has done,  
     awe-inspiring is he in his works among people.  
 6      He turns the sea into dry land,  
     and people cross the river on foot.  
     Let us therefore rejoice in him,  
 7      the mighty Ruler eternal,  
     whose eyes keep watch on the nations,  
     that no rebel lift up his head. (*Selah*)  
 8      O bless our God, you peoples;  
     sound aloud his praise,  
 9      who keeps us in life,  
     and keeps our feet from slipping.



For you, God, have tested us, have tried us, as silver is tried.	10
You did bring us into prison, and put chains upon us, you did let people ride over our head.	11
We went through fire and through water, but you led us out to a spacious place.	12
I will enter your house with burnt-offerings, I will pay to you my vows, which my open lips have uttered, and my mouth has declared in my straits.	13
I will offer you offerings of fatlings, with the odour of burning rams, I will sacrifice bullocks with goats. ( <i>Selah</i> )	14
I will offer you offerings of fatlings, with the odour of burning rams, I will sacrifice bullocks with goats. ( <i>Selah</i> )	15
Come and hear my story all who fear God — of what he has done for me.	16
For my mouth had no sooner invoked him than his praise was under my tongue.	17
Had I cherished sin in my heart, the LORD would never have listened.	18
But assuredly God has listened, and attended to my loud prayer.	19
Blessed be God, who turned not aside my prayer, nor withdrew his kindness from me.	20

*Psalm 67 — A Harvest Thanksgiving*

For the leader. On stringed instruments. A psalm. A song.	67
Bless us, O God, with your favour, let the light of your face fall upon us; ( <i>Selah</i> ) that the world may know your way, and all nations your power to save.	2
Let the peoples praise you, O God; let the peoples all of them praise you.	3
Let the nations ring out their joy; for you govern the peoples with equity,	4

and guide the nations on earth. (*Selah*)  
 5 Let the peoples praise you, O God,  
 let the peoples, all of them, praise you.  
 6 The earth has yielded her increase  
 by the blessing of God, our God.  
 7 May this blessing of ours win people to him  
 to all the ends of the earth.

*Psalm 68 — Victory*

68 For the leader. Of David. A psalm. A song.  
 God arises, his enemies scatter:  
 they who hate him flee before him.  
 2 As smoke before wind is driven,  
 as wax melts before fire,  
 so before God vanish the wicked.  
 3 But the righteous rejoice in God's presence,  
 they exult with exceeding joy.  
 4 Sing to God, make music to his name,  
 his name is the LORD, praise him who rides on the  
 clouds,  
 and exult in his presence.  
 5 Father of orphans, defender of widows,  
 is God in his holy abode.  
 6 God brings home the lonely,  
 he leads forth the prisoner to comfort,  
 so that none but the rebel lives cheerless.  
 7 God, when you went in front of your people  
 in your march through the desert, (*Selah*)  
 8 earth shook, the heavens poured rain  
 at the presence of God, Sinai's God  
 at the presence of God, Israel's God.  
 9 Rain in abundance, God, you did sprinkle,  
 restoring the languishing land of your heritage.  
 10 A dwelling therein your people found:  
 in your goodness, O God, you did care for the poor.  
 11 The LORD spoke the glad tidings of victory,

a great army of women proclaim it:	
‘Kings of armies they flee, they flee,	12
and the housewife divides the spoil:	
dove’s wings covered with silver	13
and pinions with shimmer of gold,	
set with stones, like snow upon Zalmon.’	14
A mountain of God is the mountain of Bashan,	15
a mountain of peaks is the mountain of Bashan.	
You high-peaked mountains, why look you askance	16
at the mountain which God has desired for his home	
whereon the LORD will live forever?	
The chariots of God are twice ten thousand:	17
the LORD came from Sinai, his holy place.	
You did mount the height with trains of your captives,	18
and gifts that you had received from the people.	
The rebels shall live with the LORD God.	
Blest be the LORD who sustains us daily,	19
the God who is also our saviour. ( <i>Selah</i> )	
Our God is a God who is saviour.	20
The ways of escape from death	
are known to the LORD God.	
Yes, God will shatter the head of his foes	21
the rough scalp of those who strut on in their sins.	
The LORD said: ‘I will bring you home from Bashan,	22
home from the depths of the sea,	
that your feet you may bathe in blood,	23
and your dogs lick their share of the foe.’	
In the temple appear God’s triumphal processions,	24
processions in praise of my king and my God,	
with singers in front, and minstrels behind,	25
and maidens with timbrels between them, singing,	
‘You of the well-spring of Israel,	26
bless the LORD God in the dance.’	
There, in front, is Benjamin the little,	27
the princes of Judah beside them,	
the princes of Zebulon, princes of Naphtali.	
God, show your strength,	28

your godlike might,  
 as you did in the past,  
 29 from your temple that crowns Jerusalem.  
 Kings shall bring tribute to you.  
 30 Rebuke the beast of the reed,  
 the herd of bulls, with the calves of the peoples.  
 Trample down the lovers of lies.  
 Scatter the nations whose joy is in war.  
 31 May they come from Egypt with gifts of oil,  
 Ethiopia haste with full hands to God.  
 32 Sing to God, O you kingdoms of earth,  
 make melody to the LORD. (*Selah*)  
 33 Praise him who rides on the ancient heavens.  
 See! He utters his voice, his mighty voice.  
 34 Ascribe strength to the God over Israel,  
 whose strength and majesty live in the skies.  
 35 Awe-inspiring is God in his holy place,  
 it is Israel's God  
 who gives strength and might to his people.  
 Blessed be God.

*Psalm 69 — A Prayer for Deliverance and Vengeance*

69 For the leader. On shoshannim. Of David.  
 Save me, O God; for the waters  
 are threatening my life.  
 2 I am sunk in depths of mire,  
 where ground there is none.  
 I am come into deep deep waters,  
 the flood overwhelms me.  
 3 I am weary of crying, my throat is parched,  
 my eyes are wasted with waiting for God.  
 4 More than the hairs of my head  
 are those who wantonly hate me.  
 More than my bones in number  
 are those who are falsely my foes.  
 That which I never robbed,  
 how am I then to restore?  
 5 O God, you know my folly,

my guilt is not hidden from you.  
 Through me let not any be shamed, 6  
     who wait for you, LORD God of hosts.  
 Through me let not those be confounded  
     who seek you, O God of Israel.  
 It's in your cause that I have borne taunts, 7  
     and my face has been covered with shame;  
 I became to my kindred a foreigner, 8  
     to my mother's sons a stranger.  
  
 It was zeal for your house that consumed me, 9  
     and the insults they hurled at you fell upon me.  
 When I chastened myself with fasting, 10  
     they took occasion to taunt me.  
 When I put on a garment of sackcloth, 11  
     they made me the theme of a taunt-song.  
 Those who sit in the gate make sport of me 12  
     in the music of drunken songs.  
  
 But I pray to you, LORD, 13  
     for a time of favour.  
 In your great love answer me;  
     with your loyal help, save me  
 from sinking down in the mire. 14  
     Lift me out of the deep deep waters,  
 that the rushing flood may not drown me, 15  
     that the deep may not swallow me up,  
     nor the pit close her mouth upon me.  
 Answer me, LORD, in your gracious kindness, 16  
     turn to me in your great compassion.  
 Hide not your face from your servant, 17  
     for I am in trouble; O answer me speedily.  
 Draw near to me, redeem me; 18  
     because of my enemies, ransom me.  
  
 You know how I am insulted; 19  
     in your sight are all my foes.  
 Insult has broken my heart, 20  
     past cure are my shame and confusion.  
 For pity I looked — there was none!  
     And for comforters, but I found none.

- 21     Poison they gave me for food,  
           and to slake my thirst they gave vinegar.
- 22     May their table, outspread, be a trap to them,  
           and their peace-offerings be a snare.
- 23     May their eyes be darkened and blind,  
           make their loins to shake without ceasing.
- 24     Pour your indignation upon them,  
           let your burning wrath overtake them.
- 25     May their camp be a desolation,  
           in their tents be there none to live.
- 26     For those whom you struck, they persecute,  
           and those whom you wounded, they pain yet more.
- 27     Charge them with sin upon sin,  
           may they not be acquitted by you.
- 28     From the book of life be they blotted,  
           may their names not be written with the righteous.
- 29     Lift me, O God, by your help  
           above my pain and misery.
- 30     Then will I praise God in song  
           and magnify him with thanksgiving,  
 31     which shall please the LORD better than ox,  
           or than bullock with horns and hoofs.
- 32     The oppressed shall rejoice at the sight.  
           You who seek after God, let your heart revive.
- 33     For the LORD listens to the poor,  
           he does not despise his prisoners.
- 34     Let the heavens and the earth sing his praises,  
           the seas, and all creatures that move in them.
- 35     For God will bring help to Zion,  
           and build up the cities of Judah,  
           his people shall live there in possession.
- 36     His servants' children shall have it for heritage,  
           and those who love him shall live therein.

*Psalm 70 — A Cry for Help in Persecution*

- 70 For the leader. Of David. For commemoration.  
       Quickly, God, deliver me,

hasten to help me, LORD.  
 May those who are seeking my life, 2  
 be ashamed and confounded.  
 May those who delight in my hurt 3  
 be defeated and brought to dishonour.  
 But may all who seek after you 4  
 rejoice and be glad in you.  
 May all who love your salvation  
 say, 'Glory to God,' evermore.  
 I am weak and needy: 5  
 make haste, God, to me.  
 You are my help and deliverer;  
 LORD, don't delay.

*Psalm 71 — Forsake me not, when I am Old*

In you, O LORD, I take refuge, **71**  
 let me never be put to shame.  
 In your faithfulness save me and rescue me, 2  
 bend your ear to me and save me.  
 Be to me a rock of defence, 3  
 a fortified house, to save me;  
 for my rock and my fortress are you.  
 Save me, my God, from the hand of the wicked, 4  
 from the grasp of the unjust and cruel.  
 For you, LORD, are my hope, 5  
 in whom from my youth I have trusted.  
 On you have I leaned from my birth; 6  
 from my mother's womb it was you who did draw me.  
 In you is my hope evermore.  
 I have been as a wonder to many, 7  
 for you are my refuge and strength.  
 All the day long my mouth 8  
 is filled with your praise and your glory.  
 Cast me not off in the time of old age; 9  
 when my strength is spent, forsake me not.  
 For my foes whisper against me, 10  
 they who watch me take counsel together;  
 'God has left him,' they say: 'pursue 11

and seize him, for he is helpless.’

- 12 O God, be not far from me,  
haste, O my God, to my help.
- 13 Put my foes to shame and dishonour,  
with insult and shame be they covered.
- 14 But I will never stop hoping,  
and more and yet more will I praise you.
- 15 All the day long shall my mouth  
tell your faithfulness and your salvation,  
though I know not how they may be counted.
- 16 I will tell of the might of the LORD,  
and your faithfulness praise, you alone.
- 17 You have taught me, O God, from my youth,  
and till now have I told of your wonders.
- 18 Even in old age and grey hair,  
O God, do not forsake me.  
Still would I tell of your might  
unto all generations to come.
- 19 Your power and your justice, O God,  
extend as far as the heavens:  
for great are the things you have done.  
Who is like you, O God?
- 20 You have caused us to see troubles many,  
but you will revive us again.  
From the depths of the earth  
you will bring me up again.
- 21 You will multiply my greatness,  
and comfort me again.
- 22 So with harp I will praise you,  
and your faithfulness, O my God;  
and make music to you on the lyre,  
O you Holy One of Israel.
- 23 My lips shall ring out their joy,  
my mouth shall sing praises to you;  
all of me, which you have redeemed.
- 24 Yes, all the day long shall my tongue  
utter your righteousness;



for ashamed and confounded are they  
 who were seeking my hurt.

*Psalm 72 — A Prayer for a Just and Glorious Reign*

Of Solomon.	72
Give the king, O God, your own spirit of justice your spirit of right to the son of the king, that with right he may judge your people, and your downtrodden ones with justice.	2
May the mountains bear weal for the people, and the hills yield fruits of justice.	3
The weak may he help to their rights, may he save the sons of the needy and crush the oppressor in pieces.	4
May he live as long as the sun, while the moon shines — for ages and ages.	5
May he be like the rain on the meadow, like showers that water the earth.	6
In his days may justice flourish, and welfare abound, till the moon be no more.	7
May he reign from ocean to ocean, from the river to the ends of the earth.	8
May his foes bow down before him, his enemies lick the dust.	9
May tribute be rendered by kings of the isles and of Tarshish; may gifts be brought by the kings of Sheba and Seba.	10
May all kings fall prostrate before him, and all nations yield him their service.	11
For he saves the poor when he cries, the helpless and the downtrodden.	12
He pities the weak and the poor, he saves the lives of the poor.	13
He redeems them from wrong and from violence,	14

- for dear is their blood in his sight.
- 15 Long may he live;  
and may gold of Sheba be given him;  
prayer, too, be made for him ceaselessly,  
all the day long may men bless him.
- 16 May the land have abundance of corn,  
to the tops of the hills may it wave.  
May the fruit thereof flourish like Lebanon,  
may men spring from the city like grass of the earth.
- 17 May his name be blessed forever,  
may his fame endure as the sun.  
May all nations envy his blessedness,  
all tribes of the earth call him happy.
- 18 *Blest be the LORD God, Israel's God,  
who alone does wonders;*
- 19 *And blest be forever his glorious name.  
Let all the earth be filled with his glory.  
Amen and Amen.*
- 20 Here end the prayers of David, son of Jesse.

### Book Three

#### *Psalm 73 — Fellowship with God Here and Hereafter*

#### 73 A PSALM OF ASAPH.

- Yes, God is good to the upright,  
the LORD to the pure in heart.
- 2 But my feet were almost gone,  
my steps had nearly slipped,
- 3 through envy of godless braggarts,  
when I saw how well they fared.
- 4 For never a pang have they,  
their body is sound and sleek.
- 5 They have no trouble like mortals,  
no share in human pain.

So they wear their pride like a necklace, they put on the garment of wrong,	6
their eyes stand out with fatness, their heart swells with riotous fancies.	7
Their speech is mocking and evil, condescending and crooked their speech.	8
They have set their mouth in the heavens, while their tongue struts about on the earth.	9
Small wonder that people resort to them, and drink deep draughts of their lore.	10
'How does God know?' they say, 'And has the Most High any knowledge?'	11
See! These are the godless, with wealth and ease ever increasing.	12
Yes, in vain have I kept my heart pure, and washed my hands in innocence;	13
for all the day long was I plagued not a morning but I was chastised.	14
But to resolve to speak like they do would be treachery to your children.	15
So I sought to understand it, but a wearisome task it seemed:	16
till I entered the holy world of God and saw clearly their destiny.	17
Yes, you set them on slippery places; down to destruction you hurl them.	18
One moment and then what a horror of ruin! They are finished and ended in terrors.	19
Like a dream, when one wakes, shall they be, whose phantoms the waker despises.	20
So my bitterness of mind and the pain that stabbed my heart	21
show how dull I was and stupid just like a beast before you.	22
But I am always with you, you have hold of my right hand.	23

- 24 By a plan of yours you guide me  
and will afterward take me to glory.
- 25 Whom have I in the heavens but you?  
And on earth there is none I desire beside you.
- 26 Though flesh and heart waste away,  
yet God is the rock of my heart,  
yet God is my portion forever.
- 27 For see! Those who are far from you must perish,  
you destroy all who are false to you.
- 28 But I am happy when close to God;  
the LORD my God I have made my refuge,  
that I may recount all the things you have done.

*Psalm 74 — Lament on the Devastation of the Temple*

- 74 A maskil of Asaph.
- Why, O God, have you spurned us forever?  
Why smokes your wrath against the sheep of your pasture?
- 2 Remember the community you purchased of old  
to become by redemption the tribe of your heritage,  
Zion, the mountain you made your home.
- 3 Rouse yourself, visit its ruins complete.  
In the temple the foe has made havoc of all things.
- 4 Like lions your enemies roared through your house,  
replacing our symbols by signs of their own,  
5 hacking, like woodsmen who lift  
axes on thickets of trees,  
6 smashing with hatchets and hammers  
all of its carved work together.
- 7 They have set your temple on fire,  
to the very ground they have outraged  
the place where lives your name.
- 8 They have said in their heart, 'Let us utterly crush them.'  
They have burned all the houses of God in the land.
- 9 No symbol of ours do we see any more:  
no prophet is there any more,

none is with us who knows how long.  
 How long, O God, is the foe to insult? 10  
 Shall the enemy spurn your name forever?  
 Why, O LORD, do you hold back your hand, 11  
 why keep your right hand in the folds of your robe?  
  
 Yet God is our king from the ancient days, 12  
 in the midst of the earth working deeds of salvation.  
 It was you who did cleave the sea by your might, 13  
 and shatter the heads of the ocean monsters.  
 It was you who did crush many-headed Leviathan, 14  
 and give him as food to the beasts of the wilderness.  
 It was you who did cleave the fountains and torrents; 15  
 it was you who did dry the perennial streams.  
 Yours is the day; yours, too, is the night, 16  
 it was you who did establish the sun and the star.  
 It was you who did fix all the borders of earth: 17  
 summer and winter it's you who have made them.  
  
 Yet, for all this, the foe has insulted you, LORD, 18  
 and a nation of fools has reviled your name.  
 Do not give your dove to the beasts, 19  
 do not forget your afflicted forever.  
 Look to the sleek ones - how full they are: 20  
 the dark places of earth are the dwellings of violence.  
 O let not the downtrodden turn back ashamed: 21  
 let the poor and the needy sing praise to your name.  
  
 Arise, God, and defend your cause: 22  
 remember how fools all the day insult you.  
 Do not forget the uproar of your enemies, 23  
 the din of your foes that ascends evermore.

*Psalm 75 — God the Judge*

For the leader; al tashheth. A psalm of Asaph, a song. 75  
 We praise you, God, we praise you:  
 we would call on your name and declare your wonders.  
  
 'At the time I choose, 2  
 I will judge fairly.

- 3     Though earth melt and all her inhabitants,  
       it is I who keep steady her pillars.' (*Selah*)  
 I say to the boasters, 'Boast not '  
       to the wicked, 'Lift not up your horn:  
 lift not your horn on high,  
       speak not boldly against the Rock.'
- For not from east nor west,  
       not from desert nor mountains;  
 but God himself is the judge,  
       humbling one and exalting another.
- 8     In the hand of the LORD is a cup  
       foaming wine, richly spiced.  
 Out of this he pours a draught,  
       and all the wicked of earth  
       must drain it down to the dregs.
- 9     But I will rejoice forever,  
       singing praise to the God of Jacob.
- 10    I will hew all the horns of the wicked,  
       but the horns of the just shall be lifted.

*Psalm 76 — A Song of Victory*

- 76 For the leader. With instrumental music. A psalm of Asaph, a song.
- God has made himself known in Judah,  
       his name is great in Israel.
- 2     His tent is in Salem,  
       his dwelling in Zion.
- 3     There he broke the lightning arrows,  
       shield, sword, and weapons of war. (*Selah*)
- 4     Terrible is your splendour  
       on the everlasting mountains.
- 5     Despoiled were the stout of heart;  
       in the sleep into which they had fallen,  
 none of the warriors  
       could lift a hand.

At your rebuke, God of Jacob, sank chariot and horse to sleep.	6
Awful are you: who can stand before you, when once you are angry?	7
The judgment you gave from heaven frightened the earth into silence, when God arose to judgment to save the oppressed of the earth. ( <i>Selah</i> )	8 9
The fiercest will praise you, to you will the remnant hold festival.	10
Vow and pay to LORD your God, and let all who are round him bring presents.	11
He lops off the courage of princes, and with terror fills kings of the earth.	12

*Psalm 77 — A Prayer for Preservation as in the Days of Old*

For the leader. On Jeduthun. Of Asaph, a psalm.	77
Loudly will I lift my cry to God, loudly to God, so he hears to me.	
In the day of my trouble I seek the LORD; in the night I lift my hands in prayer, refusing all comfort.	2
When I think of God, I moan; when I muse, my spirit is faint. ( <i>Selah</i> )	3
When you hold my eyes awake, and I am restless and speechless,	4
I think of the days of old, call to mind distant years.	5
I commune with my heart in the night, I muse with inquiring spirit.	6
'Will the LORD cast us off forever, will he be gracious no more?	7
Has his love vanished forever? Is his faithfulness utterly gone?	8
Has God forgotten to be gracious, or in anger withheld his compassion?' ( <i>Selah</i> )	9

10 Then I said, 'This it is that grieves me,  
     that the hand of the Most High has changed.'  
 11 I will think of the deeds of the LORD,  
     and remember your wonders of old.  
 12 I will muse on all you have wrought,  
     and meditate on your deeds.  
 13 Then your way, O God, was majestic:  
     what God was great as our God?  
 14 You were a God who did marvels,  
     you did show your power to the world  
 15 by your arm you rescued your people,  
     the children of Jacob and Joseph. (*Selah*)  
 16 The waters saw you, O God.  
     The waters saw you and shivered;  
     to their depths they trembled.  
 17 Clouds poured torrents of water,  
     thunder rolled in the sky,  
     your arrows sped to and fro.  
 18 Loud was the roll of your thunder,  
     lightnings lit up the world.  
     Earth quaked and trembled.  
 19 In your way, LORD, through the sea,  
     in your path through the mighty waters,  
     your footsteps were all unseen.  
 20 You did guide your folk like a flock  
     by the hand of Moses and Aaron.

*Psalm 78 — The Warnings of History*

78 A maskil of Asaph.  
     My people, give ear to my teaching:  
     bend your ears to the words of my mouth,  
 2 as I open my mouth in a poem  
     on the riddling story of the past.  
 3 What we have heard and known,  
     and what our ancestors have told us,  
 4 we will not hide from their children.  
     We will tell to the next generation  
     the praises and might of the LORD,



and the wonders that he has done.

He set up a testimony in Jacob, 5  
 a law he appointed in Israel,  
 which he commanded our ancestors  
 to make known to their children,  
 that the next generation should know it, 6  
 that the children yet to be born  
 should arise and tell their children;  
 that in God they might put their confidence, 7  
 and not forget God's works;  
 but that they might keep his commandments,  
 and not be like their ancestors, 8  
 a generation defiant and stubborn,  
 a generation with heart unsteady,  
 and spirit unfaithful towards God.

Ephraimites, armed bowmen, 9  
 turned back in the day of battle.  
 They did not keep God's covenant, 10  
 they refused to walk in his law.  
 They forgot what he had done, 11  
 and the wonders he had shown them.

He did wonders before their ancestors 12  
 in the country of Zoan in Egypt.  
 Through the sea which he split he brought them, 13  
 making waters stand up like a heap;  
 he led them by day with a cloud, 14  
 all the night with a light of fire.

From the rocks which he split in the wilderness, 15  
 he gave them to drink as of ocean's abundance.  
 He brought streams out of the rock, 16  
 and made water run down like rivers.

Yet they still went on sinning against him, 17  
 they defied the Most High in the desert.  
 They wilfully challenged God, 18  
 demanding the food that they longed for.  
 'Is God able,' such was their challenge, 19

20           ‘to spread in the desert a table?  
From the rock that he struck there gushed water,  
and torrents that overflowed;  
but can he also give bread,  
or provide his people with meat?’

21       When the LORD heard this, he was furious,  
and fire was kindled on Jacob,  
anger flared up against Israel.

22       For they put no trust in God,  
no confidence in his help.

23       So he summoned the clouds above;  
and, opening the doors of heaven,  
24       he rained manna upon them for food,  
and grain of heaven he gave them.

25       Everyone ate the bread of angels;  
he sent them food to the full.

26       He launched the east wind in the heavens,  
and guided the south by his power.

27       He rained meat upon them like dust,  
winged bird like the sand of the sea.

28       In the midst of their camp he dropped it,  
all around their tents.

29       They ate and were more than filled;  
he had brought them the thing they desired.

30       But the thing they desired became loathsome:  
while their food was still in their mouths,  
31       the wrath of God rose against them.  
He slew the stoutest among them,  
and laid low the young men of Israel.

32       Yet for all this they sinned yet more,  
and refused to believe in his wonders.

33       So he ended their days in a breath,  
and their years in sudden dismay.

34       When he slew them, then they sought after him,  
they turned and sought God with diligence.

35       They remembered that God was their rock,

and the Most High God their redeemer.	
But they flattered him with their mouth,	36
and lied to him with their tongue.	
Their heart was not steady with him,	37
they were faithless to his covenant.	
But he is full of pity:	38
he pardons sin and destroys not.	
Often he turns his anger away,	
without stirring his wrath at all.	
So he remembered that they were but flesh,	39
breath that passes and does not return.	
But how often they rebelled in the desert,	40
and caused him grief in the wilderness,	
tempting God again and again,	41
provoking the Holy One of Israel.	
They did not remember his strength,	42
nor the day he redeemed from the foe,	
how he set his signs in Egypt,	43
in the country of Zoan his wonders.	
He turned their canals into blood,	44
their streams undrinkable.	
He sent forth flies, which devoured them;	45
frogs, too, which destroyed them.	
Their crops he gave to the caterpillar,	46
and the fruits of their toil to the locust.	
He slew their vines with hail,	47
and their sycamore trees with frost.	
He delivered their cattle to the hail,	48
and their flocks to bolts of fire.	
He let loose his hot anger among them,	49
fury and wrath and distress,	
a band of destroying angels.	
He cleared a path for his anger,	50
did not spare them from death,	
but gave them over to pestilence.	
He struck down all the first-born in Egypt,	51

the first fruits of their strength in the tents of Ham.  
52 He led forth his people like sheep,  
he was guide to his flock in the desert.  
53 Securely he led them, and free from fear,  
while their foes were drowned in the sea.

54 To his holy realm he brought them,  
to the mountain his right hand had purchased.  
55 He drove out the nations before them,  
and allotted their land for possession,  
and their tents for Israel to live in.

56 Yet they tempted and angered the Most High God,  
they did not observe his decrees.  
57 They drew back, false like their ancestors;  
they failed like a treacherous bow.  
58 Their shrines stirred him to anger,  
their idols moved him to jealousy.

59 When God heard of this, he was furious,  
and he spurned Israel utterly.  
60 He abandoned his home in Shiloh,  
the tent he had pitched among people.  
61 He gave his strength up to captivity,  
his glory to the hands of the foe.

62 He gave his people to the sword,  
he was furious with his own.  
63 Fire devoured their young men,  
and their maidens had no marriage-song.  
64 Their priests fell by the sword,  
and their widows could not weep.

65 Then the LORD awoke as from sleep,  
like a warrior flushed with wine;  
66 and he beat back his foes,  
putting them to perpetual scorn.  
67 He disowned the tent of Joseph,  
he rejected the tribe of Ephraim;  
68 but he chose the tribe of Judah,  
Mount Zion, which he loves.

And he built like the heights his sanctuary,  
like the earth which he founded forever. 69

And he chose David his servant,  
taking him from the sheepfolds. 70

From the mother-ewes he brought him,  
to be shepherd to Jacob his people,  
and to Israel his inheritance. 71

With upright heart did he shepherd them,  
and with skilful hands did he guide them. 72

*Psalm 79 — A National Prayer for Deliverance*

A psalm of Asaph. **79**

Heathen, O God, have come into your land,  
defiling your holy temple,  
and laying Jerusalem in ruins.

They have given the bodies of your dead servants 2  
to the birds of the air to devour,  
and the flesh of your faithful to the beasts of the field.

Round about Jerusalem 3  
they have poured out their blood like water;  
and there was no one to bury them.

On every side our neighbours 4  
revile us and mock us and jeer at us.

How long will you be angry, O LORD? 5  
Will your jealousy burn like fire forever?

Pour out your wrath on the nations that don't know you, 6  
on the kingdoms that do not call on your name.

For Jacob they devoured, 7  
they have desolated his home.

Do not remember against us our ancestors' sins; 8  
O meet us soon with your pity,  
for utterly weak are we.

Help us, O God our saviour, 9  
for the renown of your name:

for your reputation deliver us  
and cover over our sins.

Why should the nations say, 10

'Where is their God?'  
 Let revenge for the outpoured blood of your servants  
 be shown on the heathen before our eyes.  
 11 May the groans of the prisoner come before you;  
 free the children of death by your mighty arm.  
 12 Pay our neighbours back sevenfold  
 for the scorn they have heaped upon you, O LORD.  
 13 Then we, your people, the flock of your pasture,  
 will give thanks to you for evermore,  
 and tell your praise to all generations.

*Psalm 80 — A Prayer for the Preservation of Israel*

80 For the leader. On shoshannim, eduth. Of Asaph, a psalm.  
 Listen, Shepherd of Israel,  
 who leads Joseph like a flock of sheep;  
 from your throne on the cherubs shine forth  
 2 before Ephraim, Manasseh, and Benjamin.  
 Stir up your mighty power,  
 come to our help.  
 3 God, restore us:  
 show us the light of your face,  
 so we may be saved.  
 4 O LORD of hosts,  
 how long is your anger to smoke,  
 despite the prayer of your people?  
 5 You have fed them with bread of tears,  
 you have made them drink tears by the measure.  
 6 The scorn of our neighbours you make us,  
 the laughing-stock of our foes.  
 7 God of hosts, restore us:  
 show us the light of your face,  
 so we may be saved.  
 8 A vine out of Egypt you brought;  
 you did drive out the nations, and plant her;  
 9 in the ground you did clear she struck root,  
 and she filled all the land.  
 10 The shade of her covered the mountains,

her branches the cedars of God.  
 She sent forth her shoots to the sea, 11  
 and her branches as far as the River.  
 Why have you torn down her fences, and left her 12  
 to be plucked at by all who pass by,  
 to be gnawed by the boar from the forest, 13  
 and devoured by the beasts of the field?  
 O God of hosts, return: 14  
 look down from heaven and see  
 and visit this vine, and restore her  
 the vine which your right hand has planted. 15  
 She is burned with fire and cut down 16  
 before your stern face they are perishing.  
 Support the one you have chosen, 17  
 the one you have raised for yourself;  
 then from you we will never draw back. 18  
 Preserve us, and we will call on your name.  
 LORD, God of hosts, restore us: 19  
 Show us the light of your face,  
 so we may be saved.

*Psalm 81 — For the Feast of Tabernacles*

For the leader. On the gittith. Of Asaph. **81**  
 Sing aloud to God our strength,  
 shout for joy to the God of Jacob.  
 Raise a song, sound the timbrel, 2  
 sweet lyre and harp.  
 On the new moon blow the horn, 3  
 at the full moon, the day of our festival.  
 For this is a statute for Israel, 4  
 a ruling of the God of Jacob,  
 a witness he set up in Joseph, 5  
 when he marched against Egypt's land,  
 where he heard an unknown language.  
 'I removed from your shoulder the burden, 6  
 and freed your hands from the basket.  
 At your call of distress I delivered you, 7  
 from the thundercloud I answered you.

At Meribah's waters I tested you. (*Selah*)

- 8 Listen, my people, to my warning,  
O Israel, if you would but listen  
9 "There must not be a strange god among you,  
you must bow to no foreign god.  
10 I am the LORD your God  
who brought you up out of Egypt.  
Open your mouth, that I fill it."  
11 But my people did not listen to my voice,  
Israel would have none of me.  
12 So to their own hard hearts I left them,  
to follow their own devices.  
13 O that my people would listen,  
that Israel would walk in my ways.  
14 Soon would I humble their enemies,  
and turn my hand on their foes.  
15 Those who hate the LORD would cringe before him  
in everlasting terror.  
16 But you would I feed with the richest wheat,  
and with honey from the rock to your heart's desire.'

*Psalms 82 — God the Upholder of Justice*

- 82 A psalm of Asaph.  
God has taken his stand  
in the divine assembly:  
in the midst of the gods he holds judgment.  
2 'How long will you crookedly judge,  
and favour the wicked? (*Selah*)  
3 Do right by the weak and the orphan,  
acquitting the innocent poor.  
4 Rescue the weak and the needy,  
save them from the hand of the wicked.  
5 They have neither knowledge nor insight,  
in darkness they walk to and fro,  
while the earth's foundations totter.  
6 It was I who appointed you gods,  
children of the Most High all of you.



Yet like mortals you will surely die,  
you will fall like any prince.' 7

Arise, O God, judge the earth,  
for all nations are yours by inheritance. 8

*Psalm 83 — A Prayer for the Destruction of the Enemies of Judah*

A song, a psalm of Asaph. **83**

Do not keep silent, O God:  
hold not your peace, be not still, God.  
For see! Your enemies roar, 2  
those who hate you lift up their heads,  
laying crafty plans for your people, 3  
and plotting against those you treasure.  
'Come, let us wipe them out as a nation, 4  
so Israel's name will be mentioned no more.'

For, conspiring with one accord, 5  
they have made a league against you  
Tents of Edom, and Ishmaelites, 6  
Moab, and the Hagrites.  
Gebal and Ammon and Amalek, 7  
Philistia, with the people of Tyre;  
Syria, too, is confederate, 8  
they have strengthened the children of Lot. (*Selah*)

Deal with them as you dealt with Midian, 9  
with Sisera, with Jabin, at the torrent of Kishon,  
who at Endor were destroyed, 10  
and became dung for the field.  
Make their nobles like Oreb and Zeeb, 11  
all their princes like Zebah and Zalmunna,  
who said, 'Let us take for ourselves 12  
the meadows of God.'

Whirl them, my God, like dust, 13  
like stubble before the wind.  
As the fire that kindles the forest, 14  
as flame that sets mountains ablaze,  
so with your tempest pursue them, 15

terrify them with your hurricane.  
 16 Make them blush with shame;  
     until they seek your name, O LORD.  
 17 Everlasting shame and confusion,  
     disgrace and destruction be theirs.  
 18 Teach those who you alone  
     are most high over all the earth.

*Psalm 84 — The Song of the Pilgrims*

84 For the leader. On the gittith. Of the Korahites, a psalm.  
 How dearly loved is the place where you live,  
     LORD of hosts!  
 2 How I long and yearn  
     for the courts of the LORD.  
 Now heart and flesh cry for joy  
     to the living God.  
 3 Even the sparrow has found her a home  
     and the swallow a nest,  
 to lay her young,  
     near your altar,  
 LORD of hosts,  
     my king and my God.  
 4 Happy those who live in your house,  
     praising you evermore. (*Selah*)  
 5 Happy those whose strength is in you,  
     people with pilgrim hearts.  
 6 As they pass through the valley of tears,  
     they make it a place of fountains,  
     clothed with the blessings of early rain.  
 7 From rampart to rampart on they march,  
     till at last God reveals himself in Zion.  
 8 LORD , God of hosts, hear my prayer,  
     give ear, O God of Jacob. (*Selah*)  
 9 Behold, O God, our defender,  
     and look upon your anointed,  
 for better a single day in your courts  
     than a thousand in my own chambers:

better stand at the door of the house of my God  
 than live in the tents of ungodliness,  
 for the LORD is sun and shield,  
 the LORD gives grace and glory.  
 He withholds no good thing from the life that is blameless.  
 LORD of hosts, 12  
 happy those whose trust is in you.

*Psalm 85 — A Prayer for National Restoration*

For the leader. Of the Korahites, a psalm. 85

Once, LORD, you did favour your land,  
 granting change of fortune to Jacob,  
 forgiving the guilt of your people, 2  
 pardoning all their sin, (*Selah*)  
 withdrawing all your fury, 3  
 turning from your hot anger.

Restore us, O God our saviour, 4  
 put away your displeasure against us.  
 Will you cherish your anger against us forever, 5  
 prolonging your wrath to all generations?  
 Will you not revive us again, 6  
 that your people may be glad in you?  
 Show us your kindness, O LORD, 7  
 grant us your salvation.

Let me hear what God the LORD will speak; 8  
 for he will speak of peace  
 to his people, to those who love him,  
 and turn their hearts to him.

Soon those who fear him shall see how he saves, 9  
 and glory shall live in our land.

Kindness and loyalty meet; 10  
 peace and righteousness kiss.  
 Loyalty springs from the earth; 11  
 righteousness looks from the sky.  
 The LORD shall give all that is good, 12  
 our land yielding its increase,  
 righteousness marching before him, 13

and peace on the path he treads.

*Psalms 86 — A Prayer for Divine Guidance and Favour*

86 A prayer of David.

Incline your ear, LORD, and answer me,  
for I am afflicted and needy.

Guard me, for I am loyal:  
save your servant, who trusts in you.

3 LORD, be gracious to me, for you are my God;  
I cry to you all the day.

4 Gladden the heart of your servant;  
for to you, LORD, I set my hope.

5 For you, LORD, are good and forgiving,  
rich in love towards all who call on you.

6 Listen, O LORD, to my prayer;  
attend to my plea for mercy.

7 In the day of my trouble I call on you,  
with assurance that you will answer me.

8 None of the gods is like you, LORD,  
nor are any works like yours.

9 All the nations you have made  
will come and bow down before you,  
giving glory, O LORD, to your name.

10 For great are you, and a doer of wonders;  
you alone are God.

11 Teach me, O LORD, your way,  
that I may walk in your truth:  
so my heart shall rejoice in your name.

12 I will give you thanks, O LORD,  
with all my heart, my God,  
I will honour your name forever.

13 For great is your love towards me,  
from the depths of Sheol you have saved me.

14 Haughty men have risen up against me, O God,  
a band of the violent seeking my life,  
who think nothing of you.

15 But you are a God of pity and grace,

patient and rich in kindness and faithfulness;  
 turn to me with your grace, O LORD.  
 Grant your strength to your servant, 16  
 and save the child of your handmaid.  
 Show me a sign of your favour, 17  
 which those who hate me may see with confusion,  
 since you, LORD, are my helper and comforter.

*Psalm 87 — Zion, City of God*

Of the Korahites, a psalm. A song. 87  
 On the holy mountain stands  
 the city he founded.  
 The LORD loves the gates of Zion 2  
 more than all the dwellings of Jacob.  
 Glorious things he is speaking of you, 3  
 you city of God. (*Selah*)  
 ‘Among those who are mine I name Rahab and Babylon, 4  
 Philistia, Tyre, Ethiopia,  
 their people will say I was born in Zion.  
 As for Zion it will be said 5  
 each and all were born in her.’  
 The LORD will preserve her.  
 The LORD will count, when enrolling the peoples, 6  
 ‘This one was born there, and that one was born there.’  
 (*Selah*)  
 Singers and dancers alike will say 7  
 ‘All my springs are in you.’

*Psalm 88 — The Prayer of Despair*

O LORD my God, 88  
 I cry for help in the day-time,  
 in the night my cry is before you;  
 let my prayer come into your presence, 2  
 incline your ear to my cry.  
 For I am sated with sorrow, 3  
 my life draws near to Sheol.

- 4 I am counted with those who go down to the pit;  
without strength am I.
- 5 My home is among the dead,  
like the slain that lie in the grave,  
whom you remember no more  
cut off as they are from your hand.
- 6 In the deepest pit you have put me,  
in shadows deep and dark.
- 7 Your wrath lies heavy upon me,  
waves of your anger roll over me. (*Selah*)
- 8 You have put my friends far from me,  
you have made them shun me.  
I am shut in, and cannot escape,  
my eyes are wasted with sorrow.
- 9 I call on you, LORD, every day,  
spreading my hands out to you.
- 10 For the dead can you work wonders?  
Can the shades rise again to praise you? (*Selah*)
- 11 Can your kindness be told in the grave,  
your faithfulness in the tomb?
- 12 Can your wonders be known in the darkness,  
or your help in the land of forgetfulness?
- 13 I cry for help to you,  
in the morning my prayer comes before you.
- 14 Why, O LORD, do you spurn me,  
and hide your face from me?
- 15 From my youth I am wretched and dying,  
I am numbed by the terrors I bear.
- 16 The fires of your wrath have passed over me,  
your terrors destroy me,  
surging around me forever,  
hemming me in altogether.
- 18 Those who love me you put far from me;  
the dark is my only friend.

*Psalm 89 — The Promise to David*

A song. A psalm of the Korahites.	89
I will sing evermore of the love of the LORD, proclaiming to all generations his faithfulness.	
For your love you did promise to build up forever, your faithfulness firm as the heavens themselves.	2
'I have made with my chosen a covenant, and sworn to David my servant,	3
to establish his seed forever, and to build up his throne to all ages.' ( <i>Selah</i> )	4
Then the holy assembly in heaven praised your marvellous faithfulness, LORD.	5
For who in the skies may compare with the LORD? Who is like the LORD among the gods?	6
A God to be feared in the holy assembly, awful and great above all who are round him.	7
O LORD God of hosts, who is mighty as you? Your strength and faithfulness, LORD, surround you.	8
You are the LORD of the raging sea: when its waves surge, it is you who still them.	9
It was you who did pierce and crush Rahab in pieces, and scatter your foes by your mighty arm.	10
Yours are the heavens, yours also the earth, the world and its fulness, it's you who did found them.	11
The north and the south, it's you have created them; Tabor and Hermon shout praise to your name.	12
You have an arm with the might of a hero; strong is your hand, high uplifted your right hand.	13
Justice and right are the base of your throne, kindness and faithfulness ever attend you.	14
Happy the people who know the glad shout, who walk, O LORD, in the light of your face.	15
They exult in your name all the day, and your righteousness they extol.	16
For you are our strength and our pride.	17

- Your favour will lift us to honour.  
18 For the holy LORD of Israel  
keeps our defender and king.
- 19 In a vision of old you did speak  
in this way to the one whom you loved,  
'A crown I have set on the hero  
I chose to be over the people
- 20 I found my servant David,  
and anointed with holy oil.  
21 My hand will be with him forever,  
my arm will give him strength.
- 22 No enemy will dare to assail him,  
nor the wicked to oppress him;  
23 but his foes I will shatter before him,  
I will strike down those who hate him.
- 24 My loyal love shall attend him,  
and I will lift him to honour.  
25 I will set his hand on the sea,  
and his right hand on the rivers.
- 26 As for him, he will call me "My father,  
my God, and my rock of salvation."  
27 And I will make him my first-born,  
highest of kings on the earth.
- 28 My love will I keep for him ever,  
my covenant with him shall stand fast.  
29 His line will I make everlasting,  
and his throne as the days of the heavens.
- 30 If his children forsake my law,  
and walk not as I have ordained;  
31 if they profane my statutes,  
and do not keep my commandments;
- 32 I will punish their sin with the rod,  
their iniquity with scourges.  
33 But my love will I not take from him,



nor will I belie my faithfulness.	
I will not profane my covenant	34
by changing the word that has passed my lips.	
Once have I solemnly sworn	35
and I would not lie to David,	
that his line should endure forever,	36
and his throne as the sun before me,	
firm as the moon which for ever	37
and ever is fixed in the sky.' ( <i>Selah</i> )	
But you have cast off in contempt,	38
and been furious with your anointed.	
You have spurned the covenant with your servant,	39
and his sacred crown dashed to the ground.	
You have broken down all his walls,	40
and laid his bulwarks in ruins.	
All who pass on their way despoil him,	41
the scorn of his neighbours is he now.	
You have given his foes the victory,	42
and made all his enemies glad.	
You have turned back his sword from the foe,	43
you did not lift him up in the battle.	
The sceptre you took from his hand,	44
and his throne you did hurl to the ground.	
You have shortened the days of his youth,	45
and covered him with shame. ( <i>Selah</i> )	
How long, LORD will you hide you forever?	46
How long are the fires of your wrath to burn?	
Remember, LORD, the shortness of life	47
how fleeting you made all people.	
Who can live without seeing death?	48
Who can rescue their life from the clutch of Sheol? ( <i>Selah</i> )	
Where, LORD, is your kindness of old,	49
which you in your faithfulness swore to David?	

50 Remember, O LORD, how your servants are mocked,  
     how I bear in my heart the scorn of all nations  
 51 The scorn which your enemies hurl, O LORD,  
     which they hurl at the footsteps of your anointed.

*Blest be the LORD, for ever and ever.  
 Amen and Amen.*

### *Book Four*

#### *Psalm 90 — Hymn of Eternity*

90 A PRAYER OF MOSES, the man of God.  
     LORD, you have been a home to us  
     one generation after another.  
 2 Before the mountains were born,  
     or the earth and the world were brought forth,  
     from everlasting to everlasting  
     you are God.  
 3 You bring us back to the dust,  
     you summon mortals to return.  
 4 For you see a thousand years  
     as the passing of yesterday,  
     as a watch in the night.  
 5 Your floods sweep them away;  
     they are like a dream,  
     or like grass which sprouts in the morning,  
 6 which blossoms and sprouts in the morning,  
     but by evening is cut and withered.  
 7 For your anger consumes us,  
     the heat of your wrath confounds us.  
 8 Our sins you have set before you,  
     our secrets in the light of your face.  
 9 For through your wrath our days are declining,  
     we bring our years to an end as a sigh.  
 10 The span of our life is seventy years,

or, if we are strong, maybe eighty; yet is their breadth but empty toil, for swiftly they go, and we fly away.	
Who lays to heart the power of your anger? Or who stands in reverent awe of your wrath?	11
O teach us to count our days so our minds may learn wisdom.	12
Return, O LORD; why so long? Relent on your servants.	13
Grant us your love to the full in the morning, that all our days we may shout for joy.	14
Make us glad for the days you have humbled us, for the evil years we have seen.	15
Let your servants see you in action, show your majesty to their children.	16
Let the grace of the LORD our God be upon us, uphold what our hands are striving to do.	17
<i>Psalm 91 — In the Shelter of the Most High</i>	
You whose home is the shelter of God Most High, whose abode is the shadow of God Almighty, can say to the LORD, 'My refuge, my fortress, my God, in whom I trust,'	<b>91</b> 2
For he saves you from fowler's snare, from the yawning pit of destruction.	3
He shelters you with his pinions, and under his wings you may hide.	4
His truth will be a shield and buckler.	
You need not fear the terror of night, nor the arrow that flies by day, nor the plague that stalks in darkness, nor the pestilence raging at noon.	5 6
A thousand may fall at your side, and ten thousand at your right hand:	7

but it shall not draw near to you.

- 8 You will only look on with your eyes,  
and see how the wicked are punished.
- 9 As for you, the LORD is your refuge,  
you have made the Most High your defence.
- 10 You will never be met by misfortune,  
no plague shall come near your tent:
- 11 for he orders his angels to guard you,  
wherever you go.
- 12 They will carry you with their hands,  
lest you strike your foot on a stone.
- 13 You will tread upon lions and adders,  
and trample young lions and dragons.
- 14 'Because of their love for me, I will deliver them,  
I will protect those who trust my name.
- 15 I will answer their cry and be with them in trouble,  
bringing them forth into safety and honour.
- 16 I will give them a life of many days,  
I will show them my salvation.'

*Psalm 92 — The Ways of God*

- 92 A psalm. A song; for the sabbath day.
- It is good to give thanks to the LORD,  
to sing praise to your name, O Most High,
- 2 to declare your love in the morning,  
and your faithfulness in the night,
- 3 with voice and a ten-stringed harp,  
with music that throbs on the lyre.
- 4 For you make me glad by your deeds, LORD,  
at the work of your hands I will ring out my joy.
- 5 How great are your works, O LORD;  
how deep are your thoughts!
- 6 The insensitive cannot know,  
nor can a fool understand,
- 7 that, though the wicked flourish like grass,

and evil-doers all blossom, they will perish forever.	
But you are exalted forever.	8
For see! Your enemies, LORD	9
For see! Your enemies perish, all evil-doers are scattered.	
But you lift me to honour, and anoint me afresh with oil.	10
My eyes will feast on my foes, and my ears will hear of the doom of the wicked.	11
The righteous will sprout like the palm, will grow like a cedar of Lebanon.	12
In the house of the LORD are they planted, in the courts of our God they will sprout.	13
They will still bear fruit in old age, all sappy and fresh will they be	14
So they proclaim the LORD to be just, my rock, in whom is no wrong.	15

*Psalm 93 — The Lord, King of all the World*

The LORD has taken his seat on the throne, clothed with majesty, armed with might.	<b>93</b>
Now the world stands firm, to be shaken no more, firm stands your throne from all eternity. You are from everlasting.	2
The floods, O LORD, have lifted, the floods have lifted their voice, the floods lift up their roar.	3
But more grand than the great roaring waters, more grand than the ocean waves, grand on the height stands the LORD.	4
What you have ordained is most sure; most sure shall your house stand inviolate, O LORD, for ever and ever.	5

*Psalm 94 — A Prayer for Vengeance on the Cruel*

- 94 LORD , God of vengeance,  
God of vengeance, shine forth.
- 2 Rise up, judge of the earth,  
pay back the proud what they deserve.
- 3 LORD , how long shall the wicked,  
how long shall the wicked exult,  
4 with their blustering arrogant words,  
their braggart and wicked speech,  
5 crushing your people, LORD,  
and afflicting your heritage,  
6 murdering widows and strangers,  
slaying the fatherless?
- 7 They think that the LORD does not see,  
nor the God of Jacob regard it.
- 8 Take heed, you dullest of people;  
when will you be wise, you fools?
- 9 Is he deaf, who shaped the ear?  
Is he blind, who fashioned the eye?
- 10 Can he who trains nations not punish them  
he who teaches knowledge to people?
- 11 The LORD knows the thoughts of people,  
that only a breath are they.
- 12 Happy are those whom you chasten,  
and teach out of your law,  
13 keeping them calm in the day of misfortune,  
till a pit be dug for the wicked.
- 14 For the LORD will not leave his people,  
he will not forsake his inheritance.
- 15 For the righteous shall come to their rights,  
and all true-hearted people shall follow them.
- 16 Who will rise up for me against those who do evil?  
Who will stand up for me against workers of wrong?
- 17 Were it not for the help of the LORD,  
I would soon have gone to the silent grave.
- 18 When I thought that my foot was slipping,  
your kindness, LORD, held me up.

When with cares my heart was crowded, your comforts make me glad.	19
Can corrupt justice be your ally, framing mischief by statute?	20
They assail the life of the righteous, and innocent blood condemn.	21
But the LORD is my sure retreat, my God is the rock of my refuge.	22
He will bring back their sin upon them, for their wickedness he will destroy them; the LORD our God will destroy them.	23

*Psalm 95 — For a Festival. A Hymn of Praise and a Solemn Warning*

Come! Let us ring out our joy to the LORD, let us merrily shout to our rock of salvation.	95
Before his face let us come with thanks, with songs of praise let us shout to him.	2
For the LORD is a great God, king above all gods.	3
In his hand are the depths of the earth, the heights of the mountains are his.	4
The sea is his, for he made it: the dry land was formed by his hands.	5
Come! Let us worship and bow on our knees to the LORD our creator.	6
For he is our God; and we are the people he tends, the sheep in his care.	7
If only you would heed his voice today: ‘Do not harden your hearts as at Meribah, or at Massah, that day in the desert,	8
when your ancestors tempted and tried me, though they had seen my deeds.	9
For forty years I was filled with loathing for that generation, so I said: “A people with wandering hearts are they, and ignorant of my ways.”	10

11 So I solemnly swore to them in my anger,  
that never would they enter my place of rest.'

*Psalm 96 — The Lord's Rule*

96 Sing to the LORD a new song,  
sing to the LORD, all the earth.  
2 Sing to the LORD, bless his name,  
from day to day herald his victory.  
3 Tell his glory among the nations,  
his wonders among all peoples.  
4 For great is the LORD and worthy all praise;  
held in awe, above all gods:  
5 for all the gods of the nations are idols,  
but the LORD created the heavens.  
6 Before him are splendour and majesty,  
beauty and strength in his holy place.  
7 Ascribe to the LORD, you tribes of the nations,  
ascribe to the LORD glory and strength.  
8 Ascribe to the LORD the glory he manifests:  
bring you an offering, enter his courts.  
9 Bow to the LORD in holy array:  
tremble before him, all the earth.  
10 Say to the nations, 'The LORD is king.'  
The world stands firm to be shaken no more.  
He will judge the peoples with equity.  
11 Let the heavens be glad and the earth rejoice,  
let the sea and its fulness thunder.  
12 Let the field, and all that is in it, exult;  
let the trees of the forest ring out their joy  
13 before the LORD: for he comes,  
he comes to judge the earth.  
He will judge the world with justice  
and the nations with faithfulness.

*Psalm 97 — The Lord's Judgment*

97 The LORD is king, let the earth rejoice:



let her many isles be glad.	
Clouds and darkness are round about him,	2
justice and right are the base of his throne.	
Fire goes before him,	3
and blazes around his steps,	
his lightnings illumine the world:	4
the earth quakes at the sight.	
Mountains melt like wax	5
before the LORD of all the earth.	
The heavens proclaim his justice,	6
all nations behold his glory.	
Shamed are all image-worshippers,	7
who make a boast of their idols.	
All the gods bow before him.	
Zion is glad at the tidings,	8
the towns of Judah rejoice	
because of your judgments, LORD.	
For you are most high over all the earth,	9
greatly exalted above all gods.	
The LORD loves those who hate evil,	10
he guards the lives of the faithful:	
from the hand of the wicked he saves them.	
Light arises for the righteous,	11
and joy for the upright in heart.	
Rejoice in the LORD, you righteous:	12
give thanks to his holy name.	

*Psalm 98 — A Song of Praise to the Lord*

A psalm.	98
Sing a new song to the LORD,	
for he has done wonders;	
his right hand and holy arm	
have won him the victory.	
The LORD has made his victory known,	2
and revealed to the eyes of the nations his righteous-	
ness.	
Mindful he was of his kindness to Jacob,	3
faithful he was to the house of Israel.	

All the ends of the earth have seen  
the victory of our God.

4 Shout, all the earth, to the LORD:  
break into cries and music.

5 Play on the lyre to the LORD,  
on the lyre and with loud melody.

6 With trumpet and sound of horn,  
shout before the king.

7 Let the sea and its fulness roar,  
the world and the dwellers upon it.

8 Let the streams clap their hands,  
let the hills shout for gladness together

9 before the LORD for he comes,  
he comes to judge the earth.  
He will judge the world with justice  
and the nations with equity.

*Psalm 99 — The Lord's Just and Holy Rule*

99 The LORD is king; let the nations tremble:  
he is throned upon cherubs; let earth quake.

2 The LORD is great in Zion,  
he is high over all the nations.

3 Let them praise your great and terrible name.  
Holy is he.

4 You are a king who loves justice,  
equity you have established:  
justice and right you have wrought for Jacob.

5 Exalt the LORD our God,  
bow down at his footstool.  
Holy is he.

6 Among his priests were Moses and Aaron,  
Samuel among those who called on his name.  
They called to the LORD, and he gave them answer.

7 He spoke to them in the pillar of cloud,  
they kept his commands and the statute he gave them.

8 LORD our God, you gave them answer.

A God of forgiveness were you to them,  
 who suffered their deeds to go unpunished.  
 Exalt the LORD our God; 9  
 bow down at his holy mountain.  
 For holy is the LORD our God.

*Psalm 100 — A Call to Worship*

A psalm of praise. 100

Shout, all the earth, to the LORD.  
 Serve the LORD with gladness,  
 approach him with ringing cries.  
 Be sure that the LORD alone is God.  
 It is he who has made us, and his we are  
 his people, the sheep of his pasture.

Enter his gates with thanksgiving,  
 his courts with praise.  
 Give thanks to him, bless his name.  
 For the LORD is good, his love is forever,  
 and to all ages endures his faithfulness.

*Psalm 101 — A Model King*

Of David, a psalm. 101

If kindness and justice I sing,  
 making melody to you, LORD.  
 I would look to the way that is blameless, 2  
 and make it my own.

Within my own house I would walk  
 with an innocent heart.  
 I would never direct my eyes 3  
 to a thing that is base.

The impulse to stray I abhor  
 it shall not cling to me.  
 Far from me be perverseness of heart, 4  
 or kinship with evil.

Who slanders their neighbour in secret, 5

I bring them to silence:  
 haughty looks and proud hearts  
 I will not abide.

6 I will favour the true in the land,  
 they shall live in my court.  
 Those who walk in a way that is blameless  
 will be my attendant.

7 No one will live in my house  
 who practises guile.  
 No one that speaks a lie  
 will abide in my presence.

8 Morn by morn I will wholly wipe out  
 all the bad in the land,  
 and cut off from the LORD's own city  
 all workers of evil.

*Psalm 102 — A Prayer for Pity and for the Restoration of Zion*

**102** Hear my prayer, O LORD;  
 let my cry for help come to you.  
 2 Hide not your face from me  
 in the day of my distress.  
 Incline your ear to me:  
 when I call, answer me speedily.  
 3 For my days pass away like smoke:  
 my bones are burned through as with fire.  
 4 My heart is scorched, withered like grass;  
 I forget to eat my bread.  
 5 By reason of my loud groaning,  
 my flesh clings to my bones.  
 6 Like a desert-owl of the wilderness,  
 like an owl among ruins am I.  
 7 I make my sleepless lament  
 like a bird on the house-top alone.  
 8 All the day wild foes revile me,  
 using my name for a curse.

For ashes have been my bread, and tears have been mixed with my cup.	9
Because of your passionate anger, you did raise me, then hurl me to the ground.	10
My days come to an end, shadows lengthen, I wither like grass.	11
But you, O LORD, are enthroned forever, your fame endures to all generations.	12
You will arise and have pity on Zion; it's time to be gracious; her hour has come.	13
For even her stones are dear to your servants, even the dust of her ruins they look on with love.	14
Then the nations will revere the name of the LORD and all the kings of the earth his glory, when the LORD shall have built up Zion, and revealed himself in his glory,	15
in response to the prayer of the destitute, whose prayer he will not despise.	16
Let this be recorded for ages to come, that the LORD may be praised by a people yet unborn.	17
For he shall look down from his holy height, from the heavens the LORD will gaze on the earth, to hear the groans of the prisoner, to free those who are doomed to die;	18
that people may recount the LORD's fame in Zion, and the praise of him in Jerusalem,	19
when the nations are gathered together, and the kingdoms, to worship the LORD.	20
He has broken my strength on the way, he has shortened my days.	21
I will say, 'My God, take me not hence in the midst of my days.'	22
Your years endure age after age. Of old you have founded the earth, and the heavens are the work of your hands.	23
They shall perish; but you do stand.	24

They shall all wax old like a garment,  
 and change as a robe you will change them.  
 27 But you are the same, your years are endless.  
 28 The children of your servants abide,  
 evermore shall their seed be before you.'

*Psalm 103 — Bless the Lord, O my Soul*

**103** Of David.

O my soul, bless the LORD;  
 and all that is in me, his holy name.  
 2 O my soul, bless the LORD;  
 and forget not one of his benefits.  
 3 He pardons all your sins,  
 he heals all your diseases.  
 4 He ransoms your life from the pit,  
 he crowns you with kindness and pity.  
 5 He gives you your heart's desire,  
 renewing your youth like the eagle's.  
 6 The LORD executes justice -  
 and right for all who are wronged.  
 7 He revealed his ways to Moses,  
 his acts to the children of Israel.  
 8 Full of pity and grace is the LORD,  
 patient, and rich in kindness:  
 9 he will not always chide,  
 nor cherish his anger forever.  
 10 Not after our sins has he dealt with us,  
 nor requited us after our wickedness.  
 11 For high as the heavens o'er the earth  
 is his love over those who fear him.  
 12 Far as is east from the west  
 has he put our transgressions from us.  
 13 As a father pities his children,  
 so the LORD pities those who fear him;  
 14 for well he knows our frame,  
 he remembers that we are dust.  
 15 A person's days are as grass;

blossoms like a flower of the meadow.  
 At the breath of the wind it is gone, 16  
 and the place thereof knows it no more.  
 But the love of the LORD is eternal, 17  
 and his kindness to children's children,  
 to those who keep his covenant 18  
 and mindfully do his behests.  
  
 The LORD has set his throne in the heavens; 19  
 the whole world is under his sway.  
 Bless the LORD, you angels of his, 20  
 mighty heroes performing his word.  
 Bless the LORD, all you his hosts, 21  
 you servants who do his will.  
 Bless the LORD, all you his works, 22  
 far as his sway extends.  
 O my soul, bless the LORD.

*Psalm 104 — The Hymn of Creation*

Bless the LORD, O my soul. **104**  
 O LORD my God, you are very great,  
 clad in awful splendour,  
 covered with robe of light. 2  
 You stretch out the heavens like the cloth of a tent.  
 He lays the beams of his chambers on water. 3  
 He takes dark clouds for his chariot,  
 and rides on the wings of the wind.  
 He takes the winds for his messengers, 4  
 the fire and the flame for his servants.  
  
 He founded the earth upon pillars, 5  
 to sustain it unshaken forever.  
 With the garment of ocean he covered it, 6  
 waters towered over the mountains.  
 But at your rebuke they fled, 7  
 scared by the roar of your thunder,  
 mountains rose, valleys sank down 8  
 to the place appointed for them.  
 They dared not pass the bounds set for them, 9  
 or cover the earth any more.

10 He sent brooks into the valleys,  
they meander between the mountains.  
11 The wild beasts all drink from them,  
and the wild asses quench their thirst.  
12 The birds have their home by the banks,  
and sing in the branches.  
13 From his chambers above he gives drink to the mountains,  
and satisfies earth with the vials of heaven.

14 He makes grass grow for the cattle,  
and herbs for people.  
He brings bread out of the earth;  
15 wine, to gladden hearts;  
oil, to make faces shine;  
bread, to strengthen hearts.  
16 The trees of the LORD drink their fill  
the cedars he planted on Lebanon,  
17 where the little birds build their nest,  
and the stork whose home is the cypress.  
18 The high hills are for the wild goats,  
and the rocks are for coney to hide in.

19 He created the moon to mark seasons,  
and told the sun when to set.  
20 You make it dark: night comes,  
when all the wild beasts creep out.  
21 Young lions that roar for their prey,  
seeking their meat from God.  
22 At sunrise they slink away,  
and lie down in their dens.  
23 Then people go forth to their work,  
and toil till evening.

24 How many, O LORD, are your works,  
all of them made in wisdom!  
The earth is filled with your creatures.  
25 And there is the great broad sea,  
where are countless things in motion,  
living creatures, both great and small.  
26 There go the ships,  
and the Leviathan you made to play there.



They all look in hope to you, to give them their food in due season.	27
And you give with open hand; they gather and eat to their heart's desire.	28
When you hide your face, they are terrified; when you take their breath away, they die and go back to their dust.	29
But a breath from your lips creates them, and renews the face of the earth.	30
May the glory of the LORD be forever, may the LORD rejoice in his works.	31
A glance of his makes the earth tremble, a touch of his makes the hills smoke.	32
I will sing to the LORD while I live, I will play to my God while I am.	33
May my musing be sweet to him, for I rejoice in the LORD.	34
But may sinners be swept from the earth, and the wicked vanish forever. O my soul, bless the LORD. Hallelujah.	35

*Psalm 105 — The Inspiration of the Past*

Give thanks to the LORD, call on his name: make known his deeds among the nations.	<b>105</b>
Sing to him, make music to him, tell of all his wondrous works.	2
Make your boast in his holy name, be glad at heart, you who seek the LORD.	3
Seek after the LORD and his strength, seek his face evermore.	4
Remember the wonders he did, his portents, the judgments he uttered.	5
He is the LORD our God: in all the earth are his judgments.	7
He remembers forever his covenant, his promise for a thousand generations	8
The covenant he made with Abraham,	9

10           the oath he swore to Isaac,  
and confirmed as a statute to Jacob,  
          a pact everlasting to Israel  
11       to give them the land of Canaan  
          as the lot which they should inherit.

12       And when they were very few,  
          few and but pilgrims therein,  
13       wandering from nation to nation,  
          journeying from people to people,  
14       he allowed no one to oppress them,  
          even punishing kings for their sakes.  
15       He forbade them to touch his anointed,  
          or do any hurt to his prophets.

16       When he called down famine on the land,  
          and cut off the bread which sustained them,  
17       he sent before them a man,  
          Joseph, who was sold as a slave.  
18       His feet were galled with fetters,  
          he was laid in chains of iron,  
19       till the time that his word came to pass,  
          the word of the LORD that had tried him.

20       The king sent and freed him,  
          the ruler of nations released him.  
21       He made him lord of his household,  
          and ruler of all his possessions,  
22       to admonish his princes at will  
          and instruct his elders in wisdom.

23       Thus Israel came into Egypt,  
          Jacob sojourned in the land of Ham.  
24       His people he made very fruitful,  
          and mightier than their foes.  
25       He inspired them to hate his people,  
          and to deal with his servants craftily.

26       He sent his servant Moses,  
          and Aaron whom he had chosen,  
27       portents he wrought in Egypt,

and signs in the land of Ham. Darkness he sent, and it fell: yet they gave no heed to his word.	28
He turned their waters into blood, thus causing their fish to die.	29
Their land was alive with frogs, swarming even in the royal chambers.	30
At his command came flies, and lice in all their borders.	31
He gave them hail for rain and fire that flashed through the land, smiting their vines and figs, breaking the trees of their border.	32 33
At his command came locusts, young locusts beyond all counting, which ate every herb in the land, ate up, too, the fruit of their ground.	34 35
He struck down in their land all the first-born, the firstlings of all their strength	36
Then forth he led Israel with silver and gold, and among his tribes no one was weary.	37
Egypt was glad when they left, for terror had fallen upon them.	38
He spread out a cloud to screen them, and fire to give light in the night.	39
He sent quails at their entreaty, and heavenly bread in abundance.	40
He opened the rock; waters gushed: in the desert they ran like a river.	41
For he remembered his holy promise to Abraham his servant.	42
So he led out his people with joy, his elect with a ringing cry.	43
And he gave them the lands of the nations, the fruit of their toil for possession,	44
that so they might keep his statutes, and be of his laws observant.	45

Hallelujah.

*Psalm 106 — The Nation's Sin against the Lord*

106

Hallelujah!

Give thanks to the LORD for his goodness,  
 for his kindness endures forever.  
 Who can describe his heroic deeds,  
 or publish all his praise?  
 Happy they who act justly,  
 and do righteousness evermore.

Remember me, LORD, as you remember your people,  
 and visit me with your gracious help.

5 May I see the good fortune of your elect,  
 may I share in the joy of your nation,  
 and in the pride of your heritage.

6 We, like our fathers, have sinned,  
 we have done perversely and wickedly  
 7 In the land of Egypt our fathers,  
 all heedless of your wonders,  
 and unmindful of your great kindness,  
 at the Red Sea defied the Most High.

8 But true to his name he saved them,  
 in order to show his might.

9 He rebuked the Red Sea, and it dried;  
 they marched through the depths as through desert,  
 10 saved from the hand of the hostile,  
 redeemed from the hand of the foe.

11 The waters covered their enemies:  
 not one of them was left.

12 So then they believed in his words,  
 and began to sing his praise.

13 But soon they forgot his deeds:  
 they did not wait for his counsel.

14 Their greed was ravenous in the desert;  
 they put God to the test in the wilderness.

15 He gave them the thing they had asked for,  
 but sent wasting disease among them.

The camp grew jealous of Moses and of Aaron, holy one of the LORD.	16
The earth opened and swallowed up Dathan, and covered Abiram's company.	17
Fire broke out on their company, flame kindled upon the wicked.	18
They made a calf in Horeb, and bowed to the molten image.	19
They exchanged their glorious God for the image of ox that eats grass.	20
They forgot the God who had saved them by mighty deeds in Egypt	21
Wonders in the land of Ham, terrors by the Red Sea.	22
So he vowed, and would have destroyed them, but for Moses his elect, who stepped into the breach before him, to divert his deadly wrath.	23
They spurned the delightsome land, they refused to believe in his word.	24
They grumbled in their tents, would not listen to the voice of the LORD.	25
So he swore with uplifted hand to lay them low in the wilderness; to disperse their seed among heathen, to scatter them over the world.	26 27
Then they joined them to Baal of Peor, and ate what was offered the dead.	28
They provoked him to wrath by their deeds, and plague broke out among them.	29
Then Phinehas stood between, and so the plague was stayed; and it was counted to him for righteousness unto all generations forever.	30 31
They angered him at the waters of Meribah, through them it went ill with Moses.	32
They rebelled against his spirit,	33

and he uttered speech that was rash.

- 34 They did not destroy the nations,  
as the LORD had commanded them;  
35 but they mingled with the heathen,  
and learned to do as they did.  
36 Their idol gods they worshipped,  
and they were ensnared by them.  
37 They sacrificed their sons  
and their daughters to the demons.  
38 They poured out innocent blood  
the blood of their sons and daughters  
whom they offered to Canaan's idols,  
and the land was polluted with blood.  
39 They became unclean by their works,  
and adulterous in their deeds.  
40 Then the LORD's fury was on his people,  
filled with horror at his inheritance.  
41 He delivered them to the heathen,  
to the sway of those who hated them.  
42 Their enemies oppressed them,  
and subdued them under their hand.  
43 Many a time he saved them,  
but they rebelled at his counsel,  
and were brought low by their wrongdoing.  
44 Yet he looked upon their distress,  
when he heard their cry.  
45 He remembered his covenant,  
and, in his great kindness, relented.  
46 He caused them to be pitied  
by all who carried them captive.  
47 Save us, O LORD our God,  
and gather us out of the nations,  
to give thanks to your holy name,  
and to make our boast of your praise.

*Blessed be the LORD, the God of Israel,  
from everlasting to everlasting.  
And let all the people say 'Amen.'  
Praise the LORD.*

*Book Five**Psalm 107 — The Song of the Redeemed*

GIVE THANKS TO THE LORD for his goodness for his kindness endures forever.	107
Let this be the song of the ransomed, whom the LORD has redeemed from distress, gathering them from all lands, east, west, north, and south.	2
In the wastes of the desert some wandered, finding no way to a city inhabited.	4
Full of hunger and thirst, their spirit failed.	5
Then they cried to the LORD in their trouble, and he saved them from their distresses, guiding them straight on the way, till they reached an inhabited city.	6
Let them thank the LORD for his kindness, for his wonderful deeds for people; for the thirsty he satisfies, and the hungry he fills with good things.	7
Let them thank the LORD for his kindness, for his wonderful deeds for people; for the thirsty he satisfies, and the hungry he fills with good things.	8
Some sat in darkness and gloom prisoners in irons and misery, for rebelling against God's word, and spurning the Most High's counsel.	9
Their heart was bowed with toil; there was no one to help when they stumbled.	10
Then they cried to the LORD in their trouble, and he saved them from their distresses.	11
Out of darkness and gloom he brought them, and burst their chains.	12
Let them praise the LORD for his kindness, for his wonderful deeds for people.	13
For he shattered the gates of bronze, and broke bars of iron.	14
Some were sick from their wicked ways,	15
	16
	17

and suffering because of their sins.  
18 All manner of food they hated;  
they had come to the gates of death.  
19 Then they cried to the LORD in their trouble,  
and he saved them from their distresses.  
20 He sent his word and healed them,  
and delivered their life from the pit.  
21 Let them praise the LORD for his kindness,  
for his wonderful deeds for people.  
22 Let them offer to him thankofferings,  
and with joy tell what things he has done.  
  
23 Some crossed the sea in ships,  
doing business in great waters.  
24 They have seen what the LORD can do,  
and his wonderful deeds on the deep.  
25 At his command rose a tempest,  
which lifted the waves on high.  
26 Up to heaven they went, down to the depths;  
their courage failed them.  
27 They staggered and reeled like drunkards;  
all their skills useless.  
28 Then they cried to the LORD in their trouble,  
and he saved them from their distresses.  
29 He stilled the storm to a whisper,  
and the waves of the sea were hushed.  
30 They were glad, because it was quiet;  
they were led to the haven they longed for.  
31 Let them praise the LORD, for his kindness,  
for his wonderful deeds for people.  
32 Where the people assemble, extol him,  
and praise him in council of elders.  
  
33 He turns streams into a wilderness,  
springs of water into thirsty land,  
34 fruitful land into a salt waste,  
because of the sin of the people.  
35 A desert he makes pools of water,  
a land of drought into springs of water.  
36 He settles the hungry therein,



they establish a city to live in.  
 They sow fields and plant vineyards, 37  
 which furnish a fruitful yield.  
 By his blessing they multiply greatly, 38  
 and he lets not their cattle decrease.  
 Yet when they are bowed and diminished 39  
 by oppression, misfortune, or sorrow,  
 he pours contempt upon princes, 40  
 and on trackless wastes leads them astray  
 He lifts the poor out of misery, 41  
 and makes families fruitful as flocks.  
 At this sight shall the upright be glad, 42  
 and all wicked mouths shall be stopped.  
 Let those who are wise observe this, 43  
 and consider the love of the LORD

*Psalm 108 — A Prayer for Victory*

A song. A psalm of David. 108  
 My heart is steadfast, O God,  
 my heart is steadfast.  
 I would sing, I would make music;  
 awake, my soul.  
 Awake, harp and lyre;  
 I would wake the dawn.  
 I would praise you among the peoples, O LORD;  
 make music among the nations to you.  
 For great to heaven is your love,  
 and your faithfulness to the clouds.  
 Be exalted, O God, o'er the heavens,  
 and your glory o'er all the earth.  
 So those you love may be rescued, 6  
 save by your right hand and answer us.  
 God did solemnly swear: 7  
 'As victor will I divide Shechem,  
 portion out the valley of Succoth.  
 Mine is Gilead, mine is Manasseh, 8  
 Ephraim is my helmet,  
 Judah my sceptre of rule,

- 9 Moab the pot that I wash in,  
on Edom I hurl my sandal,  
I shout o'er Philistia in triumph.'
- 10 O to be brought to the fortified city!  
O to be led into Edom!
- 11 Have you not spurned us, O God?  
You do not march forth with our armies.
- 12 Grant us help from the foe,  
for human help is worthless.
- 13 With God we shall yet do bravely,  
he himself will tread down our foes.

*Psalm 109 — A Prayer for the Lord's Help*

- 109** For the leader. Of David, a psalm.
- O God whom I praise, keep not silence;  
for their wicked mouths they have opened against me,  
they speak to me with tongues that are false,
- 3 they beset me with words of hatred,  
and fight without cause against me.
- 4 My love they requite with hostility,  
while for them I lift up my prayer.
- 5 Evil for good they reward me,  
and hatred for my love.
- 6 'Set over him one who is godless,' they say,  
'an opponent at his right hand.
- 7 From his trial let him come forth guilty,  
may his prayer be counted as sin.
- 8 Grant that his days may be few,  
that his office be seized by another.
- 9 Grant that his children be fatherless,  
and that his wife be a widow.
- 10 Up and down may his children go begging,  
expelled from their desolate home.
- 11 May all that he owns be seized by the creditor  
may strangers plunder the fruits of his toil.
- 12 May none extend to him kindness,

or pity his fatherless children.	
His descendants be doomed to destruction!	13
Blotted out be his name in one generation!	
May his father's guilt be remembered,	14
and his mother's sin not blotted out:	
on record always before the LORD,	15
and his memory root from the earth;	
for he gave no thought to show kindness,	16
but pursued the poor and the needy,	
drove the downhearted to death.	
May the curses he loved light upon him,	17
may the blessings he loathed be afar.	
Like a garment he clothed him with curses;	18
may they pierce to his inwards like water,	
and cling to his bones like oil.	
Let them be like the robe he wraps round him,	19
like the belt he wears every day.'	
Be this the reward of my adversaries,	20
of those who speak evil against me.	
But you, LORD my GOD,	21
be true to your name,	
deal kindly with me;	
in your gracious kindness	
save me.	
For I am poor and needy,	22
and my heart is wounded within me.	
I am gone like a lengthening shadow,	23
I am shaken off like a locust.	
My knees totter from fasting,	24
my flesh is shrivelled and spare.	
They heap insults upon me:	25
when they see me, they shake their head.	
Help me, O LORD my God,	26
and save me in your kindness.	
Teach them that this is your hand,	27
and your own doing, O LORD.	
Let them curse, if only you bless.	28
Put my assailants to shame,	

- and make your servant glad.  
 29 My opponents be clothed with dishonour,  
 and wrapped in a robe of shame.
- 30 I give thanks to you, LORD, with loud voice,  
 I give praise in the midst of the throng;  
 31 for he stands by the poor, at his right hand,  
 to save them from those who condemn them.

*Psalm 110 — A Promise of Victory to the King*

**110** Of David, a psalm.

This said the LORD concerning my lord,  
 'Sit at my right hand,  
 till I set your foot on the neck of your foes.'

On Zion the LORD is wielding  
 your sceptre of might, and charges you  
 To rule over the foes that surround you.

The day that you march to battle  
 your people will follow you gladly  
 young warriors in holy array,  
 like dew-drops, born of the morning.

The LORD has sworn and will not repent,  
 'As for you, you are priest for ever  
 as Melchizedek was.'

By your side will the LORD shatter kings  
 on the day of his wrath.  
 He will execute judgment  
 filling the valleys with dead,  
 the broad fields with shattered heads.  
 He will drink of the brook by the way,  
 and march onward with uplifted head.

*Psalm 111 — In Praise of the Divine Goodness*

- 111** Hallelujah. I will thank the LORD with all my heart,  
 in the assembled congregation of his people.  
 Great are the things that the LORD has done,

worthy of study by those who love them.  
 Majestic and glorious is his work,  
 and his righteousness abides forever.  
 For his marvellous deeds he has won renown;  
 the LORD is gracious and full of compassion.  
 Food he gives to those who fear him,  
 always he remembers his covenant.  
 His mighty works he has shown to his people,  
 in giving to them the nations for heritage.  
 All that he does is faithful and right,  
 all his behests are firm and sure.  
 They are established for ever and ever, 8  
 executed with truth and uprightness.  
 To his people he sent redemption, 9  
 he has appointed his covenant forever.  
 His name is holy and awe-inspiring.  
 The fear of the LORD is the beginning of wisdom 10  
 those who keep it are wise indeed.  
 His praise abides for ever and ever.

*Psalm 112 — The Blessings of Godliness*

Hallelujah. Happy are those who fear the LORD, 112  
 and greatly delight in his commandments.  
 Mighty on earth shall be their seed; 2  
 a blessing shall rest on the race of the upright.  
 Wealth and riches are in their houses, 3  
 their prosperity stands forever.  
 To the upright arises light in the darkness; 4  
 full of favour and pity and kindness are they.  
 It is well with those who show pity and lend, 5  
 who support all their affairs upon justice.  
 For they will never be shaken; 6  
 the just will be forever remembered.  
 They will not be afraid of evil tidings, 7  
 with steady heart they trust the LORD.  
 Their heart is firm and unafraid: 8  
 they know they will feast their eyes on their enemies.  
 With lavish hands they give to the poor, 9  
 and their prosperity stands forever.

They are lifted to heights of triumph and honour.  
 10 The sight of them fills the wicked with anger:  
 grinding their teeth with despair.  
 The hopes of the wicked will come to nothing.

*Psalm 113 — The Lord loves the Humble*

113 Hallelujah.  
 Praise the LORD, you his servants,  
 praise the name of the LORD.  
 2 The name of the LORD be blessed  
 from now and for evermore.  
 3 From sunrise to sunset  
 is the name of the LORD to be praised.  
 4 High is the LORD above all nations,  
 above the heavens is his glory.  
 5 Who is like the LORD our God,  
 seated on high?  
 7 He raises the weak from the dust,  
 he lifts the poor from the dunghill,  
 8 and sets them beside the princes,  
 even the princes of his people.  
 9 He gives the childless woman a home,  
 and makes her the happy mother of children.  
 Hallelujah.

*Psalm 114 — The Marvel of the Exodus*

114 When Israel went out of Egypt,  
 Jacob's house from a barbarous people,  
 2 God chose Judah for himself,  
 Israel became his kingdom.  
 3 The sea saw it, and fled,  
 Jordan river ran backwards.  
 4 Mountains skipped like rams,  
 hills like the young of the flock.  
 5 Why, sea, do you flee?  
 Jordan, why run backwards?

Mountains, why skip ram-like? 6  
 Why, hills, like the young of the flock?

Earth, tremble before the LORD, 7  
 at the presence of Jacob's God,  
 who turns rocks into pools of water, 8  
 and flint into fountains of water.

*Psalm 115 — Israel's Incomparable God*

Not to us, LORD, not to us, **115**  
 but to your name give glory,  
 for your kindness" and faithfulness" sake.

Why should the heathen say,  
 'Where is now their God?'

Our God he is in heaven; 3  
 whatever he wishes, he does.

Their idols are silver and gold, 4  
 made by human hands.

They have mouths, but cannot speak; 5  
 they have eyes, but cannot see.

They have ears, but cannot hear; 6  
 they have noses, but cannot smell.

They have hands, but cannot feel; 7  
 they have feet, but cannot walk:  
 no sound comes from their throats.

Their makers become like them, 8  
 so do all who trust in them.

O Israel, trust in the LORD: 9  
 he is their help and their shield.

House of Aaron, trust in the LORD: 10  
 he is their help and their shield.

You who fear the LORD, trust in the LORD 11  
 he is their help and their shield.

The LORD, mindful of us, will bless us: 12  
 he will bless the house of Israel,  
 he will bless the house of Aaron.

He will bless those who fear the LORD, 13  
 the small and the great together.

14 May the LORD add to your numbers  
to you and to your children.  
15 Blessed be you of the LORD,  
creator of heaven and earth.

16 The heavens are the heavens of the LORD,  
but the earth has he given to people.  
17 The dead cannot praise the LORD,  
nor those who go down into silence.  
18 But we will bless the LORD  
from now and for evermore.  
Hallelujah.

*Psalm 116 — Song of Thanksgiving for Deliverance*

**116** I love the LORD, for he hears  
my voice, my pleas for mercy.  
2 For he has inclined his ear to me:  
I will call upon him as long as I live.

3 About me were snares of death,  
the anguish of Sheol was upon me:  
distress and sorrow were mine.  
4 Then I called on the name of the LORD:  
'I beseech you, O LORD, deliver me.'

5 Gracious and just is the LORD,  
compassionate is our God.  
6 The LORD preserves the simple;  
when I was drooping, he saved me.  
7 Be at peace, my heart, once more,  
for the LORD has been good to you.

8 You have rescued me from death,  
my eyes from tears,  
my feet from stumbling.  
9 Before the LORD I will walk  
in the land of the living.

10 I held fast my faith, though I said,  
'Ah me! I am sore afflicted',  
11 though in my alarm I said,



'Everyone is a liar.'

What shall I render the LORD for all his bounty to me?	12
I will lift up the cup of salvation, and call on the name of the LORD.	13
I will pay my vows to the LORD in the presence of all his people.	14
Grave in the eyes of the LORD is the death of his loyal and loved ones.	15
Ah, LORD! I am your servant, your servant, child of your handmaid. You have loosened my bonds.	16
I will offer to you a thank-offering, and call on the name of the LORD.	17
I will pay my vows to the LORD in the presence of all his people,	18
in the courts of the house of the LORD, in the midst of you, O Jerusalem. Hallelujah.	19

*Psalm 117 — A Call to Praise*

Praise the LORD, all you nations: laud him, all you peoples.	<b>117</b>
For his mighty love is over us: the LORD is faithful forever. Hallelujah.	2

*Psalm 118 — Thanksgiving for Victory*

Give thanks to the LORD for his goodness, his kindness endures forever.	<b>118</b>
Let the house of Israel now say: his kindness endures forever.	2
Let the house of Aaron now say: his kindness endures forever.	3
Let those who fear the LORD now say: his kindness endures forever.	4

- 5 Out of straits I called on the LORD,  
the LORD answered and gave me room.
- 6 The LORD is mine; I am fearless.  
What can mere people do to me?
- 7 The LORD is mine, as my help:  
I shall feast my eyes on my foes.
- 8 It is better to hide in the LORD  
than to trust in mortals.
- 9 It is better to hide in the LORD  
than to put any trust in princes.
- 10 Everywhere heathen swarmed round me;  
in the name of the LORD I cut them down.
- 11 They swarmed, swarmed around me;  
in the name of the LORD I cut them down,  
12 they swarmed around me like bees,  
they blazed like a fire of thorns:  
in the name of the LORD I cut them down.
- 13 Sore they pushed me, to make me fall;  
but the LORD gave me his help.
- 14 The LORD is my strength and my song,  
and he is become my salvation.
- 15 Hark! In the tents of the righteous  
glad cries of victory are ringing.  
The hand of the LORD has wrought bravely,  
16 the hand of the LORD is exalted,  
the hand of the LORD has wrought bravely.
- 17 I shall not die: nay, I shall live,  
to declare the works of the LORD.
- 18 Though the LORD has chastened me sore,  
he has not given me over to death.
- (The Procession arrives at the Temple)*
- 19 'Open to me the gates of victory.  
I would enter therein and give thanks to the LORD.'
- (The Welcome)*
- 20 'This is the gate of the LORD:

the righteous may enter therein;	
I thank you because you have heard me, and are become my salvation.	21
The stone which the builders despised is become the head-stone of the corner.	22
This has been wrought by the LORD; it is marvellous in our eyes.	23
This day is the LORD's own creation: in it let us joy and be glad.	24
O LORD, save us, we pray, O LORD, prosper, we pray.	25
Blessed the one who enters in the name of the LORD.	26
From the house of the LORD we bless you. The LORD is God,	27
he has given us light. Wreath the dance with boughs, till they touch the horns of the altar.	
You are my God, I will thank you; O my God, I will exalt you.	28
Give thanks to the LORD for his goodness: his kindness endures forever.	29

*Psalm 119 — The Power and Comfort of the Word of God*

Happy they whose life is blameless, who walk by the law of the LORD.	<b>119</b>
Happy they who keep his charges, and seek him with all their hearts;	2
who have done no wrong, but walk in his ways.	3
You yourself have appointed your precepts to be kept with diligence.	4
O to be steadily guided in the keeping of your statutes!	5
Then unashamed shall I be, when I look towards all your commandments.	6

7 I will thank you with heart unfeigned,  
when I learn your righteous judgments.  
8 I will observe your statutes:  
O forsake me not utterly.

9 How can a young person keep their life pure?  
By giving heed to your word.  
10 With all my heart have I sought you,  
let me not stray from your commandments.  
11 In my heart have I treasured your word,  
to keep from sinning against you.  
12 Blessed are you, O LORD;  
teach me your statutes.  
13 With my lips have I rehearsed  
all the judgments of your mouth.  
14 I delight in the way of your charges,  
more than in riches of all sorts.  
15 I will muse upon your precepts,  
and look to your paths.  
16 In your statutes I delight,  
I will not forget your word.

17 Grant that your servant may live,  
and I will observe your word.  
18 Open my eyes, that I see  
wondrous things out of your law.  
19 But a guest am I on the earth:  
hide not your commandments from me.  
20 My heart is crushed with longing  
for your ordinances, at all times.  
21 You rebuke the proud, the accursed,  
who wander from your commandments.  
22 Roll away from me scorn and contempt,  
for I have observed your charges.  
23 Though princes sit plotting against me,  
your servant will muse on your statutes.  
24 Your charges are my delight,  
they are my counsellors.

25 I lie grovelling in the dust;  
revive me, as you have promised.

I told of my ways, you made answer; teach me your statutes.	26
Grant me insight into your precepts, and I will muse on your wonders.	27
I am overcome with sorrow; raise me up, as you have promised.	28
Put the way of falsehood from me, and graciously grant me your law.	29
I have chosen the way of fidelity, your ordinances I long for.	30
I hold fast to your charges: O put me not, LORD, to shame.	31
I will run in the way of your commandments, for you give me room of heart.	32
Teach me, O LORD, the way of your statutes, and I will keep it to the end, instruct me to keep your law, and I will observe it with all my heart.	33 34
Guide me in the path of your commandments, for therein do I delight.	35
Incline my heart to your charges, and not to greed of gain.	36
Turn away my eyes from vain sights, revive me by your word.	37
Confirm to your servant the promise which is given to those who fear you.	38
Remove the reproach which I dread, because your judgments are good.	39
Behold, I long for your precepts. Quicken me in your righteousness.	40
Visit me, LORD, with your love and salvation, as you have promised.	41
So shall I answer my slanderers, for my trust is in your word.	42
Snatch not from my mouth the word of truth, for in your judgments I hope.	43
I will keep your law continually, for ever and evermore.	44

45 So shall I walk in wide spaces,  
for I give my mind to your precepts.  
46 I will speak of your charge before kings,  
and will not be ashamed thereof.  
47 Your commandments are my delight,  
I love them exceedingly.  
48 I will lift up my hands to your commandments,  
and muse upon your statutes.

49 Remember your word to your servant,  
on which you have made me to hope.  
50 This is my comfort in trouble,  
that your word gives life to me.  
51 The arrogant utterly scorn me,  
but I have not declined from your law.  
52 When I think of your judgments of old,  
O LORD, I take to me comfort.  
53 I am seized with glowing anger  
at the wicked who forsake your law.  
54 Your statutes have been to me songs  
in the house of my pilgrimage.  
55 I remember your name in the night,  
O LORD and observe your law.  
56 My lot has been this,  
that I have kept your precepts.

57 My portion are you, O LORD:  
I have promised to keep your words.  
58 I entreat you with all my heart;  
grant me your promised favour.  
59 I have thought upon my ways,  
and turned my feet to your charges.  
60 I hastened and tarried not  
to give heed to your commandments.  
61 Though the godless have wound their cords round me,  
I have not forgotten your law.  
62 At midnight I rise to praise you  
because of your righteous judgments.  
63 With all those who fear you I company,  
aid with those who observe your precepts.

The earth, LORD, is full of your kindness; teach me your Statutes.	64
Well have you dealt with your servant, as you have promised, O LORD.	65
Teach me discretion and knowledge, for I have believed your commandments.	66
Till trouble came I was a wanderer, but now I observe your word.	67
You are good and do good; teach me your statutes.	68
The proud have forged lies against me, but I keep your precepts with all my heart.	69
Their heart is gross like fat, but I delight in your law.	70
It was good for me to be humbled, that I should learn your statutes.	71
The law of your mouth is better to me than thousands of pieces of silver and gold.	72
Your hands have made me and fashioned me; make me wise to learn your commandments.	73
Those who fear you shall see me with joy, for in your word have I hoped.	74
I know, O LORD, that your judgments are right, and in faithfulness you have afflicted me.	75
Let your love be a comfort to me, for so have you promised your servant.	76
Visit me with your quickening pity, for your law is my delight.	77
Put the proud to shame, who have wronged me falsely: I will muse on your precepts.	78
Let those turn to me who fear you, that they may learn your charges.	79
Let my heart be sound in your statutes, that I may not be put to shame.	80
My long for you to rescue me, I put my hope in your word.	81
My eyes pine away for your promise: saying, 'When will you comfort me?'	82

83     Though shrivelled like wine-skin in smoke,  
          your statutes I have not forgotten.  
84     How few are the days of your servant!  
          When will you judge those who harass me?  
85     Proud people have dug for me pits  
          people who do not conform to your law.  
86     All your commandments are trusty.  
          With falsehood they harass me: help me.  
87     They had nearly made an end of me,  
          yet I did not forget your precepts.  
88     Spare me in your kindness,  
          and I will observe the charge of your mouth.

89     Forever, O LORD, is your word  
          fixed firmly in the heavens.  
90     Your truth endures age after age;  
          it is established on earth, and it stands.  
91     By your appointment they stand this day,  
          for all are your servants.  
92     Had not your law been my joy,  
          in my misery then had I perished.  
93     I will never forget your precepts,  
          for through them you have put life in me.  
94     I am yours, O save me,  
          for I give my mind to your precepts.  
95     The wicked lay wait to destroy me,  
          but I give heed to your charge.  
96     I have seen a limit to all things:  
          but your commandment is spacious exceedingly.

97     O how I love your law!  
          All the day long I muse on it.  
98     Your commandment makes me wiser than my enemies:  
          for it is mine forever.  
99     I am prudent above all my teachers,  
          for your charges are my meditation.  
100    I have insight more than the aged,  
          because I observe your precepts.  
101    I refrain my foot from all wicked ways,  
          that I may keep your word.



I turn not aside from your judgments, for you yourself are my teacher.	102
How sweet are your words to my taste, sweeter than honey to my mouth!	103
Insight I win through your precepts, therefore every false way I hate.	104
Your word is a lamp to my feet, and a light to my path.	105
I have sworn an oath, and will keep it, to observe your righteous judgments.	106
I am afflicted sorely: revive me, O LORD, as you said.	107
Accept, LORD, my willing praise, and teach me your judgments.	108
My life is in ceaseless peril; but I do not forget your law.	109
The wicked set traps for me, yet I do not stray from your precepts.	110
In your charges are my everlasting inheritance, they are the joy of my heart.	111
I am resolved to perform your statutes forever, to the utmost.	112
I hate people of divided heart, but your law do I love.	113
You are my shelter and shield: in your word do I hope.	114
Begone, you wicked people, I will keep the commands of my God.	115
Uphold me and spare me, as you have promised: O disappoint me not.	116
Hold me up, and I shall be saved: and your statutes shall be my unceasing delight.	117
All who swerve from your statutes you spurn: their cunning is in vain.	118
All the wicked of earth you count as dross, therefore I love your charges.	119
My flesh, for fear of you, shudders, and I stand in awe of your judgments.	120

121 Justice and right have I practised,  
do not leave me to my oppressors.  
122 Be your servant's surety for good:  
'Let not the proud oppress me.  
123 My eyes pine for your salvation,  
and for your righteous promise.  
124 Deal in your love with your servant,  
and teach me your statutes.  
125 Your servant am I; instruct me,  
that I may know your charges.  
126 It is time for the LORD to act:  
they have violated your law.  
127 Therefore I love your commandments  
above gold, above fine gold.  
128 So by all your precepts I guide me,  
and every false way I hate.  
  
129 Your decrees are wonderful,  
gladly I keep them.  
130 When your word is unfolded, light breaks;  
it imparts to the simple wisdom.  
131 With open mouth I pant  
with longing for your commandments.  
132 Turn to me with your favour,  
as is just to those who love you.  
133 Steady my steps by your word,  
so that sin have no power over me.  
134 Set me free from those who oppress me,  
and I shall observe your precepts.  
135 Shine with your face on your servant,  
and teach me your statutes.  
136 My eyes run down with rills of water,  
because your law is not kept.  
  
137 Righteous are you, O LORD,  
and right are your ordinances.  
138 The laws you has ordered are just,  
and trusty exceedingly.  
139 My jealousy has undone me,  
that my foes have forgotten your words.

