



OpenEnglish**Bible**

OPEN ENGLISH BIBLE
NT, PSALMS
and selected Old Testament books

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PREFACE

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Base texts

The normative text for the OEB New Testament is the Westcott & Hort critical text. Since the NA28 is subject to a claim of copyright, W&H remains the best available public domain text.

The normative text for the OEB Old Testament is the Codex Leningradensis (Leningrad Codex); specifically the electronic version of the Westminster Leningrad Codex.

The OEB is being created by taking existing English language translations which are in the public domain, and conforming them to modern English and suitable public domain Greek and Hebrew source texts.

The New Testament of the OEB is being formed on the base of the ‘Twentieth Century New Testament’ (‘TCNT’), in particular the revised edition published in 1904.

The TCNT was one of the earliest 20th century attempts at a translation in clear modern language aimed at the ordinary

reader and based on a modern textual base (ie Westcott & Hort). Predating the mid 20th century translations such as the New English Bible and even Moffatt's groundbreaking attempt, it is out of copyright worldwide. The TCNT also has a particular resonance with the open source and free content communities of today – it was created by a loose collaboration of volunteers rather than a top down hierarchy. Given the requirements of modern language and public domain status the TCNT was the best contender.

The Old Testament books which have been completed at this stage lean heavily on the work of James Moffatt, John Edgar McFadyen and Charles Foster Kent, who were very respected turn of the century Old Testament scholars.

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THE BOOK OF JOSHUA

The Conquest of Canaan

1 Now after the death of Moses the servant of the LORD, the LORD
2 said to Joshua the son of Nun, the attendant of Moses, 'Moses
my servant is dead. Come, cross the Jordan here, you and all
this people, into the land which I assign to them, to the Israelites.
3 Every foot of ground you tread I assign to you, as I promised
4 Moses. Your frontier will stretch from the desert to Lebanon,
from the great River, the river Euphrates, over all the land of the
5 Hittites, to the great Mediterranean Sea westward. No one will
be able to hold their own against you all the days of your life.
As I was with Moses, so I will be with you. I will never fail you
6 nor forsake you. Be strong, be brave, for you will put this people
in possession of the land which I swore to their ancestors that
7 I would give them. Only be strong and brave, mindful to carry
out all your orders from my servant Moses, turning neither
to the right nor to the left, so that you may succeed wherever
8 you go. This book of the law you should never cease to have on
your lips. You must pore over it day and night, that you may be
mindful to carry out all that is written in it, for so will you make
9 your way prosperous, so will you succeed. These are my orders:
be firm and brave, never be daunted or dismayed, for the LORD
your God is with you wherever you go.'

10 Then Joshua ordered the officers of the nation to go through
11 the camp and command the people to 'Prepare food, for within
three days you are going to cross the Jordan here and enter into
possession of the land which the LORD your God assigns you
for your very own.'

12 Joshua also said to the Reubenites and the Gadites and the
13 half tribe of Manasseh, 'Remember what Moses the servant of

the LORD commanded you when he told you that the LORD your
14 God would settle you here and give you this region. Your wives,
your children, and your cattle can remain in this land which
Moses assigned you east of the Jordan, but you must march
across under arms in front of your kinsmen, every fighting man
15 among you, to assist them, until the LORD settles your kinsmen
like yourselves, until they get possession of the land which the
LORD your God assigns to them. Then you can return to your
own region and occupy the land assigned you by Moses the
servant of the LORD on the eastern bank of the Jordan.'

16 They answered Joshua, 'Whatever you command us we will
17 do, and wherever you send us we will go. As we obeyed Moses
in everything, so we will obey you. Only may the LORD your God
18 be with you as he was with Moses! Whoever rebels against your
orders, and will not listen to what you say by way of command,
will be put to death. Only be firm and brave.'