Your word has been tested well; and your servant loves it.	140
I am little and held in contempt, but your precepts I have not forgotten.	141
Just is your justice forever, and trusty is your law.	142
Stress and strain are upon me, but your commandments are my delight.	143
Right are your charges forever, instruct me that I may live.	144
With my whole heart I cry; O answer me. I would keep your statutes, O LORD.	145
I cry to you: O save me, and I will observe your charges.	146
Ere the dawn I cry for your help: in your word do I hope.	147
Awake I meet the night-watches, to muse upon your sayings.	148
Hear my voice in your kindness: O LORD, by your judgments revive me.	149
Near me are wicked tormentors, who are far from thoughts of your law; but near, too, are you, O LORD, and all your commandments are trusty.	150 151
Long have I known from your charges that you have founded them for all time.	152
Look on my misery, and rescue me; for I do not forget your law.	153
Defend my cause and redeem me: revive me, as you have promised.	154
Salvation is far from the wicked, for their mind is not in your statutes.	155
Great is your pity, O LORD:" Revive me, as you have ordained.	156
My foes and tormentors are many, but I have not declined from your charges.	157
I behold the traitors with loathing, for they do not observe your word.	158

159 Behold how I love your precepts:  
revive me, O LORD!, in your kindness.  
160 The sum of your word is truth,  
all your laws are just and eternal.

161 Princes have harassed me wantonly:  
but my heart stands in awe of your word.  
162 Over your word I rejoice  
as one who finds great spoil.  
163 Falsehood I hate and abhor,  
but your law do I love.  
164 Seven times a day do I praise you  
because of your righteous judgments.  
165 Right well do they fare who love your law:  
they go on their way without stumbling.  
166 I hope for your salvation;  
O LORD I do your commandments.  
167 I observe your charges:  
I love them greatly.  
168 I observe your precepts and charges:  
all my ways are before you.

169 Let my cry come before you, O LORD:  
give me insight, as you have promised.  
170 Let my prayer enter into your presence:  
deliver me, as you have said.  
171 My lips shall be fountains of praise,  
that you teach me your statutes.  
172 My tongue shall sing of your word,  
for all your commandments are right.  
173 Let your hand be ready to help me,  
for your precepts have been my choice.  
174 I long, LORD, for your salvation,  
and your law is my delight.  
175 Revive me that I may praise you,  
and let your precepts help me.  
176 I have strayed like a wandering sheep  
seek your servant, because  
I do not forget your commandments.

*Psalm 120 — Prayer for Deliverance from Slander and Treachery*

A song of ascents.	<b>120</b>
In distress I cried to the LORD, and he answered me.	
'Deliver me, LORD, from the lip that is false and the tongue that is crafty.'	2
What shall he give to you, you tongue that is crafty?	3
What yet shall he give to you? Arrows of warrior, sharpened, with glowing broom coals together.	4
Woe is me that I sojourn in Meshech, that I live by the tents of Kedar.	5
Already too long have I dwelt among those who hate peace.	6
I am for peace: but when I speak of it, they are for war.	7

*Psalm 121 — The Lord Our Protector*

*A song of ascents.*

I will lift up my eyes to the mountains. O whence shall help for me come?	<b>121</b>
From the LORD comes help to me the creator of heaven and earth.	2
Your foot he will not let totter: he who guards you will not sleep.	3
The guardian of Israel will neither slumber nor sleep.	4
The LORD is he who guards you your shelter upon your right hand.	5
The sun by day shall not strike you, nor the moon by night.	6
From all evil the LORD will guard you, he will guard your life.	7

8 The LORD will guard your going and coming  
from now and for evermore.

*Psalm 122 — The Joy and the Prayer of the Pilgrims*

122 A song of ascents. Of David.

I was glad when they said to me,  
‘We will go to the house of the LORD.’  
2 Now we are standing,  
within your gates, O Jerusalem.  
3 O Jerusalem, built close-packed,  
like a city without breach or gap,  
4 to you do the tribes come,  
the tribes of the LORD,  
as the law has ordained for Israel,  
there to give thanks to the LORD.  
5 There once stood thrones of justice  
even thrones of the household of David.  
6 Pray that all may be well with Jerusalem,  
and well with those who love you,  
7 well within your ramparts,  
and well within your palaces.  
8 For the sake of my brethren and friends,  
I will wish you now prosperity:  
9 for the sake of the house of the LORD  
our God, I will seek your good.

*Psalm 123 — A Prayer for Mercy*

123 A song of ascents.

I Lift up my eyes to you,  
who are throned in the heavens.  
2 As the eyes of a servant  
turn to the hand of his master,  
or the eyes of a maid  
to the hand of her mistress,  
so do our eyes turn  
to the LORD our God,

until he is gracious to us.

Be gracious, be gracious to us, LORD.	3
Scorn enough, and more, have we borne	
More than enough have we borne	4
of derision from those at their ease,	
of scorn from those who are haughty.	

*Psalm 124 — A Magnificent Deliverance*

A song of ascents. Of David.	<b>124</b>
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'Had it not been the LORD who was for us'	
let Israel say	
'Had it not been the LORD who was for us	2
when enemies rose against us,	
then alive they'd have swallowed us up,	3
when their anger was kindled against us.	
Then the waters would've swept us away,	4
and the torrent passed over us clean:	
then most sure would've passed over us clean	5
the wild seething waters.'	

Blest be the LORD who has given us not	6
to be torn by their teeth.	

We are like a bird just escaped	7
from the snare of the fowler.	

The snare is broken,	
and we are escaped.	
Our help is the name of the LORD,	8
the Creator of heaven and earth.	

*Psalm 125 — A Sure Defence*

A song of ascents.	<b>125</b>
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Those who trust in the LORD	
are like Mount Zion,	
that cannot be moved,	
but abides forever.	
Round Jerusalem are the mountains,	
and the LORD is round his people	

from now and for evermore.

For he will not suffer  
the sceptre of wrong  
to rest on the land  
allotted to the righteous;  
else the righteous might put forth  
their own hand to evil.

Do good, O LORD,  
to the good,  
and to the true-hearted.

5 But those who swerve  
into crooked ways  
will the LORD lead away  
with the workers of evil.

Peace be upon Israel.

*Psalm 126 — Sowing in Tears*

**126** A song of ascents.

When the LORD turned the fortunes of Zion,  
we were like dreamers.  
2 Then was our mouth filled with laughter,  
our tongue with glad shouts;  
then among the nations they said,  
‘The LORD has dealt greatly with them.’  
3 The LORD had dealt greatly with us,  
and we were rejoicing.  
4 Turn our fortunes, O LORD,  
as the streams in the Negreb.  
5 They who sow in tears  
shall reap with glad shouts.  
6 Forth they fare, with their burden of seed,  
and they weep as they go.  
But home, home, with glad shouts they shall come  
with their arms full of sheaves.

*Psalm 127 — The Need of Heavenly Help*



- A song of ascents. Of Solomon. 127  
 Unless the LORD builds the house,  
     those who build it labour in vain.  
 Unless the LORD guards the city,  
     the watchman wakes in vain.
- In vain you rise early, 2  
     and finish so late,  
     and so eat sorrow's bread;  
 for he cares for his loved ones  
     in their sleep.
- Children are a gift of the LORD, 3  
     the fruit of the womb, a reward.
- Like arrows wielded by warriors, 4  
     are the children of youth.
- Happy the man who has filled 5  
     his quiver full of them.  
 He will not be ashamed when he speaks  
     with enemies in the gate.

*Psalm 128 — The Blessings of Home*

- A song of ascents. 128
- Happy all who fear the LORD,  
     who walk in his ways.
- You will eat what your hands have toiled for, 2  
     and be happy and prosperous!
- Like a fruitful vine shall your wife be 3  
     in the innermost room of your house:  
 your children, like olive shoots,  
     round about your table.
- See! This is the blessing 4  
     of the man who fears the LORD.
- The LORD shall bless you from Zion. 5  
     You will see Jerusalem nourish  
 all the days of your life.
- You will see your children's children. 6

Peace upon Israel.

*Psalm 129 — A Prayer for the Discomfiture of the Enemies of Zion*

- 129 A song of ascents.  
 'Sore have they vexed me from youth'  
 thus let Israel say  
 2 'Sore have they vexed me from youth,  
 but they have not prevailed against me.  
 3 The ploughers ploughed on my back,  
 they made their furrows long.  
 4 But the LORD, who is righteous, has cut  
 the cords of the wicked.'  
 5 Let all who are haters of Zion  
 be put to shame and defeated.  
 6 May they be as the grass on the house-top,  
 which withers before it shoots up;  
 7 which fills not the arms of the reaper,  
 nor the lap of the binder of sheaves  
 8 whereof no one says as they pass,  
 'The blessing of God be upon you.'

In the name of the LORD we bless you.

*Psalm 130 — Out of the Depths*

- 130 A song of ascents.  
 Out of the depths  
 I call to you, LORD.  
 2 LORD, hear my voice:  
 give heed with your ears  
 to my loud plea.  
 3 If you should mark sin, LORD,  
 O LORD, who could stand?  
 4 But with you is forgiveness,  
 that you may be feared.  
 5 I wait for the LORD,

I wait for his word,  
 I look for the LORD 6  
 more than watchman for morning,  
 than watchman for morning.

Israel, hope in the LORD: 7  
 with the LORD there is love  
 with him plenteous redemption.

And he redeems Israel 8  
 from all his iniquities.

*Psalm 131 — As a Little Child*

A song of ascents. Of David. **131**

O LORD, my heart is not haughty,  
 my eyes are not lofty,  
 I walk not among great things,  
 things too wonderful for me.

Yes, I have soothed and stilled myself, 2  
 like a young child on his mother's lap;  
 like a young child am I.

O Israel, hope in the LORD 3  
 from now and for evermore.

*Psalm 132 — The Ancient Promise to David and Zion*

Remember, O LORD, David **132**  
 all his sufferings,

the oath that he swore to the LORD, 2  
 and his vow to the Strong One of Jacob,

never to enter his tent, 3  
 never to lie on his bed,

never to give his eyes sleep 4  
 or his eyelids slumber,

till he had found a place for the LORD, 5  
 for the Strong One of Jacob to live in.

We heard of it in Ephrathah, 6  
 in the fields of Jaar we found it.

We went to the place where he dwelt, 7

we bowed ourselves low at his footstool.  
 8 'Arise, LORD, and enter your resting-place,  
 you and your mighty ark.  
 9 Let your priests wear a garment of righteousness,  
 your faithful shout aloud for joy.  
 10 For the sake of David your servant,  
 do not reject your Anointed.'  
 11 The LORD swore an oath to David  
 an oath that he will not break;  
 'I will set on your throne  
 a prince of your line.  
 12 If your sons keep my covenant  
 and the statutes I teach them,  
 then their sons, too, forever,  
 will sit on your throne.'  
 13 For the choice of the LORD is Zion;  
 she is the home of his heart.  
 14 'This is forever my resting-place,  
 this is the home of my heart.  
 15 I will royally bless her provision,  
 and give bread to her poor in abundance.  
 16 Her priests I will clothe with salvation;  
 her faithful will shout for joy.  
 17 There will I raise up for David  
 a dynasty of power.  
 I have set my anointed a lamp  
 that shall never go out.  
 18 Robes of shame I will put on his foes,  
 but on his head a glittering crown.'

*Psalm 133 — Family together*

133 A song of ascents. Of David.  
 Behold! How good and how pleasant  
 is the dwelling of kindred together!  
 2 Like precious oil on the head  
 that ran down on the beard,  
 the beard of Aaron, running  
 over the collar of his robe:

like the dew upon Hermon which falls 3  
 on the mountains of Zion.  
 For there has the LORD ordained blessing —  
 life that is endless.

*Psalm 134 — An Evening Invocation*

A song of ascents. **134**

Attend! Bless the LORD,  
 all you the LORD's servants,  
 who stand by night  
 in the house of the LORD.  
 Lift your hands to the holy place, 2  
 bless the LORD.

The LORD who made heaven and earth, 3  
 bless you from Zion.

*Psalm 135 — The Lord's Power Revealed in Nature and History*

Hallelujah. **135**  
 Praise the name of the LORD.  
 Praise the LORD, you his servants,  
 who stand in the house of the LORD, 2  
 in the courts of the house of our God.  
 Praise the LORD, for the LORD is good: 3  
 "Sing praise to his name it is pleasant.  
 The LORD for himself chose Jacob, 4  
 Israel as his own special treasure.

For I know that the LORD is great, 5  
 that our LORD is above all gods.  
 All that he wills he does 6  
 in the heavens and on the earth,  
 in the seas and in all the abysses.  
 Clouds he brings up from the ends of the earth, 7  
 lightnings he makes for the rain,  
 wind he brings out of his storehouses.

The first-born of Egypt he struck, 8  
 both humans and animals.

9       Signs and wonders he sent  
           into your midst, O Egypt,  
           upon Pharaoh and all his servants.  
 10       Many nations he struck,  
           mighty kings he slew  
 11       Sihon, king of the Amorites,  
           Og, king of Bashan,  
           and all the kingdoms of Canaan.  
 12       He gave their land for possession,  
           possession to Israel his people.  
 13       Your name, O LORD, is forever;  
           your memorial world without end.  
 14       For the LORD secures right for his people,  
           and takes pity upon his servants.  
 15       The idols of heathen are silver  
           made by human hands.  
 16       They have mouths, but cannot speak:  
           they have eyes, but cannot see.  
 17       They have ears, but cannot hear:  
           there is no breath in their mouths.  
 18       Their makers become like them,  
           so do all who trust in them.  
 19       House of Israel, bless the LORD:  
           house of Aaron, bless the LORD.  
 20       House of Levi, bless the LORD:  
           you who fear the LORD, bless the LORD.  
 21       Blest be the LORD out of Zion,  
           who lives in Jerusalem.  
           Hallelujah.

*Psalm 136 — The Lord's Love Revealed in Nature and History*

**136**   Give thanks to the LORD for his goodness:  
           for his kindness endures forever.  
       Give thanks to the God of gods:  
           for his kindness endures forever.  
 3       Give thanks to the Lord of lords:  
           for his kindness endures forever.

To him who alone does great wonders: for his kindness endures forever.	4
Whose wisdom created the heavens: for his kindness endures forever.	5
Who spread forth the earth on the waters: for his kindness endures forever.	6
Who made great lights: for his kindness endures forever.	7
The sun to rule over the day: for his kindness endures forever.	8
Moon and stars to rule over the night: for his kindness endures forever.	9
Who struck the first-born of Egypt: for his kindness endures forever.	10
And brought Israel out from their midst: for his kindness endures forever.	11
With strong hand and outstretched arm: for his kindness endures forever.	12
Who cut the Red Sea in pieces: for his kindness endures forever.	13
And brought Israel right through the midst: for his kindness endures forever.	14
And shook Pharaoh with all his host into the sea for his kindness endures forever.	15
Who led his people through the desert: for his kindness endures forever.	16
Who struck down great kings: for his kindness endures forever.	17
And slew noble kings: for his kindness endures forever.	18
Sihon, king of the Amorites: for his kindness endures forever.	19
And Og, king of Bashan: for his kindness endures forever.	20
Who gave their land for possession: for his kindness endures forever.	21
Possession to Israel his servant: for his kindness endures forever.	22

- 23 Who remembered our low estate:  
for his kindness endures forever.
- 24 And rescued us from our foes:  
for his kindness endures forever.
- 25 Who gives to all flesh food:  
for his kindness endures forever.
- 26 Give thanks to the God of heaven:  
for his kindness endures forever.

*Psalm 137 — By the Waters of Babylon*

- 137 By the waters of Babylon there we sat,  
and we wept at the thought of Zion.
- 2 There on the poplars we hung our harps.
- 3 For there our captors called for a song:  
our tormentors, rejoicing, saying:  
'Sing us one of the songs of Zion.'
- 4 How can we sing the LORD's song  
in the foreigner's land?
- 5 If I forget you, Jerusalem,  
may my right hand wither.
- 6 May my tongue stick to the roof of my mouth,  
if I am unmindful of you,  
or don't set Jerusalem  
above my chief joy.
- 7 Remember the Edomites, LORD,  
the day of Jerusalem's fall,  
when they said, 'Lay her bare, lay her bare,  
right down to her very foundation.'
- 8 Babylon, despoiler,  
happy are those who pay you back  
for all you have done to us.
- 9 Happy are they who seize and dash  
your children against the rocks.

*Psalm 138 — The Constancy of the Lord's Care*

- 138 Of David.



I will thank you, O LORD, with all my heart:  
 in the sight of the gods I will sing your praise.  
 And, prostrate before your holy temple,  
 will praise your name for your constant love.  
 For you have exulted your promise above all.

When I called you, you answered; 3  
 you gave me strength, you inspired me.

All the kings of the earth shall praise you, O LORD, 4  
 when they shall have heard the words you have  
 uttered;

and they shall sing of the ways of the LORD, 5  
 and tell of the LORD's transcendent glory.

For, high though the LORD is, he looks on the lowly, 6  
 and strikes down the haughty from far away.

Though my way be distressful, yet you preserve me: 7  
 you lay your hand on my angry foes,  
 and your right hand gives me victory.

The LORD will accomplish all that which concerns me. 8  
 Your kindness, O LORD, endures forever.  
 O do not abandon the work of your hands.

*Psalm 139 — The Ever-Present God*

For the leader. Of David, a psalm. **139**

O LORD, you search and know me;  
 when I sit, when I rise you know it,  
 you perceive my thoughts from afar. 2

When I walk, when I lie you sift it,  
 familiar with all my ways. 3

There is not a word on my tongue,  
 but see! LORD, you know it all. 4

Behind and before you beset me,  
 upon me you lay your hand. 5

It's too wonderful for me to know  
 too lofty I cannot attain it. 6

Whither shall I go from your spirit? 7

8 Or whither shall I flee from your face?  
If I climb up to heaven, you are there:  
or make Sheol my bed, you are there.

9 If I lift up the wings of the morning  
and fly to the end of the sea,  
10 there also your hand would grasp me,  
and your right hand take hold of me.

11 If I say, 'Let the darkness cover me,  
and night be the light about me,'  
12 The dark is not dark for you,  
but night is as light as the day.

13 For you did put me together;  
in my mother's womb you did weave me.  
14 I give you praise for my fashioning  
so full of awe, so wonderful.  
Your works are wonderful.

You knew me right well;  
15 my bones were not hidden from you,  
when I was made in secret,  
and woven in the depths of the earth.

16 Your eyes saw all my days:  
they stood on your book every one  
written down, before they were fashioned,  
while none of them yet was mine.

17 But how far, O God, beyond measure  
are your thoughts! How mighty their sum!  
18 Should I count, they are more than the sand.  
When I wake, I am still with you.

19 Will you slay the wicked, O God?  
And remove from me the bloodythirsty,  
20 who maliciously defy you  
and take your name in vain.

21 Do I not hate those who hate you, LORD?  
Do I not loathe those who resist you?

With perfect hatred I hate them, 22  
I count them my enemies.

Search me, O God, know my heart: 23  
test me, and know my thoughts,  
and see if guile be in me; 24  
and lead me in the way everlasting.

*Psalm 140 — A Prayer for Preservation*

Rescue me, LORD, from evil people; **140**  
from the violent guard me  
from those who plot evil in their heart, 2  
and stir up war continually:  
who make their tongue as sharp as a serpent's, 3  
and under whose lips is the poison of adders. (*Selah*)

Preserve me, O LORD, from the hands of the wicked, 4  
from the violent guard me  
from those who are plotting to trip up my feet.  
The proud have hidden a trap for me, 5  
cords they have spread as a net for my feet:  
snares they have set at the side of my track. (*Selah*)

I have said to the LORD, 'My God are you; 6  
give ear, LORD, to my loud plea.  
O LORD my LORD, my saviour mighty, 7  
you did cover my head in the day of battle.  
Grant not, O LORD, the desires of the wicked; 8  
and what they have purposed, promote you not.' (*Selah*)

Let them not lift up their heads against me. 9  
May the mischief they prate bring themselves to destruction,  
may he rain upon them coals of fire, 10  
may he strike them down swiftly, to rise no more,  
no place in the land may there be for the slanderer: 11  
may the violent be hunted from sorrow to sorrow.

I know that the LORD will do right by the weak, 12  
and will execute justice for those who are needy.

- 13 Surely the righteous shall praise your name,  
and they who are upright shall live in your presence.

*Psalm 141 — A Prayer for Protection from Persecutors*

**141** A psalm of David.

- LORD, I call to you: hasten, to me,  
give ear to my voice, when I call to you.
- 2 Let my prayer be presented as incense before you,  
and my uplifted hands as the evening meal-offering.
- 3 Set, O LORD, a watch on my mouth,  
put a guard on the door of my lips.
- 4 Incline not my heart to an evil matter,  
to busy myself in deeds of wickedness,  
in company with workers of evil:  
never may I partake of their dainties.
- 5 A wound or reproof from a good person in kindness  
is oil which my head shall never refuse.  
In their misfortune my prayer is still with them.
- 6 Abandoned they are to the hands of their judges:  
they shall learn that my words are true.
- 7 Like stones on a country road cleft and broken  
so lie our bones scattered for Death to devour.
- 8 But my eyes are turned towards you, O LORD.  
Do not pour out my life, for in you I take refuge.
- 9 Keep me safe from the trap they have laid for me,  
from the snares of the workers of trouble.
- 10 Into their own nets let wicked people fall;  
while I pass by in safety.

*Psalm 142 — A Prayer for Deliverance from Persecutors*

**142** A maskil of David, while he was in the cave, a prayer.

- Loudly I cry to the LORD:  
to the LORD plead loudly for mercy,  
I pour my complaint before him,  
I tell my troubles to him.

When my spirit is faint within me,  
 my path is known to you.  
 In the way I am wont to walk in,  
 they have hidden a trap for me.

I look to the right and the left;  
 but not a friend have I.  
 No place of refuge is left me,  
 not a man to care for me.

So I cry to you, O LORD:  
 I say, 'My refuge are you,  
 all I have in the land of the living.'

Attend to my piercing cry,  
 for very weak am I.  
 Save me from those who pursue me,  
 for they are too strong for me.

Free me from prison,  
 that I may give thanks to your name,  
 for the righteous are patiently waiting  
 till you show your bounty to me.

*Psalm 143 — A Prayer for Deliverance and Guidance*

A psalm of David. 143

Listen, O LORD, to my prayer;  
 give ear to my plea.  
 In your faithfulness give me answer,  
 and in your righteousness.  
 With your servant O enter you not into judgment,  
 for in your sight can no one alive be justified.

For the enemy persecutes me, 3  
 crushing my life to the ground,  
 making me live in the darkness,  
 as those who have long been dead.

My spirit is faint within me, 4  
 my heart is bewildered within me.

I remember the days of old, 5

- and brood over all you have done,  
 musing on all that your hands have wrought.
- 6 I spread out my hands to you:  
 I thirst for you,  
 like parched earth. (*Selah*)
- 7 Answer me soon, LORD,  
 because my spirit is spent.  
 Hide not your face from me,  
 else become I like those who go down to the pit.
- 8 Let me learn of your love in the morning,  
 for my trust is in you.  
 Teach me the way I should go:  
 for my heart longs for you.
- 9 Save me, O LORD, from my foes:  
 for to you I have fled for refuge.
- 10 Teach me to do your will,  
 for you yourself are my God.  
 Guide me by your good spirit,  
 O LORD, on a way that is smooth.
- 11 Be true to your name LORD, spare me,  
 bring me out of distress in your faithfulness.
- 12 In your kindness extinguish my enemies,  
 and all those who vex me destroy;  
 for I am your servant.

*Psalm 144 — The Warrior's Song*

**144** Of David.

- Blest be the LORD my rock,  
 who trains my hands for war,  
 my fingers for fighting.
- 2 My rock and my fortress,  
 my tower, my deliverer,  
 my shield, behind whom I take refuge,  
 who lays nations low at my feet.
- 3 LORD, what are mortals  
 that you care for them,

humans, that you think of them?	
They are like a breath, their days as a shadow that passes.	4
LORD , bow your heavens and come down: touch the hills, so that they smoke.	5
Flash forth lightning and scatter them, your arrows send forth and confound them.	6
Stretch out your hand from on high; pluck me out of the mighty waters, out of the hands of foreigners,	7
who speak with the mouth of falsehood, and lift their right hand to swear lies.	8
O God, a new song I would sing you, on a ten-stringed harp make you music.	9
For to kings you give the victory, and David your servant you save.	10
Snatch me from the cruel sword, rescue me from the hand of foreigners, who speak with the mouth of falsehood, and lift their right hand to swear lies.	11
<i>The Prosperity of the Lord's People</i>	
May our sons in their youth be as plants well tended: our daughters like cornices carved as in palaces.	12
May our barns be bursting with produce of all kinds. In the fields may our sheep bear by thousands and ten thousands.	13
May our cattle be fat, our walls unbreached, may no cry of distress ring in our streets.	14

15 Happy the people  
     who fares so well:  
 16 and so fares the people  
     whose God is the LORD.

*Psalm 145 — The Kingdom Everlasting*

145 A song of praise. Of David.  
 I will exalt you, my God, O king:  
     I will bless your name for ever and ever.  
 2 I will bless you every day:  
     I will praise your name for ever and ever.  
 3 Great is the LORD and worthy all praise,  
     his greatness is unsearchable.  
 4 One age to another shall praise your deeds,  
     declaring the mighty things you have done.  
 5 Of your glorious majesty they shall tell,  
     and I will muse of your many wonders.  
 6 Of the might of your terrible acts they shall speak,  
     and the tale of your great deeds I will tell.  
 7 The fame of your abundant goodness  
     and righteousness they shall pour forth in song.  
 8 The LORD is full of grace and pity,  
     patient and rich in loving-kindness.  
 9 The LORD is good to all the world,  
     and his pity is over all things that he made.  
 10 All your works give you thanks, O LORD,  
     and you are blessed of those who love you.  
 11 They shall speak of your glorious kingdom,  
     and of your might shall they discourse,  
 12 making known to all his mighty acts,  
     and the glorious majesty of his kingdom.  
 13 Yours is a kingdom that lives through all ages:  
     through all generations extends your dominion.  
 The LORD is faithful in all that he promises,  
     gracious is he in all that he does.



The LORD upholds all who fall; he lifts up all who are bowed down.	14
The eyes of all look in hope to you, and you give them their food in due season.	15
You yourself open your hand, and fill with your favour all things that live.	16
The LORD is righteous in all his ways, gracious is he in all that he does.	17
The LORD is near to all who call him, to all who call upon him in truth.	18
He will fulfil the desires of those who fear him; he will hear their cry for help and save them.	19
The LORD is the keeper of all who love him, but all the wicked will he destroy.	20
My mouth will utter the praise of the LORD, and all life will bless his holy name for ever and ever.	21

*Psalm 146 — The Great Protector*

My soul, praise the LORD.	<b>146</b>
I will praise the LORD, while I live; I will sing to my God, while I am.	2
Put not your trust in princes mortals, in whom is no help.	3
When their breath goes out, they go back to the dust: on that very day their purposes perish.	4
Happy those whose help is the God of Jacob: whose hope is set on the LORD their God,	5
the Creator of heaven and earth, the sea, and all that is in them.	6
He remains eternally loyal. For the wronged he executes justice;	7

he gives bread to the hungry;  
 the LORD releases the prisoners.  
 8 The LORD gives sight to the blind:  
 the LORD raises those who are bowed.  
 The LORD loves the righteous.  
 9 The LORD preserves the stranger,  
 upholds the widow and orphan,  
 but the wicked he leads to disaster.  
 10 The LORD shall reign forever,  
 your God, O Zion, to all generations.  
 Hallelujah.

*Psalm 147 — The Lord's Love and Power Revealed in Nature*

147 Hallelujah.  
 It is good to sing praise to our God,  
 for praise is sweet and seemly.  
 2 The LORD builds up Jerusalem,  
 the outcasts of Israel he gathers.  
 3 He heals the broken in heart,  
 and binds up their wounds.  
 4 He counts the numberless stars,  
 he gives names to them all.  
 5 Great is our LORD, rich in power,  
 and measureless is his wisdom.  
 6 The LORD lifts up the down-trodden,  
 the wicked he brings to the ground.  
 7 Sing songs of thanks to the LORD,  
 and play on the lyre to our God.  
 8 For he covers the sky with clouds,  
 he prepares rain for the earth,  
 makes grass to grow on the mountains.  
 9 He gives the cattle their food  
 the young ravens when they cry.  
 10 His pleasure is not in the strength of the horse,  
 his joy is not in the speed of a runner;  
 11 but the LORD has his pleasure in those who fear him,  
 in those who wait for his kindness.

Praise the LORD, then, O Jerusalem: sing praise to your God, O Zion.	12
For he strengthens the bars of your gates, and blesses your children within you.	13
He brings peace to your borders, and choicest of wheat in abundance.	14
He sends his command to the earth: his word runs very swiftly.	15
Snow he gives like wool, frost he scatters like ashes.	16
He casts forth his ice like morsels: who can stand before his cold?	17
He sends forth his word, and melts them: his wind blows the waters flow.	18
He declares his word to Jacob, his statutes and judgments to Israel.	19
No other nation did he do this for, they know nothing of his judgments. Hallelujah.	20

*Psalms 148 — The Universal Chorus of Praise*

Praise the LORD from the heavens, praise him in the heights.	<b>148</b>
Praise him, all his angels; praise him, all his hosts.	2
Praise him, sun and moon; praise him, all stars of light.	3
Praise him, you highest heavens, and you waters above the heavens.	4
Let them praise the name of the LORD, for at his command they were made.	5
And he fixed them for ever and ever by a law which they dare not transgress.	6
Praise the LORD from the earth: you depths, with your monsters, all.	7
Fire, hail, snow and ice,	8

and stormy wind doing his word.

- 9 All you mountains and hills,  
all you fruit trees and cedars,  
10 all you wild beasts and tame,  
creeping things, birds on the wing.
- 11 All you kings and nations of earth;  
all you princes and judges of earth:  
12 young men and maidens together,  
old men and children together.
- 13 Let them praise the name of the LORD,  
for his name alone is exalted.  
Over heaven and earth is his glory.
- 14 He has lifted his people to honour.  
Wherefore this chorus of praise from his saints,  
from Israel, the people who stand in his fellowship.  
Hallelujah.

*Psalm 149 — Song of Victory*

- 149 Hallelujah.  
Sing to the LORD a new song,  
sound his praise where the faithful are gathered.
- 2 Let Israel rejoice in its maker,  
sons of Zion exult in their king.
- 3 Let them praise his name in the dance,  
making music with lyre and with timbrel.
- 4 For the LORD delights in his people,  
adorning the humble with victory.
- 5 Let the faithful exult and extol him  
with glad ringing cries all night long.
- 6 High praises of God in their mouth,  
and a two-edged sword in their hand:  
7 on the heathen to execute vengeance,  
and chastisement sore on the nations,  
8 binding their kings with chains,  
and their nobles with fetters of iron,  
9 to execute on them the doom that is written.

This is the glory of all his faithful.  
Hallelujah.

*Psalm 150 — Hallelujah*

Hallelujah.	150
Praise God in his holy place.	
Praise him in the sky, his stronghold.	
Praise him for his deeds of power.	2
Praise him for his boundless greatness.	
Praise him with blast of horn;	3
praise him with harp and lyre.	
Praise him with timbrel and dance;	4
praise him with strings and pipe.	
Praise him with resounding cymbals,	5
praise him with clashing cymbals.	
Let all that has breath praise the LORD.	6
Hallelujah.	



# PROVERBS

## *On the Worth of Wisdom*

THE PROVERBS OF SOLOMON, the son of David, king of Israel. 1

### *The Aim of the Book*

That people may learn wisdom and discipline, 2  
 and understand words of discernment;  
 that they may win training in prudence, 3  
 in right and in justice and rectitude;  
 that shrewdness be imparted to the simple, 4  
 and knowledge and insight to youth —  
 the wise too, who listens, will grow wiser, 5  
 and the prudent more skilled in direction —  
 that proverbs and parables may be plain, 6  
 even the words of the wise and their riddles

### *The Motto of the Book*

Reverence for the Lord is the basis of knowledge, 7  
 but wisdom and discipline are scorned by fools.

### *Exhortation and Warning*

Listen, my child, to your father's instruction, 8  
 and do not forsake what your mother has taught you;  
 they will be a garland to your head, 9  
 and a chain for your neck.

My son, if sinners entice you, 10  
 do not consent. If they say, 11  
 'Come with us, let us lurk for the blameless,  
 and ambush the innocent for fun —  
 let us swallow them up like the grave, alive 12  
 and entire, just as those that go down to the pit.

Precious wealth of all sorts will be ours, 13  
 we will fill our houses with spoil.

14 Cast your lot with us;  
     we will all share what we steal,  
 15 Do not go their way, my child.  
     Keep your foot away from their path.  
 16 For their feet hasten to evil,  
     and they rush to shed blood.  
 17 The net is spread in the sight of the birds,  
     who hungrily take the bait.  
 18 Their own is the blood they lurk for.  
     Their own are the lives they ambush.  
 19 So end all who would grasp at gain —  
     it destroys the life of its owner.

*The Appeal of Wisdom*

20 Wisdom cries aloud in the streets,  
     in the squares echoes her voice,  
 21 she calls from the top of the walls,  
     at the doors of the city gates she says:  
 22 'How long will you fools love folly,  
     and scoffers delight in scoffing,  
     and fools in their hatred of knowledge?  
 23 Respond to my rebuke.  
     See! I speak my mind to you;  
     I will tell you my thoughts.  
 24 Because you refused my call,  
     gave no heed to my hand when it beckoned you,  
 25 rejected all my counsel,  
     and refused my admonition,  
 26 when distress falls on you, I will laugh;  
     I will mock, when your terror comes,  
 27 when your terror comes as a storm,  
     as a whirlwind your distress.  
 28 Then I will not answer their call;  
     they may seek, but they will not find me.  
 29 Because they hated knowledge,  
     and rejected the fear of the Lord,  
 30 would have nothing of my counsel.  
     but despised all my admonition,  
 31 they must eat the fruit of their ways,



and be filled with their own devices.  
 By their own choice will the simple be slain. 32  
 Prosperous ease will bring fools to destruction.  
 But he who listens to me will live securely, 33  
 in a peace unruffled by fear of calamity.'

*The Blessed Fruits of Wisdom*

My child, if you welcome my words, 2  
 and hold close my commandments,  
 giving heedful ear to wisdom, 2  
 and bending your mind to reason;  
 if you seek to invoke understanding. 3  
 and lift up your voice to reason,  
 seeking for her as if for silver, 4  
 and searching for her as if for treasure:  
 then the fear of the Lord will be plain to you, 5  
 and the knowledge of God you will find.  
 For the Lord is the giver of wisdom. 6  
 The source of knowledge and insight.  
 He stores up ability for the upright; 7  
 he shields the blameless life.  
 He guards the paths of the just, 8  
 and he watches the way of the faithful.  
 Then justice and right will be plain to you; 9  
 you will keep to all paths that are good.

When wisdom will enter your mind, 10  
 and in knowledge you find your pleasure,  
 discretion will watch over you, 11  
 and understanding will guard you,  
 and save you from wicked ways, 12  
 from people of perverse speech,  
 who leave the paths of right, 13  
 to walk in ways of darkness —  
 happy in doing wrong, 14  
 exulting in wicked perverseness,  
 all crooked in their paths. 15  
 and devious in their ways.

From the adulteress too, it will save you, 16

17 the sinning woman of slippery speech,  
 who forsakes the partner of her youth,  
 and forgets her bond with her God;  
 18 for her house sinks down to death,  
 and her paths lead to the place of the dead.  
 19 None that visit her ever come back,  
 or arrive at the paths of life.  
 20 Therefore walk in the way of good people.  
 Keep in the paths of the righteous,  
 21 for the upright will live in the land,  
 and the blameless alone will enjoy it;  
 22 while bad people are cut off from it.  
 and the faithless uprooted.

*The Wisdom of Trusting and Honouring the Lord*

3 My son, do not forget my teaching,  
 keep my commandments in mind;  
 2 for a long and happy life  
 and fulness of peace will they bring you.  
 3 Let not kindness and faithfulness leave you.  
 Bind them about your neck;  
 4 so favour and good repute will you find  
 alike with God and people.  
 5 Trust the Lord with all your heart.  
 Lean not on your own understanding:  
 6 in all your ways acknowledge him,  
 and he will smooth your paths.  
 7 Do not pride yourself on your wisdom;  
 fear the Lord and turn from evil.  
 8 Then there will be health to your body,  
 and refreshment to your bones.  
 9 If you honour the Lord with your wealth,  
 with the first-fruits of all that comes in to you,  
 10 your barns will be filled with corn,  
 and with wine will your vats overflow.

*The Worth of Wisdom*

11 Reject not, my son, the Lord's chastening.  
 Do not spurn His reproof.

For whom the Lord loves, he chastens, 12  
 he reproves the child he delights in.  
 Happy those who find wisdom, 13  
 they who obtain understanding.  
 For she brings a gain fairer than silver, 14  
 a revenue better than gold.  
 More precious is she than corals, 15  
 and with her can no treasures compare.  
 In her right hand is long life, 16  
 in her left are riches and honour.  
 Her ways are pleasant ways, 17  
 and all her paths are peace.  
 She is a tree of life to those who grasp her. 18  
 Happy they who hold her fast.  
  
 The Lord by wisdom founded the earth, 19  
 by understanding established the heavens.  
 By knowledge he broke up the deeps. 20  
 and the clouds he made drip with dew.\*\*\*\*\*

*The Security that comes from Wisdom*

Observe, my child, discretion and wisdom, 21  
 let them never out of your sight;  
 so will they be life to you. 22  
 An ornament round your neck.  
 You will then go your way securely. 23  
 Without ever striking your foot.  
 You will sit down unafraid, 24  
 and your sleep will be sweet where you lie.  
 You will fear no sudden terror, 25  
 nor the tempest that falls on the wicked.  
 For the Lord is the ground of your hope. 26  
 He will keep your foot from the snare.  
  
 Withhold from your neighbour no good 27  
 Which you have in your power to do them.  
 Do not tell them — when you can afford it — to go 28  
 and come back, with the promise of something tomor-  
 row.  
 Devise no mischief against your neighbour, 29

- while they are trustfully living beside you.  
 30 Do not idly quarrel with anyone  
 who has not done you any harm.
- 31 Do not envy the violent,  
 or choose any one of their ways.  
 32 For the Lord abhors the crooked,  
 but the upright are his friends.  
 33 The Lord's curse rests on the house of the wicked.  
 But the home of the righteous he blesses.  
 34 As for him, he scoffs at scoffers,  
 but he gives grace to the lowly.  
 35 Wise men come to honour,  
 but shame is the portion of fools.

*The Excellence and Beneficent Power of Wisdom*

- 4 Listen, children, to a father's instruction.  
 Pay attention to gain understanding.  
 2 For the counsel I give you is good.  
 Do not forsake my teaching.
- 3 When I was my father's child,  
 loved by my mother, and tender,  
 4 he used to say, as he taught me,  
 'Hold fast my words in your mind.  
 Keep my commandments and live.  
 5 Get wisdom, get understanding.  
 6 If you do not leave her, she will keep you;  
 If you hold her dear, she will guard you.  
 8 Prize her and she will exalt you  
 and honour you if you embrace her.  
 9 She will set a fair wreath on your head  
 and a glorious crown she will give you.'
- 10 Listen, my son, and accept my words,  
 and the years of your life will be many.  
 11 I teach you the way of wisdom,  
 I guide you in honour's paths.  
 12 You will walk with steps unconstrained.  
 You will run without ever stumbling.

Keep unceasing hold of instruction; Guard her, for she is your life.	13
Do not enter the path of the wicked. Do now walk in the way of the evil.	14
Do not cross it, avoid it. Turn aside, and pass on.	15
For they do not sleep unless they have done some harm. They are sleepless until they have wrought some ruin.	16
For the bread that they eat is won by crime, and the wine that they drink is procured by cruelty.	17
The way of the wicked is through deep darkness, Which hides from them that they stumble into;	19
but the way of the just is like light of the morning, which shines more and more till the day is full.	18
My son, listen to my words. Bend your ear to the things that I say.	20
Do not let them out of your sight. Keep them within your heart.	21
They are life to those who find them, and health to all their being.	22
Guard your heart with all vigilance, for this is the way to life.	23
Put away all crooked speech, and banish all devious talk.	24
Let your eyes look straight in front, and your eyelids right before you.	25
Make a level path for your feet, and let all your ways be firm.	26
Do not turn to the right or the left. Keep your foot away from evil.	27

*The Wrong and Folly of Impurity*

*The Deadly Power of an Evil Woman*

My son, listen to wisdom, bend your ear to understanding;	5
so that discretion may watch over you, and that knowledge may preserve you.	2
For the lips of the harlot drop honey,	3

her mouth is smoother than oil;  
 4 but at last she is bitter as wormwood,  
 and sharp as a two-edged sword.  
 5 Her feet go down to Death;  
 her steps lead straight into Sheol.  
 6 No smooth way of life does she walk;  
 her paths wander — she doesn't know where.  
 7 And now, my son, listen to me;  
 Do not turn from the words that I speak.  
 8 Move far away from her.  
 Do not go near the door of her house;  
 9 or you might give your wealth to others,  
 your years to the implacable,  
 10 and so strangers enjoy your substance,  
 and a family of foreigners your toil;  
 11 and thus at the last you groan,  
 when body and flesh are consumed:  
 12 'Why did I hate instruction,  
 and spurn reproof in my heart?  
 13 Why did I not listen to my teachers,  
 nor bent to instructors mine ear?  
 14 All but utterly was I undone  
 in the congregation assembled.'

*Exhortation to Fidelity*

15 Drink water from your own cistern,  
 running water from your own well.  
 16 Do not let your springs be scattered abroad,  
 on the streets your streams of water.  
 17 Let them be for yourself alone,  
 and not for strangers beside you.  
 18 Let your fountain be your own,  
 take joy from the wife of your youth —  
 19 lovely hind and graceful doe —  
 let her breasts make you happy at all times.  
 be ravished with her love forever.  
 20 For why be ravished by a stranger,  
 and a foreigners's bosom embrace?  
 21 For the ways of a man are before the Lord's eyes,

and all his paths he weighs.  
 His iniquities will snare him, 22  
 enmeshed in the toils of his sin.  
 He will die for lack of instruction 23  
 and perish for his vast folly.

*Warning against the Adulteress*

Observe, my child, the commands of your father, 20  
 do not abandon your mother's instruction.  
 Bind them onto your heart forever; 21  
 hang them round about your neck.  
 When you walk, Wisdom will guide you; 22  
 when you lie down, she will watch you;  
 when you wake up, she will talk with you.  
 For precept illumines, instruction enlightens, 23  
 and reproof that disciplines leads to life,  
 Preserving you safe from the wife of another, 24  
 from the slippery tongue of the stranger.  
 Do not long in your heart for her beauty. 25  
 Do not be caught by her eyes.  
 For, while harlotry costs but a morsel of bread, 26  
 'Tis the precious life the adulteress hunts.  
 Can a man take fire in his bosom 27  
 without his clothes being burned?  
 Or on glowing coals can he walk 28  
 without his feet being scorched?  
 So with him that approaches his neighbour's wife: 29  
 no one that touches her ever may go unpunished.  
 Do people not despise a thief, 30  
 When he steals even to satisfy hunger?  
 When caught, he must pay seven-fold. 31  
 And give all that his house contains.  
 But the adulterer is witless: 32  
 he destroys himself by his doings.  
 For stripes and disgrace will be his, 33  
 And a shame that will never be blotted.  
 For jealousy maddens a man; 34  
 in the day of revenge he is pitiless.  
 He will accept no ransom, 35

nor will gifts in profusion content him.

*Another Warning*

7 My son, observe my words,  
 And lay up with you my commandments.  
 2 Keep my commandments and live,  
 and my teaching as the pupil of your eye.  
 3 Bind them upon your fingers;  
 write them on the tablet of your heart.  
 4 Say to Wisdom, 'You are my sister';  
 call Understanding your friend —  
 5 shun the dissolute woman,  
 the stranger of slippery speech.

6 At the window of her house  
 she peers out through the lattice;  
 7 and, looking at the simpletons,  
 she detects a silly youth,  
 8 as he passes near the street corner.  
 Stepping the way to her house,  
 9 just in the evening twilight,  
 As the night is growing dark.  
 10 See! The woman comes out to meet him,  
 in a harlot's dress, all a-flutter.  
 11 Boisterous and brazen is she:  
 her feet are restless at home.  
 12 Now in street, now in square is she.  
 Lurking near every corner.  
 13 So she catches and kisses him,  
 and with impudent face she accosts him:  
 14 'I have ready a thanksgiving feast,  
 for today I have paid my vows;  
 15 and so I came out to meet you,  
 to seek you, and now I have found you, so  
 16 I have spread my couch with coverlets,  
 striped with Egyptian yarn.  
 17 I have perfumed my bed with myrrh,  
 with cinnamon and with aloes.  
 18 Come; let us drink love till the morning,  
 and yield us to merry caresses.



For my husband is not at home; he is far away on a journey.	19
He has taken a money-bag with him, he will not come home till full moon.'	20
With her fair speech she beguiled him, with her blandishing words she enticed him.	21
So he followed her bewitched, like an ox that is brought to the slaughter, like a dog that is led on a chain, like a bird rushing into a net, unaware that its life is at stake, till an arrow pierces its liver.	22
And now, my son, listen to me. Give heed to the words that I utter.	23
Let your heart not swerve to her ways, and wander not in her paths; for the dead she has cast down are many, and many are those she has slain.	24
Her house is the road to Sheol, straight down to the chambers of Death.	25
	26
	27

*The Invitation and the Rewards of Wisdom*

*Wisdom's Appeal to Men*

Listen! Wisdom is calling, and Reason is lifting her voice: on a raised place, high by the way. on the streets she has taken her stand.	8
By the gates that lead into the city. She cries aloud at the portals: 'to you, O men, I call.	2
And my voice is to all mankind.	3
You simple ones, learn to be prudent; You foolish ones, get to know wisdom.	4
O listen, for grave is my message. And right all the speech of my lips.	5
It is truth that my mouth discourses, And falsehood my lips abhor.	6
All the words that I utter are honest.	7
	8

9 Free from all that is crooked and tortuous,  
 All clear to the man of sense,  
 and right to those that have knowledge.  
 10 Choose instruction, then, rather than silver,  
 and more than choice gold welcome knowledge.  
 11 For better is Wisdom than corals;  
 no treasures with her can compare.  
 12 I, Wisdom, possess intelligence;  
 knowledge and insight are mine.  
 14 Mine are counsel and skill;  
 understanding and might are mine.  
 15 By me do monarchs reign  
 and rulers administer justice,  
 16 By me do princes govern  
 and noblemen rule the earth.  
 17 Those that love me I love,  
 and those that seek me find me.  
 18 With me are riches and honour,  
 prosperity and grandeur.  
 19 My fruit is better than finest gold,  
 my revenue fairer than choicest silver.  
 20 I walk in the way that is fair,  
 and keep to the paths of justice,  
 21 endowing with wealth those that love me,  
 and filling their treasuries full.

*Wisdom's Ancient Origin*

22 At the very beginning God fashioned me  
 as the first of His works of old.  
 23 In the ancient time was I formed,  
 at the first, when the world began.  
 24 I was born when as yet no depths were,  
 no fountains laden with water;  
 25 Ere yet the mountains were sunk,  
 and before the hills was I born;  
 26 Ere the earth and the fields were created,  
 or the first of the clods of the world.  
 27 When He set up the heavens, I was there;  
 when He vaulted the face of the deep;

When He made firm the skies above, 28  
 and fixed the deep fast at its sources;  
 When He set to the sea its bounds, 29  
 as He marked off the base of the world.  
 Then beside Him was I as His nursling, 30  
 and I was His daily delight,  
 playing before Him at all times,  
 playing about in His world. 31  
 delighting in humankind.

*Wisdom's Concluding Appeal*

And now, children, listen to me: 32  
 happy those that keep to my ways.  
 Hear instruction, and thus get wisdom. 33  
 Do not reject my admonition.  
 Happy he who listens to me, 34  
 daily watching at my gates,  
 and waiting at my door-posts.  
 For who finds me finds life, 35  
 he wins the Lord's own favour;  
 but who misses me wrongs himself, 36  
 for all that hate me love death.

*The Two Hostesses — Wisdom and Folly*

*The Invitation of Wisdom*

Wisdom has built her a house, 9  
 has set up her seven pillars,  
 slain her beasts, and mingled her wine, 2  
 and also spread her table.  
 She has sent forth her maidens to cry 3  
 on the thoroughfares of the city:  
 'All simple ones, turn in hither, 4  
 I would speak to him who lacks wisdom.  
 Come and eat of my bread. 5  
 and drink of the wine I have mingled,  
 Abandon your folly, and live, 6  
 and walk in the way of reason.  
 For by me your days will be many, 11

and the years of your life increased.'

*The Invitation of Folly*

- 13 Dame Folly is loud and seductive,  
she is a stranger to shame.  
14 At the door of her house she sits,  
on the thoroughfares of the city,  
15 calling to passers-by,  
who are going straight on their way:  
16 'All simple ones, turn in hither,  
I would speak to him who lacks wisdom.  
17 Stolen waters are sweet,  
and bread eaten in secret is pleasant.'  
18 But he does not know that dead men are there,  
that her guests lie sunken in Sheol.

*A Group of Aphorisms*

- 7 Who corrects a scoffer but gets himself insult,  
and a stain rests on him that reproves the wicked.  
8 Reprove not a scoffer, or else he may hate you;  
but a wise man reprove, and for that he will love you.  
9 Give to a wise man, and he will grow wiser;  
instruct the righteous, and more he will learn.  
10 The fear of the Lord is the first step to wisdom,  
and to know the Holy One is understanding.  
12 If you are wise, you are wise for yourself;  
And if you scoff, you must bear it alone.

*Warnings*

*Against Suretyship*

- 6 My son if you have gone bail for your neighbour,  
and given your pledge for another;  
2 if by your own lips you are snared,  
and are trapped by the words of your mouth:  
3 then this do, my son, and free yourself,  
since you have come into his power.  
Go, stir yourself, besiege your neighbour;  
4 give no sleep to your eyes.

nor slumber to your eyelids,  
shake yourself free, like a roe, from the snare, 5  
or a bird from the hand of the fowler.

*Against Indolence*

Go to the ant, you sluggard; 6  
consider her ways, and be wise,  
without officer, ruler, or chief, 7  
she provides her bread in the summer. 8  
and gathers her food in the harvest.

How long will you lie, O sluggard? 9  
When will you rise from your sleep?  
'Just a little more sleep, a little more slumber, 10  
a little more lying with folded hands.'  
So will poverty come on you like a robber, 11  
and want like an armed man.

*Against Underhand Mischief-making*

Sunk in wickedness is the man 12  
whose speech is ingrained with falsehood —  
who winks his eyes, 13  
or shuffles his feet,  
or makes signs with his fingers,  
gives his mind to the planning of mischief, 14  
and always is scattering discord.  
For these things will sudden disaster assail him; 15  
he will swiftly be crushed beyond all hope of healing.

*Seven Detestable Things*

Six things there are which the Lord detests, 16  
yes, seven does He abhor:  
haughty eyes, a lying tongue, 17  
and hands that shed innocent blood,  
a mind that plans wicked devices, 18  
and feet that are swift to do wrong,  
a false witness that utters lies, 19  
One that scatters strife among brethren.

*First Collection of Proverbs***10** THE PROVERBS OF SOLOMON:

- A wise son makes his father glad,  
 but a foolish son is a grief to his mother.  
 2 Treasures wrongly acquired profit nothing,  
 but righteousness saves from death.  
 3 The Lord will not suffer the righteous to hunger,  
 but He will frustrate the desire of the wicked.  
 4 A slack hand creates poverty,  
 but a diligent hand makes rich.  
 5 He that gathers in summer acts wisely;  
 he that sleeps in harvest acts shamefully.  
 6 The blessing of God is on the head of the righteous,  
 but sorrow will cover the face of the wicked.  
 7 The memory of the righteous is blessed,  
 but the name of the wicked will rot.  
 8 A wise man gives heed to commands,  
 but a foolish talker will fall.  
 9 He whose life is blameless walks safely,  
 but he who lives crookedly smarts for it.  
 10 He who winks the eye makes trouble,  
 but frank reproof makes peace.  
 11 A fountain of life is the mouth of the righteous,  
 but the mouth of the wicked is wrapped in violence.  
 12 Hatred stirs up strife,  
 but love hides all transgressions.  
 13 On the lips of a prudent man wisdom is found,  
 but a man without sense needs a rod for his back.  
 14 Wise men keep what they know to themselves,  
 but the mouth of the fool is impending destruction.  
 15 The rich man's wealth is his fortified city;  
 but the poor, by their poverty, come to destruction.  
 16 The wage of the righteous conduces to life,  
 but their revenue brings the wicked to ruin.  
 17 The way to life is to heed instruction,  
 but to turn from reproof is to go astray.  
 18 Righteous lips cover up hatred,

but the slanderer is a fool.	
Where words are many, offences are certain;	19
But he who controls his tongue does wisely.	
The tongue of the just is like choicest silver,	20
but the mind of the wicked is little worth.	
The speech of the righteous is sustenance to many,	21
but lack of sense is the death of fools.	
It is only the blessing of God that brings wealth,	22
and He adds no sorrow therewith.	
To a fool the doing of wrong is as sport,	23
but a man of sense abhors it.	
What the wicked feared will befall him,	24
but the desire of the righteous will be granted.	
When the whirlwind passes, the wicked will vanish,	25
but the righteous is firmly established forever.	
As vinegar to the teeth, and as smoke to the eyes,	26
even so is the sluggard to them that send him.	
The fear of the Lord prolongs life,	27
but the years of the wicked are shortened.	
The hope of the righteous will end in gladness,	28
but the wicked will fail of their expectation.	
To the man that is blameless the Lord is a strong-hold,	29
but terror and ruin to those that do evil.	
The righteous will be unmoved forever,	30
but the wicked will have no home in the land.	
The mouth of the righteous brings forth wisdom,	31
but the man of false tongue will be rooted out.	
The lips of the righteous utter good-will;	32
but the mouth of the wicked, malice.	
The Lord detests a false balance,	<b>11</b>
but a just weight is his delight.	
Pride is sure to be followed by shame,	2
but modesty is wisdom.	
Their integrity guides the upright,	3
but the false are destroyed by their crookedness.	
In the day of wrath riches are useless,	4
but righteousness saves from death.	
The path of the blameless is smoothed by his righteous-	5
ness,	
but the wicked will fall by his wickedness.	

- 6 The upright are saved by their righteousness,  
but the false are caught in their evil desires.
- 7 When a wicked man dies, his hope perishes —  
the hope of the godless perishes.
- 8 The righteous is rescued from trouble,  
and the wicked takes his place.
- 9 By slander the godless would ruin his neighbour,  
but the righteous are rescued by knowledge.
- 10 When the righteous flourish, the city rejoices;  
when the wicked perish, there is jubilation.
- 11 By the blessing of the upright, the city is exalted;  
by the mouth of the wicked it is overthrown.
- 12 A man has no sense that despises his neighbour;  
a man of prudence holds his tongue.
- 13 Who carries tales divulges secrets,  
but a trustworthy man conceals a matter.
- 14 Where guidance is lacking, a people must fall;  
but that people is safe that is rich in counsellors.
- 15 He who goes bail for another will suffer,  
but he who abhors being surety is sure.
- 16 A gracious woman obtains honour,  
but a throne of dishonour is she who hates justice.  
Indolent men never come to wealth,  
but riches are won by the men that are diligent.
- 17 The kind man does good to himself;  
the cruel man injures himself.
- 18 The gain of the wicked is but an illusion,  
but he who sows righteousness wins the true wages.
- 19 Devotion to righteousness leads to life;  
the pursuit of wickedness ends in death.
- 20 The Lord abhors the mind that is crooked,  
but those who walk blamelessly are his delight.
- 21 Most surely the wicked will not go unpunished,  
but the righteous folk will escape.
- 22 Like a golden ring in the snout of a swine  
is a beautiful woman without discretion.
- 23 The desire of the righteous will issue in good,  
but the hope of the wicked in wrath.
- 24 One man is generous, yet grows ever richer;  
another is mean, yet he only grows poorer.



The liberal soul will be enriched; and he who waters, himself will be watered.	25
He who holds up corn will be cursed by the people, but blessings will be on his head that sells it.	26
He who aims at the thing that is good will win favour, but ruin will come upon him who seeks evil.	27
He who trusts in his riches will wither, but like green leaves the righteous will flourish.	28
He that harms his household will reap the wind, and the fool will be slave to the man of wisdom.	29
Life is the fruit of righteousness, but rapine destroys men's lives.	30
If the righteous are punished on earth, how much more the sinful and wicked!	31
He who loves knowledge loves discipline, but he that hates reproof is a boor.	<b>12</b>
A good man wins the Lord's good-will, but a man of evil designs He condemns.	2
By wickedness no man can stand forever, but the root of the righteous remains unmoved.	3
A worthy wife is a crown to her husband, but one that brings shame is as rot in his bones.	4
The aims of the righteous are just; the designs of the wicked are treacherous.	5
The words of the wicked lurk for blood, but the speech of the upright delivers.	6
The wicked will be overthrown and vanish, but the house of the righteous will stand.	7
A man is commended according to his insight, but a wrong-headed man is despised.	8
Better a man of no rank, with a servant, than one who apes greatness and yet has no bread.	9
A righteous man cares for the life of his beast, but the heart of the wicked is cruel.	10
He who tills his land will have plenty of bread. but he who pursues empty aims will have none.	11
The wicked is snared by his wickedness, but the root of the righteous endures.	12
By the sin of his lips is the wicked ensnared, but the righteous escapes from trouble.	13

- 14 The words of a man bring forth good fruit in plenty,  
and the deeds of his hands will come back upon him.
- 15 A fool is certain his way is right,  
but a wise man listens to counsel.
- 16 A fool displays his anger at once,  
but a prudent man hides an affront.
- 17 One who speaks out the truth affirms justice.  
but a false witness utters lies.
- 18 The chatter of some is like sword-thrusts.  
but the tongue of the wise is healing.
- 19 The man who speaks truth stands forever,  
but the false tongue is but for a moment.
- 20 Hearts of deceit have the men who plan evil,  
but happy are those who plan other men's good.
- 21 No evil thing can befall the righteous,  
but the wicked are full of misfortune.
- 22 The Lord abhors lying lips,  
But delighteth in those that deal faithfully.
- 23 A man of prudence conceals what he knows,  
but a fool shouts his folly aloud.
- 24 The diligent comes to power,  
but the slothful becomes a serf.
- 25 Care bows down a man's heart,  
but a good word makes it glad.
- 26 The righteous departs from evil;  
but the way of the wicked is error.
- 27 The indolent man will not hunt his game,  
but the diligent man wins precious wealth.
- 28 In the path of righteousness there is life,  
but the way of wickedness leads to death.
- 13** A wise son loves instruction,  
but a scorner listens not to rebuke.
- 2 A good man enjoys the fruits of his speech,  
but the false are greedy for rapine.
- 3 He that guards his mouth preserves his life,  
but a wide open mouth brings a man to ruin.
- 4 The sluggard desires and has not.  
but the diligent is enriched.
- 5 A righteous man hates deception,  
but the wicked act basely and shamefully.

Righteousness guards the man of integrity, but sin overturns the wicked.	6
Some pretend to be rich, and have nothing at all; some pretend to be poor, and are rolling in wealth.	7
A man's riches may ransom his life. but a poor man listens not to rebuke.	8
The light of the righteous shines on, but the lamp of the wicked goes out.	9
Pride causes nothing but strife. but with those that take counsel is wisdom.	10
Wealth gathered in haste will diminish, but amassed by degrees it will grow.	11
Hope deferred makes sick the heart, but a wish fulfilled is life.	12
He who scorns the word will perish, but who fears the commandment is safe.	13
The teaching of the wise is a fountain of life, whereby to avoid the snares of death.	14
Fine intelligence wins favour, but the way of the false is their ruin.	15
The prudent act always with insight, but the fool flaunts his folly.	16
An incompetent messenger ruins an enterprise, but a trustworthy envoy is healing.	17
To reject instruction spells shame and poverty, but to heed admonition leads to honour.	18
Sweet is desire fulfilled, but fools hate to turn from evil.	19
He that walks with the wise will be wise, but the comrade of fools will smart for it.	20
Sinners are chased by misfortune, but good overtakes the righteous.	21
The good man leaves wealth to his children's children, but the wealth of the sinner is stored for the righteous.	22
The ground of the poor yields food in abundance, but some by injustice are swept away.	23
He that spares his rod hates his son, but he that loves him chastises him.	24
The righteous, when hungry, may eat their fill. but the wicked are empty within.	25

- 14 A wise woman builds her house,  
but a fool tears it down with her hands.
- 2 The man who fears God lives honestly,  
but the man that is crooked despises Him.
- 3 The speech of a fool is a rod for his back,  
but the words of the wise preserve them
- 4 Where no oxen are, there can be no corn;  
but plenty of oxen means plenty of produce.
- 5 A trustworthy witness does not lie.  
but a false witness utters lies.
- 6 A scorner seeks wisdom in vain,  
but to prudent men knowledge is easy.
- 7 Get you out of a foolish man's presence,  
for his lips do not utter knowledge.
- 8 The shrewd show their wisdom by watching their way,  
but the folly of foolish men leads them astray.
- 9 Guilt has its home among fools,  
but God's favour abides with the upright.
- 10 The heart knows its own bitterness,  
and no stranger can share in its joy.
- 11 The house of the wicked will be destroyed,  
but the tent of the upright will flourish.
- 12 Many a way seems straight to a man  
which leads at the last to death.
- 13 Even in laughter the heart may be sad,  
and the end of joy may be sorrow.
- 14 He who swerves from the right will pay dearly for his conduct,  
but the good man will reap the fruit of his deeds.
- 15 The simple believe every word,  
but the shrewd look well to their steps.
- 16 A wise man anxiously shrinks from evil,  
but a fool plunges into it jauntily.
- 17 A man of quick temper acts foolishly,  
but a prudent man is patient.
- 18 The simple come into possession of folly,  
But the wise win the crown of knowledge.
- 19 The evil must bow before the good,  
and the wicked crouch down at the gates of the righteous.

The poor man is hated even by his neighbour, but the rich has many friends.	20
He that despises his neighbour sins, but happy is he that does pity the poor.	21
Surely those that plan evil will stray to destruction, but those that plan good meet with kindness and faith- fulness.	22
In all labour there is profit, but mere talk tends only to penury.	23
The crown of the wise is their wisdom, and the garland of fools is their folly.	24
A truthful witness saves life. but one who speaks falsely destroys it.	25
He that fears the Lord has strong ground of confidence. To the children of such he is refuge.	26
The fear of the Lord is a fountain of life, whereby to avoid the snares of death.	27
Glory falls to the monarch whose people are many, but a prince comes to ruin whose people are few.	28
The man of patience shows much good sense, but the quick-tempered man shows great folly.	29
A tranquil mind is the life of the body, but passion rots the bones.	30
He that crushes the needy reviles his maker, but he that is kind to the poor does him honour.	31
The wicked is overthrown by his wickedness. but the righteous has a refuge in his integrity,	32
wisdom dwells in the heart of the prudent, but folly in the heart of fools.	33
Righteousness exalts a nation, but sin is a people's disgrace.	34
A competent servant enjoys the king's favour, but scandalous service incurs his wrath.	35
A soft answer turns away wrath, but provocative speech stirs up anger.	<b>15</b>
The tongue of the wise drops knowledge, but the mouth of fools pours out folly.	2
The eyes of the Lord are everywhere, watching the bad and the good.	3
A soothing tongue is life,	4

- but violent words break the spirit.  
5 A fool despises his father's instruction,  
but he that regards reproof shows wisdom.  
6 In the house of the righteous is abundance of wealth,  
but the revenue of the wicked is cut off.  
7 The lips of the wise disperse knowledge,  
but the mind of fools is unstable.  
8 The Lord abhors the sacrifice of the wicked,  
but the prayer of the upright he welcomes.  
9 The Lord abhors the way of the wicked,  
but he loves the man that is bent upon righteousness.  
10 He that leaves the way will have discipline sore,  
he that hates reproof will die.  
11 Before the Lord Sheol and Abaddon lie open;  
how much more the hearts of men!  
12 A scoffer loves not reproof,  
he refuses to go with the wise.  
13 Joyous heart makes happy face,  
but a sorrowful heart makes a stricken spirit  
14 The mind of the wise seeks knowledge,  
but the mouth of fools feeds on folly.  
15 To the sad every day is a bad day,  
but an endless feast to the cheerful.  
16 Better is little, with the fear of the Lord,  
than abundance of treasure and trouble therewith.  
17 Better a dish of herbs, with love,  
than a fatted ox, with hatred.  
18 An angry man stirs up strife,  
but a patient man stills contention.  
19 The way of the sluggard is hedged with thorns,  
but the path of the diligent runs like a highway.  
20 A wise son makes his father glad,  
but a fool of a man despises his mother.  
21 Folly is joy to a man without sense,  
but a man of good sense is straightforward.  
22 Plans are frustrated where there is no counsel;  
but, when many advise, they succeed.  
23 Joy comes to the man who makes happy retort;  
and a word in season, how good it is!  
24 The wise man's path goes upward to life;

He avoids the way to Sheol beneath.	
The Lord uproots the house of the proud,	25
But the bounds of the widow he firmly maintains.	
Evil devices the Lord abhors,	26
but gracious words are his delight.	
He that is grasping destroys his own house,	27
but he who hates presents will live.	
Faithfulness broods in the heart of the righteous,	28
but evil pours from the mouth of the wicked.	
The Lord is far from the wicked,	29
but the prayer of the righteous he hears.	
Shining eyes gladden the heart,	30
and good news fattens the bones.	
He that listens to wholesome reproof	31
will dwell among the wise.	
He despises himself who rejecteth instruction.	32
but he gains understanding who heeds reproof.	
The fear of the Lord is instruction in wisdom,	33
and honour comes after humility.	
Man may order his thoughts,	<b>16</b>
but the word on his tongue is from God.	
A man's life may seem thoroughly pure to himself,	2
but the Lord weighs the spirit.	
Commit your work to the Lord,	3
and so will your plans succeed.	
God created each thing for an end of its own,	4
even the wicked for the day of disaster.	
All the proud-minded the Lord abhors;	5
assuredly none will escape unpunished.	
By kindness and faithfulness sin is atoned for,	6
and through fear of the Lord men escape disaster.	
When the Lord is pleased with the ways of a man,	7
he makes even his foes to become his friends.	
Better a little, with righteousness.	8
than great revenues with injustice.	
Man plans out his way,	9
but the Lord directs his steps.	
The lips of the king are an oracle,	10
and the sentence he utters infallible.	

- 11 Balance and scales are the Lord's,  
all the weights of the bag are his work.  
12 Kings shrink with abhorrence from wrong-doing,  
for a throne is established by righteousness.  
13 Honest lips are a king's delight;  
he loves the man that speaks truly.  
14 The wrath of a king bodes death,  
but a wise man knows how to appease it.  
15 When the king's face shines, there is life:  
like a cloud of spring-rain is his favour.
- 16 Wisdom is better to win than gold,  
and understanding is choicer than silver.  
17 The path of the upright avoids misfortune;  
he guards his life who gives heed to his way.  
18 Pride goes before destruction.  
and a haughty spirit before a fall.  
19 Better be lowly of mind with the poor  
than divide the spoil with the great.  
20 He that gives heed to the word will be prosperous;  
happy the man who trusts the Lord.  
21 Wise men are called men of insight,  
and winsome speech adds to persuasiveness.  
22 To a wise man is wisdom a fountain of life,  
but fools are chastised by their folly.  
23 A wise mind utters thoughtful speech.  
and touches the lips to persuasiveness.  
24 Winsome words are a honeycomb,  
sweet to the soul and healing to the body.  
25 Many a way seems straight to a man  
Which leads at the last to death.  
26 The labourer's appetite labours for him,  
for his hungry mouth urges him on.  
27 A depraved man digs a pit of mischief,  
while his lips are touched as with scorching fire.  
28 A false man scatters discord,  
and a whisperer separates friends.  
29 A man of violence entices his neighbour,  
and leads him into a hurtful way.  
30 He who closes his eyes is devising some lie;



He who tightens his lips has concocted some mischief.	
The grey head is a crown of glory, which is won by a righteous life.	31
Patience is better than warrior's strength, and to rule o'er oneself than to capture a city.	32
The lot is cast into the lap, but the issue lies wholly with God.	33
Better a bit of dry bread, with peace, than a house full of feasting and strife.	17
A wise slave becomes lord of a profligate son; he will share the estate with the brothers.	2
Like the smelter for silver, the furnace for gold, is the Lord who tests the heart.	3
A bad man gives heed to wicked words; a false man listens to mischievous speech.	4
He that mocks the poor reviles his maker; he that joys at misfortune will not go unpunished.	5
The crown of old men is children's children, and the glory of children is their father.	6
On the lips of a fool honest words are unseemly; much more lying words on the lips of a noble man.	7
A bribe is like a magic stone; he that offers it prospers wherever he turns.	8
He that covers up wrong seeks love, but the gossip estranges his friend.	9
A rebuke cuts a wise man more deeply than a hundred stripes cut a fool.	10
The bad man is bent on playing the rebel; so a pitiless angel is sent against him.	11
Meet a bear robbed of her whelps rather than a fool in his folly.	12
Misfortune will haunt the house of the man who for good returns evil.	13
Strife may be started by idle words; so give over contention before there is quarrelling.	14
To acquit the guilty and condemn the innocent are both alike to the Lord detestable.	15
Why does the fool bring a fee to buy wisdom, when he has no mind?	16
A true friend loves at all times;	17

- a brother is born for adversity.  
 18 He that gives his hand is a fool —  
 the man who goes bail for another.  
 19 He loves wounds who loves strife,  
 and the man who builds loftily seeks destruction.  
 20 The false heart finds no good.  
 and the wily tongue comes to disaster.  
 21 A man begets a fool to his sorrow;  
 no joy can there be for the father of a fool.  
 22 A happy heart is a healthful medicine,  
 but a broken spirit dries up the bones.  
 23 The wicked accept a bribe  
 to deflect the course of justice.  
 24 The man of good sense has his gaze fixed on wisdom,  
 but a fool has his eyes at the end of the earth.  
 25 A foolish son is a grief to his father,  
 and bitterness to her that bore him.  
 26 Since it is not right even to fine the innocent,  
 to scourge men of honour is utterly wrong.  
 27 He that spares his words is truly wise,  
 and a cool-tempered man is a man of discretion.  
 28 Even a fool may, if silent, be taken for wise —  
 for a man of good sense, if he keeps his lips closed.  
 18 The estranged friend seeks an occasion of quarrel;  
 he tries by all means to stir up strife.  
 2 A fool has no pleasure in prudence,  
 but only in self-display.  
 3 Wrongdoing brings down contempt,  
 and disgrace follows dishonour.  
 4 The words that are found on wise lips are deep waters,  
 a bubbling brook, a fountain of life.  
 5 It is wrong to favour the guilty,  
 to give verdict against the innocent.  
 6 A fool by his talk is involved in disputes,  
 and his words cry aloud for a beating.  
 7 The mouth of a fool is his ruin;  
 his lips are a trap to him.  
 8 Slanderous words are like dainty morsels;  
 down they ghde to the innermost being.  
 9 He that is slack in his business

is brother to him that destroys.	
The Lord is a mighty tower;	10
the righteous run in and are safe.	
A rich man's wealth is his fortified city,	11
and like a high wall are his riches.	
Pride of heart goes before destruction,	12
and before honour goes humility.	
For a man to answer before he has heard	13
is folly and shame to him.	
A man's spirit sustains his weakness,	14
but who can bear a crushed spirit?	
A sensible mind acquires knowledge,	15
and a wise ear seeks out wisdom.	
Presents prepare a man's way,	16
and bring him before the great.	
The first man to plead seems right,	17
but then comes the other and tests him.	
The lot puts an end to disputes,	18
and decides between the mighty.	
The rich man's wealth is his fortified city;	19
his riches resemble the bars of a fortress.	
A man's words will bear for him plenty of fruit.	20
and his speech will have an abundant harvest.	
Death and life are in the power of the tongue,	21
and those who love it must eat its fruit.	
He that finds a wife has found a blessing,	22
and won a sign of the Lord's good will.	
A poor man speaks like a supplicant,	23
but the rich man answers gruffly.	
There are friends that seek nothing but company,	24
and a friend who clings closer than brother.	
Better a poor man whose life is blameless	<b>19</b>
than one who is crooked, although he be rich.	
To act without knowledge is foolish;	2
the hasty foot misses the goal.	
A man ruins his life by his folly,	3
And then he fumes against God.	
Wealth adds many friends,	4
but the friend of the poor man withdraws.	
A false witness will not go unpunished;	5

- he that utters lies will not escape.  
6 To the liberal many pay court;  
all are friends of the man who gives.  
7 A poor man's brothers all hate him;  
much more do his friends stand aloof.  
8 He loves his life who acquires wisdom,  
and he finds good who observes understanding.  
9 A false witness will not go unpunished;  
he that utters lies will perish.  
10 A luxurious life for a fool is unseemly;  
much more for a servant to rule over princes.  
11 By forbearance a man shows his wisdom;  
to ignore an offence is his glory.  
12 The wrath of a king is like the growl of a lion,  
his favour like dew on the grass.  
13 A silly son is his father's ruin,  
and a quarrelsome wife is an endless drip.  
14 House and wealth come to men from their fathers,  
but a prudent wife is the gift of the Lord.  
15 Indolence ends in a deep heavy sleep,  
and the man that is slack will be hungry.  
16 He that keeps the commandment preserves his life;  
he that spurns the word will die.  
17 To be kind to the poor is to lend to the Lord,  
who will pay the good deed back.  
18 Chastise your son, while yet there is hope,  
and set not your heart on having him ruined.  
19 He who pays a fine is very angry.  
but, if he should scoff, he must pay still more.  
20 Listen to counsel, receive instruction,  
so that you may be wise in the days to come.  
21 A man has many a plan in his mind;  
but the Lord has his purpose — and that will stand.  
22 A man's kindness brings him return;  
better be poor than a cheat.  
23 The fear of the Lord is the pathway to life,  
to that quiet content which no evil can visit.  
24 The lazy man buries his hand in the dish,  
and refuses to carry it back to his mouth.  
25 When a scoffer is beaten, a simpleton learns,

but reproof is enough to teach sensible men.	
That son is a thorough disgrace and scoundrel	26
who maltreats his father and drives out his mother.	
Cease, my son, to despise instruction,	27
to wander away from the words of knowledge.	
An unprincipled witness scoffs at justice,	28
and the mouth of the wicked pours out wrong.	
The scourgeo is prepared for the scoffer.	29
and stripes for the back of the fool.	
Wine is a mocker, strong drink is a brawler,	20
and they who reel under it do not act wisely.	
The wrath of a king is like the growl of a lion,	2
and he who provokes him endangers his life.	
It honours a man to keep from strife,	3
but every fool shows his teeth.	
In autumn the lazy man will not plough;	4
so in harvest he asks for a crop in vain.	
A plan may lie deep in the heart like well-water,	5
but a skilful man knows how to draw it up.	
Many a man professes kindness,	6
but who can find a man of fidelity?	
Happy the sons that come after the man	7
whose life has been righteous and blameless.	
Throned on the seat of judgment,	8
the king sifts all wrong with his eyes.	
Who can say, 'I have cleansed my heart,	9
pure and sinless am I'?	
Divers weights and divers measures	10
are both alike to the Lord detestable.	
Even a child is known by his deeds,	11
as his conduct is good or bad.	
The hearing ear and the seeing eye	12
are both alike the Lord's creation.	
Love not sleep, lest you come to poverty;	13
open your eyes, that your bread may be plentiful.	
'Bad, bad,' says the buyer;	14
but when he is gone, he brags.	
Lips of wisdom are store of gold,	15
wealth of coral and precious vessels.	
Take the garment of him who goes bail for another,	16

- and hold it in pledge for that other.
- 17 Bread won by deception tastes sweet to a man,  
but at last his mouth will be hiled with gravel.
- 8 Take advice in arranging your plans,  
and do not make war without guidance.
- 19 Who carries tales divulges secrets;  
have nothing to do with a gossip.
- 20 He who curses his father or mother —  
his lamp will go out in thick darkness.
- 21 Wealth hastily gotten at first  
will remain unblessed in the end.
- 22 Do not say, 'I will pay back evil';  
but wait for the help of the Lord.
- 23 Divers weights the Lord abhors;  
false balances are not good.
- 24 Since the Lord controls a man's steps,  
how can man understand his way?
- 25 A man is ensnared if he dedicates rashly,  
and only makes inquiry after his vow.
- 26 A wise king winnows the wicked,  
and passes the wheel over them,
- 27 The spirit of man is the lamp of the Lord,  
searching every room of his being.
- 28 Kindness and faithfulness guard the king,  
and his throne is established by justice.
- 29 The glory of youth is its strength,  
but grey hair is the beauty of age.
- 30 A bad man is doomed to the lash, whose stripes  
will cut to his inmost soul.
- 21 The Lord guides the king's heart like watercourses,  
turning it whither He will.
- 2 A man's life may seem thoroughly straight to himself,  
but the Lord weighs the heart.
- 3 The doing of justice and right  
to the Lord is more welcome than sacrifice.
- 4 A haughty look, a heart of pride,  
the soil of the wicked is sin.
- 5 The plans of the diligent issue in gain,  
but too much haste leads only to want.
- 6 He that wins him wealth by a fraudulent tongue

is pursuing a breath and a deadly snare.	
The violence of the wicked will sweep them away, because they refuse to act justly.	7
The way of the vicious is crooked, but a pure man does what is straight.	8
It is better to live on the roof in a corner, than in a spacious house with a quarrelsome woman.	9
The wicked man's passion is all to do harm; he looks on his neighbour with pitiless eye.	10
When a scoffer is punished, a fool becomes wise; but the wise are receptive, and learn by instruction.	11
The Lord considers the righteous, but the house of the wicked he overthrows.	12
He that stops his ears at the cry of the poor will find his own call unanswered.	13
A gift in secret extinguishes anger, and a bribe in the bosom soothes strong indignation.	14
When justice is done, the righteous rejoice; but evil-doers are ruined.	15
The man who strays from wisdom's way will rest where the dead are gathered.	16
The lover of pleasure will come to want, and lovers of wine and oil cannot grow rich.	17
For the righteous the wicked is ransom; the false take the place of the upright.	18
It is better to live in a desert land than with a provoking and quarrelsome woman.	19
In the wise man's homestead is precious treasure, but a silly man swallows it up.	20
The pursuit of justice and kindness is crowned with life and honour.	21
The wise man scales the strong men's city, and brings down the stronghold in which they trusted.	22
He who guards his mouth and his tongue preserves himself from trouble.	23
Scoffers men call the proud and haughty who act with insolent pride.	24
The desire of the sluggard will slay him, for his hands refuse to work.	25
Desires and petitions are endless,	26

- but the righteous gives unsparingly.  
 27 The sacrifice of the wicked is detestable;  
     much more when offered with vile intent.  
 28 A lying witness will perish,  
     but a trustworthy witness will stand forever.  
 29 The wicked put on a bold face,  
     but the upright take heed to their conduct.  
 30 No wisdom nor understanding  
     nor counsel can match the Lord.  
 31 For the day of battle the horse may be harnessed,  
     but only the Lord can dispense the victory.  
 22 A fair name is more to be chosen than wealth;  
     men's regard is far better than silver and gold.  
 2 The rich and the poor meet together;  
     the Lord is the maker of both.  
 3 The prudent scent mischief and hide;  
     the simple go on and are punished.  
 4 The reward of the humble who fear the Lord  
     is riches and honour and life.  
 5 On the way of the crooked lie traps and snares;  
     he who watches his life will keep far away.  
 6 Train up a child for his destined way,  
     and, even when old, he will not depart from it.  
 7 The rich lords it over the poor,  
     and the borrower is slave to the lender.  
 8 He that sows wrong will reap trouble,  
     and the gain he has toiled for will vanish.  
 9 The man with the kindly eye will be blessed,  
     for he gives of his bread to the poor.  
 10 Expel the scoffer and discord will vanish,  
     and strife and insult cease.  
 11 The pure in heart are beloved of the Lord,  
     and the winsome of speech have the king for a friend.  
 12 The Lord is watching, alert and aware,  
     and the aims of the false he subverts.  
 13 The lazy man says, 'There's a lion outside.  
     on the street I am like to be murdered.'  
 14 The lewd woman's mouth is a deep, deep pit;  
     he who angers the Lord will fall into it.  
 15 Folly is bound to the mind of a child,



but the rod of correction removes it.  
 He who crushes the poor in the end but enriches him, 16  
 but a gift to the rich only tends to his poverty.

*Second Collection of Proverbs*

INCLINE YOUR EAR and hear my words, 17  
 and set your heart to know their beauty.

Keep them in your mind, 18  
 have them ever fixed on your lips.

That your trust may be in the Lord 19  
 I teach you them this day,

As I wrote for you heretofore 20  
 concerning counsels of wisdom —

to acquaint you with words of truth, 21  
 and with answers for those who would question you.

Rob not the poor because he is poor, 22  
 and crush not the weak in the gate;

For the Lord will defend their cause, 23  
 and will rob of their lives those who rob them.

Make no friend of a man prone to anger, 24  
 nor go with a man of passion,

in case you learn his ways. 25  
 and get yourself ensnared.

Be not one of those that give pledges, 26  
 of those that are surety for debt;

for if you have nothing to pay, 27  
 your bed will be taken from under you.

Remove not the ancient landmark 28  
 established by your fathers.

Do you see a man expert in his business? 29  
 He will stand in the presence of kings.

but before obscure men he will not stand.  
 If you sit at a ruler's table, 23

consider well who is before you;  
 and set a knife to your throat, 2

- if you be a hearty eater.
- 4 Toil not to make yourself rich,  
desist from this your purpose;
- 5 for no sooner seen than gone.  
For riches make themselves wings  
like an eagle that flies towards heaven.
- 6 Do not dine with a niggardly man,  
and do not fancy his dainties;
- 7 for a reckoning soul has he.  
He tells you to eat and drink,  
but his heart is not with yours.
- 8 You must spit out the piece you have eaten,  
for it is bread of deceit.
- 9 Speak not in the ears of a fool.  
For your wisest words he despises —  
your fair discourse is in vain.
- 10 Remove not the widow's landmark,  
nor enter the fields of the fatherless;
- 11 for they have a mighty champion,  
who will plead their cause against you.
- 12 Apply your mind to instruction,  
your ear to the words of knowledge.
- 13 Leave not a child unchastised,  
for your beating will save him from death.
- 14 It is for you to beat him.  
and so will you save him from Sheol.
- 15 My son, if your heart be wise,  
then my heart too will be glad.
- 16 I will rejoice from my soul,  
when your lips utter words of rectitude.
- 17 Be not envious of sinners,  
but ever fear the Lord;
- 18 for there is a future for you.  
and your hope will not be cut off.
- 19 Listen, my son, and be wise,

and walk in the way of prudence.	
Mix not with men that drink wine,	20
or that gorge themselves with flesh;	
for gorging and drink make men paupers,	21
and drowsiness covers with rags.	
Listen to the father that begat you,	22
and despise not your aged mother;	
But let your father be glad,	25
and make your mother happy.	
For a righteous son makes a glad, glad father,	24
and a prudent son is the joy of his mother.	
Give heed to me, my son.	26
Let your eyes take note of my ways.	
For a deep, deep pit is the harlot,	27
the lewd woman a narrow well.	
She lies in wait like a robber,	28
and many are they she plunders.	

*The Peril of Wine*

Who is it that cries, 'Ah! Woe is me!'	29
Who is it that has quarrels and complaints?	
Who is it that has senseless bruises?	
And who has the dull red eyes?	
Those that linger over wine,	30
those that drink spiced wine with a relish.	
Look not on the ruddy wine,	31
when in the cup it sparkles,	
smoothly it glides down;	
but at last it bites like a serpent,	32
and stings like an adder.	
Strange things your eyes behold,	33
your mind and your speech go a-wandering;	
Like one riding the sea are you	34
in the throes of a violent storm.	
I was struck, but I feel no pain,	35
of the blows I am all unconscious.	
O when will I wake from my wine?	
I would seek it once again.	

- 24 Be not envious of evil men,  
and do not desire to be with them;  
2 for they cherish designs of plunder,  
and mischief is on their lips.
- 3 By wisdom a house is built up,  
by intelligence it is established;  
4 by knowledge its chambers are filled  
with all precious and pleasant substance.
- 5 Wise men are better than strong men,  
and knowledge is better than might;  
6 for wars are waged by wise guidance.  
and victory lies in counsellors.
- 7 Wisdom is too high for a fool;  
so he opens not his mouth in the gate.  
8 The man who deviseth mischief  
is known among men as a schemer.  
9 The scheming of fools is sin,  
and the scoffer is hated of men.
- 10 If you have been slack, in the day of distress  
your resource will be scanty.  
11 Rescue those that are taken to death;  
save those that are tottering to slaughter.  
12 If you say, 'It is not in my power,'  
he who weighs the heart, he discerns;  
He who watches your soul, he knows,  
and on each he will bring back his deeds.
- 13 As the honey you eat, my son, is wholesome.  
and sweet to your taste is the honeycomb,  
14 even so, be assured, to your soul is wisdom.
- 15 Lie not in wait for the home of the just,  
and do not assail his dwelling-place;  
16 for the just, though he fall seven times, will rise,  
but the wicked will stumble to ruin.
- 17 At the fall of your foe rejoice not,  
and do not exult at his overthrow;

lest the Lord be displeased when he sees it, and turn His anger away from him.	18
Be not fretful because of evil-doers. nor envious of the wicked;	19
for the bad man will have no future. The lamp of the wicked is quenched.	20
Fear the Lord, my son, and the king, be not haughty to one or the other;	21
for swift is the ruin they raise, the disaster they send unforeseen.	22

*Appendix to the Second Collection of Proverbs*

THESE ALSO BELONG TO THE WISE MEN:	23
It is wrong to be partial in giving of judgment. All men will curse and all people will execrate him who pronounces the guilty man innocent.	24
But those whose decisions are just will fare pleasantly; blessings of fortune will rest upon them.	25
As one who kisses the lips is he who returns a straight answer.	26
Set your business in order without, make all ready in your fields: after that you may build up your house.	27
Bear not false witness against your neighbour, nor let your lips be deceitful.	28
Do not threaten to treat him as he treated you, and to visit his deed with retribution.	29

*On the Sluggard*

By the field of the sluggard I passed. by the vineyard of one that was foolish.	30
It was all overgrown with thistles; its surface was covered with nettles; its wall of stone was in ruins.	31

- 32 As I looked, I thought upon it,  
and I drew from the sight a lesson.  
33 'Just a little more sleep, a little more slumber,  
a little more lying with folded hands.'  
34 So will poverty come upon you like a robber,  
and want like an armed man.

*Third Collection of Proverbs*

- 25 THESE ALSO ARE PROVERBS OF SOLOMON, which the men of Hezekiah,  
king of Judah, copied out.
- 2 The glory of God is his mystery,  
but the glory of kings is investigation.  
3 Like the height of the heavens and the depth of the earth,  
so the purpose of kings is unsearchable.
- 4 Remove the dross from silver,  
and forth it comes pure altogether.  
5 Remove wicked men from the king,  
and his throne is established by righteousness.
- 6 In the presence of a king claim not honour,  
nor stand in the place of the great.  
7 Better be told, 'Come up hither,'  
than be humbled before the prince.
- 8 Do not hastily bring up a law-suit  
of something your eyes have seen.  
For what will you do in the end,  
when your neighbour has put you to shame?  
9 Discuss the affair with your neighbour,  
reveal not his secret to others;  
10 lest those that have heard it reproach you  
and your infamy pass not away.
- 11 Like apples of gold in carvings of silver  
is a word that is fittingly spoken.  
12 Like an earring of gold and a necklace of fine gold  
is a wise man's reproof to a listening ear.  
13 Like a drink cooled by snow in the time of harvest

is a faithful envoy to those that send him: he refreshes the soul of his master.	
As clouds and wind that yet bring no rain, so is one that boasts of gifts that he gives not.	14
An angry man can be won by forbearance, and bones can be broken by gentle words.	15
If you find honey, eat just what you need. lest, after a surfeit, you vomit it up.	16
In the house of your friend let your foot be but seldom, lest, sated with you, he detest you.	17
One who bears false witness against his neighbour is a hammer, a sword, and a sharp-pointed arrow.	18
In a crumbling tooth and a foot unsteady is the faithless man's trust in the day of distress.	19
As vinegar to a wound is a song to a sorrowful heart.	20
Give your enemy food, if he hunger; and water, if he be thirsty:	21
for so will you heap coals of fire on his head, and the Lord will give you recompense.	22
As the north wind brings forth rain, so slander an angry countenance.	23
It is better to live on the roof in a corner than in a spacious house with a quarrelsome woman.	24
Like cool water to one that is weary is good news from a distant land.	25
Like a fountain befouled or a ruined spring is a just man who falls before the wicked.	26
It is not good to eat much honey; be sparing then of your compliments.	27
Like a city whose walls are broken down is a man without self-control.	28
In a fool is honour as unbecoming as snow in summer or rain in harvest.	<b>26</b>
Like the aimless flight of a sparrow or swallow, the curse that is baseless does not come home.	2
A whip for the horse, a bridle for the ass, and a rod for the back of fools.	3
Do not answer a fool as beseems his folly, in case you, too, become like him.	4

- 5 Answer a fool as beseems his folly,  
lest he fancy himself to be wise.
- 6 To send a fool with a message  
is to cut off one's feet and to drink disaster.
- 7 Like the limp legs of the lame  
is a proverb in the mouth of a fool.
- 8 Like a bundle of jewels on a heap of stones  
is honour conferred on a fool.
- 9 Like a thorn-stick brandished by a drunken man  
is a proverb in the mouth of a fool.
- 10 All fools must suffer sore anguish of body,  
and their insolence will be shattered.
- 11 Like a dog that returns to his vomit,  
a fool repeats his folly.
- 12 If you see a man who thinks himself wise,  
there is far more hope for a fool than for him.

*On the Sluggard*

- 13 The lazy man saith, 'There's a lion on the road,  
there's a lion on the street.'
- 14 As the door turns on its hinges,  
so the lazy man in his bed.
- 15 The lazy man buries his hand in the dish —  
too weary to carry it back to his mouth.
- 16 The lazy man thinks himself wiser  
than seven who can answer discreetly.
- 17 To mix in a quarrel not your own  
is to catch a dog by the ears.
- 18 Like a madman who hurls about  
deadly fire-brands and arrows,  
19 is the man who deceives his neighbour  
and says that he did it in jest.
- 20 In the absence of wood the fire goes out.  
In the absence of slander contention ceases.
- 21 As charcoal to embers or wood to fire  
is a quarrelsome man for kindling strife.
- 22 Slanderous words are like dainty morsels,  
down they glide to the innermost being.



*On Hypocrisy*

Like a sherd overlaid with silver slag is a wicked heart with glowing lips.	23
With his lips one who hates you dissembles. but he cherishes guile in his heart.	24
When he speaks you fair, trust him not: in his heart lurk hateful things seven.	25
One who veils his hatred with guile has his malice uncovered in public.	36
He who digs a pit will fall into it; he who rolls a stone gets it back upon him,	27
A false tongue brings destruction; a flattering mouth works ruin.	28
Boast not yourself of tomorrow, for you do not know what a day may bring forth.	27
Let another mouth praise you, not yours — the lips of some other, not yours.	2
A stone is heavy and sand is weighty, but heavier than both the vexation caused by fools.	3
Indignation is fierce, anger pours like a flood; but who can stand before jealousy?	4
Better an open reproof than affection that is concealed.	5
The wounds of a friend are sincere, but profuse are the kisses of a foe.	6
Honey is scorned by a man that is full, but anything bitter is sweet to the hungry.	7
Like a bird that strays from its nest is a man that wanders from home.	8
Oil and perfume rejoice the heart, but sorrow of spirit does rend it asunder.	9
Your friend and your father's friend forsake not; and in your day of distress do not enter the house of your brother, near neighbour is better than distant brother.	10
Be wise, my son, and gladden my heart. that so I may answer the man who would taunt me.	11
The prudent scent mischief and hide; the simple go on and are punished.	12

- 13 Take the garment of him who goes bail for another,  
and hold it in pledge for that other.
- 14 If early in the morning  
one loudly blesses another,  
it is reckoned to him as a curse.
- 15 An endless drip on a rainy day  
and a quarrelsome wife are alike;
- 16 he hides the wind that would hide her,  
and his hand grasps at oil.
- 17 As iron sharpens iron,  
so a man sharpens his friend.
- 18 He that tends a fig-tree will eat its fruit;  
so one who attends to his lord will get honour.
- 19 As face answers to face  
so the mind of one man to another.
- 20 Abaddon and Sheol are ever unsated.  
and ever unsated the eyes of men.
- 21 As the smelter for silver, the furnace for gold,  
so repute is the test of a man.
- 22 Though you bray a fool with a pestle  
along with bruised grain in a mortar.  
you will not get him rid of his folly.

*Advice to Farmers*

- 23 Look well to the state of your flock,  
and give your mind to your herds;
- 24 For wealth lasts not forever,  
nor riches through all generations.
- 25 When the hay is removed and the new growth appears,  
and the grass of the uplands is all gathered in,
- 26 Then the lambs will supply you with clothing,  
and the goats with the price of a field;
- 27 goats' milk enough there will be for your food,  
and a livelihood for your slave-girls.
- 28 The wicked flee, when no man pursues,  
but the righteous are bold as a lion.
- 2 By the sin of the violent quarrels arise,  
but a man of sense will extinguish them.
- 3 A wicked man that oppresses the poor

is a deluging rain that leaves no food.	
Those who turn from instruction admire the wicked, but those who observe it are zealous against them.	4
The wicked have no understanding of justice, but who cares for the Lord understands it completely.	5
Better a poor man whose life is blameless than one who is crooked, although he be rich.	6
A son that is prudent observes instruction, but the comrade of profligates shames his father.	7
He that adds to his substance by interest or increase but gathers for him that is kind to the poor.	8
If one turns a deaf ear to instruction, his very prayers are detestable.	9
He that turns the upright to wicked ways will himself fall into the pit that he dug; but the blameless will come to prosperity.	10
A rich man may think himself wise, but a poor man with brains can see through him.	11
What a pageant there is, when the just are triumphant! When the wicked emerge into power, men hide.	12
No man will prosper that covers his sins, but those that confess and forsake them find mercy.	13
Happy the man who fears always, but the obstinate plunge to disaster.	14
A roaring lion, a prowling bear, is a bad man who rules an impoverished people, That prince has no prudence that plays the oppressor.	15
but long will he live that detests unjust gain.	16
He who sheds the blood of a man — let him flee to a city, let none apprehend him.	17
The blameless life will be kept in safety, but the crooked life will suddenly fall.	18
He that tills his land will have plenty of bread. but idle pursuits end in plenty of poverty.	19
A trustworthy man will be richly blessed, but who hastes to get riches will not go unpunished.	20
It is wrong for a man to be partial, to sin for a piece of bread.	21
A greedy man hastes to be rich, not knowing that want will befall him.	22

- 23 A man who reproveth gets more thanks in the end  
than a smooth-tongued flatterer.
- 24 One who robs his parents and says, 'It is no sin,'  
is companion to him who destroys.
- 25 A greedy man stirs up strife;  
he who trusts in the Lord will flourish.
- 26 He who trusts in himself is a fool;  
he who walks in wisdom is safe.
- 27 He who gives to the poor will not come to want,  
but who veileth his eyes will have many a curse.
- 28 When the wicked emerge into power, men hide;  
when they perish, the righteous increase.
- 29 One who stiffens his neck against all reproof  
will be suddenly crushed beyond healing.
- 2 When the just are in power, the people are glad;  
when the wicked hold sway, the people groan.
- 3 A man who loves wisdom brings joy to his father,  
but the comrade of harlots consumes his substance.
- 4 By justice a king sets his country erect,  
but one whose exactions are heavy destroys it.
- 5 A man who cajols his neighbour  
is spreading a net for his steps.
- 6 By his sin is a wicked man snared,  
but the righteous does shout for joy.
- 7 To the righteous the cause of the poor is dear,  
but the wicked care nothing at all.
- 8 Scoffers inflame a city (with discord),  
but wise men turn passions aside.
- 9 When a wise man disputes with a fool,  
he storms and laughs, and peace there is none.
- 10 Men of blood hate the blameless;  
the wicked seek for his life.
- 11 The fool lets his temper go,  
but a wise man restrains his anger.
- 12 If a ruler pays heed to false tales,  
his officials all grow to be scoundrels.
- 13 Oppressor and poor meet together,  
but the light in the eyes of them both is the Lord's.
- 14 If a king be faithful and just to the poor,  
his throne will stand forever.

The rod of correction brings wisdom, but a child let loose brings disgrace on his mother.	15
When the wicked hold sway, wrong increases, but the righteous will gloat on their downfall.	16
Correct your son and your mind will be eased, and he will delight your soul.	17
People break loose in the absence of vision, but he who observes instruction is happy.	18
Not by words can a servant be trained; for he knows, but he will not obey.	19
See you a man of hasty speech, there is far more hope for a fool than for him.	20
The spoiled child will end as a servant, and come to grief at the last.	21
A passionate man stirs up strife, and much evil is wrought by hot temper.	22
Pride will lay a man low, but the lowly attain to honour.	23
His own foe is he who goes shares with a thief; he hears the curse, but he utters nothing.	24
The fear of man brings a snare, but who trusts the Lord is safe.	25
Many seek royal favour, but it is God who decides every man's fate.	26
The righteous abhor the unjust, and the wicked abhor the upright.	27

*Collection of Brief Discourses and Aphorisms*

THE WORDS OF AGUR, son of Jakeh, the Massaite. Oracle of the man. **30**

*The Weary World-Problem*

I have wearied myself, O God; O God, I am weary and spent: For dull as a brute am I, not a man with the mind of a man.	2
I have not learned wisdom,	3

- and nothing I know of the Holy One.  
 4 Who has climbed the heavens and come down?  
 Who has gathered the wind in his fist?  
 Who has tied in a garment the waters,  
 or set up the bounds of the earth?  
 What is his name, or his son's name?  
 for surely you know.
- 5 The words of God have all been tested,  
 he shields those who take refuge in him.  
 6 To his words add you nothing at all,  
 lest He should convict you of being a liar.

*A Prayer for Preservation alike from Wealth and Poverty*

- 7 For two things I entreat you;  
 deny me not, before I die.  
 8 Put falseness and lying away from me;  
 give me neither riches nor poverty,  
 grant me the food I need;  
 9 lest, if surfeited, I deny you,  
 and say, 'Who then is the Lord?'  
 Or poverty drive me to steal,  
 and profane the name of my God.

*Against Defamation*

- 10 To a master defame not his servant,  
 lest he curse you and you have to smart for it.

*Four Evil Types*

- 11 There are those who curse their fathers,  
 and leave their mothers unblessed.  
 12 There are others that think themselves pure,  
 yet are all unwashed of their filthiness.  
 13 There are others with haughty eyes  
 and supercilious eyebrows.  
 14 There are others whose teeth are swords —  
 the teeth in their jaws are knives,  
 to devour the poor from the earth.  
 and the needy from off the ground.

*Four Insatiable Things*

There are three things that never are satisfied —	15
four that say never, 'Enough!'	
Sheol; the womb that is barren;	16
the earth unsated with water;	
and fire that says never, 'Enough!'	

*Against Contempt of Parents*

The eye that mocks a father,	17
and scorns an aged mother,	
will be picked by the crows of the valley	
and clean devoured by vultures.	

*Four Mysterious Things*

Three things are too wonderful for me —	18
four are beyond my knowledge:	
the way of a vulture in air,	19
the way of a snake on a rock,	
the way of a ship on the sea,	
and the way of a man with a woman.	

*Four Intolerable Things*

Under three things the earth does tremble —	21
four she cannot bear:	
A slave when he comes to the throne,	22
a fool who has more than enough,	
a plain woman when she gets married,	23
a maid that is heir to her mistress.	

*Four Things Little but Wise*

Of the small things of earth there are four.	24
and wiser they are than the wisest.	
The ants are a feeble folk,	25
yet they lay up their food in the summer.	
A feeble folk, too, are the conies,	26
yet they make their house in the rocks.	
The locusts again, though kingless,	27

- yet march, every one, in good order.  
 28 And a lizard you could crush in your hand  
 finds her way into royal palaces.

*Four Stately Things*

- 29 Three creatures there are whose step is stately,  
 four whose step is majestic —  
 30 The lion, most valiant of beasts,  
 who in presence of foe never flinches;  
 31 The proud strutting cock and the he-goat,  
 and a king who is head of his army.  
 32 Bluster you not in arrogance,  
 but lay your hand on your mouth.  
 33 As the churning of milk yields curd,  
 and the wringing of the nose yields blood,  
 so the churning of wrath yields strife.

*Against Immorality and Intemperance*

- 31 The words of Lemuel, king of Massa, which his mother taught him.
- 2 O son whom I bore, give heed to my words;  
 and observe my sayings, you son of my vows.  
 3 Give not your strength to women,  
 nor your love to those that slay kings.  
 4 Nor for kings is it right to drink wine,  
 or for princes to long for strong drink;  
 5 Lest in drink they forget the law,  
 and do wrong to the cause of the sorrowful.  
 6 But give drink to him who is perishing,  
 and wine to the bitter in soul;  
 7 so that in drink he forget his poverty,  
 and think of his sorrow no more.  
 8 Open your mouth for the widow,  
 do right by all fatherless children.  
 9 Open your mouth in just judgment.  
 defend the poor and the needy.



*The Ideal Housewife*

A woman of worth who can find?	10
Her price is far above corals.	
To her her husband trusts,	11
and finds no lack of gain.	
She does him good and not harm	12
all the days of his life.	
She looks out wool and flax.	13
and works it up as she will.	
Like the merchant-ships is she;	14
she brings her food from afar.	
She rises while yet it is night,	15
and gives her household food,	
and her maidens their portion appointed.	
She examines a field and buys it;	16
with her earnings she plants a vineyard,	
She girds her loins with strength,	17
and with vigour she plies her arms.	
She perceives that her profit is good;	18
her lamp never goes out in the night.	
She lays her hand on the distaff;	19
her hand takes hold of the spindle.	
She stretches her hand to the poor,	20
and her hand she extends to the needy.	
She fears not the snow for her household;	21
her household are all clad in scarlet.	
And coverlets she has made her;	22
her raiment is linen and purple.	
In the gates is her husband well known,	23
where he sits with the elders in council.	
Linen she makes and sells;	24
to the merchant she furnishes girdles.	
She is clothed with strength and glory;	25
she laughs at the days to come.	
Her mouth she opens in wisdom;	26
kind counsel is on her tongue.	
She looks well to the ways of her household;	27
she eats not the bread of idleness.	
Her children arise and bless her;	28

- her husband sings her praises:  
29 'Many daughters have done nobly,  
but you excellest them all!'  
30 Grace is deceptive, and beauty is transient.  
but a woman of character — she will be praised.  
31 Give her then what her hands have earned,  
even the praise of her deeds in the gates.

# THE BOOK OF DANIEL

## *Nebuchadnezzar's court*

In the third year of the reign of King Jehoiakim of Judah, Nebuchadnezzar the king of Babylon laid siege to Jerusalem. 1

The LORD handed King Jehoiakim over to him, with some of the vessels of the house of God; and he carried them off to the land of Shinar to the temple of his god, and placed them in the temple treasury. 2

The king commanded Ashpenaz, the chief of his eunuchs, to bring to him some of the Israelite princes and nobles. They were to be young men who were without physical defect and handsome, comfortable with all types of knowledge, well taught and quick to learn and able to serve in the king's palace. They were to be taught the learning and the language of the Chaldeans. The king gave to them each day some of his rich food and some of the wine which he drank. He also commanded that they should be taught for three years, and that at the end of that time they should enter the royal service. 3 4 5 6

Among these young men were: Daniel, Hananiah, Mishael, and Azariah, all of whom were from the tribe of Judah; but the chief of the king's eunuchs gave other names to them. To Daniel he gave the name Belteshazzar, and to Hananiah, Shadrach, and to Mishael, Meshach, and to Azariah, Abednego. 6 7

But Daniel made up his mind not to become ritually unclean by being contaminated by the rich food of the king nor with the wine which he drank. So he asked the chief of the king's eunuchs to help him avoid it. God helped Daniel to win the kindness and favor of the chief. 8 9

But the chief of the eunuchs said to Daniel, "I fear that my lord, the king, who has given you your food and your drink, will see that your faces are sadder than those of young men who are your own age, and so you will endanger my head with the king." 10

So Daniel went to the guardian whom the chief of the eunuchs had put over Daniel, Hananiah, Mishael, and Azariah, and said "Test us for ten days; and let us have vegetables to eat and water to drink. Then compare the way we look with that of the young 11 12 13

men who eat of the king's rich food. Then do to us as seems best."  
14 So he did as they asked and tested them for ten days. At the  
15 end of ten days they looked better and they were healthier than  
16 all the young men who ate the king's rich food. So the guardian  
took away their rich food and the wine and gave them vegetables.  
17 To these four young men God gave knowledge, learning, and  
wisdom; and Daniel understood all kinds of visions and dreams.  
18 On the date which the king had fixed for introducing all the  
young men to the court, the chief of his eunuchs brought them to  
19 Nebuchadnezzar, and the king talked with them. But not one of  
all the young men was found equal to Daniel, Hananiah, Mishael,  
20 and Azariah. So they began to serve the king. On every subject  
which called for wisdom and understanding and about which the  
king questioned them, he found them ten times better than all the  
wise men and magicians who were in his entire kingdom.  
21 Daniel remained at the court until the start of the reign of King  
Cyrus.

*A king's strange dream*

2 Nebuchadnezzar in the second year of his reign had dreams, and  
2 his mind was so troubled that he could not sleep. Then the king  
sent for the magicians and the wise men, and the Chaldaens (who  
studied the stars) to tell him what his dreams meant. So they came  
3 in before the king, and he said to them, "I have had a dream and  
my mind is troubled, for I want to know what the dream means."  
4 Then those who studied the stars said to the king in Aramaic:  
"O king, live forever! Tell the dream to your servants and we will  
5 tell you what it means." The king answered, "What I now say is  
certain: if you do not tell me the dream and what it means, you  
will be torn limb from limb and your houses will be maderuins.  
6 But if you tell the dream and what it means, you will receive  
from me gifts and rewards and great honors; therefore tell me  
7 the dream and what it means." They answered the second time,  
"Let the king tell the dream to his servants, and we will tell what  
8 it means." The king replied, "I see clearly that you wish to gain  
9 time, for you know that what I have said is certain, and that if  
you do not tell the dream to me, you will all suffer the same pun-  
ishment. So you have planned to speak lying and false words be-  
fore me, until the time when it is to happen has passed. Therefore

tell me the dream, and I will know that you can tell me what it means." The Chaldeans answered the king, "There is no man on earth who can do what the king asks, for no king, however great and powerful, has ever asked such a thing of any wise man or magician, or of one who studies the stars. What the king asks is too hard. There is no one else who can tell it to the king, except the gods, who do not live among mortals." This made the king very angry and he ordered all the wise men of Babylon put to death.

So the command was given that the wise men were to be put to death. Search was made for Daniel and his friends that they too might be put to death. Then Daniel approached Arioch, the captain of the king's guard, who had gone out to put the wise men of Babylon to death, and quietly and carefully asked, "Why is the king's command so harsh?" When Arioch told Daniel the facts, he went to the king and asked that he give him time to tell what the dream meant.

Then Daniel went to his house and told the facts to his friends, Hananiah, Mishael, and Azariah, so that they might beg the God of heaven to be kind to them and to tell Daniel this secret, so that they might not die with the rest of the wise men of Babylon. Then the secret was told to Daniel in a vision at night, and he praised the God of heaven and said:

"Blessed be the name of God  
from everlasting to everlasting!  
For wisdom and power are his.

He controls the seasons and times,  
he removes and installs kings,  
He gives wisdom to the wise,  
and knowledge to those who have insight.

He shows the deep, secret things;  
he knows what is in the darkness,  
and the light of truth dwells in him.

I give you thanks and praise,  
For you gave me wisdom and strength,  
and have made known the things we asked;

You have made known to us the king's secret!"

Daniel 2

24 Then Daniel went to Arioch, whom the king had commanded to kill the wise men of Babylon, and said to him, "Do not kill the wise men of Babylon. Take me to the king, and I will tell him what his dream means."

25 Then Arioch quickly brought Daniel to the king and said to him, "I have found a man among the captives from Judah who will tell you what this dream means." The king said to Daniel (whose name was Belteshazzar), "Can you make known to me the dream which I have had and what it means?" Daniel answered, "The secret which the king asks is something that neither wise men, magicians, nor those who study the stars can make known to him; but there is a God in heaven who tells secrets, and he has made known to King Nebuchadnezzar what will come in the future. Your dream and the visions which you had as you lay asleep are these:

31 "You, O king, had a vision and saw a great image. That image was large and it was exceedingly bright as it stood before you, and its appearance was terrifying. The head of the image was of fine gold, its breast and its arms of silver, its body and its thighs of bronze, its legs of iron, its feet part of iron and part of clay. You looked at it until a stone was cut out, not by human hands, which struck the image on its feet of iron and clay and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were all broken in pieces and became like the chaff which blows from the summer threshing-floors, and the wind carried them away so that nothing was left of them. But the stone that struck the image became a great mountain and filled the earth.

36 "This is the dream, and we will tell the king what it means: O king, you are the king of kings to whom the God of heaven has given the rule, the power, the strength, and the glory. Over the whole world he has given into your power, people, the wild beasts and the birds, and has made you rule over them all. You are the head of gold.

39 "After you will rise another kingdom not so strong as you are, and a third kingdom of bronze, which will rule over the whole earth. A fourth kingdom will be strong as iron, for iron breaks in pieces and shatters all things, and like iron which crushes, it will break in pieces and crush all things. As you saw the feet and toes, part clay and part iron, it will be a divided kingdom; but there will be in it some of the strength of the iron, for you saw the iron mixed

with clay. As the toes of the feet were part iron and part clay, so 42  
 the kingdom will be partly strong and partly broken. You saw the 43  
 iron mixed with clay, for the ruling families will arrange marriage  
 alliances between each other, but they will not stick together, just  
 as iron does not stick to clay.

“During the reigns of these kings the God of heaven will set up 44  
 a kingdom which will never be destroyed, nor will the power be  
 left to another people; but it will break in pieces and destroy all 45  
 these kingdoms, and it will stand forever. This is shown by the  
 fact that you saw a stone cut out of the mountain, but not with  
 human hands<>. It broke in pieces the iron, the bronze, the clay,  
 the silver, and the gold.

“The great God has made known to the king what is to come,  
 and the dream is real and this meaning true.”

Then King Nebuchadnezzar fell upon his face and worshipped 46  
 Daniel, and ordered that a sacrifice and sweet odors should be  
 offered to him. The king also said to Daniel, “Your God is the God 47  
 of gods and the Lord of kings, and one who tells his secrets to his  
 servant, for you have been able to tell this great secret.” Then the 48  
 king gave Daniel a high position and many costly gifts, and made  
 him ruler over the whole province of Babylon and chief over all  
 the wise men in Babylon. But at Daniel’s request the king placed 49  
 Shadrach, Meshach, and Abednego in charge of the province of  
 Babylon; while Daniel stayed in the king’s court.

*The test by fire*

Nebuchadnezzar, the king, made a statue of gold ninety feet 3  
 high and nine feet wide. He set it up in the plain of Dura, in the  
 province of Babylon. Then he sent for the officers, the governors, 2  
 the judges, the treasurers, and all the rulers of the provinces to  
 attend the dedication of the statue he had set up. So the officers, 3  
 the governors, the judges, the treasurers, and all the rulers of the  
 provinces all came together for the dedication and stood before  
 the statue that Nebuchadnezzar had set up.

Then the herald cried aloud, “To you it is commanded, peo- 4  
 ples, nations: The moment you hear the sound of the horn, pipe, 4  
 lyre, trigon, harp, drum, and entire musical ensemble, you must  
 fall down and worship the golden statue which King Nebuchad-  
 nezzar has set up. Whoever does not fall down and worship will 6

7 be thrown into a burning, fiery furnace." So when all the people heard the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, all the peoples, nations, and the speakers of all languages fell down and worshipped the golden statue that King Nebuchadnezzar had set up.

8 But at that time certain Chaldeans came near to the king and  
9 made this accusation against the Jews: "O king, live forever! O king, you have commanded that every man who hears the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble must fall down and worship the golden statue, and that whoever does not fall down and worship will be thrown into a  
11 burning, fiery furnace. There are certain Jews, Shadrach, Meshach, and Abednego, whom you have placed in charge of the province of Babylon. These men, O king, have not obeyed your command; they do not serve your gods nor worship the golden statue which you have set up."

13 Then Nebuchadnezzar in his rage and fury gave command to  
14 bring in Shadrach, Meshach, and Abednego. When they were brought before the king, Nebuchadnezzar said to them, "Is it true, Shadrach, Meshach, and Abednego, that you do not serve my god  
15 nor worship the golden statue which I have set up? If you are now ready, as soon as you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, to fall down and worship the statue which I have made, well and good; but if you do not worship, you will at once be thrown into a burning, fiery furnace. Where is there a god who can deliver you out of my hands?"  
16 Shadrach, Meshach, and Abednego replied, "O king, there is no  
17 need of our answering you about this. Our God whom we serve is able to save us from the burning, fiery furnace; he will save us out  
18 of your hand, O king. But if not, know, O king, that we will not serve your gods nor worship the golden image which you have set up."

19 Then Nebuchadnezzar was very angry and the appearance of his face changed, as he looked at Shadrach, Meshach, and Abednego. He ordered that the furnace should be heated seven times  
20 hotter than usual. He also commanded certain strong men who were in his army to bind Shadrach, Meshach, and Abednego, and  
21 throw them into the burning, fiery furnace. Then these men were bound in their cloaks, their tunics, their robes, and their other garments, and were thrown into the burning, fiery furnace. As the  
22



king's command was urgent and the furnace very hot, the flames destroyed the men who took up Shadrach, Meshach, and Abednego. But Shadrach, Meshach, and Abednego, fell down, bound, into the midst of the burning, fiery furnace. 23

Nebuchadnezzar, the king, was so astonished that he rose up hastily and said to his counsellors, "Did we not throw three men, bound, into the fire?" They answered, "True, O king." He said, "Now I see four men, unbound, walking in the midst of the fire, and they are unhurt, and the fourth looks like a god." 24 25

Then Nebuchadnezzar went near the door of the burning, fiery furnace and said, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out." Then Shadrach, Meshach, and Abednego came out of the fire. The officers, governors, and counsellors who were there saw that the fire had no power over the bodies of these men, and that the hair of their heads was not singed and that their cloaks were not harmed, and that there was no smell of fire. And Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to save his servants who trusted in him and refused to obey the king's command and have offered their bodies, that they might not serve nor worship any god except their own. Therefore I command that every people, nation, and speaker of every language that says anything against the God of Shadrach, Meshach, and Abednego will be cut in pieces and their house will be made a ruin, for there is no other god who is so able to save as is this one." Then the king gave high positions, in the province of Babylon, to Shadrach, Meshach, and Abednego. 26 27 28 29 30

*The king's madness*

Nebuchadnezzar the king to all peoples, nations, and languages that live throughout the earth: May your peace be great. It has seemed good to me to show the signs and wonders that the Most High God worked for me. How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his rule lasts from generation to generation. 4 2 3

I, Nebuchadnezzar, was at rest in my house, and prosperous in my palace. I saw a dream that made me afraid; and the thoughts on my bed and the visions of my head troubled me. Therefore I made a decree to bring in all the wise men of Babylon before me, 4 5

7 so that they might make known to me the interpretation of the dream. Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told the dream to them; but they did not make known to me its interpretation.

8 But at last there came before me Daniel, whose name was Belteshazzar, according to the name of my god, in whom is the spirit of the holy gods; and I told the dream to him: "Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the secret visions of my dream that I have seen, and its interpretation. These were the visions of my head on my bed: I saw a tree in the midst of the earth, and its height was great. The tree grew and was strong, and its height reached to heaven, and it could be seen to the end of the earth. Its leaves were fair, and its fruit abundant, and in it was food for all; the animals of the field found shade under it, and the birds of the heavens nested in its branches, and every kind of living being was fed from it. I saw in the visions of my head on my bed a watcher, a holy one, came down from heaven. He cried aloud, 'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the animals get away from under it, and the birds from its branches. But leave the stump of its roots in the earth, with a band of iron and bronze; bound with iron and bronze he will be fed with the grass of the field, and wet with the dew of heaven, and his portion will be with the animals. His mind will be changed so that it will not be that of a man, and an animals's mind will be given to him, and seven times will pass over him. The sentence is by the decree of the watchers, and the affair by the word of the holy ones, that the living may know that the Most High rules over human kingdoms of gives them to whoever he will, and can set up as ruler the humblest of people. This dream I, King Nebuchadnezzar, have seen; and you, O Belteshazzar, must declare the interpretation, since all the wise men of my kingdom are not able to make known to me the interpretation; but you are able, for the spirit of the holy gods is in you."

19 Then Daniel, whose name was Belteshazzar, was dumfounded for a moment, and his thoughts troubled him. The king said, "Belteshazzar, let not the dream or the interpretation trouble you." Belteshazzar answered, "My lord, I wish the dream applied to those who hate you, and its interpretation to your adversaries!"  
20 The tree which you saw, which grew and was strong, whose

height reached to heaven, and the sight of it to all the earth, whose  
 leaves were fair, and whose fruit abundant, and in which was 21  
 food for all; under which the animals sheltered, and upon whose  
 branches the birds of the heavens had their nests, is you, O king 22  
 — you who are great and strong; and your greatness has grown,  
 and reaches to heaven, and your dominion to the end of the earth.  
 You saw a watcher, a holy one, coming down from heaven, and 23  
 saying. Hew down the tree and destroy it. This is the interpre- 24  
 tation, O king, and it is the decree of the Most High, which has  
 come upon my lord the king: You will be driven from people, 25  
 and your dwelling will be with the animals of the field, and you  
 will be made to eat grass as oxen, and will be wet with the dew  
 of heaven, and seven times will pass over you; until you know  
 that the Most High rules in human kingdoms and gives them to  
 whomever he will. And as they commanded to leave the stump 26  
 of the roots of the tree, so your kingdom will be secure to you  
 as soon as you recognize that the heavens do rule. Therefore, O 27  
 king, let my counsel be acceptable to you, and break off your sins  
 by righteous works, and your iniquities by showing mercy to the  
 poor; then perhaps there may be a continuation of your prosper-  
 ity.”

All this happened to King Nebuchadnezzar: At the end of 28  
 twelve months he was walking in the royal palace of Babylon. 29  
 The king said, “Is not this great Babylon which I have built for 30  
 a residence, by the might of my power and for the glory of my  
 majesty?” While the word was in the king’s mouth, a voice came 31  
 down from heaven: “King Nebuchadnezzar, to you it is spoken:  
 The kingdom has passed away from you, and you will be dri- 32  
 ven from people, and your home will be with the animals of the  
 field; you will be made to eat grass as oxen; and seven times will  
 pass over you, until you know that the Most High rules in hu-  
 man kingdoms and gives them to whom he will.” The same hour 33  
 the word was fulfilled upon Nebuchadnezzar; and he was driven  
 from people, and ate grass like oxen, and his body was wet with  
 the dew of heaven, until his hair had grown like eagles’ feathers  
 and his nails like birds’ claws.

At the end of the appointed time I, Nebuchadnezzar, lifted up 34  
 my eyes to heaven, and my reason returned to me, and I blessed  
 the Most High, and praised and honored him who lives forever;  
 for his dominion is an everlasting dominion and his kingdom

25 lasts generation to generation; and all the inhabitants of the earth  
are considered as nothing; and he does according to his will in the  
army of heaven, and among the inhabitants of the earth; and no  
oone can stay his hand, or say to him. What are you doing? At  
36 that same time my reason returned to me, and for the sake of  
my royal honor, my majesty and my kingly appearance were re-  
stored to me. Then my counsellors and my nobles sought eagerly  
for me; and I was established in my kingdom, and still greater  
37 power was added to me. Now I, Nebuchadnezzar, praise and ex-  
tol and honor the King of heaven, for all his works are truth, and  
his ways justice; and those who walk in pride he is able to humble.

*The handwriting on the wall*

5 Belshazzar, the king, made a great feast for a thousand of his no-  
2 bles and drank wine before them all. Under the influence of wine,  
he gave command to bring the gold and silver utensils which his  
father, Nebuchadnezzar, had taken from the temple at Jerusalem,  
so that the king, his nobles, his wives, and concubines might drink  
3 from them. So they brought the golden vessels which were taken  
from the temple of God which was at Jerusalem. The king, his  
4 nobles, his wives, and concubines drank from them. They drank  
wine and praised the gods of gold, of silver, of bronze, of iron, of  
wood, and of stone.

5 At that moment the fingers of a human hand appeared and  
wrote opposite the lamp on the plaster of the wall of the king's  
palace; and the king saw the palm of the hand that wrote.

6 Then the king grew pale, and fear filled his mind, his legs trem-  
7 bled and his knees knocked together. He called for the magicians  
and the Chaldeans (who study the stars) and said to the wise  
men of Babylon, "Whoever reads this writing and tells me what  
it means will be clothed in purple and have a chain of gold about  
8 his neck and will be the third ruler in the kingdom." Then all  
the king's wise men came in, but they could not read the writing  
9 nor tell the king what it meant. So King Belshazzar was greatly  
troubled, and his face grew pale, and his nobles were thrown into  
confusion.

10 Now the queen, because of what the king and his nobles had  
said, came into the banquet-house and said, "O king, live for-  
ever; let not your thoughts trouble you nor let yourself grow pale.

There is a man in your kingdom in whom is the spirit of the holy 11  
 gods, and in the days of your father he was found to have light  
 and understanding and wisdom, like the wisdom of the gods.  
 King Nebuchadnezzar, your father, put him in charge of all the 12  
 magicians, Chaldeans and those who study the stars. for an ex-  
 cellent spirit and knowledge and understanding, the interpreting  
 of dreams and explaining of riddles and the solving of difficulties  
 were found in this same Daniel, whose name the king changed to  
 Belteshazzar. Now let Daniel be called, and he will tell what it  
 means."

So Daniel was brought in before the king, and the king said 13  
 to him, "Are you that Daniel, one of the men who were carried  
 away captive, whom the king, my father, brought from Judah?  
 I have heard that the spirit of the gods is in you, and that you 14  
 have understanding and great wisdom. The wise men and the 15  
 magicians have been brought in before me to read this writing  
 and to tell what it means; but they are not able. I have heard that 16  
 you can tell what dreams mean and answer hard questions. Now  
 if you can read the writing and tell what it means, you will be  
 clothed with purple and have a chain of gold about your neck  
 and will be the third ruler in the kingdom."

Then Daniel answered the king, "Keep your gifts and give your 17  
 rewards to another. Without them I will read the writing to the  
 king, and tell what it means. O king, the Most High God gave 18  
 Nebuchadnezzar, your father, the kingdom and power, glory and  
 majesty. Because of the power that he gave him, all peoples, 19  
 nations, and races trembled and feared him. He killed or kept alive  
 as he wished; and he raised up or put down whom he pleased.  
 But when he became proud and haughty, he was made to come 20  
 down from his kingly throne and his glory was taken from him,  
 and he was driven away from men, and his mind became like that 21  
 of the beasts, and he lived with the wild asses; he was fed with  
 grass like oxen, and his body was wet with the dew of heaven,  
 until he learned that the Most High God rules over the realm of  
 humanity and that he sets up over it whom he will.

"But you, his son Belshazzar, have not been humble, though 22  
 you knew all this, but you have raised yourself against the Lord 23  
 of heaven, and have had the utensils of his temple brought before  
 you, and you, your nobles, your wives, and the others of your  
 household have drunk wine from them. You have given praise to

the gods of silver, of gold, of bronze, of iron, of wood, and of stone, which cannot see nor hear nor know; and you have not praised the God in whose control are your very breath and all that you do.”

24 “Then the hand was sent out before him and traced this writing:

25 MENE, MENE, TEKEL, UPHARSIN.

26 “This is what it means: Mene: God has numbered the days your  
27 kingdom and brought it to an end. Tekel: you are weighed in the  
28 scales and found wanting. Upharsin: your kingdom is divided  
and given to the Medes and Persians.”

29 Then at Belshazzar’s command Daniel was clothed with purple  
and a chain of gold was put about his neck, and he was pro-  
30 claimed the third ruler in the kingdom. But on that very night  
31 Belshazzar, the Chaldean king, was killed, and Darius, the Mede,  
who was sixty-two years old, received the kingdom.

*Daniel in the lions’ den*

6 It pleased Darius to set over the kingdom a hundred and twenty  
2 officers who ruled the whole kingdom, and over them three chief  
officials, of whom Daniel was one, so that these officers might re-  
3 port to them and that the king should lose nothing. Daniel was  
better than the other chief officials and the officers, for he had a  
fine spirit; and the king intended to set him over the whole em-  
pire.

4 Then the chief officials and the officers tried to find a way to  
accuse Daniel of not having done his duty, but they could not find  
anything against him, for he was faithful and was not guilty of any  
mistake or wrong-doing.

5 Then these men said, “We will not find any way to accuse  
this Daniel unless we find it in connection with the law of his  
6 God.” So these chief officials and officers all went to the king,  
7 and said to him, “King Darius, live forever. All the chief officials  
of the kingdom, the counsellors and the officers, the judges and  
the governors, have consulted together to have the king make a  
law and give a strong command that whoever will ask a petition  
of any god or person for thirty days, except of you, O king, will  
8 be thrown into a den of lions. Now, O king, give the command  
and sign the law that, like the law of the Medes and Persians, it

may not be changed." So King Darius signed the law and the 9  
command.

When Daniel learnt that the law was signed, he went into his 10  
house. His windows were open in his room toward Jerusalem,  
and he knelt upon his knees three times a day and prayed, and  
gave thanks to his God as he had done before. Then these men 11  
rushed in and found Daniel praying and calling upon his God.  
So they went before the king and spoke to him about the royal 12  
command: "Have you not signed a command, that everyone who  
asks a petition of any person or god within thirty days, except  
of you, O king, will be thrown into the den of lions?" The king  
answered, "The rule is fixed according to the law of the Medes 13  
and Persians, which cannot be changed." Then they went on to  
say to the king, "Daniel, who is one of the captives from Judah,  
pays no attention to you, O king, nor to the command that you  
have signed, but prays three times a day."

When the king heard these words, he was greatly displeased, 14  
and set his heart on saving Daniel, and he worked until the sun  
set to save him. Then these men all went to the king and said 15  
to him, "Know, O king, that it is a law of the Medes and Persians,  
that no command nor law which the king gives may be changed."

So the king gave his command, and they brought Daniel and 16  
threw him into the den of lions. But the king said to Daniel, "Your  
God, whom you always serve, will save you." Then a stone was 17  
brought and laid at the entrance to the den; and the king sealed  
it with his own seal-ring and with those of his nobles, that no  
change might be made so as to rescue Daniel. Then the king went 18  
to his palace and passed the night fasting alone; he could not sleep.

At dawn, as soon as it was light, the king rose and hurried to 19  
the den of lions. When he came near to the den where Daniel  
was, he called anxiously, "Daniel, servant of the living God, has 20  
your God, whom you always serve, been able to save you from  
the lions?" Daniel said to the king, "O king, live forever. My God 21  
has sent his angel and has closed the lions' mouths, and they have  
not hurt me, for I was innocent before him; and also before you, 22  
O king, I have done no wrong." Then the king was very glad and 23  
commanded that they should take Daniel up out of the den. So  
Daniel was taken up out of the den, and it was found that he was  
not injured, for he had trusted in his God.

24 Then the king commanded that those men who had accused Daniel should be brought and thrown into the den of lions, with their wives and children. Before they reached the floor of the den, the lions pounced on them and tore them to pieces.

25 King Darius wrote to all the peoples, nations, and races in  
26 all his kingdom, "May your peace be great! I make a law that throughout all my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and is the same forever, and his kingdom is one that will not be destroyed; and his rule will be  
27 without end. He saves and rescues, and does wonderful things in heaven and earth; it is he who has saved Daniel from the power of the lions."

28 So Daniel was successful and happy during the reign of Darius and the reign of Cyrus the Persian.

*Vision of the great beasts*

7 In the first year of Belshazzar king of Babylon Daniel had a dream and visions as he lay on his bed. Then he wrote down the dream:

2 "I saw in my vision by night the four winds of heaven broke  
3 forth upon the great sea. Four great beasts came up from the sea,  
4 each different from the other. The first was like a lion and had eagle's wings. I looked until its wings were stripped off, and it was lifted up from the earth, and made to stand upon two feet  
5 as a person; and a human heart was given to it. And I saw a second beast, like a bear; and it was raised up on one side, and three ribs were in its mouth, between its teeth; and they said to it:  
6 'Arise, devour much flesh.' After this I saw another like a leopard, which had upon its sides four wings of a bird; and the beast  
6 had also four heads, and dominion was given to it. After this I saw in the night-visions a fourth beast, terrible and fearful, and exceedingly strong; and it had great iron teeth; it devoured and broke in pieces and stamped the rest with its feet; and it differed from all the beasts that were before it; and it had ten horns. While  
8 I considered the horns, another little horn came up among them, before which three of the first horns were plucked up by the roots; in this horn were eyes, like human eyes, and a mouth speaking arrogant things.

9 "I waited until thrones were set up, and an aged one took his seat; his clothing was white as snow, and his hair like spotless



wool, his throne was fiery flames, its wheels burning fire. A fiery stream issued and came forth before him: thousands of thousands ministered to him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened.

"I looked at that time because of the sound of the arrogant words which the horn spoke — I looked even until the beast was slain, and its body destroyed, and given to be fuel for the fire. Also the rule of the rest of the beasts was taken away; but their lives were prolonged for a fixed time and season.

"I saw in the night-visions that there came with the clouds of heaven one like a human being, and he came even to the Aged One, and was brought near before him. There was given him dominion and glory, and sovereignty, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion which will not pass away, and his sovereignty one which will not be destroyed."

As for me, Daniel, my spirit was grieved by reason of this, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth concerning all this. So he told me the interpretation of the things: "These four great beasts are four kings who will arise out of the earth. But the holy ones of the Most High will receive the sovereignty, and possess the sovereignty for ever, for ever and ever.

Then I desired to know the truth concerning the fourth beast, which was different from all of them, exceedingly terrible, whose teeth were of iron, and its nails of bronze; which devoured, broke in pieces, and stamped the rest with its feet: and concerning the ten horns that were on its head, and the other horn which came up, and before which three horns fell — it that had eyes, and a mouth that spoke arrogant things, and it appeared to be greater than the rest. I looked, and the same horn made war with the holy ones, and prevailed against them, until the Aged One came, and judgment was given to the holy one of the Most High, and the fixed time came that the holy ones possessed the sovereignty.

Thus he said: "The fourth beast will be a fourth kingdom upon earth, which will be different from all the kingdoms; and will devour the whole earth, and will tread it down, and break it in pieces. As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them; and he will be different from the former, and he will put down three kings. He will speak

words against the Most High, and will continually harass the holy ones of the Most High; and he will think to change the fixed times and the law; and they will be given into his hand until a time and  
26 times and half a time. But the judgment will be set, and they will take away his kingdom, to consume and to destroy finally. The  
27 sovereignty, and the dominion, and the greatness of the kingdoms under the whole heaven, will surely be given to the holy people of the Most High; his sovereignty is an everlasting sovereignty, and all dominions will serve and obey him." Here is the  
28 end of the matter. As for me, Daniel, my thoughts troubled me much, and I turned pale, but I kept the matter in my mind.

*Vision of the ram and goat*

8 In the third year of the reign of King Belshazzar a vision came to me, Daniel, after that which appeared to me previously.  
2 I saw in a vision — and when I saw, I was in the Shushan, the royal palace, which is in the province of Elam — and I saw in a  
3 vision, and I was by the River Ulai. Then I looked up and saw standing before the river a ram which had two horns, and the two horns were high, but one was higher than the other, and the  
4 higher came up last. I saw the ram pushing westward and northward and southward, and no beast could stand before him, and none could escape, but he did as he pleased and exulted himself.  
5 As I was observing, a he-goat came from the west over the face of the whole earth, without touching the ground; and the goat  
6 had a conspicuous horn between his eyes. He came to the ram that had two horns, which I saw standing before the river, and  
7 ran upon him in the fury of his power. I saw him come close to the ram, and he was angered against him, and stuck the ram, and broke his two horns; and the ram had no strength to stand  
8 before him, but he threw him down to the ground and trampled upon him, and none could rescue the ram from him. The he-goat exulted himself exceedingly; and when he had become strong, the great horn was broken. In its place there came up four other horns toward the four winds of heaven.  
9 Out of one of them came another little horn, which grew exceedingly great, toward the south, and toward the east, and toward the glorious land. It grew great, even to the host of heaven;  
10 and some of the host, and of the stars it cast down to the ground

and trampled upon them. It exulted itself even to the prince of the host, and took away from him the daily sacrifice, and threw down the place of his sanctuary, and it set up the sacrilegious tithing over the daily sacrifice, and threw down truth to the ground, and did it and prospered.

Then I heard a holy one speaking; and another holy one said to the one who spoke, "For how long will the vision be that the daily sacrifice will be taken away and the appalling sacrilege set up and the sanctuary and the host trampled under foot?" He answered, "For two thousand and three hundred evenings and mornings. Then will the sanctuary be justified."

When I, Daniel, had seen the vision, I sought to understand it; and suddenly there stood before me one who had the appearance of a man. I heard a human voice between the banks of the Ulai, which called and said, "Gabriel, cause this man to understand the vision." So he came near where I stood; and when he came I was afraid and fell upon my face, but he said to me, "Understand, mortal, for the vision belongs to the time of the end." Now as he was speaking with me, I fell into a deep trance with my face toward the ground; but he touched me, and set me upright in my place. He said, "I will make you know what will be in the time of wrath, for it belongs to the appointed time of the end. The ram which you saw, with the two horns, represents the kings of Media and Persia. The he-goat is the king of Greece, and the great horn between his eyes is the first king. As for that which was broken so that four stood up in its place, four kingdoms will arise out of his nation, but not with his power. In the later days of their rule, when the transgressors have come to the full, a king defiant and skilled in dissimulation will stand up. His power will be mighty, but not by his own power; and he will utter monstrous things, and will achieve, and will destroy the mighty ones. His cleverness will be directed against the holy people; he will succeed through deceit, and devise great things, and he will destroy many unawares; he will also stand up against the prince of princes; but he will be destroyed, but not by human hands. The vision of the evenings and mornings which has been told is true; but hide the vision for it belongs to many days to come."

I, Daniel, fainted, and was sick for days; then I rose up and did the king's business and I wondered at the vision, but no one understood it.

*Vision of the seventy weeks*

9 In the first year of Darius the son of Ahasuerus, by birth a Mede,  
 2 who was made king over the realm of the Chaldeans, in the first  
 year of his reign, I, Daniel, perceived by the books the number of  
 years concerning which the word of the LORD came to Jeremiah  
 the prophet, that they should be completed while Jerusalem stood  
 3 in ruins — namely seventy years. I turned my face to the Lord  
 God, to apply myself to prayer and supplication, with fasting and  
 4 sackcloth and ashes. I prayed to the LORD my God, and made con-  
 fession, and said, “Oh, Lord, the great and the terrible God, who  
 keeps the covenant and shows mercy to those who serve him and  
 5 keep his commands, we have sinned and have dealt perversely,  
 and have done wickedly, and have rebelled, even turning aside  
 6 from your precepts and from your ordinances; neither have we  
 listened to your servants the prophets, who spoke in your name  
 to our kings, our princes, and our fathers, and to all the people  
 7 of the land. Lord, righteousness belongs to you, but shame be-  
 longs, as at this day, to the people of Judah, and to the inhabi-  
 tants of Jerusalem, and to all Israel who are near, and those who  
 are afar off, in the lands where you have driven them, because of  
 their crimes which they have committed against you.  
 8 “Lord, to us belongs shame, to our kings, to our princes, and to  
 9 our ancestors, because we have sinned against you. To the Lord  
 our God belongs compassion and forgiveness, for we have re-  
 10 belled against him, neither have we obeyed the voice of the LORD  
 our God, to walk in his teachings which he set before us by his  
 11 servants the prophets. All Israel have transgressed your law and  
 have turned so as not to obey your voice. Therefore the curse has  
 been poured out upon us, and the oath which is written in the law  
 of Moses, the servant of God; for we have sinned against him. He  
 12 has confirmed his words, which he spoke against us and against  
 our rulers who ruled us, by bringing upon us a great misfortune;  
 for under the whole heaven nothing has ever been done as has  
 13 been done to Jerusalem. As it is written in the law of Moses, all  
 this evil has come upon us; yet we have not entreated the favour  
 of the LORD our God, that we should turn from our iniquities, and  
 14 discern your faithfulness. Therefore the LORD has watched over  
 the evil and brought it upon us, for the LORD our God is righteous  
 in all his works which he does, and we have not obeyed his voice.

“Now, O Lord our God, who brought your people forth out of 15  
 the land of Egypt with a mighty hand, and have gained renown  
 as at this day, we have sinned and we have done wickedly. O 16  
 Lord, according to all your righteousness, let your anger and your  
 wrath, I beg you, be turned away from your city, Jerusalem, your  
 holy mountain; because for our sins and for the iniquities of our  
 ancestors, Jerusalem and your people have become an object of  
 reproach to all who are round about us. Listen, our God to the 17  
 prayer of your servant, and to his supplications, and show favor to  
 your sanctuary, which is desolate, for the sake of your servants, O  
 Lord. O my God, incline your ear, and hear; open your eyes, and 18  
 behold our desolations, and the city which bears your name; for  
 we do not present our supplications before you because of our  
 righteousness, but because of your great compassion. O Lord, 19  
 hear! O Lord, forgive! O Lord, listen and perform; defer not, for  
 your own sake, O my God, because your city and your people are  
 called by your name.”

While I was speaking, and praying, and confessing, my sin and 20  
 the sin of my people Israel, and presenting my supplication before  
 the LORD my God for the holy mountain of my God, while I was 21  
 speaking in prayer, the man Gabriel, whom I had seen earlier in  
 the vision, being made to fly swiftly, approached me about the  
 time of the evening offering. He came, and talked with me, and 22  
 said, “Daniel, I have now come forth to give you wisdom and in-  
 sight. At the beginning of your supplications the command went 23  
 forth, and I have come to tell you; for you are greatly beloved;  
 therefore heed the word, and understand the vision.

“Seventy weeks have been decreed upon your people and 23  
 upon your holy city, to make an end of the sacrilege, and to  
 complete the sin, and to make atonement for iniquity, and to  
 bring in everlasting righteousness, and to seal up vision and  
 prophecy, and to anoint the most holy. Know therefore and 25  
 discern, that from the going forth of the command to repeople  
 and rebuild Jerusalem to the anointed one, the prince, will be  
 seven weeks; sixty-two weeks will it be rebuilt, with broad 26  
 places and streets. At the end of times (even after the sixty-two  
 weeks) an anointed one will be cut off without judicial trial; and  
 the city and the sanctuary will be destroyed together, and his  
 end will come with a flood and even to the end there will be 27  
 war, a sentence of desolations. The covenant will be annulled

for many for one week; and in the midst of the week the sacrifice and the offering will cease, and in its place will be an appalling abomination and that until the ruin determined upon, is poured out upon the appalling thing.”

*Vision of the kings of north and south*

10 In the third year of Cyrus king of Persia, a revelation came to Daniel, whose name was called Belteshazzar; and the word was true, and it means great distress. He gave heed to the words, and understood the vision:

2 “In those days I, Daniel, was mourning three whole weeks. I  
3 ate no pleasant bread, neither did any meat or wine enter my  
4 mouth, nor did I anoint myself at all, until three whole weeks  
5 were past. In the twenty-fourth day of the first month, as I was  
6 by the side of the great river, I looked up, and there was a man  
7 clothed in linen, with a belt of pure gold of Ophir; his body also  
8 was like the chrysolith, and his face like lightning, and his eyes  
9 like flaming torches, and his arms and his feet like polished  
10 bronze, and the sound of his words like the sound of a  
11 multitude. I, Daniel, alone saw the vision; for the men who were  
12 with me did not see the vision, but a great trembling seized  
13 them, and they fled to hide themselves. So I was left alone and  
14 saw this great vision, and no strength was left in me, for my  
15 fresh appearance was changed to pallor. Yet when I heard the  
16 sound of his words, I fell into a deep trance with my face toward  
17 the ground.

18 “Suddenly, a hand touched me, which set me trembling upon  
19 my knees and upon the palms of my hands. He said to me,  
20 ‘Daniel, greatly beloved, give heed to the words that I speak to  
21 you, and stand upright, for to you have I now been sent.’ When  
22 he had spoken this word to me, I stood trembling. Then he said  
23 to me, ‘Do not be afraid, Daniel, for from the first day that you  
24 set your heart to gain insight, and to humble yourself before  
25 your God, your words were heard; and I have come because of  
26 your words. The prince of the kingdom of Persia withstood me  
27 twenty-one days; but Michael, one of the chief princes, came to  
28 help me; and I left him there with the prince of the kings of  
29 Persia. Now I have come to make you understand what will  
30 befall your people in the latter days; for the vision is yet for

many days. When he had said these words to me, I turned my face toward the ground, and was dumb. Then one who looked human touched my lips; then I opened my mouth, and spoke, and said to him who stood before me, 'My Lord, because of the vision my pangs have come upon me, and I retain no strength, for how can this the servant of my Lord talk with my Lord? For as for me, henceforth there remains no strength in me, nor is there breath left in me.

"Then another in appearance like a person touched me, and strengthened me. He said, 'Greatly beloved, fear not; peace be to you; be strong, be bold.' When he spoke to me I was strengthened, and said, 'Let my Lord speak; for you have strengthened me.' Then he said, 'Do you know why I have come to you? Now I will return to fight with the prince of Persia, and when I go forth, then the prince of Greece will come; and none who help me against these, except Michael, your prince, stand as my helper and defence.

"But now I will tell you what is written in the book of truth. Three more kings will stand up for Persia; and the fourth will be far richer than them all; and when he has grown strong through his riches, he will stir up all against the realm of Greece. Then a warrior king will stand up, who will rule with great dominion and do according to his will. When he has become strong, his kingdom will be broken, and will be divided to the four winds of heaven, but it will not belong to his posterity, nor will it be as great as his dominion, which he ruled, for his kingdom will be overthrown and will belong to others besides these.

"The king of the south will be strong, but one of his princes will be stronger than he, and will rule; his dominion will be great. At the end of some years they will make an alliance with one another, and the daughter of the king of the south will come to the king of the north to make an agreement, but that support will not retain strength, neither will his supports stand; but she will be given up, and they who brought her, and her child, and he who supported her.

"But in those times a shoot out of her roots will arise in his place, who will come to the army, and will enter into the fortress of the king of the north, and will act against them and prevail, and also will carry away their gods, together with their molten images and their costly things of silver and gold, captive into Egypt; and

9 he will refrain some years from the king of the north. Then another will come into the realm of the king of the south, but he will return to his own land.

10 His son will war, and will assemble a multitude of great forces, and he will come onward, and overflow, and pass through, and will return and war, even to his fortress. The king of the south will be enraged, and the will come forth and fight with him. even with the king of the north, and that one will raise a great multitude, 12 but the multitude will be delivered into his hands. The multitude will be carried away, and his heart will be exalted; and he will cast down tens of thousands, but he will not show himself strong.

13 "The king of the north will return, and will raise a multitude greater than the former; and he will come after a period of several years, with a great army and with much equipment. In those times many will stand up against the king of the south, also the sons of the violent among your people will lift themselves up to establish the vision, but they will be overthrown.

15 "So the king of the north will come, and cast up a mound, and take a well-fortified city; and the forces of the south will not stand, nor his chosen men, and there will be no strength to stand. But he who will come against him, will do as he desires, and none will withstand him; and he will stand in the glorious land, and in his hand will be destruction. He will set his face to come with the strength of his whole kingdom, but he will make an agreement with him; and he will perform them; and he will give him the daughter of women, to ruin it; but it will not avail nor will he attain it. After this he will turn his face to the coast-lands, and he will take many; but a consul will put an end to the insults offered by him; and will repay his insults sevenfold. Then he will turn his face toward the fortresses of his own land; but he will stumble and fall and will no longer be found.

20 "Then one will stand up in his place who will cause an exactor to pass through the glory of the kingdom; but within a few days he will be broken, but not in anger nor in battle. In his place there will stand up a contemptible person upon whom they had not conferred the royal honor; but he will come unexpectedly, 22 and will obtain the kingdom by intrigues. Forces will be utterly overwhelmed before him and will be broken, and also a prince of the covenant. After they make a league with him he will act



deceitfully; for he will rise and become strong, with a small nation. He will come unperceived, even into the fattest parts of a province; and he will do that which his fathers have not done, nor his fathers' fathers; he will scatter among them prey and spoil and riches, and he will devise plans against the strongholds, even for a time. He will arouse his might and his courage against the king of the south with a great army; and the king of the south will make war with an exceedingly great army; but he will not stand, for they will devise plans against him. Those who eat his dainties will ruin him, and his army will be swept away as a flood, and many will fall down slain. As for these kings, their hearts will be bent on mischief, and they will speak lies at one table; but it will not prosper, for yet the end will be at the time appointed.

"Then will he return to his land with great riches, and his heart will be against the holy covenant; and he will do his pleasure, and return to his own land. At the time appointed he will return, and enter into the south; but it will not be in the latter time as in the former; for ships of Kittim will come against him; therefore he will be cowed, and will return, and vent his rage on the holy covenant, and will do his pleasure. He will return and fix his attention on those who forsake the holy covenant. Forces sent by him will prevail, and they will profane the sanctuary, the fortress, and will take away the daily offering and set up the appalling abomination. He will pervert by specious promises, those who bring guilt upon the covenant; but the people who know their God will be valiant and do exploits.

"They who are wise among the people will give understanding to many; yet they will fall by the sword and by flame, by captivity and by spoil many days. Now when they are falling, they will be helped with a little help; but many will join themselves to them with false protestations. Some of those who are wise will fall, in order to refine them and cleanse them and make them white, until the time of the end, for it is yet for the time appointed.

"The king will do according to his will; and he will exalt and magnify himself above every god, and will speak marvellous things against the God of gods; and he will prosper until God's wrath be exhausted; for that which is decreed will be done. Neither will he regard the gods of his fathers; nor the desire of women, nor regard any god, for he will magnify himself above all. But in his place will he honor a god of fortresses; and a god

- whom his fathers knew not will he honor with gold and silver,  
 39 with precious stones and costly things. He will procure for the  
 strong fortresses the people of a foreign god. Whomsoever he  
 regards with favor he will raise to great honor, and he will make  
 them to rule over many, and he will divide the land for a price.
- 40 “‘At the time of the end the king of the south will contend with  
 him; and the king of the north will come against him like a whirl-  
 wind, with chariots, with horsemen, and with many ships; and  
 he will enter into the countries, and he will overflow them and  
 41 pass through. He will enter also into the glorious land, and many  
 thousands will fall; but these will be delivered out of his hand:  
 42 Edom, and Moab, and the remnant of the Ammonites. He will  
 stretch forth his hand also upon the countries, and the land of  
 43 Egypt will not escape. He will have power over the treasures of  
 gold and of silver, and over all the precious things of Egypt; and  
 44 the Libyans and Ethiopians will follow in his train. But rumors  
 out of the east and north will trouble him; and he will go forth  
 45 with great fury to destroy and to utterly exterminate many. He  
 will plant his palace between the Mediterranean and the glorious  
 holy mountain; so he will come to his end, and none will help  
 him.
- 12 “‘At that time Michael will stand up, the great prince who  
 stands for the children of my people; and there will be a time of  
 affliction such as there never was since there was a nation, even  
 to that time; and at that time your people will be delivered, every  
 2 one who will be found written in the loyal book. Many of those  
 who sleep in the dust of the earth will awake, some to everlast-  
 3 ing life, and some to shame and everlasting contempt. They who  
 are wise will shine as the brightness of the firmament; and they  
 who turn many to righteousness as the stars forever and ever. But  
 4 thou, Daniel, shut up the words and seal the book, to the time  
 of the end; many will run to and fro and knowledge will be in-  
 creased.’
- 5 “‘Then I, Daniel, looked, and behold, two others were standing,  
 the one on the brink of the river on this side, and the other on the  
 6 brink of the river on the other side. One said to the man clothed  
 in linen, who was above the waters of the river, ‘How long will it  
 7 be to the end of these marvels?’ The man clothed in linen, who  
 was above the waters of the river, and he lifted up his right and  
 his left hand to heaven, and swore by him who lives forever: ‘It

will be for a time, times, and a half; and when the power of the shatterer of the holy people will come to an end all these things will be finished.' I heard but I understood not. Then I said, 'My lord, what will be the end of these things?' He said, 'Go your way, Daniel; for the words are shut up and sealed until the time of the end. Many will cleanse themselves, and make themselves white, and be refined; but the wicked will do wickedly; and none of the wicked will understand, but they who are wise will understand. From the time that the daily sacrifice will be taken away, and the appalling abomination set up will be twelve hundred and ninety days. Blessed is he who waits and comes to the thousand, three hundred and thirty-five days. But go your way to the end. You will take your rest and stand up to receive your lot at the end of the days.'"



# JOEL

The message of the LORD that came to Joel, son of Pethuel. 1

## *Locust plague and drought*

HEAR THIS, elders, 2

pay attention, all inhabitants of the land,  
Has this been in your days,  
or in the days of your ancestors?

Recount it to your children; 3

let your children tell it to their children,  
and their children to the generation that follows.

That which the shearer has left, 4

the swarmer has eaten,  
that which the swarmer has left,  
the devourer has eaten,  
and that which the devourer has left,  
the destroyer has eaten.

Awake, drunkards, and weep, 5

and wail, all drinkers of wine;  
the new wine is cut off from your mouth.

For a nation has come up on my land, 6

powerful, and numberless;  
its teeth are the teeth of a lion,  
and its jaw-teeth are like those of a lioness.

It has laid my vine waste, 7

and barked my fig-tree;  
it has peeled and cast it away,  
bleached are the branches.

Wail as a bride, clad in sack-cloth, 8  
for the husband of her youth.

Cut off are the cereal and drink-offerings 9

from the house of the LORD;  
in mourning are the priests,

- who minister at the LORD's altar.
- 10 The fields are blasted,  
the land is in mourning,  
for blasted is the corn,  
the new wine fails  
and the oil is dried up.
- 11 Be dismayed, farmers;  
wail, vine-dressers.  
For the wheat and the barley;  
for the harvest is lost from the fields.
- 12 The vine fails to bear fruit,  
and the fig-tree is drooping;  
the pomegranate, the palm also, and the apple;  
all the trees of the field are dried up.  
Yes, joy fails from the people.
- 13 Put on sackcloth, and beat your breasts, priests;  
wail, ministers of the altar;  
come, lie all night in sack-cloth, ministers of God;  
for cereal-offering and drink-offering  
are cut off from the house of your God.
- 14 Sanctify a fast,  
summon an assembly,  
gather the elders and all the inhabitants of the land  
into the house of the LORD your God,  
cry to the LORD:
- 15 Alas for the day!  
Near at hand is the day of the LORD,  
and as destruction from the Almighty it comes.
- 16 Is not food cut off  
from before us,  
gladness and joy  
from the house of our God?
- 17 The grains shrivel under their hoes,  
the store-houses are desolate,  
the barns broken down,  
for the corn is withered -  
what will we put in them?
- 18 How the herds of cattle are filled with perplexity,

for they have no pasture!  
The flocks of sheep are forlorn.

To you, the LORD, I cry. 19

For fire has devoured the pastures of the wilderness,  
and flame has scorched all the trees of the field.

The wild animals also look up to you longingly, 20

for the water-courses are dried up,  
and fire has devoured the pastures of the wilderness.

Blow a horn in Zion, 2

sound an alarm in my holy mountain,  
let all the inhabitants of the land tremble,  
for the day of the LORD comes,  
for near is the day of darkness and gloom, 2  
the day of cloud and thick darkness!

Like the light of dawn scattered over the mountains,  
a people great and powerful;  
its like has not been from of old,  
neither will be any more after it,  
even to the years of coming ages.

Before them the fire devours, 3

and behind them a flame burns;  
like the garden of Eden is the land before them,  
and after them it is a desolate desert,  
nothing escapes them.

Their appearance is as the appearance of horses, 4  
and like horsemen they run.

Like the sound of chariots on the tops of the mountains 5  
they leap,  
like the crackle of flames devouring stubble.  
like a mighty people preparing for battle.

Peoples are in anguish before them, 6  
all faces grow pale.

Like mighty men they run, 7  
like warriors they mount up a wall,  
they march each by himself,

- 8           they break not their ranks,  
none jostles the other.
- They march each in his path.  
          They fall upon the weapons without breaking.
- 9           They scour the city, they run on the wall.  
          They climb up into the houses.  
          Like a thief they enter the windows.
- 10          Earth trembles before them,  
          heaven quakes,  
          the sun and moon become dark,  
          and the stars withdraw their shining;
- 11          and the LORD utters his voice before his army,  
          for his host is exceedingly great.  
          Mighty is he who performs his word.  
          For great is the day of the LORD,  
          it is terrible, who can endure it?
- 12          But now this is the message of the LORD:  
          Turn to me with all your heart,  
          and with fasting and weeping and mourning,
- 13          rend your hearts and not your garments,  
          and turn to the LORD your God;  
          for he indeed is gracious and merciful,  
          slow to anger and plenteous in love,  
          and relents of the evil.
- 14          Who knows but he will turn and relent,  
          and leave a blessing behind him,  
          a cereal and drink-offering for the LORD your God.
- 15          Blow a horn in Zion,  
          sanctify a fast, summon an assembly,
- 16          gather the people, make holy the congregation,  
          assemble the elders,  
          gather the children,  
          and the infants at the breast.  
          Let the bridegroom come forth from his chamber,  
          and the bride from her bridal tent.
- 17          Between the porch and the altar,



let the priests, the ministers of the LORD weep aloud,  
let them say:

Spare, the LORD, your people.  
Make not your heritage an object of reproach,  
for the heathen to mock them.  
Why should it be said among the nations, "Where is  
their God?"

*Future blessings*

THEN THE LORD became jealous for his land, and took pity upon 18  
his people, and the LORD answered and said to his people: 19

I will send you corn, and wine, and oil.  
And you will be satisfied with it;  
I will not make you again  
an object of reproach among the nations,  
I will remove far from you the northern foe, 20  
and I will drive it into a land barren and desolate,  
its front into the eastern sea,  
and its rear to the western sea.  
And from it a stench will arise.

Fear not, land, exult.  
Rejoice for the LORD has done great things. 21

Fear not, animals of the field. 22  
For the pastures of the wilderness are putting forth new  
grass,  
for the trees bear their fruit,  
fig-tree and vine yield their strength.

Be glad, then, sons of Zion, 23  
and rejoice in the LORD your God,  
For he has given you the early rain in just measure,  
and poured down upon you the winter rain,  
and sent the latter rain as before.

The threshing floors will be full of grain, 24  
and the vats will overflow with new wine and oil.

I will make restoration to you for the years 25  
which the swarmer has eaten.

- The devourer, the destroyer, and the shearer,  
 my great army which I sent among you,  
 26 and you will eat your food and be satisfied,  
 and praise the name of the LORD your God,  
 who has dealt so wonderfully by you,  
 27 and you will know that I am in the midst of Israel,  
 that I am the LORD your God and none else.  
 And my people will never more be ashamed.
- 28 And it will come to pass afterwards  
 that I will pour out my spirit upon all flesh.  
 And your sons and your daughters will prophesy,  
 your old men will dream dreams.  
 Your young men will see visions,  
 29 and even upon your male and female slaves  
 in those days, I will pour out my spirit.
- 30 And I will show signs in heaven and earth:  
 Blood and fire and pillars of smoke.  
 31 The sun will be turned into darkness,  
 and the moon into blood  
 before the coming of the great and terrible day of the LORD.
- 32 But whoever will call upon the name of the LORD will be saved.  
 For in Mount Zion and in Jerusalem there will be those who es-  
 cape, even as the LORD has said, and among the fugitives those  
 whom the LORD calls.
- 3 For , in those days and in that time, when I bring back again  
 2 the captivity of Judah and Jerusalem, I will also gather all the  
 nations and bring them down into the Valley of Jehoshaphat, and  
 there I will enter into judgment with them for my people and my  
 heritage Israel, whom they have scattered among the nations, and  
 divided my land.
- 3 They have cast lots for my people.  
 They have traded boys  
 for prostitutes,  
 and sold girls for wine,  
 and drunk it.
- 4 What are you to me, Tyre and Sidon and all the districts of  
 Philistia? Were you repaying any deed of mine, or were you

doing something for me? Quickly will I return your deed upon  
 your heads. You who have taken my silver and my gold, and 5  
 you have brought my goodly jewels into your palaces, you have 6  
 sold the people of Judah and of Jerusalem to the Greeks, so that  
 you might remove them far from their own borders. I am about 7  
 to stir them up from the place to which you have sold them, and  
 I will turn your deeds upon your own head. I will sell your sons 8  
 and your daughters into the hands of the people of Judah, and  
 they will sell them to the Sabeans, to a nation far off, for the  
 LORD has spoken.

Proclaim this among the nations, sanctify war. 9  
 Arouse the warriors,  
     let all the fighting men muster and go up.  
 Beat your ploughshares into swords, 10  
     and your pruning-hooks into lances;  
 let the weak say, I, indeed, am strong.  
 Bestir yourselves and come, 11  
     all you nations round about.  
 Quickly gather yourselves together,  
     ask the LORD to bring his warriors.

Let the nations rouse themselves 12  
     and come up to the Valley of Jehoshaphat,  
 for there will I sit to judge  
     all the surrounding nations.

Put in the sickle, 13  
     for the harvest is ripe;  
 come, get you down,  
     for the press is full.  
 The vats overflow,  
     for great is their wickedness.

Noisy multitudes, noisy multitudes 14  
     in the valley of decision  
 For near is the LORD's day in the valley of decision!

Sun and moon have turned dark, 15  
     and the stars withdrawn their shining.

Whenever the LORD roars from Zion 16  
     and utters his voice from Jerusalem,

- heaven and earth quake;  
but the LORD is a refuge to his people,  
and a fortress to the people of Israel.
- 17 And you will know that I am the LORD your God,  
I who dwells in Zion,  
and Jerusalem will be holy,  
and strangers will not pass through her any more.
- 18 And it will come to pass in that day,  
that the mountains will drop sweet wine,  
the hills will flow with milk,  
all the channels of Judah will flow with water,  
fountain will spring from the house of Judah,  
and will water the Valley of Shittim.
- 19 Egypt will become a desolation,  
and Edom a wilderness,  
because of the violence done to the people of Judah,  
because they shed innocent blood in their land,  
Judah will remain inhabited forever,  
and Jerusalem from generation to generation.
- 20 I will avenge their blood which I have not yet avenged.
- The LORD lives in Zion!

# THE VISION OF OBADIAH CONCERNING EDOM

The vision of Obadiah; what the LORD said about Edom:	1
We have heard a report from the LORD, a messenger has been sent among the nations; Rise up, let us rise against Edom in battle!	
I will make you small among the nations, and despised by all!	2
Your proud heart has misled you, you who live in the clefts of the rock, you who build on high your dwelling.	3
You say to yourselves, "Who can bring me down to earth?"	
Though you build high as the eagle, though between the stars you set your nest, from there will I bring you down, says the LORD.	4
If thieves had come to you, marauders by night would they not have stolen only as much as they needed?	5
If grape-gatherers had come to you would they not have left some gleanings?	
Descendants of Esau, all your treasures are looted.	6
To your border they have driven you, all your allies have betrayed you.	7
Your avowed friends have overpowered you, they have set a trap for you. Where is your wisdom now?	
The LORD says:	8
On that day,	

Obadiah 1

- I will destroy the wise of Edom,  
drive wisdom out of Mount Esau.
- 9 Your warriors will be filled with terror, Teman,  
none will be left alive on Mount Esau.
- 10 Because of the violence done to your relatives, the people  
of Jacob  
shame covers you,  
you are cut off forever.
- 11 In the day when you stood aloof,  
in the day when strangers carried away their wealth,  
and strangers entered into their gates,  
and over Jerusalem cast lots,  
you were as one of those strangers.
- 12 You should not have gloated in the day of your relatives;  
in the day of their misfortune.  
You should not have exulted over the land of Judah  
in the day of their destruction.  
You should not have laughed loudly  
in their distress.
- 13 You should not have entered in at the gate of my people  
in the day of their disaster.  
You should not have gloated over their calamity,  
in the day of their disaster,  
nor stretched out your hand after their wealth  
in the day of their disaster,
- 14 nor stood at the parting of the ways  
to cut down their fugitives,  
nor should you have betrayed their refugees  
in the day of distress.
- 15 Near at hand is the LORD's day for all the nations.  
As you have done so will it be done to you.  
Your deed will come back upon your own head.
- 16 As you have drunk upon my holy mountain,  
so all the nations will drink in turn;  
They will drink deep  
and be as though they had not been.

But on Mount Zion some will escape, 17  
and those of the house of Jacob  
will again enter into their possessions.  
For the house of Jacob will be a fire,  
and the house of Joseph a flame,  
but the house of Esau will become stubble.  
They will kindle and devour it.  
Not even one of the house of Esau will escape,  
for the LORD has spoken.

They will possess the Negeb and Mount Esau, 19  
and the Shephelah of the Philistines.  
They will possess the territory of Ephraim and Gilead,  
and Benjamin will possess Gilead.  
The exiles of Israel will possess the land of the Canaanites 20  
as far as Zarephath.  
The captives of Jerusalem who are in Sepharad  
will possess the cities of the Negreb.  
The rescued will come up on Mount Zion to judge Mount 21  
Esau,  
and the kingdom will belong to the LORD.





# JONAH

## *Jonah runs away*

THIS MESSAGE FROM THE LORD came to Jonah, the son of Amittai: 1  
'Arise, go to that great city, Nineveh, and preach against it; for 2  
their wickedness is known to me.' But Jonah started to flee to 3  
Tarshish from the presence of the LORD. He went down to Joppa  
and found a ship going to Tarshish. So he paid the fare and went  
aboard to go with them to Tarshish from the presence of the LORD.  
But the LORD made a furious wind blow over the sea, and there 4  
was such a great storm that the ship was in danger of breaking  
to pieces. The sailors were terrified and each cried for help to his 5  
own god. They threw the ship's cargo into the sea to make the  
ship lighter. Meanwhile Jonah had gone down into the bottom 6  
of the ship and lay fast asleep. The captain of the ship went and 6  
said to him, 'How can you sleep? Call on your god; perhaps that  
god will think of us, so that we may not be lost.'

The sailors said to one another, 'Come, let us cast lots to dis- 7  
cover on whose account this evil has come upon us.' So they cast  
lots, and the lot indicated Jonah. So they said to him, 'Tell us, 8  
what is your business, and where do you come from? What is  
your country and to what people do you belong?' He replied, 'I 9  
am a Hebrew, and a worshipper of the LORD, the God of heaven,  
who made the sea and the dry land.' Then the men were greatly 10  
frightened and said to him, 'What have you done?' For they knew  
that he was fleeing from the presence of the LORD, because he had  
told them.

Then they said to him, 'What should we do to you, to make 11  
the sea calm for us?' For the sea grew more and more stormy. He  
said to them, 'Take me up and throw me into the sea, and the sea  
will be calm for you, for I know that it is because of me this fierce 13  
storm has overtaken you.' But instead the men rowed hard to get  
back to the land; they could not, however, for the sea grew more  
and more stormy ahead.

So they cried to the LORD and said, 'We beg you, LORD, we beg 14  
you, don't let us die for this man's life, and don't let us be guilty

- of shedding innocent blood, for you are the LORD; you have done  
 15 as it pleases you.' And they took up Jonah, and threw him into  
 16 the sea; and the sea became calm. Then the men greatly feared  
 the LORD, and they offered a sacrifice and made vows to him.  
 17 But the LORD arranged for a great fish to swallow Jonah, and  
 Jonah was inside the fish three days and three nights.

*Jonah's song*

- 2 JONAH PRAYED TO THE LORD his God, out of the belly of the fish,  
 2 and said:

I cried out of my distress, to the LORD  
 and he answered me;  
 Out of the midst of Sheol I cried aloud,  
 and you heard my voice.

- 3 For you cast me into the heart of the seas,  
 and the great flood rolled about me;  
 all your breakers and your waves  
 passed over me.

- 4 Then I said, I am driven out away from your sight;  
 How will I ever again look towards your holy temple?

- 5 The waters surrounded me,  
 the great deep engulfed me,  
 the sea weeds were wrapped about my head.  
 6 I went down to the roots of the mountains;  
 the prison of the earth closed over me forever..

Yet you brought up my life from destruction,  
 O LORD my God.

- 7 As my life slipped away,  
 I remembered the LORD;  
 and my prayer reached you,  
 in your holy temple.

- 8 Those who worship worthless idols  
 abandon their own mercy,  
 9 but I will sacrifice to you

with loud thanksgiving!  
I will pay that which I have vowed.  
Salvation is the LORD's.

And the LORD spoke to the fish, and it threw up Jonah upon the 10  
dry land.

### *The message to Nineveh*

THIS MESSAGE FROM THE LORD came to Jonah the second time, 'Arise, 3  
go to that great city, Nineveh, and proclaim to it the message that 2  
I tell you.' So Jonah started for Nineveh, as the LORD commanded. 3  
Now Nineveh was so large a city that it took three days' journey 4  
to cross it. Jonah began by going a day's journey into the city, 4  
and he proclaimed, 'Forty days more and Nineveh shall be over-  
thrown.'

And the people of Nineveh believed God; and they ordered a 5  
fast and put on sackcloth, from the greatest to the least of them.  
And when word came to the king of Nineveh, he rose from his 6  
throne, took off his robe, dressed in sackcloth, and sat in ashes.  
And he made this proclamation and published it in Nineveh: 'By 7  
the decree of the king and his nobles: People, beast, herd, and 8  
flock shall not taste anything; let them not eat nor drink water.  
Let both people and animals put on sackcloth and let them cry 8  
earnestly to God; let them each turn from their evil ways and from  
the deeds of violence which they are doing. Who knows? God 9  
may relent and avert his fierce anger, so that we may not die.'

When God saw that they turned from their evil course, he re- 10  
lented the evil which he said he would do to them, and did not  
do it.

### *Jonah sulks*

BUT THIS SEEMED VERY WRONG TO JONAH and he became angry. He 4  
prayed to the LORD and said, 'Ah, LORD, wasn't this what I said 2  
when I was still in my own country? That was why I fled at once  
to Tarshish; for I knew that you are a gracious and merciful God,  
patient, and loving and ready to forgive. Therefore, LORD, I beg 3  
you, take my life from me; for it is better for me to die than to live!'  
But the LORD said, 'Are you doing right in being angry?' 4

5 Then Jonah went out of the city and sat down on the east side,  
and there made a hut for himself and sat under it, waiting to see  
6 what would become of the city. And the LORD arranged for a bush  
to grow up over Jonah as a shade for his head to make him com-  
7 fortable. The bush gave Jonah great pleasure; but at dawn the  
next day God arranged for a worm which attacked the bush, so  
8 that it wilted. And when the sun rose, God arranged a hot east  
wind. And the sun beat upon Jonah's head, so that he was faint  
and begged that he might die, saying, 'It is better for me to die  
9 than to live.' But God said to Jonah, 'Are you doing right in being  
angry about the bush?' He replied, 'I have every right to be as  
angry as I could possibly be!'

*Jonah is rebuked*

10 THE LORD said, 'You care about a bush which has cost you no trou-  
ble and which you have not made grow, which came up in a night  
11 and wilted in a night. Should I not care for the great city Nin-  
eveh, in which there are one hundred and twenty thousand peo-  
ple who do not know their right hand from their left; and many  
cattle too?'

# NAHUM

A message about Nineveh, a vision which came to Nahum 1  
from Elkosh.

## *God's wrath*

A JEALOUS GOD IS THE LORD, 2  
    vengeful is the LORD and full of wrath.  
The LORD does not fail to punish.  
    Vengeful is the LORD against his enemies.  
The LORD is slow to anger, 3  
    great in power.  
The guilty will not escape  
    his punishment.  
  
Storm tempest is his path,  
    and cloud is the dust of his feet.  
He rebukes the sea and dries it up, 4  
    and makes all the streams run dry.  
Bashan and Carmel are languishing,  
    and the bloom of Lebanon is withered.  
  
The mountains tremble before him 5  
    and the hills dissolve.  
The earth heaves before him,  
    the world and all who live in it.  
  
Before his indignation who can stand? 6  
    Who can withstand the heat of his anger?  
His wrath pours forth like fire,  
    he shatters rocks.  
  
The LORD is good to those who hope in him, 7  
    a place of refuge in the day of trouble.  
In the midst of the overwhelming flood he rescues them. 8  
An end he makes of those who rise up against him,  
    and drives his enemies into darkness.  
  
Why do you plot against the LORD? 9

He will end you.  
He only takes vengeance once.

- 10 Thorns, tangled and drenched,  
they are consumed like dry stubble.
- 11 Nineveh! From you has arisen  
one who plots evil against the LORD,  
a counsellor or wickedness.

*Good news for Judah*

- 12 THE LORD says:  
‘Though they are many and strong,  
they will pass away and be gone.  
Though I have afflicted you,  
I will afflict you no more,  
13 and now I will break his yoke from your necks  
and snap your chains.’
- 14 The LORD has given this command concerning you, Nineveh:  
‘Your name will no longer be remembered.  
I will destroy every idol and image  
in the house of your God .  
I will destroy even your tomb,  
for you are worthless.’
- 15 Look! On the mountains a messenger  
bringing good news,  
announcing peace!  
‘Celebrate the feasts, Judah,  
fulfil your vows.  
Never again will evil Nineveh invade your land,  
they are destroyed!’

*Destruction of the city*

- 2 NINEVEH! THE DESTROYER HAS COME UP AGAINST YOU;  
mount guard upon the rampart;

watch the road; brace yourselves; strengthen your might to the utmost.	
For the LORD is restoring the majesty of Jacob and of Israel, though the devastators have plundered them and destroyed their vines.	2
The shields of his warriors are dyed red, his soldiers are clothed in scarlet, his chariots gleam like fire on the day he prepares for battle spears are shaken.	3
Chariots rush across the fields, plunge about in the open places; they look like flaming torches, as lightning they dart to and fro like lightening.	4
A leader rallies his nobles, they hurl themselves forward. They speed on toward the wall; the storming-shield is set up.	5
The water-gates are thrown open, and the palace dissolves in ruins.	6
The queen is stripped, she is carried off. Her maids moan like doves, beating upon their breasts.	7
Like a pool of water is Nineveh, her waters fast ebbing away. 'Stand firm! Stand firm!' someone cries. But no one turns back.	8
'Loot the silver, loot the gold, for there is no end to the treasure, the wealth and precious things.'	9
Nineveh is empty, desolate, devastated, with faint heart and knocking knee.	10

- There is weakness in every limb,  
and faces grow pale.
- 11 Where now is the den of lions?  
Where now the lair of their young?  
Where the lion used to withdraw,  
with his cubs, with none to disturb them?
- 12 The lion tore enough for his cubs,  
and strangled the prey for his lionesses.  
He filled his caves with the kill,  
he filled his lairs with fresh meat.
- 13 'But see, I am against you,'  
the LORD of hosts declares,  
'I will burn up your chariots in smoke and fire.  
The sword will devour your young lions.  
You will never again prey on the land.  
No more will your messengers be heard.'

*Ruin*

- 3 WOE TO THE BLOODY CITY!  
Full of lies and plunder,  
without end is the spoil.
- 2 Hear the crack of the whip,  
hear the rattle of wheels.  
Gallop horses,  
jolting chariots.
- 3 Horsemen charging,  
swords flashing,  
spears glittering,  
a multitude of slain,  
a heap of carcasses.  
No end to the corpses  
over which people stumble!
- 4 'Because you acted like a whore,  
bewitching the nations,  
enticing the peoples,



I am against you, Nineveh' 5  
     the LORD of hosts declares.  
 'I will strip your clothes  
     and show the nations your nakedness,  
     and the kingdoms your shame.

'I will fling loathsome filth at you, 6  
     and make you an object of contempt,  
     a spectacle,  
 so that everyone who sees you  
     will flee from you and say:  
 "Nineveh is laid waste;  
     who will mourn for her?"

'Are you any better than Thebes, 8  
     which stood on the banks of the Nile,  
 with waters around as a rampart,  
     whose wall was the sea of waters?  
 Her strength was Ethiopia and Egypt. 9  
     The Libyans were her helpers,  
     and Put with its countless people.

Yet she was exiled 10  
     and made captive.  
 On all corners of the streets  
     her infants were dashed to pieces.  
 Lots were cast for her nobles,  
     all her great ones were bound in chains.

'You too, Nineveh, will be drunk with fear; 11  
     you too will seek a place of escape from the foe.  
 All your fortresses are fig-trees with the first ripe figs; 12  
     if shaken, they fall into the mouth of the eater!  
 Your troops are weak as women before your foes; 13  
     the gates of your land are wide open;  
     your defenses burned down.

'Draw water for the siege, 14  
     strengthen your fortresses.  
 Go to the clay pits and tread the clay;  
     take up the brick moulds.  
 There the fire will consume you, 15

the sword will cut you down.

'Multiply like the locust  
or a swarm of grasshoppers.

- 16 Increase the numbers of your merchants  
until they are more than the stars of heaven,  
17 until your watchmen are locusts,  
and your scribes like grasshoppers,  
which swarm in the hedges on a cold day;  
but when the sun rises  
they fly away,  
no one knows where.

- 18 'King of Assyria:  
your princes slumber,  
your nobles sleep!  
Your people are scattered on the mountains  
with no one to gather them!  
19 There is no healing for your hurt,  
your wound is incurable.  
All who hear of your fate clap their hands in joy,  
for who has escaped your limitless cruelty?'

# HABAKKUK

## *Habakkuk's message*

THE MESSAGE SEEN BY THE PROPHET HABAKKUK. 1

*(Habakkuk)*

How long, LORD, have I cried out 2  
and without you hearing me!

I cry to you, 'Violence!,'  
but you do not help.

Why do you make me look upon wickedness 3  
and behold trouble?

Destruction and violence are before my eyes,  
and fighting and quarrelling.

Therefore law is relaxed, 4  
and justice is never rendered;  
for the wicked surround the righteous,  
so that justice is perverted.

*(The Lord)*

Look around dealers of treason, look well, 5  
shudder and be shocked.

For I am about to do a work in your days;  
you will not believe it when it is told.

For I am about to raise up the Chaldeans, 6  
a nation grim and quick of action  
who go through the whole breadth of the earth  
to possess dwelling places not their own.

Awful and terrible are they. 7  
They write their own rules.

Their horses are swifter than leopards, 8  
and their riders quicker than the wolves of evening.  
From afar they come swooping down,

like the eagle which hastens to devour.  
 9 They all come to do violence,  
 the direction of their faces is straight ahead,  
 and they gather up captives like sand.

10 At kings they scoff,  
 and princes are sport to them.  
 They laugh at every fortress.  
 and heap up earth and take it.  
 11 Then they sweep on like the wind,  
 Their strength is their god.

*(Habakkuk)*

12 Are you not eternal, LORD,  
 my holy One, who does not die?  
 LORD you have appointed them for judgment,  
 you have established them for correction, my rock;  
 13 With eyes too pure to see evil,  
 can you not not look on iniquity?  
 Why do you regard the treacherous in silence,  
 while the wicked swallows the upright?

14 You have made people like the fish of the sea,  
 like reptiles that have no ruler.  
 15 The wicked sweep them all into their nets,  
 and gather them into their drag-nets.  
 16 Therefore they sacrifice to their net,  
 and burn offerings to their drag-net;  
 for by their nets are their portions generous,  
 and their food is rich.  
 17 Will they empty their nets continually,  
 to slaughter nations unpitifully?

2 I will take my stand on my watch-tower,  
 and station myself on a turret.  
 I will watch to see what the LORD will say to me,  
 what answer he will make to my complaint.

*(The Lord)*

2 Then the LORD answered me and said:

Inscribe the vision plainly on tablets, so that even someone running by could read it.	
Though the vision waits for the time set, it hastens to fulfilment and will not fail;	3
Though it linger long, wait for it. For it surely will come and will not be delayed.	
The strength of the proud fails, but the upright lives by their faithfulness.	4
Wealth is treacherous. the arrogant never have enough,	5
They make their desire as wide as Sheol, are like death, unsatisfied, For they gather to themselves all the nations, bring together to themselves all peoples.	
Shouldn't everyone mock them? sing a taunt-song against them, and say:	6
Woe to the person who amasses what is not theirs, and loads himself down with pledges!	
Will your debtors not suddenly rise, and those who will overthrow you awake, and you become their prey?	7
For as you have plundered many peoples, the survivors will prey upon you.	8
You have shed blood and committed violence to the earth, peoples and their cities.	
Woe to them who seek unjust gain for their dynasty, who set their nest on high to be safe from the reach of misfortune!	9
You have planned only shame for your dynasty.	10
You have destroyed many peoples, and brought guilt upon yourself;	
the stone will cry out from the wall, and the beam from the timber will answer it.	11
Woe to the person who builds a city by bloodshed, and founds a town by crime	12

- 13 while the peoples toil for what fires will consume,  
and the nations weary themselves for nothing!
- 14 This the LORD of hosts has said, and the earth will be as full of the  
knowledge of the glory of the LORD as the seas are full of water.
- 15 Woe to him who in fury gives drink to his neighbor  
to make him drunk, and see him naked.
- 16 You are filled with shame, not glory;  
drink yourself and be uncovered.  
The cup from the LORD's hand  
will pass in turn to you,  
and shame will cover your glory!
- 17 For the violence done to Lebanon will overwhelm you.  
and the destruction of animals will terrify you,  
because you shed people's blood on the earth,  
destroyed people and their cities.
- 18 What use is an idol?  
A human made it,  
a metal image.  
It cannot speak,  
it cannot teach truth,  
Why does its maker trust it?
- 19 Woe to the person who says to a block, awake!  
to a dumb stone, arise!  
It may be set with gold and silver,  
but there is no breath at all within it.
- 20 The LORD is in his holy temple.  
Let all the earth be silent before him!

*Habakkuk's psalm*

- 3 A prayer of Habakkuk the prophet, according to the Sigionnoth.
- 2 I have heard, LORD, of your fame,  
I have seen, LORD, your work;  
through the years you have make yourself known,  
in wrath you remember mercy.
- 3 God comes from Teman,

and the Holy One from the mountain-land of Paran.  
*Selah*

His glory covers the heavens,  
 and his splendour fills the earth.

Before him it is like the light, 4  
 rays he has at his side,  
 where his power is hidden.

Before him pestilence stalks, 4  
 after him plague follows.

He stands, and the earth trembles, 6  
 he looks, and the nations melt away,  
 and the mountains of old are scattered,  
 the everlasting hills bow down.  
 These are his ways from of old.

The tents of Cushan are afraid, 7  
 the curtains of Midian tremble.

Is your wrath, LORD, with the rivers? 8  
 Is your anger against the streams?  
 Or your wrath against the sea?  
 Is that why you ride on thy war-steeds?  
 Why you mount your chariots of victory?

Why you bare your bow? 9  
 Why you fill your quiver with shafts?

You split the earth with torrents.  
 The mountains see you and writhe. 10  
 The tempest of waters sweeps by.  
 The great deep sends forth its voice.  
 The height lifts up its hands.

The sun forgets to rise. 11  
 The moon stands still in its place.

Your arrows go forth to give light.  
 Your glittering spear is as lightning.

In rage you stride over the earth. 12  
 In wrath you trample the nations.

You go forth to save your people. 13  
 You go to help your anointed.  
 You crush the head of the wicked nation,

- laying him bare from thigh to neck. *Selah*
- 14 You pierced his head with his spears,  
as his champions storm out to scatter me,  
as they rejoice to devour the poor secretly.
- 15 You tread the sea with your horses,  
while the mighty waters roar.
- 16 I heard, and my body trembles,  
and at the sound my lips quiver.  
My bones begin to decay,  
and my footsteps totter beneath me,  
while I long for the day of distress  
to come upon those who attack us.
- 17 Though the fig-tree bears no fruit,  
and there is no vintage on the vines,  
though the olive harvest fails,  
and the fields produce no food,  
though the flock be cut off from the fold,  
and there is no herd in the stalls,
- 18 yet I will exult in the LORD,  
and rejoice in the God who saves me.
- 19 The Lord GOD is my strength;  
he makes my feet as sure as the feet of deer,  
and causes me to walk on the heights!

To the music director: Use stringed instruments.



## ZEPHANIAH

The message of the LORD, which came to Zephaniah, son of 1  
Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the  
time of Josiah of Judah who was son of Amon .

### *The Day of Judgment upon Judah*

I will utterly destroy everything from off the face of the 2  
earth,

says the LORD.

I will take away human and animal, 3  
the birds of the heavens  
and the fish of the sea.

I will cause the wicked to stumble,  
and I will cut off humanity from the face of the earth.  
says the LORD.

I will stretch out my hand over Judah 4  
and all the inhabitants of Jerusalem,

and I will cut off from this place the last remnant of Baal  
and the name of the heathen priests,  
and those who worship on the housetops 5  
the host of the heavens,

and those worshippers of the LORD  
who also pay homage to Milcom,  
and those who turn back 6  
from following the LORD,

And those who do not seek the LORD  
nor strive to find him.

Bow before the Lord God, 7

for near is the day of the LORD,  
for the LORD has prepared a sacrifice,  
he has sanctified his guests.

On the day of the LORD's sacrifice, 8

I will punish the officers and the royal princes,  
and all those who clothe themselves in foreign apparel.

9 On that day,  
and I will punish all who leap over the threshold,  
who fill the house of their lord with violence and deceit.

10 Listen on that day, says the LORD.  
A cry will be heard from the Fish Gate,  
and a wailing from the New Quarter,  
and a great din from the hills,  
and a wailing from the inhabitants of the Mortar,  
for all the merchants are destroyed,  
all those laden with money are cut off.

12 I will search Jerusalem with a lamp and I will punish those  
who are at ease,  
sit comfortably with their wine, who are saying to them-  
selves,  
'the LORD brings neither prosperity nor calamity.'

13 Their wealth will become a prey  
and their houses a desolation.  
Though they build houses,  
they will not inhabit them;  
though they plant vineyards,  
they will not drink wine from them.

14 Near is the day of the LORD!  
near and rapidly approaching!  
Near is the bitter day of the LORD,  
and strong men will then cry out.

15 That day is a day of wrath,  
a day of trouble and distress,  
a day of destruction and desolation,  
a day of darkness and gloom,  
a day of clouds and thick darkness,  
16 a day of the trumpet and battle-cry,  
against the fortified cities  
and against the high battlements.

And I will bring distress upon the people 17  
and they will walk as the blind,  
and their blood will be poured out as dust  
and their flesh as dung.

Neither their silver nor their gold will be able to deliver them. For 18  
in the day of the wrath of the LORD and in the fire of his jealousy  
the whole earth will be devoured. For he will make a speedy end  
of all the inhabitants of the earth.

*The Imminent Judgment upon the Nations*

BE ASHAMED WITHIN YOURSELVES, be ashamed, 2  
before you become as the drifting chaff, 2  
before the day of the LORD comes upon you,  
before the day of the LORD's wrath comes upon you.

Seek the LORD all you meek of the earth, 3  
you who execute his law;  
Seek righteousness, seek meekness;  
perhaps you may be hidden in the day of the LORD's  
wrath.

For Gaza will be forsaken; 4  
Ashkelon a desolation;

Ashdod - by noon will they rout her  
and Ekron be torn up!

Woe to the dwellers by the seashore; 5  
people of the Cherethites!

The word of the LORD is against you,  
Canaan, land of the Philistines!

I will destroy you so that you will be without inhabitant, and you 6  
will become shepherds cots and folds for flocks. \*\*\* In the house 7  
of Ashkelon will they lie down at evening by the sea will they  
feed.

I have heard the taunts of Moab, 8  
and the revilings of the Ammonites,  
how they have taunted my people,  
and spoken boastfully concerning their border.

Therefore as I live, says the LORD of hosts, the God of Israel: 9  
Moab will be like Sodom,

- and the Ammonites like Gomorrah,  
 a breeding-place of nettles, and saltpits,  
 and a desolation, forever;  
 the residue of my people will plunder them,  
 and the remnant of my nation will inherit them.
- 10 This will they have for their pride,  
 because they have taunted and spoken boastfully  
 against the people of the LORD of hosts.
- 11 The LORD will terrify them;  
 he will reduce all the gods of the earth;  
 then all the peoples of the nations will worship him,  
 each in their own land.
- 12 You, also, Ethiopians,  
 slain by his sword are you!
- 13 And I will stretch out my hand  
 against the north and destroy Assyria;  
 And I will make Nineveh a desolation,  
 dry as the wilderness,
- 14 And herds will lie down in her,  
 amidst every beast of the earth,  
 Both desert owl and screech owl will lodge in its capitals.  
 The owl will hoot in the window; the raven on the  
 doorstep,  
 for the city is destroyed.
- 15 This is the exultant city which sat secure. She who said to herself,  
 I am and there is none else! How has she become a desolation! A  
 lair of beasts! Every passerby hisses at her, shakes his hand.

*Jerusalem's Deep-seated Corruption*

- 3 WOE TO THE REBELLIOUS AND unclean city of oppression,  
 2 She has not obeyed the voice, she has not accepted instruc-  
 tion,  
 In the LORD she has not trusted, to her God she has not  
 drawn near.
- 3 Her rulers in her midst are roaring lions.  
 Her judges are evening wolves, who leave nothing over un-  
 til the morning,

Her prophets are braggarts, faithless men.      4  
Her priests profane what is holy and do violence to the law.

The LORD is righteous in her midst, he does no wrong,      5  
Morning by morning he establishes his decree,  
Light is not lacking, an oversight is unknown.

'I have cut off nations, their turrets are destroyed;      6  
I have laid waste their broad streets, so that none passes  
over them.  
Desolate are their cities without a man, without inhabitant.'

I said, 'Surely she will fear me, she will accept instruction.      7  
Nothing will vanish from her eyes that I have impressed  
upon her;  
But the more zealously have they made all their deeds corrupt.'

*The Future Vindication and Exultation of Jerusalem*

WAIT FOR ME, is the LORD'S message, until the day when I stand      8  
up as a witness, for it is my fixed purpose to gather the nations, to  
collect the kingdoms, to pour upon them my wrath, even my hot  
anger; for by the fire of my jealousy will all the earth be consumed.

In that day you will not be ashamed of all your transgressions      11  
which you only have committed against me; for then I will put  
out of the midst of you your proudly exulting ones, and you will  
never again vaunt yourself in my holy mountain. But I will leave      12  
in your midst a people humble and poor, and the remnant of Israel  
will trust in the name of the LORD. They will not do evil, nor      13  
speak falsehood, and a deceitful tongue will not be found in their  
mouth; but they will pasture and lie down, and no one will make  
them afraid.

Cry out with joy, O daughter of Zion, shout aloud, O Israel!      14

Rejoice and exult with all your heart, O daughter of  
Jerusalem.

The LORD has put away your adversaries, he has turned      15  
away your foes;

the LORD is king in your midst, you will see evil no more.  
16 In that day it will be said to Jerusalem, Fear not;  
O Zion, let not your hands droop.  
17 The LORD your God is in your midst, a victorious hero.  
He will rejoice over you with joy, he will renew his love,  
18 He will exult over you with singing, as on a day of festival.

I will take away from you your disgrace, and put away  
from you your reproach.  
19 I will destroy at that time all who afflict you.  
I will deliver the lame, and gather the outcast,  
I will make them an object of renown and fame in all the  
earth.  
20 I will do good to you, at the time when I gather you.  
For I will make you an object of fame and renown among  
all the peoples of the earth;  
when I bring back your captivity before your eyes.

This says the LORD.

THE ADDRESSES OF  
HAGGAI  
TO THE TEMPLE BUILDERS

*The call to rebuild the Temple*

IN THE SECOND YEAR OF DARIUS THE KING, on the first day of the 1  
sixth month, this message from the LORD came through Haggai  
the prophet to Zerubbabel the son of Shealtiel, governor of Judah,  
and to Joshua the son of Jehozadak, the high priest:

The LORD of hosts says: 2  
The people say that the time has not yet come to rebuild  
the temple of the LORD.

Then this message from the LORD came to Haggai the prophet: 3

Is it a time for you yourselves to dwell in your own 4  
well-roofed houses,  
while this temple lies in ruins?