2 From Shittim Joshua son of Nun sent two men secretly as
spies to explore the country and especially Jericho. When they
arrived they went into the house of a prostitute called Rahab
2 and stayed there. The king of Jericho was told that some men of
3 Israel had come that night to find out about the country, so he
sent a message to Rahab to 'Bring out the men who have come to
you, who have entered your house, for they are here to find out
4 all about the country.' The woman, who had taken the two men
and hidden them, replied, 'Yes, the men did come to me, but
5 I did not know where they came from, and just about the hour
for shutting the town gate, when it was dark, the men went off.
Where they went, I do not know. Quick, pursue them, for you
6 will overtake them.' Now she had taken them up to the roof and
hidden them under some stalks of flax which she had arranged
7 on the roof. The pursuers went by the road to the Jordan, as
far as the fords, and as soon as they left the town the gate was
8 shut. Before the two men had lain down, the woman came to
9 them on the roof and said, 'I know that the LORD has given you
this country, and how the terror of you has fallen upon us, until

10 all who live here are trembling before you. For we have heard
how the LORD dried up the water of the Reed Sea¹ before you
when you left Egypt, and how you treated the two Amorite
kings on the east of the Jordan, Sihon and Og, whom you wiped
11 off the earth. As soon as we heard it, our hearts trembled and
everyone became utterly dispirited because of you, for the LORD
12 your God is God in heaven above and on the earth below. Now
then, since I have dealt kindly with you, swear to me by the
LORD that you will deal kindly with my family, and give me a
13 sure sign of it. Swear that you will spare the lives of my father
and my mother and my brothers and my sisters and all they
14 have, saving us from death.' The men replied, 'Our lives for
yours – only you must not breathe a word about our errand.
Then we will deal kindly and honestly with you when the LORD
15 gives us the country.' Then she lowered them by a rope out of
the window, for her house was on the town wall. She stayed
16 on the town wall. She told them, 'Get away to the hills, so that
the pursuers do not come across you. Hide yourselves there for
three days until the pursuers return, and then make your way
17 back.' The men told her, 'We will not be bound by this oath to
you, which you have made us swear, unless, when we enter the
country, you tie this cord of scarlet thread outside the window
through which you let us down. You must gather your father
and mother and brothers and all your family inside your house.
19 Anyone who crosses the door of your house into the street, their
blood be on their own head, we are not to blame. But if a hand
is laid on anyone inside the house, then that person's blood be
20 on our head! But remember, if you breathe a word about our
errand, we will not be bound by the oath you have made us
21 swear.' 'As you say,' answered the woman, 'so be it.' So away
22 they went, while she tied the scarlet cord to the window. They
went into the hills and stayed there for three days, until the
pursuers returned (the pursuers looked for them all along the

¹ 2:10 or, Red Sea

23 road and could not find them). Then the two men came down
from the hills and crossed over to Joshua the son of Nun, telling
24 him all that had happened to them. They said to Joshua, 'The
LORD has put all the country into our hands. Everyone who lives
in this land is trembling before us!'

3 In the morning Joshua rose, and he and all the Israelites set
out from Shittim and reached the Jordan, where they passed
2 the night before they crossed over. Three days afterwards the
3 officers went through the camp and gave this order to the nation:
'When you see the ark of the covenant of the LORD your God
being carried by the priestly Levites, then set out and follow
4 it, so that you can learn the ford by which you are to cross,
because you have never crossed here before. Only, you must
not come close to the ark. Between it and you there must be
5 a space kept of two thousand cubits.' Then Joshua said to the
people, 'Consecrate yourselves, for tomorrow the LORD will
6 do wonders among you.' To the priests he said, 'Lift the ark
of the covenant and go in front of the people.' So they lifted
7 the ark of the covenant and went in front of the people. And
the LORD said to Joshua, 'This day I begin to exalt you in the
sight of Israel, to let them see that as I was with Moses so I will
8 be with you. Order the priests who are carrying the ark of the
covenant to stand still in the Jordan as soon as they reach the
9 edge of the water. Then Joshua told the Israelites to come and
10 listen to the words of the LORD, their God. Joshua said, 'This
is to let you see that the living God is among you, and that
he will without fail evict before you the Canaanites and the
Hittites and the Hivites and the Perizzites and the Girgashites
11 and the Amorites and the Jebusites. See, the ark of the covenant
of the Lord of all the earth is crossing the Jordan in front of you.
12 Now choose twelve men from the tribes of Israel, a man from
13 each tribe. Whenever the soles of the feet of the priests who
carry the ark of the covenant of the LORD, the Lord of all the
earth, rest in the water of the Jordan, the waters of the Jordan
will be stopped. The waters which are flowing down, they will

14 be dammed up.’ And when the people left their tents to cross
the Jordan, headed by the priests who carried the ark of the
15 covenant, as soon as the bearers reached the Jordan and the feet
of the priests dipped in the water at the edge (for the Jordan
16 overflows its banks all the time of harvest), the waters that flow
down stopped and were dammed up at a distance, at Adam (a
town beside Zarethan), while the waters that flow away to the
sea of the Arabah (the Dead Sea²) were cut off and failed. In
17 this way the people crossed, opposite Jericho. The priests who
carried the ark of the covenant of the LORD stood still on dry
ground in the middle of the Jordan, and all Israel crossed on
dry ground until the whole nation had finished crossing.