The LORD of hosts says: 5

Consider your past experiences.  
You sow much, 6

but bring in little;  
you eat,

but you do not have enough;  
you drink,

but are not filled;  
you clothe yourselves,

but not enough to be warm;  
and he who earns wages,

puts those wages in a bag with holes.

The LORD of hosts says: 7

Consider your experiences. 8

Go up to the mountains,  
and bring wood  
and rebuild the temple;  
then I will be pleased with it,  
and I will reveal my glory.

The LORD says:

- 9 You looked for much,  
and it came to little;  
and when you brought the harvest home,  
I blew it away.  
Why?

The LORD of hosts says:

- Because my temple lies in ruins,  
while you shelter in your own houses.  
10 The heavens withhold the dew,  
and the earth withholds its fruit,  
11 and I have called forth a drought upon the land  
and upon the mountains,  
and upon the grain and the new wine and the oil  
and upon that which the ground brings forth,  
and upon people and animals,  
and upon all the labor of your hands.

- 12 Then Zerubbabel the son of Shealtiel and Joshua the son of Jehozadak the high priest, with all the rest of the people, obeyed the command of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him to them. They showed proper respect for the LORD.

- 14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak the high priest, and the spirit of all the rest of the people, so that they came and worked on the temple of the LORD of hosts, their God, in the twenty-fourth day of the sixth month.



*The future glory of the new Temple*

IN THE SECOND YEAR OF DARIUS THE KING, ON the twenty-first day of 15  
the seventh month, this message from the LORD came to Haggai 2  
the prophet, telling him to speak to Zerubbabel son of Shealtiel, 2  
governor of Judah, and to Joshua, the son of Jehozadak, the high  
priest, and to all the remnant of the people:

Who is left among you that saw this temple in its former 3  
glory?

And how do you see it now?

Is it not in your eyes as nothing?

The LORD says: 4

Yet now be strong, Zerubbabel,  
be strong, Joshua, son of Jehozadak, the high priest,  
be strong, all you people of the land.

The LORD says:

Begin the work, for I am with you.

The LORD of hosts says:

When your ancestors left Egypt I made a promise to you, 5  
and I am still with you.

Do not be afraid!

The LORD of hosts says:: 6

In a little while, I will shake the heavens,  
and the earth, and the sea, and the land.

And I will shake all nations, 7  
and the precious things of all nations shall come here;  
and I will fill this temple with glory;'

The LORD of hosts says:

The silver is mine, 8  
and the gold is mine,

The later glory of this temple  
shall be greater than the former.

The LORD of hosts says:

In this place I will grant prosperity.

This is the message of the LORD of hosts.

*Former displeasure and the new promise of blessings*

10 IN THE TWENTY-FOURTH DAY OF THE NINTH MONTH, in the second  
 11 year of Darius, this message from the LORD came to Haggai the  
 12 prophet: The LORD of hosts says: 'Ask the priests for a ruling: "If  
 one carries consecrated meat in the fold of his garment, and with  
 his garment touches bread, or stew, or wine, or oil, or any food,  
 will it become holy?"'

And the priests answered: 'No.'

13 Then said Haggai, 'If one that is unclean by reason of a dead  
 body touches any of these, will it be unclean?'

And the priests answered: 'It would be unclean.'

14 Haggai replied: 'So is this people and so is this nation before  
 me; the LORD declares, and so is every work of their hands; and  
 15 that which they offer there is unclean. Think back from this day,  
 before a stone was laid upon a stone in the temple of the LORD;  
 16 how were you? When you came to a heap of grain expecting  
 twenty measures, there were only ten; when you came to the wine  
 17 vat to draw out fifty vessels, there were only twenty. "I struck  
 with blasting and blight, with mildew and with hail all the work  
 18 of your hands; yet you didn't turn to me," says the LORD. "Think  
 back from this day, think! From the twenty-fourth day of the ninth  
 19 month, from the day when the foundations of the temple of the  
 LORD were laid, and consider. The seed is in the granary, but the  
 vine and the fig tree and the pomegranate and the olive tree have  
 not yet brought forth fruit. From this day will I bless you."

*Zerubbabel*

20 THIS MESSAGE FROM THE LORD came to Haggai a second time on the  
 twenty-fourth day of the month:

21 Tell Zerubbabel, governor of Judah:  
 I will shake the heavens and the earth;  
 and I will overthrow the throne of kingdoms;  
 and I will destroy the strength of the kingdoms of the  
 nations;  
 and I will overthrow the chariots,  
 and those who ride in them;

and the horses and their riders shall come down,  
each by the sword of his fellow.

In that day, 23  
the LORD of hosts says,  
I will take you, Zerubbabel, my servant, the son of  
Shealtiel,  
the LORD says,  
and will make you like a signet ring, for I have chosen you,  
the LORD of hosts says.



# ZECHARIAH

## *The Lesson from the Past*

IN THE EIGHTH MONTH IN THE SECOND YEAR OF DARIUS, this message 1  
of the LORD came to the prophet Zechariah, the son of Berechiah,  
the son of Iddo:

The LORD was furious with your ancestors. So tell the peo- 2  
ple this message of the LORD of hosts: 'Return to me,' says the 3  
LORD of hosts. 'Do not be like your ancestors to whom the former 4  
prophets cried, "The LORD of hosts says to turn now from your  
evil ways, and from your evil deeds". They did not heed nor lis- 5  
ten to me,' says the LORD. 'Your ancestors, where are they? And 6  
the prophets, do they live forever? But did not my words and my  
statutes with which I charged my servants the prophets overtake  
your ancestors? And they turned and said, "Just as the LORD of  
hosts planned to do to us, according to our ways, and according  
to our deeds, so he has dealt with us.'"

## *The Lord's Jealous Love for Zion*

IN THE TWENTY-FOURTH DAY OF THE ELEVENTH MONTH, which is the 7  
month Shebat, in the second year of Darius, this message of the  
LORD came to the prophet Zechariah, the son of Berechiah, the  
son of Iddo:

I saw in the night and there was a man standing among the 8  
myrtle trees that were in the valley-bottom, and behind him there  
were horses, red, sorrel, and white. Then said I, 'My Lord, what 9  
are these?' And the messenger who was talking with me said ,  
'I will show you what these are.' And the man who was stand- 10  
ing among the myrtle trees answered , 'These are they whom the  
LORD has sent to go to and fro through the earth.' And the riders 11  
answered the messenger of the LORD who was standing among  
the myrtle trees, 'We have gone up and down through the earth  
and behold, all the earth is still and at peace.'

Then the messenger of the LORD answered , 'LORD of hosts, 12  
how long will you have no pity for Jerusalem and the cities of

13 Judah with which you have been angry for seventy years? And  
 the LORD answered the messenger who was talking with me with  
 14 kind and comforting words. So the messenger who was talking  
 with me said to me, 'Proclaim now that the LORD of hosts says:  
 15 'I am deeply concerned for Jerusalem. But I am deeply angry  
 with the arrogant, complacent nations. I was only a little angry  
 16 with Israel but they made the suffering worse. Therefore,' says  
 the LORD, 'I am turning to show mercy to Jerusalem if my temple  
 will be built in it,' says the LORD of hosts, 'and a measuring line  
 17 will be stretched over Jerusalem.' Proclaim again, "Thus says the  
 LORD of hosts: 'My cities will yet overflow with prosperity and the  
 LORD will yet comfort Zion and choose Jerusalem.'"

### *Destruction of the Heathen Powers*

18 NOW I LOOKED UP AND saw four horns. I said to the messenger who  
 19 was talking with me, "What are these?" He answered, "These are  
 the horns which scattered Judah, Israel and Jerusalem."  
 20 Then the LORD showed me four smiths. I said, "What are these  
 21 coming to do?" He answered, "The horns scattered Judah, so that  
 no one dared lift their head. But the smiths have come to terrify  
 them, to crush the horns of the nations which lifted up their horn  
 against the land of Judah to scatter it's people."

### *Promise that Jerusalem Shall be Gloriously Restored*

2 THEN I LOOKED UP AND saw a man with a measuring line in his  
 2 hand. I said, "Where are you going?" He replied, "To measure  
 3 Jerusalem, to see what is its breadth and length." Then the mes-  
 senger who talked with me stepped forward, and another mes-  
 4 senger went out to meet him, and said to him, "Run and tell  
 to that young man that Jerusalem will be inhabited like a village  
 without walls, because so many people and cattle will live there.  
 5 For I, says the LORD, will be a wall of fire her, and I will be the  
 glory in the midst of her."  
 6 Up! Away! Flee from the land of the north, says the LORD.  
 For I have spread you abroad as the four winds of the heav-  
 ens, says the LORD.  
 7 Up, escape to Zion, you who live in Babylon.

This is what the LORD of hosts says to the nations which plundered you: 8  
Whoever touches you touches the apple of my eye.  
I will raise my hand against them. 9  
They will be plunder for their own slaves; and you will know that the LORD of hosts has sent me.

Sing and rejoice, daughter of Zion! I am coming, 10  
I will live among you, says the LORD.  
Many nations will join themselves to the LORD in that day, 11  
and will be his people, and he will live among you.  
You will know that the LORD of hosts has sent me to you.  
The LORD will inherit Judah as his portion in the holy land. 12  
He will again choose Jerusalem.  
Be silent, everyone, in the presence of the LORD, 13  
because he is coming from his holy dwelling.

*Purification of the Priesthood and Nation*

THEN HE SHOWED ME JOSHUA, the high priest, standing before the messenger of the LORD and the Adversary standing at his right hand to accuse him. And the messenger of the LORD said to the Adversary, "May the LORD rebuke you, Adversary! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a brand plucked out of the fire?" Now Joshua was clothed with filthy garments and was standing before the messenger. The messenger said to those who stood before him, "Take off his filthy garments." Then to Joshua he said, "I have taken your guilt from you and I will clothe you in priestly robes." And he ordered: "Set a clean turban upon his head." So they set a clean turban on his head, and clothed him with garments. The messenger of the LORD was standing by.

And the messenger of the LORD testified to Joshua: "The LORD of hosts says: "If you walk in my ways, and if you will keep my instructions, then you will rule my house and keep my courts and I will give you a place of access among these that stand by. Hear now, Joshua the high priest, you and your associates who sit before me; for they are men who are a sign; for I am going to bring forth my servant the Branch. On the stone that I have set before 9

Joshua, on one stone, are seven facets. I will engrave it," says the LORD of hosts, "and I will remove the guilt of that land in one day. In that day," says the LORD of hosts, "you will each invite your neighbour under the vine and under the fig tree."

### *The Supporters of the Temple Service*

4 THEN THE MESSENGER WHO TALKED WITH ME CAME AGAIN AND WOKE  
 2 me, as someone who is woken fom sleep. He said to me, "What  
 do you see?" I said, "I see a candlestick, all of gold, with a bowl on  
 its top, and seven lamps on it. There are seven pipes to each of the  
 3 lamps, which are on its top, and two olive trees next to it, one on  
 4 the right side of the bowl, and the other on its left side." I said to  
 the messenger who talked with me, "What are these, my lord?"  
 5 Then the messenger who talked with me answered, "Don't you  
 6 know what these are?" And I said, "No, my lord." He said to  
 me, "This is the message of the LORD regarding Zerubbabel: Not  
 by might, nor by power, but by my spirit, says the LORD of hosts,  
 7 will I make the great mountain before Zerubbabel a plain. He  
 will bring forth the top stones with shoutings of, 'Grace, grace, to  
 8 it.'" Moreover this message of the LORD came to me: The hands of  
 9 Zerubbabel have laid the foundation of this house. His hands will  
 also finish it. Then you will know that the LORD of hosts has sent  
 10 me to you. For who has despised the day of small things? They  
 will rejoice, and will see the plummet in the hand of Zerubbabel.  
 11 Again I asked, "What are these two olive trees on the right side  
 13 of the candlestick and on its left side?" He answered me, "Don't  
 14 you now what these are?" And I said, "No, my lord." Then he  
 explained, "They are the two anointed ones who attend the Lord  
 of all the earth."

### *The Flying Scroll*

5 THEN AGAIN I LOOKED UP AND SAW A FLYING SCROLL. HE SAID TO ME,  
 2 "What do you see?" I answered, "I see a flying scroll; twenty cu-  
 3 bits long, ten cubits wide." Then he said to me, "This is the curse  
 that goes over the whole land. Every thief will be banished ac-  
 cording to the writing on one side and everyone who lies under  
 oath shall be banished according to the writing on the other side.



I have sent it out, says the LORD of hosts, and it will enter into 4  
the house of the thief, and into the house of anyone who swears  
falsely by my name. It will remain in the midst of his house and  
will consume it with its timber and its stones."

*The Woman in an Ephah*

THEN THE MESSENGER WHO TALKED WITH ME CAME FORWARD, and said 5  
to me, "Look up and see what is now coming." I said, "What is 6  
it?" He said, "It is a measuring basket, full of the guilt of the land."  
A round leaden cover was lifted up, and there was a woman sit- 7  
ting in the middle of the basket. He said, "This is Wickedness." 8  
He thrust her down into the midst of the basket and he pushed the  
round leaden cover back on its mouth. Then I looked up and saw 9  
two women, and the wind was in their wings. They had wings  
like the wings of a stork and they lifted up the basket between  
them. Then I said to the messenger who talked with me, "Where 10  
are they taking the basket?" He said to me, "To build her a house 11  
in the land of Shinar. When it is prepared, they will rest the basket  
there."

*The War-Chariots of the*

LORD 6  
Again I looked up, and saw four chariots come from between two  
mountains. The mountains were mountains of brass. The first 2  
chariot had red horses. The second chariot had black horses, the 3  
third chariot white horses, and the fourth chariot dappled horses.  
Then I said to the messenger who talked with me, "What are 4  
these, my lord?" The messenger answered me, "These are the 5  
four winds of heaven going out after standing before the Lord of  
all the earth. The black horses are going toward the north country 6  
and the white toward the west and the dappled toward the south  
country." And the red came out, and were impatient to patrol the 7  
earth. So he said, "Go, patrol the earth." and they did so. Then he 8  
cried out to me, "The horses that went to the north country will  
quiet my spirit in the north country."

*Preparations for the Crowning of Zerubbabel*

- 9 NOW THIS MESSAGE OF THE LORD came to me: Take the gifts from the  
 10 exiles Heldai, Tobijah and Jedaiah who have come from Babylon  
 11 and go at once to Josiah the son of Zephaniah. Take their silver  
 and gold and make a crown and set it on the head of the high  
 priest, Joshua son of Jehozadak.
- 12 Tell him: "Thus says the LORD of hosts: 'Behold, the man whose  
 name is the Branch. He will branch out from his place and rebuild  
 13 the temple of the LORD. He will rebuild the temple and bear  
 glory and will sit and rule upon his throne. A priest will stand by  
 his throne and they will work together in peace and harmony. The  
 14 crown will be a memorial in the temple of the LORD for Heldai  
 and Tobijah and Jedaiah, and Josiah the son of Zephaniah. People  
 15 from far away will come and build in the temple of the LORD and  
 you will know that the LORD of hosts has sent me to you. This will  
 happen if you diligently obey the voice of the LORD your God.'"

*The Lord's Real Demands*

- 7 IN THE FOURTH YEAR OF THE REIGN OF KING DARIUS, on the fourth  
 day of Chislev, the ninth month, the message of the LORD came  
 2 to Zechariah. The city of Bethel had sent Sharezer and  
 Regem-melech and their men, to entreat the favour of the LORD,  
 3 and to ask the priests of the house of the LORD of hosts, and to  
 the prophets "Should I weep in the fifth month, separating  
 4 myself, as I have done for many years?" Then this message of  
 5 the LORD of hosts came to me: Tell all the people of the land, and  
 to the priests, "When you fasted and mourned in the fifth and in  
 the seventh month, for these seventy years, did you really fast  
 6 for me? When you eat and when you drink, do you not eat for  
 yourselves, and drink for yourselves?
- 7 Wasn't it this which the LORD proclaimed by the earlier  
 prophets, when Jerusalem was inhabited and prosperous, and  
 her towns surrounding her and the Negreb and the Shephelah  
 were inhabited?
- 8 The LORD gave this message to Zechariah: Execute true judg-  
 19 ments. Show kindness and mercy to each other. Do not oppress  
 the widow or the orphan, the resident alien or the poor. Let none  
 of you devise evil against another in your hearts.

But they refused to listen, and turned a stubborn shoulder, 11  
and stopped their ears so they wouldn't hear. They made their 12  
hearts as hard as stone so they wouldn't accept the teaching and  
the words that the LORD of hosts had sent by his spirit through the  
earlier prophets. Great was the anger of the LORD of hosts: I called 13  
and they would not hear, so they call and I do not hear, says the  
LORD of hosts. I scattered them by a whirlwind out among nations 14  
unknown to them. The land was left desolate behind them, with  
no one crossing or returning, for they made the pleasant land a  
desolation.

*Promises that the Scattered Exiles Will Return  
and the Lord's Rule be Widely Acknowledged*

NOW THIS MESSAGE OF THE LORD of hosts came to me: 8  
The LORD of hosts says: 2  
I passionately care for Zion,  
and I am fiercely protective of her.  
The LORD says, I have returned to Zion, 3  
and will dwell in the midst of Jerusalem  
and Jerusalem will be called, 'The City of Truth'  
and the mountain of the LORD of hosts, 'The Holy Moun-  
tain.'  
The LORD of hosts says: 4  
Old men and old women will sit again in the squares of  
Jerusalem,  
each man with his staff in his hand because of old age.  
And the streets of the city will be full of boys, 5  
and of girls playing in its squares.  
The LORD of hosts says: 6  
Just because it seems impossible to the remnant of this peo-  
ple in these days,  
is it also impossible for me? says the LORD of hosts.  
The LORD of hosts says: 7  
I am about to rescue my people  
from the land of the east and the land of the west,  
and I will bring them and they will live in Jerusalem, 8  
and they will be my people,

and I will be their God,  
in truth and righteousness.

9 The LORD of hosts says: Let your hands be strong, you who hear  
10 in these days the words of the prophets spoken when the founda-  
11 tions for the house of the LORD of hosts were laid. For before those  
12 days there were no wages for people or animals. No one could go  
13 out or return safe from enemies, because I set each against their  
14 neighbour. But now I will treat the remnant of the people differ-  
15 ently from former days, says the LORD of hosts.

16 Peace will be sown.  
17 The vine will bear its fruit and the ground will yield its  
18 produce,  
19 and the skies will give their dew.  
20 I will give the remnant of this people all these things.  
21 Just as you were accursed among the nations,  
22 house of Judah and house of Israel,  
23 so I will save you and you will be a blessing.  
24 Do not be afraid, but let your hands be strong.

25 For the LORD of hosts says: As I planned to do evil to you when  
26 your ancestors provoked me to anger, says the LORD of hosts, and  
27 I did not relent, so again have I planned in these days to do good  
28 to Jerusalem and to the house of Judah. Do not be afraid.

29 These are the things that you should do: Speak the truth to each  
30 other. Render peaceful decisions in your gates. Let none of you  
31 devise evil in your heart against one another. Do not love perjury.  
32 All these are things I hate, says the LORD.

33 And this message of the LORD of hosts came to me: The LORD  
34 of hosts says: The fast of the fourth month, and the fast of the  
35 fifth, and the fast of the seventh, and the fast of the tenth, will be  
36 festivals of joy and gladness, and cheerful feasts for the house of  
37 Judah. Therefore love truth and peace.

38 The LORD of hosts says: Peoples, and the inhabitants of many  
39 cities will come, and the inhabitants of one city will go to another,  
40 saying, "Let us go speedily to entreat the favour of the LORD, and  
41 to seek the LORD of hosts; I will go also." Many peoples and strong  
42 nations will come to seek the LORD of hosts in Jerusalem, and to  
43 entreat the favour of the LORD. The LORD of hosts says: In those  
44 days ten people from all languages and nations will take hold of

the robe of a Jew, saying, "We will go with you, for we have heard that God is with you."

*The Conquest of Israel's Foes*

AN ORACLE: 9  
The message of the LORD concerns the land of Hadrach,  
it rests upon Damascus.  
For the capital of Aram belongs to the LORD,  
as the tribes of Israel do,  
and also Hamath which borders on it. 2  
Tyre and Sidon, for all their wisdom.  
Tyre built for herself a fortress. 3  
Heaped up silver as dust,  
and gold like the dirt of the streets.  
But now the Lord will dispossess her, 4  
cast down her rampart into the sea.  
She will be consumed in fire.

Ashkelon will see and fear, 5  
and Gaza writhe in anguish,  
Ekron, also for her hope will be put to shame.  
The king will perish from Gaza,  
Ashkelon will remain uninhabited.

A mixed race will settle in Ashdod, 6  
and I will cut off the pride of the Philistines.  
I will take their blood from their mouth, 7  
and their abominations from between their teeth.  
They also will be a remnant for our God,  
like a clan in Judah,  
and Ekron will be like the Jebusites.

But I will encamp as a guard about my house, 8  
so that none will pass through or return,  
and no oppressor will pass through them again,  
for now I have seen with my own eyes.

Rejoice greatly, daughter of Zion! 9  
Shout aloud, daughter of Jerusalem!  
Look, your king comes to you.

- Vindicated and victorious is he,  
humble, and riding on a donkey,  
on a colt, the foal of a donkey.
- 10 He will cut off chariots from Ephraim,  
and horses from Jerusalem.  
The battle-bow will be cut off,  
and he will speak peace to the nations.  
His rule will be from sea to sea,  
from the river to the ends of the earth.
- 11 And you, too — because of your blood covenant,  
I have set free your prisoners from the waterless pit.  
12 To the stronghold will the prisoners of hope return.  
This day I declare, I will restore double to you.
- 13 For I have bent Judah to me,  
like a bow which I have filled with Ephraim like an arrow.  
I will urge your sons, Zion, against the sons of Greece,  
I will make you like the sword of a hero.
- 14 Then the LORD will be seen above them  
and his arrow will go forth like lightning.  
The LORD will blow a blast upon a trumpet,  
and travel on the whirlwinds of the south.
- 15 The LORD of hosts will defend them.  
They will devour and tread down the slingstones,  
they will drink their blood like wine,  
they will be full like a bowl,  
like the crevices of the altar.
- 16 And the LORD their God will save them on that day,  
as the flock of his people,  
as the jewel of a crown  
shining in his land.
- 17 How good and how beautiful will it be!  
Corn will make the young men flourish  
and new wine the young women!

*Victory and Restoration for the  
Lord's Betrayed but Loyal People*

ASK FROM THE LORD rain, at the time of spring rain, from the LORD who forms the storm clouds, and the showers of rain he gives to you, and green in the field.	10
But the household gods speak nonsense, and the diviners see lies, and relate idle dreams.	2
In vain they offer comfort, so the people wander like sheep, They suffer because there is no shepherd.	
My wrath is hot against the shepherds, and on the leaders will I bring punishment.	3
For the LORD cares for his flock, the house of Judah, and will make them his splendid war-steeds.	
From Judah will come the cornerstone and the stay, from them the battle-bow, from them goes forth every ruler.	4
Together they will trample on warriors, as on the dirt of the streets in battle.	5
They fight, for the LORD is with them, putting the riders on horses to shame.	
I will make strong the house of Judah, I will bring deliverance to the house of Joseph, I will bring them back for I have compassion on them, they will be as if I had not driven them away For I am the LORD their God and will answer them.	6
The Ephraimites will be like warriors, their hearts will rejoice as with wine, their children will see and rejoice.	7
Their hearts will exult in the LORD.	
I will whistle for them, and gather them, and they will be as many as they once were.	8
I will sow them among the peoples,	9

but in distant lands they will remember me,  
and they will bring up their children and come back.  
10 I will bring them home from the land of Egypt,  
and from Assyria will I gather them.  
Into the land of Gilead and Lebanon I will bring them,  
until the land overflows with them.  
11 And when they pass through the sea of distress,  
I will strike down the waves of the sea,  
and all the deeps of the Nile will be dried up.  
The pride of Assyria will be brought low  
and the sceptre of Egypt turned aside.

*Fate of Judah's Traitorous Rulers  
and the Ultimate Deliverance*

11 OPEN YOUR DOORS, Lebanon,  
so that fire may devour your cedars.  
2 Wail, pine-tree, for the cedar is fallen.  
Wail, oaks of Bashan,  
for the inaccessible forest has fallen.  
3 Listen to the wailing of the shepherds!  
Their glory is destroyed.  
Listen to the roaring of young lions!  
Blasted is the jungle of the Jordan.  
4 The LORD said to me: shepherd the flock destined for slaughter,  
5 whose possessors slaughter them, and hold themselves not  
guilty! The people who sell them say, Blessed be the LORD, for I  
am rich! And their own shepherds have no compassion for them.  
6 I will no longer have pity on the people of this earth, says the  
LORD. I will turn neighbour against neighbour, and put everyone  
7 into the power of a king, and when the land is devastated I will  
not rescue them. So I shepherded the flock of slaughter for the  
sheep-merchants. I took two staves: one I called Mercy and the  
8 other I called Union. So I shepherded the sheep. I set aside three  
of the shepherds in one month; for I was indignant against them,  
9 and they also were displeased at me. I said, I will not shepherd  
you. What is dead, let it die. What is set aside, let it be set aside.  
10 And let those who are left devour one another's flesh. And I took



my staff, Mercy, and broke it, so as to break my covenant which I had made with all the peoples.

In that day it was broken, and the sheep-merchants who watched me knew that it was the LORD's message. And I said to them, "If it is good in your sight, give me my wage. If not, don't." So they weighed out my wage, thirty pieces of silver. And the LORD said to me, Cast it into the treasury — the precious wage that at which I was valued by them! So I took the thirty pieces of silver and cast them into the house of the LORD, into the treasury.

Then I broke my second staff called Union so as to dissolve the brotherhood between Judah and Jerusalem. And the LORD said to me: Take again the implements of a worthless shepherd. For I am about to appoint a shepherd over the land. Those who are thrust down he will not visit. Those who are scattered he will not seek out. The wounded he will not heal, the sick he will not make whole, but the flesh of the fat he will devour and even their hoofs he will tear.

Woe to my worthless shepherd, who deserts the flock!  
May the sword strike his arm and his right eye.  
May his arm completely wither.  
And his right eye be blinded.

*Jerusalem's Deliverance from Heathen Attack*

AN ORACLE. THIS IS THE MESSAGE OF THE LORD about Israel. The LORD who stretches out the heavens, and lays the foundation of the earth, and forms the human spirit within people says:

Look! I am about to make Jerusalem a cup of drunkenness for all the surrounding peoples.

There will be a siege of Jerusalem.

On that day that I will make Jerusalem a stone to be lifted up by all the peoples.

All who lift it up will surely hurt themselves!

And all the nations of the earth will be gathered together against it.

On that day, says the LORD, I will strike every horse with panic and its rider with madness.

But over the house of Judah I will keep watch,

- though I strike every horse belonging to the peoples with blindness.
- 5 And the chieftains of Judah will say to themselves,  
"The strength of the inhabitants is in the the LORD of hosts  
their God."
- 6 In that day I will make the chieftains of Judah  
like a pan of fire in the woods,  
like a torch among sheaves,  
they will devour right and left all the surrounding peoples.  
But Jerusalem will abide on its own site.
- 7 And the LORD will first give victory to the tents of Judah,  
so that the glory of the house of David, and of the inhabi-  
tants of Jerusalem be not exalted above Judah.
- 8 In that day the LORD will protect the inhabitants of  
Jerusalem,  
and the feeblest among them will in that day be like David,  
and the house of David like God, like the messenger of the  
LORD before them.
- 9 And in that day I will seek to destroy all the nations who  
have come up against Jerusalem.
- 10 And I will pour out on the house of David and the inhab-  
itants of Jerusalem  
the spirit of pity and compassion. They will look on him  
whom they have pierced  
and they will lament for him as one laments for an only  
son.  
They will bitterly grieve for him as one grieves for the  
first-born.
- 11 In that day mourning will be as great in Jerusalem  
as the mourning for Hadad-rimmon in the plain of  
Megiddo.
- 12 And the land will mourn, each family by itself:  
the family of the house of David by itself,  
and their wives by themselves,  
and the family of the house of Nathan by itself,  
and their wives by themselves,
- 13 and the family of the house of Levi by itself,  
and their wives by themselves,

the family of the Shimeites by itself,  
and their wives by themselves,  
and all the families who are left, each by itself, 14  
and their wives by themselves.

On that day a fountain will be opened for the house of 13  
David,  
and for the inhabitants of Jerusalem, for sin and for un-  
cleanness.

And it will be on that day, says the LORD of hosts, 2  
I will cut off the names of the idols from the land and they  
will be remembered no more.  
And the prophets and the unclean spirit I will banish from  
the land.

If any man prophesy any more, 3  
his father and his mother who bore him, will say to him,  
"You will not live, for you speak falsehood in the name of  
the LORD."  
And his father and his mother who bore him will stab him  
through when he is seized by the prophetic frenzy.

And it will be in that day that the prophets will be 4  
ashamed, each of his vision,  
and will not wear the hairy mantle in order to deceive.

Each will say, "I am not a prophet, 5  
a tiller of the ground am I, for the ground is my possession  
from my youth."

And they will say to him, "What are these scars on your 6  
back?"  
And he will say, "The scars which I received in the house  
of my friends."

Awake, sword, against my shepherd, 7  
against the man who stands near to me,  
says the LORD of hosts.  
I will strike the shepherd so that the sheep may be scat-  
tered,  
I will turn my hand against the little ones.

v 8 In all the land, says the LORD,  
two-thirds in it will be cut off and die,  
but a third will be left in it.

- 9 I will bring the third into the fire,  
and melt it as one melts silver,  
and test it as one tests gold.  
Then they will call on my name,  
and I myself will answer them.  
I will say, "They are my people."  
They will say, "The LORD is my God."

*The Judgment upon the Heathen  
and the Exaltation of the Lord*

- 14 A DAY IS COMING FOR THE LORD, when your plundered possessions  
2 will be divided while you watch. And all the nations will gather  
to Jerusalem, to fight against it. The city will be taken and the  
houses plundered and the women raped. Half of the city will go  
3 into captivity, and the rest of the people left in the ruins. Then  
the LORD will go forth and fight against these nations, as once he  
4 fought in the day of battle. On that day his feet will stand on the  
Mount of Olives, (which is opposite Jerusalem, on the east). The  
Mount of Olives will be split into halves, from east to west, by  
an exceedingly great valley; and half of the mountain will slide  
5 northwards and half southwards. You will escape through my  
valley — the valley between the hills will extend as far as Azel,  
and you will flee as you fled from before the earthquake, in the  
days of Uzziah king of Judah. But the LORD your God will come,  
and all the holy ones with him.  
6 And in that day, there will be no heat nor cold nor frost, but it  
7 will be constant day — it is known to the LORD— with neither day  
8 nor night. Even at evening time there will be light. And on that  
day living waters will flow from Jerusalem, half of them to the  
eastern sea and half of them to the western sea; in both summer  
9 and winter. The LORD will be king over all the earth. On that day  
10 the LORD will be one, and his name one. The land will be changed  
to plain, from Geba to Rimmon, south of Jerusalem, but Jerusalem  
will be high and inhabited as it stands, from the Benjamin Gate  
up to the place of the first gate, and from the Tower of Hananel to  
11 the Corner Gate, and as far as the king's vineyards. There will  
be no more curse. Jerusalem will abide in security.

This is the plague with which the LORD will strike all the peoples 12  
who array themselves against Jerusalem: he will make their flesh  
rot while they stand on their feet, and their eyes will rot in their  
sockets, and their tongues will rot in their mouth. On that day 13  
a great panic sent by the Lord will fall on them. Everyone will  
seize their neighbours and attack them. Even Judah will fight 14  
at Jerusalem, and the wealth of the surrounding nations will be  
gathered up — gold and silver and piles of clothing. Plague will 15  
fall upon the horses, mules, camels, and asses, and on all the animals  
in all those camps.

All who are left of all the nations which fought against 16  
Jerusalem will come up from year to year to worship the King,  
the LORD of hosts, and to keep the pilgrim-feast of tabernacles.  
Whoever of all the peoples of the earth will not come up to 17  
Jerusalem to worship the King, the LORD of hosts, on them there  
will be no rain. If the family of Egypt does not go up nor enter 18  
in, on them also will come the plague with which the LORD will  
strike the nations. This will be the punishment for the sin of 19  
Egypt and the punishment for the sin of all nations which do not  
come up to keep the feast of the tabernacles.

On that day there will be inscribed upon the bells of the horses, 20  
'Holy to the LORD' and the pots in the house of the LORD will  
be as holy as the sacrificial bowls before the altars. Every pot in 21  
Jerusalem and in Judah will be holy to the LORD of hosts and all  
who sacrifice will come and take of them and cook the sacrifices  
in them. There will be no more traffickers in the house of the LORD  
of hosts in that day.



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 Aram, Aram of Aminadab, Aminadab of Nahshon, Nahshon 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 Joram, Joram of Uzziah, Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of Amon, Amon of Josiah, Josiah of Jechoniah and his brothers, at the time of the Exile to Babylon. After the Exile to Babylon — Jechoniah was the father of Salathiel, Salathiel 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.

This is how Jesus Christ was born: 18  
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 19

20 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.

21 ‘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.’

22 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, 25 he did as the angel of the Lord had directed him. He made Mary his wife, but they did not sleep together before 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, 2 asking: ‘Where is the newborn king of the Jews? For we saw 3 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 4 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. He found out from 8 them the time of the appearance of the star. Sending them to Bethlehem he said: ‘Go and make a careful search for the child. When you have found him, bring word back to me, so that I, too, can 9 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 10  
with joy. Entering the house, they saw the child with his mother, 11  
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 12  
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 13  
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 14  
taking the child and his mother by night, went into Egypt, and 15  
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 16  
flew into a rage. He sent and put to death all the boys in Bethle-  
hem and the whole of that region, who were two years old or  
under, guided by the time which he had learned from the as-  
trologers. Then were fulfilled these words spoken in the prophet 17  
Jeremiah, where he says —

“A voice was heard in Ramah, 18  
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 19  
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 21  
and his mother, went into the Land of Israel. But, hearing that 22  
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 set- 23  
tled 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  
5 round his waist, and his food was locusts and wild honey. At  
that time Jerusalem, and all Judea, as well as the whole district  
6 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:

'You children of snakes! Who has prompted you to seek refuge  
8 from the coming judgment? Let your life, then, prove your re-  
9 pentance; and do not think that you can say among yourselves  
"Abraham is our ancestor," for I tell you that out of these stones  
10 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  
11 bear good fruit will be cut down and thrown into the fire. I, in-  
deed, 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  
12 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 bap-  
14 tized by him. But John tried to prevent him.

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

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

16 After the baptism of Jesus, and just as he came up from the  
water, the heavens opened, and he saw the Spirit of God coming  
17 down like a dove and resting on him, and from the heavens there

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 4  
tempted by the devil. And, after he had fasted for forty days and 2  
forty nights, he became hungry. The Tempter came to him, and 3  
said:

'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 6  
yourself down, for scripture says —

"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 feet and 9  
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."

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

*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 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.

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  
 24 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; and he cured them. He was followed by large crowds from Galilee, 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 2  
began to teach them, saying

‘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 14  
light of the world. A town that stands on a hill cannot be hidden.  
People do not light a lamp and put it under a basket, but on the 15  
lamp-stand, where it gives light to everyone in the house. Let 16  
your light so shine 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  
from the Law until all is done. Whoever, therefore, breaks one 19  
of these commandments, even the least of them, and teaches oth-  
ers to do so, will be the least esteemed in the kingdom of heaven;

20 but 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 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. Therefore, when presenting your gift at the altar, if even there you remember that your brother or sister has something against you, leave your gift there, before the altar, go and be reconciled to them, first, then come and present your gift.  
22 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 tell you, you will not come out until you have paid the last cent.

23 You have heard that it was said — "You must not commit adultery." But I say to you that anyone who looks at a woman and desires her has already committed adultery with her in his heart.  
24 If 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 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.

25 It was also said — "Let anyone who divorces his wife serve her with a notice of separation." But I say to you that anyone who divorces his wife, except on the ground of some serious sexual sin, leads to her committing adultery; while anyone who marries her after her divorce is guilty of adultery. Again, you have heard that our ancestors were told — "Do not break your oaths, keep your vows to the Lord." But I say to you that you must not swear at all, either 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. Nor should you swear by your head, since you cannot make a single 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  
17 to be fasting. That, I tell you, is their reward! But, when one of  
18 you fasts, 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  
21 rust destroys, and where thieves do not break in or steal. For  
22 where 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  
23 will be lit up; but, if your eye is diseased, your whole body will  
be darkened. And, if the inner light is darkness, how intense must  
24 that darkness be! No one can serve two masters, for either they  
will hate one and love the other, or else they will attach them-  
selves 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!  
27 Aren’t you more precious than they? But which of you, by be-  
28 ing anxious, can prolong their life a single moment? And why be



anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin; yet I tell you that even Solomon in all his splendour 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 that leads to destruction, and those who go in by it are many; for small is the gate, and narrow the road, that leads to life, and those who find it are few.

15 Beware of false teachers — people who come to you in the guise  
16 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  
17 bushes, or figs from thistles? So, too, every sound tree bears good  
18 fruit, while a worthless tree bears bad fruit. A sound tree cannot  
produce bad fruit, nor can a worthless tree bear good fruit. Every  
19 tree that fails to bear good fruit is cut down and thrown into the  
20 fire. So it is by the fruit of their lives that you will know such peo-  
21 ple. Not everyone who says to me “Master! Master!” will enter  
the kingdom of heaven, but only he who does the will of my Fa-  
22 ther who is in 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  
23 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 foun-  
26 dations were on the rock. Everyone who listens to this teaching  
of mine and does not act on it may be compared to a foolish per-  
27 son, who built 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  
2 followed him. He saw a leper who came up, and bowed to the  
ground before him, and said: ‘Master, if only you are willing,  
3 you are able to make me clean.’ Stretching out his hand, Jesus  
touched him, saying as he did so: ‘I am willing; become clean.’  
4 Instantly he was made clean 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 the gift directed by Moses,  
5 as evidence of your cure.’ After Jesus had entered Capernaum, a  
captain in the Roman army came up to him, entreating his help.

‘Sir,’ he said, ‘my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly.’ 6  
 ‘I will come and cure him,’ answered Jesus. ‘Sir,’ the captain went 7  
 on, ‘I am unworthy to receive you under my roof; but only speak, 8  
 and my manservant will be cured. For I myself am a man under 9  
 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 10  
 hear this, and said to those who were following him: ‘Never I tell you, in any Israelite have I met with such faith as this! Yes, and 11  
 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’ 12  
 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. 13

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.” 14  
 15  
 16  
 17

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.’ 18  
 19

‘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!’ 20  
 21  
 22  
 23  
 24  
 25

‘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!’ 26  
 27

28 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  
29 that way. Suddenly they shrieked out: 'What do you want with  
us, Son of God? Have you come here to torment us before our  
30 time?' A long way off, there was a drove of many pigs, feeding;  
31 and the foul spirits began begging Jesus: 'If you drive us out, send  
us into the drove of pigs.'

32 'Go,' he said. The spirits came out, and entered the pigs; and  
the whole drove rushed down the steep slope into the Sea, and  
33 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,  
34 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 region.

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

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

10 And, later on, when he was having dinner in the house, a num-  
ber of tax-gatherers and outcasts came in and took their places at  
11 the table with Jesus and his disciples. When the Pharisees saw  
this, they said to his disciples: 'Why does your teacher eat in the  
12 company of tax-gatherers and outcasts?' On hearing this, Jesus  
said: 'It is not those who are healthy who need a doctor, but those  
13 who are ill. Go and learn what this means — "I desire mercy,  
and not sacrifice"; for I did not come to call the religious, but the  
14 outcast.' Then John's disciples came to Jesus, and asked: 'Why

do we and the Pharisees fast while your disciples do not?' Jesus 15  
answered: 'Can the groom's friends mourn as long as the groom  
is with them? But the days will come, when the groom will be  
taken away from them, and they will fast then. Nobody ever puts 16  
a piece of unshrunk cloth on an old garment; for such a patch tears  
away from the garment, and a worse tear is made. Nor do people 17  
put new wine into old wine-skins; for, if they do, the skins burst,  
and the wine runs out, and the skins are lost; but they put new  
wine into fresh skins, and so both are preserved.'

While Jesus was saying this, a synagogue leader came up and 18  
bowed to the ground before him. 'My daughter,' he said, 'has just  
died; but come and place your hand on her, and she will be re-  
stored to life.' So Jesus rose and followed him, and his disciples 19  
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, 20  
'I will get well.' Turning and seeing her, Jesus said: 'Courage,  
daughter! Your faith has delivered you.' And at that very moment 21  
she became well. When Jesus reached the leader's house, seeing  
the flute players, and a number of people all in confusion, he said: 22  
'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 23  
in, and took the little girl's hand, and she rose. The report of this  
spread through all that part of the country. 24  
25  
26

As Jesus was passing on from there, he was followed by two 27  
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 28  
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 29  
will be according to your faith.' Then their eyes were opened. Je- 30  
sus 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 31  
that part of the country. Just as they were going out, some people 32  
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 33  
spoke. The people were astonished at this, and exclaimed: 'Noth-  
ing like this has ever been seen in Israel!' But the Pharisees said: 34  
'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 35  
their synagogues, proclaiming the good news of the kingdom,

and curing every kind of disease and every kind of sickness. But,  
36 when he saw the crowds, his heart was moved with compassion  
37 for them, because they were distressed and harassed, "like sheep  
38 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.'

10 Calling his twelve Disciples to him, Jesus gave them author-  
ity 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  
2 sickness. The names of the twelve apostles are these: First Si-  
mon, also known as Peter, and his brother Andrew; James the  
3 son of Zebedee, and his brother John; Philip and Bartholomew;  
Thomas and Matthew the tax-gather; James the son of Alphaeus,  
4 and Thaddaeus; Simon the Zealot, and Judas Iscariot — the apos-  
tle who betrayed him.

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

16 Remember, I am sending you out as my messengers like sheep  
among wolves. So be as wise as snakes, and as blameless as doves.  
17 Be on your guard against others, for they will betray you to courts  
18 of law, and scourge you in their synagogues; and you will be  
brought before governors and kings for my sake so that you may  
19 witness for me before them and the nations. Whenever they be-  
tray 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 20  
 speaks within you. Brother will betray brother to death, and the 21  
 father his child; and children will turn against their parents, and  
 cause them to be put to death; and you will be hated by every- 22  
 one 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 23  
 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 student is not above his 24  
 teacher, nor a servant above his master. It is enough for a student 25  
 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 26  
 members of his household! Do not, therefore, be afraid of them.  
 There is nothing concealed which will not be revealed, nor any- 27  
 thing hidden which will not become known. What I tell you in  
 the dark, say again in the light; and what is whispered in your 28  
 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 29  
 him who is able to destroy both soul and body in Gehenna. Are  
 not two sparrows sold for a one copper coin? Yet not one of them 30  
 will fall to the ground without your Father's knowledge. While  
 as for you, even the hairs of your head are numbered. Do not, 31  
 therefore, be afraid; you are of more value than many sparrows.  
 Everyone, therefore, who will publicly acknowledge me, I, too, 32  
 will acknowledge before my Father who is in heaven; but, if any- 33  
 one publicly disowns me, I, too, will disown him before my Father  
 who is in heaven.

Do not imagine that I have come to bring peace to the earth. 34  
 I have come to bring, not peace, but the sword. For I have come 35  
 to set — "a man against his father, and a daughter against her  
 mother, and a daughter-in-law against her mother-in-law. A per- 36  
 son's enemies will be the members of their own household." Any-  
 one who loves father or mother more than me is not worthy of 37  
 me; and anyone who loves son or daughter more than me is not  
 worthy of me. Anyone who does not take their cross and follow 38  
 in my steps is not worthy of me. The person who has found their 39  
 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 40  
 who welcomes me is welcoming him who sent me as his  
 messenger. The person who welcomes a prophet, because they 41

are a prophet, will receive a prophet's reward; and anyone who welcomes a good person, because they are a good person, will  
 42 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.'

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

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

7 While John's disciples were going back, Jesus began to say to  
 8 the crowds with reference to John: 'What did you go out into the 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  
 9 rich things are to be found in the courts of kings! What, then, did you go for? To see a prophet? Yes, I tell you, and far more than a prophet. This is the man of whom scripture says — "I am sending  
 10 my messenger ahead of you, and he will prepare your way before you." I tell you, no one born of a woman has yet appeared who is greater than John the Baptist; and yet the least in the kingdom  
 12 of heaven is greater than he. From the time of John the Baptist to this very hour, the kingdom of heaven has been taken by force, and people using force have been seizing it. For the teaching of all the prophets and of the Law continued until the time of John; and  
 14 — if you are ready to accept it — John is himself the Elijah who was destined to come. Let him who has ears hear. But to what will  
 16 I compare the present generation? It is like little children sitting in the market-places and calling out to their playmates — "We have played the flute for you, but you have not danced; We have wailed,  
 18 but you have not mourned." For, when John came, neither eating nor drinking, people said "He has a demon in him"; and now that the Son of Man has come, eating and drinking, they are saying  
 19 "Here is a glutton and a wine-drinker, a friend of tax-gatherers and outcasts!" And yet wisdom is vindicated by her actions.'



Then Jesus began to reproach the towns in which most of his miracles had been done, because they had not repented: 'Alas for you, Chorazin! Alas for you, Bethsaida! For, if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the "day of judgment" than yours. And you, Capernaum! Will you "exalt yourself to heaven"? "You will go down to the place of death." For, if the miracles which have been done in you had been done in Sodom, it would have been standing to this day. Yet, I tell you, the doom of Sodom will be more bearable in the "day of judgment" than yours.' At that same time Jesus uttered the words: '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 child-like! Yes, Father, I thank you that this has seemed good to you. Everything has been committed to me by my Father; nor does anyone fully know the Son, except the Father, or fully know the Father, except the Son and those to whom the Son may choose to reveal him. Come to me, all you who toil and are burdened, and I will give you rest! Take my yoke on you, and learn from me, for I am gentle and humble, and "you will find rest for your souls"; for my yoke is easy, and my 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

11 was allowable to work a cure on the Sabbath — so that they might  
12 have a charge to bring against him. But Jesus said to them: ‘Which  
13 of you, if he had only one sheep, and that sheep fell into a pit on  
14 the Sabbath, would not lay hold of it and pull it out? How much  
15 more precious a person is than a sheep! Therefore it is allowable  
16 to do good on the Sabbath.’ Then he said to the man. ‘Stretch out  
17 your hand.’ The man stretched it out; and it had become as sound  
18 as the other. On coming out, the Pharisees plotted against Jesus,  
19 to put him to death.

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

31 Then some people brought to Jesus a possessed man, who was  
32 blind and dumb; and he cured him, so that the man who had been  
33 dumb both talked and saw. At this all the people were astounded.  
34 ‘Is it possible that this is the son of David?’ they exclaimed. But  
35 the Pharisees heard of it and said: ‘He drives out demons only  
36 by the help of Beelzebul the chief of the demons.’ Jesus, however,  
37 was aware of what was passing in their minds, and said to them:  
38 ‘Any kingdom divided against itself becomes a desolation, and  
39 any town or household divided against itself will not last. So, if  
40 Satan drives Satan out, he must be divided against himself; and  
41 how, then, can his kingdom last? And, if it is by Beelzebul’s help  
42 that I drive out demons, by whose help is it that your own sons  
43 drive them out? Therefore they will themselves be your judges.  
44 But, if it is by the help of the Spirit of God that I drive out demons,  
45 then the kingdom of God must already be upon you. How, again,  
46 can anyone get into a strong man’s house and carry off his goods,  
47 without first securing him? Not until then will he plunder his  
48 house. Anyone who is not with me is against me, and the person  
49 who does not help me to gather is scattering. Therefore, I tell you,  
50 people will be forgiven every sin and slander; but slander against

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

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 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 person, from his good stores, produces good things; while an evil person, from his evil stores, produces evil things. I tell you that for 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 by your words that you will be condemned.' 33 34 35 36 37

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

'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 of the prophet Jonah. For, just as "Jonah was inside the sea-monster three days and three nights," so will the Son of Man be three 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 condemn it, because they repented at Jonah's proclamation; and here is 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; 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.' 39 40 41 42 43 44 45

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 46 47 48

50 anyone who does the will of my Father who is in heaven is my brother and sister and mother.'

13 That same day, when Jesus had left the house and was sitting  
 2 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.  
 3 Then he told them many truths in parables. 'The sower,' he be-  
 4 gan, 'went out to sow; and, as they were sowing, some seed fell  
 5 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  
 6 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,  
 7 withered away. Some, again, fell into the brambles; but the bram-  
 8 bles shot up and choked it. Some, however, fell on good soil, and  
 yielded a return, sometimes one hundred, sometimes sixty, some-  
 9 times thirty fold. Let those who have ears hear.'

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

11 'To you,' answered Jesus, 'the knowledge of the hidden truths of the kingdom of heaven has been imparted, but not to those.  
 12 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  
 13 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  
 14 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,

15 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, for they  
 17 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.

Listen, then, yourselves to the parable of the sower. When any- 18  
one hears the message of the kingdom without understanding it, 19  
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  
the path. By the seed which was sown on rocky places is meant 20  
the person who hears the message, and at once accepts it joyfully;  
but, as they have no root, they stand for only a short time; and, 21  
when trouble or persecution arises because of the message, they  
fall away at once. By the seed which was sown among the bram- 22  
bles is meant the person who hears the message, but the cares of  
life and the glamour of wealth completely choke the message, so  
that it gives no return. But by the seed which was sown on the 23  
good ground is meant the person who hears the message and un-  
derstands it, and really yields a return, sometimes one hundred,  
sometimes sixty, sometimes thirty fold.'

Another parable which Jesus told them was this — 'The king- 24  
dom of heaven is compared to a person who sowed good seed in  
their field. But, while everyone was asleep, their enemy came and 25  
sowed weeds among the wheat, and then went away. So, when 26  
the blades of corn shot up, and came into ear, the weeds made  
their appearance also. The owner's servants came to them, and 27  
said "Was not it good seed that you sowed in your field? Where,  
then, do the weeds in it come from?" "An enemy has done this," 28  
was the owner's answer. "Do you wish us, then," they asked," to  
go and gather them together?" "No," said he, "because while you 29  
are pulling up the weeds you might uproot the wheat with them.  
Let both grow side by side until harvest; and then I will say to the 30  
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 31  
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 32  
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 33  
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 34  
spoke to the crowd in parables; indeed to them he used never to

35 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.”

36 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  
42 “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.

44 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.

45 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  
48 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  
50 “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 answered. Then he added: ‘So every teacher of the Law, who has received instruction about the kingdom of heaven, is like a householder who produces from his stores things both new and old.’

53 When Jesus had finished these parables, he withdrew from that 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  
55 miracles? Is not he the carpenter’s son? Is not his mother called

Mary, and his 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 this?' These things proved a hindrance to their believing in him. But Jesus said: 'A prophet is not without honour, except in his own country and in his own house.' He did not work many miracles there, because of their want of faith.

At that time Prince Herod heard of the fame of Jesus, and said 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 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 Philip. For John had said to him "You have no right to be living with her." Yet, though Herod wanted to put him to death, he was afraid of the people, because they looked on John as a prophet. But, when Herod's birthday came, the daughter of Herodias danced before his guests, and so pleased Herod, that he promised with an oath to give her whatever she asked. Prompted by her mother, the girl 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 his table, he ordered it to be given her. He sent and beheaded John in the prison; and his head was brought on a dish and given to the 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.

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 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; 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 go to the villages, and buy themselves food.' But Jesus said: 'They need not go away, 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

21 fill twelve baskets. The men who ate were about five thousand  
22 in number, without counting women and children. Immediately  
23 afterwards Jesus made the disciples get into a boat and cross over  
24 in advance of him, while he dismissed the crowds. After dismissing  
25 the crowds, he went up the hill by himself to pray; and, when  
26 evening fell, he was there alone. The boat was by this time some  
27 miles from shore, labouring in the waves, for the wind was against  
28 her. Three hours after midnight, however, Jesus came towards the  
29 disciples, walking on the water. But, when they saw him walking  
30 on the water, they were terrified. 'It is a ghost,' they exclaimed,  
31 and cried out in fear. But Jesus at once spoke to them. 'Courage!'  
32 he said, 'It is I; do not be afraid!' 'Master,' Peter exclaimed, 'if it is  
33 you, tell me to come to you on the water.' Jesus said: 'Come.' So  
34 Peter got down from the boat, and walked on the water, and went  
35 towards Jesus; but, when he felt the wind, he was frightened,  
36 and, beginning to sink, cried out: 'Master! Save me!' Instantly Jesus  
37 stretched out his hand, and caught hold of him. 'You of little  
38 faith!' he said, 'Why did you falter?' When they had got into the  
39 boat, the wind dropped. But the men in the boat threw themselves  
40 on their faces before him, and said: 'You are indeed God's  
41 Son.'

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

15 Then some Pharisees and teachers of the Law came to Jesus,  
2 and said: 'How is it that your disciples break the traditions of our  
3 ancestors? For they do not wash their hands when they eat food.'  
4 His reply was: 'How is it that you on your side break God's com-  
5 mandments out of respect for your own traditions? For God said  
6 — "Honour your father and mother," and "Let him who abuses  
7 his father or mother suffer death," but you say "Whenever any-  
8 one says to his father or mother "Whatever of mine might have  
9 been of service to you is "Given to God,"" he is in no way bound  
10 to honour his father." In this way you have nullified the words  
11 of God for the sake of your traditions. Hypocrites! It was well  
12 said by Isaiah when he prophesied about you — "This is a people  
13 that honour me with their lips, While their hearts are far re-  
14 moved from me; but vainly do they worship me, For they teach



but human precepts.” Then Jesus called the people to him, and said: ‘Listen, and mark my words. It is not what enters a person’s mouth that “defiles” them, but what comes out from their mouth — that does defile them!’ His disciples came up to him, and said: ‘Do you know that the Pharisees were shocked on hearing what you said?’

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

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

On going away from that place, Jesus went to the country round 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. 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

32 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?'

34 '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 region of Magadan.

16 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.

5 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.

On coming into the region of Caesarea Philippi, Jesus 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.’

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

‘Blessed are you, Simon, Son of Jonah,’ Jesus replied. ‘For no human being has revealed this to you, but my Father who is in heaven. Yes, and I say to you, Your name is “Peter” — a Rock, and on this 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 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.

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 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 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 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 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 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? 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 you, some of those who are standing here will not know death until they have seen the Son of Man coming into his kingdom.’

Six days later, Jesus took with him Peter, and the brothers James and John, and led them up a high mountain alone. There his appearance 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.

- 4 'Master,' exclaimed Peter, interposing, 'it is good to be here; if  
you wish, I will make three tents here, one for you, one for Moses,  
5 and one for Elijah.' While he was still speaking, a bright cloud en-  
veloped them, and there was a voice from the cloud that said —  
6 'This is my dearly loved son, who brings me great joy; listen to  
him.' The disciples, on hearing this, fell on their faces, greatly  
7 afraid. But Jesus came and touched them, saying as he did so:  
8 'Rise up, and do not be afraid.' When they raised their eyes, they  
9 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  
10 dead.' 'How is it,' his disciples asked, 'that our teachers of the  
Law say that Elijah has to come first?'
- 11 'Elijah indeed does come,' Jesus replied, 'and will restore  
12 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  
13 undergo suffering at people's hands.' Then the disciples  
understood that it was of John the Baptist that he had spoken to  
them.
- 14 When they came to the crowd, a man came up to Jesus, and,  
15 kneeling down before him, said: 'Master, take pity on my son, for  
he is epileptic and suffers terribly; indeed, he often falls into the  
16 fire and into the water; I brought him to your disciples, but they  
could not cure him.'
- 17 'Faithless and perverse generation!' Jesus exclaimed, 'how long  
must I be among you? How long must I have patience with you?  
18 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. After-  
19 wards the disciples came up to Jesus, and asked him privately:  
'Why was it that we could not drive it out?'
- 20 '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.'
- 22 While Jesus and his disciples were together in Galilee, he said  
to them: 'The Son of Man is destined to be betrayed into human  
23 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?' 24

'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.' 25 26 27

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!' 18 19 20 21 22 23 24 25 26 27

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. 8 9 10 11

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, 12 13 14

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,  
16 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  
17 three witnesses, 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.

18 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  
19 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  
20 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.'

21 Then Peter came up, and said to Jesus: 'Master, how often am  
I to forgive someone who wrongs me? As many as seven times?'  
22 But Jesus answered: 'Not seven times, but "seventy times seven."  
Therefore the kingdom of heaven may be compared to a king who  
23 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 thou-  
24 sand 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  
25 wife, and his children, and everything that he had. The servant  
threw himself down on the ground before him and said "Have  
26 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.  
27 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  
28 throat, he said "Pay what you owe me." His fellow servant threw  
himself on the ground and begged for mercy. "Have patience with  
29 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  
30 his fellow servants saw what had happened, they were greatly  
distressed, and went to their master and laid the whole matter  
31 before him. So the master sent for the servant, and said to him  
"You wicked servant! When you begged me for mercy, I forgave  
32 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?"  
33

Then his master, in anger, handed him over to the jailers, until 34  
he should pay the whole of his debt. So, also, will my heavenly 35  
Father do to you, unless each one of you forgives his brother or  
sister from your heart.'

*The Journey to Jerusalem*

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

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

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

'It is not everyone,' replied Jesus, 'who can accept this teaching, 11  
but only those who have been enabled to do so. Some men, it  
is true, have from birth been disabled for marriage, while others 12  
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.'

Then some little children were brought to Jesus, for him to 13  
place his hands on them, and pray; but the disciples found fault  
with those who had brought them. Jesus, however, said: 'Let the 14  
little children come to me, and do not hinder them, for it is to the

15 childlike 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 commandments.’ ‘What commandments?’ asked the man. ‘These,’ answered Jesus: — ‘“You must not kill. You must not commit adultery. You must not steal. You must not say what is false about others. 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?’

21 ‘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.

23 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.’

27 Then Peter turned and said to Jesus: ‘But we — we left everything, and followed you; what, then, will we have?’

28 ‘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

30 many who are first now will then be last, and those who are last

20 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.

2 He agreed with the labourers to pay them the standard daily rate

3 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.

5 Going out again about midday and about three o’clock, he did



as before. When he went out about five, he found some others 6  
standing there, and said to them "Why have you been standing 6  
here all day long, doing nothing?" "Because no one has hired us," 7  
they answered. "You also may go into my vineyard," he said. In 7  
the evening the owner of the vineyard said to his steward "Call 8  
the labourers, and pay them their wages, beginning with the last, 8  
and ending with the first. Now when those who had been hired 9  
about five o'clock went up, they received two silver coins each. 9  
So, when the first went up, they thought that they would receive 10  
more, but they also received two silver coins each; at which they 11  
began to grumble at their employer. "These last," they said, "have 12  
done only one hour's work, and yet you have put them on the 12  
same footing with us, who have borne the brunt of the day's work, 13  
and the heat." "My friend," was his reply to one of them, "I am 13  
not treating you unfairly. Didn't you agree with me for two sil- 14  
ver coins? Take what belongs to you, and go. I choose to give to 14  
this last man the same as to you. Don't I have the right to do as I 15  
choose with what is mine? Are you envious because I am liberal?" 15  
So those who are last will be first, and the first last.' 16

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

Then the mother of Zebedee's sons came to him with her sons, 20  
bowing to the ground, and begging a favour. 'What is it that you 21  
want?' he asked. 'I want you to say,' she replied, 'that in your king- 21  
dom these two sons of mine may sit, one on your right, and the 22  
other on your left.'

'You do not know what you are asking,' was Jesus' answer. 22  
'Can you drink the cup that I am to drink?' 'Yes,' they exclaimed, 23  
'we can.'

'You will indeed drink my cup,' he said, 'but as to a seat at 23  
my right and at my left — that is not mine to give, but it is for 24  
those for whom it has been prepared by my Father.' On hearing 24  
of this, the ten others were very indignant about the two brothers. 25  
Jesus, however, called the ten to him, and said: 'The rulers 25

26 of the Gentiles lord it over them as you know, and their high officials oppress them. Among you it is not so. No, whoever wants  
 27 to become great among you must be your servant, and whoever  
 28 wants to take the first place 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!' The crowd told them to be quiet; but the men only called  
 31 out the louder: 'Take pity on us, Master, Son of David!' Then Jesus stopped and called them. 'What do you want me to do for you?'  
 32 he said. 'Master,' they replied, 'we want our eyes to be opened.'  
 34 So Jesus, moved with compassion, touched their eyes, and immediately they recovered their sight, and followed him.

### *The Last Days*

21 WHEN THEY HAD ALMOST REACHED JERUSALEM, having come as far as Bethphage, on the Mount of Olives, Jesus sent on two disciples.  
 2 '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  
 3 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.'  
 4 This happened in fulfilment of these words in the prophet — "Say  
 5 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.'"  
 6 So the disciples went and did as Jesus had directed them. They  
 7 led the ass and the foal back, and, when they had put their cloaks  
 8 on them, he seated himself on them. The immense crowd of people spread their cloaks in the road, while some cut branches off  
 9 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  
 10 the Lord! God save him from on high!' When he had entered  
 11 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. When the disciples saw this, they exclaimed in astonishment: 'How suddenly the fig tree withered up!'

'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.'

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?'

'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  
29 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  
30 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  
31 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  
32 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  
34 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  
35 seized his servants, beat one, killed another, and stoned a third. A  
second time the owner sent some servants, a larger number than  
36 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  
37 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  
38 seized him, and threw him outside the vineyard, and killed him.  
Now, when the owner of the vineyard comes, what will he do  
40 to those tenants?’ ‘Miserable wretches!’ they exclaimed, ‘he will  
put them to a miserable death, and he will let out the vineyard  
to other tenants, who will pay him his share of the produce at  
42 the proper times.’ Then Jesus added: ‘Have you never read in  
the scriptures? — “The stone which the builders despised — Has  
now itself become the corner-stone; This corner-stone has come  
43 from the Lord, and is marvellous in our eyes.” That, I tell you, is  
why the kingdom of God will be taken from you, and given to a  
44 nation that does produce the fruit of the kingdom. Yes, and he  
who falls on this stone will be dashed to pieces, while anyone on  
whom it falls — it will scatter him as dust.’

After listening to these parables, the chief priests and the Pharisees saw that it was about them that he was speaking; yet, although eager to arrest him, they were afraid of the crowds, who regarded him as a prophet.

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

Then the Pharisees went away and conferred together as to how they might lay a trap for Jesus in the course of conversation. They sent their disciples, with the Herodians, to say to him: 'Teacher, we know that you are an honest person, and that you teach the way of God honestly, and are not afraid of anyone; for you pay no 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? Show me the coin with which the tax is paid.' And, when they had brought him a coin, he asked: 'Whose head and title are these?' 'The Emperor's,' they answered: at which he

22 said to them: 'Then 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 that there is no resurrection. Their question was this: — 'Teacher,  
24 Moses said — "should a man die without children, the man's brother will become the husband of the widow, and raise a family  
25 for his brother.'" Now we had living among us seven brothers; of whom the eldest married and died, and, as he had no family, left  
26 his wife for his brother. The same thing happened to the second  
27 and the third brothers, and indeed to all the seven. The woman  
28 herself died last 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  
31 in heaven. As to the resurrection of the dead, have you not read  
32 these 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,  
33 but of 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, they collected together. Then one of them, a Student of the Law, to test him, asked this question — 'Teacher, what is the  
35 great commandment in the Law?' His answer was: "'You must  
36 love the Lord your God with all your heart, and with all your soul,  
37 and with all your mind.'" This is the great first commandment.  
38 The second, which is like it, is this — "You must love your neighbour as you love yourself." On these two commandments hang  
39 all the Law and the prophets.' Before the Pharisees separated, Jesus put this question to them — 'What do you think about the  
40 Christ? Whose son is he?' 'David's,' they said. 'How is it, then,'  
41 Jesus replied, 'that David, speaking under inspiration, calls him  
42 "lord," in the passage — "The Lord said to my Lord: 'Sit at my right hand, until I put your enemies beneath your feet"'? Since,  
43 then, David calls him "lord," how is he David's son?' No one  
44 could say a word in answer; nor did anyone after that day venture to question him further.

23 Then Jesus speaking to the crowds and to his disciples, said:  
2 'The teachers of the Law and the Pharisees now occupy the chair

of Moses. Therefore practice and lay to heart everything that they 3  
tell preach but do not practice. While they make up heavy loads 4  
and pile them on other people's shoulder's they decline, them-  
selves, to lift a finger to move them. All their actions are done to 5  
attract attention. They widen their phylacteries, and increase the  
size of their tassels, and like to have the place of honour at dinner, 6  
and the best seats in the synagogues, and to be greeted in the  
markets with respect, and to be called "Rabbi" for everybody. But 7  
do not allow yourselves to be called "Rabbi," for you have only 8  
one teacher, and you yourselves are all brothers and sisters. And 9  
do not call anyone on the earth your "Father," for your have only  
one Father, the heavenly Father. Nor must you allow yourselves 10  
to be called "leaders," for you have only one leader, the Christ.  
The person who wants to be the greatest among you must be 11  
your servant. Whoever exalts themselves will be humbled, and 12  
whoever humbles themselves will be exalted. But alas for you, 13  
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 15  
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! 16  
You say "if any answer by the Temple, their oath counts for noth-  
ing; 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 17  
important? The gold? Or the Temple which has given sacredness  
to the gold? You say, too, "If anyone swears by the altar, their oath 18  
counts for nothing, but, if anyone swears by the offering placed  
on it, their oath is binding on them"! Blind indeed! Which is the 19  
more important? The offering? Or the altar which gives sacred-  
ness to the offering? Therefore a person, swearing by the altar, 20  
swears by it and by all that is on it, and a person, swearing by the  
Temple, swears by it and by him who dwells in it, while a person, 22  
swearing by heaven, swears by the throne of God, and by him who  
sits on it. Alas for you, teachers of the Law and Pharisees, hyp- 23  
ocrites that you are! You pay tithes on mint, fennel, and caraway  
seed, and have neglected the weightier matters of the Law — jus-  
tice, mercy, and good faith. These last you ought to have put into  
practice, without neglecting the first. You blind guides, to strain 24

25 out a gnat and to swallow a camel! Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You clean the outside of the cup and the dish, but inside they are filled with the results of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may become clean as well. Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You are like whitewashed tombs, which indeed look fair outside, while inside they are filled with dead people's bones and all kinds of filth. It is the same with you. Outwardly, and to others, you have the look of religious people, but inwardly you are full of hypocrisy and sin. Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You build the tombs of the prophets, and decorate the monuments of religious people, and say "Had we been living in the days of our ancestors, we should have taken part in their murder of the prophets! By doing this you are furnishing evidence against yourselves that you are true children of the people who murdered the prophets. Fill up the measure of your ancestor's guilt. You snakes and children of snakes! How can you escape being sentenced to Gehenna? That is why I send you prophets, wise people, and teachers of the Law, some of whom you will crucify and kill, and some of whom you will scourge in your synagogues, and persecute from town to town; in order the blood on your heads may fall every drop of innocent "blood split on earth," from the blood of innocent Abel down to that of Zechariah, Barachiah's son, whom you murdered between the Temple and the altar. All this, I tell you, will come home to the present generation. Jerusalem! Jerusalem! She who slays the prophets and stones the messengers sent to her — Oh, how often have I wished to gather your children round me, as a hen gathers her brood under her wings, and you would not come! Verily, your house is left to you desolate! For nevermore, I tell you, will you see me, until you say — "Blessed is He who comes in the name 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. 2 '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; 4  
for, many will take my name, and come saying "I am the Christ," 5  
and will lead many astray. You will hear of wars and rumours of 6  
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 7  
kingdom against kingdom," and there will be famines and earth-  
quakes in various places. All this, however, will be but the be- 8  
ginning of the birth pangs! When that time comes, they will give 9  
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, 10  
and will betray one another, and hate one another. Many false 11  
prophets, also, will appear and lead many astray; and, owing to 12  
the increase of wickedness, the love of most will grow cold. Yet 13  
the person who endures to the end will be saved. This good news 14  
of the kingdom will be proclaimed throughout the world as a wit-  
ness to all nations; and then will come the end. As soon, then, as 15  
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 16  
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 19  
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 21  
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 22  
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! 23  
Here is the Christ!" or "Here he is!", do not believe it; for false 24  
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, 25  
if people say to you "He is in the wilderness!", do not go out 26  
there; or "He is in an inner room!", do not believe it; for, just as 27  
lightning will start from the east and flash across to the west, so  
will it be with the coming of the Son of Man. Wherever a dead 28  
body lies, there will the vultures flock." Immediately after the 29  
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

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

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. 25

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 14 15 16 17 18 19 20 21 22 23

a large one in your hands; come and share your master's joy!"

24 The man who had received the single bag of gold came up, too, and said "Sir, I knew that you were a hard man; you reap where you have not sown, and gather up where you have not winnowed; 25 and, in my fear, I went and hid your money in the ground; look, 26 here is what belongs to you!" "You lazy, worthless servant!" was his master's reply. "You knew that I reap where I have not sown, 27 and gather up where I have not winnowed? Then you ought to have placed my money in the hands of bankers, and I, on my return, should have received my money, with interest. "Therefore," 28 he continued, "take away from him the one bag of gold, and give 29 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 30 has 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 with him, then he "will take his seat on his throne of glory"; and 32 all the nations will be gathered before him, and he will separate the people — just as a shepherd separates sheep from goats — 33 placing the sheep on his right hand, and the goats on his left. 34 Then the king will say to those on his right "Come, you who are blessed by my Father, enter into possession of the kingdom prepared for you ever since the beginning of the world. For, when I 35 was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes; when 36 I was naked, you 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 we see you hungry, and feed you? Or 37 thirsty, and give you a drink? When did we see you a stranger, and take you to our homes? Or naked, and clothe you? When did 38 we see you ill, or in prison, and come to you?" And the king will reply "I tell you, as often as you did it to one of these my brothers 39 or sisters, however unimportant they seemed, you did it to me." 40 Then he will say to those on his left "Go from my presence, accursed, into the "permanent fire which has been prepared for the 41 devil and his angels." For, when I was hungry, you gave me no 42 food; when I was thirsty, you gave me no drink; when I was a 43 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, you did

not visit me." Then they, in their turn, will answer "Lord, when 44  
 did we see you hungry, or thirsty, or a stranger, or naked, or ill, 45  
 or in prison, and did not supply your wants?" And then he will 46  
 reply "I tell you, as often as you failed to do it to one of these, how-  
 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 26  
 disciples: 'You know that in two days time the Festival of the 2  
 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 3  
 Nation met in the house of the high priest, who was called Ca-  
 iaphas, and plotted together to arrest Jesus by stealth and put 4  
 him to death; but they said: 'Not during the Festival, or the peo- 5  
 ple may riot.'

After Jesus had reached Bethany, and while he was in the house 6  
 of Simon the leper, a woman came up to him with an alabaster 7  
 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. 8  
 'What is this waste for?' they exclaimed. 'It could have been sold 9  
 for a large sum, and the money given to poor people.'

'Why are you troubling the woman?' Jesus said, when he no- 10  
 ticed it. 'For this is a beautiful deed that she has done to me. You 11  
 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 bury- 12  
 ing. I tell you, wherever, in the whole world, this good news is 13  
 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 14  
 his way to the chief priests, and said 'What are you willing to give 15  
 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 16  
 an opportunity to betray Jesus.

On the first day of the Festival of the unleavened bread, the 17  
 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 18  
 "The teacher says — My time is near. I will keep the Passover with  
 my disciples at your house."' The disciples did as Jesus directed 19  
 them, and prepared the Passover. In the evening Jesus took his 20

21 place with the twelve disciples, and, while they were eating, he  
22 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?'

23 'The one who dipped his bread beside me in the dish,' replied  
24 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  
25 to have been born!"' Judas, who was betraying him, turned to  
him and said: 'Can it be I, Rabbi?'

'It is,' answered Jesus.

26 While they were eating, Jesus took some bread, and, after say-  
ing the blessing, broke it and, as he gave it to his disciples, said:  
27 'Take 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  
28 from it, all of you; for this is my covenant blood, which is poured  
29 out for 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  
32 the sheep of the flock will be scattered." But, after I have risen, I  
33 will go before you into Galilee.' 'If everyone else falls away from  
you,' Peter answered, 'I will never fall away!'

34 'I tell you,' replied Jesus, 'that this very night, before the cock  
35 crows, you will disown me three times!' 'Even if I must die with  
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  
37 over there.' Taking with him Peter and the two sons of Zebedee,  
38 he began to show signs of sadness and deep distress of mind. 'I  
am sad at heart,' he said, 'sad even to death; wait here and watch  
39 with me.' 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  
40 this cup; only, not as I will, but as you will.' Then he came to his  
disciples, and found them asleep. 'What!' he said to Peter, 'could  
41 none of you watch with me for one hour? Watch and pray so that  
you don't fall into temptation. True, the spirit is eager, but human  
42 nature is weak.' 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 be done!' And coming back again he found them 43  
 asleep, for their eyes were heavy. So he left them, and went away 44  
 again, and prayed a third time, again saying the same words. Then  
 he came to the disciples, and said: 'Sleep on now, and rest your- 45  
 selves. Look - my time is close at hand, and the Son of Man is being  
 betrayed into the hands of wicked people. Up, and let us be go- 46  
 ing. Look! My betrayer is close at hand.' And, while he was still 47  
 speaking, Judas, who was 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 councillors of the nation. Now 48  
 the betrayer had arranged a signal with them. 'The man whom I  
 kiss,' he had said, 'will be the one; arrest him.' So he went up to 49  
 Jesus at once, and exclaimed: 'Welcome, Rabbi!' and kissed him;  
 at which Jesus said to him: 'Friend, do what you have come for.' 50  
 The men went up, seized Jesus, and arrested him. Suddenly one 51  
 of those who were with Jesus stretched out his hand, and drew  
 his sword, and striking the high priest's servant, cut off his ear.  
 'Sheathe your sword,' Jesus said, 'for all who draw the sword 52  
 will be put to the sword. Do you think that I cannot ask my Fa- 53  
 ther 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- 54  
 tures be fulfilled, which say that this must be?' Jesus at the same 55  
 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 56  
 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 as- 58  
 sembled. Peter followed him at a distance as far as the courtyard  
 of the offices, to see the end. Meanwhile the chief priests and 59  
 the whole of the High Council were trying to get such false evi-  
 dence against Jesus, as would warrant putting him to death, but 60  
 they did not find any, although many came forward with false evi-  
 dence. 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 61  
 in three days."' Then the high priest stood up, and said to Jesus: 62  
 'Have you no answer? What is this evidence which these men are  
 giving against you?' But Jesus remained silent. The high priest 63

said to him: 'I order you, by the living God, to tell us whether you are the Christ, the Son of God.'

64 'It is true,' Jesus answered; 'Moreover I tell you all that here-  
 65 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 high priest tore his robes. 'This is blasphemy!' he exclaimed.  
 'Why do we want any more witnesses? You have just heard his  
 66 blasphemy! What is your decision?' They answered: 'He deserves  
 67 death.' Then they spat in his face, and struck him, while others  
 68 dealt blows at him, saying as they did so: 'Now play the prophet  
 69 for us, you Christ! Who was it that struck you?' Peter, meanwhile,  
 was sitting outside in the courtyard; and a maidservant came up  
 to him, and exclaimed: 'Why, you were with Jesus the Galilean!'  
 70 But Peter denied it before them all. 'I do not know what you  
 71 mean,' he replied. When he had gone out into the gateway, another  
 maid saw him, and said to those who were there: 'This man  
 72 was with Jesus of Nazareth!' Again he denied it with an oath:  
 73 'I do not know the man!' But soon afterwards those who were  
 standing by came up and said to Peter: 'You also are certainly one  
 74 of them; why, even your way of speaking proves it!' Then Peter  
 said: 'I swear that I do not know the man! May God punish me if I  
 75 am lying!' At that moment 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.  
 2 They put him in chains and led him away, and gave him up to  
 3 the Roman Governor, Pilate. Then Judas, who betrayed him, seeing that Jesus was condemned, repented of what he had done, and returned the thirty pieces of silver to the chief priests and  
 4 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  
 5 see to that yourself.' Judas flung down the pieces of silver in the  
 6 Temple, and left; and went away and hanged himself. The chief priests took the pieces of silver, but they said: 'We must not put them into the Temple treasury, because they are blood-money.'  
 7 So, after consultation, they bought with them the "Potter's Field"  
 8 for a burial-ground for foreigners; and that is why that field is  
 9 called the "Field of Blood" to this very day. Then it was that these



words spoken by the prophet Jeremiah were fulfilled — “They took the thirty pieces of silver, the 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 commanded me.” Meanwhile Jesus was brought before the Roman Governor. ‘Are you the king of the Jews?’ asked the Governor. ‘It is true,’ answered Jesus. While charges were being brought against him by the chief priests and councillors, Jesus made no reply. Then Pilate said to him: ‘Don’t you hear how many accusations they are making against you?’ Yet Jesus made no reply — not even a single word; at which the Governor was greatly astonished. Now, at the feast, the Governor was accustomed to grant the people the release of any one prisoner whom they might choose. At that time they had a notorious prisoner called Barabbas. So, when the people had 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

30 said. They spat at him and, taking the rod, kept striking him on  
31 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.

32 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  
33 them to carry the cross. On reaching a place named Golgotha (a  
34 place named from its likeness to a skull), they gave him some  
wine to drink which had been mixed with gall; but after tast-  
35 ing it, Jesus refused to drink it. When they had crucified him,  
36 they divided his clothes among them by casting lots. Then they  
37 sat down, and kept watch over him there. Above his head they  
fixed the accusation against him written out — “THIS IS JESUS  
38 THE KING OF THE JEWS.” At the same time two robbers were  
39 crucified with him, one on the right, the other on the left. The  
40 passers-by railed at him, shaking their heads as they said: ‘You  
who “destroy the Temple and build one in three days,” save your-  
41 self! If you are God’s Son, come down from the cross!’ In the same  
way the chief priests, with the Teachers of the Law and councillors,  
42 said in mockery: ‘He saved others, but he cannot save himself! He  
is the “king of Israel”! Let him come down from the cross now,  
43 and we will believe in him. He has trusted in God; if God wants  
him, let him deliver him now; for he said “I am God’s Son.”’ Even  
44 the robbers, who were crucified with him, insulted him in the  
45 same way. After midday a darkness came over all the country,  
46 lasting until three in the afternoon. About three Jesus called out  
loudly: ‘Eloi, Eloi, lema sabacthani’ — that is to say, “My God,  
47 my God, why have you forsaken me?” Some of those standing by  
48 heard this, and said: ‘The man is calling for Elijah!’ One of them  
immediately ran and took a sponge, and, filling it with common  
wine, put it on the end of a rod, and offered it to him to drink. But  
49 the rest said: ‘Wait and let us see if Elijah is coming to save him.’  
50 But Jesus, uttering another loud cry, gave up his spirit. Suddenly  
51 the Temple curtain was torn in two from top to bottom, the earth  
52 shook, the rocks were torn asunder, the tombs opened, and the  
bodies of many of God’s people who had fallen asleep rose, and  
53 they, leaving their tombs, went, after the resurrection of Jesus,  
54 into the Holy City, and appeared to many people. The Roman  
captain, and the men with him who were watching Jesus, on see-  
ing the earthquake and all that was happening, became greatly

frightened and exclaimed: 'This must indeed have been God's Son!' There were many women there, watching from a distance, who had accompanied Jesus from Galilee and had been attending on him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

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

The next day — that is, the day following the Preparation-day — the chief priests and Pharisees came in a body to Pilate, and said: 'Sir, we remember that, during his lifetime, that impostor said "I will rise after three days." So order the tomb to be made secure until 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 and 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 his disciples "He has risen from the dead, and is going before you into Galilee; there you will see

8 him." Remember, I have told you.' They left the tomb quickly, in  
9 awe and great joy, and ran to tell the news to the disciples. Sudden-  
10 ly Jesus met them. 'Welcome!' he said. The women went up to  
11 him, and clasped his feet, bowing to the ground before him. Then  
12 Jesus said to them: 'Do not be afraid; go and tell my brothers and  
13 sisters to set out for Galilee, and they will see me there.' While  
14 they were still on their way, some of the guard came into the city,  
15 and reported to the chief priests everything that had happened.  
16 So they and the councillors met and, after holding a consultation,  
17 gave a large sum of money to the soldiers, and told them to say  
18 that his disciples came in the night, and stole him while they were  
19 asleep; 'And should this matter come before the Governor,' they  
20 added, 'we will satisfy him, and see that you have nothing to fear.'  
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:  
'All authority in heaven and on the earth has been given to  
me. Therefore go and make disciples of all the nations, baptiz-  
ing 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 5  
Judea, 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 7  
proclaimed — ‘After me is coming someone more powerful than  
I am, and I am not fit even to stoop down and unfasten his sandals.  
I have baptized you with water, but he will baptize you with the 8  
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  
wilderness; and he was there in the wilderness forty days, 13  
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 they  
17 were fishermen. ‘Come and follow me,’ Jesus said, ‘and I will  
18 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 brother John, who were in their boat mending the nets. Je-  
20 sus 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,  
23 and not like the teachers of the Law. Now there was in their syn-  
agogue at the time a man under the power of a foul spirit, who  
24 called out: ‘What do you want with us, Jesus of Nazareth? Have  
you come to destroy us? I know who you are — the Holy One  
25 of God!’ But Jesus rebuked the spirit: ‘Be silent! Come out from  
26 him.’ The foul spirit threw the man into a fit, and with a loud cry  
27 came out from him. They were all so amazed that they kept ask-  
ing each other: ‘What is this? What is this strange teaching? He  
gives his commands with authority even to the foul spirits, and  
28 they obey him!’ His fame spread at once in all directions, through  
the whole region 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  
31 Jesus 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  
33 who were ill or possessed by demons; and the whole city was  
gathered round the door. Jesus cured many who were ill with  
34 various 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; 44  
 and then Jesus, after sternly warning him, immediately sent him  
 away, and said to him: 'Be careful not to say anything to anyone; 44  
 but go and show yourself to the priest, and make the offerings for  
 your cleansing directed by Moses, as evidence of your cure.' The 45  
 man, 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 2  
 news spread that he was in a house there; and so many people 2  
 collected together, that after a while there was no room for them  
 even round the door; and he began to tell them his message. Some 3  
 people came, bringing to him a paralysed man, who was being 4  
 carried by four of them. Being, however, unable to get him near to  
 Jesus, owing to the 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, 5  
 he said to the man: 'Child, your sins are forgiven.'

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

11 you I say, Get up, take up your mat, and return to your home.'  
12 The man got up, 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, 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 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!' 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: '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 — 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 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?'



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

On another occasion Jesus went in to a synagogue, where there 3  
was a man whose hand was withered. And they watched Jesus 2  
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 3  
middle,' Jesus said to the man with the withered hand; and to 4  
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, 5  
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 6  
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 7  
a great number of people from Galilee. A great number, hearing 8  
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 9  
close by, so that the crowd would not crush him. For he had cured 10  
many of them, and so people kept crowding around him, so all  
who were sick might touch him. The foul spirits, too, whenever 11  
they caught sight of him, flung themselves down before him, and  
screamed out: 'You are the Son of God'! But he repeatedly warned 12  
them not to make him known.  
Jesus made his way up the hill, and called those whom he 13  
wished; and they went to him. He appointed twelve — whom 14  
he also named "apostles" — so that they might be with him, and  
that he might send them out as his messengers, to preach, and 15  
with power to drive out demons. So he appointed the Twelve — 16  
Peter (which was the name that Jesus gave to Simon), James, the 17  
son of Zebedee, and his brother John (to whom he gave the  
name of Boanerges, which means the Thunderers), Andrew, 18  
Philip, Bartholomew, Matthew, Thomas, James the son of  
Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, the 19  
man who betrayed him.

20 Jesus went into a house; and again a crowd collected, so that  
21 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.

22 The teachers of the Law, who had come down from Jerusalem,  
said: 'He has Beelzebul in him! He drives the demons out by the  
23 help of their chief.' So Jesus called them to him, and answered  
24 them in parables: 'How can Satan drive out Satan? When a king-  
25 dom is divided against itself, it cannot last; and when a household  
26 is divided 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  
28 plunder his house. I tell you that people will be forgiven every-  
29 thing — their sins, and all the slanders that they utter; but who-  
ever slanders the Holy Spirit remains unforgiven to the end; he  
30 has to answer for an enduring sin.' This was said in reply to the  
31 charge that he had a foul spirit in him. His mother and his broth-  
ers came, and stood outside, and sent to ask him to come to them.  
32 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  
34 he looked around on the people sitting in a circle round him, and  
35 said: '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  
6 soil, and, because the soil wasn't deep, sprang up at once; but,

when the sun rose, it was scorched, and, because their roots were not deep enough, withered away. Some of the seed fell among 7  
brambles; but the brambles shot up and completely choked it, and it yielded no return. Some fell into good soil, and, shoot- 8  
ing up and growing, yielded a return, amounting to thirty, sixty, and even a hundred fold.’ And Jesus said: ‘Let anyone who has 9  
ears to hear with hear.’

Afterwards, when he was alone, his followers and the Twelve 10  
asked him about his parables; and he said: ‘To you the hidden 11  
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; 12  
and though they have ears, they may hear without understanding; otherwise 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 sower 14  
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 16  
the message that has been sown in them. So, too, those meant by the seed sown on the rocky places are the people who, when 17  
they have heard the message, at once accept it joyfully; but, as they have no root, they stand only for a short time; and so, when 18  
trouble or persecution arises because of the message, they fall away at once. Those meant by the seed sown among the brambles 19  
are different; they are the people who hear the message, but the cares of life, and the glamour of wealth, and cravings for many 20  
other things come in and completely choke the message, so that it gives no return. But the people meant by the seed sown on the 21  
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 bas- 21  
ket or under the couch, instead of being put on the lamp-stand? There is nothing hidden that will not come to light and nothing 22  
is concealed that will not be brought into the open. Let all who 23  
have ears to hear with hear.

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

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

30 Jesus also said: 'To what can we liken the kingdom of God? By  
31 what can we illustrate it? Perhaps by the growth of a mustard  
seed. This seed, when sown in the ground, though it is smaller  
32 than all other seeds, yet, when sown, shoots up, and becomes  
larger than 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  
34 his 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  
3 foul spirit, and who made his home in the tombs. No one had  
4 ever been 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 master him. Night and day alike, he was continually shrieking in the tombs and among the hills, and cutting himself with stones. Catching sight of Jesus from a distance, he ran and bowed to the ground 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 torment me!' For Jesus had said: 'Come out from the man, you foul spirit.' And he asked him: 'What is your name?' 'My name,' 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.

There was a large drove of pigs close by, feeding on the hillside; and the spirits begged Jesus: 'Send us into the pigs so that we can 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 region.

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 leaders 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.

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

31     'You see the people pressing round you,' exclaimed his dis-  
 32 ciples, 'and yet you say "Who touched me?"' But Jesus looked  
 33 about to see who had done it. Then the woman, in fear and trem-  
 34 bling, knowing what had happened to her, came and threw her-  
 35 self down before him, and told him the whole truth. 'Daughter,'  
 36 he said, 'your faith has delivered you. Go, and peace be with you;  
 37 be free from your complaint.'

35     Before he had finished speaking, some people from the house  
 36 of the synagogue leader came and said: 'Your daughter is dead!  
 37 Why should you trouble the teacher further?' But Jesus, overhear-  
 38 ing what they were saying, said to the synagogue leader: 'Do not  
 39 be afraid; only have faith.' And he allowed no one to accompany  
 40 him, except Peter, James, and John, the brother of James. Presently  
 41 they reached the leader's house, where Jesus saw a scene of con-  
 42 fusion — people weeping and wailing incessantly. 'Why this con-  
 43 fusion and weeping?' he said on entering. 'The little child is not  
 44 dead; she is asleep.' They began to laugh at him; but he sent them  
 45 all out, and then, with the child's father and mother and his com-  
 46 panions, went into the room where she was lying. Taking her  
 47 hand, Jesus said to her: 'Taleitha, koum!' — which means "little  
 48 girl, I am speaking to you — Rise!" The little girl stood up at  
 49 once, and began to walk about; for she was twelve years old. And,  
 50 as soon as they saw it, they were overwhelmed with amazement;  
 51 but Jesus repeatedly cautioned them not to let anyone know of  
 52 it, and told them to give 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 be-  
 3 gan to teach in the synagogue; and the people, as they listened,  
 4 were deeply impressed. 'Where did he get this?' they said, 'and  
 5 what is this wisdom that has been given him? And these mira-  
 6 cles which he is doing? Is not he the carpenter, the son of Mary,

and the brother of James, and Joses, and Judas, and Simon? And are not his sisters, too, living here among us?' This proved a hindrance to their believing in him; at which Jesus said: 'A prophet is not without honour, except in his own country, and among his own relations, and in his own home.' And he could not work any miracle there, beyond placing his hands on a few infirm persons, and curing them; and he wondered at the want of faith shown by the people. Jesus went round the villages, one after another, teaching.

He called the Twelve to him, and began to send them out as his messengers, two and two, and gave them authority over foul spirits. He instructed them to take nothing but a staff for the journey — not even bread, or a bag, or coins in their purse; but they were to wear sandals, and not to put on a second coat. 'Whenever you go to stay at a house,' he said, 'remain there until you leave that place; and 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. 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!'

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.

- 21 A suitable opportunity, however, occurred when Herod, on  
his birthday, gave a dinner to his high officials, and his generals,  
22 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 what-  
ever you like,’ the king said to the girl, ‘and I will give it to you’;  
23 and he swore to her that he would give her whatever she asked  
24 him — up to half his kingdom. The girl went out, and said to her  
mother ‘What must I ask for?’  
25 ‘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  
26 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.  
27 He immediately dispatched one of his bodyguard, with orders  
to bring John’s head. The man went and beheaded John in the  
28 prison, and, bringing his head on a dish, gave it to the girl, and  
the girl gave it to her mother.  
29 When John’s disciples heard of it, they came and took his body  
away, and laid it in a tomb.  
30 When the apostles came back to Jesus, they told him all that  
31 they had done and all that they had taught. ‘Come by yourselves  
privately to some lonely spot,’ he said, ‘and rest for a while’ —  
for there were so many people coming and going that they had  
32 not time even to eat. So they set off privately in their boat for a  
lonely spot. Many people saw them going, and recognised them,  
33 and from all the towns they flocked together to the place on foot,  
and got there before them. On getting out of the boat, Jesus saw  
34 a great crowd, and his heart was moved at the sight of them, be-  
cause they were “like sheep without a shepherd”; and he began  
35 to teach them many things. When it grew late, his disciples came  
up to him, and said: ‘This is a lonely spot, and it is already late.  
36 Send the people away, so that they may go to the farms and vil-  
lages around and buy themselves something to eat.’ But Jesus  
37 answered: ‘It is for you to give 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  
39 they had found out, they told him: ‘Five, and two fishes.’ Jesus  
directed them to make all the people take their seats on the green



grass, in parties; and they sat down in groups — in hundreds, 40  
and in fifties. Taking the five loaves and the two fishes, Jesus 41  
looked up to heaven, and said the blessing; he broke the loaves  
into pieces, 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 sufficient to eat; and they picked up enough broken 42  
pieces to fill twelve baskets, as well as some of the fish. The 43  
people who ate the bread were five thousand in number.

Immediately afterwards Jesus made his disciples get into the 45  
boat, and cross over in advance, in the direction of Bethsaida,  
while he himself was dismissing the crowd. After he had taken 46  
leave of the people, he went away up the hill to pray. When 47  
evening fell, the boat was out in the middle of the Sea, and Jesus  
on the shore alone. Seeing them labouring at the oars — for the 48  
wind was against them — about three hours after midnight  
Jesus came towards them, walking on the water, intending to  
join them. But, when they saw him walking on the water, they 49  
thought it was a ghost, and cried out; for all of them saw him,  
and were terrified. But Jesus at once spoke to them. 'Courage!' 50  
he said, 'it is I; do not be afraid!' Then he got into the boat with  
them, and the wind dropped. The disciples were utterly 51  
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 53  
sooner left her than the people, recognising Jesus, hurried over 54  
the whole country-side, and began to carry about on mats those 55  
who were ill, wherever they heard he was. So wherever he went 56  
— 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 7  
who had come from Jerusalem gathered round Jesus. They had 2  
noticed that some of his disciples ate their food with their hands  
"defiled," by which they meant unwashed. (For the Pharisees, 3  
and indeed all strict Jews, will not eat without first scrupulously

4 washing their hands, holding in this to the traditions of their an-  
cestors. When they come from market, they will not eat with-  
out first sprinkling themselves; and there are many other customs  
5 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  
6 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,  
7 while their hearts are far removed from me; but vainly do they  
8 worship me, For they teach but human precepts.” You neglect  
9 God’s commandments and hold to human traditions. Wisely do  
you set aside God’s commandments,’ he exclaimed, ‘to keep your  
10 own traditions! For while Moses said “Honour your father and  
your mother,” and “Let anyone who abuses their father or mother  
11 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”  
12 (which means “Given to God”) — why, then you do not allow  
them to do anything further for their father or mother! In this  
13 way you nullify the words of God by your traditions, which you  
hand down; and you do many similar things.’

14 Then Jesus called the people to him again, and said: ‘Listen to  
15 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.’

17 When Jesus went indoors, away from the crowd, his disciples  
18 began questioning him about this saying. ‘What, do even you  
understand so little?’ exclaimed Jesus. ‘Don’t you see that there  
is nothing external to a person, which by going into a person, can  
19 “defile” them, because it does not pass into his heart, but into  
his stomach, and is afterwards got rid of? — in saying this Jesus  
20 pronounced all food “clean.” ‘It is what comes out from a per-  
son,’ he added, ‘that defiles them, for it is from within, out of the  
21 hearts of people, that there come evil thoughts — sexual immoral-  
22 ity, theft, murder, adultery, greed, wickedness, deceit, indecency,  
23 envy, slander, haughtiness, folly; all these wicked things come  
from within, and do defile a person.’

24 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 25  
had a foul spirit in her, heard of him immediately, and came and 26  
threw herself at his feet — the woman was a foreigner, from Syr-  
ian Phoenicia — and she begged him to drive the demon out of 27  
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 28  
feed on the children’s crumbs.’

‘For saying that,’ he answered, ‘you may go. The demon has 29  
gone out of your daughter.’ The woman went home, and found 30  
the child lying on her bed, and the demon gone.

On returning from the district of Tyre, Jesus went, by way of 31  
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 32  
dumb, and they begged Jesus to place his hand on him. Jesus 33  
took him aside from the crowd quietly, put his fingers into the  
man’s ears, and touched his tongue with saliva. Then, looking 34  
up to heaven, he sighed, and said to the man: ‘Ephphatha!’ which  
means “Be opened.” The man’s ears were opened, the string of 35  
his tongue was freed, and he began to talk plainly. Jesus insisted  
on their not telling anyone; but the more he insisted, the more 36  
perseveringly they made it known, and a profound impression  
was made on the people. ‘He has done everything well!’ they ex- 37  
claimed. ‘He makes even the deaf hear and the dumb speak!’

About that time, when there was again a great crowd of people 8  
who had nothing to eat, Jesus called his disciples to him, and said:  
‘My heart is moved at the sight of all these people, for they have 2  
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 3  
down on the way; and some of them have come a long distance.’  
‘Where will it be possible,’ his disciples answered, ‘to get suffi- 4  
cient bread for these people in this lonely place?’

‘How many loaves have you?’ he asked. ‘Seven,’ they 5  
answered. Jesus told the crowd to sit down on the ground. Then 6  
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; 7

and, after he had said the blessing, he told the disciples to serve  
8 out these as well. The people had sufficient to eat, and they  
picked up seven baskets full of the broken pieces that were left.  
9 There were about four thousand people. Then Jesus dismissed  
10 them. Immediately afterwards, getting into the boat with his  
disciples, Jesus went to the district of Dalmanutha.

11 Here the Pharisees came out, and began to argue with Jesus,  
12 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  
13 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.

14 Now the disciples had forgotten to take any bread with them,  
15 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  
16 Pharisees and the leaven of Herod.' They began talking to one  
17 another about their being short of bread; and, noticing this, Je-  
sus 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  
18 slow or comprehension? Though you have eyes, do you not see?  
And though you have ears, do you not hear?' Don't you remem-  
19 ber, when I broke up the five loaves for the five thousand, how  
many baskets of broken pieces you picked up?

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

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

22 They came to Bethsaida. There some people brought a blind  
23 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  
24 on him, and asked him: 'Do you see anything?' The man looked  
up, and said: 'I see the people, for, as they walk about, they look  
25 to me like trees.' Then Jesus again placed his hands on the man's  
eyes; and the man saw clearly, his sight was restored, and he saw  
26 everything with perfect 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 Caesarea Philippi; and on the way he asked his disciples  
this question — 'Who do people say that I am?'

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

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

Calling the people and his disciples to him, Jesus said: 'If any- 34  
one wishes to walk in my steps, let them renounce self, take up  
their cross, and follow me. For whoever wishes to save their life 35  
will lose it, and whoever, for my sake and for the sake of the good  
news, will lose their life will save it. What good is it to a per- 36  
son to gain the whole world and forfeit their life? For what could 37  
a person give that is of equal value with their life? Whoever is 38  
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 glory with the holy angels.'

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

Six days later, Jesus took with him Peter, James, and John, and 2  
led them up a high mountain alone by themselves. There his ap-  
pearance was transformed before their eyes, and his clothes be- 3  
came of a more dazzling white than any bleacher in the world  
could make them. And Elijah appeared to them, in company with 4  
Moses; and they were talking with Jesus. 'Rabbi,' said Peter, in- 5  
terposing, 'it is good to be here; let us make three tents, one for  
you, one for Moses, and one for Elijah.' For he did not know what 6  
to say, because they were much afraid. Then a cloud came down 7  
and enveloped them; and from the cloud there came a voice —  
'This is my dearly loved son; listen to him.' And suddenly, on 8  
looking round, they saw that 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

- 10 Son of Man should have risen again from the dead. They seized  
on these words and discussed with one another what this "rising  
11 from the dead" meant. 'How is it,' they asked Jesus, 'that our  
teachers of the Law say that Elijah has to come first?'
- 12 'Elijah does indeed come first,' answered Jesus, 'and re-estab-  
lish everything; and does not scripture speak, with regard to the  
Son of Man, of his undergoing much suffering and being utterly  
13 despised? But I tell you that Elijah has come, and people have  
treated him just as they pleased, as scripture says of him.'
- 14 When they came to the other disciples, they saw a great crowd  
round them, and some teachers of the Law arguing with them.  
15 But, as soon as they saw Jesus, all the people, in great aston-  
16 ishment, ran up and greeted him. 'What are you arguing about  
with them?' Jesus asked. 'Teacher,' answered a man in the crowd,  
17 'I brought my son to see you, as he has a dumb spirit in him;  
18 and, wherever it seizes him, it dashes him down; he foams at  
the mouth and grinds his teeth, and he is pining away. I asked  
your disciples to drive the spirit out, but they failed.'
- 19 'Faithless generation!' exclaimed Jesus. 'How long must I be  
with you? How long must I have patience with you? Bring the  
20 boy to me.' They brought him to Jesus; but no sooner did the  
boy see him than the spirit threw him into convulsions; and he  
fell on the ground, and rolled about, foaming at the mouth. 'How  
21 long has he been like this?' Jesus asked the boy's father. 'From  
22 his childhood,' he answered; 'and it has often thrown him into fire  
and into water to put an end to his life; but, if you can possibly  
23 do anything, take pity on us, and help us!' Why say "possibly"?'  
Jesus replied. 'Everything is possible for one who has faith.' The  
24 boy's father immediately cried out: 'I have faith; help my want  
25 of faith!' But, when Jesus saw that a crowd was quickly collect-  
ing, he rebuked the foul spirit: 'Deaf and dumb spirit, it is I who  
command you. Come out from him and never enter him again.'
- 26 With a loud cry the spirit threw the boy into repeated convul-  
sions, and then came out from him. The boy looked like a corpse,  
27 so that most of them said that he was dead. But Jesus took his  
hand, and lifted him; and he stood up.
- 28 When Jesus had gone indoors, his disciples asked him pri-  
vately: 'Why couldn't we drive it out?'
- 29 '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 30  
 through Galilee; but he did not wish anyone to know it, for he 31  
 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 32  
 meaning and were afraid to question him.

They came to Capernaum. When Jesus had gone into the house, 33  
 he asked them: ‘What were you discussing on the way?’ But 34  
 they were silent; for on the way they had been arguing with one  
 another which was the greatest. Sitting down, Jesus called the 35  
 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 36  
 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 37  
 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 38  
 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 39  
 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 40  
 gives you a cup of water because you belong to Christ, I tell you, 41  
 he will assuredly not lose his reward.

“And, if anyone puts temptation in the way of one of these little 42  
 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 43  
 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 45  
 you to sin, cut 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 to sin, tear it out. It would be better for you 47  
 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 48  
 die, and the fire is not put out.”

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

- 50 'Salt is good, but, if the salt should lose its saltiness, what will you use to season it?  
 'You must have salt in yourselves, and live at peace with one another.'

*The Journey to Jerusalem*

- 10 ON LEAVING THAT PLACE, Jesus went into the district of Judea on the other side of the Jordan. Crowds gathered about him again; and  
 2 again, as usual, he began teaching them. Presently some Pharisees came up and, to test him, asked: 'Has a husband the right to divorce his wife?'  
 3 'What direction did Moses give you?' replied Jesus. 'Moses,' they  
 4 said, 'permitted a man to "draw up in writing a notice of separation and divorce his wife."' "  
 5 'It was owing to the hardness of your hearts,' said Jesus, 'that  
 6 Moses gave you this direction; but, at the beginning of the Cre-  
 7 ation, God "made them male and female." "For this reason a man  
 8 will leave his father and mother, and the man and his wife will  
 9 become one;" so that they are no longer two, but one. What God himself, then, has yoked together no one must separate.'
- 10 When they were indoors, the disciples asked him again about  
 11 this, and he said: 'Anyone who divorces his wife and marries an-  
 12 other woman is guilty of adultery against his wife; and, if the woman divorces her husband and marries another man, she is guilty of adultery.'
- 13 Some of the people were bringing little children to Jesus, for  
 him to touch them; but the disciples found fault with those who  
 14 had brought them. When, however, Jesus saw this, he was indignant. '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.  
 15 I tell you, unless a person receives the kingdom of God like a  
 16 child, they will not enter it at all.' Then he folded the children in his arms, and, 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.””

‘Teacher,’ he replied, ‘I have observed all these from my childhood.’ 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.

Then Jesus looked round, and said to his disciples: ‘How hard it will be for people of wealth to enter the kingdom of God!’ The disciples were amazed at his words. But Jesus said again: ‘My children, how hard a thing it is to enter the kingdom of God! It is easier 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?’ they exclaimed in the greatest astonishment. Jesus looked at them, and answered: ‘With people it is impossible, but not with God; for everything is possible with God.’

‘But we,’ began Peter, ‘we left everything and have followed you.’

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

One day, when they were on their way, going up to Jerusalem, Jesus was walking in front of the apostles, who were filled with misgivings; while those who were following behind were alarmed. Gathering the Twelve round him once more, Jesus began to tell them what was about to happen to him. ‘Listen!’ he said. ‘We are going up 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

- 34 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.'
- 35 James and John, the two sons of Zebedee, went to Jesus, and said: 'Teacher, we want you to do for us whatever we ask.'
- 36 'What do you want me to do for you?' he asked. 'Grant us this,'
- 37 they answered, 'to sit, one on your right, and the other on your left, when you come in glory.'
- 38 '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?'
- 39 'Yes,' they answered, 'we can.'
- 40 '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.'
- 41 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.'
- 46 They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of
- 47 Timaeus, a blind beggar, was sitting by the roadside. Hearing that it was Jesus of Nazareth, he began to call out: 'Jesus, Son of
- 48 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
- 49 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.'
- 52 'You may go,' Jesus said; 'your faith has delivered you.' Immediately he recovered his sight, and began to follow Jesus along the road.

*The Last Days*

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

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

The next day, after they had left Bethany, Jesus became hungry; 12  
 and, noticing a fig-tree at a distance in leaf, he went to it to see if 13  
 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, addressing the tree, he exclaimed: 'May no one ever again eat 14  
 of your fruit!' And his disciples heard what he said.

They came to Jerusalem. Jesus went into the Temple Courts, 15  
 and began to drive out those who were buying and selling there.  
 He overturned the tables of the money changers, and the seats 16  
 of the pigeon-dealers, and would not allow anyone to carry any-  
 thing across the Temple Courts. Then he began to teach. 'Does 17  
 not scripture say,' he asked, "'My house will be called a house of  
 prayer for all the nations'"? But you have made it a den of rob-  
 bers.'" Now the chief priests and the teachers of the Law heard 18  
 this and began to look for some way of putting Jesus to death;

19 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 fig-tree was withered up from the roots. Then Peter recalled what  
21 had occurred. 'Look, Rabbi,' he exclaimed, 'the fig-tree which you doomed is withered up!'

22 'Have faith in God!' replied Jesus. 'I tell you that if anyone  
23 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  
24 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."

25 '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.'

27 They came to Jerusalem again. While Jesus was walking about in the Temple Courts, the chief priests, the teachers of the Law,  
28 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?'

29 'I will put one question to you,' said Jesus. 'Answer me that, and  
30 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.'  
31 They began arguing together; 'If we say "divine," he will say "Why then didn't you believe him?"'  
32 Yet can we say "human"?' — They were afraid of the people, for everyone regarded John as  
33 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.'

12 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,  
2 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  
3 produce of the grape harvest; but they seized him, and beat him,  
4 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 5  
many others — some they beat and some they killed. He had 6  
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 7  
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, 8  
and threw his body outside the vineyard. What will the owner of 9  
the vineyard do? He will come and put the tenants to death, and  
he will let the vineyard to others.

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

After this his enemies were eager to arrest him, but they were 12  
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.

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

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

Next came some Sadducees — the men who maintain that 18  
there is no resurrection. Their question was this — “Teacher, in 19  
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 raise up a family for his brother. There were once 20  
seven brothers; of whom the eldest took a wife, but died and left  
no family; and the second took her, and died without family; and 21

22 so did the third. All the seven died and left no family. The woman  
 23 herself died last of all. At the resurrection whose wife will she be,  
 all seven brothers having had her as their wife?’

24 ‘Is not the reason of your mistake,’ answered Jesus, ‘your igo-  
 25 norance 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  
 27 of Isaac, and the God of Jacob”? He is not God of dead people,  
 but of living. You are greatly mistaken.’

28 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 command-  
 ments?’

29 ‘The first,’ answered Jesus, ‘is — “Hear, Israel; the Lord our  
 30 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,  
 31 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.’

32 ‘Wisely answered, teacher!’ exclaimed the teacher of the Law.  
 ‘It is true, as you say, that “there is one God,” and that “there is  
 33 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  
 34 “burnt offerings and sacrifices.”’ Seeing that he had answered  
 with discernment, Jesus said to him: ‘You are not far from the  
 kingdom of God.’

After that no one ventured to question him further.

35 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  
 36 son? David said himself, speaking under the inspiration of the  
 Holy Spirit — “The Lord said to my lord: ‘Sit at my right hand,  
 37 until I put your enemies beneath your feet.”’ David himself calls  
 him “lord,” how comes it, then, that he is to be his son?’

38 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 39  
 the best seats in the synagogues, and places of honour at dinner.  
 They are the men who rob widows of their homes, and make 40  
 a pretence of saying long prayers. Their sentence will be all the  
 heavier.'

Then Jesus sat down opposite the chests for the Temple offer- 41  
 ings, and watched how the people put money into them. Many  
 rich people were putting in large sums; but one poor widow came 42  
 and put in two small coins, worth very little. Then, calling his dis- 43  
 ciples 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, 44  
 while she, in her need, put in all she had — everything that she  
 had to live on.'

As Jesus was walking out of the Temple Courts, one of his dis- 13  
 ciples said to him: 'Teacher, look what fine stones and buildings  
 these are!'

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

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

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

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

'See to yourselves! They will betray you to courts of law; and 9  
 you will be taken to synagogues and beaten; and you will be  
 brought up before governors and kings for my sake, so that you  
 can bear witness before them. But the good news must first be 10  
 proclaimed to every nation. Whenever they betray you and 11  
 hand you over for trial, do not be anxious beforehand as to what

12 you will say, but say whatever is given you at the moment; for it  
13 will not be you who speak, but the Holy Spirit. Brother will  
14 betray brother to death, and the father his child; and children  
15 will turn against their parents, and cause them to be put to  
16 death; and you will be hated by everyone because of me. Yet the  
17 person who endures to the end will be saved.

18 'As soon, however, as you see "the Foul Desecration" standing  
19 where he ought not' (the reader must consider what this means)  
20 'then those of you who are in Judea must take refuge in the moun-  
21 tains; and a person on the house-top must not go down, or go in  
22 to get anything out of their house: nor must one who is on their  
23 farm turn back to get their cloak. And alas for pregnant women,  
24 and for those who are nursing infants in those days! Pray, too,  
25 that this may not occur in winter. For those days will be a time of  
26 distress, the like of which has not occurred from the beginning of  
27 God's creation until now — and never will again. And, had not  
28 the Lord put a limit to those days, not a single soul would escape;  
29 but, for the sake of God's own chosen people, he did limit them.

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

35 'In those days, after that time of distress, "the sun will be dark-  
36 ened, the moon will not give her light, the stars will be falling  
37 from the heavens," and "the forces that are in the heavens will be  
38 convulsed." Then will be seen the "Son of Man coming in clouds"  
39 with great power and glory; and then he will send the angels, and  
40 gather his people from the four winds, from one end of the world  
41 to the other.

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

49 'But about "that day," or "the hour," no one knows — not even  
50 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 him to death; for they said: ‘Not during the Festival, or the people may riot.’

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

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

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

On the first day of the Festival of the unleavened bread, when it was customary to kill the Passover lambs, his disciples said to Jesus: ‘Where do you wish us to go and make preparations for

- 13 your eating the Passover?' Jesus sent forward two of his disciples  
and said to them: 'Go into the city, and there a man carrying a  
14 pitcher of water will meet you; follow him; and, wherever he goes  
in, say to the owner of the house "The teacher says — Where is my  
15 room where I am to eat the Passover with my disciples?" He will  
himself show you a large upstairs room, set out ready; and there  
16 make preparations for us.' So the disciples set out and went into  
the city, and found everything just as Jesus had told them; and  
they prepared the Passover.
- 17 In the evening he went there with the Twelve, and when they had  
18 taken their places and were eating, Jesus said: 'I tell you that one  
of you is going to betray me — one who is eating with me.' They  
19 were grieved at this, and began to say to him, one after another:  
'Can it be I?'
- 20 'It is one of you Twelve,' said Jesus, 'the one who is dipping his  
21 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!"'
- 22 While they were eating, Jesus took some bread, and, after say-  
ing the blessing, broke it, and gave it to them, and said: 'Take it;  
23 this is my body.' Then he took a cup, and, after saying the thanks-  
24 giving, 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.  
25 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.'
- 26 They then sang a hymn, and went out up the Mount of Olives,  
27 presently Jesus said to them: 'All of you will fall away; for scrip-  
ture says — "I will strike down the shepherd, and the sheep will  
28 be scattered." Yet, after I have risen, I will go before you into  
Galilee.'
- 29 'Even if everyone else falls away,' said Peter, 'yet I will not.'
- 30 'I tell you,' answered Jesus, 'that you yourself today — yes, this  
very night — before the cock crows twice, will disown me three  
31 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 32  
Jesus said to his disciples 'Sit down here while I pray.' He took 33  
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 34  
even to death; wait here, and watch.' Going on a little further, he 35  
threw himself on the ground, and began to pray that, if it were  
possible, he might be spared that hour. 'Abba, Father,' he said, 36  
'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 37  
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 38  
temptation. True, the spirit is eager, but human nature is weak.'  
Again he went away, and prayed in the same words; and coming 39  
back again he found them asleep, for their eyes were heavy; and 40  
they did not know what to say to him.

A third time he came, and said to them: 'Sleep on now, and rest 41  
yourselves. Enough! My time has come. Look: the Son of Man is  
being betrayed into the hands of wicked people. Up, and let us 42  
be going. Look! My betrayer is close at hand.'

And just then, while he was still speaking, Judas, who was one 43  
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 to Jesus at once, and said: 'Rabbi!' and kissed him. Then the 46  
men seized Jesus, and arrested him.

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

53 Then they took Jesus to the high priest; and all the chief priests,  
54 the 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  
59 build 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?’

62 ‘I am,’ replied Jesus, ‘and you will all see the Son of Man sit-  
ting on the right hand of the Almighty; and “coming in the clouds  
63 of heaven”.’ At this the high priest tore his vestments. ‘Why do  
64 we want any more witnesses?’ he exclaimed. ‘You heard his blas-  
phemy? What is your verdict?’ They all condemned him, declar-  
ing that he deserved death.

65 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.

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

Soon afterwards the bystanders again said to him: ‘You cer-  
71 tainly 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 follow his usual custom, he answered: ‘Do you want me to release the “king of the Jews” for you?’ For he was aware that it was out of jealousy that the chief priests had given Jesus up to him. But the chief priests incited the crowd to get Barabbas released instead. Pilate, 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!’

‘Why, what harm has he done?’ Pilate kept saying to them. 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.

The soldiers then took Jesus away into the courtyard — that is the Government house — and they called the whole garrison together. They dressed him in a purple robe, and, having twisted a crown of thorns, put it on him, and then began to salute him. ‘Long 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 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: ‘Ah! You who would destroy the Temple and build one in three days, come down from the cross and save yourself!’ In the same  
30 way the chief priests, with the teachers of the Law, said to one  
31 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.

33 At midday, a darkness came over the whole country, lasting  
34 until three in the afternoon. And, at three, Jesus called out loudly: “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, soaking a sponge in common wine, put it on the end of a rod, and offered it to him to drink, saying as he did so: ‘Wait and let  
37 us see if Elijah is coming to take him down.’ But Jesus, giving a  
38 loud cry, expired. The Temple curtain was torn in two from top  
39 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, 40  
among them being Mary of Magdala, Mary the mother of James  
the Little and of Joseph, and Salome — all of whom used to 41  
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 Preparation 42  
day — the day before the Sabbath — Joseph from Ramah, a coun- 43  
cillor of good position, who was himself living in expectation of  
the kingdom of God, came and ventured to go in to see Pilate, and  
to ask for the body of Jesus. But Pilate was surprised to hear that 44  
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, he 45  
gave the corpse to Joseph. Joseph, having bought a linen sheet, 46  
took Jesus down, and wound the sheet round him, and laid him  
in a 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 47  
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 16  
of 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 2  
week they went to the tomb, after sunrise. They were saying to 3  
one another: 'Who will roll away the stone for us from the en-  
trance of the tomb?' But, on looking up, they saw that the stone 4  
had already been rolled back; it was a very large one. Going into 5  
the tomb, they saw a young man sitting on their right, in a white  
robe, and they were dismayed; but he said to them: 'Do not be 6  
dismayed; you are looking for Jesus, the Nazarene, who has been  
crucified; he has risen, he is not here! Look! Here is the place  
where they laid him. But go, and say to his disciples and to Peter 7  
"He is going before you into Galilee; there you will see him, as  
he told you.'" They went out, and fled from the tomb, for they 8  
were trembling and bewildered; and they did not say 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  
15 himself known to two of them, as they were walking, on their way  
16 into the country. They also went and told the rest, but they did  
17 not believe even them. Later on, he made himself known to the  
18 Eleven themselves as they were at a meal, and reproached them  
19 with their want of faith and their stubbornness, because they did  
20 not believe 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 heaven, and sat at the right hand of  
God. But they set out, and made the proclamation everywhere,  
the Lord working with them, and confirming 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 mes-  
 sage. And, therefore, I also, since I have investigated all these 3  
 events with great care from their very beginning, have resolved  
 to write a connected history of them for you, in order that you 4  
 may be able to 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 6  
 lives, guiding their steps by all the commandments and  
 ordinances of the Lord. But they had no child, Elizabeth being 7  
 barren; and both of 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 accor- 9  
 dance 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, 10  
 the people were all praying outside. And an angel of the Lord 11  
 appeared to him, standing on the right of the Altar of Incense.  
 Zechariah was startled at the sight and was awe-struck. But the 12  
 13

angel said to him: 'Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth will bear you a son, whom  
14 you will call by the name John. He will be to you a joy and a del-  
15 light; and many will rejoice over his birth. For he will be great in  
the sight of the Lord; he will not drink any wine or strong drink,  
and he will be filled with the Holy Spirit from the very hour of his  
16 birth, and will reconcile many of the Israelites to the Lord their  
17 God. He will go before him in the spirit and with the power of  
Elijah, "to reconcile fathers to their children" and the disobedient  
to the wisdom of the righteous, and so make ready for the Lord a  
people prepared for him.'

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

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

21 Meanwhile the people were watching for Zechariah, wonder-  
22 ing 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 vision there. But Zechariah kept making signs to them, and re-  
23 mained dumb. And, as soon as his term of service was finished,  
24 he returned home. After this his wife, Elizabeth, became preg-  
25 nant 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 disgrace of childlessness under which I have been liv-  
ing.'

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

29 Mary was much disturbed at his words, and was wondering to  
30 herself what such a greeting could mean, when the angel spoke  
again: 'Do not be afraid, Mary, for you have found favour with  
31 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 32  
will be called "Son of the Most High," and the Lord God will give 33  
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.'

'How can this be?' Mary asked the angel. 'For I have no hus- 34  
band.'

'The Holy Spirit will descend on you,' answered the angel, 'and 35  
the Power of the Most High will overshadow you; and therefore  
the child will be called "holy," and "Son of God." And Elizabeth, 36  
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 37  
no promise from God will fail to be fulfilled.'

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

Soon after this Mary set out, and made her way quickly into 39  
the hill-country, to a town in Judah; and there she went into 40  
Zechariah's house and greeted Elizabeth. When Elizabeth heard 41  
Mary's greeting, the child moved within her, and Elizabeth  
herself was filled with the Holy Spirit, and cried aloud: 'Blessed 42  
are you among women, and blessed is your unborn child! But 43  
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 44  
moved within me with delight! Happy indeed is she who 45  
believed that the promise which she received from the Lord  
would be fulfilled.'

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

and the humble he uplifts,

53 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 ancestors)  
For Abraham and his race for ever.'

56 Mary stayed with Elizabeth about three months, and then  
57 returned to her home. When Elizabeth's time came, she gave  
58 birth to a son; and her neighbours and relations, hearing of the  
59 great goodness of the Lord to her, came to share her joy. A week  
60 later they met to 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  
63 child to be called. Asking for a writing-tablet, he wrote the words  
64 — "His name is John." Everyone was surprised; and immediately  
Zechariah recovered his voice and the use of his tongue, and be-  
65 gan to bless God. All their neighbours were awe-struck at this;  
and throughout the hill-country of Judea the whole story was  
66 much talked about; and all who heard it kept it in mind, ask-  
ing 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 deliver-  
ance,  
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 ancestors,  
And mindful of his sacred covenant.

73 This was the oath which he swore to our ancestor Abra-  
ham —

That we should be rescued from the hands of our ene- 74  
 mies,  
 and should serve him without fear in holiness and right- 75  
 eousness,  
 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 shadow 79  
 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 3  
 everyone went to his own town to be registered. Among others 4  
 Joseph went up from the town of Nazareth in Galilee to Bethle-  
 hem, the town of David, in Judea — because he belonged to the  
 family and house of David — To be registered with Mary, his en- 5  
 gaged wife, who was about to become a mother. While they were 6  
 there her time came, and she gave birth to her first child, a son. 7  
 And because there was no room for them in the inn, she swathed  
 him round and laid him in a manger. In that same country-side 8  
 were shepherds out in the open fields, watching their flocks that  
 night, when an angel of the Lord suddenly stood by them, and 9  
 the glory of the Lord shone around them; and they were seized  
 with fear. 'Have no fear,' the angel said. 'For I bring you good 10  
 news of a great joy in store for all the nation. This day there has 11  
 been born to you, in the town of David, a Saviour, who is Christ  
 and Lord. And this will be the sign for you. You will find the 12  
 infant swathed, and lying in a manger.'

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

'glory to God on high, 14

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 see this thing that has happened, of which the Lord has told  
16 us.' So they went quickly, and found Mary and Joseph, and the  
17 infant lying in a manger; and, when they saw it, they told of all  
18 that had been said to them about this child. All who heard the  
19 shepherds were astonished at their story, while Mary treasured  
up all that they said, and thought about it often in her thoughts.  
20 And the shepherds 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 cir-  
cumcise 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  
23 to Jerusalem to present him to the Lord, in compliance with the  
Law of the Lord that "every first-born male will be dedicated to  
24 the Lord," 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 right-  
eous 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,  
28 Simeon 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 —

A light to bring light to the Gentiles, 32  
And to be the glory of your people Israel.’

While the child’s father and mother were wondering at what 33  
was said about him, Simeon gave them his blessing, and said to 34  
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 spo- 35  
ken against — Yes, the sword will pierce your own heart — and  
so the thoughts in many minds will be disclosed.’

There was also a prophet named Hannah, a daughter of 36  
Phanuel and of the tribe of Asher. She was far advanced in years,  
having lived with her husband for seven years after marriage, 37  
and then a widow, until she had reached the age of eighty-four. 38  
She never left the Temple Courts, but, fasting and praying,  
worshiped God night and day. At that moment she came up, 38  
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 39  
Law of the Lord, they returned to Galilee to their own town of  
Nazareth. The child grew and became strong and wise, and the 40  
blessing of God was on him.

Every year the child’s parents used to go to Jerusalem at the 41  
Passover Festival. When Jesus was twelve years old, they went 42  
according to custom to Jerusalem, and had finished their visit; 43  
but, when they started to return, the boy Jesus remained behind  
in Jerusalem, without their knowing it. Thinking that he was with 44  
their fellow travellers, they went one day’s journey before search-  
ing for him among their relations and acquaintances; and then, 45  
as they did not find him, they returned to Jerusalem, searching  
everywhere for him. It was not until the third day that they found 46  
him in the Temple Courts, sitting among the teachers, now listen-  
ing to them, now asking them questions. All who listened to him 47  
marvelled at his intelligence and his answers.  
His parents were amazed when they saw him, and his mother 48  
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 49  
know that I must be in my Father’s house?’ His parents did not 50

51 understand what he meant. However he went down with them to  
 Nazareth, and submitted himself to their control; and his mother  
 52 treasured all that was said in her heart. And Jesus grew in wis-  
 dom 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 Tra-  
 2 chonitis, and Lysanias Ruler of Abilene, and when Annas and Ca-  
 iaphas were high priests, a command from God came to John, the  
 3 son of Zechariah, while he was in the wilderness. And John went  
 through the whole district of the Jordan, proclaiming baptism on  
 4 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  
 8 from the coming judgment? Let your lives, then, prove your re-  
 pentance; 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  
 9 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  
 11 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?’



'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, 24  
 Amos, Nahum, Azaliah, Nogah, Mattith, Mattithiah, 25  
 Shimei, Joseph, Josheh, Johanan, Rhesa, Zerubbabel, 27  
 Salathiel, Neriah, Melchiah, Addi, Cosam, Elmodam, Er, 28  
 Joshua, Eliezer, Joram, Mattith, Levi, Simeon, Judah, 29  
 Joseph, Jonam, Eliakim, Meleah, Menan, Mattithiah, 30  
 Nathan, David, Jesse, Obed, Boaz, Salah, Nahshon, 32  
 Aminadab, Arni, Hezron, Perez, Judah, Jacob, Isaac, 33  
 Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, 34  
 Kenan, Arpachshad, Shem, Noah, Lamech, Methuselah, 36  
 Enoch, Jared, Mahalalel, Kenan, Enosh, Seth and Adam 37  
 the son of God.

- 4 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.
- 2 All that time he ate nothing; and, when it was over, he became  
3 hungry. So the devil said to him: 'If you are God's Son, tell this  
4 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 all the kingdoms of the earth, said to him: 'I will give you all this power, and the splendour of them; for it has been given into  
6 my hands and I give it to whom I wish. If you worship me, it will  
7 all be yours.' And Jesus answered him: 'Scripture says — "You should worship the Lord your God, and worship him only."'
- 9 The devil next led him into Jerusalem, and, placing him on the parapet of the Temple, said: 'If you are God's Son throw yourself  
10 down from here, for scripture says — "He will give his angels  
11 commands about you, to guard you safely,"' And "On their hands they will lift you up, otherwise you might strike your foot against  
12 a stone.'" But Jesus answered him: 'It is said — "You must not tempt the Lord your God."'
- 13 When he had tried every kind of temptation, the devil left Jesus, until another opportunity.

*The Work in Galilee*

- 14 MOVED BY THE POWER OF THE SPIRIT, Jesus returned to Galilee. Reports about him spread through all that region; and he began to teach in their synagogues, and was honoured by everyone.
- 16 Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the synagogue, and stood up to read the scriptures. He was given the book of the prophet Isaiah; and Jesus opened the book and found the place where it says —
- 18 "The Spirit of the Lord is on me,  
For he has consecrated me to bring good news to the poor,  
He has sent me to proclaim release to captives and restoration of sight to the blind,

To set the oppressed at liberty,  
to proclaim the accepted year of the Lord." 19

Then, closing the book and returning it to the attendant, he sat  
down. The eyes of all in the synagogue were fixed on him, and  
Jesus began: 20 21

'This very day this passage has been fulfilled in your hearing.'

All who were present spoke well of him, and were astonished 22  
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 23  
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 accept- 24  
able in his own country. There were, doubtless, many widows 25  
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, 26  
but to a widow at Zarephath in Sidonia. And there were many 27  
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 28  
the people in the synagogue, as they listened to this, became en-  
raged. Starting up, they drove Jesus out of the town, and led him 29  
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 30  
and went on his way.

Then Jesus went down to Capernaum, a city in Galilee. On the 31  
Sabbath he taught the people. They were amazed at his teaching, 32  
because his words were spoken with authority. In the synagogue 33  
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? 34  
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 35  
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 36  
saying to one another: 'What words are these? For he gives his  
commands to the foul spirits with a marvellous authority, and

37 they come out.’ And rumours about Jesus traveled through every  
place in the region.  
38 On leaving the synagogue, Jesus went into Simon’s house. Now  
Simon’s mother-in-law was suffering from a severe attack of fever,  
39 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  
40 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  
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 was and tried to detain him and prevent his leaving them. Je-  
43 sus, however, said to them: ‘I must take the good news of the  
kingdom of God to the other town also, for that was why I was  
44 sent.’ And he continued to make his proclamation in the syna-  
gogues 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 of Gennesaret, and saw two boats close to the shore.  
2 The fishermen had gone away from them and were washing the  
3 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  
4 sat down and taught 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 out the nets.’ They did so, and enclosed such a great shoal of fish  
6 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 the boats so full of fish that they were almost sink-  
7 ing. When Simon Peter saw this, he threw himself down at Jesus’  
8 knees, exclaiming: ‘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 made; and so, too, were James and John, 10  
 Zebedee's sons, who were Simon's partners. 'Do not be afraid,' 11  
 Jesus said to Simon; 'from today you will catch people.' And,  
 when they had brought their boats to shore, they left everything,  
 and followed him.

On one occasion Jesus was staying in a town, when he saw a 12  
 man who was covered with leprosy. When the leper saw Jesus, he  
 threw himself on his face and implored his help: 'Master, if only 13  
 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 14  
 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 15  
 your cleansing, in the manner directed by Moses, as evidence of  
 your cure.' However, the story about Jesus spread all the more, 16  
 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 17  
 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 18  
 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 19  
 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 mid- 20  
 dle of the people and in front of Jesus. When he saw their faith,  
 Jesus said: 'Friend, your sins have been forgiven you.' The teach- 21  
 ers 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 deb- 22  
 ating, he turned to them and exclaimed: 'What are you debating  
 with yourselves? Which is the easier? — to say "Your sins have 23  
 been forgiven you"? Or to say "Get up, and walk"? But so that 24

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  
25 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  
26 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!'

27 After this, Jesus went out; and he noticed a tax-gatherer,  
named Levi, sitting in the tax office, and said to him: 'Follow  
28 me.' Levi left everything and got up and followed him. And  
29 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 Je-  
sus said: 'It is not those who are well who need a doctor, but those  
32 who are ill. I have not come to call the religious, but the outcast,  
to repent.'

33 'John's disciples,' they said to Jesus, 'Often fast and say prayers,  
and so do the disciples of the Pharisees, while yours are 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 when the groom will be taken away from them; and they will  
36 fast then, when those days come.' Then, as an illustration, Jesus  
said to them: 'No one ever tears a piece from a new garment and  
puts it on an old one; for, if they do, they will not only tear the  
new garment, but the piece from the new one will not match the  
37 old. And no one puts new wine into old wine-skins; for, if they  
do, the new wine will burst the skins, and the wine itself will run  
38 out, and the skins be lost. But new wine must be put into fresh  
39 skins. No one after drinking old wine wishes for new. "No," they  
say, "the old is excellent."'

6 One Sabbath Jesus was walking through cornfields, and his  
disciples were picking the ears of wheat, and rubbing them in

their hands, and eating them. 'Why are you doing what it is not 2  
allowable to do on the Sabbath?' asked some of the Pharisees. Je- 3  
sus' answer was: 'Haven't you read even of what David did, when 4  
he was hungry, he and his companions — That he went into the 5  
house of God, and took the consecrated bread and ate it, and gave 6  
some to his companions, though only the priests are allowed to 7  
eat it?' Then Jesus added: 'The Son of Man is lord even of the 8  
Sabbath.'

On another Sabbath Jesus went into the synagogue and taught; 9  
and there was a man there whose right hand was withered. The 10  
teachers of the Law and the Pharisees watched Jesus closely, to 11  
see if he would work cures on the Sabbath, so that they might find 12  
a charge to bring against him. Jesus, however, knew what was in 13  
the their minds, and said to the man whose hand was withered: 14  
'Stand up and come out into the middle.' The man stood up; and 15  
Jesus said to them: 'I ask you, is it allowable to do good on the 16  
Sabbath — or harm? To save a life, or let it perish?' Then, looking 17  
round at them all, he said to the man: 'Stretch out your hand.' The 18  
man did so; and his hand had become sound. But the teachers of 19  
the Law and the Pharisees were mad with rage, and consulted 20  
together what they could do to Jesus.

Now about that time, Jesus went out, up the hill, to pray, and 1  
spent the whole night in prayer to God. When day came, he sum- 2  
moned his disciples, and chose twelve of them, whom he also 3  
named "apostles." They were Simon (whom Jesus also named Pe- 4  
ter), and his brother Andrew, James, John, Philip, Bartholomew, 5  
Matthew, Thomas, James son of Alphaeus, Simon known as the 6  
Zealot, Judas son of James, and Judas Iscariot, who proved a trai- 7  
tor. Afterwards Jesus came down the hill with them and took 8  
his stand on a level place. With him were a large crowd of his 9  
disciples, and great numbers of people from the whole of Judea, 10  
Jerusalem, and the coast district of Tyre and Sidon, who had 11  
come to hear him and to be restored to health. Those, too, who 12  
were troubled with foul spirits were cured; and everyone in the 13  
crowd was trying to touch him, because a power went out from 14  
him which restored them all. 15

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.

- 21 Blessed are you who hunger now, for you will be satisfied.  
Blessed are you who weep now, for you will laugh.
- 22 Blessed are you when people hate you,  
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.
- 23 Then indeed you may be glad and dance for joy, for be sure  
that your reward in heaven will be great; for that is what  
24 their ancestors did to the prophets. But  
“alas for you who are rich,”  
for you have had your comforts in full.
- 25 Alas for you who are sated now,  
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 kind-  
28 ness to those who hate you, bless those who curse you,  
29 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 your cloak, do not keep back  
30 your coat either. Give to everyone who asks of you; and,  
when anyone takes away what is yours, do not demand its  
31 return. Do 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  
34 outcast 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 get-  
35 ting as much in return! 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.



Learn to be merciful — even as your Father is merciful. 36  
 Do not judge, and you will not be judged; do not condemn, 37  
 and you will not be condemned. Forgive, and you  
 will be forgiven. Give, and others will give to you. A gener- 38  
 ous 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.'

Then, speaking in parables, Jesus said: 'Can one blind person 39  
 guide another? Will they not both fall into a ditch? A student 40  
 is not above their teacher; yet every finished student will be like  
 their teacher. And why do you look at the speck of sawdust in 41  
 someone's eye, while you pay no attention at all to the plank of  
 wood in your own? How can you say to your friend "Friend, let 42  
 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 bear- 43  
 ing 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 44  
 gather figs off thorn bushes, nor pick a bunch of grapes off a bram-  
 ble. A good person, from the good stores of their heart, brings out 45  
 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 46  
 tell you? Everyone who comes to me and listens to my teaching 47  
 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, 48  
 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 49  
 and not acted on what they have heard may be compared  
 to a person who built a house on the ground without any founda-  
 tion. 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 7  
 had to say to the people, he entered Capernaum.

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

21 Shortly after, Jesus went to a town called Nain, his disciples and  
22 a great crowd going with him. Just as he approached the gate of  
23 the town, there was a dead man being carried out for burial —  
24 an only son, and his mother was a widow. A large number of the  
25 people of the town were with her. When he saw her, the Master  
26 was moved with compassion for her, and he said to her: 'Do not  
27 weep.' Then he went up and touched the bier, and the bearers  
28 stopped; and Jesus said: 'Young man, I am speaking to you —  
29 Rise!' The dead man sat up and began to talk, and Jesus restored  
30 him to his mother. Everyone was awe-struck and began praising  
31 God. 'A great prophet has arisen among us,' they said; 'and God  
32 has visited his people.'

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

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

When these men found Jesus, they said: 'John the Baptist has sent you to you to ask — "Are you "the coming one," or are we to look for somebody else?"' At that very time Jesus had cured many people of diseases, afflictions, and wicked spirits, and had given many blind people their sight. So his answer to the question was: 'Go and report to John what you have witnessed and heard — the blind 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.'

When John's messengers had left, Jesus, speaking to the crowds, began to say with reference to John: 'What did you go out into the wilderness to look at? A reed waving in the wind? If not, what did you go out to see? A man dressed in rich clothing? Why, those who are accustomed to fine clothes and luxury live in royal palaces. What then did you go to see? A prophet? Yes, I tell you, and far more 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.'

(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.)

'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.'

36 One of the Pharisees asked Jesus to dine with him, so Jesus  
37 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 Je-  
sus was eating in the Pharisee's house, brought an alabaster jar  
38 of perfume, and placed herself behind Jesus, near his feet, weep-  
ing. 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.

39 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  
40 him, and that she is an outcast.' But, addressing him, Jesus said:  
'Simon, I have something to say to you.'

'Pray do so, teacher,' Simon answered; and Jesus began: 'There  
41 were two people who were in debt to a moneylender; one owed  
42 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?'

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

44 '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  
— you gave me no water for my feet, but she has made my feet  
45 wet with her tears and dried them with her hair. You did not give  
me one kiss, but she, from the moment I came in, has not ceased  
46 to kiss my feet. You did not anoint even my head with oil, but  
47 she has anointed my feet with perfume. And for this, I tell you,  
her sins, many as they are, have been pardoned, because she has  
loved greatly; but one who has little pardoned him, loves but lit-  
48 tle.' Then he said to the woman: 'Your sins have been pardoned.'  
49 The other guests began to say to one another: 'Who is this man  
50 who even pardons 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.  
2 With 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), 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. 3

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 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 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. 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 grew, and gave a hundredfold return.' After saying this, Jesus cried aloud: 'Let those who have ears to hear with hear.' 4 5 6 7 8

His disciples asked Jesus the meaning of this parable. 'To you,' 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 ears, they may not understand." This is the parable — The seed is 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 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.' 9 10 11 12 13 14 15

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.' 16 17 18

19 Presently Jesus' mother and brothers came where he was, but  
20 they were not able to join him because of the crowd. So word was  
brought to him — "Your mother and your brothers are standing  
21 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.'

22 One day about that time, Jesus got into a boat with his disciples  
23 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  
24 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  
25 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?'

26 And they reached the country of the Gerasenes, which is on  
27 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  
28 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 ex-  
claimed: 'What do you want with me, Jesus, Son of the Most High  
29 God? I beg you not 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  
31 of him); and the demons begged Jesus not to order them away  
32 into the bottomless pit. There was a drove of many pigs close  
by feeding on the hill-side; and the demons begged Jesus to give  
33 them leave to enter into them. Jesus gave them leave. They came  
out from the man and took possession of the pigs; and the drove  
rushed down the steep slope into the lake and were drowned.  
34 When the men who tended them saw what had happened, they  
ran away, and carried the news to the town, and to the country

round. The people went out to see what had happened, and, 35  
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 36  
them how the possessed man had been delivered. Then all the 37  
people in the region of the Gerasenes asked Jesus to leave them,  
for they were terrified. Jesus got into a boat and returned. The 38  
man from whom the demons had gone out begged Jesus to let him  
be with him; but Jesus sent him away. 'Go back to your home,' he 39  
said, 'and relate the story of 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.

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

'Who touched me?' Jesus asked; and, while everyone was deny- 45  
ing 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 46  
gone out from me.' Then the woman, when she saw that she was 47  
discovered, came forward trembling, and threw herself down be-  
fore 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 48  
peace be with you.'

Before he had finished speaking, someone came from the 49  
house of the synagogue leader and said: 'Your daughter is dead!  
Do not trouble the teacher further.' But Jesus, hearing this, 50  
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 51  
allow anyone to go in with him, except Peter, John, and James,

52 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  
53 began to laugh at him, for they knew that she was dead. But,  
54 taking her by the hand, Jesus said in a loud voice: 'Child, rise!'  
55 The child's spirit returned to her, and she instantly stood up; and  
56 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.

9 Jesus called the Twelve together, and gave them power and  
2 authority over all demons, as well as to cure diseases. He sent  
them out as his messengers, to proclaim the kingdom of God, and  
3 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  
4 change of clothes with you. Whatever house you go to stay in,  
5 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  
6 a protest against them.' Then they set out and went from village  
to village, telling the good news and curing people everywhere.  
7 Prince Herod heard of all that was happening, and was  
perplexed, because it was said by some that John must be risen  
8 from the dead. Some again said that Elijah had appeared, and  
9 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 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,  
11 taking the apostles with him. But the people recognised him and  
followed him in crowds; and Jesus welcomed them and spoke to  
them about the kingdom of God, while he cured those who were  
12 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 their way to the villages and farms round about, and find  
themselves lodgings and provisions, for we are in a lonely spot  
13 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 answered; 'unless indeed we are to go and buy food for all these



people.' (For the men among them were about five thousand.) 14  
 'Get them seated in companies,' was his reply, 'about fifty in each.' 15  
 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- 17  
 ing over them. Then he broke them in pieces, and gave them to his 18  
 disciples to set before the people. Everyone had sufficient to eat, 19  
 and what was left of the broken pieces was picked up — twelve 20  
 baskets.

Afterwards, when Jesus was alone, praying, his disciples 21  
 joined him, and he asked them this question — 'Who do the 22  
 people say that I am?'

'John the Baptist,' was their answer; 'others, however, say that 23  
 you are Elijah, while others say that one of the old prophets has 24  
 risen again.'

'But you,' he went on, 'who do you say that I am?' And to this 25  
 Peter answered: 'The Christ of God.'

Jesus, however, strictly charged them not to say this to anyone; 26  
 he told them that the Son of Man must undergo much suffering, 27  
 and be rejected by the councillors, and chief priests, and teachers 28  
 of the Law, and be put to death, and rise on the third day. And 29  
 to all present he said: 'If any one wishes to walk in my steps, let 30  
 them renounce self, and take up their cross daily, and follow me. 31  
 For whoever wishes to save their life will lose it, and whoever, for 32  
 my sake, loses his life — that person will save it. What good does 33  
 it do someone if, when they have gained the whole world, they 34  
 have lost or forfeited themselves? Whoever is ashamed of me and 35  
 of my teaching, the Son of Man will be ashamed of them, when 36  
 he comes in his glory and the glory of the father and of the holy 37  
 angels. Indeed, I tell you, some who are standing before me will 38  
 not know death, until they have seen the kingdom of God.'

About eight days after speaking these words, Jesus went up the 39  
 mountain to pray, taking with him Peter, John, and James. As he 40  
 was praying, the aspect of his face was changed, and his clothing 41  
 became of a glittering whiteness. And all at once two men were 42  
 talking with Jesus; they were Moses and Elijah, who appeared in 43  
 a glorified state, and spoke of his departure, which was destined 44  
 to take place at Jerusalem. Peter and his companions had been 45

overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him.

- 33 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  
34 what he was saying; and, while he was speaking, a cloud came down and enveloped them; and they were afraid, as they passed  
35 into the cloud; and from the cloud came a voice which said —  
36 '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.

- 37 The next day, when they had come down from the mountain, a  
38 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  
39 child; all at once a spirit will seize him, suddenly shriek out, and throw him into convulsions until he foams, and will leave him  
40 only when he is utterly exhausted. I entreated your disciples to drive the spirit out, but they could not.'  
41 'Faithless and perverse generation!' Jesus exclaimed; 'how long must I be with you and have patience with you? Lead your son  
42 here.' While the boy was coming up to Jesus, the demon dashed him down and threw him into convulsions. But Jesus rebuked the  
43 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  
44 doing, he said to his disciples: 'Listen carefully to my words. For the Son of Man is destined to be betrayed into the hands of his  
45 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  
47 was the greatest; and Jesus, knowing of the discussion that was occupying their thoughts, took hold of a little child, and placed  
48 it beside 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.'

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.'

'None of you must prevent him,' Jesus said to John; 'whoever's not against you is for you.'

### *The Journey to Jerusalem*

AS THE DAYS BEFORE HIS BEING TAKEN UP TO HEAVEN WERE growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance. On their way, they went into a Samaritan village to make preparations for him, but the people there did not welcome him, because his face was set in the direction of 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 consume them?' But Jesus turned and rebuked them. And they made their way to another village.

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

'Foxes have holes,' he replied, 'and wild birds their nests, but 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.'

'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.'

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.

2 'The harvest,' he said, 'is abundant, but the labourers are few.  
Therefore pray to the owner of the harvest to send labourers to  
3 gather in his harvest. Now, go. Remember, I am sending you out  
4 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  
5 your journey. Whatever house you go to stay at, begin by praying  
6 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  
7 yourselves. Remain at that same house, and eat and drink whatever  
they offer you; for the worker is worth their wages. Do not  
8 keep changing from one house to another. Whatever town you  
visit, if the people welcome you, eat what is set before you; cure  
9 the sick there, and tell people "The kingdom of God is close at  
10 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  
12 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  
13 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  
14 repented long ago. Yet the doom of Tyre and Sidon will be more  
15 bearable at the judgment than yours. And you, Capernaum! Will  
you "exalt yourself to heaven"? "You will go down to the place of  
16 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.'

17 When the seventy-two returned, they exclaimed joyfully:  
'Master, even the demons submit to us when we use your name.'  
18 And Jesus replied: 'I have had visions of Satan, fallen, like  
19 lightning from the heavens. Remember, I have given you the  
power to "trample on snakes and scorpions," and to meet all the  
strength of the Enemy. Nothing will ever harm you in any way.  
20 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.

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.' 22

Then, turning to his disciples, Jesus said to them alone: 'Blessed 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.' 23 24

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"?' 25

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

"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."

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

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. He saw the man, but passed by on the opposite side. A Levite, too, 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, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing 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 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 repay you on my way back." Now which, 30 31 32 33 34 35 36

do you think, of these three men,' asked Jesus, 'proved himself a neighbour to the man who fell into the robbers' hands?'

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

38 As they continued their journey, Jesus came to a village, where  
39 a woman named Martha welcomed him to her house. She had a sister called Mary, who seated herself at the Master's feet, and  
40 listened to his teaching; but Martha was distracted by the many preparations 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.'

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

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

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

"Father,

May your name be held holy,  
your kingdom come.

3 Give us each day the bread that we will need;

4 and forgive us our sins,  
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 were to go to him in the middle of the night and say "Friend, lend me three loaves, for a friend of mine has arrived at my house after a journey, and I have nothing to offer him;" And suppose that the other should answer from inside "Do not trouble me; the door is already fastened, and my children and I are in bed; I cannot get up and give you anything"; I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself and give him what he wants.

9 And so I say to you — Ask, and your prayer will be granted: search, and you will find; knock, and the door will be opened to

you. For the person who asks receives, everyone who searches 10  
finds, and to the person who knocks the door will be opened.  
What father among you, if his son asks him for a fish, will give 11  
him a snake instead, or, if he asks for an egg, will give him a 12  
scorpion? If you, then, naturally wicked though you are, know 13  
how to give good gifts to your children, how much more will the  
Father in heaven give the Holy Spirit to those who ask him!

Once Jesus was driving out a dumb demon, and, when the 14  
demon had gone out, the dumb man spoke. The people were  
amazed at this; but some of them said: 'He drives out demons 15  
by the help of Beelzebul, the chief of the demons'; while others, 16  
to test him, asked him for some sign from the heavens. Jesus him- 17  
self, however, was aware of what they were thinking, and said to  
them: 'Any kingdom wholly divided against itself becomes a des- 18  
olation; and a divided house falls. So, too, if Satan is wholly di-  
vided against himself, how can his kingdom last? Yet you say that 19  
I drive out demons by the help of Beelzebul. But, if it is by Beelze-  
bul's help that I drive out demons, by whose help is it that your 20  
own sons drive them out? Therefore they will themselves be your  
judges. But, if it is by the hand of God that I drive out demons, 21  
then the kingdom of God must already be upon you. When a  
strong man is keeping guard, fully armed, over his own mansion, 22  
his property is in safety; but, when one still stronger has attacked  
and overpowered him, he takes away all the weapons on which 23  
the other had relied, and divides his spoil. Whoever who is not  
with me is against me, and the person who does not help me to 24  
gather is scattering. No sooner does a foul spirit leave someone,  
than it passes through places where there is no water, in search of 25  
rest; and finding none, it says "I will go back to the home which  
I left"; but, on coming there, it finds it unoccupied, swept, and 26  
put in order. Then it goes and brings with it seven other spir-  
its more wicked than itself, and they go in, and make their home 27  
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, rais- 28  
ing her voice, exclaimed: 'Happy was the mother who bore you  
and nursed you!' But Jesus replied: 'Rather, happy are those who  
listen to God's message and keep it.'

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

37 As Jesus finished speaking, a Pharisee asked him to breakfast  
with him, and Jesus went in and took his place at the table. The  
38 Pharisee noticed, to his astonishment, that Jesus omitted the cer-  
emonial washing before breakfast. But the Master said to him:  
39 'You Pharisees do, it is true, clean the outside of the cup and of the  
plate, but inside you yourselves are filled with greed and wicked-  
40 ness. Fools! Did not the maker of the outside make the inside too?  
41 Only give away what is in them in charity, and at once you have  
42 the whole 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 you ought to have put into practice without  
43 neglecting the first. Alas for you Pharisees! You delight to have  
the front seat in the synagogues, and to be greeted in the markets  
44 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 people 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 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 for them. That is why the wisdom of God said — 'I will send to 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 — 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, 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.'

When Jesus left the house, the teachers of the Law and the Pharisees began to press him hard and question him closely on many subjects, laying traps for him, so as to seize on anything that he might say.

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 — that is, the hypocrisy — of the Pharisees. There is nothing, however covered up, which will not be uncovered, nor anything kept 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. 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

9 before God's angels; but the person who publicly disowns me  
10 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 forgive-  
11 ness. 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  
12 will say; for the Holy Spirit will show you at the moment what  
you ought to say.'

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

16 Then Jesus told them this parable — 'There was once a rich  
17 man whose land was very fertile; and he began to ask himself  
18 "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  
19 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."  
20 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?"  
21 So it is with those who lay by wealth for themselves and are not  
rich to the glory of God.'

22 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  
23 about your body — what you can get to wear. For life is more than  
24 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  
25 birds! But which of you, by being anxious, can prolong your life  
26 a moment? And, if you cannot do even the smallest thing, why  
27 be anxious about other things? Think of the lilies, and how they  
grow. They neither toil nor spin; yet, I tell you, even Solomon in  
28 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,  
29 you of little faith! And you — do not be always seeking what you

can get to eat or 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 will be added for you. So do not be afraid, my little flock, for your Father has been pleased to give you the kingdom.

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 treasure is, there also will your heart be. Make yourselves ready, with your lamps alight; and be like servants who are waiting for 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 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 broken into. You must also prepare, for when you are least expecting him the Son of Man will come.'

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

'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 will receive many lashes; while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few. From everyone to whom much has

49 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  
50 kindled? There is a baptism that I must undergo, and how great  
51 is my distress until it is over! Do you think that I am here to give  
52 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.

53 “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.”

54 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  
55 does. And when you see that the wind is in the south, you say  
56 “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  
57 cannot judge of this time? Why don’t you yourselves decide what  
58 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  
59 bailiff throw you into prison. You will not, I tell you, come out  
until you have paid the very last cent.’

13 Just at that time some people had come to tell Jesus about the  
Galileans, whose blood Pilate had mingled with the blood of their  
2 sacrifices. ‘Do you suppose,’ replied Jesus, ‘that, because these  
Galileans have suffered in this way, they were worse sinners than  
3 any other Galileans? No, I tell you; but, unless you repent, you  
4 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?  
5 No, I tell you; but, unless you repent, you will all perish in the  
same manner.’  
6 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  
7 not find any. So he said to his gardener “Three years now I have

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

Jesus was teaching on a Sabbath in one of the synagogues, and 10  
he saw before him a woman who for eighteen years had suffered 11  
from weakness owing to her having an evil spirit in her. She was 12  
bent double, and was wholly unable to raise herself. When Jesus 13  
saw her, he called her to him, and said: 'Woman, you are released 14  
from your weakness.' He placed his hands on her, and she was 15  
instantly made straight, and began to praise God. But the syn- 16  
agogue leader, indignant that Jesus had worked the cure on the 17  
Sabbath, intervened and said to the people: 'There are six days on 18  
which work ought to be done; come to be cured on one of those, 19  
and not on the Sabbath.'

'You hypocrites!' the Master answered him. 'Does not everyone 20  
of you let your ox or your ass loose from its manger, and take it out 21  
to drink, on the Sabbath? But this woman, a daughter of Abra- 22  
ham, who has been kept in bondage by Satan for now eighteen 23  
years, ought not she to have been released from her bondage on 24  
the Sabbath?' As he said this, his opponents all felt ashamed; but 25  
all the people rejoiced to see all the wonderful things that he was 26  
doing.

So Jesus said: 'What is the kingdom of God like? And to what 27  
can I liken it? It is like a mustard seed which a man took and put 28  
in his garden. The seed grew and became a tree, and "the wild 29  
birds roosted in its branches."' And again Jesus said: "To what 30  
can I liken the kingdom of God? It is like some yeast which a 31  
woman took and covered in three pecks of flour, until the whole 32  
had risen.'

Jesus went through towns and villages, teaching as he went, 33  
and making his way towards Jerusalem. 'Master,' someone asked, 34  
'are there but few in the path of salvation?' And Jesus answered: 35  
'Strive to go in by the small door. Many, I tell you, will seek to go 36  
in, but they will not be able, when once the master of the house 37  
has got up and shut the door, while you begin to say, as you stand 38

26 outside and knock, "Sir, open the door for us." His answer will  
 27 be — "I do not know where you come from." Then you will be-  
 28 gin to say "We have eaten and drunk in your presence, and you  
 29 have taught in our streets," and his reply will be — "I do not  
 30 know where you come from. Leave my presence, all you who are  
 31 living in wickedness." There, there will be weeping and grind-  
 32 ing of teeth, when you see Abraham, Isaac, and Jacob, and all the  
 33 prophets, in the kingdom of God, while you yourselves are being  
 34 driven outside. People will come from East and West, and from  
 35 North and South, and take their places at the banquet in the king-  
 36 dom of God. there are some who are last now who will then be  
 37 first, and some who are first now who will then be last!

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

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

14 On one occasion, as Jesus was going, on a Sabbath into the  
 2 house of one of the leading Pharisees to dine, they were watching  
 3 him closely. There he saw before him a man who was suffering  
 4 from dropsy. 'Is it allowable,' said Jesus, addressing the students  
 5 of the Law and the Pharisees, 'to work a cure on the Sabbath, or  
 6 is it not?' They remained silent. Jesus took hold of the man and  
 7 cured him, and sent him away. And he said to them: 'Which of  
 8 you, finding that your son or your ox has fallen into a well, will  
 9 not immediately pull them out on the Sabbath day?' And they  
 10 could not make any answer to that.  
 11 Observing that the guests were choosing the best places for them-  
 12 selves, Jesus told them this parable — 'When you are invited by

anyone to a wedding banquet, do not seat yourself in the best place. Someone of higher rank might have been invited by your host; and the host who invited you both will come and say to you  
9  
"Make room for this person," and then you will begin in confusion to take the lowest place. No, when you are invited, go and  
10  
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  
11  
will be honoured in the eyes of all your fellow guests. For everyone who exalts themselves will be humbled, and everyone who humbles themselves will be exalted.'

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

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

One day, when great crowds of people were walking with Je- 25  
sus, he turned and said to them: 'If any one comes to me and 26

27 does not hate their father, and mother, and wife, and children,  
28 and brothers, and sisters, yes and even their life, he can be no dis-  
29 ciple of mine. Whoever does not carry their own cross, and walk  
30 in my steps, can be no disciple of mine. Why, which of you, when  
31 you want to build a tower, does not first sit down and reckon the  
32 cost, to see if you have enough to complete it? — Otherwise, if  
33 you have laid the foundation and are not able to finish it, every-  
34 one who sees it will laugh at you, and say “Here is a person who  
35 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!’

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

‘This man always welcomes outcasts, and takes meals with them!’  
they complained.

3 So Jesus told them this parable — ‘Who among you who has  
4 a hundred sheep, and has lost one of them, does not leave the  
5 ninety-nine out in the open country, and go after the lost sheep  
6 until he finds it? And, when he has found it, he puts in on his  
7 shoulders rejoicing; and, on reaching home, he calls his friends  
8 and his neighbours together, and says “Come and rejoice with  
9 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 re-  
pents, 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, 10  
I tell you, there is rejoicing in the presence of God's angels over  
one outcast who repents.'

Then Jesus continued: 'A man had two sons; and the younger 11  
of them said to his father "Father, give me my share of the inher- 12  
itance." So the father divided the property between them. A few 13  
days later the younger son got together all that he had, and went  
away into a distant land; and there he squandered his inheritance  
by leading a dissolute life. After he has spent all that he had, there 14  
was a severe famine through all that country, and he began to be  
in actual want. So he went and engaged himself to one of the peo- 15  
ple of that country, who sent him into his fields to tend pigs. He  
even longed to satisfy his hunger with the bean-pods on which 16  
the pigs were feeding; and no one gave him anything. But, when 17  
he came to himself, he said "How many of my father's hired ser-  
vants have more bread than they can eat, while here am I starving  
to death! I will get up and go to my father, and say to him 'Father, 18  
I sinned against heaven and against you; I am no longer fit to be  
called your son; make me one of your hired servants.'" And he 20  
got up and went to his father. But, while he was still a long way  
off, his father saw him and was deeply moved; he ran and threw  
his arms round his neck and kissed him. "Father," the son said, 21  
"I sinned against heaven and against you; I am no longer fit to be  
called your son; make me one of your hired servants." But the 22  
father turned to his servants and said "Be quick and fetch a robe  
— the very best — and put it on him; give him a ring for his fin- 23  
ger and sandals for his feet; and bring the fattened calf and kill it,  
and let us eat and make merry; for here is my son who was dead, 24  
and is alive again, was lost, and is found." So they began mak-  
ing merry. Meanwhile the elder son was out in the fields; but, on 25  
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 26  
meant. "Your brother has come back," the servant told him, "and 27  
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. 28  
But his father came out and begged him to do so. "No," he said to 29  
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 eaten up your 30

- 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 wasting his estate. So the master called him and said "What is this that I hear about you? Give in your accounts, for you cannot act as steward 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.'
- 14 All this was said within hearing of the Pharisees, who were lovers of money, and they began to sneer at Jesus.
- 15 '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 to be with Abraham. The rich man also died and was buried. In the 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 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 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 cannot, nor can they cross from there to us." "Then, Father," he said, "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 torture also." "They have the writings of Moses and the prophets," replied Abraham; "let them listen to them." "But, Father Abraham," he urged, "if someone from the dead were to go to them, they would repent." "If they do not listen to Moses and the prophets," answered Abraham, "they will not be persuaded, even if someone were to rise from the dead."

Jesus said to his disciples: 'It is inevitable that there should be temptations but sorrow awaits the person who does the tempting! 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 trap even one of these little ones. Be on your guard! If

your brother or sister does wrong, rebuke them; but if they repent,  
4 forgive them. 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 Mas-  
6 ter 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 it  
7 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  
9 eat and drink yourself"? Does he feel grateful to his servant for  
10 doing what he is told? And so with you — when you have done  
all that you have been told, still say "We are but useless servants;  
we have done no more than we ought to have done.'"

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

20 Being once asked by the Pharisees when the kingdom of God was  
to come, Jesus answered: 'The kingdom of God does not come in  
21 a way that can be seen, nor will people say "Look, here it is!"  
22 or "There it is!"; for the kingdom of God is within you! The day  
will come,' he said to his disciples, 'when you will long to see but  
23 one of the days of the Son of Man, and will not see it. People will  
say to you "There he is! Or "Here he is!" Do not go and follow  
24 them. For, just as lightning will lighten and flare from one side

of the heavens to the other, so will it be with the Son of Man. But first he must undergo much suffering, and he must be rejected by the present generation. As it was in the days of Noah, so will it be again in the days of the Son of Man. They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; 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 preserve it. On that night, I tell you, of two people on the same bed, one will be taken and the other left; of two women grinding grain together, one will be taken and the other left.

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

Jesus told his disciples a parable to show them that they should always pray and never despair. 'There was,' he said, 'in a certain town a judge, who had no fear of God nor regard for people. In the same town there was a widow who went to him again and again, and said "Grant me justice against my opponent." For a time the judge refused, but afterwards he said to himself "Although I am without fear of God or regard for people, yet, as this widow is 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  
10 told this parable — ‘Two men went up into the Temple Courts to  
11 pray. 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 you that I am not like other men — thieves, rogues,  
12 adulterers — or even like this tax-gatherer. I fast twice a week,  
13 and give a tenth of everything I get to God.” Meanwhile the  
tax-gatherer stood at a distance, not venturing even “to raise his  
eyes to heaven”; but he kept striking his breast and saying “God,  
14 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.’

15 Some of the people were bringing even their babies to Jesus, for  
him to touch them; but, when the disciples saw it, they began  
16 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  
17 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.’

18 And one of the leaders asked Jesus this question — ‘Good teacher,  
what must I do if I am to gain eternal life?’  
19 ‘Why do you call me good?’ answered Jesus. ‘No one is good but  
20 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.”’

21 ‘I have observed all these,’ he replied, ‘from childhood.’ Hear-  
22 ing 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  
23 will have wealth in heaven; then come and follow me.’ But the  
man became greatly distressed on hearing this, for he was ex-  
24 tremely rich. Seeing this, Jesus said to his disciples: ‘How hard it  
25 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 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 again.' The apostles did not comprehend any of this; his meaning was unintelligible to them, and they did not understand what he was saying.

As Jesus was getting near Jericho, a blind man was sitting by the roadside, begging. Hearing a crowd going by, the man asked what was the matter; and, when people told him that Jesus of Nazareth was passing, he shouted out: 'Jesus, Son of David, take pity on me!' Those who were in front kept telling him to be quiet, but he 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, when he had come close up to him, Jesus asked him: 'What do you want me to do for you?' 'Master,' he said, 'I want to recover my sight.' And Jesus said: '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.

Jesus entered Jericho and made his way through the town. There was a man there, known by the name of Zacchaeus, who

3 was a commissioner of taxes and a rich man. He tried to see what  
4 Jesus was like; but, being short, he was unable to do so because  
5 of the crowd. So he ran on ahead and climbed into a mulberry  
6 tree, to see Jesus, for he knew that he must pass that way. When  
7 Jesus came to the place, he looked up and said to him: 'Zacchaeus,  
8 be quick and come down, for I must stop at your house today.'  
9 So Zacchaeus got down quickly, and joyfully welcomed him. On  
10 seeing this, everyone began to complain: 'He has gone to stay  
11 with a man who is an outcast.' But Zacchaeus stood forward and  
12 said to the Master: 'Listen, Master! I will give half my property to  
13 the poor, and, if I have defrauded anyone of anything, I will give  
14 him back four times as much.'  
15 'salvation has come to this house today,' answered Jesus, 'for even  
16 this man is a son of Abraham. The Son of Man has come to "search  
17 for those who are lost" and to save them.'

18 As the people were listening to this, Jesus went on to tell  
19 them a parable. He did so because he was near Jerusalem, and  
20 because they thought that the kingdom of God was going to be  
21 proclaimed at once. He said: 'A nobleman once went to a distant  
22 country to receive his appointment to a kingdom and then  
23 return. He called ten of his servants and gave them ten pounds  
24 of silver each, and told them to trade with them during his  
25 absence. But his subjects hated him and sent envoys after him to  
26 say "We will not have this man as our king." On his return, after  
27 having been appointed king, he directed that the servants to  
28 whom he had given his money should be summoned, so that he  
29 might learn what amount of trade they had done. The first came  
30 up, and said "Sir, your ten pounds have made a hundred." "Well  
31 done, good servant!" exclaimed the master. "As you have  
32 proved trustworthy in a very small matter, I appoint you  
33 governor over ten towns." When the second came, he said "Your  
34 ten pounds, Sir, have produced fifty." So the master said to him  
35 "And you I appoint over five towns." Another servant also came  
36 and said "Sir, here are your ten pounds; I have kept them put  
37 away in a handkerchief. For I was afraid of you, because you are  
38 a stern man. You take what you have not planted, and reap what  
39 you have not sown." The master answered "Out of your own  
40 mouth I judge you, you worthless servant. You knew that I am a  
41 stern man, that I take what I have not planted, and reap what I  
42 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 it here. And, if anybody asks you "Why are you untying it?," you are to say this — "The Master wants it."'" So the two who were sent 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?' And the two disciples answered — 'The Master wants it.' Then they led it back to Jesus, and threw their cloaks on the foal and put Jesus on it. As he went along, the people kept spreading their 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:

'Blessed is He who comes — 38

Our king — in the name of the Lord!

Peace in heaven,

And glory on high.'

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

When he drew near, on seeing the city, he wept over it, and said: 'If only you had known, while yet there was time — even you — the things that make for peace! But now they have been hidden from your sight. For a time is coming when your enemies will surround you with earthworks, and encircle you, and hem you

44 in 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,  
48 and so also were the leaders of the people. Yet they could not see what to do, for the people all hung on his words.

20 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  
2 him, and addressing him, said: ‘Tell us what authority you have to do these things. Who is it who has given you this authority?’  
3 ‘I, too,’ said Jesus in reply, ‘will ask you one question. Give me  
4 an answer to it. It is about John’s baptism — was it of divine  
5 or of human origin?’ But they began arguing together: ‘If we say  
6 “divine,” he will say “Why didn’t you believe him?” But, if we say  
7 “human,” the people will all stone us, for they are persuaded that  
8 John was a prophet.’ So they answered that they did not know  
9 its origin. ‘Then I,’ said Jesus, ‘refuse to tell you what authority I have to do these things.’

9 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  
10 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  
11 empty-handed. The owner afterwards sent another servant; but the tenants beat and insulted this man too, and sent him away  
12 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  
14 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.' 15 16

'heaven forbid!' they exclaimed when they heard it. But Jesus looked at them and said: 'What then is the meaning of this passage? — 17

"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.' 18

After this the teachers of the Law and the chief priest were eager 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?' 19 20 21 22 23 24

'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. 25 26

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 — 27 28

"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."

29 Well, there were once seven brothers; of whom the eldest, after  
 30 taking a wife, died childless. The second and third brothers both  
 31 took her as their wife; and so, too, did all seven — dying with-  
 32 out children. The woman herself was the last to die. About the  
 33 woman, then — at the resurrection, whose wife is she to be, all  
 seven brothers having had her as their wife?’

34 ‘The men and women of this world,’ said Jesus, ‘marry and are  
 35 given in marriage; but, for those who are thought worthy to attain  
 to that other world and the resurrection from the dead, there is  
 36 no marrying or being married, nor indeed can they die again, for  
 they are like angels and, having shared in the resurrection, they  
 37 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.”

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

39 ‘Well said, teacher!’ exclaimed some of the teachers of the Law,  
 40 for they did not venture to question him any further. But Jesus  
 41 said to them: ‘How is it that people say that the Christ is to be  
 42 David’s son? For David, in the book of Psalms, says himself —

“The Lord said to my lord: ‘Sit at my right hand,  
 43 until I put your enemies as a stool for your feet.’”

44 David, then, calls him “lord,” so how is he David’s son?’

45 While all the people were listening, Jesus said to the disciples:  
 46 ‘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  
 47 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.’

21 Looking up, Jesus saw the rich people putting their gifts into  
 2 the chests for the Temple offerings. He saw, too, a widow in poor  
 3 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  
 4 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.’

When some of them spoke about the Temple being decorated 5  
with beautiful stones and offerings, Jesus said: 'As for these 6  
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 7  
will this be? And what sign will there be when this is near?'  
And Jesus said: 'See that you are not led astray; for many will take 8  
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 dis- 9  
turbances, 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 10  
rise against nation and kingdom against kingdom," And there 11  
will be great earthquakes, and plagues and famines in various  
places, and there will be terrible appearances and signs in the  
heavens. Before all this, they will lay hands on you and perse- 12  
cute 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 witness- 13  
ing for me. Make up your minds, therefore, not to prepare your  
defence; for I will myself give you words, and a wisdom which 14  
all your opponents together will be unable to resist or defy. You  
will be betrayed even by your parents and brothers and sisters 15  
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 be- 16  
cause 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, 17  
however, as you see Jerusalem surrounded by armed camps, then  
you may know that the hour of her desecration is at hand. Then 18  
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 19  
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. 20  
Alas for pregnant women, and for those who are nursing infants 21  
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, 22  
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 23  
be. There will be signs, too, in the sun and moon and stars, and on 24  
25

26 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  
 27 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  
 28 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.'

29 Then he taught them a lesson, saying — 'Look at the fig tree  
 30 and all the other trees. As soon as they shoot, you know, as you  
 31 look at them, without being told, that summer is near. And so  
 may you, as soon as you see these things happening, know that  
 32 the kingdom of God is near. I tell you that even the present gener-  
 33 ation 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  
 34 on your guard or your minds will become dulled by debauches  
 or drunkenness or the anxieties of life, and 'that day' will close on  
 35 you suddenly like a trap. For come it will on all who are living  
 36 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.'

37 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  
 38 of Olives." And all the people would get up early in the morning  
 and come to listen to him in the Temple Courts.

22 The feast of the unleavened bread, known as the Passover, was  
 2 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.

3 Now Satan took possession of Judas, who was known as Iscariot,  
 4 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  
 5 of betraying Jesus to them. They were glad of this, and agreed  
 6 to pay him. So Judas assented, and looked for an opportunity to  
 betray Jesus to them, in the absence of a crowd.

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

'Where do you wish us to make preparations?' they asked. 'Listen, 9  
he answered, 'when you have got into the city, a man carry- 10  
ing 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 11  
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 up- 12  
stairs room, set out; there make preparations.'

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

When the time came, Jesus took his place at the table, and the 14  
apostles with him. 'I have most earnestly wished,' he said, 'to eat 15  
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.' 16  
Then, on receiving a cup, after saying the thanksgiving, he said: 17  
'Take this and share it among you. For I tell you that I will not, 18  
after today, drink of the juice of the grape, until the kingdom of  
God has come.' Then Jesus took some bread, and, after saying the 19  
thanksgiving, broke it and gave to them, with the words: 'This is  
my body. Yet see! The hand of the man who is betraying me is 21  
beside me on the table! True, the Son of Man is passing, by the 22  
way ordained for him, yet alas for that man by whom he is being  
betrayed!' Then they began questioning one another which of 23  
them it could be who was going to do this.

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

should not fail. And you, when you have returned to me, are to strengthen the others.'

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

34 'I tell you, Peter,' replied Jesus, 'the cock will not crow today until you have disowned all knowledge of me three times.' Then he 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?'

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

38 'Master,' they exclaimed, 'look, here are two swords!'  
'Enough!' said Jesus.

39 Jesus then went out, and made his way as usual to the Mount of Olives, followed by his disciples. And, when he reached the spot, he 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.<sup>2</sup> 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; at 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; at which Jesus said: 'Let me at least do this';

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<sup>2</sup> Some early manuscripts do not contain verses 43 or 44.



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 someone 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.

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

At daybreak the National Council met — both the chief priests and the teachers of the Law — and took Jesus before their High Council. 'If you are the Christ,' they said, 'tell us so.' 'If I tell you,' replied Jesus, 'you will not believe me; and, if I 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,' answered Jesus, 'I am.' At this they exclaimed: 'Why do we want any more evidence? We have heard it ourselves from his own lips!'

71

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 misleading 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, said: 'I do not see anything to find fault with in this man.'

5 But they insisted: 'He is stirring up the people by his teaching all through Judea; he began with Galilee and has now come here.'

6 Hearing this, Pilate asked if the man was a Galilean; and, having

7 satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was at Jerusalem at the time. When

8 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 was hoping to see some sign given by him.

9 So he questioned him at some length, but Jesus made no reply.

10 Meanwhile the chief priests and the teachers of the Law stood

11 by and vehemently accused him. And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous

12 robe round him, and then sent him back to Pilate. And Herod and Pilate became friends that very day, for before that there had been ill-will between them.

13 So Pilate summoned the chief priests, and the leading men, and

14 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

15 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

16 anything deserving death; so I will have him scourged, and then release him.' But they began to shout as one man: 'Kill this fellow,

17 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

18 murder.) Pilate, however, wanting to release Jesus, called to them

19 again; but they kept calling out: 'Crucify, crucify him!'

20

21 'Why, what harm has this man done?' Pilate said to them for

22 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 others, let him save himself, if he is God's Christ, his chosen one.' The soldiers, too, came up in mockery, bringing him common wine, and 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."

One of the criminals who were hanging beside Jesus railed at him. 'Aren't you the Christ? Save yourself and us,' he said. But the other rebuked him. 'Haven't you,' he said, 'any fear of God, now that you are under the same sentence? And we justly so, for we are only reaping our deserts, but this man has not done anything wrong. Jesus,' he went on, 'do not forget me when you have come to your kingdom.' And Jesus answered: 'I tell you, this very day 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; and the Temple curtain was torn down the middle.  
 46 Then Jesus, with a loud cry, said: 'Father, into your hands I  
 47 commit my spirit.' And with these words he expired. The  
 Roman captain, on seeing what had happened, praised God,  
 48 exclaiming: 'This must have been a good man!' All the people  
 who had collected to see the sight watched what occurred, and  
 49 then went home beating their breasts. All the friends of Jesus  
 had been standing at a distance, with the women who  
 accompanied him from Galilee, watching all this.

50 Now there was a man of the name of Joseph, who was a mem-  
 ber of the Council, and who bore a good and upright character.  
 51 (This man had not assented to the decision and action of the  
 Council.) He belonged to Ramah, a town in Judea, and lived in  
 52 expectation of the kingdom of God. He now went to see Pilate,  
 53 and asked for the body of Jesus; and, when he had taken it down,  
 he wrapped it in a linen sheet, and laid him in a tomb cut out of  
 54 stone, in which no one had yet been buried. It was the Prepa-  
 55 ration day, and just before the Sabbath began. The women who  
 had accompanied Jesus from Galilee followed, and saw the tomb  
 56 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 command-  
 24 ment. 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  
 2 found that the stone had been rolled away from the tomb; and,  
 3 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,  
 5 in dazzling clothing. But, when in their fear the women bowed  
 their faces to the ground, the men said to them: 'Why are you  
 6 looking among the dead for him who is living? Remember how  
 7 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 8  
the words of Jesus, and, on returning from the tomb, they told all 9  
this to the Eleven and to all the rest. There were Mary of Magdala, 10  
and Joanna, and Mary, the mother of James. The other women,  
too, spoke about this to the apostles. What they said seemed to 11  
the apostles mere nonsense, and they did not believe them.

It happened that very day that two of the disciples were going 13  
to a village called Emmaus, which was about seven miles from  
Jerusalem, talking together, as they went, about all that had just 14  
taken place. While they were talking about these things and dis- 15  
cussing them, Jesus himself came up and went on their way with  
them; but their eyes were blinded so that they could not recog- 16  
nise him. 'What is this that you are saying to each other as you 17  
walk along?' Jesus asked. They stopped, with sad looks on their  
faces, and then one of them, whose name was Cleopas, said to Je- 18  
sus: '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 19  
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 20  
him up to be sentenced to death, and afterwards crucified him.  
But we were hoping that he was the Destined Deliverer of Israel; 21  
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 22  
greatly astonished us. They went to the tomb at daybreak And,  
not finding the body of Jesus there, came and told us that they 23  
had seen a vision of angels who told them that he was alive. So 24  
some of our number went to the tomb and found everything just  
as the women had said; but they did not see Jesus.'

Then Jesus said to them: 'Foolish men, slow to accept all that 25  
the prophets have said! Was not the Christ bound to undergo this 26  
suffering before entering into his glory?' Then, beginning with 27  
Moses and all the prophets, he explained to them all through the  
scriptures the passages that referred to himself. When they got 28  
near the village to which they were walking, Jesus appeared to

29 be going further; but they pressed him not to do so. 'Stay with  
us,' they said, 'for it is getting towards evening, and the sun is al-  
30 ready low.' So Jesus went in to stay with them. After he had taken  
his place at the table with them, he took the bread and said the  
31 blessing, and broke it, and gave it to them. Then their eyes were  
opened and they recognised him; but he disappeared from their  
32 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 they found the Eleven and their companions all together,  
34 who told them that the Master had really risen, and had  
35 appeared to Simon. So they also related what had happened  
during their walk, and how they had recognised Jesus at the  
36 breaking of the bread. While they were still talking about these  
37 things, Jesus himself stood among them. In their terror and  
38 alarm they thought they saw a spirit, but Jesus said to them:  
'Why are you so startled? And why do doubts arise in your  
39 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 and bones,  
40 as you see that I have.' While they were still unable to believe it  
41 all, overcome with joy, and were wondering if it were true, Jesus  
42 said to them: 'Have you anything here to eat?' They handed him  
43 a piece of broiled fish, and he took it and ate it before their eyes.  
44 'This is what I told you,' he said, 'when I was still with you —  
that 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,  
and that he should rise again from the dead on the third day, and  
47 that repentance for forgiveness of sins should be proclaimed on  
48 his authority to all the nations — beginning at Jerusalem. You  
49 yourselves 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.'

After this, Jesus led them out as far as Bethany, and there raised 50  
his hands and blessed them. As he was in the act of blessing them, 51  
he left them. They returned to Jerusalem full of joy; and they were 52  
constantly in the Temple Courts, blessing God. 53





# THE GOOD NEWS ACCORDING TO JOHN

## *Introduction*

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;	6
he came as a witness — to bear witness to the light so that through him everyone might believe.	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; and through him the world came into being — yet the world did not know him.	10
He came to his own — yet his own did not receive him.	11
But to all who did receive him he gave power to become children of God — to those who believe in his name.	12

- 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 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?’
- 23 ‘I,’ he answered, ‘am —  
“The voice of one crying aloud in the wilderness — ‘make  
a straight road for the Lord’”,  
as the prophet Isaiah said.’
- 24 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  
27 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. 28

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 taking 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: 32

'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?' 'Come, and you will see,' he replied. So they went, and saw where he was staying, and spent that day with him. 39

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 Cephas' (which means "Peter," or "Rock"). The following day Jesus decided to leave for Galilee. He found Philip, and said to him: '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!' 45

- 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 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,  
 3 was 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 not  
 5 come yet.' His mother said to the servants: 'Do whatever he tells  
 6 you.' There were standing there six stone water-jars, in accordance 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 —  
 10 although the servants who had taken out the water knew — He 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,  
 11 the first sign of his mission, Jesus gave at Cana in Galilee, and by it revealed his glory; and his disciples believed in him.

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

Then, as the Jewish Passover was near, Jesus went up to 13  
Jerusalem. In the Temple Courts he found people who were 14  
selling bullocks, sheep, and pigeons, and the money changers at  
their counters. So he made a whip of cords, and drove them all 15  
out of the Temple Courts, and the sheep and bullocks as well; he  
scattered the money of the money changers, and overturned  
their tables, and said to the pigeon-dealers: 'Take these things 16  
away. Do not turn my Father's house into a market house.' His 17  
disciples remembered that scripture 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 three 19  
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 21  
Jesus was speaking of his body as a temple. Afterwards, when 22  
he had 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, 23  
many came to trust in him, when they saw the signs of his mission  
that he was giving. But Jesus did not put himself in their power 24  
because he knew what was in their hearts. He did not need any- 25  
one 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.'

6 All that owes its birth to human nature is human, and all that

7 owes its birth to the Spirit is spiritual. Do not wonder at my telling

8 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

10 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

12 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

13 me when I tell you of heavenly things? No one has ascended to

heaven, except him who descended from heaven — the Son of

14 Man himself. And, as Moses lifted up the snake in the desert, so

15 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

17 life. For God did not send his Son into the world to condemn the

18 world, but so that the world might be saved through him. The

person who believes in him escapes condemnation, while the per-

19 son 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

20 world, people preferred the darkness to the light, because their

actions were wicked. For the person who lives an evil life hates

21 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.

After this, Jesus went with his disciples into the country parts of Judea; and there he stayed with them, and baptized. John, also, was 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 between some of John's disciples and a fellow Jew on the subject of "purification;" and the disciples came to John and said: 'Rabbi, 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 can gain nothing but what is given them from heaven. You are 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 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.'

He who comes from above is above all others; but a child of 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 heard, and yet no one accepts his statement. They who did accept his statement confirm the fact that God is true. For he whom God 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 everything in his hands. The person who believes in the Son has 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 he was making and baptizing more disciples than John (Though it was not Jesus himself, but his disciples, who baptized), he left Judea, and set out again for Galilee. He had to pass through Samaria, and, on his way, he came to a Samaritan town called Shechem, near the plot of land that Jacob gave to his son Joseph. Jacob's Spring was there, and Jesus, being tired after his journey, sat 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 — 'Give me some to drink,' For his

- 9 disciples had gone into the town to buy food. 'How is it,'  
replied the Samaritan woman, 'that you who are a Jew ask for  
water from a Samaritan woman like me?' (For Jews do not  
10 associate with Samaritans). 'If you knew of the gift of God,'  
replied Jesus, 'and who it is that is saying to you "Give me some  
water," you would have asked him, and he would have given  
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  
our ancestor Jacob who gave us the well, and used to drink from  
it 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 never thirst any more; but the water that I will give him will  
become 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  
thirsty, nor have to come all the way here to draw water.'
- 16 'Go and call your husband,' said Jesus, 'and then come 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 husbands, and the man with whom you are now living is not  
your 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  
Jews say that the proper place for worship is in Jerusalem.'
- 21 'Believe me,' replied Jesus, 'a time is coming when it will be  
neither on this mountain nor in Jerusalem that you will worship  
22 the Father. You Samaritans do not know what you worship; we  
know what we worship, for salvation comes from the Jews. But  
23 a time is coming, indeed it is already here, when the true wor-  
shippers will worship the Father spiritually and truly; for such are  
24 the worshippers that the Father desires. God is Spirit; and those  
who worship him must worship spiritually and truly.'
- 25 'I know,' answered the woman, 'that the Messiah, who is  
called the Christ, is coming; when once he has come, he will tell  
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  
him talking with a woman; but none of them asked "What do



you want?" or "Why are you talking with her?" So the woman, 28  
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 29  
done. Can he be the Christ?' And the people left the town and 30  
went to see Jesus.

Meanwhile the disciples kept saying to him: 'Take something 31  
to eat, Rabbi.'

'I have food to eat,' he answered, 'of which you know nothing.' 32

'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 35  
it still wants four months to harvest? Why, look up, and see how  
white the fields are for harvest! Already the reaper is receiving 36  
wages and gathering in sheaves for eternal life, so that sower and  
reaper rejoice together. For here the proverb holds good — "One 37  
sows, another reaps." I have sent you to reap that on which you 38  
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  
me everything that I have done." And, when these Samaritans 40  
had come to Jesus, they begged him to stay with them, and he  
stayed there two days. But far more came to believe in him be- 41  
cause of what he said himself, and they said to the woman: 'It is 42  
no longer because 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 him- 43  
self declared that "a prophet is not honoured in his own coun- 44  
try." When he entered Galilee, the Galileans welcomed him, for 45  
they had seen all that he did at Jerusalem during the Festival, at  
which they also had been present. So Jesus came again to Cana 46  
in Galilee, where he had turned the water into wine. Now there  
was one of the king's officers whose son was lying ill at Caper- 47  
naum. When this man heard that Jesus had returned from Judaea  
to Galilee, he went to him, and begged him to come down and

48 cure his son; for he was at the point of death. Jesus answered:  
‘Unless you all see signs and wonders, you will not believe.’  
49 ‘Sir,’ said the officer, ‘come down before my child dies.’ And Je-  
50 sus answered: ‘Go, your son is living.’ The man believed what  
51 Jesus said to him, and went; and, while he was on his way down,  
his servants met him, and told him that his child was living. So  
52 he asked them at what time the boy began to get better. ‘It was  
yesterday, about one o’clock,’ they said, ‘that the fever left him.’  
53 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  
54 household, believed 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  
2 up to Jerusalem. There is in Jerusalem, near the sheep-gate, a bath  
with five colonnades round it. It is called in Hebrew “Bethesda.”  
3 In these colonnades a large number of sick people were lying  
5 — blind, lame, and crippled. One man who was there had been  
6 crippled for 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 get-  
ting to it, someone 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  
14 there. 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.’

The man went away, and told the authorities that it was Jesus who had cured him. And that was why they began to persecute Jesus — because he did things of this kind on the Sabbath. But Jesus 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 made this further reply: ‘In truth I tell you, the Son can do nothing of himself; he does only what he sees the Father doing; whatever the Father does, the Son does also. For the Father loves his Son, and shows him everything that he is doing; and he will show him still greater things — so that you will be filled with wonder. For, just as the Father raises the dead and gives them life, so also the Son gives life to whom he pleases. The Father himself does not judge any one, but has “entrusted the work of judging entirely to his Son,” So that everyone may honour the Son, just as they honour the Father. The person who does not honour the Son fails to honour the Father who sent him. In truth I tell you that the person who listens to my 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 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 life within him, so also he has granted to the Son to have inherent life within him; and, because he is Son of Man, he has also given him authority to act as judge. Do not wonder at this; for the time is coming when all who are in their graves will hear his voice, and 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 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 is another who bears testimony to me, and I know that the testimony which he bears to me is trustworthy. You have yourselves sent to John, and he has testified to the truth. But the testimony which I receive is not from people; I am saying this for your salvation. He was the “Lamp that was burning” and shining, and you were ready to rejoice, for a time, in his light. But the testimony which I have is 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.

37 The Father who has sent me has himself borne testimony to me.  
38 You have neither listened to his voice, not seen his form; and you have not taken his message home to your hearts, because you do  
39 not believe him whom he sent as his messenger. You search the scriptures, because you think that you find in them immortal life;  
40 and, though it is those scriptures 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 Father's name, and you do not receive me; if another comes  
44 in his own name, you will receive him. How can you believe in me, when you receive honour from one another and do not desire  
45 the honour which comes from the only God? Do not think that I will accuse you to the Father; your accuser is Moses, on whom  
46 you have been resting your hopes. For, had you believed Moses, you would have believed me, for it was of me that Moses wrote;  
47 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  
2 the Lake of Tiberias. A great crowd of people, however, followed him, because they saw the signs of his mission in his work among  
3 those who were sick. Jesus went up the hill, and sat down there  
4 with his disciples. It was near the time of the Jewish Festival of the Passover. Looking up, and noticing that a great crowd was  
5 coming towards him, Jesus said to Philip: 'Where are we to buy  
6 bread for these people to eat?' He said this to test him, for he  
7 himself knew what he meant to do. 'Even if we spent a years' wages on bread,' answered Philip, 'it would not be enough for  
8 each of them to have a little.'

8 'There is a boy here,' said Andrew, another of his disciples, Simon  
9 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,

distributed them to those who were sitting down; and the same  
with the fish, giving the people as much as they wanted. When 12  
they were satisfied, Jesus said to his disciples: 'Collect the broken 13  
pieces that 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.

When the people saw the signs which Jesus gave, they said: 14  
'This is certainly "the prophet who was to come" into the world.'  
But Jesus, having discovered that they were intending to come 15  
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, 16  
getting into a boat, began to cross to Capernaum. By this time 17  
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. 18  
When they had rowed three or four miles, they caught sight of 19  
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 20  
boat at once arrived off the shore, for which they had been mak- 21  
ing.

The people who remained on the further side of the Sea had 22  
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 23  
spot where they had eaten the bread after the Master had said the  
thanksgiving. So, on the next day, when the people saw that Je- 24  
sus was not there, or his disciples either, they themselves got into  
the boats, and went to Capernaum to look for him. And, when 25  
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 26  
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 27  
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.'

- 28 'How,' they asked, 'are we to do the work that God wants us to do?'
- 29 'The work that God wants you to do,' answered Jesus, 'is to believe in him whom God sent as his messenger.'
- 30 '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."'
- 31
- 32 '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.'
- 33
- 34 'Master,' they exclaimed, 'give us that bread always!'
- 35 'I am the life-giving bread,' Jesus said to them; 'whoever comes to me will never be hungry, and whoever believes in me will never thirst again. But, as I have said already, you have seen me, and yet you do not believe in me. All those whom the Father gives me will come to me; and no one who comes to me will I ever turn 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.'
- 40
- 41 The people began murmuring against Jesus for saying — "I 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?'
- 42
- 43 'Do not murmur among yourselves,' said Jesus in reply. 'No one can come to me, unless the Father who sent me draws him to 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 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 Father. In truth I tell you, the person who believes in me has eternal life. I am the life-giving bread. Your ancestors
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- ate the manna in the desert, and yet died. The bread that comes down from heaven is such that whoever eats of it will never die. I am the living bread 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.'

They began disputing with one another: 'How is it possible for this man to give us his flesh to eat?' 52

'In truth I tell you,' answered Jesus, 'unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you. Everyone who takes my flesh for their food, and drinks my 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 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 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.'

All this Jesus said in a synagogue, when he was teaching in Capernaum. 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.'

'Didn't 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. 70 71

7 After this, Jesus went about in Galilee, for he would not do so  
in Judea, because the religious authorities (in Jerusalem) were ea-  
2 ger to put him to death. When the Jewish Festival of Tabernacles  
3 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  
4 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,  
5 you should show yourself publicly to the world.' For even his  
brothers did not believe in him.

6 'My time,' answered Jesus, 'is not come yet, but your time is al-  
7 ways here. The world cannot hate you, but it does hate me, be-  
8 cause I testify that its ways are evil. Go yourselves up to the Fes-  
tival; I am not going to this Festival yet, because my time has not  
9 yet come.' After telling them this, he stayed on in Galilee.

10 But, when his brothers had gone up to the Festival, Jesus also  
11 went up — not publicly, but privately. The authorities were look-  
12 ing for him at the Festival and asking "Where is he?"; and there  
were many whispers about him among the people, some saying  
"He is a good man;" others: "No! He is leading the people astray."  
13 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  
15 Temple Courts, and began teaching. The authorities were aston-  
ished. 'How has this man got his learning,' they asked, 'when he  
16 has never studied?' So, in reply, Jesus said: 'My teaching is not my  
17 own; it is his who sent me. If anyone has the will to do God's will,  
they will find out whether my teaching is from God, or whether I  
18 speak on my own authority. The person who speaks on their own  
authority seeks honour for themselves; but the person who seeks  
the honour of him that sent him is sincere, and there is nothing  
19 false in him. 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. But that is why Moses has instituted circum-  
cision among you not, indeed, that it began with him, but with



our ancestors and that is why you circumcise even on a Sabbath. When a man receives circumcision on a Sabbath to prevent the Law of Moses from 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 justly.' At this some of the people of Jerusalem exclaimed: 'Is not 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 our leading men have really discovered that he is the Christ? Yet 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?' The Pharisees heard the people whispering about him in this way, and so the chief priests and the Pharisees sent officers to arrest him; at 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.'