4 When the whole nation had finished crossing the Jordan, the
2 LORD said to Joshua, ‘Take twelve men from the nation, a man
3 from each tribe, and order them to take twelve stones out of the
Jordan from the spot where the feet of the priests stood firm.
They must carry these stones across and place them on the spot
4 where you spend the night.’ Joshua called the twelve men of
5 Israel whom he had ready, one from each of the tribes. and said
to them, ‘Cross in front of the ark of the LORD your God through
the Jordan, each of you taking a stone on his shoulder, one for
6 each of the tribes of Israel. They are to be a sign for your nation.
When in the future your children ask what these stones mean,
7 tell them it was because the waters of the Jordan were stopped
before the ark of the covenant of the LORD, stopped when it
crossed the Jordan. These stones will be a memorial for Israel
8 for all time.’ The Israelites followed Joshua’s orders. They lifted
twelve stones out of the Jordan, as the LORD had commanded
Joshua, one for each of the tribes of Israel, and carried them
over along with them to the spot where they spent the night,
9 laying them down there. Joshua also had twelve stones set up
in the middle of the Jordan on the spot where the feet of the
priests who carried the ark of the covenant had stood. They

² 3:16 Heb. Salt Sea

- 10 are there to this day. For the priests who carried the ark stood in the middle of the Jordan until all was finished that Joshua was told by the LORD to enjoin upon the people, all that Moses
- 11 had commanded Joshua. The people hurried over, and when all the people had finished crossing, the ark passed over, the
- 12 priests advancing to the front of the people. The Reubenites, the Gadites, and the half tribe of Manasseh passed across under
- 13 arms in front of the Israelites, as Moses had ordered them, about forty thousand men equipped for war, crossing under the eyes
- 14 of the LORD to the plains of Jericho to fight. The LORD exalted Joshua that day in the eyes of all Israel. They stood in awe of him as they had stood in awe of Moses all the days of his life.
- 15 Then the LORD said to Joshua, 'Order the priests who carry the
- 16 ark of the testimony to step up from the Jordan.' Joshua ordered
- 17 the priests to step up from the Jordan, and whenever the priests
- 18 who carried the ark of the covenant of the LORD came up from the Jordan, whenever the soles of the feet of the priests were
- 19 lifted on to the dry ground, the waters of the Jordan flowed back into their place and overflowed their banks as before. It was on the tenth day of the first month that the people came up from the Jordan and camped at Gilgal on the eastern side
- 20 of Jericho. The twelve stones which they took out of the Jordan
- 21 were set up by Joshua at Gilgal. He said to the Israelites, 'When
- 22 in the future your children ask what these stones mean, tell your
- 23 children that Israel crossed the Jordan here on dry ground, for the LORD your God dried up the waters of the Jordan before you until you had passed across, as the LORD your God had done to the Reed Sea, which he also dried up before us until we passed
- 24 across it – to let all the nations on earth know how strong is the hand of the LORD, that they may stand in awe of the LORD your God for all time.'
- 5 Now when all the Amorite kings west of the Jordan and all the Canaanite kings by the Mediterranean heard how the LORD had dried up the waters of the Jordan in front of the Israelites

until they had got across, their hearts trembled and they were all dispirited, on account of the Israelites.

2 It was then that the LORD said to Joshua, 'Make flint knives
3 and circumcise the Israelites once more.' So Joshua made flint
knives and circumcised the Israelites at the Hill of Foreskins.
4 Joshua circumcised them for this reason: all who had left Egypt,
all the male warriors, had died during the journey through
5 the desert after leaving Egypt. These who had left Egypt were
circumcised, but none of the people who had been born in
6 the desert after leaving Egypt had been circumcised. For forty
years the Israelites had journeyed in the desert until the whole
nation of warriors who had left Egypt had perished, because
they would not listen to what the LORD said, and because the
LORD had sworn to them that he would not let them see the
land which the LORD had sworn to their ancestors that he would
7 give us, a land abounding in milk and honey. So their children,
whom the LORD raised up instead of them, were circumcised
by Joshua, since they had not been circumcised on the journey.
8 After the circumcising was over, the whole nation remained
9 where they were in the camp until they had recovered. Then
said the LORD to Joshua, 'And now I have rolled off you the scorn
of the Egyptians.' Hence the name of the spot was called Gilgal³
, and is so called to this day.