'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"?''

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.) Some of the people, when

they heard these words, said: 'This is certainly the Prophet!'; others said: 'the Christ!'; but some asked: 'What! Does the Christ come from Galilee? 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?'

'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?'

'Are you also from Galilee?' they retorted. 'Search, and you will find that no prophet is to arise in Galilee!'

And everyone went home except Jesus, who went to the Mount of Olives<sup>3</sup>. But he went again into the Temple Courts early in the morning, and all the people came to him; and he sat down and taught them. Presently, however, the Teachers of the Law and the Pharisees 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?'

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 with his finger. However, as they continued asking him, he raised himself, and said:

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<sup>3</sup> This passage is inserted in some manuscripts from an ancient source, and found either after John 7:53 or after Luke 21.38 or elsewhere.

'Let the person among you who has never done wrong throw the first stone at her.'

And again he stooped down, and wrote on the ground. When 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 Court. Raising himself, Jesus said to her:

'Woman, where are they? Did no one condemn you?'

'No one, Sir,' she answered.

'Neither do I condemn you,' said Jesus 'go, and do not sin again.'

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.'

'You are bearing testimony to yourself!' exclaimed the Pharisees, 'your testimony is not trustworthy.'

'Even if I bear testimony to myself,' answered Jesus, 'my testimony 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 going. You judge by appearances; I judge no one. Yet, even if I were to judge, my judgment would be trustworthy; because I am not alone, 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

24 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.'

25 'Who are you?' they asked. 'Why ask exactly what I have been  
26 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  
27 heard from him.' They did not understand that he meant the Fa-  
28 ther. 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 noth-  
ing of myself, but that I say just what the Father has taught me.  
29 Moreover, he who sent me is with me; he has not left me alone;  
30 for I always do what pleases him.' While he was speaking in this  
31 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 mes-  
32 sage, you are truly my disciples; and you find out the truth, and  
the truth will set you free.'

33 'We are descendants of Abraham,' was their answer, 'and have  
never yet been in slavery to anyone. What do you mean by saying  
34 "you will be set free"?' 'In truth I tell you,' replied Jesus, 'every-  
35 one who sins is a slave to sin. And a slave does not remain in the  
36 home always; but a son remains always. If, then, the Son sets you  
37 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  
38 message finds no place in your hearts. I tell you what I have my-  
self 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  
41 way. You 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 not  
43 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 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. Which of you can convict me of sin? Why then don't you believe 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.'

'Aren't we right, after all,' replied the people, 'in saying that you are a Samaritan, and are possessed by a demon?'

'I am not possessed by a demon,' Jesus answered, 'but I am honouring my Father; and yet you dishonour me. Not that I am 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 heart, he will never really die.'

'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 know death." Are you greater than our ancestor Abraham, who died? And the prophets died too. Whom do you make yourself out to be?'

'If I do honour to myself,' answered Jesus, 'such honour counts for nothing. It is my Father who does me honour — and you 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. 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?'

'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.

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?'

'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

4 must do the work of him who sent me, while it is day; night is  
5 coming, when no one can work. As long as I am in the world, I  
6 am the light of the world.' Saying this, Jesus spat on the ground,  
7 made clay with the saliva, and put it on the man's eyes. 'Go,' he  
8 said, 'and wash your eyes in the Bath of Siloam' (a word which  
9 means "messenger"). So the man went and washed his eyes, and  
10 returned able to see. His neighbours, and those who had formerly  
11 known him by sight as a beggar, exclaimed: 'Is not this the man  
12 who used to sit and beg?'

13 'Yes,' some said, 'it is'; while others said: 'No, but he is like  
14 him.' The man himself said: 'I am he.'

15 'How did you get your sight, then?' they asked. 'The man  
16 whom they call Jesus,' he answered, 'made clay, and anointed my  
17 eyes, and said to me "Go to Siloam and wash your eyes." So I went  
18 and washed my eyes, and gained my sight.'

19 'Where is he?' they asked. I do not know,' he answered. They  
20 took the man, who had been blind, to the Pharisees. Now it was  
21 a Sabbath when Jesus made the clay and gave him his sight. So  
22 the Pharisees also questioned the man as to how he had gained  
23 his sight. 'He put clay on my eyes,' he answered, 'and I washed  
24 them, and I can see.'

25 'The man cannot be from God,' said some of the Pharisees, 'for  
26 he does not keep the Sabbath.'

27 'How is it possible,' retorted others, 'for a bad man to give signs  
28 like this?' So there was a difference of opinion among them, and  
29 they again questioned the man; 'What do you yourself say about  
30 him, for it is to you that he has given sight?' The religious author-  
31 ities, however, refused to believe that he had been blind and had  
32 gained his sight, until they had called his parents and questioned  
33 them. 'Is this your son,' they asked, 'who you say was born blind?  
34 If so, how is it that he can see now?'

35 'We know that this is our son,' answered the parents, 'and that  
36 he was born blind; but how it is that he can see now we do not  
37 know; nor do we know who it was that gave him his sight. Ask  
38 him — he is old enough — he will tell you about himself.' His  
39 parents spoke in this way because they were afraid of the author-  
40 ities; for the authorities had already agreed that, if anyone should  
41 acknowledge Jesus as the Christ, he should be expelled from their  
42 synagogues. This was why his parents said "He is old enough;  
43 ask him." So the authorities again called the man who had been

blind, and said to him: 'Give God the praise; we know that this is a bad man.'

'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.'

'What did he do to you?' they asked. 'How did he give you your sight?'

'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?'

'You are his disciple,' they retorted scornfully; 'but we are disciples of Moses. We know that God spoke to Moses; but, as for this man, we do not know where he comes from.'

'Well,' the man replied, 'this is very strange; you do not know 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 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 not have done anything at all.'

'You,' they retorted, 'were born totally depraved; and are 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?'

'Tell me who he is, Sir,' he replied, 'so that I may believe in him.'

'Not only have you seen him,' said Jesus; 'but it is he who is now speaking to you.'

'Then, Sir, I do believe,' said the man, bowing to the ground 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?'

'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

4 own sheep by name, and leads them out. When he has brought  
5 them all out, he walks in front of them, and his sheep follow him,  
6 because they know his voice. They will not follow a stranger, but  
7 will run away from him; because they do not know a stranger's  
8 voice.' This was the allegory that Jesus told them, but they did  
9 not understand of what he was speaking. So he continued: 'In  
10 truth I tell you, I am the door for the sheep. All who came before  
11 me were thieves and robbers; but the sheep did not listen to them.  
12 I am the door; he who goes in through me will be safe, and he  
13 will go in and out and find pasture. The thief comes only to steal,  
14 to kill, and to destroy; I have come so that they may have life,  
15 and may have it in greater fullness. I am the good shepherd. The  
16 good shepherd lays down his life for his sheep. The hired man  
17 who is not a shepherd, and who does not own the sheep, when  
18 he sees a wolf coming, leaves them and runs away; then the wolf  
19 seizes them, and scatters the flock. He does this because he is only  
20 a hired man and does not care about the sheep. I am the good  
21 shepherd; and I know my sheep, and my sheep know me — Just  
22 as the Father knows me and I know the Father — and I lay down  
23 my life for the sheep. I have other sheep besides, which do not  
24 belong to this fold; I must lead them also, and they will listen to  
25 my voice; and they will become one flock under "one shepherd."  
26 This is why the Father loves me, because I lay down my life —  
27 to receive it again. No one took it from me, but I lay it down of  
28 myself. I have authority to lay it down, and I have authority to  
29 receive it again. This is the command which I received from my  
30 Father.'

31 In consequence of these words a difference of opinion again  
32 arose among the people. Many of them said: 'He is possessed  
33 by a demon and is mad; why do you listen to him?' Others said:  
34 'This is not the teaching of one who is possessed by a demon. Can  
35 a demon give sight to the blind?'

36 Soon after this the Festival of the Rededication was held at  
37 Jerusalem. It was winter; and Jesus was walking in the Temple  
38 Courts, in the Colonnade of Solomon, when the people gathered  
39 round him, and said: 'How long are you going to keep us in sus-  
40 pense? If you are the Christ, tell us so frankly.'



'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 me. But you do not believe me, because you are not of my flock. My sheep listen to my voice; I know them, and they follow me; and I give them eternal life, and they will not be lost; nor will anyone snatch them out of my hands. What my Father has entrusted to me is more than all else; and no one can snatch anything out of the Father's hands. The Father and I are one.'

Some of the people again brought stones to throw at him; and 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?'

'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.'

'Are there not,' replied Jesus, 'these words in your Law — "I 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 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 God's Son"? If I am not doing the work that my Father is doing, do 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 me, and I with the Father.' The authorities again sought to arrest him; but he escaped their hands.

Then Jesus again crossed the Jordan to the place where John used to baptize at first, and stayed there some time, during which many 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 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

3 sisters, therefore, sent this message to Jesus — “Master, your  
4 friend is ill”; and, when Jesus heard it, he said: “This illness is  
5 not to end in death, but is to redound to the honour of God, in  
6 order that the Son of God may be honoured through it.” Jesus  
7 loved Martha and her sister, and Lazarus. Yet, when he heard of  
8 the illness of Lazarus, he still stayed two days in the place where  
9 he was. Then, after that, he said to his disciples: “Let us go to  
10 Judea again.”  
11 “Rabbi,” they replied, “the authorities there were but just now  
12 seeking to stone you; and are you going there again?”  
13 “Are not there twelve hours in the day?” answered Jesus. “If  
14 someone walks about in the daytime, they do not stumble, be-  
15 cause they can see the light of the sun; but, if they walk about at  
16 night, they stumble, because they have not the light.” And, when  
17 he had said this, he added: “Our friend Lazarus has fallen asleep;  
18 but I am going so that I may wake him.”  
19 “If he has fallen asleep, Master, he will get well,” said the dis-  
20 ciples. But Jesus meant that he was dead; they, however, sup-  
21 posed that he was speaking of natural sleep. Then he said to them  
22 plainly: “Lazarus is dead; and I am glad for your sakes that I was  
23 not there, so that you may learn to believe in me. But let us go to  
24 him.” At this, Thomas, who was called “The Twin,” said to his fel-  
25 low disciples: “Let us go too, so that we may die with him.” When  
26 Jesus reached the place, he found that Lazarus had been four  
27 days in the tomb already. Bethany being only about two miles  
28 from Jerusalem, a number of the people had come there to com-  
29 fort Martha and Mary because of brother’s death. When Martha  
30 heard that Jesus was coming, she went to meet him; but Mary sat  
31 quietly at home. “Master,” Martha said to Jesus, “if you had been  
32 here, my brother would not have died. Even now, I know that  
33 God will grant you whatever you ask him.”  
34 “Your brother will rise to life,” said Jesus. “I know that he will,”  
35 replied Martha, “in the resurrection at the Last day.”  
36 “I am the resurrection and the life,” said Jesus. “He who believes  
37 in me will live, though he die; and he who lives and believes in  
38 me will never die. Do you believe this?”  
39 “Yes Master,” she answered; “I have learned to believe that you  
40 are the Christ, the Son of God, “who was to come” into the world.”  
41 After saying this, Martha went and called her sister Mary, and  
42 whispered: “The teacher is here, and is asking for you.” As soon

as Mary heard that, she got up quickly, and went to meet him. Jesus had not then come into the village, but was still at the place where Martha had met him. So the people, who were in the house with Mary, comforting her, when they saw her get up quickly and go out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she threw herself at his feet. 'Master,' she exclaimed, 'if you had been here, my brother would not have died!' When Jesus saw her weeping, and the people who had come with her weeping also, he groaned deeply, and was greatly distressed. 'Where have you buried him?' he asked. 'Come and see, Master,' they answered. Jesus burst into tears. 'How he must have loved him!' the people exclaimed; but some of them said: 'Could not this man, who gave sight to the blind man, have also prevented Lazarus from dying?' Again groaning inwardly, Jesus came to the tomb. It was a cave, and a stone lay against the mouth of it. 'Move the stone away,' said Jesus. 'Master,' said Martha, the sister of the dead man, 'by this time the smell must be offensive, for this is the fourth day since his death.'

'Didn't I tell you,' replied Jesus, 'that, if you would believe in me, you should see the glory of God?' So they moved the stone away; and Jesus, with uplifted eyes, said:

'Father, I thank you that you have heard my prayer; I know that you always hear me; but I say this for the sake of the people standing near, so that they may believe that you has sent me as your messenger.'

Then, after saying this, Jesus called in a loud voice: 'Lazarus! Come out!' The dead man came out, wrapped hand and foot in a winding-sheet; his face, too, had been wrapped in a cloth. 'Set him free,' said Jesus, 'and let him go.'

In consequence of this, many of the people, who had come to visit Mary and had seen what Jesus did, learned to believe in him. Some 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

49 come and will take from us both our city and our Nationality.' One  
 50 of them, however, Caiaphas, who was high priest that year, said  
 51 to them: 'You are utterly mistaken. You do not consider that it is  
 52 better for you that one person should die for the people, rather  
 53 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  
 52 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  
 53 scattered far and wide. So from that day they plotted to put Jesus  
 to death.

54 In consequence of this, Jesus did not go about publicly among the  
 people any more, but left and went into the country bordering on  
 the wilderness, to a town called Ephraim, where he stayed with  
 55 his disciples. But the Jewish Festival of the Passover was near;  
 and many people had gone up from the country to Jerusalem, for  
 56 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  
 57 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*

**12** SIX DAYS BEFORE THE PASSOVER JESUS CAME TO BETHANY, where  
 2 Lazarus, whom he had raised from the dead, was living. There  
 a supper was given in honour at which Martha waited, while  
 3 Lazarus was one of those present at the table. So Mary took a  
 pound of choice spikenard perfume of great value, and anointed  
 the feet of Jesus with it, and then wiped them with her hair. The  
 4 whole house was filled with the scent of the perfume. One  
 of the disciples, Judas Iscariot, who was about to betray Jesus,  
 5 asked: 'Why was not this perfume sold for a year's wages, and  
 6 the money given to poor people?' He said this, not because he  
 cared for the poor, but because he was a thief, and, being in  
 7 charge of the purse, used to take what was put 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 8  
with you, but you will not always have me.’  
Now great numbers of people found out that Jesus was at 9  
Bethany; and they came there, not only because of him, but also  
to see Lazarus, whom he had raised from the dead. The chief 10  
priests, however, plotted to put Lazarus, as well as Jesus, to  
death, because it was owing to him that many of the people had 11  
left them, and were becoming believers in Jesus. On the 12  
following day great numbers of people who had come to the  
Festival, hearing that Jesus was on his way to Jerusalem, took 13  
palm branches, and went out to meet him, shouting as they  
went: “God save Him! Blessed is He who Comes in the name of  
the Lord” — The king of Israel!’ Having found a young ass, 14  
Jesus seated himself on it, in accordance with the passage of  
scripture — “Fear not, people of Zion; Your king is coming to 15  
you, Sitting on the foal of an ass.” His disciples did not 16  
understand all this at first; but, when Jesus had been exalted,  
then they remembered that these things had been said of him in  
scripture, and that they had done these things for him. 17  
Meanwhile the people who were with him, when he called  
Lazarus out of the tomb and raised him from the dead, were 18  
telling what they had seen. This, indeed, was why the crowd  
met him — because people had heard that he had given this sign 19  
of his mission. So the Pharisees said to one another: ‘You see that  
you are gaining nothing! Why, all the world has run after him!’

Among those who were going up to worship at the Festival 20  
were some Greeks, who went to Philip of Bethsaida in Galilee,  
and said: ‘Sir, we wish to see Jesus.’ Philip went and told Andrew, 21  
and then together they went and told Jesus. This was his reply — 22  
‘The time has come for the Son of Man to be exalted. In truth I 23  
tell you, unless a grain of wheat falls into the ground and dies,  
it remains solitary; but, if it dies, it becomes fruitful. A person 24  
who loves their life loses it; while someone who hates their life in  
the present world will preserve it for eternal life. If someone is 25  
ready to serve me, let them follow me; and where I am, there my  
servant will be also. If a person is ready to serve me, my Father 26  
will honour them. Now I am distressed at heart and what can 27

28 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 heaven, which said: ‘I have  
29 already honoured it, and I will honour it again.’ The crowd of  
bystanders, who heard the sound, said that it was thundering.  
Others said: ‘An angel has been speaking to him.’  
30 ‘It was not for my sake that the voice came,’ said Jesus, ‘but 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  
learned from the Law that the “Christ is to remain for ever”; how  
34 is it, then, that you say that the Son of Man must be “lifted up”  
Who is this “Son of Man”?’  
35 ‘Only a little while longer,’ answered Jesus, ‘will you have the  
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  
36 not know where he is going. While you still have the light, be-  
lieve in the light, so that you may be “children of light.”’ After he  
37 had said this, Jesus went away, and hid himself from them. But,  
though Jesus had given so many signs of his mission before their  
38 eyes, they still did not believe in him, in fulfilment of the words  
of the prophet Isaiah, where he says — “Lord, who has believed  
our teaching? And to whom has the might of the Lord been re-  
39 vealed?” The reason why they were unable to believe is given by  
Isaiah elsewhere, in these words — “He has blinded their eyes,  
40 and blunted their mind, so that they should not see with their  
eyes, and perceive with their mind, and turn — And I should heal  
41 them.” Isaiah said this, because he saw Christ’s glory; and it was  
42 of him that he spoke. Yet for all this, even among the leading men  
there were many who came to believe in Jesus; but, because of the  
Pharisees, they did not acknowledge it, because they were afraid  
43 that they should be expelled from their synagogues; for they val-  
ued honour from people more than honour from God. But Jesus  
44 had proclaimed: ‘He who believes in me believes, not in me, but  
in him who sent me; and he who sees me sees him who sent me.  
45 I have come as a light into the world, so that no one who believes  
46 in me should remain in the darkness. When anyone hears my  
teaching and pays no heed to it, I am not his judge; for I came  
47 not to judge the world, but to save the world. He who rejects me,  
48

and disregards my teaching, has a judge already — the message which I have delivered will itself be his judge at the Last day. For I have not delivered it on my own authority; but the 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.'

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 last. The devil had already put the thought of betraying Jesus into 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 — Rose from his place, and, taking off his upper garments, tied a 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 towel which was tied round him. When he came to Simon Peter, Peter said: 'You, Master! Are you going to wash my feet?' 'You do not understand now what I am doing,' replied Jesus, 'but you will learn by and by.' 'You will never wash my feet!' exclaimed Peter. 'Unless I wash you,' answered Jesus, 'you have nothing in common with me.' 'Then, Master, not my feet only,' exclaimed Simon Peter, 'but also my hands and my head.' 'He who has bathed,' replied Jesus, 'has no need to wash, unless it be his feet, but is altogether clean; and you,' he said to the disciples, 'are clean, yet not all of you.' For he knew who was going to betray him, and that was why he said "You are not all clean." 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 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 I, then — "the Master" and "the teacher" — have washed your feet, you also ought to wash one another's feet; for I have given you an example, so that you may do just

16 as I have done to you. In truth I tell you, a servant is not greater  
17 than their master, neither is a messenger greater than the one who  
18 sends them. Now that you know these things, happy are you if  
19 you do them. I am not speaking about all of you. I know whom I  
20 have chosen; but this is in fulfilment of the words of scripture —  
21 “He that is eating my bread has lifted his heel against me.” For  
22 the future I will tell you of things before they take place, so that,  
23 when they take place, you may believe that I am what I am. In  
24 truth I tell you, the one who receives anyone that I send receives  
25 me; and the person who receives me receives him who sent me.’  
26 After saying this, Jesus was much troubled, and said solemnly:  
27 ‘In truth I tell you that it is one of you who will betray me.’ The  
28 disciples looked at one another, wondering whom he meant. Next  
29 to Jesus, in the place on his right hand, was one of his disciples,  
30 whom he loved. So Simon Peter made signs to that disciple, and  
31 whispered: ‘Tell me who it is that he means.’ Being in this posi-  
32 tion, that disciple leant back on Jesus’ shoulder, and asked him:  
33 ‘Who is it, Master?’  
34 ‘It is the one,’ answered Jesus, ‘to whom I will give a piece of  
35 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 Is-  
cariot; 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.

31 When Judas had gone out, Jesus said: ‘Now the Son of Man has  
32 been exalted, and God has been exalted through him; and God  
33 will exalt him with himself — yes, he will exalt him forthwith.  
34 My children, I am to be with you but a little while longer. You  
35 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.' 36

'Why cannot I follow you now, Master?' asked Peter. 'I will lay down my life for you.' 37

'Will you lay down your life for me?' replied Jesus. 'In truth I tell you, the cock will not crow until you have disowned me three times. Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's Home there are many dwellings. If it had not been so, I should have told you, for I am going to prepare a place for you. And, since I go and prepare a place for you, I will return and take you to be with me, so that you may be where I am; and you know the way to the place where I am going.' 38 14 2 3 4

'We do not know where you are going, Master,' said Thomas; 'so how can we know the way?' Jesus answered: 'I am the way, and the truth, and the life; no one ever comes to the Father except through me. If you had recognised me, you would have known my Father also; for the future you will recognise him, indeed you have already seen him.' 5 6 7

'Master, show us the Father,' said Philip, 'and we will be satisfied.' 8

'Have I been all this time among you,' said Jesus, 'and yet you, Philip, have not recognised me? The person who has seen me has seen the Father, how can you say, "Show us the Father"? Don't you believe that I am in union with the Father, and the Father with me? In giving you my teaching I am not speaking on my own authority; but the Father himself, always in union with me, does his own work. Believe me,' he said to them all, 'when I say that I am in union with the Father and the Father with me, or else believe me because of the work itself. In truth I tell you, the person who believes in me will themselves do the work that I am doing; and they will do greater work still, because I am going to the Father. Whatever you ask, in my name, I will do, so that the Father may be honoured in the Son. If you ask anything, in my name, I will do it. If you love me, you will lay my commands to heart, and I will ask the Father, and he will give you another helper, to be with you always — the Spirit of truth. The world cannot receive this Spirit, because it does not see him or recognise him, but you recognise him, because he is always with you, and is within you. I will not leave you bereaved; I will come to you. In 9 10 11 12 13 14 15 16 17 18

19 a little while the world will see me no more, but you will still see  
20 me; because I am living, you will be living also. At that time you  
will recognise that I am in union with the Father, and you with  
21 me, and I with you. It is they who have my commands and lays  
them to heart that loves me; and the person who loves me will be  
loved by my Father, and I will love them, and will reveal myself  
to them.'

22 'What has happened, Master,' said Judas (not Judas Iscariot),  
'that you are going to reveal yourself to us, and not to the world?'

23 'Whoever loves me,' Jesus answered, 'will lay my message to  
heart; and my Father will love him, and we will come to him and  
24 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.  
25 I have told you all this while still with you, but the helper — the  
26 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  
27 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  
28 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.  
29 And this I have told you now before it happens, so that, when  
30 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.  
31 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.

15 I am the True Vine, and my Father is the Vine-grower. Any un-  
2 fruitful branch in me he takes away, and he cleanses every fruitful  
3 branch, so that it may bear more fruit. You are already clean be-  
4 cause 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, un-  
5 less 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  
6 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. This is my command — love one another, as I have loved you. No one can give greater proof of love than by laying down their life for their friends. And you are my friends, if you do what I command 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 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 am giving you these commands that you may love one another. If the world hates you, you know that it has first hated me. If you belonged 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 — 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, they will lay yours to heart also. But they will do all this to you, because you believe in my name, for they do not know him who sent me. If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin. The 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 me and my Father. And so is fulfilled what is said in their Law — "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 from the Father — will bear testimony to me; yes, and you also are to bear testimony, because you have been with me from the first. I have spoken to

2 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 God.  
3 They will do this, because they have not learned to know the Fa-  
4 ther, 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 are full of sorrow at all that I have been saying to you. Yet  
7 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  
8 I leave you, I will send him to you. And he, when he comes, will  
bring conviction to the world as to sin, and as to righteousness,  
9 and as to judgment; as to sin, for people do not believe in me; as  
10 to righteousness, for I am going to the Father, and you will see me  
no longer; as to judgment, for the Spirit that is ruling this world  
11 has been condemned. I have still much to say to you, but you can-  
12 not bear it now. Yet when he — The Spirit of truth — comes, he  
will guide you into all truth; for he will not speak on his own au-  
13 thority, but he will speak of all that he hears; and he will tell you  
14 of the things that are to come. He will honour me; because he  
15 will take of what is mine, and will tell it to you. Everything that  
the Father has is mine; that is why I said that he takes of what is  
16 mine, and will tell it to you. In a little while you will no longer  
17 see me; and then in a little while you will see me indeed.’ At this  
some of his disciples said to one another: ‘What does he mean by  
saying to us “In a little while you will not see me, and then in a  
18 little while you will see me indeed”; and by saying “Because I am  
going to the Father”?’ What does he mean by “In a little while”?’  
19 they said; ‘we do not know what he is speaking about.’ Jesus saw  
that they were wanting to ask him a question, and said: ‘Are you  
trying to find out from one another what I meant by saying “In  
20 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 weep and  
mourn, but the world will rejoice; you will suffer pain, but your  
21 pain will turn to joy. A woman in labour is in pain because 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.  
22 You, in the same way, are sorry now; but I will see you again, and

your hearts will rejoice, and no one will rob you of your joy. And 23  
at that time you will not ask me anything; in truth I tell you, if you  
ask the 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 24  
will receive, so that your joy may be complete. I have spoken to 25  
you of all this in 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 ask, at that time, in my name; and I do 26  
not say that I will intercede with the Father for you; for the Father 27  
himself loves you, because you have loved me, and have believed  
that I came from the Father. I came out from the Father, and have 28  
come into the world; and now I am to leave the world, and go to  
the Father.'

'At last,' exclaimed the disciples, 'you are using plain words and 29  
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.'

'Do you believe that already?' Jesus answered. 'Listen! A time 31  
is coming — indeed it has already come — when you are to be 32  
scattered, each going his own way, and to leave me alone; and yet  
I am not alone, because the Father is with me. I have spoken to 33  
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.'

After saying this, Jesus raised his eyes heaven-wards, and said: 17

'Father, the hour has come; honour your Son, so that your  
Son may honour you; even as you gave him power over 2  
all humanity, so that he should give eternal life to all those  
whom you has given him. And the eternal life is this — to 3  
know you the one true God, and Jesus Christ whom you  
has sent as your messenger. I have honoured you on earth 4  
by completing the work which you has given me to do; and  
now do you honour me, Father, at your own side, with the 5  
honour which I had at your side before the world began. I  
have revealed you to those whom you gave me from the 6  
world; they were your own, and you gave them to me; and  
they have laid your message to heart. They recognise now 7  
that everything that you gave me was from you; for I have 8

9 given them the teaching which you gave me, and they received it, and clearly understood that I came from you, and they believed that you has sent me as your messenger. I intercede for them; I am not interceding for the world, but for those whom you has given me, for they are your own —

10 All that is mine is yours, and all that is yours is mine —

11 and I am honoured in them. Now I am to be in this world no longer, but they are 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

12 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 scrip-

13 ture. But now I am to come to you; and I am speaking like this, while still in the world, so that they may have my own

14 joy, in all its fullness, in their hearts. I have given them your message; and the world hated them, because they do not belong to the world, even as I do not belong to the world. I

15 do not ask you to take them out of the world, but to keep them from evil. They do not belong to the world, even as I

16 do not belong to the world. Consecrate them by the truth; your message is truth. Just as you has sent me as your mes-

17 senger to the world, so I send them as my messengers to the world. And it is for their sakes that I am consecrating my-

18 self, so that they also may be truly consecrated. But it is not only for them that I am interceding, but also for those who

19 believe in me through their message, that they all may be one — that as you, Father, are in union with us — and so the world may believe that you have sent me as your mes-

20 senger. I have given them the honour which you has given me, so that they may be one as we are one — I in union

21 with 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 have

22 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 before the beginning

23 of the world. Righteous Father, though the world did not know you, I knew you; and these people knew that you

24

25

have sent me as your messenger. I have made you known 26  
to them, and will 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.'

When Jesus had said this, he went out with his disciples and 18  
crossed the brook Kedron to a place where there was a garden,  
into which he and his disciples went. The place was well known 2  
to Judas, the betrayer, for Jesus and his disciples had often met  
there. So Judas, who had obtained the soldiers of the Roman 3  
garrison, and some police officers from the chief priests and the  
Pharisees, came there with lanterns, torches, and weapons. Jesus,  
aware of all that was coming upon him, went to meet them, and 4  
said to them: 'For whom are you looking?'

'Jesus of Nazareth,' was their answer. 'I am he,' said Jesus. (Judas, 5  
the betrayer, was also standing with them.) When Jesus said "I am  
he," they drew back and fell to the ground. So he again asked for 6  
whom they were looking, and they answered: 'Jesus of Nazareth.' 7

'I have already told you that I am he,' replied Jesus, 'so, if it 8  
is for me that you are looking, let these people go.' This was in  
fulfilment of his words — "Of those whom you have given me I 9  
have not lost one." At this, Simon Peter, who had a sword with 10  
him, drew it, and struck the high priest's servant, and cut off his  
right ear. The servant's name was Malchus. But Jesus said to Pe- 11  
ter: 'Sheathe your sword. Should I not drink the cup which the  
Father has given me?'

So the soldiers of the garrison, with their commanding officer 12  
and the Jewish police, arrested Jesus and bound him, and took  
him first of all to Annas. Annas was the father-in-law of Caiaphas, 13  
who was high priest that year. It was Caiaphas who had coun-  
selled the religious authorities, that it was best that one person 14  
should die for the people. Meanwhile Simon Peter followed Je-  
sus, and so did another disciple. That disciple, being well-known 15  
to the high priest, went with Jesus into the high priest's court-  
yard, while Peter stood outside by the door. Presently the other 16  
disciple — the one well-known to the high priest — went out and

17 spoke to the portress, and brought Peter in. So the maidservant said to Peter: 'Aren't you also one of this man's disciples?'  
18 'No, I am not,' he said. The servants and police officers were 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  
19 Jesus about his disciples and about his teaching. 'For my part,'  
20 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  
21 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  
22 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  
23 about it,' replied Jesus; 'but if not, why do you strike me?' Annas  
24 sent him bound to Caiaphas the high priest. Meanwhile Simon Peter was standing there, warming himself; so they said to him:  
25 'Aren't you also one of his disciples?' Peter denied it. 'No, I am  
26 not,' he said. One of the high priest's servants, a relation of the man whose ear Peter had cut off, exclaimed: 'Didn't I myself see  
27 you with him in the garden?' Peter again denied it; and at that moment a cock crowed.

28 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  
29 so be unable to eat the Passover. Therefore Pilate came outside to speak to them. 'What charge do you bring against this man?' he  
30 asked. 'If he had not been a criminal, we should not have given  
31 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  
32 — In fulfilment of what Jesus had said when indicating the death  
33 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 34  
it to you about me?'

'Do you take me for a Jew?' was Pilate's answer. 'It is your own 35  
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 36  
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.'

'So you are a king after all!' exclaimed Pilate. 'Yes, it is true I 37  
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.'

'What is truth?' exclaimed Pilate. After saying this, he went out 38  
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 39  
grant you the release of one man at the Passover Festival. Do you  
wish for the release of the king of the Jews?'

'No, not this man,' they shouted again, 'but Barabbas!' This 40  
Barabbas was a robber.

After that, Pilate had Jesus scourged. The soldiers made a 19  
crown with some thorns and put it on his head and threw a purple 2  
robe round him. They kept coming up to him and saying: 'Long 3  
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: 4  
'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 5  
outside, wearing the crown of thorns and the purple robe; and  
Pilate said to them: 'Here is the man!' When the chief priests and 6  
the police officers saw him, they shouted: 'Crucify him! Crucify  
him!'

'Take him yourselves and crucify him,' said Pilate. 'For my part, I 7  
find nothing with which he can be charged.'

'But we,' replied the crowd, 'have a Law, under which he de- 7  
serves death for making himself out to be the Son of God.' When  
Pilate heard what they said, he became still more alarmed; and, 8  
going into the Government house again, he said to Jesus: 'Where 9

10 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!'

13 On hearing what they said, Pilate brought Jesus out, and took his seat on the Bench at a place called "The Stone Pavement" — in Hebrew "Gabbatha." It was the Passover Preparation day, and about noon. Then he said to the crowd: 'Here is your king!' At that the people shouted: 'Kill him! Kill him! Crucify him!'

16 'What! Should I crucify your king?' exclaimed Pilate. 'We have no king but the Emperor,' replied the chief priests; so Pilate gave Jesus up to them to be crucified.

17 So they took Jesus; and he went out, carrying his cross himself, to the place which is named from a scull, or, in Hebrew, Golgotha. There they crucified him, and two others with him — one on each side, and Jesus between them. Pilate also had these words written and put up over the cross — "JESUS OF NAZARETH, THE KING OF THE JEWS." These words were read by many people, because the place where Jesus was crucified was near the city; and they were written in Hebrew, Latin and Greek. The chief priests said to Pilate: 'Do not 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 have written.'

23 When the soldiers had crucified Jesus, they took his clothes and divided them into four shares — a share for each soldier — and they took the coat also. The coat had no seam, being woven  
24 in one piece from top to bottom. So they said to one another: 'Do not let us 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 26  
 mother, and the disciple whom he loved, standing near, he said  
 to his mother: ‘There is your son.’ Then he said to that disciple: 27  
 ‘There is your mother.’ And from that very hour the disciple took  
 her to live in his house.

Afterwards, knowing that everything was now finished, Jesus 28  
 said, in fulfilment of the words of scripture: ‘I am thirsty.’ There  
 was a bowl standing there full of common wine; so they put a 29  
 sponge 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 ex- 30  
 claimed: ‘All is finished!’ Then, bowing his head, he resigned his  
 spirit to God. It was the Preparation day, and so, to prevent the 31  
 bodies from remaining on the crosses during the Sabbath (for that  
 Sabbath was a great day), the Jews asked Pilate to have the legs 32  
 broken and the bodies removed. Accordingly the soldiers came  
 and broke the legs of the first man, and then those of the other 33  
 who had been crucified with Jesus; but, on coming to him, when  
 they saw that he was already dead, they did not break his legs. 34  
 One of the soldiers, however, pierced his side with a spear, and  
 blood and water immediately flowed from it. This is the state- 35  
 ment of one who actually saw it — and his statement may be  
 relied on, and he knows that he is speaking the truth — and it  
 is given in order that you also may be convinced. For all this 36  
 happened in fulfilment of the words of scripture — “Not one of  
 its bones will be broken.” And there is another passage which 37  
 says — “They will look on him whom they pierced.” After this, 38  
 Joseph of Ramah, a disciple of Jesus — but a secret one, owing  
 to his fear of the religious authorities — begged Pilate’s permis-  
 sion to remove the body of Jesus. Pilate gave him leave; so Joseph  
 went and removed the body. Nicodemus, too — the man who had 39  
 formerly visited Jesus by night — came with a roll of myrrh and  
 aloes, weighing nearly a hundred pounds. They took the body 40  
 of Jesus, and wound it in linen with the spices, according to the

41 Jewish mode of burial. At the place where Jesus had been crucified there was a garden, and in the garden a newly made tomb  
42 in which no one had ever been laid. And so, because of its being the Preparation day, and as the tomb was close at hand, they laid Jesus there.

### *The Risen Life*

20 ON THE FIRST DAY OF THE WEEK, early in the morning, while it was still dark, Mary of Magdala went to the tomb, and saw that the  
2 stone had been removed. So she came running to Simon Peter, and to that other disciple who was Jesus' friend, and said to them: 'They have taken away the Master out of the tomb, and we do not  
3 know where they have laid him!' So, Peter started off with that  
4 other disciple, and they went to the tomb. The two began running together; but the other disciple ran faster than Peter, and reached  
5 the tomb first. Stooping down, he saw the linen wrappings lying  
6 there, but did not go in. Presently Simon Peter came following behind him, and went into the tomb; and he looked at the linen  
7 wrappings lying there, and the cloth which had been on Jesus' head, not lying with the wrappings, but rolled up on one side,  
8 separately. Then the other disciple, who had reached the tomb first, went inside too, and he saw for himself and was convinced.  
9 For they did not then understand the passage of scripture which  
10 says that Jesus must rise again from the dead. The disciples then returned to their companions.  
11 Meanwhile Mary was standing close outside the tomb, weeping.  
12 Still weeping, she leant forward into the tomb, and perceived two angels clothed in white sitting there, where the body of Jesus had 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 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 Jesus standing there, but she did not know that it was Jesus. 'Why  
15 are you weeping? Whom are you seeking?' he asked. Supposing him to be the gardener, Mary answered: 'If it was you, Sir, who carried him away, tell me where you have laid him, and I will take him away myself.'

'Mary!' said Jesus. She turned round, and exclaimed in Hebrew: 'Rabboni!' (or, as we should say, "teacher"). 'Do not hold me,' Jesus said; 'for I have not yet ascended to the Father. But go to my brothers, and tell them that I am ascending to him who is my Father and their Father, my God and their God.' Mary of Magdala went and told the disciples that she had seen the Master, and that he had said this to her.

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 stood among them and said: 'Peace be with you'; after which he showed them his hands and his side. The disciples were filled with 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 sending you.' After saying this, he breathed on them, and said: 'Receive the Holy Spirit; if you remit anyone's sins, they have been remitted; and, if you retain them, they have been retained.'

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 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, 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 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 to believe, but believe.' And Thomas exclaimed: 'My Master, and my God!'

'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;  
31 but 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.

21 Later on, Jesus showed himself again to the disciples by the Sea  
2 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  
3 said: ‘I am going fishing.’  
‘We will come with you,’ said the others. They went out and got  
4 into the boat, but caught nothing that night. Just as day was  
breaking, Jesus came and stood on the beach; but the disciples  
5 did not know that it was he. ‘My children,’ he said, ‘have you  
anything to eat?’  
6 ‘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  
7 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  
8 (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  
9 hundred yards from shore), dragging the net full of fish. When  
they had come ashore, they found a charcoal fire ready, with some  
10 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,  
12 the net had not been torn. And Jesus said to them: ‘Come and  
breakfast.’ Not one of the disciples ventured to ask him who he  
13 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  
14 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, 15  
son of John, do you love me more than the others?'

'Yes, Master,' he answered, 'you know that I am your friend.'

'Feed my lambs,' said Jesus. Then, a second time, Jesus asked: 16  
'Simon, son of John, do you love me?'

'Yes, Master,' he answered, 'you know that I am your friend.'

'Tend my sheep,' said Jesus. The third time, Jesus said to him: 17  
'Simon, son of John, are you my friend?' Peter was hurt at his third  
question being "Are you my friend?"; and exclaimed: 'Master, you  
know everything! You can tell that I am your friend.'

'Feed my sheep,' said Jesus. 'In truth I tell you,' he continued, 18  
'when you were young, you used to put on your own clothes, and  
walk wherever you wished; but, when you have grown old, you  
will have to stretch out your hands, while someone else puts on  
your clothes, and takes you where you do not wish.' Jesus said 19  
this to show the death by which Peter was to honour God, and  
then he added: 'Follow me.' Peter turned round, and saw the dis- 20  
ciple whom Jesus loved following — the one who at the supper  
leant back on the Master's shoulder, and asked him who it was  
who would betray him. Seeing him, Peter said to Jesus: 'Master, 21  
what about this man?'

'If it is my will that he should wait until I come,' answered 22  
Jesus, 'what has that to do with you? Follow me yourself.' So the 23  
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?'

It is this disciple who states these things, and who recorded 24  
them; and we know that his statement is true.

There are many other things which Jesus did; but, if every one of 25  
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 1  
that Jesus did and taught from the very first, down to that day 2  
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 3  
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 4  
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 5  
baptized with the Holy Spirit before many days have passed.'

So, when the apostles had met together, they asked Jesus this 6  
question — 'Master, is this the time when you intend to re-estab-  
lish the kingdom for Israel?' His answer was: 'It is not for you to 7  
know times or hours, for the Father has reserved these for his own  
decision; but you will receive power, when the Holy Spirit will 8  
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 9  
their eyes, and a cloud received him from their sight. While they  
were still gazing up into the heavens, as he went, suddenly two 10  
men, clothed in white, stood beside them, and said: 'People of  
Galilee, why are you standing here looking up into the heavens? 11  
This same Jesus, who has been taken from you into the heavens,

will come in the same way in which you have seen him go into the heavens.'

- 12 Then the apostles returned to Jerusalem from the hill called  
 Olivet, which is about three quarters of a mile from the city. When  
 13 they reached Jerusalem, they went to the upstairs room, where  
 they were staying. There were there Peter, John, James, and An-  
 drew, Philip and Thomas, Bartholomew and Matthew, James the  
 son of Alphaeus, Simon the Zealot, and Judas the son of James.  
 14 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 were about a hundred and twenty present, Peter rose to  
 16 speak. 'Friends,' he said, 'it was necessary who the prediction  
 of scripture should be fulfilled, which the Holy Spirit made by  
 the lips of David about Judas, who acted as guide to the men that  
 17 arrested Jesus, for he was one of our number and had his part  
 allotted him in this work of ours.' (This man had bought a piece  
 18 of land with the price of his treachery; and, falling heavily, his  
 19 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  
 22 time that Jesus, our Master, went in and out among us — From  
 his baptism by John down to that day on which he was taken from  
 us — someone must be found to join us as a witness of his resur-  
 23 rection.' So they put forward two men, Joseph called Barsabas,  
 24 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 work, 25  
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 dis- 2  
ciples had all met together, when suddenly there came from the 2  
heavens a noise like a strong wind rushing by; it filled the whole  
house in which they were sitting. Then there appeared tongues of 3  
what seemed to be flame, separating, so that one settled on each  
of them; and they were all filled with the Holy Spirit, and be- 4  
gan to speak 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, 6  
numbers of people collected, in the greatest excitement, because  
each of them heard the disciples speaking in his own language.  
They were utterly amazed, and kept asking in astonishment: 7

‘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 10  
districts of Libya adjoining Cyrene; some of us are visitors from  
Rome, either Jews by birth or converts, and some are Cretans 11  
and Arabians — yet we all alike hear them speaking in our own  
tongues of the great things that God has done.’ They were all 12  
utterly amazed and 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 15  
drunk, as you suppose; for it is only now nine in the morning! No!  
This is what is spoken of in the prophet Joel — 16

“It will come about in the last days,” God says, 17

- “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 aw-  
 ful 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, and signs, which God showed among you through him,  
 23 as you know full well — He, I say, in accordance with God’s defi-  
 nite plan and with his previous knowledge, was betrayed, and  
 you, by the hands of lawless men, nailed him to a cross and put  
 24 him to death. But God released him from the pangs of death and  
 raised him to life, it being impossible for death to retain its hold  
 25 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 corrup-  
 tion.  
 28 You have shown me the path to life,  
 You will fill me with gladness in your presence.”

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 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 for the three o'clock Prayers, a man, who had been lame from his birth, was being carried by. This man used to be set down every day at the gate of the Temple called "the Beautiful Gate," to beg of those who went in. Seeing Peter and John on the point of entering, he asked them to give him something. Peter fixed his eyes on him, and so did John, and then Peter said: 'Look at us.' The man was all attention, expecting to get something from them; but Peter added: 'I have no gold or silver, but I give you what I have. In the name of Jesus Christ of Nazareth, get up and walk.' Grasping the lame man by the right hand, Peter lifted him up. Instantly the man's feet and ankles became strong, and, leaping up, he stood and began to walk about, and then went with them into the Temple Courts, walking, and leaping, and praising God. All the people saw him walking about and praising God; and, when they recognised him as the man who used to sit begging at the Beautiful Gate of the Temple, they were utterly astonished and amazed at what had happened to him. While the man still clung to Peter and John, the people all quickly gathered round them in the Colonnade named after Solomon, in the greatest astonishment.

12 On seeing this, Peter said to the people: 'People of Israel, why are you surprised at this? And why do you stare at us, as though we, by any power or piety of our own, had enabled this man to walk? The God of Abraham, Isaac, and Jacob, the God of our ancestors, has done honour to his servant Jesus — him whom you gave up and disowned before Pilate, when he had decided to set him free. You, I say, disowned the holy and righteous one, and asked for the release of a murderer! The guide to life you put to death! But God raised him from the dead — and of that we are ourselves witnesses. And it is by faith in the name of Jesus, that this man, whom you all see and know, has — by his name — been made strong. Yes, it is the faith inspired by Jesus that has made

this complete cure of the man, before the eyes of you all. And yet, my friends, I know that you acted as you did from ignorance, and your rulers also. But it was in this way that God fulfilled all that he had long ago foretold, as to the sufferings of his Christ, by the lips of all the prophets. Therefore, repent 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 coun- cillors, and the teachers of the Law was held in Jerusalem. There

6 were present Annas the high priest, Caiaphas, John, Alexander,  
7 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?'

8 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  
10 here 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 name that this man stands here before you lame  
11 no longer. Jesus is "the stone which, scorned by you the builders,  
12 has yet become the 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  
14 Jesus. But, when they looked at the man who had been healed,  
15 standing there with them, they had nothing to say. So they ordered  
them out 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  
17 to 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 what-  
ever.'

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.



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 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 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,

And its rulers gathered together,

Against the Lord and against his Christ.”

There have indeed gathered together in this city against 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 and of your own will, did long ago destine to be done. Now, therefore, 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 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 assembled 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 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 apostles continued with great power to bear their testimony to the resurrection of the Lord Jesus, and God’s blessing rested on them all abundantly. Nor was there anyone in need among them, for all who 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 received a share in proportion to his wants. A Levite of Cyprian birth, named Joseph, (who had received from the apostles the additional name of “Barnabas” —

37 which means "The Consoler,") Sold a 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 pos-  
session of your heart that you have lied to the Holy Spirit, and  
4 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 foot-  
steps 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  
11 out 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 peo-  
ple, through the instrumentality of the apostles, whose custom it  
13 was to meet all together in the Colonnade of Solomon; but of the  
rest no one ventured to join them. On the other hand, the people  
14 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  
15 number. 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 someone 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. 16

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, someone 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. 17 18 19 20 21 22 23 24 25 26 27

'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.' 28

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.' 29 30 31 32

33 The members of the Council became frantic with rage on hear-  
34 ing 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.

35 He then said: 'People of Israel, take care as to what you intend  
36 to do with these men. For not long ago Theudas appeared, pro-  
fessing to be somebody, and was joined by a body of some four  
hundred men. But he was killed; and all his followers scattered  
37 and dwindled away. After him, Judas the Galilean appeared at  
the time of the census, and induced people to follow him; Yet  
38 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  
39 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!'

40 The Council followed his advice, and, calling the apostles in,  
had them flogged, and then, after cautioning them not to speak in  
41 the name of Jesus, set them free. But the apostles left the Council,  
rejoicing that they had been thought worthy to suffer disgrace for  
42 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 con-  
stantly increasing, complaints were made by the Greek speaking  
Jews against the Aramaic speaking Jews, that their widows were  
2 being overlooked in the daily distribution. The Twelve, therefore,  
called together the general body of the disciples and said to them:  
3 'It is not well for us to see to the distribution at the tables and ne-  
glect God's message. Therefore, friends, look for seven men of  
4 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 6  
men to the apostles, who, after praying, placed their hands on  
them.

So God's message spread, and the number of the disciples con- 7  
tinued to increase rapidly in Jerusalem, and a large body of the  
priests accepted the faith.

Meanwhile Stephen, divinely helped and strengthened, was 8  
showing great wonders and signs among the people. But some 9  
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 10  
inspiration with which he spoke. Then they induced some men 11  
to assert that they had heard Stephen saying blasphemous  
things against Moses, and against God; and they stirred up the 12  
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 13  
false evidence.

'This man,' they said, 'is incessantly saying things against this 14  
Holy place and the Law; indeed, we have heard him declare that  
this Jesus of Nazareth will destroy this place, and change the cus- 15  
toms 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: 7  
'Brothers and fathers, hear what I have to say. God, who manifests 2  
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 3  
country that I will show you." And so Abraham left the coun- 4  
try of the Chaldeans and settled in Haran; and from there, af-  
ter his father's death, God caused him to migrate into this coun-  
try, in which you are now living. God did not at that time give 5

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  
6 at that time he had no child. God’s words were these — “Abra-  
ham’s descendants will live in a foreign country, where they will  
7 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  
8 this place.” Then God made with Abraham the covenant of cir-  
cumcision; and under it Abraham became the father of Isaac, and  
circumcised him when he was eight days old; and Isaac became  
9 the father of Jacob; and Jacob of the Twelve Patriarchs. The Patri-  
archs, out of jealousy, sold Joseph into slavery in Egypt; but God  
10 was with him, and delivered him out of all his troubles, and en-  
abled him to win favour and show wisdom before Pharaoh, king  
of Egypt, who appointed him Governor of Egypt and of his whole  
11 household. Then a famine spread over the whole of Egypt and  
Canaan, causing great distress, and our ancestors could find no  
12 food. Hearing, however, that there was corn in Egypt, Jacob sent  
13 our ancestors there on their first visit. In the course of their sec-  
ond visit, Joseph revealed himself to his brothers, and his family  
14 became known to Pharaoh. Then Joseph sent an urgent invita-  
tion to his father Jacob and to his relations, seventy-five persons  
15 in all; and so Jacob went down into Egypt. There he died, and our  
16 ancestors also, and their bodies were removed to Shechem, and  
laid in the tomb which Abraham had bought for a sum of money  
17 from the sons of Hamor in Shechem. As the time drew near for  
the fulfilment of the promise which God had made to Abraham,  
18 the people increased largely in numbers in Egypt, until a new  
19 king, who knew nothing of Joseph, came to the throne. This king  
acted deceitfully towards our race and ill-treated our ancestors,  
making them abandon their own infants, so that they should not  
20 be reared. It was just at this time that Moses was born. He was  
an exceedingly beautiful child, and for three months was brought  
21 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  
22 son. So Moses was educated in all the learning of the Egyptians,  
23 and proved his ability both by his words and actions. When he  
was in his fortieth year, he resolved to visit his fellow Israelites;  
24 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 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?

43 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.”

44 Our ancestors had the tent where they worshipped God in the  
desert, constructed, just as he who spoke to Moses had directed  
45 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  
46 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  
47 reside. But it was Solomon who built a house for God. Yet it is  
48 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 resist-  
ing the Holy Spirit; your ancestors did it, and you are doing it  
52 still. 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  
53 murderers — 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



city, and began to stone him, the witnesses laying their clothes at the feet of a young man named Saul. And they stoned Stephen, while he cried to the Lord: 'Lord Jesus! Receive my spirit!' Falling on his knees, he called out loudly: 'Lord! Do not charge them with this sin;' and with these words he fell asleep.

Saul approved of his being put to death. 8

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 of Judea and Samaria. Some religious men buried Stephen, with loud lamentations 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.

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 began to preach the Christ. The people, one and all, listened attentively to what Philip told them, when they heard of, and saw, the miracles which he was working. For there were many instances of people with foul spirits, where the spirits, with loud screams, came out of them; and many who were paralysed or lame were cured, so that there was great rejoicing throughout that city. There was staying in the city a man named Simon, who had been practicing magic there and mystifying the Samaritan people, giving himself out to be some great being. Everyone, high and low, paid attention to him. "This man," they used to say, "must be that power of God which people call 'The Great Power.'" And they paid attention to him because they had for a long time been mystified by his magic arts. However, when they came to believe Philip, as he told 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 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 welcomed God's message, they sent Peter and John to them; and they, on their arrival, prayed that the Samaritans might receive the Holy Spirit. (As yet the Spirit had not descended on any of them;

they had only been baptized into the faith of the Lord Jesus). Then  
 17 Peter and John placed their hands on them, and they received the  
 Holy Spirit.

18 When Simon saw that it was through the placing of the apos-  
 tles' hands on them that the Spirit was given, he brought them a  
 19 sum of money and said: 'Give me also this power of yours, so that,  
 if I place my hands on anyone, he may receive the Holy Spirit.'

20 'A curse on you and on your money,' Peter exclaimed, 'for  
 21 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  
 22 God." Therefore repent of this wickedness of yours, and pray to  
 the Lord, that, if possible, you may be forgiven for such a  
 23 thought; for I see that you have fallen into the "bitterness of  
 envy" and the "fetters 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 journey southwards, along the road that runs down from  
 27 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  
 28 treasurer, and 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 someone 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.”

‘Now,’ said the Treasurer, addressing Philip, ‘tell me, of whom 34  
is the prophet speaking? Of himself, or of someone else?’ Then  
Philip began, and, taking this passage as his text, told him the 35  
good news about Jesus.

Presently, as they were going along the road, they came to some 36  
water, and the Treasurer exclaimed: ‘Look! Here is water; what  
is to prevent my being baptized?’ So he ordered the carriage to 38  
stop, and they went down into the water — both Philip and the  
Treasurer — and Philip baptized him. But, when they came up 39  
out of the water, the Spirit of the Lord caught Philip away, and  
the Treasurer saw no more of him; for he continued his journey  
with a joyful heart. But Philip was found at Ashdod, and, as he 40  
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 9  
the disciples of the Lord, went to the high priest, and asked him 2  
to give him letters to the Jewish congregations at Damascus,  
authorising him, if he found there any supporters of the Way,  
whether men or women, to have them put in chains and brought  
to Jerusalem.

While on his journey, as he was nearing Damascus, suddenly a 3  
light from the heavens flashed around him. He fell to the ground 4  
and heard a voice saying to him — ‘Saul, Saul, why are you per-  
secuting me?’

‘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 6  
must do.’

The men traveling with Saul were meanwhile standing speech- 7  
less; they heard the sound of the voice, but saw no one. When Saul 8  
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 9  
nothing either to eat or to drink.

- 10 Now there was at Damascus a disciple named Ananias, to whom, in a vision, the Lord said: 'Ananias.'
- 11 'Yes, Lord,' he answered. 'Go at once,' said the Lord, 'to the "Straight Street", and ask at Judas's house for a man named
- 12 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.'
- 13 'Lord,' exclaimed Ananias, 'I have heard from many people about this man — how much harm he has done at Jerusalem to
- 14 your people there. And, here, too, he holds authority from the chief priests to put in chains all those who invoke your name.' But
- 15 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
- 16 people of Israel. I will myself show him all that he has to suffer for my name.'
- 17 So Ananias went, entered the house, and, placing his hands on Saul, said: 'Saul, my brother, I have been sent by the Lord — by Jesus, who appeared to you on your way here — so that you may
- 18 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.

Saul stayed for some days with the disciples who were at Damascus, and at once began in the synagogues to proclaim Jesus 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 chains and taken before the chief priests?' Saul's influence, however, 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 became known to him. They even watched the gates day and night,

24 to kill him; but his disciples let him down by night through an opening in the wall, lowering him in a basket.

On his arrival in Jerusalem, Saul attempted to join the disciples, 26  
but they were all afraid of him, as they did not believe that he  
was really a disciple. Barnabas, however, taking him by the hand, 27  
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 name of Jesus. After that, Saul remained in Jerusalem, in 28  
close intercourse with the apostles; and he spoke fearlessly in the  
name of the Lord, talking and arguing with the Jews of foreign 29  
birth, who, however, made attempts to kill him. But, when the 30  
followers found this out, they took him down to Caesarea, and  
sent him on his way to Tarsus.

And so it came about that the church, throughout Judea, 31  
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 all the inhabitants of Lydda and of the Plain of Sharon saw 35  
him, and came over to the Lord's side.

At Jaffa there lived a disciple whose name was Tabitha, which is 36  
in Greek "Dorcas" — a Gazelle. Her life was spent in doing kind  
and charitable actions. Just at that time she was taken ill, and 37  
died; and they had washed her body and laid it out in an upstairs  
room. Jaffa was near Lydda, and the disciples, having heard that 38  
Peter was at Lydda, sent two men with the request that he come  
to them without delay. Peter returned with them at once. On his 39  
arrival, he was taken upstairs, and all the widows came round  
him in tears, showing the coats and other clothing which Dorcas

40 had made while she was among them. But Peter sent everybody out of the room, and knelt down and prayed. Then, turning to the body, he said: 'Tabitha! Stand up.'

41 She opened her eyes, and, seeing Peter, sat up. Giving her his hand, Peter raised her up, and, calling in the widows and others of

42 Christ's people, presented her to them alive. This became known all through Jaffa, and numbers of people came to believe in the

43 Lord. And Peter stayed some days at Jaffa with a tanner named Simon.

10 At Caesarea there was a man named Cornelius, a captain in the

2 regiment known as the "Italian Regiment," A religious man and 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

4 angel from God come to him, and call him by name. Cornelius fixed his eyes on him and, in great alarm, said: 'What is it, Lord?' 'Your prayers and your charities,' the angel answered, 'have been

5 an acceptable offering to God. And now, send messengers to Jaffa

6 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

10 midday 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 heavens were open, and that something like a great sail was

12 descending, let down by its four corners towards the earth. In it were all kinds of quadrupeds, reptiles, and birds. Then he was

13 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 anything "defiled" and "unclean".' Again he was aware of a voice

15 which said — 'What God has pronounced "clean", do not regard

as “defiled”. This happened three times, and then suddenly it was all taken up into the heavens. 16

While Peter was still perplexed as to the meaning of the vision that he had seen, the men sent by Cornelius, having enquired the 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. Peter was still pondering over the vision, when the Spirit said to 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.’ 17 18 19 20

Peter went down to the men and said: ‘I am the person you are looking for. What is your reason for coming?’ 21

The men replied: ‘Our captain, Cornelius, a pious man who reverences God and is well spoken of by the whole Jewish nation, 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. 22 23

The next day he lost no time in setting out with them, accompanied by some of the Lord’s followers from Jaffa; and the day following he entered Caesarea. Cornelius was expecting them, and had invited his relations and intimate friends to meet them. So, when Peter entered the city, Cornelius met him, and, throwing himself at 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.’ 24 25 26

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.’ 27 28 29

‘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 30 31 32 33

34 presence of God, to listen to all that you have been instructed by  
the Lord to say.' Then Peter began.

35 'I see, beyond all doubt,' he said, 'that "God does not show par-  
36 tiality," 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  
37 Israelites and told them, through Jesus Christ, the good news of  
peace — and Jesus is Lord of all! You yourselves know the story  
38 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  
39 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  
40 him to death by hanging him on a cross! This Jesus God raised  
41 on the third day, and enabled him to appear, not indeed to every-  
one, but to witnesses chosen beforehand by God — to us, who ate  
and drank with him after his resurrection from the dead. Further,  
42 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  
43 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.'

44 Before Peter had finished saying these words, the Holy Spirit  
45 fell on all who were listening to the message. Those converts from  
Judaism, who had come with Peter, were amazed that the gift of  
46 the Holy Spirit had been bestowed even on the Gentiles; for they  
heard them speaking with "tongues" and extolling God. At this  
47 Peter asked: 'Can anyone refuse the water for the baptism of these  
people, now that they have received the Holy Spirit as we did  
48 ourselves?' 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  
2 even the Gentiles had welcomed God's message. But, when Pe-  
ter went up to Jerusalem, those who were converts from Judaism  
3 began to attack him, on the ground that he had visited people



who were not circumcised, and had taken meals with them. So Peter began to relate the facts to them as they had occurred. 'I 4  
was in the town of Jaffa,' he said, 'and was praying; and, while 5  
in a trance, I saw a vision. There was something like a great sail  
descending, let down by its four corners out of the heavens; and  
it came right down to me. Looking intently at it, I began to dis- 6  
tinguish quadrupeds, wild beasts, reptiles, and birds; and I also 7  
heard a voice saying to me — "Stand up, Peter, kill something  
and eat." "No, Lord, I cannot," I answered, "for nothing "de- 8  
filed" or "unclean" has ever passed my lips." Then a second time 9  
there came a voice from the heavens. 'What God has pronounced  
"clean", it said, 'you must not call "defiled".' This happened 10  
three times, and then all was drawn up again into the heavens.  
At that moment three men, who had been sent from Caesarea to 11  
see me, came up to the house in which we were. The Spirit told 12  
me to go with them without hesitation. These six companions also  
went with me. And, when we came into the man's house, he told 13  
us how he had seen the angel standing in his house, and how the  
angel had said to him — "Send to Jaffa and fetch the Simon, who  
is also known as Peter; for he will tell you truths, which will prove 14  
the means of salvation to you and all your household." I had but 15  
just begun to speak,' continued Peter, 'when the Holy Spirit fell  
on them, exactly as on us at the first; and I recalled the saying of 16  
the Master — "John baptized with water, but you will be baptized  
with the Holy Spirit." Since then, God had given them the very 17  
same gift as he gave us when we became believers in Jesus Christ  
the Master — who was I that I could thwart God?'  
On hearing this statement, they said no more, but broke out into 18  
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 19  
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 20  
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 21

22 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  
23 reached the ears of the church at Jerusalem, and they sent  
Barnabas to Antioch. On coming there he saw to his great joy  
24 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  
25 side. Afterwards Barnabas left for Tarsus to look for Saul; and,  
26 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."

27 During this time, some prophets came to Antioch from  
28 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  
29 the reign of Claudius. So the disciples, without exception,  
determined, in proportion to their means, to send something to  
30 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.

12 It was at that time that King Herod began to ill-treat some of the  
2 members of the church. He had James, the brother of John, be-  
3 headed; and, when he saw that the Jews were pleased with this,  
he proceeded to arrest Peter also. (This was during the Festival  
4 of the unleavened bread.) After seizing Peter, Herod put him in  
prison, and entrusted him to the keeping of four Guards of four  
5 soldiers each, intending, after the Passover, to bring him up be-  
fore the people. So Peter was kept in prison, but meanwhile the  
6 prayers of the church 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,  
7 chained to them both, while there were sentries in front of the  
door, guarding the prison. Suddenly an angel of the Lord stood  
by him, and a light shone in the 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.'

Peter followed him out, not knowing that what was happening under the angel's guidance was real, but thinking that he was 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.

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 expecting.' 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 his knocking at the door in the gate, a maidservant, named Rhoda, 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 standing outside.

'You are mad!' they exclaimed. But, when she persisted that it was so, they said: 'It must be his spirit!'

Meanwhile Peter went on knocking, and, when they opened the 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.

In the morning there was a great stir among the soldiers — what 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!'

- 23 Instantly an angel of the Lord struck him, because he did not give God the glory; and he was attacked with worms, and died.
- 24 Meanwhile the Lord's message kept extending, and spreading far and wide.
- 25 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*

- 13 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
- 2 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.'
- 3 Accordingly, after fasting and prayer, they placed their hands on them and dismissed them.
- 4 Barnabas and Saul, sent on this mission, as they were, by the Holy Spirit, went down to Seleucia, and from there sailed to
- 5 Cyprus. On reaching Salamis, they began to tell the message of God in the Jewish synagogues; and they had John with them as
- 6 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 birth, whose name was Barjoshua.
- 7 He was at the court of the Governor, Sergius Paulus, a man of intelligence, who sent for Barnabas and Saul and asked to be
- 8 told God's message. But Elymas, the astrologer (for that is the meaning of the word), opposed them, eager to divert the
- 9 Governor's attention from the faith. However, Saul (who is the same as Paul), full of the Holy Spirit, fixed his eyes on him and
- 10 said: 'You incarnation of deceit and all fraud! You son of the devil! You opponent of all that is good! Will you never cease to

divert "the straight paths of the Lord"? Listen! The hand of the Lord is on you even now, and you will be blind for a time and unable to see the sun.' Immediately a mist and darkness fell on him, and he went feeling about for someone to guide him. When the Governor saw what had happened, he became a believer in Christ, being greatly impressed by the teaching about the Lord.

After this, Paul and his companions set sail from Paphos and went to Perga in Pamphylia, where John left them and returned to Jerusalem. The others went on from Perga and arrived at Antioch in Pisidia. There they went into the synagogue on the Sabbath and took their seats. After the reading of the Law and the prophets, the synagogue leader sent them this message — 'Friends, if you have any helpful words to address to the people, now is the time to speak.' So Paul rose and, motioning with his hand, said: 'People of Israel and all here who worship God, hear what I have to say. The God of this people Israel chose our ancestors, and during their stay in Egypt increased the prosperity of the people, and then "with uplifted arm brought them out from that land." For about forty years "he bore with them in the desert"; then, after destroying seven heathen nations in Canaan, he allotted their land to this people — For about four hundred and fifty years. In later times he gave them Judges, of whom the prophet Samuel was the last. And, when they demanded a king, God gave them Saul the son of Kish, a man of the tribe of Benjamin, who reigned for forty years. After removing him, he raised David to the throne, and bore this testimony to him — "In David, the son of Jesse, I have found a man after my own heart, who will carry out all my purposes." It was from this man's descendants that God, in accordance with his promise, gave Israel a Saviour — Jesus; John having first proclaimed, before 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 what do you suppose that I am? I am not the Christ. But there is 'one coming' after me, whose sandal I am not worthy to untie." Brothers and sisters, descendants of Abraham, and all those among you who worship God, it was to us that the message of this salvation was sent. The people of Jerusalem and their leaders, failing to recognise Jesus, and

28 not understanding the utterances of the prophets that are read  
 every Sabbath, fulfilled them by condemning him. They found  
 29 no ground at all for putting him to death, and yet demanded his  
 execution from Pilate; and, after carrying out everything written  
 30 about him, they took Jesus down from the cross, and laid him in  
 a tomb. But God raised him from the dead; and he appeared for  
 31 many days to those who had gone up with him from Galilee to  
 Jerusalem, and who are now witnesses for him to the people. We  
 32 also have good news to tell you, about the promise made to our  
 33 ancestors — That our children have had this promise completely  
 fulfilled to them by God, by his raising Jesus. That is just what is  
 said in the second Psalm —

“You are my Son; this day I have become your Father.”

34 As to his raising Jesus from the dead, never again to return to  
 corruption, this is what is said —

“I will give to you the sacred promises made to David;”

35 And, therefore, in another Psalm it is said —

“You will not give up the Holy One to undergo corrup-  
 tion.”

36 David, after obediently doing God’s will in his own time, “fell  
 asleep and was laid by the side of his ancestors, and did undergo  
 37 corruption; but Jesus, whom God raised from the dead, did not  
 undergo corruption. I would, therefore, like you to know, friends,  
 38 that through Jesus forgiveness of sins is being proclaimed to you,  
 39 and that, in union with him, everyone who believes in him is  
 absolved from every sin from which under the Law of Moses you  
 40 could not be absolved. Beware, therefore, that what is said in the  
 prophets does not come true of you —

41 “Look, you despisers, and wonder, and perish;  
 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  
 begged for a repetition of this teaching on the next Sabbath. Af-  
 43 ter the congregation had dispersed, many of the Jews, and of the

converts 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.

On the following Sabbath, almost all the city gathered to hear 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 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 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".'

On hearing this, the Gentiles were glad and extolled God's message; and all those who had been enrolled for eternal life became 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 out of their region. They, however, shook the dust off their feet in protest, and went to Iconium, leaving the disciples full of joy and of the Holy Spirit.

The same thing occurred in Iconium, where Paul and Barnabas went into the Jewish synagogue, and spoke in such a way that a great number of both Jews and Greeks believed in Christ. But the Jews who refused to believe stirred up the Gentiles, and poisoned their minds against the Lord's followers. Therefore Paul and Barnabas 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 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.

- 8 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.
- 9 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.'
- 11 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.
- 15 '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.
- 19 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.
- 21 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 went through Pisidia, and came into Pamphylia, and, after telling 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. After their arrival, 27  
they gathered the church together, and gave an account of all that  
God had helped them to do, and especially how he had opened  
to the Gentiles the door of faith; and at Antioch they stayed with 28  
the disciples for a considerable time.

But certain persons came down from Judea, and began to teach 15  
the Lord's followers that, unless they were circumcised, in ac-  
cordance with the custom required by Moses, they could not be  
saved. This gave rise to a serious dispute, and much discussion, 2  
between Paul and Barnabas and these people, and it was there-  
fore 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.

The church, therefore, sent them on their journey, and they made 3  
their way through Phoenicia and Samaria, telling the story of the  
conversion of the Gentiles, to the great joy of all the followers. On  
their arrival at Jerusalem, they were welcomed by the church, as 4  
well as by the apostles and the officers, and gave an account of all  
that God had helped them to do. Some of the Pharisees' party, 5  
however, who had become believers in Christ, came forward and  
declared that they were bound to circumcise converts and to di-  
rect them to observe the Law of Moses. The apostles and the offi- 6  
cers of the church held a meeting to consider this question. After  
much discussion, Peter rose and said: 7

'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 8  
reads all hearts, declared his acceptance of the Gentiles, by giving  
them the Holy Spirit, just as he did to us. He made no distinction 9  
between them and us, when he purified their hearts by their faith.  
Why, then, do you now provoke God, by putting on the necks of 10  
these disciples a yoke which neither our ancestors nor we were  
able to bear? No, it is through the loving kindness of the Lord 11  
Jesus that we, just as they do, believe that we have been saved.'

Every voice in the assembly was hushed, as they listened to 12  
Barnabas and Paul, while they gave an account of all the signs  
and wonders which God had shown among the Gentiles through

13 them. After they had finished speaking, James addressed the Council.

14 ‘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 —

16 “After this I will return;  
And I will rebuild the house of David which has fallen —  
Its ruins I will rebuild,  
And will set it up once more;

17 That so the rest of mankind may earnestly seek the Lord —  
—  
Even all the Gentiles on whom my name has been bestowed.

18 Says the Lord, as he does these things, foreknown from of old.”

19 In my judgment, therefore, we should not add to the difficulties  
20 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,  
21 there have been those who preach Moses, read as he is in the synagogues every Sabbath.’

22 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  
23 community. They were bearers of the following letter —

“The apostles, and the followers who are the officers of the church, send their greetings to the followers of the Lord  
24 of Gentile birth in Antioch, Syria, and Cilicia. As we had heard that some of our number had upset you by their assertions, and unsettled your minds — without instructions from us — We met and decided to choose certain men and send them to you with our dear friends Barnabas and Paul,  
25 who have risked their lives for the name of our Lord, Jesus Christ. We are accordingly sending Judas and Silas,  
26 and they will tell you by word of mouth what we are now writing. We have, therefore, decided, under the guidance  
28

of the Holy Spirit, to lay no further burden on you beyond 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.” 29

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 delivered the letter, the reading of which caused great rejoicing by its encouraging contents. Judas and Silas, who were themselves prophets, further encouraged the them by many an address, and strengthened their faith. After some stay, they were dismissed with kind farewells from the followers, and returned to those who had sent them. 30 31 32 33

Paul and Barnabas, however, remained in Antioch, where they taught and, with the help of many others, told the good news of the 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.’ Barnabas wished to take with them John, whose other name was 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 them to their work. This caused such unpleasant feeling between them that they parted ways, Barnabas taking Mark and sailing for Cyprus, while Paul chose Silas for his companion and, after he had been committed by the followers to the gracious care of the Lord, started on his journey and went through Syria and Cilicia, strengthening the churches in the faith. 35 36 37 38 39 40 41

Among other places Paul went to Derbe and Lystra. At the latter place they found a disciple, named Timothy, whose mother was a Jewish woman who was a believer, while his father was a Greek, and who was well spoken of by the followers of the Lord 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 region, for they all knew that his father 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. 16 2 3 4

So the churches grew stronger in the faith, and increased in numbers from day to day. 5

6 They next went through the Phrygian district of Galatia, but  
7 were restrained by the Holy Spirit from delivering the message  
8 in Roman Asia. When they reached the borders of Mysia, they  
9 attempted to go into Bithynia, but the Spirit of Jesus did not per-  
10 mit them. Passing through Mysia, they went down to Troas; and  
11 there one night Paul saw a vision. A Macedonian was standing  
12 and appealing to him — “Come over to Macedonia and help us.”  
13 So, immediately after Paul had seen the vision, we looked for an  
14 opportunity to cross over to Macedonia, concluding that God had  
15 summoned us to tell the good news to the people there.

16 Accordingly we set sail from Troas, and ran before the wind  
17 to Samothrace, reaching Neapolis the next day. From there we  
18 made our way to Philippi, which is the principal city of that part  
19 of Macedonia, and also a Roman Settlement.  
20 In that city we spent several days. On the Sabbath we went out-  
21 side the gate to the riverside, where we supposed there would  
22 be a place of prayer; and we sat down and talked to the women  
23 who were gathered there. Among them was a woman, named  
24 Lydia, belonging to Thyatira, a dealer in purple cloth, who was  
25 accustomed to join in the worship of God. The Lord touched this  
26 woman’s heart, so that she gave attention to the message deliv-  
27 ered by Paul, and, when she and her household had been bap-  
28 tized, 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.

16 One day, as we were on our way to the place of prayer, we  
17 were met by a girl possessed by a divining spirit, who made large  
18 profits for her masters by fortune-telling. This girl followed Paul  
19 and the rest of us, calling: ‘These men are servants of the most  
20 high God, and they are bringing you news of a way to salvation.’  
21 She had been doing this for several days, when Paul, much vexed,  
22 turned and said to the spirit within her: ‘In the name of Jesus  
23 Christ I command you to leave her.’ That very moment the spirit  
24 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.

‘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.’

The mob rose as one person against them, and the Magistrates stripped them of their clothing and ordered them to be beaten with rods. After beating them severely, the Magistrates put them in prison, with orders to the jailer to keep them in safe custody. On receiving so strict an order, the Governor put them into the inner cell, and secured their feet in the stocks. About midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, suddenly there was an earthquake of such violence that the jail was shaken to its foundations; all the doors flew open, and all the prisoners’ chains were loosened. Roused from his sleep, and seeing the prison doors open, the Governor drew his sword intending to kill himself, in the belief that the prisoners had escaped. But Paul called our loudly: ‘Do not harm yourself; we are all here.’

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 said: ‘What must I do to be saved?’

‘Believe in Jesus, our Lord,’ they replied, ‘and you will be 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 of the night he took them and washed their wounds, and he himself and everyone belonging to him were baptized without delay. Afterwards 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.

In the morning the Magistrates sent the police with an order for 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.’

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! Let them come and take us out themselves.’ The police reported his words to the Magistrates, who, on hearing that Paul

39 and Silas were Roman citizens, were alarmed, and went to the  
prison, and did their best to conciliate them. Then they took them  
40 out, and begged 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.

17 After passing through Amphipolis and Apollonia, Paul and  
Silas came to Thessalonica. Here the Jews had a synagogue; and,  
2 following his usual custom, Paul joined them, and for three Sab-  
baths addressed them, drawing his arguments from the scrip-  
3 tures. 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.'

4 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 accus-  
tomed to join in the Jewish services, and a great number of lead-  
5 ing women. But the Jewish leaders, becoming jealous, engaged  
some worthless fellows from the streets, and, getting a mob to-  
gether, kept the city in an uproar. They attacked Jason's house,  
with the intention of bringing Paul and Silas before the Popular  
6 Assembly; and, not finding them there, they proceeded to drag  
Jason and some of the Lord's followers before the city magistrates,  
shouting out:

7 'These men, who have turned the world upside down, have  
now come here, and have been harboured by Jason! They are all  
defying the decrees of the Emperor. They say that someone else  
is king — a man called Jesus!'

8 On hearing this, the people and the city magistrates were much  
concerned; and, before letting them go, they took bail from Jason  
9 and the others. That very night the followers sent Paul and Silas  
off to Berea; and on reaching that place, they went to the Jew-  
10 ish synagogue. These Jews of Berea were better disposed than  
those in Thessalonica, for they welcomed the message with great  
11 readiness, and daily examined the scriptures to see if what was  
said was true. As a consequence, many of them became believ-  
12 ers 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 Bereoa, 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 Bereoa. 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.

While Paul was waiting for them at Athens, his heart was stirred at 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. 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 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 you are giving? For you are bringing some strange things to our notice, and we should like to know what they mean.' (All Athenians and the foreigners staying in the city found no time for anything else but telling, or listening to, the last new thing.)

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 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 proclaiming 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 made by hands, neither do human hands minister to his wants, as though he needed anything, since he himself gives, to all, life, and 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 — That they might search for God, if by any means they might feel their way to him and find him. And yet he

28 is not really far from any 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  
30 stone — a work of human art and imagination. True, God looked with indulgence on the days of people’s ignorance, but now he is announcing to everyone everywhere the need for repentance,  
31 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.’

32 On hearing of a resurrection of the dead, some began jeering, but others said that they wanted to hear what he had to say  
33 about that another time. And so Paul left the Court. There were,  
34 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.

18 On leaving Athens, Paul next went to Corinth. There he met  
2 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  
3 leave Rome. Paul paid them a visit, and, since their trade was the same as his, he stayed and worked with them — their trade  
4 was tent-making. Every Sabbath Paul gave addresses in the synagogue, trying to convince both Jews and Greeks.

5 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,  
6 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.’

7 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  
8 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  
9 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.'

Saying this, he drove them back from the Bench. Then they all 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.

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 under a vow. They put into Ephesus, and there Paul, leaving his companions, went into the synagogue and addressed the Jews. When they asked him to prolong his stay, he declined, saying however, as he took his leave, 'I will come back again to you, please God,' and then set sail from Ephesus. On reaching Caesarea, he went up to Jerusalem and exchanged greetings with the church, and then went 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.

Meanwhile there had come to Ephesus an Alexandrian Jew, named Apollos, an eloquent man, who was well-versed in the scriptures. He had been well-instructed in the Way of the Lord, and with burning zeal he spoke of, and taught carefully, the facts about Jesus, 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

- 27 Way of 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,
- 28 become believers in 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
- 2 some 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.'
- 5 On hearing this, they were baptized into the faith of the Lord
- 6 Jesus, and, after Paul had placed his hands on them, the Holy Spirit descended on them, and they began to speak with
- 7 "tongues" and to preach. There were about twelve of them in all.
- 8 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 Way before the people. So Paul left them and withdrew his disciples, and
- 10 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.
- 11 God did miracles of no ordinary kind by Paul's hands; so that
- 12 people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and
- 13 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
- 14 doing this; but the wicked spirit answered them: 'Jesus I acknowledge, and Paul I know, but you — who are you?'
- 15
- 16 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 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. Just about that time a great disturbance arose about the Way. A silversmith named Demetrius, who made silver models of the 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:

'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 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.'

When they heard this, the men were greatly enraged, and began 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 Macedonians who were Paul's traveling companions. Paul wished to go into the amphitheater and face the people, but the disciples would not let him, while some of the chief religious officials of the province, who were friendly to him,

32 sent repeated entreaties to him not to trust himself inside. Mean-  
while some were shouting one thing and some another, for the  
33 Assembly was all in confusion, most of those present not even  
knowing why they had met. But some of the crowd prompted  
Alexander, whom several of the Jewish leaders had pushed to the  
34 front, and he waved his hand to show that he wanted to speak in  
their defence to the people. However, when they recognised him  
as a Jew, one cry broke from them all, and they continued shout-  
ing 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?  
36 As these are undeniable facts, you ought to keep calm and do  
nothing rash; for you have brought these men here, though they  
37 are neither robbers of Temples nor blasphemers of our Goddess.  
If, however, Demetrius and the artisans who are acting with him  
38 have a charge to make against anyone, there are court days and  
there are Magistrates; let both parties take legal proceedings. But  
39 if you want anything more, it will have to be settled in the regular  
40 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.’

41 With these words he dismissed the Assembly.

20 When the uproar had ceased, Paul sent for the disciples, and,  
with encouraging words, bade them goodbye, and started on his  
2 journey to Macedonia. After going through those districts and  
speaking many encouraging words to the disciples, he went into  
3 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  
4 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  
5 Roman Asia. These people went to Troas and waited for us there;

while we ourselves sailed from Philippi after the Passover, and 6  
joined them five days later at Troas, where we stayed for a week.  
On the first day of the week, when we had met for the breaking 7  
of bread, Paul, who was intending to leave the next day, began to  
address those who were present, and prolonged his address until 8  
midnight. There were a good many lamps in the upstairs room,  
where we had met; and a young man named Eutychus, sitting 9  
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, 10  
and put his arms round him.

‘Do not be alarmed,’ he said, ‘he is still alive.’ Then he went up- 11  
stairs; and, after breaking and partaking of the bread, he talked  
with them at great length until daybreak, and then left. Mean-  
while they had taken the lad away alive, and were greatly com- 12  
forted.

We started first, went on board ship, and sailed for Assos, in- 13  
tending to take Paul on board there. This was by his own arrange-  
ment, as he intended to go by land himself. So, when he met us 14  
at Assos, we took him on board and went on to Mitylene. The  
day after we had sailed from there, we arrived off Chios, touched 15  
at Samos the following day, and the next day reached Miletus;  
for Paul had decided to sail past Ephesus, so as to avoid spend- 16  
ing much time in Roman Asia. He was making haste to reach  
Jerusalem, if possible, by the Festival at the close of the Harvest.

From Miletus, however, he sent to Ephesus and invited the offi- 17  
cers 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 18  
the very 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 19  
lot through the plots of some of the Jewish leaders. I never shrank  
from telling you anything that could be helpful to you, or from 20  
teaching you both in public and in private. I earnestly pointed  
both Jews and Greeks to the repentance that leads to God, and 21  
to faith in Jesus, our Lord. And now, under spiritual constraint, 22

23 I am here on my way to Jerusalem, not knowing what will hap-  
pen to me there, except that in town after town the Holy Spirit  
plainly declares to me that imprisonment and troubles await me.  
24 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 declare the good news of the  
25 love of God. And now, I tell you, I know that none of you will  
ever see my face again — you among whom I have gone about  
26 proclaiming the kingdom. Therefore I declare to you this day,  
that my conscience is clear in regard to the fate of any of you, for  
27 I have not shrunk from announcing the whole purpose of God  
28 regarding you. Be watchful over yourselves, and over the whole  
flock, of which the Holy Spirit has placed you in charge, to shep-  
herd the church of God, which he won for himself at the cost of his  
29 life. I know that, after my departure, merciless wolves will get in  
30 among you, who will not spare the flock; and from among your-  
selves, too, people will arise, who will teach perversions of truth,  
31 so as to draw away the disciples after them. Therefore, be on your  
guard, remembering how for three years, night and day, I never  
32 ceased, even with tears, to warn each one of you. And now I com-  
mend you to the Lord and to the message of his love — a message  
which has the power to build up your characters, and to give you  
33 your place among all those who have become Christ's people. I  
34 have never coveted anyone's gold or silver or clothing. You, your-  
selves, know that these hands of mine provided not only for my  
35 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  
36 himself — "It is more blessed to give than to receive." When Paul  
had finished speaking, he knelt down and prayed with them all.  
37 All were in tears; and throwing their arms round Paul's neck,  
38 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.

21 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  
2 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 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.'

At the end of our visit, we made our preparations, and started on our way up to Jerusalem. Some of the disciples from Caesarea went with us, and brought Mnason with them, a Cypriot disciple of long standing, with whom we were to stay. On our arrival at Jerusalem, the followers of the Lord there gave us a hearty welcome; and 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

20 his efforts; and, when they had heard it, they began praising God, and said to Paul:

‘You see, brother, that those of our people who have become believers in Christ may be numbered by tens of thousands, and they  
21 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  
22 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  
23 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  
24 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  
25 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 Temple, and caused great excitement among all the people present,  
28 by seizing Paul and shouting: ‘People of Israel! Help! This is the man who teaches everyone everywhere against our people, our Law, and this place; and, what is more, he has actually brought  
29 Greeks into the Temple and defiled this sacred place.’ (For they had previously seen Trophimus the Ephesian in Paul’s company in the city, and were under the belief that Paul had taken him into the Temple.)

30 The whole city was stirred, and the people quickly collected, seized Paul, and dragged him out of the Temple, when the doors  
31 were immediately shut. They were bent on killing him, when it was reported to the officer commanding the garrison, that all



Jerusalem was in commotion. He instantly got together some officers and soldiers, and charged down on the crowd, who, when they saw the commanding officer and his soldiers, stopped beating Paul. Then 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 doing. Some of the crowd said one thing, and some another; and, as he could get no definite reply because of the uproar, he ordered Paul to be taken into the barracks. When Paul reached the steps, he was actually being carried by the soldiers, owing to the violence 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 commanding officer: 'May I speak to you?'

'Do you know Greek?' asked the commanding officer. 'Aren't 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 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, standing 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 make.' When they heard that he was speaking to them in Hebrew, they were still more quiet; and Paul went on:

'I am a Jew, from Tarsus in Cilicia, but I was brought up in this 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 service as any of you who are here today. In my persecution of this Way I did not stop even at the taking of life. I put in chains, and imprisoned, men and women alike — And to that the high priest himself and all the Council can testify. For I had letters of introduction from them to our fellow Jews at Damascus, and I was on my way to that place, to bring those whom I might find there prisoners to Jerusalem for punishment. While I was still on my way, just as I was getting close to Damascus, about midday, suddenly there 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 persecuting me?" "Who are you, Lord?" I replied. Then the voice said "I am Jesus of Nazareth whom you

9 are persecuting." The men with me saw the light, but did not  
10 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  
11 you will be told all that you have been appointed to do." In consequence of that dazzling light I could not see, but my companions held me by the hand, until I reached Damascus. There a man named Ananias, a strict observer of our Law, well spoken of by all  
12 the Jewish inhabitants, came to see me. Standing close to me, he said "Saul, my brother, recover your sight." And then and there  
13 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  
14 see 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  
15 seen and heard. And now why wait any longer: Be baptized at once, wash away your sins, and invoke his name. After my return to Jerusalem, while I was praying one day in the Temple, I  
16 fell into a trance, and saw Jesus saying to me "Make haste and leave Jerusalem at once, because they will not accept your testimony about me." "Lord," I answered, "these people know that  
17 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 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  
18 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  
23 not to have been allowed to live!' As they were shouting, tearing off 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. 28

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. 29

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: 23

'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: 2

'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?' 3

'I did not know, brothers, that it was the high priest,' said Paul, 'for scripture says — 4

"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.' 6

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 7 8 9 10

Guard to go down and rescue him from them, and take him into the Fort.

11 That night the Lord came and stood by Paul, and said:  
12 'Courage! You have borne witness for me in Jerusalem and you  
13 must bear witness in Rome also.' In the morning some Jewish  
14 men combined together, and took an oath that they would not  
15 eat or drink until they had killed Paul. There were more than  
16 forty in the plot; and they went to the chief priests and the  
17 councillors, and said: 'We have taken a solemn oath not to touch  
18 food until we have killed Paul. So we want you now, with the  
19 consent of the Council, to suggest to the commanding officer  
20 that he should bring Paul down before you, as though you  
21 intended to go more fully into his case; but, before he comes  
22 here, we will be ready to make away with him.'

16 However, the son of Paul's sister, hearing of the plot, went to  
17 the Fort, and on being admitted, told Paul about it. Paul called  
18 one of the Captains of the garrison and asked him to take the lad  
19 to the commanding officer, as he had something to tell him. The  
20 captain went with the lad to the commanding officer, and said:  
21 'The prisoner Paul called me and asked me to bring this lad to  
22 you, as he has something to tell you.'

19 The commanding officer took the lad by the hand, and, step-  
20 ping aside, asked what it was he had to tell him. 'Some men have  
21 agreed,' answered the lad, 'to ask you to bring Paul down before  
22 the Council tomorrow, on the plea of your making further inquiry  
23 into his case. But do not let them persuade you, for more than  
24 forty of them are lying in wait for him, who have taken an oath  
25 that they will not eat or drink, until they have made away with  
26 him; and they are at this very moment in readiness, counting on  
27 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:

26 "Claudius Lysias sends his compliments to His Excellency  
27 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 an 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 statements. On a sign from the Governor, Paul made this reply:

10 'Knowing, as I do, for how many years you have acted as judge  
11 to this nation, it is with confidence that I undertake my own defence. For you can easily verify that it is not more than twelve days  
12 ago that I went up to worship at Jerusalem, where my prosecutors never found me holding discussions with anyone, or causing  
13 a crowd to collect — either in the Temple, or in the synagogues, or about the city; and they cannot establish the charges which they  
14 are now making against me. This, however, I do acknowledge to you, that it is as a believer in the Way which they call heretical, that I worship the God of my ancestors. At the same time, I believe everything that is in accordance with the Law and that is  
15 written in the prophets; and I have a hope that rests in God — a hope which they also cherish — that there will one day be a  
16 resurrection of good and bad alike. This being so, I strive at all times to keep my conscience clear before both God and people.  
17 After some years' absence I had come to bring charitable gifts to my nation, and to make offerings; and it was while engaged  
18 in this that they found me in the Temple, after completing a period of purification, but not with any crowd or disorder. There  
19 were, however, some Jews from Roman Asia who ought to have been here before you, and to have made any charge that they may  
20 have against me — Or else let my opponents here say what they  
21 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 fairly accurate knowledge of all that concerned the Way — with the promise: 'When Lysias, the commanding officer, comes down, I  
23 will give my decision in your case.' So he gave orders to the captain in charge of Paul to keep him in custody, but to relax the regulations, 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 Jewish, and, sending for Paul, listened to what he had to say about  
25 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 26  
 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, 27  
 Felix was succeeded by Porcius Festus; and, wishing to gain popu-  
 larity with the Jewish leaders, he left Paul a prisoner.

Three days after Festus had arrived in his province, he left 25  
 Caesarea and went up to Jerusalem. There the chief priests and  
 the leading men among the Jews laid an information before him 2  
 against Paul, and asked a favour of him, to Paul's injury — to have 3  
 Paul brought to Jerusalem. All the while they were plotting to  
 make away with him on the road. But Festus answered that Paul 4  
 was in prison at Caesarea, and that he himself would be leaving  
 for that place shortly.

'So let the influential men among you,' he said, 'go down with 5  
 me, and if there is anything amiss in the man, charge him formally  
 with it.' After staying among them some eight or ten days, 6  
 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 ap- 7  
 pearance, 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 8  
 not committed any offence against the Jewish Law, or the Temple,  
 or the Emperor." But, as Festus wished to gain popularity with 9  
 the Jews, he interrupted Paul with the question:

'Are you willing to go up to Jerusalem and be tried on these  
 charges before me there?'

'No,' replied Paul, 'I am standing at the Emperor's court, where 10  
 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 com- 11  
 mitted any offence deserving death, I do not ask to escape the  
 penalty; but, if there is nothing in the accusations of these peo-  
 ple, no one has the power to give me up to them. I appeal to the  
 Emperor.'

Festus, after conferring with his Council, answered: 'You have 12  
 appealed to the Emperor; to the Emperor you will go.'

Some days later King Agrippa and Bernice came down to Cae- 13  
 sarea, and paid a visit of congratulation to Festus; and, as they 14

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  
15 Felix, about whom, when I came to Jerusalem, the Jewish chief  
16 priest and the councillors laid an information, demanding judgment against him. My answer to them was, that it was not the  
practice of Romans to give up anyone to their accusers until the  
17 accused had met them face to face, and had also had an opportunity of answering the charges 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 to be brought before me.  
18 But, when his accusers came forward, they brought no charge of  
19 wrong-doing such as I had expected; but I found that there were certain questions in dispute between them about their own religion, and about some dead man called Jesus, whom Paul declared  
20 to be alive. And, as I was at a loss how to enquire into questions of this kind, I asked Paul if he were willing to go up to Jerusalem, and be put on trial there. Paul, however, appealed to have his  
21 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 officers and the principal people of the city, by the order of Festus  
24 Paul 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  
25 here, loudly asserting that he ought not to be allowed to live. I found, however, that he had not done anything deserving death; so, as he had himself appealed to his August Majesty, I decided to  
26 send him. But I have nothing definite to write about him to my Imperial Master; and for that reason I have brought him before you all, and especially before you, King Agrippa, that, after examining him, I may have something to write. For it seems to me  
27 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, especially 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 life, then, from youth upwards, was passed, from the very first, among my own nation, and in Jerusalem, and is within the knowledge 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  
21 God, and a life befitting that repentance. This is why some men seized me in the Temple, and made attempts on my life. However  
22 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  
23 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, the statements that I am making are true and sober. Indeed, the king knows about these matters, so I speak before him without  
26 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 been done in a corner. King Agrippa, do you believe the  
27 prophets? I know you do.'

28 But Agrippa said to Paul: 'You are soon trying to make a Christian 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 just what I am myself — except for these chains!' Then  
30 the king rose, with the Governor and Bernice and those who had been sitting with them, and, after retiring, discussed the case among themselves. 'There is nothing,' they said, 'deserving death  
31 or imprisonment in this man's conduct'; and, speaking to Festus, Agrippa added: 'The man might have been discharged, if he had not appealed 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  
2 Guard, 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  
3 Thessalonica, 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 and receive their hospitality. Putting to 4  
sea again, we sailed under the lee of Cyprus, because the wind  
was against us; and, after crossing the sea of Cilicia and Pam- 5  
phylia, we reached Myra in Lycia. There the Roman officer found 6  
an Alexandrian ship on her way to Italy, and put us on board of  
her. For several days our progress was slow, and it was only with 7  
difficulty that we arrived off Cnidus. As the wind was still un-  
favourable when we came off Cape Salmone, we sailed under the 8  
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 dan- 9  
gerous, for the Fast was already over; and so Paul gave this warn-  
ing. 'My friends,' he said, 'I see that this voyage will be attended 10  
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 cap- 11  
tain 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 13  
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 14  
the land — a north-easter, as it is called. The ship was caught by 15  
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 16  
island called Cauda, we only just managed to secure the ship's  
boat, and, after hoisting it on board, the men frapped the ship. 17  
But, afraid of being driven on to the Syrtis Sands, they lowered  
the yard, and then drifted. So violently were we tossed about by 18  
the storm, that the next day they began throwing the cargo over-  
board, and, on the following day, threw out the ship's tackle with 19  
their own hands. As neither sun nor stars were visible for several 20  
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, 21  
that Paul came forward, and said: 'My friends, you should have  
listened to me, and not have sailed from Crete and so incurred

22 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 —  
23 only the ship. For last night an angel of the God to whom I belong,  
24 and whom I serve, stood by me, and said — “Have no fear, Paul;  
you must appear before the Emperor, and God himself has given  
25 you the lives of all your fellow voyagers.” Therefore, courage, my  
friends! For I believe God, that everything will happen exactly as  
26 I have been told. We will, however, have to be driven on some  
island.’

27 It was now the fourteenth night of the storm, and we were  
drifting about in the Adriatic Sea, when, about midnight, the  
28 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  
29 fathoms. Then, as they were afraid of our being driven on some  
rocky coast, they let go four anchors from the stern, and longed  
30 for daylight. The sailors wanted to leave the ship, and had  
lowered the boat, on pretence of running out anchors from the  
31 bows, when Paul said to the Roman officer and his men: ‘Unless  
the sailors remain on board, you cannot be saved.’ So the  
32 soldiers cut the ropes which held the boat, and let her drift away.  
33 In the interval before daybreak Paul kept urging them all to take  
something to eat.

‘It is a fortnight today,’ he said, ‘that, owing to your anxiety,  
34 you have gone without food, taking nothing. So I beg you to take  
something to eat; your safety depends on it, for not one of you  
35 will lose even a hair of his head.’ With these words he took some  
bread, and, after saying the thanksgiving to God before them all,  
36 broke it in pieces, and began to eat; and the men all felt cheered  
and had something to eat themselves. There were about sev-  
37 enty-six of us on board, all told. After satisfying their hunger,  
they further lightened the ship by throwing the grain into the  
38 sea. When daylight came, they could not make out what land it  
was, but, observing a creek in which there was a beach, they con-  
39 sulted as to whether they could run the ship safely into it. Then  
they cast off, and abandoned the anchors, and at the same time  
40 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  
41 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 42  
killed, so that none of them could swim away and make their es- 43  
cape. But the Roman officer, anxious to save Paul, prevented their  
carrying out their intention, and ordered that those who could 44  
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 oth-  
ers on different pieces of the ship. In these various ways everyone  
managed to get safely ashore.

When we were all safe, we found that the island was called 28  
Malta. The island's people showed us marked kindness, for they 2  
lit a fire and took us all under shelter, because it had come on  
to rain and was cold. Paul had gathered a quantity of dry sticks 3  
and laid them on the fire, when a poisonous snake, driven out by  
the heat, fastened on his hand. When the islanders saw the crea- 4  
ture 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 5  
creature off into the fire and took no harm. The islanders were 6  
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 region there was an estate belonging to the Governor of 7  
the island, whose name was Publius. He took us up to his house,  
and for three days entertained us most courteously. It happened 8  
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 9  
had any illness came to Paul, and were cured. They also presented 10  
us with many gifts, and when we set sail they put supplies of  
necessaries on board.

After three months, we set sail in a ship that had wintered in 11  
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 12  
there three days, and from there we worked to windward and so 13

got to Rhegium. A day later a south wind sprang up and took us to  
14 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  
15 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  
16 our reaching Rome, Paul was allowed to live by himself, except  
for the soldier who was in charge of him.

17 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  
18 customs, yet I was sent from Jerusalem as a prisoner, and handed  
over to the Romans. The Romans, when they had examined me,  
19 were ready to release me, because there was nothing in my con-  
duct deserving death. But, as the Jewish leaders opposed my re-  
lease, I was compelled to appeal to the Emperor — not, indeed,  
20 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  
24 from morning until evening. Some were inclined to accept what  
he said; others, however, rejected it. So, as they disagreed among  
25 themselves, 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 understand-  
ing,

And, though you have eyes, you will see without  
ever perceiving.'

For the mind of this nation has grown dense, 27

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."

Understand, then, that this salvation of God was sent for the Gen- 28  
tiles; and they will listen.'

For two whole years Paul stayed in a house which he rented 30

for himself, welcoming all who came to see him, proclaiming the 31  
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 be- 1  
 come 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 2  
 through his prophets in the sacred scriptures, concerning his 3  
 Son, Jesus Christ, our Lord; who, as to his human nature, was  
 descended from David, but, as to the spirit of holiness within 4  
 him, was miraculously designated Son of God by his resurrection  
 from the dead. Through him we received the gift of the apostolic 5  
 office, to win submission to the faith among all nations for the  
 glory of his name. And among these nations are you — you who 6  
 have been called to belong to Jesus Christ.  
 May God, our Father, and the Lord Jesus Christ bless you and 7  
 give you peace.

First, I thank my God through Jesus Christ about you all, be- 8  
 cause the report of your faith is spreading throughout the world.  
 God, to whom I offer the worship of my soul as I tell the good- 9  
 ness of his Son, is my witness how constantly I mention you when  
 I pray, asking that, if he be willing, I may some day at last find the 10  
 way open to visit you. For I long to see you, in order to impart to 11  
 you some spiritual gift and so give you fresh strength — or rather 12  
 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 13  
 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  
those people who, by their wicked lives, are stifling the truth. This  
19 is so, because what can be known about God is plain to them; for  
20 God 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  
21 have no excuse; 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 undiscern-  
22 ing minds were darkened. Professing to be wise, they showed  
23 themselves fools; and 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 fol-  
low the cravings of their hearts, until they dishonoured their own  
25 bodies; for they had substituted a lie for the truth about God,  
and had revered and worshiped created things more than the  
26 Creator, who is to be praised for ever. Amen. That, I say, is why  
God abandoned them to degrading passions. Even the women  
among them perverted the natural use of their bodies to the un-  
27 natural; while the men, disregarding that for which women were  
intended by nature, 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,  
30 treachery, malice. They became back-biters, slanderers, impious,

insolent, boastful. They devised new sins. They disobeyed their  
 parents. They were undiscerning, untrustworthy, without nat- 31  
 ural affection or pity. Well aware of God's decree, that those who 32  
 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, who- 2  
 ever you are who set yourself up as a judge. In judging others you  
 condemn yourself, for you who set yourself up as a judge do the  
 very same things. And we know that God's judgment falls unerr- 2  
 ingly on those who do them. You who judge those that do such 3  
 things and yet are yourself guilty of them — do you suppose that  
 you of all people will escape God's judgment? Or do you think 4  
 lightly of his abundant kindness, patience, and forbearance, not  
 realising that his kindness is meant to lead you to repentance?  
 Hard-hearted and impenitent as you are, you are storing up for 5  
 yourself wrath on the "day of wrath," when God's justice as a  
 judge will be revealed; for "he will give to everyone what their 6  
 actions deserve." To those who, by perseverance in doing good, 7  
 aim at glory, honour, and all that is imperishable, he will give im- 8  
 mortal life; while as to those who are factious, and disobedient to  
 truth but obedient to evil, wrath and anger, distress and despair,  
 will fall on every human being who persists in wrong-doing — 9  
 on the Jew first, but also on the Greek. But there will be glory, 10  
 honour, and peace for everyone who does right — for the Jew  
 first, but also for the Greek, since God shows no partiality. All 11  
 who, when they sin, are without Law will also perish without 12  
 Law; while all who, when they sin, are under Law, will be judged  
 as being under Law. It is not those who hear the words of a Law 13  
 that are righteous before God, but it is those who obey it that will  
 be pronounced righteous. When Gentiles, who have no Law, do 14  
 instinctively what the Law requires, they, though they have no  
 Law, are a Law to themselves; for they show the demands of the 15  
 Law written on their hearts; their consciences corroborating it,  
 while in their thoughts they argue either in self-accusation or, it  
 may be, in self-defence — on the day when God passes judgment 16  
 on people's inmost lives, as the good news that I tell declares that  
 he will do through Christ Jesus.

But, perhaps, you bear the name of "Jew," and are relying on 17  
 Law, and boast of belonging to God, and understand his will, and,  
 having been carefully instructed from the Law, have learned to 18

19 appreciate the finer moral distinctions. Perhaps you are confident  
 20 that you are a guide to the blind, a light to those who are in the  
 21 dark, an instructor of the unintelligent, and a teacher of the child-  
 22 ish, because in the Law you possess the outline of all knowledge  
 23 and truth. Why, then, you teacher of others, don't you teach your-  
 24 self? Do you preach against stealing, and yet steal? Do you forbid  
 25 adultery, and yet commit adultery? Do you loathe idols, and yet  
 26 plunder temples? Boasting, as you do, of your Law, do you dis-  
 27 honour God by breaking the Law? For, as scripture says — "The  
 28 Gentiles insult God's name because of you"! Circumcision has  
 29 its value, if you are obeying the Law. But, if you are a breaker of  
 the Law, your circumcision is no better than uncircumcision. If,  
 then, an uncircumcised man pays regard to the requirements of  
 the Law, will not he, although not circumcised, be regarded by  
 God as if he were? Indeed, the person who, owing to his birth,  
 remains uncircumcised, and yet scrupulously obeys the Law, will  
 condemn you, who, for all your written Law and your circumci-  
 sion, 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 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 spir-  
 itual 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  
 2 good of circumcision? Great in every way. First of all, because the  
 3 Jews were entrusted with God's utterances. What follows then?  
 4 Some, no doubt, showed a want of faith; but will their want of  
 5 faith make God break faith? Heaven forbid! God must prove true,  
 6 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  
 6 the clearer? Will God be wrong in inflicting punishment? (I can  
 7 but speak as a person.) Heaven forbid! Otherwise how can God  
 8 judge the world?

7 But, if my falsehood redounds to the glory of God, by making  
 8 his truthfulness more apparent, why am I like others, still con-  
 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!

What follows, then? Are we Jews in any way superior to others? 9  
 Not at all. Our indictment against both Jews and Greeks was that  
 all alike were in subjection to sin. As scripture says — 10  
     *“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 19  
 those 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” 20  
 as the 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  
 divine righteousness which is bestowed, through faith in Jesus 22  
 Christ, on all, without distinction, who believe in him. For all 23  
 have sinned, and all fall short of God’s glorious ideal, but, in his 24  
 loving kindness, are being freely pronounced righteous through  
 the deliverance found in Christ Jesus. For God set him before 25  
 the world, to be, by the shedding of his blood, a means of recon-  
 ciliation through faith. And this God did to prove his righteous-  
 ness, and because, in his forbearance, he had passed over the sins  
 that people had previously committed; as a proof, I repeat, at the 26  
 present time, of his own righteousness, that he might be right-  
 eous in our eyes, and might pronounce righteous the person who  
 takes their stand on faith in Jesus.

27 What, then, becomes of our boasting? It is excluded. By what  
sort of Law? A Law requiring obedience? No, a Law requiring  
faith.

28 For we conclude that a person is pronounced righteous on the  
29 ground of faith, quite apart from obedience to Law. Or can it be  
that God is the God only of the Jews? Is not he also the God of the  
30 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  
result 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  
5 a 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  
8 been forgiven and over whose sins a veil has been drawn! Blessed  
9 the man whom the Lord will never regard as sinful!" Is this bless-  
ing, then, pronounced on the circumcised only or on the uncir-  
cumcised as well? We say that — "Abraham's faith was regarded  
10 by God as righteousness." Under what circumstances, then, did  
11 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  
12 may be regarded by God as righteous; as well as father of the cir-  
cumcised — to those who are not only circumcised, but who also  
follow our father Abraham in that faith which he had while still  
13 uncircumcised. For the promise that he should inherit the world  
did not come to Abraham or his descendants through Law, but  
14 through the righteousness due 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 nothing! Law entails punish- 15  
 ment; but, where no Law exists, no breach of it is possible. That 16  
 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." 17  
 And this they do in the sight of that God in whom Abra-  
 ham 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, 18  
 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 19  
 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 20  
 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 22  
 faith "was regarded as righteousness." Now these words — "it 23  
 was regarded as righteousness" — were not written with refer-  
 ence to Abraham only; but also with reference to us. Our faith, 24  
 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 25  
 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 5  
 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 2  
 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 3  
 only that, but let us also exult in our troubles; for we know that 4  
 trouble develops endurance, and endurance strength of charac-  
 ter, and strength of character hope, and that "hope never disap- 5  
 points." For the love of God has filled our hearts through the Holy  
 Spirit which was given us; seeing that, while we were still pow- 6  
 erless, Christ, in God's good time, died on behalf of the godless.  
 Even for an upright person scarcely anyone will die. For a really 7

8 good person perhaps someone might even dare to die. But God  
9 puts his love for us beyond all doubt by the fact that Christ died on  
10 our behalf while we were still sinners. Much more, then, now that  
11 we have been pronounced righteous by virtue of the shedding of  
12 his blood, will we be saved through him from the wrath of God.  
13 For if, when we were God's enemies, we were reconciled to him  
14 through the death of his Son, much more, now that we have be-  
15 come reconciled, will we be saved by virtue of Christ's life. And  
16 not only that, but we exult in God, through Jesus Christ, our Lord,  
17 through whom we have now obtained this reconciliation.  
18 Therefore, just as sin came into the world through one man,  
19 and through sin came death; so, also, death spread to all human-  
20 ity, because every person has sinned. Even before the time of the  
21 Law there was sin in the world; but sin cannot be charged against  
22 someone where no Law exists. Yet, from Adam to Moses, death  
23 reigned even over those whose sin was not a breach of a law, as  
24 Adam's was. And Adam foreshadows the One to come. But there  
25 is a contrast between Adam's offence and God's gracious gift. For,  
26 if by reason of the offence of the one man the whole race died,  
27 far more were the loving kindness of God, and the gift given in  
28 the loving kindness of the one man, Jesus Christ, lavished on the  
29 whole race. There is a contrast, too, between the gift and the re-  
30 sults of the one man's sin. The judgment, which followed on the  
31 one man's sin, resulted in condemnation, but God's gracious gift,  
32 which followed on many offences, resulted in a decree of right-  
33 eousness. For if, by reason of the offence of the one man, death  
34 reigned through that one man, far more will those, on whom  
35 God's loving kindness and his gift of righteousness are lavished,  
36 find life, and reign through the one man, Jesus Christ. Briefly  
37 then, just as a single offence resulted for all humanity in condem-  
38 nation, so, too, a single decree of righteousness resulted for all  
39 humanity in that declaration of righteousness which brings life.  
40 For, as through the disobedience of the one man the whole race  
41 was rendered sinful, so, too, through the obedience of the one,  
42 the whole race will be rendered righteous. Law was introduced  
43 in order that offences might be multiplied. But, where sins were  
44 multiplied, the loving kindness of God was lavished the more, in  
45 order than, just as sin had reigned in the realm of death, so, too,  
46 might Loving-kindness reign through righteousness, and result  
47 in eternal life, through Jesus Christ, our Lord.



*Difficulties arising from this Teaching*

WHAT ARE WE TO SAY, then? Are we to continue to sin, in order that 6  
 God's loving kindness may be multiplied? Heaven forbid! We be- 2  
 came dead to sin, and how can we go on living in it? Or can it be 3  
 that you do not know that all of us, who were baptized into union  
 with Christ Jesus, in our baptism shared his death? Consequently, 4  
 through sharing his death in our baptism, we were buried with  
 him; that, just as Christ was raised from the dead by a manifesta- 5  
 tion of the Father's power, so we also may live a new life. If we 5  
 have become united with him by the act symbolic of his death,  
 surely we will also become united with him by the act symbolic 6  
 of his resurrection. We recognise the truth that our old self was 6  
 crucified with Christ, in order that the body, the stronghold of  
 sin, might be rendered powerless, so that we should no longer be 7  
 slaves to sin. For the man who has so died has been pronounced 7  
 righteous and released from sin. And our belief is, that, as we 8  
 have shared Christ's death, we will also share his life. We know, 9  
 indeed, that Christ, having once risen from the dead, will not die 9  
 again. Death has power over him no longer. For the death that 10  
 he died was a death to sin, once and for all. But the life that he 10  
 now lives, he lives for God. So let it be with you — regard your- 11  
 selves as dead to sin, but as living for God, through union with  
 Christ Jesus. Therefore do not let sin reign in your mortal bod- 12  
 ies and compel you to obey its cravings. Do not offer any part 13  
 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 14  
 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 15  
 the reign of love and not of Law? Heaven forbid! Surely you know 16  
 that, when you offer yourselves as servants, to obey anyone, you  
 are the servants of the person whom you obey, whether the ser-  
 vice be a service sin which leads to death, or a service Duty which  
 leads to righteousness. God be thanked that, though you were 17  
 once servants of sin, yet you learned to give hearty obedience to  
 that form of doctrine under which you were placed. Set free from 18

19 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 long as they live. For example, by law a married woman is bound to her husband while he is living; but, if her husband dies, she is set free from the law that bound her to him. If, then, during her husband'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 on her, nor, if she unites herself to another man, is she an adulteress. 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 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 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 regulations.

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 covet," 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. There was a time when I myself, unconscious of Law, was alive; but when the Commandment was brought home to me, sin sprang into life, while I died! The Commandment that

should have meant life I found to result in death! sin took advantage of the Commandment 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 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 nature might appear; and in this way the Commandment showed how intensely sinful sin is. We know that the Law is spiritual, but I 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 I find myself doing the thing that I hate. But when I do what I want not to do, I am admitting that the Law is right. This being so, the action is no longer my own, but is done by the sin which is within me. I know that there is nothing good in me — I mean in my earthly nature. 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

7 death, to be spiritually minded means life and peace; because to  
8 be earthly-minded is to be an enemy to God, for such a mind does  
9 not submit to the Law of God, nor indeed can it do so. They who  
10 are earthly cannot please God. You, however, are not earthly but  
11 spiritual, since the Spirit of God lives within you. Unless a person  
12 has the Spirit of Christ, they do not belong to Christ; but, if Christ  
13 is within you, then, though the body is dead as a consequence of  
14 sin, the spirit is life as a consequence of righteousness. And, if the  
15 Spirit of him who raised Jesus from the dead lives within you, he  
16 who raised Christ Jesus from the dead will give life even to your  
17 mortal bodies, through his Spirit living within you.

18 So then, friends, we owe nothing to our earthly nature, that  
19 we should live in obedience to it. If you live in obedience to your  
20 earthly nature, you will inevitably die; but if, by the power of the  
21 Spirit, you put an end to the evil habits of the body, you will live.  
22 All who are guided by the Spirit of God are sons of God. For you  
23 did not receive the spirit of a slave, to fill you once more with fear,  
24 but the spirit of a son which leads us to cry "Abba, Our Father."  
25 The Spirit himself unites with our spirits in bearing witness to  
26 our being God's children, and if children, then heirs — heirs of  
27 God, and joint heirs with Christ, since we share Christ's sufferings  
28 in order that we may also share his glory.

29 I do not count the sufferings of our present life worthy of men-  
30 tion when compared with the glory that is to be revealed and  
31 bestowed on us. All Nature awaits with eager expectation the  
32 appearing of the sons of God. For Nature was made subject to  
33 imperfection — not by its own choice, but owing to him who  
34 made it so — yet not without the hope that some day Nature,  
35 also, will be set free from enslavement to decay, and will attain  
36 to the freedom which will mark the glory of the children of God.  
37 We know, indeed, that all Nature alike has been groaning in the  
38 pains of labour to this very hour. And not Nature only; but we  
39 ourselves also, though we have already a first gift of the Spirit —  
40 we ourselves are inwardly groaning, while we eagerly await our  
41 full adoption as sons — the redemption of our bodies. By our  
42 hope we were saved. But the thing hoped for is no longer an ob-  
43 ject of hope when it is before our eyes; for who hopes for what  
44 is before his eyes? But when we hope for what is not before our  
45 eyes, then we wait for it with patience.

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 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 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 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 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.

What are we to say, then, in the light of all this? 31

If God is on our side, who can there be against us?

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? 32

Who will bring a charge against any of God's people? He who pronounces them righteous is God! 33

Who is there to condemn them? He who died for us is 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! 34

Who is there to separate us from the love of the Christ? Will trouble, or difficulty, or persecution, or hunger, or nakedness, or danger, or the sword? 35

scripture says — "For your sake we are being killed all the day long, We are regarded as sheep to be slaughtered." Yet amid all these things we more than conquer through him who loved us! For I am persuaded that neither death, nor life, nor angels, nor archangels, nor the present, nor the future, nor any powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God revealed in Christ Jesus, our Lord! 36 37 38 39

*Gentiles and Jews*

9 I AM SPEAKING THE TRUTH AS ONE IN UNION WITH CHRIST; it is no lie;  
 2 and my conscience, enlightened by the Holy Spirit, bears me out  
 when I say that there is a great weight of sorrow on me and that  
 3 my heart is never free from pain. I could wish that I were myself  
 accursed and severed from the Christ, for the sake of my people  
 4 — my own flesh and blood. For they are Israelites, and theirs  
 are the adoption as sons, the visible presence, the Covenants, the  
 5 revealed Law, the Temple worship, and the Promises. They are  
 descended from the 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.  
 6 Not that God's Word has failed. For it is not all who are de-  
 7 scended from Israel who are true Israelites; nor, because they  
 are Abraham's descendants, are they all his children; but — "It  
 8 is Isaac's children 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 regarded as Abraham's descendants. For  
 9 these words are the words of a promise — "About this time I  
 10 will come, and Sarah will have a son." Nor is that all. There is  
 also the case of Rebecca, when she was about to bear children to  
 11 our ancestor Isaac. For in order that the purpose of God, work-  
 ing through selection, might not fail — a selection depending, not  
 on obedience, but on his call — Rebecca was told, before her chil-  
 dren were born and before they had done anything either right or  
 12 wrong, that "the elder would be a servant to the younger." The  
 13 words of scripture are — "I loved Jacob, but I hated Esau."  
 14 What are we to say, then? Is God guilty of injustice? Heaven  
 15 forbid! For his words to Moses are — "I will take pity on whom  
 16 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  
 17 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  
 18 the world." So, then, where God wills, he takes pity, and where  
 19 he wills, he hardens the heart. Perhaps you will say to me —  
 "How can anyone still be blamed? For who withstands his pur-  
 20 pose?" 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? Because 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."

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  
7 ‘Who will go down into the depths below?’” — which means to  
8 bring Christ up from the dead. No, but what does it say? “The  
9 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  
10 be saved. For with their hearts people believe and so attain to  
righteousness, while with their lips they make their Profession  
11 of faith and so find salvation. As the passage of scripture says  
— “No one who believes in him will have any cause for shame.”  
12 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  
13 “everyone who invokes the name of the Lord will be saved.” But  
14 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  
15 unless someone 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!*”  
16 Still, it may be said, everyone did not give heed to the good  
news. No, for Isaiah asks — “Lord, who has believed our teach-  
17 ing?” And so we gather, faith is a result of teaching, and the teach-  
18 ing 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.”  
19 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 is no nation; Against an undiscerning nation  
20 I will arouse your anger.” And Isaiah says boldly — “I was found  
by those who were not seeking me; I made myself known to those  
21 who were not inquiring 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 am left; and now they are eager to take my life." But what 4  
 was the divine response? "I have kept for myself seven thousand 5  
 who have never bowed the knee to Baal." And so in our own time, 6  
 too, there is to be found a remnant of our nation selected by God 7  
 in love. But if in love, then no longer as a result of obedience. Oth- 8  
 erwise love would cease to be love. What follows from this? Why, 9  
 that Israel as a nation failed to secure what it was seeking, while 10  
 those whom God selected did secure it. The rest grew callous; 11  
 as scripture says — "God has given them a deadness of mind — 12  
 eyes that are not to see and ears that are not to hear — and it is 13  
 so to this very day." David, too, says — "May their feasts prove 14  
 a snare and a trap to them — a hindrance and a retribution; may 15  
 their eyes be darkened, so that they cannot see; and do you always 16  
 make their backs to bend." I ask then — "Was their stumbling to 17  
 result in their fall?" Heaven forbid! On the contrary, through their 18  
 falling away salvation has reached the Gentiles, to stir the rivalry 19  
 of Israel. And, if their falling away has enriched the world, and 20  
 their failure has enriched the Gentiles, how much more will result 21  
 from their full restoration! 22

But I am speaking to you who were Gentiles. Being myself an 13  
 apostle to the Gentiles, I exalt my office, in the hope that I may 14  
 stir my countrymen to rivalry, and so save some of them. For, if 15  
 their being cast aside has meant the reconciliation of the world, 16  
 what will their reception mean, but life from the dead? If the first 17  
 handful of dough in holy, so is the whole mass; and if the root is 18  
 holy, so are the branches. Some, however, of the branches were 19  
 broken off, and you, who were only a wild olive, were grafted in 20  
 among them, and came to share with them the root which is the 21  
 source of the richness of the cultivated olive. Yet do not exult over 22  
 the other branches. But, if you do exult over them, remember that 23  
 you do not support the root, but that the root supports you. But 24  
 branches, you will say, were broken off, so that I might be grafted 25  
 in. True; it was because of their want of faith that they were bro- 26  
 ken off, and it is because of your faith that you are standing. Do 27  
 not think too highly of yourself, but beware. For, if God did not 28  
 spare the natural branches, neither will he spare you. See, then, 29  
 both the goodness and the severity of God — his severity towards 30  
 those who fell, and his goodness towards you, provided that you 31  
 continue to confide in that goodness; otherwise you, also, will be 32  
 cut off. And they, too, if they do not continue in their unbelief, 33

24 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.

25 My friends, so that you don't think too highly of yourselves, I want you to recognise the truth, hitherto hidden, that the callousness which has come over Israel is only partial, and will continue  
26 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  
27 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  
29 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  
30 their disobedience; so, too, they have now become disobedient in your day of mercy, in order that they also in their turn may now  
32 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  
34 untraceable his ways! Yes — "Who has ever comprehended the mind of the Lord? Who has ever become his counsellor? Or who  
35 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  
36 glory for ever and ever! Amen.

### *Advice on Daily Life*

- 12 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  
2 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. For, just as in the human body there is a union of many parts, and 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 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 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 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 spirit. Let your love be sincere. Hate the wrong; cling to the right. 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 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 with those who are rejoicing, and weep with those who are weeping. Let the same spirit of sympathy animate you all, not a spirit of pride; enjoy the company of ordinary people. Do not think too highly of yourselves. Never return injury for injury. Aim at doing what everyone will recognise as honourable. If it is possible, as far as rests with you, live peaceably with everyone. Never avenge 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 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 head." Never be conquered by evil, but conquer evil with good.

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 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 special 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.

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 fully 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 yourselves from sleep; our salvation is nearer now than when we accepted the faith.

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.

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 another 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 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 weak-  
2 nesses of those who are not strong, and not merely to please our-  
3 selves. Let each of us please our neighbour for our neighbour's  
4 good, to help in the building up of their character. Even the Christ  
5 did not please himself! On the contrary, as scripture says of him  
6 — "The reproaches of those who were reproaching you fell upon  
7 me." Whatever was written in the scriptures in days gone by was  
8 written for our instruction, so that, through patient endurance,  
9 and through the encouragement drawn from the scriptures, we  
10 might hold fast to our hope. And may God, the giver of this pa-  
11 tience and this encouragement, grant you to be united in sympa-  
12 thy in Christ, so that with one heart and one voice you may praise  
13 the God and Father of Jesus Christ, our Lord. Therefore always  
14 receive one another as friends, just as the Christ himself received  
15 us, to the glory of God. For I tell you that Christ, in vindication  
16 of God's truthfulness, has become a minister of the covenant of  
17 circumcision, so that he may fulfil the promises made to our an-  
18 cestors, and that the Gentiles also may praise God for his mercy.  
19 As scripture says — "Therefore will I make acknowledgment to  
20 you among the Gentiles and sing in honour of your name." And  
21 again it says — "Rejoice, you Gentiles, with God's people." And  
22 yet again — "Praise the Lord, all you Gentiles, and let all Peoples  
23 sing his praises." Again, Isaiah says — "There will be a Scion of  
24 the house of Jesse, One who is to arise to rule the Gentiles; on  
25 him will the Gentiles rest their hopes." May God, who inspires  
26 our hope, grant you perfect happiness and peace in your faith,  
27 until you are filled with this hope by the power of the Holy Spirit.  
28 I am persuaded, my friends — yes, I Paul, with regard to you —  
29 that you are yourselves full of kindness, furnished with all Chris-  
30 tian learning, and well able to give advice to one another. But  
31 in parts of this letter I have expressed myself somewhat boldly  
32 — by way of refreshing your memories — because of the charge  
33 with which God has entrusted me, that I should be a minister of  
34 Christ Jesus to go to the Gentiles — that I should act as a priest  
35 of God's good news, so that the offering up of the Gentiles may  
36 be an acceptable sacrifice, consecrated by the Holy Spirit. It is,  
37 then, through my union with Christ Jesus that I have a proud  
38 confidence in my work for God. For I will not dare to speak of  
39 anything but what Christ has done through me to win the obe-  
40 dience of the Gentiles — by 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 going as far as Illyria, 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. But as scripture says — "They to whom he had never been proclaimed will see; and they who have never heard will understand!"

### Conclusion

THAT IS WHY I HAVE SO OFTEN BEEN PREVENTED FROM COMING TO YOU. But now there are no further openings for me in these parts, and I 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 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 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 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 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 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.

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 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 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.

I commend to your care our sister, Phoebe, who is a minister 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  
 4 the 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  
 5 Gentiles thank them also. Give my greeting, also, to the church  
 that meets at their house, as well as to my dear friend Epaphroditus,  
 6 one of the first in Roman Asia to believe in Christ; to Mary, who  
 7 worked hard for you; to Andronicus and Junia, fellow Jews and  
 once my fellow prisoners, who are people of note among the apos-  
 8 tles, and who became Christians before I did; to my dear Chris-  
 9 tian friend Ampliatus; to Urban, our fellow worker in the cause  
 10 of Christ, and to my dear friend Stachys; to that proved Chris-  
 11 tian Apelles; to the household of Aristobulus; to my country-  
 man Herodion; to the Christians in the household of Narcissus; to  
 12 Tryphaena and Tryphosa, who have worked hard for the Master;  
 to my dear friend Persis, for she has done much hard work for the  
 13 Master; to that eminent Christian, Rufus, and to his mother, who  
 14 has been a mother to me also; to Asyncritus, Phlegon, Hermes,  
 15 Patrobas, Hermas, and our friends with them; also to Philologus  
 and Julia, Nereus and his sister, and Olympas, and to all Christ's  
 16 people who are with them. Greet one another with a sacred kiss.  
 All the churches of the Christ send you greetings.

17 I beg you, friends, to be on your guard against people who,  
 by disregarding the teaching which you received, cause divisions  
 18 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 de-  
 19 ceive 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  
 20 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.

21 Timothy, my fellow worker, sends you his greetings, and Lu-  
 cius, Jason, and Sosipater, my countrymen, send theirs.

22 I Tertius, who am writing this letter, send you my Christian  
 greeting.

23 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 25  
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, 26  
in obedience to the command of the immortal God, made known  
through the writings of the prophets to all nations, to secure sub-  
mission to the faith — to him, I say, the wise and only God, be 27  
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 conse- 1  
 crated by union with Christ Jesus and called to become his people,  
 and also to all, wherever they may be, who invoke the name of our  
 Lord Jesus Christ — their Master and ours, from Paul, who has 2  
 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 4  
 in Christ Jesus. For through union with him you were enriched 5  
 in every way — in your power to preach, and in your knowledge  
 of the truth; and so became yourselves a confirmation of my tes- 6  
 timony to the Christ. There is no gift in which you are deficient, 7  
 while waiting for the appearing of our Lord Jesus Christ. And 8  
 God himself will strengthen you to the end, so that at the day of  
 our Lord Jesus Christ you may be found blameless. God will not 9  
 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 of 11  
 Chloe's household, that party feeling exists among you. I mean  
 this: that every one of you says either "I follow Paul," or "I Apol- 12  
 los," or "I Cephas," or "I Christ." You have torn the Christ in 13

14 pieces! Was it Paul who was crucified for you? Or were you bap-  
 15 tized into the faith of Paul? I am thankful that I did not baptize  
 16 any of you except Crispus and Gaius, so that no one can say that  
 17 you were baptized into my faith. I baptized also the household  
 of Stephanas. I do not know that I baptized anyone else. My mis-  
 sion 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 the path to ruin, but to us who are in the path of salvation it is  
 19 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  
 the disputant of today? Has not God shown the world’s philoso-  
 21 phy to be folly? For since the world, in God’s wisdom, did not  
 by its philosophy learn to know God, God saw fit, by the “folly”  
 22 of our proclamation, to save those who believe in Christ! While  
 Jews ask for miraculous signs, and Greeks study philosophy, we  
 23 are proclaiming Christ crucified! — to the Jews an obstacle, to  
 24 the Gentiles mere folly, but to those who have received the call,  
 whether Jews or Greeks, Christ, the power of God and the wis-  
 25 dom 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 you who are wise, as people reckon wisdom, not many  
 27 who are influential, not many who are high-born; but God chose  
 what the world counts foolish to put its wise to shame, and God  
 chose what the world counts weak to put its strong to shame,  
 28 and God chose what the world counts poor and insignificant —  
 things that to it are unreal — to bring its “realities” to nothing,  
 29 so that in his presence no one should boast. But you, by your  
 30 union with Christ Jesus, belong to God; and Christ, by God’s  
 will, became not only our wisdom, but also our righteousness,  
 31 holiness, and deliverance, so that — in the words of scripture —

“Let him who boasts make his boast of the Lord!”

For my own part, friends, when I came to you, it was with no 2  
display of eloquence or philosophy that I came to tell the hid- 2  
den purpose of God; for I had determined that, while with you,  
I would forget everything Jesus Christ — and him crucified! In- 3  
deed, when I came among you, I was weak, and full of fears, and 3  
in great anxiety. My message and my proclamation were not de- 4  
livered in the persuasive language of philosophy, but were accom- 4  
panied by the manifestation of spiritual power, so that your faith 5  
should be based, not on the human wisdom, but on the power of 5  
God.

Yet there is a philosophy that we teach to those whose faith is 6  
matured, but it is not the philosophy of today, or of the leaders of 6  
today — whose downfall is at hand. No, it is a divine philosophy 7  
that we teach, one concerned with the hidden purpose of God 7  
— that long hidden philosophy which God, before time began,  
destined for our glory. This philosophy is not known to any of 8  
the leaders of today; for, had they known it, they would not have 8  
crucified our glorified Lord. It is what scripture speaks of as — 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 fath- 10  
oms all things, even the inmost depths of God’s being. For what 11  
person is there who knows what a person is, except the person’s  
own spirit within them? So, also, no one comprehends what God 11  
is, except the Spirit of God. And as for us, it is not the spirit of the 12  
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 13  
speak of these gifts, not in language taught by human philosophy,  
but in language taught by the Spirit, explaining spiritual things in 13  
spiritual words. The merely intellectual person rejects the teach- 14  
ing 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. 14  
But the person with spiritual insight is able to understand every- 15  
thing, although they themselves are understood by no one. For 15  
“who has so comprehended the mind of the Lord as to be able to 16  
instruct him?” We, however, have the mind of Christ.

But I, my friends, could not speak to you as people with spir- 3  
itual insight, but only as worldly-minded — mere infants in the

2 faith of 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?  
 4 When one says "I follow Paul," and another "I follow Apollos,"  
 5 aren't you like other people? What, I ask, is Apollos? Or what  
 is Paul? Servants through whom you were led to accept the faith;  
 6 and that only as the Lord helped each of you. I planted, and Apol-  
 7 los watered, but it was God who caused the growth. Therefore  
 neither the one who plants, nor the one who waters, counts for  
 8 anything, but only God who causes the growth. In this the per-  
 son who plants and the person who waters are one; yet each will  
 9 receive their own reward 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  
 12 Christ. Whatever is used by those who build on this foundation,  
 13 whether gold, silver, costly stones, wood, hay, or straw, the qual-  
 ity of each man's work will become known, for the day will make  
 it plain; because that day is to be ushered in with fire, and the  
 14 fire itself will test the quality of every man's work. If anyone's  
 work, which they have built on that foundation, still remains, they  
 15 will gain a reward. If anyone's work is burnt up, they will suffer  
 loss; though they themselves 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  
 19 "fool," that they 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 22  
death, or the present, or the future — all things are yours! But 23  
you are 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 2  
that they should be trustworthy. But it weighs very little with me 3  
that I am judged by you or by any human tribunal. No, I do not  
even judge myself; for, though I am conscious of nothing against 4  
myself, that does not prove me innocent. It is the Lord who is my  
judge. Therefore do not pass judgment before the time, but wait 5  
until the 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 7  
boastfully of one teacher to the disparagement of another. For  
who makes any one of you superior to others? And what have 8  
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 8  
you so soon rich? Have you begun to reign without us? Would  
indeed that you had, so that we also might reign with you! For, 9  
as it seems to me, 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,” 10  
but you, by your union with Christ, are people of discernment.  
We are weak, but you are strong. You are honoured, but we are  
despised. To this very hour we go hungry, thirsty, and naked; we 11  
are beaten; we are homeless; we work hard, toiling with our own 12  
hands. We meet abuse with blessings, we meet persecution with  
endurance, we meet slander with gentle appeals. We have been 13  
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  
16 your father by means of the good news. Therefore I entreat you  
17 — Follow 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  
20 use who are so puffed up, but what power they possess; for the  
21 kingdom of 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 immoral-  
ity 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  
2 wife! Instead of grieving over it and taking steps for the expul-  
sion of the man who has done this thing, is it possible that you  
3 are still puffed up? For I myself, though absent in body, have  
been present with you in spirit, and in the name of our Lord Jes-  
us I have already passed judgment, just as if I had been present,  
4 on the man who has acted in this way. I have decided — having  
been present in spirit at your meetings, when the power of the  
5 Lord Jesus was with us — to deliver such a man as this over to  
Satan, that what is sensual in him may be destroyed, so that his  
6 spirit may be saved at the day of the Lord. Your boasting is un-  
seemly. Don't you know that even a little leaven leavens all the  
7 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 our  
8 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  
11 you 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 abusive, 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

14 immorality, but for the Lord, and the Lord for the body; and, as  
15 God has raised the Lord, so he will raise up us also by the  
16 exercise of his power. Don't you know that your bodies are  
17 Christ's members? Am I, then, to take the members that belong  
18 to the Christ and make them the members of a prostitute?  
19 Heaven forbid! Or don't you know that a man who unites  
20 himself with a prostitute is one with her in body (for "the 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 sin that people commit is something outside the body; but  
an immoral person sins against their own body. Again, don't  
you know that your body is a shrine of the Holy Spirit that is  
within you – 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:  
2 It is good for a man to remain single. But, owing to the preva-  
3 lence of immorality, I advise every man to have his own wife, and  
4 every woman her husband. A husband should give his wife her  
5 due, and a wife her husband. It is not the wife, but the husband,  
6 who exercises power over her body; and so, too, it is not the hus-  
7 band, but the wife, who exercises power over his body. Do not  
8 deprive each other of what is due — unless it is only for a time  
9 and by mutual consent, so that your minds may be free for prayer  
10 until you again live as man and wife — otherwise Satan might  
take advantage of your want of self-control and tempt you. I say  
this, however, as a concession, not 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,  
9 is this: It would be good for them to remain as I am myself. But,  
10 if they cannot control themselves, let them marry, for it is better  
to marry 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 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 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 unbeliever 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  
27 you married to a wife? Then do not seek to be separated. Are you  
28 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,  
29 and my wish is to spare you. What I mean, friends, is this — the  
time is short. Meanwhile, let those who have wives live as if they  
30 had none, those who are weeping as if not weeping, those who  
are rejoicing as if not rejoicing, those who buy as if not possessing,  
31 and those who use the good things of the world as using them  
32 sparingly; for this world as we see it is passing away. I want you  
to be free from anxiety. The unmarried man is anxious about the  
33 Master's cause, desiring to please him; while the married man is  
34 anxious about worldly matters, desiring to please his wife; and so  
his interests are divided. Again, the unmarried woman, whether  
she is old or young, is anxious about the Master's cause, striving  
to be pure both in body and in spirit, while the married woman  
is anxious about worldly matters, desiring to please her husband.  
35 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 un-  
married 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,  
38 to keep 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 any-  
40 one 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.

With reference to food that has been offered in sacrifice to idols 8  
— We are aware that all of us have knowledge! Knowledge breeds 2  
conceit, while love builds up character. If someone thinks that 2  
they know anything, they have not yet reached that knowledge 3  
which they ought to have reached. On the other hand, if a per- 3  
son loves God, they are known by God. With reference, then, to 4  
eating food that has been offered to idols — we are aware that 4  
an idol is nothing in the world, and that there is no God but one. 5  
Even supposing that there are so-called “gods” either in heaven 5  
or on earth — and there are many such “gods” and “lords” — Yet 6  
for us there is only one God, the Father, from whom all things 6  
come (and for him we live), and one Lord, Jesus Christ, through 7  
whom all things come (and through him we live). Still, it is not 7  
everyone that has this knowledge. Some people, because of their 8  
association with idols, continued down to the present time, eat 8  
the food as food offered to an idol; and their consciences, while 8  
still weak, are dulled. What we eat, however, will not bring us 9  
nearer to God. We lose nothing by not eating this food, and we 9  
gain nothing by eating it. But take care that this right of yours 9  
does not become in any way a stumbling-block to the weak. For 10  
if someone should see you who possess this knowledge, feast- 10  
ing in an idol’s temple, will not their conscience, if they are weak, 11  
become so hardened that they, too, will eat food offered to idols? 11  
And so, through this knowledge of yours, the weak person is ru- 12  
ined — someone for whose sake Christ died! In this way, by sin- 12  
ning against your fellow followers of the Lord and injuring their 13  
consciences, while still weak, you sin against Christ. Therefore, 13  
if what I eat makes a follower of the Lord fall, rather than make 13  
them fall, I will never eat meat again.

Am I not free? Am I not an apostle? Have I not seen our Lord 9  
Jesus? Aren’t you yourselves my work achieved in union with the 9  
Lord? If I am not an apostle to others, yet at least I am to you; for 2  
you are the seal that stamps me as an apostle in union with the 2  
Lord. The defence that I make to my critics is this: Haven’t we a 3  
right to food and drink? Haven’t we a right to take a wife with 3  
us, if she is a Christian, as the other apostles and the Master’s 3  
brothers and Cephas all do? Or is it only Barnabas and I who 6

7 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  
8 herd and not drink the milk? Am I, in all this, speaking only from  
9 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 en-  
tirely for our sakes? Surely it was written for our sakes, for the  
ploughman ought not to plough, nor the thrasher to thrash, with-  
11 out expecting a share of the grain. Since we, then, sowed spiri-  
tual seed for you, is it too much that we should reap from you an  
12 earthly harvest? If others share in this right over you, don't we  
even more? Still we did not avail ourselves of this right. No, we en-  
dure anything rather than impede the progress of the good news  
13 of the Christ. Don't you know that those who do the work of the  
Temple live on what comes from the Temple, and that those who  
14 serve at the altar share the offerings with the altar? So, too, the  
Master has appointed that those who tell the good news should  
15 get their living from the good news. I, however, have not availed  
myself of any of these rights. I am not saying this to secure such  
an arrangement for myself; indeed, I would far rather die — No-  
16 body will make my boast a vain one! If I tell the good news, I  
have nothing to boast of, for I can but do so. Woe is me if I do not  
17 tell it! If I do this work willingly, I have a reward; but, if unwill-  
18 ingly, I have been charged to perform a duty. 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  
20 possible, I made myself everyone's slave. To the Jews I became  
like 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  
21 Law — to win those who are subject to Law. To those who have  
no Law I became 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  
22 who have no law. To the weak I became weak, to win the weak. I  
have become all things to all people, so as at all costs to save some.

And I do everything for the sake of the good news, so that with them I may share in its blessings. 23

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 athlete exercises self-restraint in everything; they, indeed, for a 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 my body and make it my slave, so that I, who have called others to the contest, will not myself be rejected. 24  
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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 ancestors longed. Do not become idolaters, as some of them became. Scripture says — 10  
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"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. 8  
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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. 12  
13

14 Therefore, my dear friends, shun the worship of idols. I speak  
15 to you as man of discernment; form your own judgment about  
16 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  
17 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 par-  
18 take of that one bread. Look at the people of Israel. Do not those  
19 who eat the sacrifices share with the altar? What do I mean?  
That an offering made to an idol, or the idol itself, is anything?  
20 No; what I say is that the sacrifices offered by the Gentiles "are  
offered to demons and to a being who is no God," and I do not  
21 want you to share with demons. You cannot drink both the Cup  
of the Lord and the cup of demons. You cannot partake at the Ta-  
22 ble 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  
30 I claim 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  
33 or Greeks or to the church of God; for I, also, try to please every-  
body in everything, not seeking my own advantage, but do what  
11 is best for others, so that they may be saved. Imitate me, as I  
myself imitate Christ.



I praise you, indeed, because you never forget me, and are 2  
keeping my injunctions in mind, exactly as I laid them on you.  
But I am anxious that you should understand that the Christ is 3  
the head of every man, that man is the head of woman, and that  
God is the head of the Christ. Any man who keeps his head cov- 4  
ered, when praying or preaching in public, dishonours him who  
is his head; while any woman, who prays or preaches in public 5  
bare-headed, dishonours him who is her head; for that is to make  
herself like one of the shameless women who shave their heads.  
Indeed, if a woman does not keep her head covered, she may as 6  
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 7  
has been from the beginning "the likeness of God" and the re-  
flection 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 8  
was taken from man. Besides, man was not created for the sake of 9  
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 10  
the presence of the angels. Still, when in union with the Lord, 11  
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 12  
all things come from God. judge for yourselves. Is it fitting that a 13  
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 14  
hair long is degrading to him, a woman's long hair is her glory? 15  
Her hair has been given her to serve as a covering. If, however, 16  
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; be- 17  
cause your meetings do more harm than good. To begin with, 18  
I hear you and, to some extent, I believe it. Indeed, there must 19  
be actual parties among you, for so only will the people of real  
worth become known. When you meet together, as I understand, 20  
it is not possible to eat the Lord's Supper; for, as you eat, each 21  
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

22 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  
23 Jesus, on the very night of his betrayal, took some bread, and, after saying the thanksgiving, broke it and said ‘This is my own  
24 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  
25 memory of me.’ For whenever you eat this bread and drink the cup, you proclaim the Lord’s death — until he comes. Therefore,  
26 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  
27 body and blood. Let everyone look into their own heart, and only then eat of the bread and drink from the cup. For the person who  
28 eats and drinks brings a judgment on themselves by their eating and drinking, when they do not discern the body. That is why so  
29 many among you are weak and ill, and why some are sleeping. But, if we judged ourselves rightly, we should not be judged. Yet,  
30 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  
31 world. Therefore, my friends, when you meet together to eat the Supper, wait for one another. If anyone is hungry, let them eat at  
32 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 spiritual gifts. You know that there was a time when you were Gentiles, going astray after idols that could not speak, just as you  
3 happened 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  
4 under the influence of the Holy Spirit. Gifts differ, but the Spirit is the same; ways of serving differ, yet the Master is the same; results differ, yet the God who brings about every result is in every  
5 case the same. To each of us there is given spiritual illumination  
6 for the general good. To one is given the power to speak with

wisdom through the Spirit; to another the power to speak with knowledge, due to the same Spirit; to another faith by the same Spirit; to another power to cure diseases by the one Spirit; to another supernatural powers; to another the gift of preaching; to another the gift of distinguishing between true and false inspiration; to another varieties of the gift of "tongues"; to another the power to interpret "tongues." All these result from one and the same Spirit, who distributes his gifts to each individually as he wills.

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, so it is with the Christ; for it was by one Spirit that we were all baptized to form one body, whether Jews or Greeks, slaves or free, and 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, I do not belong to the body," it does not because of that cease to belong 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

- 30 teacher? Can everyone have supernatural powers? Can everyone  
have power to cure diseases? Can everyone speak in “tongues”?  
31 Can everyone interpret them? Strive for the greater gifts.

*Yet I can still show you a way beyond all comparison the best.*

- 13 Though I speak in the “tongues” of people, or even of an-  
gels, yet have not love, I have become mere echoing brass, or a  
2 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  
3 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  
4 love, it avails me nothing! love is long-suffering, and kind; Love  
is never envious, never boastful, never conceited, never behaves  
5 unbecomingly; love is never self-seeking, never provoked, never  
6 reckons up her wrongs; love never rejoices at evil, but rejoices  
7 in the triumph of truth; love bears with all things, every trust-  
8 ful, 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 knowledge, it, too,  
9 will be done with. For our knowledge is incomplete, and our  
10 preaching is incomplete, but, when the perfect has come, that  
11 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  
12 I am 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, but then I will know in full, as I have been fully  
13 known. Meanwhile faith, hope, and love endure — these three,  
14 but the greatest of these is love. Seek this love earnestly, and  
2 strive for spiritual gifts, above all for the gift of preaching. The  
person who, when speaking, uses the gift of “tongues” is speak-  
ing, not to people, but to God, for no one understands them; yet in  
3 spirit they are speaking of hidden truths. But those who preach  
are speaking to their fellow men and women words that will build  
4 up faith, and give them comfort and encouragement. Those who,  
when speaking, use the gift of “tongues” builds up their own  
faith, while those who preach build up the faith of the church.  
5 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 that the faith of the church may be built up. This being so, friends, 6  
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 7  
the form of preaching or teaching? Even with inanimate things,  
such as a flute or a harp, though they produce sounds, yet unless 7  
the notes are quite distinct, how can the tune played on the flute  
or the harp be recognised? If the bugle sounds a doubtful call, 8  
who will prepare for battle? And so with you; unless, in using 9  
the gift of "tongues," you utter intelligible words, how can what  
you say be understood? You will be speaking to the winds! There  
is, for instance, a certain number of different languages in the 10  
world, and not one of them fails to convey meaning. If, however, I 11  
do not happen to know the language, I will be a foreigner to those  
who speak it, and they will be foreigners to me. And so with you; 12  
since you are striving for spiritual gifts, be eager to excel in such  
as will build up the faith of the church. Therefore let him who, 13  
when speaking, uses the gift of "tongues" pray for ability to inter-  
pret them. If, when praying, I use the gift of "tongues," my spirit 14  
indeed prays, but my mind is a blank. What, then, is my conclu- 15  
sion? 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 16  
bless God with your spirit only, how can people in the congrega-  
tion who are without your gift say "Amen" to your thanksgiving?  
They do not know what you are saying! Your thanksgiving may 17  
be excellent, but the other is not helped by it. Thank God, I use 18  
the gift of "tongues" more than any of you. But at a meeting of 19  
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. 20  
In wickedness be infants, but in understanding show yourselves  
adults. It is said in the Law — 21

"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 22  
those who believe in Christ, but for those who do not, while the

23 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  
24 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  
25 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!"

26 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;  
27 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 someone  
28 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  
29 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  
30 first speaker should stop. For you can all preach in turn, so that all may learn some lesson and all receive encouragement. (The spirit that moves the preachers is within the preachers' control;  
31 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, for they are not allowed to speak in public; they should  
35 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 it is unbecoming for a married woman to speak at  
36 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  
38 is a command from the Lord. Anyone who ignores it may be ignored. Therefore, my friends, strive for the gift of preaching, and  
39

you do not forbid speaking in "tongues." Let everything be done in a proper and orderly manner. 40

*The Apostle's Teaching as to the Resurrection of the Dead*

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 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 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 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 foretold), and that he appeared to Cephas, and then to the Twelve. 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 to their rest. After that, he appeared to James, and then to all the apostles. Last of all, he appeared even to me, who am, as it were, the abortion. For I am the meanest of the apostles, I who am unworthy 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. 15  
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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 12  
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18 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, per-  
19 ished! 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.  
20 But, in truth, Christ has been raised from the dead, the first-fruits  
21 of those who are at rest. For, since through a man there is death,  
22 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  
23 Christ will all be made to live. But each in their proper order  
— Christ the first-fruits; afterwards, at his coming, those who be-  
24 long to the Christ. Then will come the end — when he surrenders  
the kingdom to his God and Father, having overthrown all other  
25 rule and all other authority and power. For he must reign until  
26 God “has put all his enemies under his feet.” The last enemy to be  
27 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  
28 Christ, it is plain that God is excepted who placed everything under  
him.) And, when everything has been placed under him, the  
29 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  
30 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,  
31 too, do we risk our lives every hour? Daily I face death — I swear  
it, friends, by the pride in you that I feel through my union with  
32 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 eat and drink, for tomorrow we will  
33 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 Someone, however, may ask “How do the dead rise? And in  
36 what body will they come?” You foolish person! The seed you  
37 yourself 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 —  
38 perhaps of wheat, or something else. God gives it the body that  
39 he pleases — to each 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 fishes. There are heavenly bodies, and earthly bodies; but the beauty 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 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; sown disfigured, it rises beautiful; sown weak, it rises strong; sown a human body, it rises a spiritual body. As surely as there is a human 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 Adam became a life-giving spirit. That which comes first is not the spiritual, but the human; afterwards comes the spiritual; the first man was from the dust of the earth; the second man from heaven. 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 as we have borne the likeness of him who came from the dust, so let us bear the likeness of him who came from heaven. This I say, 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, 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 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 —

“death has been swallowed up in victory! Where, Death, is your victory? Where, death, is your sting?”

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.

*Conclusion*

- 16 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
- 2 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
- 3 my arrival, I will send any persons, whom you may authorise
- 4 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.
- 5 I will come to you as soon as I have been through Macedonia —
- 6 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
- 8 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.
- 10 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.
- 12 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.
- 13 Be watchful; stand firm in your faith; be brave; be strong. Let everything you do be done in a loving spirit.
- 15 I have another request to make of you, friends. You remember Stephanas and his household, and that they were the first-fruits gathered in from Greece, and set themselves to serve Christ's people. I want you, on your part, to show deference to such people as these, as well as to every fellow labourer and earnest worker.
- 17 I am glad Stephanas and Fortunatus and Achaicus have come, for they 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 Christian greetings. All of the Lord's followers send you 20  
greetings. Greet one another with a sacred kiss.  
I, Paul, add this greeting in my own handwriting. Accursed be 21  
anyone who has no love for the Lord. THE LORD IS COMING. 22  
May the blessing of the Lord Jesus be with you. My love to all of 23  
you who are in union with Christ Jesus. 24



# PAUL'S SECOND LETTER TO THE CORINTHIANS

## *Introduction*

TO THE CHURCH OF GOD IN CORINTH, and to all Christ's people 1  
throughout Greece, from Paul, an apostle of Christ Jesus, by the  
will of God, and from Timothy, who is also a follower. May 2  
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 3  
all-merciful Father, the God ever ready to console, who consoles 4  
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 5  
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 6  
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 7  
unshaken. We know that, as you are sharing our sufferings, you  
will also share our consolation. We want you, friends, to know 8  
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 9  
must die, so that we might rely, not on ourselves, but on God  
who raises the dead. And from so imminent a death God 10  
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 11  
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 rela-  
tions with you, was marked by a purity of motive and a sincerity  
13 that 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  
14 what 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  
16 first, 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  
17 Judea. As this was my plan, where, pray, did I show any fickleness  
of purpose? Or do you think that my plans are formed on  
mere impulse, so that in the same breath I say "Yes" and "No"?  
18 As God is true, the message that we brought you does not waver  
19 between "Yes" and "No"! The Son of God, Christ Jesus, whom we  
— Silas, Timothy, and I — proclaimed among you, never wavered  
between "Yes" and "No." With him it has always been "Yes." For,  
20 many as were the promises of God, in Christ is the "Yes" that  
fulfils them. Therefore, through Christ again, let the "Amen" rise,  
21 through us, to the glory of God. God who brings us, with you,  
22 into close union with Christ, and who 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 4  
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.

Now whoever has caused the pain has not so much pained 5  
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 6  
punished by the penalty inflicted by the majority of you; so that 7  
now you must take the opposite course, and forgive and encour-  
age 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 fur- 8  
ther object, also, in what I wrote — to find out whether you might 9  
be relied on to be obedient in everything. Anyone you forgive, I 10  
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 ad- 11  
vantage of us; for we are not ignorant of his devices.

When I went to the district round Troas to tell the good news 12  
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 Ti- 13  
tus, 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 14  
Christ, leads us in one continual triumph, and uses us to spread  
the sweet perfume of the knowledge of him in every place. For 15  
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 16  
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 17  
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.

Are we beginning to commend ourselves again? Or are we like 3  
some who need letters of commendation to you, or from you? You  
yourselves are our letter — a letter written on our hearts, and one 2  
which everybody can read and understand. All can see that you 3  
are a letter from Christ delivered by us, a letter written, not with

ink, 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  
 8 its glory, though it was but a passing glory, will not the religion  
 9 that confers the Spirit have still greater glory? For, if there was  
 a glory in the religion that involved condemnation, far greater is  
 10 the glory of the religion that confers righteousness! Indeed, that  
 which then had glory has lost its glory, because of the glory which  
 11 surpasses it. 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  
 from gazing at the disappearance of what was passing away. But  
 14 their minds were slow to learn. Indeed, to this very day, at the  
 public reading of the old covenant, the same veil remains ; only  
 15 for those who are in union with Christ does it pass away. But,  
 even to this day, whenever Moses is read, a veil lies on their hearts.  
 16 “Yet, whenever someone turns to the Lord, the veil is removed.”  
 17 And the “Lord” is the Spirit, and, where the Spirit of the Lord  
 18 is, there is freedom. 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  
 2 in this 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 conscience, in the sight of God, by our exhibition of the truth. And, even if the good news that we bring is veiled, 3  
it is veiled only in the case of those who are on the path to ruin — people whose minds have been blinded by the God of this 4  
age, unbelievers as they are, so that the light from the good news of the glory of the Christ, who is the incarnation of God, should not shine for them. (For it is not ourselves that we proclaim, but 5  
Christ Jesus, as Lord, and ourselves as your servants for Jesus' sake.) Indeed, the same God who said "Out of darkness light 6  
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 7  
all-prevailing power may be seen to come from God, and not to be our own. Though hard pressed on every side, we are never 8  
hemmed in; though perplexed, never driven to despair; though 9  
pursued, never abandoned; though struck down, never killed! We always bear on our bodies the marks of the death that Jesus 10  
died, so that the life also of Jesus may be exhibited in our bodies. Indeed, we who still live are continually being given over to 11  
death for Jesus' sake, so that the life also of Jesus may be exhibited in our mortal nature. And so, while death is at work 12  
within us, life is at work within you. But, in the same spirit of faith as that expressed in the words — "I believed, and therefore 13  
I spoke," we, also believe, and therefore speak. For we know that he who raised the Lord Jesus will raise us also with him, 14  
and will bring us, with you, into his presence. For all this is for your sakes, so that the loving kindness of God, spreading from 15  
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 imperishable glory; we, all the while, gazing not on what is seen, but 18  
on what is unseen; for what is seen is transient, but what is unseen is imperishable. For we know that if our tent — that earthly 5

body which is now our home — is taken down, we have a house of God's building, a home not made by hands, imperishable, in  
2 heaven. Even while in our present body we sigh, longing to put  
3 over it our heavenly house, sure that, when we have put it on, we  
4 will never be found discarnate. For we who are in this "tent" sigh  
under our burden, unwilling to take it off, yet wishing to put our  
heavenly body over it, so that all that is mortal may be absorbed  
5 in life. And 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  
8 this confidence we would gladly leave our home in the body, and  
9 make our home with the Lord. Therefore, whether in our home or  
10 absent from our home, our one ambition is to please him. For at  
the court 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  
12 to you 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  
13 and not on character. For, if we were 'beside ourselves,' it was in  
14 God's 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  
15 died for 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 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  
18 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 gave us the Ministry of Reconciliation — To proclaim 19  
 that God, in Christ, was reconciling the world to himself, not reckon-  
 ing people's offences against them, and that he had entrusted us  
 with the message of this reconciliation.

It is, then, on Christ's behalf that we are acting as ambassadors, 20  
 God, as it were, appealing to you through us. We implore you on  
 Christ's behalf — Be reconciled to God. For our sake God made 21  
 Christ, who was innocent of sin, one with our sinfulness, so that in  
 him we might be made one with the righteousness of God. There-  
 fore, as God's fellow workers, we also appeal to you not to receive 6  
 his loving kindness in vain. For he says — 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 3  
 may be found with our ministry. No, we are trying to commend 4  
 ourselves under all circumstances, as God's ministers should — in  
 many an hour of endurance, in troubles, in hardships, in difficul- 5  
 ties, in floggings, in imprisonments, in riots, in toils, in sleepless 6  
 nights, in fastings; by purity, by knowledge, by patience, by kind- 6  
 liness, by holiness of spirit, by unfeigned love; by the message of 7  
 truth, and by the power of God; by the weapons of righteousness 8  
 in the right hand and in the left; amid honour and disrepute, 8  
 amid slander and praise; regarded as deceivers, yet proved to be 9  
 true; as unknown, yet well-known; as at death's door, yet, see, we 9  
 are living; as chastised, yet not killed; as saddened, yet always re- 10  
 joicing; as poor, yet enriching many; as having nothing, and yet 10  
 possessing all things!

*The Apostle and his Converts*

WE HAVE BEEN SPEAKING FREELY TO YOU, dear friends in Corinth; we 11  
 have opened our heart; there is room there for you, yet there is 12  
 not room, in your love, for us. Can you not in return — I appeal 13  
 to you as I should to children — open your hearts to us?  
 Do not enter into inconsistent relations with those who reject the 14  
 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 15

16 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 —

“I will live among them, and walk among them;  
 And I will be their God, and they will be my people.  
 17 Therefore ‘Come out from among the nations, and separate 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 this to condemn you. Indeed, I have already said that you  
 4 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, anxieties within. But God, who encourages the downcast,  
 6 has encouraged 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  
 8 happier still. For, 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  
 9 letter did cause you 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 that you should not suffer loss in any way at our hands. For, when sorrow is in accordance with God’s  
 10 will, it results in a repentance leading to salvation, and which will never be regretted. The sure 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 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 encouraged us.

In addition to the encouragement that this gave us, we were made far happier still by the happiness of Titus for his heart has been cheered by you all. Although I have been boasting a little to him about you, you did not put me to shame; but, just as every thing we had said to you was true, so our boasting to Titus about you has also proved to be the truth. And his affection for you is all the greater, as he remembers the deference that you all showed him, and recalls how you received him with anxious care. I am glad that I can feel perfect confidence in you.

*The Palestine Famine Fund*

WE WANT TO REMIND YOU, friends, of the love that God has shown to the churches in Macedonia — How, tired though they were by many a trouble, their overflowing happiness, and even their deep poverty, resulted in a flood of generosity. I can bear witness that to the full extent of their power, and even beyond their power, spontaneously, and with many an appeal to us for permission, they showed their love, and contributed their share towards the fund for their fellow Christians. And that, not only in the way we had expected; but first they gave themselves to the Lord, and to us also, in accordance with God’s will. And this led us beg Titus, since he had started the work for you, he should also see to the completion of this expression of your love. And, remembering how you excel in everything — in faith, in teaching, in knowledge, in unfailing 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 earnestness shown by others to test the genuineness of your

9 affection. For you do not forget the loving kindness of our Lord  
 Jesus Christ — how that for your sakes, although he was rich,  
 he became poor, so that you also might become rich through his  
 10 poverty. I am only making suggestions on this matter; for this is  
 the best course for you, since you were a year before others, not  
 only in taking action, but also in showing your readiness to do so.  
 11 And now I want you to complete the work, so that its completion  
 may correspond with your willing readiness — in proportion, of  
 12 course, to your means. For, where there is willingness, a person's  
 gift is valued by its comparison with what they have, and not with  
 13 what they do not have. For our object is not to give relief to oth-  
 14 ers and bring distress 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  
 15 things will be equal. As 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  
 17 your welfare that I have; for Titus has responded to my appeals  
 and, in his great earnestness, is starting to go to you of his own  
 18 accord. We are sending with him one of the Lord's followers  
 whose fame in the service of the good news has spread through  
 19 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  
 20 the honour of the Lord, 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 administration of this charitable fund;  
 21 for we are trying to make arrangements which will be right, not  
 22 only in the eyes of the Lord, 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  
 23 find made even more earnest 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  
 24 of the churches, an honour to 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.

With reference, indeed, to the Fund for your fellow Christians, 9  
 it is quite superfluous for me to say anything to you. I know, of 2  
 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 3  
 them. 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 you are. Otherwise, if any Macedonians were to come 4  
 with me, and find you unprepared, we — to say nothing of you  
 — should feel ashamed of our present confidence. Therefore I 5  
 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; plen- 6  
 tiful sowing, plentiful harvest.” Let everyone give as he has de- 7  
 termined before hand, not grudgingly or under compulsion; for  
 God loves “a cheerful giver.” God has power to shower all kinds 8  
 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 — 9

“He scattered broadcast, he gave to the poor; His right-  
 eousness continues for ever.”

And he who supplies “seed to the sower, and bread for eating,” 10  
 will supply you with seed, and cause it to increase, and will mul-  
 tiply “the fruits of your righteousness”). Rich in all things your- 11  
 selves, you will be able to show liberality to all, which, with our  
 help, will cause thanksgiving to be offered to God. For the ren- 12  
 dering 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 ser- 13  
 vice 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 14  
 see you, because of the surpassing love of God displayed toward  
 you. All thanks to God for his inestimable gift! 15

*The Apostle's Claims and Authority*

10 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 strongholds. We are engaged in confuting arguments and pulling down every barrier raised against the knowledge of God. We are taking captive every hostile thought, to bring it into submission to the Christ, and are fully prepared to punish every act of rebellion, when once your submission is complete.

7 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 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 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, but his personal appearance is insignificant and his speaking contemptible.' 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 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 themselves, and compare themselves with themselves, they show a want of wisdom. We, however, will not give way to unlimited 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 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! 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 influence among you may be very greatly increased — though still 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 assigned to others, or boasting of what has been already done. “Let 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.

I could wish that you would tolerate a little folly in me! But indeed 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 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 newcomer 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 way inferior to the most eminent apostles! Though I am no trained orator, yet I am not without knowledge; indeed we made this perfectly clear to you in every way.

Perhaps you say that I did wrong in humbling myself that you might be exalted — I mean because I told you God’s good news without payment. I robbed other churches by taking pay from them, so that I might serve you! And, when I was with you in need, 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 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 do not love you? God knows that I do!

What I am doing now I will continue to do in order to cut away 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 false apostles, treacherous workers, disguising themselves as apostles of Christ! And no wonder; for even Satan disguises himself as an angel of light. It is not surprising, therefore, if his

servants also disguise themselves as servants of righteousness. But their end will be in accordance with their actions.

16 I say again — Let no one think me a fool! Yet, if you do, at least  
welcome me as you would a fool, so that I, too may indulge in a  
17 little boasting. When I speak like this, I am not speaking as the  
Master would, but as a fool might, in boasting so confidently. As  
18 so many are boasting of earthly things, I, too, will boast. For all  
19 your cleverness, you tolerate fools willingly enough! You tolerate  
a person even when they enslave you, when they plunder you,  
when they get you into their power, when they put on airs of su-  
21 periority, when they strike you in the face! I admit, to my shame,  
that we have been weak. But whatever the subject on which others  
are not afraid to boast — though it is foolish to say so — I  
22 am not afraid either! Are they Hebrews? So am I! Are they Is-  
raelites? So am I! Are they descendants of Abraham? So am I! Are  
23 they “Servants of Christ”? Though it is madness to talk like this,  
I am more so than they! I have had more of toil, more of imprison-  
ment! I have been flogged times without number. I have been  
24 often at death’s door. Five times I received at the hands of my  
own people forty lashes, all but one. Three times I was beaten  
25 with rods. Once I was stoned. Three times I was shipwrecked.  
26 I have spent a whole day and night in the deep. My journeys  
have been many. I have been through dangers from rivers, dan-  
gers from robbers, dangers from my own people, dangers from  
the Gentiles, dangers in towns, dangers in the country, dangers on  
the sea, dangers among people pretending to be followers of the  
27 Lord. I have been through toil and hardship. I have passed many  
a sleepless night; I have endured hunger and thirst; I have often  
28 been without food; I have known cold and nakedness. And, not  
to speak of other things, there is my daily burden of anxiety about  
29 all the churches. Who is weak without my being weak? Who is  
led astray without my burning with indignation? If I must boast,  
30 I will boast of things which show my weakness! The God and  
Father of the Lord Jesus — he who is for ever blessed — knows  
31 that I am speaking the truth. When I was in Damascus, the Gov-  
ernor under King Aretas had the gates of that city guarded, so as  
32

to arrest me, but I was let down in a basket through a window in the wall, and so escaped his hands. 33

I must boast! It is unprofitable; but I will pass to visions and revelations given by the Lord. I know a man in union with Christ, who, fourteen years ago — whether in the body or out of the body I do not know; God knows — was caught up (this man of whom I am speaking) to the third heaven. And I know that this man — whether in the body or separated from the body I do not know; God knows — Was caught up into Paradise, and heard unspeakable things of 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.” 12 2 3 4 5 6 7 8 9

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! 10

### 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! 11 12 13

- 14 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.
- 15 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? Didn't we live in the same Spirit, and tread in the same footsteps?
- 19 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 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 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 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 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 is in you! Unless indeed you cannot stand the test! But I hope that 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 not to stand the test. We have 8  
no power at all against the truth, but we have power in the service  
of the truth. We are glad when we are weak, if you are strong. 9  
And what we pray for is that you may become perfect. This is 10  
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.

And now, friends, goodbye. Aim at perfection; take courage; 11  
agree together; live in peace. And then God, the source of all love  
and peace, will be with you. Greet one another with a sacred kiss. 12  
All Christ's people here send you their greetings. 13

May the blessing of the Lord Jesus Christ, and the love of God, 14  
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 com- 1  
mission is not from any human authority and is given, not by hu-  
man beings, but by Jesus Christ and God the Father who raised 2  
him from the dead; and from all the followers of the Lord here. 2  
May God, our Father, and the Lord Jesus Christ, bless you and 3  
give you peace. For Christ, to rescue us from this present wicked 3  
age, gave himself for our sins, in accordance with the will of 4  
God and Father, to whom be ascribed all glory for ever and ever. 5  
Amen. 5

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 8  
to tell 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 9  
— If anyone 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. 12

## *The Independence of the Apostle's Gospel*

I REMIND YOU, friends, that the good news which I told is no mere 11  
human invention. I, at least, did not receive it from any human 12

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 Judaism — how I persecuted the church of God to an extent beyond  
14 belief, and made havoc of it, and how, in my devotion to Judaism, I surpassed many of my contemporaries among my own people in my intense earnestness in upholding the traditions of my ancestors. But when God, who had set me apart even before my  
15 birth, and who called me by his love, saw fit to reveal his Son in me, so 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  
16 went to Arabia, and came back again to Damascus. Three years afterwards I went up to Jerusalem to make the acquaintance of Peter, and I stayed a fortnight with him. I did not, however, see  
17 any other apostle, except James, the Master's brother. (As to what I am now writing to you, I call God to witness that I am speaking the truth). Afterwards I went to the districts of Syria and Cilicia.  
18 But I was still unknown even by sight to the Christian churches in Judea; all that 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." 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 before those who are thought highly of because I was afraid that I might possibly be taking, or might have already taken, a  
3 course which would prove useless. Yet even my companion, Titus, though 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 with Christ Jesus, in order to bring us back  
4 to slavery — Why, we did not for a moment yield submission to them, so that the truth of 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  
5 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  
 Spirit as the result of obedience to Law, or of your having listened  
 3 with faith? Can you be so foolish? After beginning with what  
 4 is spiritual, do you now end with what is external? Did you go  
 through so much to no purpose? — if indeed it really was to no  
 5 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 as the result of your having listened with  
 6 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  
 8 sons of Abraham. And scripture, foreseeing that God would pro-  
 nounce 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  
 10 blessings bestowed on the faith of Abraham. All who rely on obe-  
 dience to Law are under a curse, for scripture says —

“Cursed is everyone who does not abide by all that is writ-  
 ten 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.”

14 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.

To take an illustration, friends, from daily life — No one sets 15  
aside even an agreement between two people, when once it has  
been confirmed, nor do they add conditions to it. Now it was to 16  
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 17  
was meant — and that was Christ. My point is this — An agree-  
ment 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 18  
it has ceased to be the result of a promise. Yet God conferred it on  
Abraham by a promise.

What, then, you ask, was the use of the Law? It was a later 19  
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, 20  
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 21  
existence to Law. But the words of scripture represent the whole  
world as being in bondage to sin, so that the promised blessing, 22  
dependent, as it is, on faith in Jesus Christ, may be given to those  
who have faith in him.

Before the coming of faith, we were kept under the guard of 23  
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, 24  
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. 25  
For you are all sons of God, through your faith in Christ Jesus. 26  
For all of you who were baptized into union with Christ clothed 27  
yourselves with Christ. All distinctions between Jew and Greek, 28  
slave and free, male and female, have vanished; for in union with  
Christ Jesus you are all one. And, since you belong to Christ, it 29  
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  
2 whole estate. He is subject to the control of guardians and stew-  
ards, during the period for which his father has power to appoint  
3 them. And so is it with us; when we were under age, as it were,  
4 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  
5 subject to Law — To ransom those who were subject to Law, so  
that we might take our position as sons.

6 And it is because you are sons that God sent into our hearts  
7 the Spirit of his Son, with the cry — “Abba, our Father.” You,  
therefore, 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  
9 “gods” which were no gods. But now that you have found God —  
or, 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  
11 keeping days and months and seasons and years! You make me  
fear 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.  
13 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  
14 good 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 I had been an angel of God — or Christ Jesus himself!  
15 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  
16 given them to me! Am I to think, then, that I have become your  
17 enemy by telling you the truth? Certain people are seeking your  
favour, but with no honourable object. No, indeed, they want to  
18 isolate you, so that you will have to seek their favour. It is always  
honourable to have your favour sought in an honourable cause,  
19 and not only when I am with you, my dear children — You for

whom I am again enduring 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 tone, for I am perplexed about you. 20

Tell me, you who want to be still subject to Law — Why don't you listen to the Law? scripture says that Abraham had two sons, one the child of the slave-woman and the other the child of the free woman. But the child of the slave-woman was born in the course of nature, 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 for two Covenants. One covenant, given from Mount Sinai, produces a race of slaves and is represented by Hagar (The word Hagar meaning in Arabia Mount Sinai) and it ranks with the Jerusalem of today, for she and her children are in slavery. But the Jerusalem above is free, and she it is who is our mother. For scripture says — 21  
22  
23  
24  
25  
26  
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 fulfilment of a promise. Yet at that time the child born in the course of 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? 28  
29  
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 is free. 31

*The Gospel in the Daily Life*

IT IS FOR FREEDOM THAT CHRIST SET US FREE; stand firm therefore, and do not again be held under the yoke of slavery. 5

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  
9 be pronounced righteous as the result of faith. If we are in union  
10 with Christ Jesus, neither is circumcision nor the omission of it  
11 anything, but faith, working through love, is everything. You  
12 were once making good progress! Who has hindered you from  
13 obeying the truth? The persuasion brought to bear on you does  
14 not come from him who calls you. A little leaven leavens all the  
15 dough. I, through my union with the Lord, am persuaded that  
16 you will learn to think with me. But the man who is disturbing  
17 your minds will have to bear his punishment, whoever he may  
18 be. If I, friends, am still proclaiming circumcision, why am I still  
19 persecuted? It seems that the cross has ceased to be an obstacle!  
20 I could even wish that the people who are unsettling you would  
21 go further still and mutilate themselves.

13 Remember, friends, to you the call came to give you freedom.  
14 Only do not make your freedom an opportunity for self-indul-  
15 gence, but serve one another in a loving spirit. Indeed, the whole  
16 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,  
16 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 earthly  
18 nature. For these cravings of our earthly nature conflict with the  
19 Spirit, and the Spirit with our earthly nature — they are two con-  
20 trary principles — so that you cannot do what you wish. But, if  
21 you follow the guidance of the Spirit, you are not subject to Law.  
The sins of our earthly nature are unmistakable. They are sins  
like these — sexual immorality, impurity, indecency, idolatry, sor-  
cery, quarrels, strife, jealousy, outbursts of passion, rivalries, dis-  
sensations, divisions, feelings of envy, drunkenness, revelry, and

the like. 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 fruit produced by the Spirit is love, joy, peace, forbearance, kindness, generosity, trustfulness, gentleness, self-control. Against such things there is no law! And those who belong to Jesus, the Christ, 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 the Spirit. Do not let us grow vain, and provoke or envy one another. My friends, even if someone should be caught committing a sin, you who are spiritually minded should, in a gentle spirit, help them to recover themselves, taking care that you yourselves are not tempted. Bear one another's burdens, and so carry out the Law of the Christ. If a person imagines themselves to be somebody, when they are really nobody, they deceive themselves. Let everyone test their own work, and then their cause for satisfaction will be in themselves and not in a comparison with their neighbour; for everyone must bear their own load. The person, however, who is being instructed in the message ought always to share their blessings with their teacher.

Do not be deceived. God cannot be mocked. What a person sows that they will reap. For the person who sows the field of their earthly nature will from that earthly nature reap corruption; while the one who sows the field of the spirit will from that spirit reap 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, 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 who wish to appear to advantage in regard to outward observances 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 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 never boast of anything except the cross of Jesus

Christ, our Master, through whom the world has been crucified to  
15 me, and I to the world. For neither is circumcision nor the omis-  
16 sion of it anything; but a new nature is everything. May all who  
rule their conduct 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 Paul, 1  
 an apostle of Christ Jesus, by the will of God. May God, our Fa- 2  
 ther, 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 good-  
 will towards us, to be adopted as sons through Jesus Christ, and 6  
 so to enhance that glorious manifestation of his loving kindness  
 which he gave us in the one he loves; for in him, and through 7  
 the shedding of his blood, we have found redemption in the par-  
 don of our offences. All this accords with the loving kindness 8  
 which God lavished on us, accompanied by countless gifts of wis-  
 dom and discernment, when he made known to us his hidden 9  
 purpose. And it also accords with the goodwill which God pur-  
 posed to exhibit in Christ, in view of that divine order which 10  
 was to mark the completion of the ages, when he should make  
 everything, both in heaven and on earth, centre in him. In him, I 11  
 say, for by our union with him we became God's heritage, having  
 from the first been destined for this in the intention of him who,  
 in all that happens, is carrying out his own fixed purpose; that we 12  
 should enhance his glory — we who have been the first to rest our  
 hopes on the Christ. And you, too, by your union with him, after 13  
 you had heard the message of the truth, the good news of your  
 salvation — you believed in him and were sealed as his by receiv-  
 ing the holy Spirit, which he had promised. And the Spirit is a 14

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  
16 people, have never omitted to thank God on your behalf, when-  
17 ever I make mention of you in my prayers. My prayer is that the  
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  
19 his heritage among Christ's people, and the transcendent great-  
ness of the power which he is able to exercise in dealing with us  
20 who believe in him. The same mighty power was exerted on the  
Christ, when he raised the Christ from the dead and "caused him  
to sit at his right hand" on high, exalting him above all angels  
21 and archangels of every rank, and above every name that can be  
22 named, whether in the present age, or in the age to come. And  
God placed "all things under Christ's feet," and gave him to the  
23 church as its supreme head; for the church is Christ's body, and  
is filled by him who fills all things everywhere with his presence.  
2 You yourselves were once dead because of your offences and  
2 sins. For at one time you lived in sin, following the ways of the  
world, in subjection to the Ruler of the powers of the air — the  
3 Spirit who is still at work among the disobedient. And it was  
among them that we all once lived our lives, indulging the crav-  
ings of our earthly nature, and carrying out the desires prompted  
by that earthly nature and by our own thoughts. Our nature ex-  
4 posed us to the divine wrath, like the rest of humanity. Yet God,  
in his abundant compassion, and because of the great love with  
5 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 lov-  
6 ing kindness you have been saved.) And, through our union with  
Christ Jesus, God raised us with him, and caused us to sit with  
7 him on high, in order that, by his goodness to us in Christ Je-  
sus, 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 8  
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 9  
can boast. For we are God's handiwork, created, by our union 10  
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 11  
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 12  
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 13  
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 human- 14  
ity one, broke down the barrier that separated them, and in his  
human nature put an end to the cause of enmity between them 15  
— the Law with its injunctions and ordinances — in order to cre-  
ate, through union with himself, from Jew and Gentile, one new 16  
humanity and so make peace. And when, on the cross, he had des-  
troyed their mutual enmity, he sought by means of his cross to 17  
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 18  
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 19  
the Father. It follows, then, that you are no longer strangers and  
aliens, but are fellow citizens with Christ's people and members 20  
of God's Household. You have been built up on the foundation  
laid by the apostles and prophets, Christ Jesus himself being "the 21  
corner-stone." United in him, every part of the building, closely  
joined together, will grow into a Temple, consecrated by its union 22  
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 3  
sake of you Gentiles — For you have heard, I suppose, of the re- 2  
sponsible charge with which God entrusted me for your benefit,

3 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  
4 you. And, by reading what I have written, you will be able to  
judge how far I understand this hidden purpose of God in Christ.  
5 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  
6 prophets among Christ's people — That, by union with Christ Je-  
sus and through the good news, the Gentiles are coheirs with us  
and members of one body, and that they share with us in God's  
7 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  
8 — Yes, to me, who am less than the least of all Christ's people,  
was this charge entrusted! — to tell the Gentiles the good news of  
9 the boundless wealth to be found 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  
10 all things; so that now to the archangels and to all the powers on  
high should be made known, through the church, the all-embrac-  
11 ing wisdom of God, in accordance with that purpose which runs  
through all the ages and which he has now accomplished in Je-  
12 sus, the Christ, our Master. And in union with him, and through  
our trust in him, we find courage to approach God with confi-  
13 dence. Therefore I beg you not to be disheartened at the suffer-  
ings that I am undergoing for your sakes; for they redound to your  
14 honour. For this reason, then, I kneel before the Father — From  
whom all "fatherhood" in heaven and on earth derives its name  
15 — And pray that, in proportion to the wealth of his glory, he will  
strengthen you with his power by breathing his Spirit into your  
16 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  
17 rooted and established, may, with all Christ's people, have the  
power to comprehend in all its width and length and height and  
18 depth, and to understand — though it surpasses all understand-  
ing — 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 to do far more than anything that we can ask or conceive —

To him be all glory through the church and through Christ Jesus, 21  
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 hum- 2  
ble and gentle, patient, bearing lovingly with one another, and 3  
striving to maintain in the bond of peace the unity given by the  
Spirit. There is but one body and one Spirit, just as there was but 4  
one hope set before you when you received your call. There is 5  
but one Lord, one faith, one baptism. There is but one God and 6  
Father of all — the God who is over all, pervades all, and is in all.  
Everyone of us, however, has been entrusted with some charge, 7  
each in accordance with the extent of the gift of the Christ. That 8  
is why it is said —

“When he went up on high, he led his captives into captiv-  
ity. 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 10  
as he who went up — up beyond the highest heaven, so that he  
might fill all things with his presence. And he it is who gave to the 11  
church apostles, prophets, missionaries, pastors, and teachers, to  
fit his people for the work of the ministry, for the building up of 12  
the body of the Christ. And this will continue, until we all attain 13  
to that unity 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 Christ. Then we will no longer be like 14  
infants, tossed backward and forward, blown about by every breath  
of human teaching and by people’s trickery and craftiness; but 15  
holding the truth in a spirit of love, we will grow into complete  
union with him who is our head — Christ himself. For from him 16  
the whole body, closely joined 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.

17 This, then, as one in union with the Lord, I implore: Do not con-  
18 tinue to live such purposeless lives as the Gentiles live, with their  
powers of discernment darkened, cut off from the life of God, ow-  
19 ing to the ignorance that prevails among them and to the hardness  
of their hearts. Lost to all sense of shame, they have abandoned  
20 themselves to licentiousness, in order to practice every kind of  
impurity without restraint. But far different is the lesson you  
21 learned from the Christ — if, that is, you really listened to him,  
and through union with him were taught the truth, as it is to be  
22 found in Jesus. For you learned with regard to your former way  
of living that you must cast off your old nature, which, yielding to  
23 deluding passions, grows corrupt; that the spirit of your minds  
24 must be constantly renewed; and that you must clothe yourselves  
in that new nature 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 oppor-  
28 tunity 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  
29 may have something to share with anyone in need. Never let any  
foul word pass your lips, but only such good words as the occa-  
sion demands, so that they may be a help to those who hear them.  
30 And do not grieve God’s Holy Spirit; for it was through that Spirit  
31 that God sealed you as his, against the day of redemption. Let  
all bitterness, passion, anger, brawling, and abusive language be  
32 banished from among you, as well as all malice. Be kind to one  
another, tenderhearted, ready to forgive one another, just as God,  
5 in Christ, forgave you. Therefore imitate God, as his dear chil-  
2 dren, and live a life of 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  
5 are wholly out of place among you; but rather thanksgiving. For  
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.

Do not let anyone deceive you with specious arguments. Those 6  
are the sins that bring down the wrath of God on the disobedient.  
Therefore have nothing to do with such people. For, although 7  
you were once in darkness, now, by your union with the Lord, 8  
you are in the light. Live as “children of light” — For the out- 9  
come of life in the light may be seen in every form of goodness,  
righteousness, and sincerity — Always trying to find out what 10  
is pleasing to the Lord. Take no part in deeds of darkness, from 11  
which no good can come; on the contrary, expose them. It is de- 12  
grading even to speak of the things continually done by them in  
secret. All such actions, when exposed, have their true character 13  
made manifest by the light. For everything that has its true char- 14  
acter 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  
making the most of every opportunity; for these are evil days. 16  
Therefore do not grow thoughtless, but try to understand what 17  
the Lord’s will is. Do not drink wine to excess, for that leads to 18  
profligacy; but seek to be filled with the Spirit of God, and speak  
to one another in psalms and hymns and sacred songs. Sing and 19  
make music in your hearts to the Lord. Always give thanks for 20  
everything to our God and Father, in the name of our Lord Jesus  
Christ.

Submit to one another because you honour and respect Christ. 21  
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  
as the church submits to the Christ, so also should wives submit 24  
to their husbands in everything. Husbands, love your wives, just 25  
as the Christ loved the church, and gave himself for her, to make 26  
her holy, after purifying her by the washing with the water, ac-  
cording to his promise; so that he might himself bring the church, 27  
in all her beauty, into his own presence, with no spot or wrinkle  
or blemish of any kind, but that she might be holy and faultless.  
That is how husbands ought to love their wives — as if they were 28

29 their own bodies. A man who loves his wife is really loving him-  
self; for no one ever yet hated his own body. But everyone feeds  
30 his body and cares for it, just as the Christ for the church; for we  
are members of his body.

31 "For this cause a man will leave his father and mother,  
and be united to his wife; and the man and his wife will  
become one."

32 In this there is a profound truth — I am speaking of Christ and his  
33 church. However, for you individually, let each love his wife as if  
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 chil-  
dren, 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  
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  
7 your service heartily and cheerfully, as working for the Master  
8 and not for people; for you know that everyone will be rewarded  
by the Master for any honest work that he has done, whether he is  
9 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  
12 the stratagems of the devil. For ours is no struggle against ene-  
mies of flesh and blood, but against all the various powers of evil  
that hold sway in the darkness around us, against the spirits of  
13 wickedness on high. Therefore take up the full armour of God,  
so that when the evil day comes, you may be able to withstand the  
attack, and, having fought to the end, still to stand your ground.  
14 Stand your ground, then, "with truth for your belt," and "with  
15 righteousness for your breast-plate," And with the readiness to  
16 serve the good news of peace as shoes for your feet. At every on-  
slaught take up faith for your shield; for with it you will be able



*Conclusion*

to extinguish all the flaming darts of the evil one. And receive 17  
“the helmet of salvation,” and “the sword of the Spirit” — which  
is the message of God — always with prayer and supplication.  
Pray in spirit at all times. Be intent on this, with unwearied per- 18  
severance and supplication for all Christ’s people — And on my 19  
behalf also, so that when I begin to speak, words may be given  
me, so that I may fearlessly make known the inmost truth of the  
good news, on behalf of which I am an ambassador — in chains! 20  
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 22  
you 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 fol- 23  
lower peace, and love linked with faith. May God’s blessing be 24  
with all 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 1  
and assistants, from Paul and Timothy, servants of Christ Jesus. 2  
May God, our Father, and the Lord Jesus Christ bless you, and 3  
give you peace. Every recollection that I have of you is a cause of 4  
thankfulness to God, always, in every prayer that I offer for you 5  
all — my prayers are full of joy — Because of the share that you 6  
have had in spreading the good news, from the first day that you 7  
received it until now. For of this I am confident, that he who be- 8  
gan a good work in you will complete it in readiness for the day of 9  
Jesus Christ. And, indeed, I am justified in feeling like this about 10  
you all; because you have a warm place in my heart — you who 11  
all, both in my imprisonment and in the work of defending and 12  
establishing the good news, shared my privilege with me. God 13  
will bear me witness how I yearn over you all with the tenderness 14  
of Christ Jesus. And what I pray for is this — that your love may 15  
grow yet stronger and stronger, with increasing knowledge and 16  
all discernment, until you are able to appreciate all moral distinc- 17  
tions. And I pray, too, that you may be kept pure and blameless 18  
against the day of Christ, bearing a rich harvest of that righteous-  
ness 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 12  
actually served to forward the good news. It has even become 13  
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, 14  
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 pro- 15  
claim the Christ out of Jealousy and opposition; but there are oth-  
ers who proclaim him from goodwill. The latter do it from love 16  
for me, knowing that I have been appointed to plead the cause  
of the good news. The former spread the news of the Christ in 17  
a factious spirit, and not sincerely, thinking to add to the pain of  
my chains. But what of that? Only that in some way or other, 18  
either with assumed or with real earnestness, Christ is being made

## Philippians 2

19 known; and at that I rejoice. Yes, and I will rejoice, for I know that,  
20 through your prayers and through a rich supply of the Spirit of  
Jesus Christ, “all this will make for my salvation.” And this will  
fulfil my earnest expectation and hope that I will have no cause for  
shame, but that, with unfailing courage, now as hitherto, Christ  
will be honoured in my body, whether by my life or by my death,  
21 for to me life is Christ, and death is gain. But what if the life  
22 here in the body — if this brings me fruit from my labours? Then  
which to choose I cannot tell! I am sorely perplexed either way!  
23 My own desire is to depart and be with Christ, for this would  
24 be far better. But, for your sakes, it may be more needful that  
25 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 stay near  
26 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  
with Christ Jesus, may find in me fresh cause for exultation. Un-  
27 der all circumstances let your lives be worthy of the good news  
of the 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 stand-  
ing firm, animated by one spirit, and joining with one heart in a  
common struggle for the faith taught by the good news, without  
28 ever shrinking from your opponents. To them this will be a sign  
of their destruction and of your salvation — a sign from God. For,  
29 on behalf of Christ, you have had the privilege granted you, not  
30 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  
same spirit and in mutual love, one in heart, animated by one  
3 Spirit. Nothing should be done in a factious spirit or from vanity,  
but each of you should with all humility regard others as better  
4 than himself, and one and all should consider, not only their own  
5 interests, but also the interests of others. Let the spirit of Christ  
6 Jesus be yours also. Though the divine nature was his from the  
beginning, yet he did not look on equality with God as above all  
7 things to be clung to, but impoverished himself by taking the na-  
8 ture of a servant and becoming like one of us; he appeared among

## Philippians 2

us as a man, and still further humbled himself by submitting even  
to death — to death on a cross! And that is why God raised him 9  
to the very highest place, and gave him the name which stands  
above all other names, so that in adoration of the name of Je- 10  
sus every knee should bend, in heaven, on earth, and under the  
earth, and that every tongue should acknowledge JESUS CHRIST 11  
as LORD — to the glory of God the Father. Therefore, my dear 12  
friends, as you have always been obedient in the past, so now  
work out your own salvation with anxious care, not only when  
I am with you, but all the more now that I am absent. Remember 13  
it is God who, in his kindness, is at work within you, enabling you  
both to will and to work. In all that you do, avoid murmuring and 14  
dissension, so as to prove yourselves blameless and innocent — 15  
“faultless children of God, in the midst of an evil-disposed and  
perverse generation,” in which you are seen shining like stars in  
a dark world, offering to them the message of life; and then I will 16  
be able at the day of Christ to boast that I did not run my course  
for nothing, or toil for nothing. And yet, even if, when your faith 17  
is offered as a sacrifice to God, my lifeblood must be poured out  
in addition, still I will rejoice and share the joy of you all; and 18  
you must also rejoice and share my joy. I hope, however, as one 19  
who trusts in the Lord Jesus, to send Timothy to you before long,  
so that I may myself be cheered by receiving news of you. For 20  
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 21  
all pursuing their own aims and not those of Christ Jesus. But 22  
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 23  
as ever I can foresee how it will go with me. And I am confident, 24  
as one who trusts in the Lord Jesus, that before long I myself will  
follow. Still I think it necessary to send Epaphroditus to you now, 25  
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 26  
longing to see you all, and has been distressed because you heard  
of his illness. And I can assure you that his illness very nearly 27  
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 28  
more ready, therefore, to send him, so that the sight of him may  
revive your spirits and my own sorrow be lightened. Give him, 29

### Philippians 3

then, the heartiest of Christian welcomes, and hold such people  
30 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  
2 me, and is the safe course for you. Beware of those "dogs"! Be-  
wary of those mischievous workers! Beware of the men who mu-  
3 tilate 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  
4 I, if anyone, have cause to rely even on them. If anyone thinks  
5 he can rely on external privileges, far more can I! I was circum-  
cised 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  
6 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  
7 blameless. But all the things which I once held to be gains I have  
8 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  
9 be found in union with him; any righteousness that I have being,  
not the righteousness that results from Law, but the righteous-  
ness which comes through faith in Christ — the righteousness  
10 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  
11 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  
12 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  
13 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  
14 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  
15 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. 16

My friends, unite in following my example, and fix your eyes 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. 17 18 19 20 21

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. 4 2 3 4 5 6 7

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 8 9 10 11 12

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. Indeed, even while I was still in Thessalonica, you sent more than once to relieve my wants. It is not that I am anxious for your gifts, 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 gifts which you sent me — the sweet fragrance of a sacrifice acceptable and pleasing to God. And my God, out of the greatness of his wealth, will, in glory, fully satisfy your every need, through your union with Christ Jesus. To him, our God and Father, be ascribed 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 send you 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 1  
from Timothy, also a follower of the Lord. To Christ's people at 2  
Colossae — the followers who are faithful to him: May God, our  
Father, bless you and give you peace.