10 When the Israelites were in camp at Gilgal they kept the
Passover on the evening of the fourteenth day of the month, on
11 the plains of Jericho. The day after the Passover they ate some
of the produce of the land, unleavened cakes and roasted grain.
12 And that very day the manna ceased, once they ate the produce
of the land. The Israelites no longer had manna, but ate hereafter
13 the food of the land of Canaan. Joshua was one day near Jericho
when he looked up and saw a man standing before him, holding
a drawn sword. Joshua went up to him and said, 'Are you for
14 us, or are you for our enemies?' 'Neither,' he answered, 'I am

³ 5:9 Gilgal sounds like the Hebrew for to roll

here as the captain of the host of the LORD.' Then Joshua fell on his face to the ground and worshipped, saying, 'And what has
15 my Lord to say to his servant?' The captain of the host of the LORD said to Joshua, 'Remove your sandals from your feet, for the place where you are standing is sacred.' Joshua did so.
6 Now Jericho had shut its gates against the Israelites. No one
2 left the town, and no one entered it. Then the LORD said to Joshua, 'I am putting Jericho into your hands, with its king
3 and all its fighting men. For six days you and all your men at
4 arms must march round the town once a day, with seven priests carrying seven rams'' horns as trumpets in front of the ark. On the seventh day march round the town seven times, and the
5 priests must blow a trumpet blast. As soon as they blow a long trumpet blast on the horns, when you hear the sound, then all the people must raise a mighty shout, and the wall of the town will fall down flat, until every man of you can march in, straight
6 in front of him.' So Joshua the son of Nun called the priests and told them to lift the ark of the covenant and let seven priests carry seven rams'' horns as trumpets in front of the ark of the
7 LORD. Then he told the people, 'Forward, march round the town,
8 with the armed men in front of the ark of the LORD. Let the seven priests with the trumpets of rams'' horns go ahead in presence of the LORD, blowing the trumpets, and followed by the ark of
9 the covenant of the LORD. Let the armed men go in front of the priests who blow the trumpets, and let the rearguard follow
10 the ark, the trumpets blowing.' To the people Joshua said, 'You must not shout nor cry, you must not say a word, until I tell you
11 to shout. Then shout.' He had the ark of the LORD carried round the town, going round it once. Then all retired to the camp and
12 passed the night there. Next morning Joshua rose, the priests
13 lifted the ark of the LORD, and the seven priests carrying the seven rams'' horns as trumpets kept on in front of the ark of the LORD, blowing a blast, preceded by the armed men, with the
14 rearguard after the ark, the trumpets blowing as they went. On the second day they marched round the town once, and then

15 retired to the camp. This they did for six days. On the seventh day they rose at dawn and marched round the town seven times.
16 This was the only day they marched seven times round it. The seventh time, when the priests blew their blast, Joshua said to
17 the people, 'Shout, for the LORD has given you the town. It will be dedicated to the LORD by destruction, the town and all in it. Only Rahab the prostitute will be spared, she and all who are with her in her house, because she hid the messengers whom
18 we sent. As for you, hands off any of the spoil which has been dedicated, lest you desire it and take some of it! That would be
19 the ruin and undoing of the camp of Israel. No, all the silver and gold and articles of bronze and iron are sacred to the LORD and
20 must come to the treasury of the LORD.' Then the people shouted, at the trumpet blast, and when the people heard the sound of the trumpet blast and raised a mighty shout, down the wall fell flat, until every man could march in, straight in front of him. In
21 they marched and so they took the town, They massacred all in the city, men and women, old and young alike, oxen, sheep,
22 and donkeys, giving no quarter. But Joshua said to the two men who had spied out the country, 'Go to the prostitute's house and fetch the woman out, with all she has, as you swore to her.'
23 So the young spies went and brought Rahab out, with her father and mother and brothers and all she had, all her family. They
24 placed them outside the camp of Israel. The town and all in it they burned up. Only the silver and gold and all the articles of
25 bronze and iron they put into the treasury of the LORD. Rahab the prostitute and her family and all she had, Joshua spared. She lived among the Israelites, as do her descendants to this day, because she hid the messengers whom Joshua sent to spy
26 out Jericho. Joshua then laid this oath upon the people:

'Cursed before the LORD be the man
who starts to rebuild this town of Jericho!
At the cost of his oldest son will he lay its foundation,
and at the cost of his youngest son will he erect its gates.'