Whenever we pray, we never fail to thank God, the Father of our 3  
Lord, Jesus Christ, about you, now that we have heard of your 4  
faith in Christ Jesus and of the love that you have for all his peo- 5  
ple, because of the hope which awaits its fulfilment in heaven. 6  
Of this hope you heard long ago in the true message of the good 7  
news which reached you — Bearing fruit and growing, as it does, 8  
through all the world, just as it did among you, from the very 9  
day that you heard of God's loving kindness, and understood  
what that loving kindness really is. It is just what you learned 7  
from Epaphras, our dear fellow servant, who, as a minister of the 8  
Christ, faithfully represents us, and who told us of the love with 9  
which the Spirit has inspired you. And therefore we, from the 10  
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 11  
God, which comes through all true spiritual wisdom and insight.  
Then you will live lives worthy of the Master, and so please God 12  
in every way. Your lives will be fruitful in every kind of good ac-  
tion, and your characters will grow through a fuller knowledge of  
God; you will be made strong at all points with a strength wor-  
thy of the power manifested in his glory — strong to endure with  
patience, and even with gladness, whatever 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  
 14 removed us into the kingdom of his Son, who is the embodiment  
 15 of his love, and through whom we have found deliverance in the  
 16 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  
 17 heaven and on earth, the visible and the invisible — angels and  
 18 archangels and all the powers of heaven. All has been created  
 19 through him and for him. He was before all things, and all things  
 20 unite in him; and he is the head of the church, which is his body.  
 21 The first-born from the dead, he is to the church the Source of its  
 22 life, that he, in all things, may stand first. For it pleased the Fa-  
 23 ther that in him the divine nature in all its fulness should live, and  
 24 through him to reconcile all things to himself (making peace by  
 25 the shedding of Christ's blood offered on the cross) — whether on  
 26 earth or in heaven. And it pleased God that you, once estranged  
 27 from him and hostile towards him in your thoughts, intent only  
 28 on wickedness — But now 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 presence holy, pure, and blame-  
 less, 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  
 25 in my own person I supplement the afflictions endured by the  
 26 Christ, for the sake of his body, the church; of which I myself be-  
 27 came a minister in virtue of the office with which God entrusted  
 me for your benefit, to declare the message of God in all its fulness  
 28 — That truth which has been hidden from former ages and gener-  
 ations. But now it has been revealed to God's people, to whom it  
 was his pleasure to make known the surpassing glory of that hid-  
 den 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 someone 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 eating or drinking, or in the matter of annual or monthly or weekly  
 17 festivals. These things are only the shadow of what is to come;  
 18 the substance is in the Christ. Do not let anyone defraud you of the reality by affecting delight in so-called "humility" and angel-worship. Such a person busies themselves with their visions, and without reason are rendered conceited by their merely human intellect. 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 connexion 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 if you still belonged to the  
 21 world, to such ordinances as "Do not handle, or taste, or touch"?  
 22 For all the things referred to in them cease to exist when used.  
 23 You are following mere human directions and instructions. Such prohibitions appear reasonable where there is a desire for self-imposed service, and so-called "humility," and harsh treatment of the body, but are of no real value against the indulgence of our  
 3 earthly nature. Since, therefore, you were raised to life with the Christ, seek for the things that are above; for it is there that the  
 2 Christ is "seated at the right hand of God." Fix your thoughts  
 3 on the things that are above, not on those that are on earth. For you died, and your life now lies hidden, with the Christ, in God.  
 4 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, uncleanness, passions, evil desires, and that greed which is idolatry.  
 6 These are the things because of which the wrath of God comes,  
 7 and to which you, like others, once devoted your lives, when you lived for them. You, however, must now lay aside all such things  
 8 — anger, passion, malice, slander, abuse. Never lie to one another.  
 10 Get rid of your old self and its habits, and clothe yourselves with

that new self, which, as it gains in knowledge, is being constantly renewed "in resemblance to him who made it." In that new life there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all! — and in all! 11

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. 12 13 14 15 16 17

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. 18 19 20 21 22 23 24 25 4

2 Devote yourselves to prayer. Give your whole mind to it, and also  
 3 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  
 4 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  
 5 tact in your behaviour to the outside world, making the most of  
 6 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 faith-  
 8 ful minister, and a fellow servant in the Master's cause. I send him  
 to you expressly that you may learn our circumstances, and that  
 9 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  
 Barnabas's cousin, Mark, sends his. (You have received  
 directions about him. If he comes to you, make him welcome.)  
 11 Joshua, who is called Justus, also sends his greeting. These are  
 the only converts from Judaism who have worked with me for  
 the kingdom of God; I have found them a great comfort.  
 12 Epaphras, who is one of yourselves, sends you his greeting. He  
 is a servant of Christ Jesus, and is always most earnest in your  
 behalf in his prayers, praying that you may stand firm, with a  
 matured faith and with a sure conviction of all that is in  
 13 accordance with God's will. I can bear testimony to the deep  
 interest he takes in you, as well as in the followers at Laodicea  
 14 and at Hierapolis. Luke, our dear doctor, sends you his greeting,  
 15 and Demas sends his. Give my greeting to the followers at  
 Laodicea, and to Nymphe, and to the church that meets at her  
 16 house. And when this letter has been read to you, see that it is  
 also read before the church at Laodicea, and that you yourselves  
 17 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."

I, Paul, add this greeting in my own handwriting. Remember 18  
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 3  
have resulted from your faith, the toil prompted by your love, and  
the patient endurance sustained by your hope in our Lord Jesus 4  
Christ. Friends, whom God loves, we know that he has chosen 4  
you, because the good news that we brought came home to you, 5  
not merely 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 6  
lived among you for your good. And you yourselves began to 6  
follow, not only our example, but the Master's also; and, in spite  
of much suffering, you welcomed the message with a joy inspired 7  
by the Holy Spirit, and so became a pattern to all who believed 8  
in Christ throughout Macedonia and Greece. For it was from you 8  
that the Lord's message resounded throughout Macedonia and  
Greece; and, more than that, your faith in God has become known 9  
far and wide; so that there is no need for us to say another word.  
Indeed, in speaking about us, the people themselves tell of the 9  
reception you gave us, and how, turning to God from your idols,  
you became servants of the true and living God, and are now 10  
awaiting the return from heaven of his Son whom he raised from  
the dead — Jesus, our deliverer from the coming wrath.  
Yes, friends, you yourselves know that your reception of us was 2  
not without result. For, although we had experienced suffering 2  
and ill treatment, as you know, at Philippi, we had the courage,

by the help of our God, to tell you God's good news in spite of  
3 great opposition. Our appeal to you was not based on a delusion,  
nor was it made from unworthy motives, or with any intention of  
4 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,  
5 not people, but God who proves our hearts. Never at any time,  
as you know, did we use the language of flattery, or make false  
6 professions in order to hide selfish aims. God will bear witness  
to that. Nor did we seek to win honour from people, whether  
7 from you or from others, although, as apostles of Christ, we might  
have burdened you with our support. But we lived among you  
8 with the simplicity of a child; we were like a woman nursing her  
own children. In our strong affection for you, that seemed to us  
9 the best way of sharing with you, not only God's good news, but  
our lives as well — so dear had you become to us. You will not  
10 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 news. You will bear witness,  
11 and God also, that our relations with you who believed in Christ  
were pure, and upright, and beyond reproach. Indeed, you know  
12 that, like a father with his own children, we used to encourage  
and comfort every one of you, and solemnly 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  
14 what it really is — the teaching of God, which is even now doing  
its work within you who believe in Christ. For you, friends, began  
to follow the example of the churches of God in Judea which  
15 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 their people — who killed both the Lord Jesus  
and the prophets, and persecuted us also. They do not try to  
16 please God, and they are 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 from all immorality; each of you learning to gain control over
- 4 your own body, in a way that is holy and honourable, and not for the mere gratification of your passions, like the Gentiles who
- 5 know nothing of God; none of you overreaching or taking advantage of their fellow follower of the Lord in such matters. “The Lord takes vengeance” on all who do such things, as we have already warned you and solemnly declared. For God’s call to us
- 7 does not permit of an impure life, but demands purity. Therefore
- 8 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
- 10 you have yourselves been taught by God to love one another; and 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
- 12 work 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 people 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
- 15 who through him have passed to their rest. This we tell you on the authority of the Lord — that those of us who are still living at the coming of the Lord will not anticipate those who have
- 16 passed to their rest. For, with a loud summons, with the shout of an archangel, and with the trumpet-call of God, the Lord himself
- 17 will come down 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, for anyone to write to you. You yourselves know well that the 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 pains on a pregnant woman, ruin comes suddenly upon them, and there will be no escape! You, however, friends, are not in darkness, 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 not sleep as others do. No, let us be watchful and self-controlled. It 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 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 Lord Jesus Christ, who died for us, that, whether we are still watching or have fallen asleep, we may live with him. Therefore encourage one another, and try to build up one another's characters, as indeed you are doing. 6  
7  
8  
9  
10  
11

### Conclusion

WE BEG YOU, friends, to value those who toil among you, and are your leaders in the Lord's service, and give you counsel. Hold them in the very greatest esteem and affection for the sake of their work. Live at peace with one another. We entreat you also, friends — warn the disorderly, comfort the faint-hearted, give a helping hand to the weak, and be patient with everyone. Take care that none of you ever pays back wrong for wrong, but always follow the kindest course with one another and with everyone. Always be joyful; never cease to pray; under all circumstances give thanks to God. For this is his will for you as made known in Christ Jesus. Do not quench the Spirit; do not make light of preaching. Bring everything to the test; cling to what is good; shun every form of evil. May God himself, the giver of peace, make you altogether holy; and may your spirits, souls, and bodies 12  
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be kept altogether faultless until the coming of our Lord Jesus  
24 Christ. He who calls you will not fail you; he will complete his  
work.

25 Friends, pray for us.

26 Greet all the Lord's followers with a sacred kiss. I order you  
27 in the 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 God, 2  
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 be-  
cause, without exception, your love for one another is continually  
increasing. So much is this the case that we ourselves speak with 4  
pride, before the churches of God, of the patience and faith which  
you have shown, in spite of all the persecutions and troubles that  
you are enduring. These persecutions will vindicate the justice 5  
of God's judgment, and will result in your being reckoned wor-  
thy of God's kingdom, for the sake of which you are now suffer-  
ing; since God deems it just to inflict suffering on those who are 6  
now inflicting suffering on you, and to give relief to you who are 7  
suffering, as well as to us, at the appearing of the Lord Jesus from  
heaven with his mighty angels, "in flaming fire." Then he will 8  
"inflict punishment on those who 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 ruin — banished "from 9  
the presence of the Lord and from the glorious manifestation of  
his might, when he comes to be honour ed in his people," and 10  
to be revered in all who have learned to believe in 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 11  
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 12

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 to meet him, we beg you, friends, not lightly to let your minds become unsettled, or disturbed by any revelation, or by any message, or by any letter, purporting to come from us, to the effect that the 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 Lost Soul, 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 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 which prevents his appearing before his appointed time. Wickedness, indeed, is already at work in secret; but only until he who at present restrains it is removed out of the way. Then will "Wickedness Incarnate" appear, but the Lord Jesus will destroy him with the breath of his lips, and annihilate him by the splendour of his coming. 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, 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 never 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 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 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, 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 our Father, who loved us and, in his loving kindness, gave us unfailing consolation and good ground for hope, console your hearts, and strengthen you to do and to say all that is right. 16  
17

### *Conclusion*

IN CONCLUSION, friends, pray for us — pray that the Lord’s message may spread rapidly, and be received everywhere with honour, as it was among you; and that we may be preserved from wrong-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 guard you from evil. Yes, and the confidence that our union with 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 the love of God, and to the patience of the Christ. 3  
2  
3  
4  
5

We beg you, friends, in the name of the Lord Jesus Christ, to avoid any follower who is living an ill-ordered life, which is not in agreement with the teaching that you received from us. For you know 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 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 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 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 people who are living ill-ordered lives, and who, instead of attending to their own business, are mere busybodies. All such people we beg, 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 grow weary of doing what is right. If anyone disregards what we 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 enemy, but caution them as you 6  
7  
8  
9  
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12  
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15

16 would a brother or sister. May the 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 signa-  
18 ture 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 God, 1  
our Saviour, and Christ Jesus, our hope. To Timothy, my true child 2  
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 teach new and strange doctrines, nor to devote their attention 4  
to legends and interminable genealogies, which tend to give rise  
to argument rather than to further that divine plan which is re-  
vealed in the faith. The object of all instruction is to call forth 5  
that love which comes from a pure heart, a clear conscience, and  
a sincere faith. And it is because they have not aimed at these 6  
things that the attention of certain people has been diverted to  
unprofitable subjects. They want to be teachers of the Law, and 7  
yet do not understand either the words they use, or the subjects  
on which they speak so confidently. We know, of course, that the 8  
Law is excellent, when used legitimately, by one who recognises 9  
that laws were not made for good people, but for the lawless and  
disorderly, for irreligious and wicked people, for those who are ir-  
reverent and profane, for those who ill-treat their fathers or moth-  
ers, for murderers, for the immoral, for perverts, for slave-dealers, 10  
for liars, for perjurers, and for whatever else is opposed to sound  
Christian teaching — as is taught in the glorious good news of 11  
the ever-blessed God, with which I was entrusted.

I am thankful to Christ Jesus, our Lord, who has been my 12  
strength, for showing that he thought me worthy of trust by  
appointing me to his ministry, though I once used to 13  
blaspheme, and to persecute, and to insult. Yet mercy was

14 shown me, because I acted in ignorance, while still an  
 unbeliever; and the loving kindness of our Lord was boundless,  
 15 and filled me with that faith and love which come from union  
 with Christ Jesus. How true the saying is, and worthy of the  
 fullest acceptance, that "Christ Jesus came into the world to save  
 16 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  
 17 attain eternal life. To the eternal King, ever-living, invisible, 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,  
 in accordance with what was predicted of you — Fight the good  
 19 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  
 20 regards the faith, some have wrecked their lives. Hymenaeus and  
 Alexander are instances — the men whom I delivered over to Sa-  
 tan 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 and all who are in high positions, in order that we may  
 lead a quiet and peaceful life in a deeply religious and reverent  
 3 spirit. This will be good and acceptable in the eyes of God, our  
 4 Saviour, whose will is that everyone should be saved, and attain  
 5 to a full knowledge of the truth. There is but one God, and one  
 6 mediator between God and men — the man, Christ Jesus, who  
 gave himself as a ransom on behalf of all men.  
 This must be our testimony, as opportunities present themselves;  
 7 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.  
 9 I also desire that women should adorn themselves with appro-  
 priate dress, worn quietly and modestly, and not with wreaths or

gold ornaments for the hair, or pearls, or costly clothing, but — 10  
 as is proper for women who profess to be religious — with good 11  
 actions. They must learn, listening quietly to their teachers and 12  
 showing them all deference. I do not consent to them becom- 13  
 ing teachers, or exercising authority over men; they ought to not 14  
 make a fuss. Adam was formed first, not Eve. And it was not 15  
 Adam who was deceived; it was the woman who was entirely de-  
 ceived 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 offi- 3  
 cer in the church is to be ambitious for a noble task." The pre- 2  
 siding officer should be of blameless character; a faithful part-  
 ner; living a temperate, discreet, and well-ordered life; hospitable,  
 and a skilful teacher, not addicted to drink or brawling, but of a 3  
 forbearing and peaceable disposition, and not a lover of money;  
 they should provide for own household well, and their children 4  
 should kept under control and be well-behaved. If someone does 5  
 not know how to provide for their own household, how can they  
 take charge of the church of God? The presiding officer should 6  
 not be a recent convert, or they might become blinded by pride  
 and fall under the same condemnation as the devil. They should 7  
 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 8  
 should be serious and straightforward, not given to taking much  
 drink or to questionable money-making, but people who hold the 9  
 deep truths of the faith and have a clear conscience. They should 10  
 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 11  
 this office. They should be serious, not gossips, sober, and trust-  
 worthy in all respects. Assistant officers should be faithful part- 12  
 ners who manage their children and their households well. Those  
 who have filled that post with honour gain for themselves an ho- 13  
 nourable position, as well as great confidence through the faith  
 that they place in Christ Jesus.

### *Special Directions to Timothy*

I AM WRITING THIS TO YOU, though I hope that I will come to see 14  
 you before long; but in case I should be delayed, I want you to 15

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. 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 misleading spirits, and to the teaching of demons, who will make use of the hypocrisy of lying teachers. These people’s consciences 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 a full knowledge of the truth. Everything created by God is good, and there is nothing that need be rejected — provided only that it 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 good teaching by which you have guided your life. As for profane legends and old wives’ tales, leave them alone. Train yourself to 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 does, a promise of life both here and hereafter. How true that saying 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 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 reading, preaching, and teaching. Do not neglect

the divine gift within you, which was given you, amid many a  
 prediction, when the hands of the officers of the church were laid  
 on your head. Practice these things, devote yourself to them, so 15  
 that your progress may be plain to everyone. Look to yourself as 16  
 well as to your teaching. 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 were 5  
 your father. Treat the young men as brothers, the older women 2  
 as mothers, and the younger women as sisters — with all purity.  
 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 espe- 8  
 cially for those under their own roof, has disowned the faith, and  
 is worse than an unbeliever. A widow, when her name is added 9  
 to the 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. 10  
 She should have brought up children, have shown hospitality to  
 strangers, have washed the feet of her fellow Christians, have re-  
 lieved those who were in distress, and devoted herself to every  
 kind of good action. But you should exclude the younger wid- 11  
 ows from the list; for, when they grow restive under the yoke of  
 the Christ, they want to marry, and so they bring condemnation 12  
 on themselves for having broken their previous promise. And not 13  
 only that, but they learn to 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 14  
 young widows to marry, bear children, and attend to their homes,  
 and so avoid giving the enemy an opportunity for scandal. There 15  
 are some who have already left us, to follow Satan. Any Christian 16  
 woman, who has relations who 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  
 18 be held deserving of especial consideration, particularly those  
 whose 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  
 20 is supported by two or three witnesses; but rebuke offenders  
 21 publicly, so that others may take warning. I charge you  
 solemnly, before God and Christ Jesus and the chosen angels, to  
 carry out these directions, unswayed by prejudice, never acting  
 22 with partiality. Never ordain anyone hastily, and take no part in  
 23 the wrong-doing of others. Keep your life pure. Do not continue  
 to drink water only, but take a little wine because of the  
 24 weakness of your stomach, and your frequent ailments. There  
 are some people whose sins are conspicuous and lead on to  
 25 judgment, while there are others whose sins dog their 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 mas-  
 2 ters as deserving of the greatest respect, so that the name of God,  
 2 and our teaching, may not be maligned. Those who have Chris-  
 tian masters should not think less of them because they are also  
 followers of Christ, but on the contrary they should serve them all  
 the better, because 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 teach-  
 4 ing of religion, is puffed up with conceit, not really knowing  
 anything, but having a morbid craving for discussions and argu-  
 5 ments. Such things only give rise to envy, quarrelling, recrim-  
 inations, base suspicions, and incessant wrangling on the part



of these corrupt-minded 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, is 1  
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 to 4  
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,  
and is now, I am convinced, in you also. And that is my reason for 6  
reminding you to stir into flame that gift of God, which is yours  
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,  
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  
enables you. It was God who saved us, and from him we received 9  
our solemn call — not as a reward for anything that we had done,  
but in fulfilment of his own loving purpose. For that love was  
extended to us, through Christ Jesus, before time began, and has 10  
now been made apparent through the appearing of our Saviour,  
Christ Jesus; who has made an end of death, and has brought  
life and Immortality to light by that good news, of which I was 11  
myself appointed a herald and apostle, and teacher. That is why 12  
I am undergoing these sufferings; yet I feel no shame, for I know  
in whom I have put my faith, and am convinced that he is able to

13 guard what I have entrusted to him until “that day.” Keep before  
 you, as an example of sound teaching, all that you learnt from me  
 as you listened with that faith and love which come from union  
 14 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  
 17 he often cheered me and was not ashamed of my chains. On the  
 contrary, when he arrived in Rome, he sought eagerly for me until  
 18 he found me. The Lord grant that he may find mercy at the hands  
 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  
 3 will be able in their turn to teach others. Share hardships with  
 4 me, as a true soldier of Christ Jesus. A soldier on active service,  
 to please his superior officer, always avoids entangling himself in  
 5 the affairs of ordinary life. No athlete is ever awarded the wreath  
 6 of victory unless they have kept the rules. The labourer who does  
 the work should be the first to receive a share of the fruits of the  
 7 earth. Reflect on what I say; the Lord will always help you to  
 8 understand. Keep before your mind Jesus Christ, raised from the  
 dead, a descendant of David, as told in the good news entrusted  
 9 to me; in the service of which I am suffering hardships, even to  
 being put in fetters as a criminal. But the message of God is not  
 10 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  
 11 from union with Christ Jesus, and imperishable glory. How true  
 this saying is — “If we have shared his death, we will also share  
 12 his life. If we continue to endure, we will also share his throne.  
 13 If we should ever disown him, he, too, will disown us. If we lose  
 our trust, he is still to be trusted, for he cannot be false to himself!”  
 14 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; disobedient to their parents, ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride; they will love pleasure more than they love God; and while they retain the outward form of religion, they will not allow

6 it to influence them. Turn your back on such people as these. For  
among them are to be found those who creep into homes and capti-  
vate weak women — women who, loaded with sins, and slaves  
7 to all kinds of passions, are always learning, and yet never able  
8 to attain to a real knowledge of the truth. Just as Jannes and Jam-  
bres opposed Moses, so do these people, in their turn, oppose  
the truth. Their minds are corrupted, and, as regards the faith,  
9 they are utterly worthless. They will not, however, make further  
progress; for their wicked folly will be plain to everyone, just as  
10 the folly Jannes and Jambres was. But you, Timothy, were a close  
observer of my teaching, my conduct, my purposes, my faith, my  
11 forbearance, my love, and my patient endurance, as well as of  
my persecutions, and of the sufferings which I met with at Anti-  
och, Iconium, and Lystra. You know what persecutions I under-  
12 went; 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  
13 have to suffer persecution; but wicked people and impostors will  
go from bad to worse, deceiving others and deceived themselves.  
14 You, however, must stand by what you learnt and accepted as  
15 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 belief in Christ Je-  
16 sus, leads to salvation. All scripture is God-breathed: helpful for  
teaching, for refuting error, for giving guidance, and for training  
17 others in righteousness; so that God's people may be capable 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  
2 by his appearing and by his kingdom: — Proclaim the message,  
be ready in season and out of season, convince, rebuke, encour-  
3 age, never failing to instruct with forbearance. For a time will  
come when people will not tolerate sound teaching. They will fol-  
low their own wishes, and, in their itching for novelty, procure  
4 themselves a crowd of teachers. They will turn a deaf ear to the  
5 truth, and give their attention to legends instead. But you, Tim-  
othy, must always be temperate. Face hardships; do the work of a  
missionary; discharge all the duties of your office.

6 As for me, my life blood is already being poured out; the time  
7 of my departure is close at hand. I have run the great race; I have  
8 finished the course; I have kept the faith. And now the crown of

*Conclusion*

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 Thopimus 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 2  
 based on the hope of eternal life, which God, who never lies, 3  
 promised before the ages began, and has revealed at his own 3  
 time in his message, with the proclamation of which I was 4  
 entrusted by the command of God our Saviour. To Titus, my 4  
 true child in our one faith: May God, the Father, and Christ  
 Jesus, our Saviour, bless you and give you peace.

## *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 5  
 church in the various towns, as I myself directed you. They are 6  
 to be of irreproachable character, faithful to their partners, 6  
 whose children are Christians and have never been charged with  
 dissolute conduct or have been unruly. For a presiding officer, 7  
 as God's steward, ought to be of irreproachable character; not 7  
 self-willed or quick-tempered, nor addicted to drink or to  
 brawling or to questionable money-making. On the contrary, 8  
 they should be hospitable, eager for the right, discreet, upright, 8  
 people of holy life and capable of self-restraint, who hold 9  
 doctrine that can be relied on as being in accordance with the 9  
 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

12 by teaching what they ought not to teach, merely to make ques-  
 13 tionable gains. It was a Cretan — one of their own teachers —  
 14 who said: “Cretans are always liars, base brutes, and gluttonous  
 15 idlers”; and his statement is true. Therefore rebuke them sharply,  
 16 so that they may be sound in the faith, and may pay no atten-  
 tion to Jewish legends, 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 con-  
 cerned, they are utterly worthless.

2 You should, however, speak of such subjects as properly have  
 2 a place in sound Christian teaching. Teach that the older men  
 3 should be temperate, serious, and discreet; strong in faith, love,  
 3 and endurance. So, too, that the older women should be reverent  
 4 in their demeanour, and that they should avoid scandal, and be-  
 4 ware of becoming slaves to drink; that they should teach what is  
 5 right, so as to train the younger women to love their husbands  
 5 and children, and to be discreet, pure-minded, domesticated,  
 6 good women, respecting the authority of their husbands, in order  
 6 that God’s message may not be maligned. And so again with the  
 7 younger men — impress on them the need of discretion. Above  
 8 all, set an example of doing good. Show sincerity in your teach-  
 8 ing, and a serious spirit; let the instruction that you give be sound  
 9 and above reproach, so that the enemy may be ashamed when he  
 9 fails to find anything bad to say about us. Tell slaves to respect  
 10 their owner’s authority in all circumstances, and to try their best  
 10 to please them. Teach them not to contradict or to pilfer, but to  
 11 show such praiseworthy fidelity in everything, as to recommend  
 12 the teaching about God our Saviour by all that they do.  
 13 For the loving kindness of God has been revealed, bringing salva-  
 12 tion for all; leading us to renounce irreligious ways and worldly  
 13 ambitions, and to live discreet, upright, and religious lives here in  
 14 this present world, while we are awaiting our blessed hope — the  
 14 appearing in glory of our great God and Saviour, Christ Jesus. For  
 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 with all authority. Do not let anyone despise you. Remind your 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 be forbearing, and under all circumstances to show a gentle spirit in dealing with others, whoever they may be. There was, you remember, 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 the kindness of God our Saviour and his love for humanity were revealed, he saved us, not as the result of any righteous actions that 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 through Jesus Christ our Saviour; that, having been pronounced righteous through his loving kindness, we might enter on our inheritance with the hope of eternal life. How true that saying is! And 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 discussions, or with genealogies, or with controversy, or disputes about the Law. They are useless and futile. If someone is causing divisions among you, after warning them once or twice, have nothing more to say to them. You may be sure that such a person has forsaken 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 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 their way, and see that they want for nothing. Let all our people learn to devote themselves to doing good, so as to meet the most pressing needs, and that their lives may not be unfruitful.

- 15 All who are with me here send you their greeting. Give my greeting 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, a 1  
fellow follower of the Lord. To our dear friend and fellow worker 2  
Philemon, to our sister Apphia, to our fellow soldier Archippus;  
and to the church that meets at Philemon's house; may God, our 3  
Father, and the Lord Jesus Christ bless you and give 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 6  
participation 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, know-  
ing, 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 confi- 8  
dence, 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, 10  
to whom, in my prison, I have become a father. Once he was of 11  
little 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 12  
with this letter — though it is like tearing out of my heart. For 13  
my own sake I should like to keep him with me, so that, while I  
am in prison for the good news, he might attend to my wants on  
your behalf. But I do not wish to do anything without your con- 14  
sent, because I want your generosity to be voluntary and not, as it  
were, compulsory. It may be that he was separated from you for 15

16 an hour, for this reason, so that you might have him back for ever,  
no longer as a slave, but as something better — a dearly loved  
friend and follower of the Lord, especially dear to me, and how  
much more so to you, not only as a person, but as your fellow  
17 Christian! If, then, you count me your friend, receive him as you  
18 would me. If he has caused you any loss, or owes you anything,  
19 charge it to me. I, Paul, put my own hand to it — I will repay you  
20 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  
22 asking. 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  
24 his greeting; and Marcus, Aristarchus, Demas, and Luke, my fel-  
low 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 —

"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 —

"Let all the angels of God bow down before him."

Speaking of the angels, he said —

"He makes the winds his angels  
 And the flames of fire his servants";

while of the Son he said —

"God is your throne for ever and ever;  
 The sceptre of his kingdom is the sceptre of Justice;  
 You love righteousness and hates iniquity;  
 Therefore God, your God, has anointed you with the  
 festal oil more abundantly than your peers."

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  
 2 taught, 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, or neglect of it, met with a fitting requital, how  
 3 can we, of all people, expect to escape, if we disregard so great a salvation? It was the Master who at the outset spoke of this salvation, and its authority was confirmed for us by those who  
 4 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;  
 8 You have placed all things beneath their feet.”
- This “placing of everything” under humanity means that there was nothing which was not placed under them. As yet, however,  
 9 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

—  
 "I will tell of your name to my brothers and sisters,  
 In the midst of the congregation I will sing your praise."

And again —

"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.

Therefore, my Christian friends, you who, all alike, have received the call from heaven, fix your attention on Jesus, the apostle and 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. For every house has its founder, and the

5 founder of the universe is God. While the faithful service of  
 6 Moses in the whole house of God was that of a servant, whose  
 7 duty was to bear testimony to a message still to come, the  
 8 faithfulness of Christ was that of a son set over the house of  
 9 God. And we are his house — if only we retain, unshaken to the  
 10 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  
 9 On the day when they tried my patience in the desert,  
 10 Where your ancestors tried my forbearance,  
 11 And saw my mighty deeds for forty years.  
 12 Therefore I was sorely vexed with that generation,  
 13 And I said — ‘Their hearts are always straying;  
 14 They have never learned my ways’;  
 15 While in my wrath I swore —  
 16 ‘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  
 14 themselves from the living God. Rather encourage one another  
 15 daily — while there is a “Today” — to prevent anyone among you  
 16 from being hardened by the deceitfulness of sin. For we now all  
 17 share in the Christ, if indeed we retain, unshaken to the end, the  
 18 confidence that we had at the first. To use the words of scripture  
 19 —

“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?  
 17 Were not they all those who left Egypt under the leadership of  
 18 Moses? And with whom was it that God was sorely vexed for  
 19 forty years? Was not it with those who had sinned, and who fell  
 20 dead in the desert? And who were they to whom God swore that  
 21 they should not enter upon his rest, if not those who had proved  
 22 faithless? We see, then, that they failed to enter upon it because of  
 23 their want of faith. We must, therefore, be very careful, though  
 24 there is a promise still standing that we will enter upon God’s rest,  
 25 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 — 3

“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 — 4

“God rested on the seventh day after all his work.”

On the other hand, we read in that passage — 5

“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 — 6 7

“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 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. 8 9 10 11 12 13

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 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 14 15

16 sinning. 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  
 2 gifts and sacrifices in expiation of sins. And he is able to sympathise with the ignorant and deluded, since he is himself subject to  
 3 weakness, and is therefore bound to offer sacrifices for sins, not  
 4 only for the people, but equally so for himself. Nor does anyone take that high office on themselves, until they have been called to  
 5 do so by God, 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 supplications, with earnest cries and with tears, to him who was able to save him from death; and he was heard because of his devout  
 8 submission. Son though he was, he learned obedience from his sufferings; and, being made perfect, he became to all those who  
 9 obey him the 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  
 12 learn. For whereas, considering the time that has elapsed, you ought to be teaching others, you still need someone to teach you the alphabet of the divine revelation, and need again to be fed  
 13 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  
 14 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  
 6

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 beyond all dispute. And therefore God, in his desire to show, with unmistakable plainness, to those who were to enter on the enjoyment of what he had promised, the unchangeableness of his purpose, bound himself with an oath. For he intended us to find great encouragement in these two unchangeable things, which

19 make it impossible for God to prove false — we, I mean, who fled  
 20 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 sanctuary 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  
 High God, who met Abraham returning from the slaughter of the  
 2 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 righteousness,” and besides that, he was also king of Salem,  
 3 which means “king of peace.” There is no record of his father, or  
 mother, or lineage, nor again of any beginning of his days, or end  
 of his life. In this he resembles the Son of God, and stands before  
 us as a priest whose priesthood is continuous.  
 4 Consider, then the importance of this Melchizedek, to whom  
 even the patriarch Abraham himself gave a tithe of the choicest  
 5 spoils. Those descendants of Levi, who are from time to time  
 appointed to the priesthood, are directed to collect tithes from  
 the people in accordance with the Law — that is from their own  
 6 kindred, although they also are descended from Abraham. But  
 Melchizedek, although not of this lineage, received tithes from  
 Abraham, and gave his blessing to the man who had God’s  
 7 promises. Now no one can dispute that it is the superior who  
 8 blesses the inferior. In the one case the tithes are received by  
 people who are mortal; in the other case by one about whom  
 9 there is the statement that his life still continues. Moreover, in a  
 sense, even Levi, who is the receiver of the tithes, has, through  
 10 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  
 received the Law — why was it still necessary that a priest of a  
 different order should appear, a priest of the order of Melchizedek  
 12 and not of the order of Aaron? With the change of the priest-  
 13 hood 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 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 sanctuary, in that true tent set up by the Lord and not by man.

3 Every high priest is appointed for the purpose of offering gifts  
 and sacrifices to God; it follows, therefore, that this high priest  
 4 must have some offering to make. If he were, however, still on  
 earth, he would not even be a priest, since there are already priests  
 5 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 heav-  
 enly 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  
 6 you on the mountain.") But Jesus, as we see, has obtained a min-  
 istry as far excelling theirs, as the covenant of which he is the in-  
 termediary, based, as it is, on better promises, excels the former  
 7 covenant. If that first covenant had been faultless, there would  
 8 have been no occasion for a second. 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 13  
 covenant obsolete; and whatever becomes obsolete and loses its  
 force is virtually annulled.

*The New Revelation and the Old*

IT IS TRUE THAT EVEN THE FIRST COVENANT HAD ITS REGULATIONS FOR 9  
 divine worship, and its sanctuary — though only a material one.  
 For a tent was constructed, with an outer part which contained 2  
 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 3  
 curtain is called the inner sanctuary. In it is the gold incense-al- 4  
 tar, and the ark containing the covenant, completely covered with  
 gold. In the ark is a gold casket containing the manna, Aaron’s rod 5  
 that budded, and the tablets on which the covenant was written;  
 while above it, and overshadowing the cover on which atonement 5  
 was made, are the cherubim of the presence. Now is not the time  
 to discuss these things in detail. Such, then, was the arrangement 6  
 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 7  
 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 8  
 behalf of the errors of the people. By this the Holy Spirit is teach-  
 ing that the way into the sanctuary was hidden, as long as the 9  
 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 9  
 gifts and sacrifices are offered, though incapable of satisfying the  
 conscience of the worshiper; the whole system being concerned 10  
 only with food and drink and various ablutions — external cere-  
 monials imposed until the coming of the new order.  
 But, when Christ came, he appeared as high priest of that better 11  
 system which was established; and he entered through that nob-  
 ler and more perfect “tent,” not made by human hands — that is 12  
 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 12  
 and for all, into the sanctuary, and obtained our eternal deliver-  
 ance. For, if the blood of goats and bulls, and the sprinkling of 13  
 the ashes of a heifer, purify those who have been defiled (as far as  
 ceremonial purification goes), how much more will the blood of 14

the Christ, who, through his eternal Spirit, offered himself up to God, as a victim 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 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 alleged. For such a covenant takes effect only on death, it does not come into force as long as the testator is alive. This explains why even the first covenant was not ratified without the shedding of 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 people, saying, as he did so — ‘This is the blood that renders valid the covenant which God has commanded to be made with you.’ And in the same way he also sprinkled with the blood the tent and 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.

While, then, it was necessary for the copies of the heavenly realities to be purified by such means as these, the heavenly realities 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 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 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 himself. And, as it is ordained for people to die but once (death being 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.

The Law, though able to foreshadow the better system which 10  
 was coming, never had its actual substance. Its priests, with those  
 sacrifices which they offer continuously year after year, can never  
 make those who come to worship perfect. Otherwise, would not 2  
 the offering of these sacrifices have been abandoned, as the wor-  
 shippers, having been once purified, would have had their consci-  
 ences clear from sins? But, on the contrary, these sacrifices 3  
 recall their sins to mind year after year. For the blood of bulls 4  
 and goats is powerless to remove sins. That is why, when he was 5  
 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 6  
 for sin.  
 So I said, ‘See, I have come’ (as is written of me in the 7  
 pages of the book),  
 ‘To do your will, God.’”

First come the words — “You do not desire, nor do you take 8  
 pleasure in, sacrifices, offerings, burnt offerings, and sacrifices for  
 sin” (offerings regularly made under the Law), and then there is 9  
 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 10  
 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 11  
 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 12  
 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 13  
 stool for his feet.” By a single offering he has made perfect for all 14  
 time those who are being purified. We have also the testimony of 15  
 the Holy Spirit. For, after saying —

““This is the covenant that I will make with them 16  
 After those days,’ says the Lord;  
 ‘I will impress my laws on their hearts,  
 And will inscribe them on their minds,’”

then we have — 17

“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 great priest set over the house of God,” let us draw near to God in all sincerity of heart and in perfect faith, with our hearts purified by the sprinkled blood from all consciousness of wrong, and with our bodies washed with pure water. Let us maintain the confession of our hope unshaken, for he who has given us his promise will not 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 contrary, let us encourage one another, and all the more, now that you see the day drawing near. Remember, if we sin wilfully after 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 someone disregarded the Law of Moses, they were, on the evidence of two or three witnesses, put to death without pity. How much 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 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.  
 33 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 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 has a great reward awaiting it. You still have need of patient endurance, 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  
 Ere He who is coming will have come, without delay;  
 And through faith the righteous will find life,  
 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 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 not seen. And it was for faith that the people of old were renowned. Faith enables us to perceive that the universe was created at the bidding 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 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 speaks. Faith led to Enoch’s removal from earth, so that he might not experience death. “He could not be found because God had removed him.” For, before his removal, he was renowned as having 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 rewards those who seek for him.

It was faith that enabled Noah, after he had received the divine warning about what could not then be foreseen, to build, in reverent 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.

8 It was faith that enabled Abraham to obey the call that he received, and to set out for the place which he was afterwards to obtain as his own; and he set out not knowing where he was going. It was faith that made him go to live as an emigrant in the promised land — as in a strange country — living there in tents  
9 with Isaac and Jacob, who shared the promise with him. For he was looking for the city with the sure foundations, whose architect and builder is God.

11 Again, it was faith that enabled Sarah to conceive (though she was past the age for child-bearing), because she felt sure that he who had given her the promise would not fail her. And so from one man — and that when his powers were dead — there sprang a people as numerous “as the stars in the heavens or the countless grains of sand on the shore.”

13 All these died sustained by faith. They did not obtain the promised blessings, but they saw them from a distance and welcomed the sight, and they acknowledged themselves to be only aliens and strangers on the earth. Those who speak like this show plainly that they are seeking their homeland. If they had been thinking of the land that they had left, they could have found opportunities to return. But no, they were longing for a better, a heavenly, land! And therefore God was not ashamed to be called their God; indeed he had already prepared them a city.  
17 It was faith that enabled Abraham, when put to the test, to offer Isaac as a sacrifice — he who had received the promises offering up his only son, of whom it had been said —

“It is through Isaac that there will be descendants to bear your name.”

19 For he argued that God was even able to raise a man from the dead — and indeed, figuratively speaking, Abraham did receive Isaac back from the dead. It was faith that enabled Isaac to bless  
20 Jacob and Esau, even with regard to the future. Faith enabled Jacob, when dying, to give his blessing to each of the sons of Joseph, and “to bow himself in worship as he leant on the top of his staff.”  
22 Faith caused Joseph, when his end was near, to speak of the future migration of the Israelites, and to give instructions with regard to his bones. Faith caused the parents of Moses to hide the  
23

child for three months after his birth, for they saw that he was a beautiful child; and they would not respect the king's order. It was faith that caused Moses, when he was grown up, to refuse the title of "son of a daughter of Pharaoh." He preferred sharing the hardships of God's people to enjoying the short-lived pleasures of sin. For he counted "the reproaches 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.

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.

12 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  
2 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  
3 seat at the right hand” of the throne of God. Weigh well the exam-  
ple of him who had to endure such opposition from “people who  
were sinning against themselves,” so that you should not grow  
4 weary or faint-hearted. You have not yet, in your struggle with  
5 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  
dealing with you as his children. For where is there a child whom  
8 his father does not discipline? If you are left without that dis-  
cipline, in which all children share, it shows that you are bas-  
9 tards, and not true children. Further, when our earthly fathers  
disciplined us, we respected them. Should we not, then, much  
10 rather yield submission to the Father of souls, and live? Our fa-  
thers disciplined us for only a short time and as seemed best to  
them; but God disciplines us for our true good, to enable us to  
11 share his holiness. No discipline is pleasant at the time; on the  
contrary, it is painful. But afterwards its fruit is seen in the peace-  
fulness of a righteous life which is the lot of those who have been  
12 trained under it. Therefore “lift again the down-dropped hands  
and straighten the weakened knees; make straight paths for your  
13 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  
15 that purity 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 community. Take care that no one becomes 16  
immoral, or irreligious like Esau, who sold his birthright for a  
single meal. For you know that even afterwards, when he wished 17  
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.

It is not to tangible "flaming fire" that you have drawn near, nor 18  
to "gloom, and darkness, and storm, and the blast of a trumpet, 19  
and an audible voice." Those who heard that voice entreated that  
they might hear no more, for they could not bear to think of 20  
the command — "If even an animal touches the mountain, it is  
to be stoned to death;" and so fearful was the sight that Moses 21  
said — "I tremble with fear." No, but it is to Mount Zion that 22  
you have drawn near, the city of the living God, the heavenly  
Jerusalem, to countless hosts of angels, to the festal gathering 23  
and assemblage of God's firstborn whose names are enrolled in  
heaven, to God the judge of all people, to the spirits of the right- 24  
eous who have attained perfection, to Jesus, the intermediary of a  
new covenant, and to the sprinkled blood that tells of better things 25  
than the blood of Abel. Beware how you refuse 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 earth, but now 26  
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 re-  
spect. 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 2  
all unawares entertained angels. Remember the prisoners, as if 3  
you were their fellow prisoners, and the oppressed, not forgetting  
that you also are still in the body. Let marriage be honoured by 4  
all and the married life be pure; for God will judge those who are

5 immoral and those who commit adultery. Do not let your conduct be ruled 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.”

6 Therefore we may say with confidence —

“The Lord is my helper, I will not be afraid.  
What can mere people do to me?”

7 Do not forget your leaders, who told you God’s message. Recall the close of their lives, and imitate their faith.

8 Jesus Christ is the same yesterday and today — yes, and for  
9 ever! 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 help, than on regulations regarding food; for those whose  
lives are guided by such regulations have not found them of ser-  
10 vice. We are not without an altar; but it is one at which those who  
11 still worship in the tent have no right to eat. The bodies of those  
animals whose blood is brought by the high priest into the sanc-  
12 tuary, as an offering for sin, are burnt outside the camp. And so  
Jesus, also, to purify the people by his own blood, suffered out-  
13 side the gate. Therefore let us go out to him “outside the camp,”  
14 bearing the same reproaches as he; for here we have no perma-  
15 nent city, but are looking for the city that is to be. Through him  
let us offer, as our sacrifice, continual praise to God — an offering  
16 from lips that glorify his name. Never forget to do kindly acts  
and to share what you have with others, for such sacrifices are ac-  
17 ceptable to God. Obey your leaders, and submit to their control,  
for they are watching over your souls, since they will have to ren-  
der 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  
19 our 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  
unchangeable covenant, is the great shepherd of God’s Sheep,”

Jesus, our Lord — may God make you perfect in everything that 21  
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.

I beg you, friends, to bear with these words of advice. For I 22  
have written only very briefly to you.

You will be glad to hear that our friend, Timothy, has been set 23  
free. If he comes here soon, we will visit you together.

Give our greeting to all your leaders, and to all Christ's people. 24  
Our friends from Italy send their greetings to you.

May God bless you all. 25



# THE LETTER FROM JAMES

## *Greeting*

JAMES, a servant of God and of the Lord Jesus Christ, greets the 1  
twelve tribes that are living abroad.

## *Advice on Various Subjects*

MY FRIENDS, whatever may be the temptations that beset you from 2  
time to time, always regard them as a reason for rejoicing, know- 3  
ing, as you do, that the testing of your faith develops endurance. 4  
And let endurance do its work perfectly, so that you may be alto-  
gether perfect, and in no respect deficient.

If one of you is deficient in wisdom, let them ask wisdom from 5  
the God who gives freely to everyone without reproaches, and it 6  
will be given to them. But let them ask with confidence, never 7  
doubting; for the person who doubts is like a wave of the sea dri-  
ven here and there at the mercy of the wind — Such a person 8  
must not expect that they will receive anything from the Lord,  
vacillating as they are, irresolute at every turn.

Let a follower in humble circumstances be proud of their ex- 9  
alted position, but a rich follower of their humiliation; for the rich 10  
will pass away “like the flower of the grass.” As the sun rises, and 11  
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 pur-  
suits they will come to an untimely end.

Blessed is the person who remains firm under temptation, for, 12  
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 13  
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 14  
— allured and enticed by them. Then passion conceives and gives 15

16 birth to sin, and sin, on reaching maturity, brings forth death. Do  
 17 not be deceived, my dear friends. Every good thing given us,  
 18 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 sub-  
 ject 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.

19 Mark this, my dear friends — Let everyone be quick to listen-  
 20 ten, slow to speak, and slow to get angry; for human anger does  
 21 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  
 22 your hearts and is able to save your souls. Put that message into  
 practice, and do not merely listen to it — deceiving yourselves.  
 23 For, when anyone listens to it and does not practice it, they like a  
 24 person looking at their own face in a mirror. They look at them-  
 25 selves, 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  
 26 — that person will be blessed in what they do. When a person ap-  
 pears to be religious, yet does not bridle their tongue, but imposes  
 on their own conscience, that person's religious observances are  
 27 valueless. That religious observance which is pure and spotless  
 in the eyes of God our Father is this — to visit orphans and wid-  
 ows 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 visi-  
 tor should enter your synagogue, with gold rings and in grand  
 clothes, and suppose a poor man should come in also, in shabby  
 3 clothes, 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  
 4 footstool,' Is not that to make distinctions among yourselves, and

show yourselves prejudiced judges? Listen, my dear friends. Has not God chosen those who are poor in the things of this world to be rich through their faith, and to possess the kingdom which he has promised to those who love him? But you — you insult the poor man! Is not it the rich who oppress you? Is not it they who drag you into law courts? Is not it they who malign that honourable name which has been bestowed on you? Yet, if you keep the royal law which runs — “You must love your neighbour as you love yourself,” you are doing right; but, if you worship rank, you commit a sin, and stand convicted 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 particular, 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 faith, if they do not prove it by actions? Can such faith save them? Suppose some brother or sister should be in need of clothes and of daily bread, and one of you were to say to them — ‘Go, and peace be with you; find warmth and food for yourselves,’ and yet you 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. Someone, 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 I will show you my faith by my actions.’ It is a part of your faith, is it not, that there is one God? Good; yet even the demons have that faith, and tremble at the thought. Now do you really want to understand, fool, how it is that faith without actions leads to nothing? Look at our ancestor, Abraham. Was not it the result of his actions 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 believed God, and that was regarded by God as righteousness,’ and ‘He was called the friend of God.’ You see, then,

25 that it is as the result 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 righteous, after she had welcomed the mes-  
26 sengers and helped them escape 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 in-  
deed a perfect person, able to bridle their whole body as well.  
3 When we put bits into horses' mouths, to make them obey us,  
4 we control the rest of their bodies so. Again, think of ships. Large  
as they are, and even when driven by fierce winds, they are con-  
trolled by a very small rudder and steered in whatever direction  
5 the man at the helm may determine. So is it with the tongue.  
Small as it is, it is a great boaster. Think how tiny a spark may set  
6 the largest forest ablaze! 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,  
7 and is itself set on fire by the flames of Gehenna. For while all  
sorts of beasts and birds, and of reptiles and creatures in the sea,  
8 are tameable, and actually have been tamed by man, no human  
being can tame the tongue. It is a restless plague! It is charged  
9 with deadly poison! With it we bless our Lord and Father, and  
with it we curse people who are made "in God's likeness." From  
10 the very same mouth come blessings and curses! My friends, it  
is not right that this should be so. Does a spring give both good  
11 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  
14 humility of true wisdom. But, while you harbour envy and bitter-  
ness and a spirit of rivalry in your hearts, do not boast or lie to the  
15 detriment of the truth. That is not the wisdom which comes from  
above; no, it is earthly, animal, devilish. For, where envy and ri-  
16 valry exist, there you will also find disorder and all kinds of base  
actions. But the wisdom from above is, before every thing else,  
17



pure; then peace-loving, gentle, open to conviction, rich in compassion and good deeds, and free from partiality and insincerity. And righteousness, its fruit, is sown in peace by those who work for peace. 18

What is the cause of the fighting and quarrelling that goes on 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 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 you ask for a wrong purpose — to spend what you get on your pleasures. Unfaithful people! Don't you know that to be friends 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 scripture which asks — "Is envy to result from the longings of the Spirit which God has implanted within you?" No; the gift that God gives 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 God; but resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Make your hands clean, you sinners; and your hearts pure, you vacillator! Grieve, mourn, and lament! Let your laughter be turned to mourning, and your happiness to gloom! Humble yourselves before the Lord, and he will exalt you. Do not disparage one another, friends. The person who disparages others, or passes judgment on them, disparages the Law and 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 and judge — he who has the power both to save and to destroy. But who are you that pass judgment on your neighbour? 4 2 3 4 5 6 7 8 9 10 11 12

Listen to me, you who say "Today or tomorrow we will go to such 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 you are but a mist appearing for a little while and then disappearing. You ought, rather, to say "If the Lord wills, 13 14 15

16 we will live and do this or that." But, as it is, you are constantly  
 17 boasting presumptuously! All such boasting is wicked. The person, then, who knows what is right but fails to do it — that is sin in them.

5 Listen to me, you rich people, weep and wail for the miseries  
 2 that are coming upon you! Your riches have wasted away, and  
 3 your clothes have become moth-eaten. Your gold and silver are rusted; 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  
 4 up for yourselves 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  
 5 of your reapers 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 in a time of bloodshed. You have condemned,  
 6 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 it patiently, until it has had the spring and summer rains.  
 8 And you must be patient also, and not be discouraged; for the  
 9 Lord's coming is near. Do not make complaints against one another, friends, or judgment will be passed on you. The judge is already standing at the door! Friends, as an example of the patient endurance of suffering, 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  
 15 them 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. Therefore, 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 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 years and a half. And, when he prayed again, the clouds brought rain, and the land bore crops. My friends, should one of you be led 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 through- 1  
 out Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, and 2  
 who were chosen in accordance with the foreknowledge of God  
 the Father, through the consecration of the Spirit, to learn obedi-  
 ence, 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, 3  
 in his great mercy, through the resurrection of Jesus Christ from  
 the dead, given us the new life of undying hope, that promises an 4  
 inheritance, imperishable, stainless, unfading, which has been re-  
 served for you in heaven — for you who, through faith, are being 5  
 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 6  
 of exultation, though (if it has been necessary) you have suffered  
 for the moment somewhat from various trials; that the genuineness 7  
 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 8  
 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 9  
 faith in the salvation of your souls! It was this salvation that the 10  
 prophets, who spoke long ago of the blessing intended for you,  
 sought, and strove to comprehend; as they strove to discern what 11  
 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 glories that would follow. And it was revealed 12  
 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  
14 the appearing of Jesus Christ. Be like obedient children; do not let your lives be shaped by the passions which once swayed you  
15 in the days of your ignorance, but in your whole life show yourselves to be holy, after the pattern of the Holy One from whom  
16 you received 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 impartially by what he has done, let respectful awe be the spirit  
18 of your 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  
19 which was handed down to you from your ancestors, but by precious blood, as it were of a lamb, unblemished and spotless, the blood of Christ. Destined for this before the beginning of the world, he has been revealed in these last days for your sakes,  
21 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 affection, 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  
2 you. Now that you have done with all malice, all deceitfulness,

insincerity, jealous feelings, and all backbiting, like newly born 2  
infants, crave pure spiritual milk, so that you may be enabled by  
it to grow until you attain salvation — since “you have found by 3  
experience that the Lord is kind.” Come to him, then, as to a liv- 4  
ing stone, rejected, indeed, by men, but in God’s eyes choice and  
precious; and, as living stones, form yourselves into a spiritual 5  
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 — 6

“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 7  
those who do not believe he is “a stone which, though rejected  
by the builders, has now itself become the corner-stone,” and “a 8  
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 priest- 9  
hood, 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, 10  
” 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 re- 11  
frain from indulging the cravings of your earthly nature, for they  
make war on the soul. Let your daily life among the Gentiles be 12  
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 13  
emperor as the supreme authority, and to governors as sent by 14  
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 15  
foolish people by doing what is right. Act as free people, yet not 16

17 using your freedom as those do who make it a cloak for wicked-  
ness, but as Servants 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-  
missive and respectful to their masters, not only to those who are  
19 good and considerate, but also to those who are arbitrary. For this  
wins God's approval when, because conscious of God's presence,  
a person who is suffering unjustly bears their troubles patiently.  
20 What credit can you claim when, after doing wrong, you take  
your punishment for it patiently? But, on the other hand, if, af-  
ter doing right, you take your sufferings patiently, that does win  
21 the approval of God. For it was to this that you were called! For  
Christ, too, suffered — on your behalf — and left you an exam-  
22 ple, that you should follow in his steps. He "never sinned, nor  
23 was anything deceitful ever heard from his lips." He was abused,  
but he did not answer with abuse; he suffered, but he did not  
threaten; he entrusted himself to him whose judgments are just.  
24 And he "himself carried our sins" in his own body to the cross,  
so that we might die to our sins, and live for righteousness. "His  
25 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  
2 the message, be won over, by the conduct of their wives, as they  
3 watch your submissive and blameless conduct. Yours should be,  
not the external adornment of the arrangement of the hair, the  
4 wearing of jewellery, or the putting on of dresses, but the inner  
life with the imperishable beauty of a quiet and gentle spirit; for  
5 this is very precious in God's sight. It was by this that the holy  
women of old, who rested their hopes on God, adorned them-  
6 selves; submitting 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.



Lastly, you should all be united, sympathetic, full of love for 8  
each other, kind-hearted, humble-minded; never returning evil 9  
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 14  
righteousness, count yourselves blessed! “Do not let people  
terrify you, or allow yourselves to be dismayed.” Revere the 15  
Christ as Lord in your hearts; always ready to give an answer to  
anyone who asks your reason for the hope that you cherish, but 16  
giving it with courtesy and respect, and keeping your  
consciences clear, so that, whenever you are maligned, those  
who vilify your good and Christian conduct may be put to 17  
shame. It is better that you should suffer, if that should be God’s  
will, for doing right, than for doing wrong. For Christ himself 18  
died to atone for sins once for all — the good on behalf of the  
bad — that he might bring you to God; his body being put to 19  
death, but his spirit entering on new life. And it was then that  
he went and preached to the imprisoned spirits, who once were 20  
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, 21  
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 22  
into heaven, and is at God’s right hand, where angels and

archangels and the powers of heaven now yield submission to him.

4 Since, then, Christ suffered in body, arm yourselves with the  
same resolve as he; for he who has suffered in body has ceased  
2 to sin, and so will live the rest of his earthly life guided, not by  
3 human passions, but by the will of God. Surely in the past you  
have spent time enough living as the Gentiles delight to live. For  
your path has lain among scenes of debauchery, licentiousness,  
drunkenness, revelry, hard-drinking, and profane idolatry. And,  
4 because you do not run to the same extremes of profligacy as  
5 others, they are astonished, and malign you. But they will have  
to answer for their conduct to him who is ready to judge both the  
6 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  
8 and be calm, so that you may be able to pray. Above all things,  
let your love for one another be earnest, for “Love throws a veil  
9 over countless sins.” Never grudge hospitality to one another.  
10 Whatever the gift that each has received, use it in the service of  
11 others, as good stewards of the varied bounty of God. When any-  
one speaks, let them speak as one who is delivering the oracles of  
God. When anyone is endeavouring to serve others, let them do so  
in reliance on the strength which God supplies; so that in every-  
thing 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 passing through, to test you, as though something strange  
13 were happening to you. No, the more you share the sufferings of  
the Christ, the more may you rejoice, that, when the time comes  
14 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 rest-  
15 ing on you. I 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 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 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 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?" Therefore, I say, let those who suffer, because God wills it so, commit 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, their fellow officer, and a witness to the sufferings of the Christ, who will also share in the glory that is to be revealed — I beg you to be true shepherds of the flock of God among you, not because you are compelled, but of your own free will; not from a base love of gain, but with a ready spirit; not as lords of your charges, but as examples to your flock. Then, when the chief shepherd appears, you will win the crown of glory that never fades. Again, you younger ones should show deference to the older. And all of you should put on the badge of humility in mutual service, for "God is opposed to the proud, but gives his help to the humble."

Humble yourselves, therefore, under the mighty hand of God, so that he may exalt you in his good time, laying all your anxieties on him, for he makes you his care. Exercise self-control, be watchful. Your adversary, the devil, like a roaring lion, is prowling about, eager to devour you. Stand firm against him, strong in your faith; knowing, as you do, that the sufferings which you are undergoing are being endured to the full by the Lord's followers throughout the world. God, from whom all help comes, and who called you, by your union with Christ, into his eternal glory, will, when you have suffered for a little while, himself perfect, establish, strengthen you. To him be ascribed dominion for ever. Amen.

- 12 I have been writing to you briefly by the hand of Silas, our  
true-hearted friend (for so I regard him), to encourage you, and  
to bear my testimony that in what I have written is to be found  
13 the true love of God. On that take your stand. Your sister church  
in "Babylon" sends you greeting, and so does Mark, who is as a  
14 son to me. Greet one another with the kiss of love.

*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 1  
 Jesus Christ, there has been granted faith equally privileged with  
 our own, from Simon Peter, a servant and an apostle of Jesus  
 Christ.

May blessing and peace be yours in ever increasing measure, as 2  
 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 3  
 of piety, as we advance in the knowledge of him who called us  
 by a glorious manifestation of his goodness. For it was through 4  
 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, result- 5  
 ing from human passions. Yes, and for this reason do your best  
 to supplement your faith by goodness, goodness by knowledge, 6  
 knowledge by self-control, self-control by endurance, endurance  
 by piety, piety by mutual affection, and mutual affection by love. 7  
 For, when these virtues are yours, in increasing measure, they 8  
 prevent your being indifferent to, or destitute of, a fuller knowl-  
 edge of our Lord Jesus Christ. Surely the person who has not 9  
 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 10  
 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 11  
 eternal kingdom of our Lord and Saviour, Jesus Christ.

## *The Transfiguration and the "Second Coming" of the Christ*

I WILL, therefore, always be ready to remind you of all this, even 12  
 though you know it and are firmly established in the truth that

13 you now hold. But I think it my duty, as long as I live in this “tent,”  
14 to rouse you by awakening memories of the past; for I know that  
the time for this “tent” of mine to be put away is soon coming, as  
15 our Lord Jesus Christ himself assured me. So I will do my best to  
enable you, at any time after my departure, to call these truths to  
16 mind. For we were not following cleverly devised stories when  
we told you of the coming in power of our Lord Jesus Christ, but  
17 we had been eye-witnesses of his majesty. For he received honour  
and glory from God the Father, when from the glory of the Divine  
Majesty there were borne to his ears words such as these — “This  
18 is my dearly loved son, who brings me great joy.” These were the  
words that we heard, borne to our ears from heaven, when we  
19 were with him on that sacred mountain. And still stronger is the  
assurance that we have in the teaching of the prophets; to which  
you will do well to pay attention (as if it were a lamp shining in a  
gloomy place), until the day dawns and the morning star rises in  
20 your hearts. But first be assured of this: — There is no prophetic  
teaching found in scripture that can be interpreted by a person’s  
21 unaided reason; for no prophetic teaching ever came in the old  
days at the mere wish of people, but people, moved by the Holy  
Spirit, spoke direct from God.

*Warning against separating Christianity from a Holy Life*

2 BUT THERE WERE FALSE PROPHETS ALSO IN THE NATION, just as there  
will be false teachers among you, people who will secretly intro-  
duce ruinous divisions, disowning even the Lord who bought  
2 them, and bringing speedy ruin on themselves. There will be  
many, too, who will follow their licentious courses, and cause the  
3 way of the truth to be maligned. In their covetousness they will  
try to make you a source of profit by their fabrications; but for a  
long time past their sentence has not been standing idle, nor their  
4 ruin slumbering. Remember, God did not spare angels when they  
sinned, but sent them down to Tartarus, and consigned them to  
caverns of darkness, to be kept under guard for judgment. Nor  
5 did he spare the world of old; though he preserved Noah, the  
preacher of righteousness, and seven others, when he brought a  
6 flood on the godless world. He condemned the cities of Sodom  
and Gomorrah and reduced them to ashes, holding them up as

a warning to the godless of what was in store for them; but he 7  
rescued righteous Lot, whose heart was vexed by the wanton li- 8  
centiousness of his neighbours; for, seeing and hearing what he  
did, as he lived his righteous life among them, day after day, Lot’s 9  
righteous soul was tortured by their wicked doings. The Lord,  
therefore, knows how to deliver the pious from temptation, and 10  
to keep the wicked, who are even now suffering punishment, in  
readiness for “the day of judgment” — especially those who, fol- 11  
lowing the promptings of their lower nature, indulge their pollut-  
ing passions and despise all control. Audacious and self-willed,  
they feel no awe of the celestial beings, maligning them, even 12  
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 nature 13  
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 14  
suffering that they have inflicted. They think that pleasure con-  
sists in the self-indulgence of the moment. They are a stain and  
a disgrace, indulging, as they do, in their wanton revelry, even 15  
while joining you at your feasts. They have eyes only for adulter-  
esses, eyes never tired of sin; they entice weak souls; their minds  
are trained to covet; they live under a curse. Leaving the straight 16  
road, they have gone 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 hu- 17  
man voice, and checked the prophet’s madness. These people are  
like springs without water, or mists driven before a gale; and for  
them the blackest darkness has been reserved. With boastful and 18  
foolish talk, they appeal to the passions of people’s lower nature,  
and, by their profligacy, entice those who are just escaping from  
the people who live such misguided lives. They promise them 19  
freedom, while they themselves are slaves to corrupt habits; for  
a person is the slave of anything to which they give way. If, af- 20  
ter having escaped the polluting influences of the world, through  
knowing our Lord and Saviour, Jesus Christ, people are again en-  
tangled in them, and give way to them, their last state has become  
worse than their first. It would, indeed, have been better for them 21  
not to have known the way of righteousness, than, after knowing  
it, to turn away from the holy command delivered to them. In 22

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  
 4 have tried, by appealing to your remembrance, to arouse your  
 5 better feelings. I want you to recall what was foretold by the holy  
 6 prophets, as well as the command of our Lord and Saviour given  
 7 to you through your apostles. First be assured of this, that, as  
 8 the age draws to an end, scoffers, led by their own passions, will  
 9 come and ask scoffingly — "Where is his promised coming? Ever  
 10 since our ancestors passed to their rest, everything remains just as  
 11 it was when the world was first created!" For they wilfully shut  
 12 their eyes to the fact that long ago the heavens existed; and the  
 13 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.
- 8 But you, dear friends, must never shut your eyes to the fact that,  
 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 soon<sup>4</sup>. 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

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<sup>4</sup> Or "and desire its coming"



righteousness will have its 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. Regard our Lord's forbearance as your one hope of salvation. This is what our dear friend Paul wrote to you, with the wisdom that God gave him. It is the same in all his letters, when he speaks in them about these subjects. There are some things in them difficult to understand, which untaught and weak people distort, just as they do all other writings, to their own ruin. You must, therefore, dear friends, now that you know this beforehand, be on your guard against being led away by the errors of reckless people, and so lapsing from your present steadfastness; and advance in the love and knowledge of our Lord and Saviour, Jesus Christ. All glory be to 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 1  
we have heard, of what we have seen with our eyes, of what we  
watched reverently and touched with our hands — it is about the  
Word who is the life that we are now writing. That life was made 2  
visible, and we have seen it, and now bear our testimony to it,  
and 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 3  
we 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. 4

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.”  
If we say that we have communion with him, and yet continue 6  
to live in the darkness, we lie, and are not living the truth. But,  
if our lives are lived in the light, as God himself is in the light, 7  
we have communion with one another, and the blood of Jesus,  
his Son, purifies us from all sin. If we say that there is no sin in 8  
us, we are deceiving ourselves, and the truth has no place in us.  
If we confess our sins, God may be trusted, in his righteousness, 9  
to forgive us our sins and 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. 10

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 2  
sacrifice 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 3  
to know him — by our laying his commands to heart. The per- 4  
son who says “I know Jesus,” but does not lay his commands to  
heart, is a liar, and the truth has no place in them; but, whenever 5  
a person lays his message to heart, in that person the love of God

has indeed reached its perfection. By this we know that we are  
 6 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  
 9 true light is already shining. The person who says that they are  
 in the light, and yet hates others, is in the darkness even now.  
 10 The person who loves others is always in the light, and there is  
 11 nothing within them to cause them to stumble; while the person  
 who hates others 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 been  
 13 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, be-  
 cause you have conquered the evil one. I write, children, to you,  
 14 because 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, be-  
 cause you are strong, and God's message is always in your hearts,  
 15 and you have conquered the evil one. Do not love the world or  
 what the world can offer. When anyone loves the world, there is  
 16 no love for the Father in them; for all that the world can offer —  
 the gratification of the earthly nature, the gratification of the eye,  
 the pretentious life — belongs, not to the Father, but to the world.  
 17 And the world, and all that it gratifies, is passing away, but they  
 who do God's will remains for ever.

*Warnings against Antichrist*

18 MY CHILDREN, these are the last days. You were told that an an-  
 tichrist was coming; and many antichrists have already arisen. By  
 19 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 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  
6 away our sins; and in him sin has no place. No one who maintains  
7 union with him lives in sin; no one who lives in sin has ever really  
8 seen him or learned to know him. My children, do not let anyone  
9 mislead you. The person who lives righteously is righteous — as  
10 Christ is righteous. The person who lives sinfully belongs to the  
11 devil, for the devil has sinned from the first. It was for this that  
12 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 in sin, because they have received the new life from God. By  
10 this the children of God are distinguished from the children of  
the devil — No one who lives unrighteously comes from God,  
11 and especially the person who does not love others. For these are  
the tidings that we heard from the first — that we are to love one  
12 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  
14 we have passed out of death into life, because we love each other.  
15 The 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 down  
17 our lives for each other. But, if anyone has worldly possessions,  
and yet looks on while one of our own is in need, and steals their  
heart against that person, how can it be said that the love of God  
18 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  
condemns us, yet God is greater than our conscience and knows  
21 everything. Dear friends, if our conscience does not condemn us,  
22 then we approach God with confidence, and we receive from  
him whatever we ask, because we are laying his commands to

heart, and are doing what is pleasing in his sight. His command 23  
is this — that we should put our trust in the name of his Son,  
Jesus Christ, and love one another, in accordance with the com-  
mand that he gave us. And the person who lays his commands 24  
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 inspi- 4  
ration, 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 2  
inspiration that acknowledges Jesus Christ as come in our human  
nature is from God; while all inspiration that does not acknowl- 3  
edge 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 al-  
ready in the world.

You, my children, come from God, and you have successfully 4  
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 5  
world; and therefore they speak as the world speaks, and the  
world listens to them. We come from God. He who knows God 6  
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 7  
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 8  
know God; for God is love. The love of God was revealed to us by 9  
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 10  
God, but in his loving us and sending his Son to be an atoning  
sacrifice for our sins.

11 Dear friends, since God loved us in this way, we, surely, ought  
 12 to love one another. No human eyes have ever seen God, yet, if  
 we love one another, God remains in union with us, and his love  
 13 attains its perfection in us. We know that we remain in union  
 with him, and he with us, by this — by his having given us some  
 14 measure of his Spirit. Moreover, our eyes have seen — and we are  
 testifying to the fact — that the Father has sent the Son to be the  
 15 Saviour of the world. Whoever acknowledges that Jesus Christ is  
 the Son of God — God remains in union with that man, and he  
 16 with God. And, moreover, we have learned to know, and have  
 accepted as a fact, the love which God has for us.

God is love; and whoever lives in love lives in God, and God  
 17 in them. It is through this that love has attained its perfection  
 in us, so that we may have confidence on the day of judgment,  
 18 because what 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 punishment, and the person who feels fear has not  
 19 attained to perfect love. We love, because God first loved us. If  
 20 someone says "I love God," and yet hates another person, they are  
 a liar; for the person who does not love their fellow, whom they  
 21 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  
 2 loves him who has received it. By this we know that we love God's  
 children — when we love God and carry out his commands. For  
 3 to love God is to lay his commands to heart; and his commands  
 4 are not burdensome, because all that has received the new life  
 from God conquers the world. And this is the power that has  
 5 conquered the world — our faith! Who is the person that con-  
 quers the world but the person who believes that Jesus is the Son  
 6 of God? He it is whose coming 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 testimony, and the Spirit is truth it-  
 7 self. It is a threefold testimony — that of the Spirit, the water, and  
 8



the blood — and these three are at one. We accept the testimony 9  
of people, but God’s testimony is still stronger; and there is the  
testimony of God — the fact that he has already borne testimony  
about his Son. The person who believes in the Son of God has that 10  
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 testimony is that God gave us 11  
eternal life, and that this life is in his Son. The person who finds 12  
the Son finds life; the person who does not find 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 when- 14  
ever 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 — 15  
we realise that we have what we have asked from him. If anyone 16  
sees 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 17  
action is sin, and 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 19  
all the world is under the influence of the evil one. We realise, 20  
too, that the 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 21  
false ideas of God.



## JOHN'S SECOND LETTER

To an eminent Christian Lady, and to her children, from the officer of the church. I sincerely love you all, and not I only, but also all those who have learned to know the truth. We love 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, 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 guided by the truth, in obedience to the command that we received from the Father. And now, I pray you, Lady — not as though I were writing a new command for you; no, it is the command which we had from the first — Let us love one another. And this is love — to live in obedience to the Father's commands. This is the command as you learned from the first, to live in a spirit of love. I say this because many impostors have left us to go into the world — people 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 the benefit of it in full. Everyone who goes beyond the limits of the teaching of the Christ has failed to find God; the person who keeps 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 receive them into your house or welcome them; for the person who 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 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 may 2  
have good health — I know that all is well with your soul. For it 3  
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 5  
a Christian spirit — even when they are strangers to you. They 6  
themselves 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 7  
service of God. For it was on behalf of the name that they left  
their homes, and refused to take anything from the Gentiles. We,  
therefore, ought to give such people a hearty welcome, and so 8  
take our share in their work for the truth.

I wrote a few lines to the church; but Diotrophes, who loves to 9  
be first among them, declines to recognise us. Therefore, when I 10  
come, 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  
does what is bad has never seen God. Everyone has always had 12  
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.

I have a great deal to say to you, but I do not care to trust it to 13  
pen and ink in a letter. I hope, however, it will not be long before 14

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 1  
the Father and protected by Jesus Christ, From Jude, a servant of  
Jesus Christ, and the brother of James. May mercy, peace, and 2  
love be yours in ever increasing measure.

## *Warnings against moral corruption*

DEAR FRIENDS, while I was making every effort to write to you 3  
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 4  
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, Je-  
sus Christ.

Now I want to remind you — but you already know it all — that, 5  
though the Lord delivered the people from Egypt, yet he after-  
wards destroyed those who refused to believe in him; and that 6  
even those angels, who did not keep to their appointed spheres,  
but left their proper homes, have been kept by him for the judg-  
ment of the great day in everlasting chains and black darkness.  
Like Sodom and Gomorrah and the towns near them, which gave 7  
themselves up to fornication, and fell into unnatural vice, these  
angels now stand out as a warning, undergoing, as they are, pun-  
ishment in eternal fire.

Yet in the same way these people, too, cherishing vain dreams, 8  
pollute our human nature, reject control, and malign the celest-  
stial beings. Yet even Michael, the archangel, when, in his dispute 9  
with the devil, he was arguing about the body of Moses, did not  
venture to charge him with maligning, but said merely "The Lord

- 10 rebuke you!" But these people malign whatever they do not understand; while they use such things as they know by instinct (like  
11 the animals that have no reason) for their own corruption. Alas for them! They walk in the steps of Cain; led astray by Balaam's love of gain, they plunge into sin, and meet their ruin through  
12 rebellion like Korah. These are the people who are blots on your "love-feasts," when they feast together 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,  
13 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 from Adam, declared — "See! The Lord has come with his hosts  
15 of 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  
18 apostles of our Lord Jesus Christ; how they used to say to you — "As time draws to an end, there will be scoffers, who will be led  
19 by their godless passions." These are the people — animal and unspiritual — who cause divisions. But you must, dear friends,  
20 build up your characters on the foundation of your most holy faith, pray under the guidance of the Holy Spirit, and keep within the love of God, while waiting for the mercy of our Lord Jesus  
21 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  
22 others show pity, but with caution, hating the clothing polluted by their touch.



*Ascription*

*Ascription*

TO HIM WHO IS ABLE TO GUARD YOU FROM FALLING, and to bring you 24  
into his glorious presence, blameless and rejoicing — to the one 25  
God, 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 1  
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 2  
Jesus Christ, omitting nothing of what he had seen. Blessed is the 3  
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.

### *Messages to the Seven Churches*

FROM JOHN, to the seven churches which are in Roman Asia. Bless- 4  
ing 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 5  
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 6  
made us "a kingdom of priests in the service of God," his Father!  
— to Him be ascribed glory and dominion for ever. Amen. "He 7  
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.

"I am the Alpha and the Omega," says the Lord, the God who is, 8  
and who was, and who will be, the Almighty.

I, John, who am your brother, and who share with you in the 9  
suffering and kingship and endurance of Jesus, found myself on  
the island called Patmos, for the sake of the message of God and  
the testimony to Jesus. I fell into a trance on the Lord's day, and I 10  
heard behind me a loud voice, like the blast of a trumpet. It said — 11  
"Write what you see in a book and send it to the seven churches, to  
Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and  
Laodicea." I turned to see what voice it was that spoke to me; 12

13 and when I turned, I saw seven golden lamps, and in the midst  
 of the lamps one "like a man, in a robe reaching to his feet," and  
 14 with a golden sash across his breast. "The hair of his head was as  
 white as wool, as white as snow; his eyes were like flaming fire;  
 15 and his feet were like brass" as when molten in a furnace; "his  
 16 voice was like the sound of many streams," in his right hand he  
 held seven stars, from his mouth came a sharp two-edged sword,  
 17 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  
 18 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  
 19 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  
 20 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  
 2 right hand, and walks among the seven golden lamps: — I know  
 your life, your toil and endurance, and I know that you cannot  
 tolerate evil-doers. I know, too, how you tested those who declare  
 that they are apostles, though they are not, and how you proved  
 3 them false. You possess endurance, and have borne much for my  
 4 name, and have never grown weary. But this I have against you  
 5 — You have abandoned your first love. Therefore remember from  
 what you have fallen, and repent, and live the life that you lived  
 before; or else, I will come and remove your Lamp from its place,  
 6 unless you repent. But this is in your favour — You hate the life  
 7 lived 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 con-  
 quers — to him I will give the right "to eat the fruit of the Tree of  
 life, which stands in the Paradise of God." "

8 To the angel of the church in Smyrna write: —

‘These are the words of him who is the First and the Last, who died, but is restored to life: — I know your persecution and your poverty — yet you are rich! I know, too, the slander that comes from those who declare that they are God’s people<sup>5</sup>, though they are not, but are a congregation of Satan. Do not be afraid of what you are about 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 to the churches. Those who conquer will suffer no hurt from the Second Death.’

To the angel of the church in Pergamus write: —

‘These are the words of him who holds the sharp two-edged sword: — I know where you live, where the throne of 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 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 way to the teaching of the Nikolaitans. Therefore repent, 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 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.’

To the angel of the church in Thyatira write: —

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<sup>5</sup> God’s people: Literally “Jews.” These people claimed to be God’s people because they were Jews.

19 “These are the words of the Son of God, “whose eyes are like  
 flaming fire, and whose feet are like brass”: — I know your life,  
 20 your love, faith, service, and endurance; and I know that your life  
 of late has been better than it was at first. Yet I have this against  
 you — You tolerate the woman Jezebel, who declares that she is  
 a prophet, and misleads my servants by her teaching, until they  
 21 commit licentious acts and eat idol-offerings. I gave her time to  
 repent, but she is determined not to turn from her licentiousness.  
 22 Therefore I am laying her on a bed of sickness, and bringing great  
 suffering on those who are unfaithful with her, unless they repent  
 23 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 peo-  
 ple’s hearts and souls”; and I will give to each one of you what  
 24 their life 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, un-  
 26 til I come. To those who conquer and are careful to live my life  
 to the end — to them I will give authority over the nations, and  
 27 “they will rule them with an iron rod, as when earthen vessels  
 are broken in pieces” (as I myself have received from my Father)  
 28 and I will give them the morning star. Let those who have ears  
 29 hear what the Spirit is saying 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  
 2 that you are living, though you are dead. Be on the watch, and  
 strengthen what still survives, though once it was all but dead; for  
 I have not found your life perfect in the eyes of my God. Therefore  
 3 remember what you have received and heard, and lay it to heart  
 and repent. Unless you are on the watch, I will come like a thief,  
 4 and you will not know at what hour 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  
 5 who conquer will be clothed in 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 6  
hear what the Spirit is saying 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 door open 8  
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 not  
disown my name. Listen, I give some of the congregation of Sa- 9  
tan, the people who declare that they are God’s people<sup>6</sup>, 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 10  
you kept in mind the story of 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 11  
to what you have received so that no one may take your crown.  
Those who conquer — I will make them a pillar in the Temple 12  
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 those who 13  
have ears hear what the Spirit is saying to the churches.’

To the angel of the church in Laodicea write: — 14

“These are the words of the Unchanging One, “the witness  
faithful and true, the beginning of the Creation of God”: — I 15  
know your life; I know that you are neither cold nor hot. If only  
you were either cold or hot! But now, because you are 16  
lukewarm, neither hot nor cold, I am about to spit you out of my  
mouth. You say “I am rich and have grown rich, and I want for 17  
nothing,” and you do not know that you are wretched,

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<sup>6</sup> God’s people: Literally “Jews.” These people claimed to be God’s people because they were Jews.

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  
 19 eyes, so that you may see. "All whom I love I rebuke and  
 20 discipline." Therefore 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 with them, and they will feast  
 21 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, took my  
 22 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  
 4 emerald. And round the throne were twenty-four other thrones,  
 and on these I saw twenty-four councillors sitting clothed in white  
 5 robes; and on their heads they had crowns of gold. Out from the  
 throne "come flashes of lightning, cries, and peals of thunder"!  
 There are seven torches burning in front of the throne, which are  
 6 the seven spirits of God; and in front of the throne is what seemed  
 to be a sea of glass, "resembling crystal, while within the space  
 before the throne and round the throne are four creatures full of  
 7 eyes" in front and behind. The first creature is like a lion, the sec-  
 ond creature like a calf, the third creature has a face like a man's,  
 8 and the fourth creature is like an eagle on the wing. These four  
 creatures have each of them six 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."  
 9 And, whenever these creatures give praise and honour and  
 thanks to him who is "seated on the throne, to him who lives for



ever and ever," the twenty-four councillors prostrate themselves 10  
before him who is seated on the throne, and worship him who  
lives for ever and ever, and throw down their crowns before the  
throne, saying —

“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 5  
throne a book, with writing inside and out, and sealed” with  
seven seals; and I saw a mighty angel who was proclaiming in a 2  
loud voice — “Who is worthy to open the book and break its  
seals?” But no one either in heaven or on earth or under the 3  
earth was able to open the book or look within it. At this I wept 4  
long, because no one could be found who was worthy to open  
the book or look within it. But one of the councillors said to me 5  
— “Do not weep. The Lion conquered — the 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 all the world.) The Lamb came forward; and he has 7  
taken the book from the right hand of him who was seated on  
the throne. And, when he had taken the book, the four creatures 8  
and the twenty-four councillors prostrated themselves before the  
Lamb, each of them holding a harp and golden bowls full of in-  
cense. (These are the prayers of Christ’s people.) And they are 9  
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  
nation, and did make them a kingdom of priests in the 10  
service of our God, and they are reigning on the earth.”

Then, in my vision, I heard the voices of many angels round the 11  
throne, and of the creatures, and of the councillors. In number  
they were “ten thousand times ten thousand and thousands of  
thousands,” and they cried in a loud voice — 12

“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 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 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.

5 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.”

7 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.”

9 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. 11

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?” 12 13 14 15 16 17

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 — “Do not harm the earth, or the sea, or the trees, until we have sealed 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. 7 2 3 4

From the tribe of Judah twelve thousand were sealed, 5  
 from the tribe of Reuben twelve thousand,  
 from the tribe of Gad twelve thousand,  
 from the tribe of Asher twelve thousand, 6  
 from the tribe of Napthali twelve thousand,  
 from the tribe of Manasseh twelve thousand,  
 from the tribe of Simeon twelve thousand, 7  
 from the tribe of Levi twelve thousand,  
 from the tribe of Issachar twelve thousand,

- 8 from the tribe of Zebulun twelve thousand,  
 from the tribe of Joseph twelve thousand,  
 from the tribe of Benjamin twelve thousand 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  
 10 front of the Lamb, robed in white, holding palm branches in  
 their hands. And 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 coun-  
 cillors and the four creatures, and they prostrated themselves on  
 12 their faces in front of the throne and worshiped God, saying —  
 “Amen. Blessing and praise, and wisdom, and thanksgiv-  
 ing, 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 Perse-  
 cution; they washed their robes white in the blood of the Lamb.  
 15 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  
 16 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  
 17 any scorching heat; for the Lamb that stands in the space before  
 the throne will be their shepherd, and will lead them to life-giv-  
 ing springs of water; and God will wipe away all tears from their  
 eyes.”
- 8 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*

- 2 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 3  
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 4  
ascended, with the prayers of Christ's people, from the hand of  
the angel before God. Then the angel took the censer, and filled 5  
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 6  
trumpets prepared to blow their blasts.

The first blew; and there came hail and fire mixed with blood, 7  
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 8  
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 9  
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 10  
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 11  
water became bitter as wormwood, and so bitter was the water  
that many died from drinking it.

Then the fourth angel blew; and a third of the sun and a third 12  
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.

And, in my vision, I heard an eagle flying in mid-heaven and 13  
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."

Then the fifth angel blew; and I saw a star that had fallen on 9  
the earth from the heavens, and to him was given the key of the  
bottomless pit. He opened the bottomless pit, and from the pit 2  
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 3  
locusts descended on the earth, and they received the same power

4 as that possessed by scorpions. They were told not to harm the  
5 grass, or any plant, or any tree, but only those who have not “the  
6 seal of God on their foreheads.” Yet they were not allowed to kill  
7 them, but it was ordered that those men should be tortured for  
8 five months. Their torture was like the torture caused by a scor-  
9 pion when it stings a person. In those days people “will seek  
10 Death and will not find it”; They will long to die, but Death flees  
11 from them. In appearance the locusts were like horses equipped  
12 for battle. On their heads there were what appeared to be crowns  
13 that shone like gold, their faces resembled human faces, and they  
14 had hair like the hair of a woman, their teeth were like lions’  
15 teeth, and they had what seemed to be iron breastplates, while  
16 the noise of their wings was like the noise of chariots drawn by  
17 many horses, galloping into battle. They have tails like scorpions,  
18 and stings, and in their tails lies their power to harm people for  
19 five months. They have as their king the angel of the bottomless  
20 pit, whose name, in Hebrew, is “Abaddon,” while, in Greek, his  
name is “Apollyon” (the Destroyer).  
The first Woe has passed; and still there are two Woes to follow!

13 Then the sixth angel blew; and I heard a voice proceeding  
14 from the corners of the golden altar that stood before God. It  
spoke to the sixth angel — the angel with the trumpet — and  
15 said “Let loose the four angels that are in chains at the great  
16 river Euphrates.” Then the four angels, that were held in  
17 readiness for that hour and day and month and year, were let  
18 loose, to destroy a third of mankind. The number of the hosts of  
19 cavalry was ten thousand times ten thousand, twice told; I heard  
20 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  
18 smoke, and sulphur. Through these three curses a third of  
19 humanity perished — because of the fire, and the smoke, and  
20 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. 21

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.” 10  
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 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 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 2  
3

4 sackcloth." These men are represented by "the two olive trees  
 5 and the two lamps that stand before the Lord of the earth." When  
 6 anyone wishes to harm them, "fire comes from their mouths and  
 7 consumes their enemies"; and whoever wishes to harm them will,  
 8 in this way, inevitably perish. These men have the power to close  
 9 the heavens, so that "no rain may fall" during the time that they  
 10 are teaching; and they have power "to turn the streams into blood,  
 11 and to smite the land with any curse," whenever they will. As  
 12 soon as they have completed their testimony, "the wild Beast that  
 13 ascends from the bottomless pit will make war on them and con-  
 14 quer" and kill them. Their dead bodies will lie in the streets of the  
 15 great city, which is mystically spoken of as "Sodom" and "Egypt,"  
 16 where their Master was crucified. People of all nations, and tribes,  
 17 and languages, and races look at their dead bodies for three days  
 and a half, and do not allow them to be laid in a grave. Those who  
 live on the earth rejoice over them and are merry, and they will  
 send presents to one another, because these two prophets brought  
 torments on those who live on the earth. After 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 possession 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 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."

16 At this the twenty-four councillors, who were seated on their  
 thrones before God, prostrated themselves on their faces and wor-  
 17 shiped Him, saying —



“We thank you, Lord, our God, the Almighty, who is and who was, that you have assumed your great power 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.” 18

Then the Temple of God in heaven was opened, and the ark containing 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.” 19

*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. 12

Then a battle took place in the heavens. Michael and his angels fought with the Dragon. But though the Dragon, with his angels, 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 hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven which said 7  
8  
9  
10

- 11 “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  
12 been accusing them before our God day and night. Their  
victory was due to the blood of the Lamb, and to the mes-  
sage 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, know-  
ing that he has but little time.”
- 13 when the Dragon saw that he was hurled down to the earth, he  
pursued the woman who had given birth to the male child. But  
14 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”  
15 in safety from the snake. Then the snake poured water from its  
mouth after the woman, like a river, so that it might sweep her  
16 away. But Earth came to her help, and opened her mouth and  
drank up the river which the Dragon had poured out of its mouth.  
17 The Dragon was enraged at the woman, and went to fight with  
the rest of her offspring — 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  
2 its heads 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  
3 throne, and wide dominion. One of its heads seemed to me to  
have been mortally wounded, but its deadly wound had been  
4 healed. The whole earth followed the 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 with it?”  
5 The Beast was given “a mouth that spoke proudly” and  
blasphemously, and it was empowered to work its will for  
6 forty-two months. It opened its mouth only to blaspheme God,  
to blaspheme his name and his tent — those who live in his tent  
7 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.

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  
 4 had been redeemed from earth. These are the men who never defiled themselves 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  
 5 for God and for the 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 people; and he cried in a loud voice — "Reverence God, and give him  
 7 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  
 10 brand on his forehead or on his hand, that person will drink the maddening 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  
 11 Lamb. The 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, and all who are branded with its name." (Here  
 12 there is need for endurance on the part of Christ's people — those who lay to heart the commands of God and the faith of  
 13 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.'

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. 14

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. 15 16

Then another angel came out of the Temple in heaven; he, also, had a sharp sickle. 17

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. 18 19 20

*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 5 6

- 7 bright, and had golden girdles round their breasts. One of the  
four creatures gave the seven angels seven golden bowls, filled  
8 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  
16 by the seven angels 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 Wa-  
ters saying — "Righteous are you, you who is and who is, the  
6 Holy One, in inflicting this judgment; for men shed the blood  
of Christ's people and of the prophets, and you have given them  
7 blood to 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  
11 tongues for 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  
14 prophet. They are the spirits of demons, and perform marvels;  
they go to kings all over the world, to collect them for the battle  
15 on the great day of 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 the spirits collected the kings at the place called in Hebrew "Har-Magedon." 16

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. 17  
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*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 made 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 17  
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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,

9 but is not, and yet will come.” (Here there is need for the discerning mind.) The seven heads are seven mountains on which

10 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

11 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

12 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

13 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

14 are chosen and faithful. And the angel said to me — “The waters that you saw, where the Harlot is seated, are throngs of people

15 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

16 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

17 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

2 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

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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

22 into the sea, crying — “So will Babylon, the great city, be violently  
 23 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;  
 24 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.  
 25 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 cor-  
 rupting 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 his  
 8 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.”

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 — "These words of God are true." I prostrated my-  
self at the feet of him who spoke to worship him, but he said  
to me — "No! 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 inspira-  
tion of the prophets." Then I saw that heaven lay open. There  
appears a white horse; its rider is called "Faithful" and "True";  
righteously does he judge and make 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 by which he  
is called is "The Word of God." The armies of heaven followed  
him, mounted on white horses and clothed in fine linen, white  
and pure. From his mouth comes a sharp sword, with which "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 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 all the birds that fly in mid-heaven — "Gather and come  
to the great 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 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, 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 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.

20 Then I saw an angel coming down from heaven, with the key of  
2 the bottomless pit and a great chain in his hand. He seized the  
Dragon, the primeval snake (who is the “devil” or “Satan”), and  
3 bound him in chains for a thousand years. He flung him into the  
bottomless pit 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.

4 Then I saw thrones, and to those who took their seats on them  
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  
because of the message of God, for they had refused to worship  
the Beast or its image, and had not received the brand on their  
foreheads and on their hands. They were restored to life, and they  
5 reigned with the Christ for a thousand years. (The rest of the dead  
were not restored to life until the thousand years were ended.)  
6 This is the first resurrection. Blessed and holy will he be who  
shares in that first resurrection. The second Death has no power  
over them; but they will be priests of God, and the Christ, and  
they will reign with him for the thousand years.

7 When the thousand years are ended, Satan will be let loose  
8 from his prison, and he will come out to deceive the nations that  
live in “the four corners of the earth — Gog and Magog.” He will  
come to gather them together for battle; and their number will  
9 be as great as the sand on the sea-shore. They went up over the  
breadth of the whole earth, and surrounded the camp of Christ’s  
people and the city that he loves. Then fire fell from the heavens  
10 and consumed them; and the devil, their deceiver, was hurled  
into the lake of fire and sulphur, where the Beast and the false  
prophet already were, and they will be tortured day and night  
for ever and ever.

11 Then I saw a great white throne, and him who was seated on  
it. “The earth and the heavens fled from his presence; no place  
12 was left for them.” And I saw the dead, high and low, standing  
before the throne; and books were opened. Then another book  
was opened, the book of life; and the dead were judged, according  
13 to their actions, by what was written in the books. The sea gave  
up its dead, and Death and the Lord of the place of Death gave up

their dead; and they were judged, one by one, each according to his actions. Then Death and the Lord of the place of Death were 14  
hurled into the lake of fire. This is the Second Death — the lake of fire; and all whose names “were not found written in the book of life” were hurled into the lake of fire. 15

*The New Creation*

THEN I SAW NEW HEAVENS and a new earth. The former heavens 21  
and the former earth had passed away; and the sea has ceased to be. And I saw the Holy City, Jerusalem, descending new out 2  
of heaven from God, like a bride adorned in readiness for her husband. And I heard a loud voice from the throne, which said 3  
— “See! The tent 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. 4  
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 5  
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 6  
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 7  
enter into possession of these things, and I will be their God, and they will be my children. But as for cowards, unbelievers, the de- 8  
graded, 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 9  
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 moun- 10  
tain, 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 11  
had a great high wall, in which were twelve gates; and at these gates there were twelve angels, and there were names inscribed 12

on the gates, the names of the twelve tribes of the Israelites. "There  
13 were three gates on the east, three gates on the north, three gates  
14 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  
15 the twelve apostles of the Lamb. And the angel who was speak-  
ing to me had as a measure a gold rod, with which to measure  
16 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  
17 are equal. Then he measured the wall; it was two hundred and  
eighty-eight feet, as people measure, that is as the angel mea-  
18 sured. The material of the wall of the city was jasper, and the city  
19 was built of pure gold, which shone like clear glass. The founda-  
tions of the wall of the city were ornamented with every kind  
of precious stone. The first foundation stone was a jasper; the sec-  
ond a sapphire; the third a chalcedony; the fourth an emerald;  
20 the fifth a sardonyx; the sixth a carnelian; the seventh a chryso-  
lite; the eighth a beryl; the ninth a topaz; the tenth a chrysoprase;  
21 the eleventh a hyacinth; and the twelfth an amethyst. The twelve  
gates were made of twelve pearls, each gate of one pearl. The  
22 street of the city was of pure gold, transparent as glass. And I  
saw no Temple there, for the Lord, our God, the Almighty, and  
23 the Lamb are its Temple. The city has no need of "the sun or the  
moon to shine on it, for the glory of God illuminated it," and its  
24 Lamp was the Lamb. "The nations walk by the light of it; and  
the kings of the earth bring their glory into it. Its gates will never  
25 be shut by day," and there will be no night there. And people  
26 will bring the glory and honour of the nations into it. "Never  
will any unhallowed thing enter it," nor they whose life is shame-  
27 ful and false, but only "those whose names have been written in  
22 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  
2 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  
3 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  
4 it, and his servants will worship him; they will see his face, and  
5 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

THEN THE ANGEL SAID TO ME — “THESE WORDS MAY BE TRUSTED and 6  
are true. The Lord, the God that inspires the prophets, sent his 7  
angel to show his servants what must quickly take place; and they 7  
said ‘I will come quickly.’ Blessed will he be who lays to heart the  
words of the prophecy contained in this book.”

It was I, John, who heard and saw these things; and, when I heard 8  
and saw them, I prostrated myself in worship at the feet of the 8  
angel that showed them to me. But he said to me — “Forbear; 9  
I am your fellow servant, and the fellow servant of your fellow 9  
prophets, and of all who lay to heart the words in this book. Wor-  
ship God.”

Then the angel said to me — “Do not keep secret the words 10  
of the prophecy contained in this book; for the time is near. Let 11  
the wrong-doer continue to do wrong; the filthy-minded con- 11  
tinue to be filthy; the righteous continue to act righteously; and 12  
the holy-minded continue to be holy.” (“I will come quickly. I 12  
bring my rewards with me, to give to each what their actions de- 13  
serve. I am the Alpha and the Omega, the First and the Last, the 13  
beginning and the End.”) Blessed will they be who wash their 14  
robes, that they may have the right to approach the Tree of life, 14  
and may enter the city by the gates. Outside will be the filthy, the 15  
sorcerers, the impure, the murderers, the idolaters, and all who  
love the false and live it.”

“I, Jesus, sent my angel to bear testimony to you about these 16  
things before the churches. I am the Scion and the Offspring of 16  
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 wa- 17  
ter of life freely.

- 18 I declare to all who hear the words of the prophecy contained in  
this book — “If anyone adds to it, God will add to his troubles the  
19 curses described in this book; and if anyone takes away any of the  
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.”
- 20 He whose testimony this is says — “Assuredly I will come  
quickly.” “Amen, come, Lord Jesus.”
- 21 May the blessing of the Lord Jesus Christ, be with his people.