- 27 The LORD was with Joshua, and the fame of him spread all over the land.
- 7 But the Israelites broke faith with regard to the spoil which had been dedicated. Achan the son of Karmi, the son of Zabdi, the son of Zerah, who belonged to the tribe of Judah, took some of it, and so the anger of the LORD blazed against the Israelites.
- 2 Joshua sent men from Jericho to Ai, which lies close to Bethaven on the east of Bethel, ordering them to go up and spy out
- 3 the land. They went up and spied out Ai and came back to Joshua, saying, 'All the nation need not go up. Let only about two or three thousand men go up and attack Ai. Do not make
- 4 all the nation toil up there, for there are few people at Ai.' So about three thousand men marched up. But they ran away from
- 5 the men of Ai. The men of Ai killed about thirty-six of them, and chased them from their gates as far as Shebarim, killing some others at the descent. The hearts of Israel trembled and
- 6 became weak as water, and Joshua tore his clothes and fell to the ground upon his face before the ark of the LORD until evening,
- 7 he and the elders of Israel, with dust upon their heads. 'Ah, Lord GOD,' said Joshua, 'why did you ever bring this people across the Jordan, only to hand us over to the Amorites to be killed? Would that we had been content to stay on the other side of the
- 8 Jordan. O Lord, what can I say, after Israel has run away from its
- 9 enemies? The Canaanites and all who live in the land will hear of it and surround us and wipe us off the earth. Then what will
- 10 you do for your great honour?' 'Get up,' said the LORD to Joshua,
- 11 'why are you lying on your face there? Israel has sinned. They have broken my covenant which I commanded them to keep, they have taken some of the spoil which had been dedicated to me, stolen it, acted deceitfully, and hidden it among their own
- 12 goods. That is why the Israelites cannot stand up against their enemies and why they run from their enemies, because they have brought themselves under the dedication by destruction! I will never be with you again, unless you remove everything
- 13 from among you which was dedicated to me. Go and consecrate

the people. Tell them to consecrate themselves for tomorrow. Tell them this from the LORD the God of Israel: There is a thing dedicated to me among you, O Israel. You cannot hold your own against your enemies until you put that thing away from
14 you. So in the morning you will be brought before me by your tribes, and the tribe which the LORD takes by lot must come with its clans, and the clan which the LORD takes by lot must come with its families, and the men from the family which the LORD
15 takes by lot must come one by one. Then he who is taken by lot, in possession of the object dedicated to me, must be killed, he and all his family, and their bodies burned, because he has broken the covenant of the LORD, because he has committed
16 a scandal in Israel.’ In the morning Joshua rose and brought Israel before the LORD by their tribes. The tribe of Judah was
17 taken by lot. Then the clans of Judah were brought, and the clan of the Zerahites was taken by lot. The clan of the Zerahites was brought by heads of families⁴, and the family of Zabdi
18 was taken by lot. Then Zabdi brought his family man by man, and Achan the son of Karmi, the son of Zabdi, the son of Zerah, belonging to the tribe of Judah, was taken by lot. Joshua said to Achan, ‘My son, confess to the LORD, the God of Israel, own up to him. Tell me what you have done, do not hide it from
20 me.’ Achan answered, ‘Truly I have sinned against the LORD,
21 the God of Israel. This is what I did. When I saw among the spoil a splendid robe from Shinar and two hundred shekels in silver and a bar of gold weighing fifty shekels, I coveted them and took them. The robe is hidden in the ground inside my tent,
22 with the money under it.’ So Joshua sent messengers, who ran to the tent, and there was the robe hidden inside the tent, with
23 the money under it! They took them from the tent and brought them to Joshua and all the Israelites, who laid them before the
24 LORD. Then Joshua and all the Israelites took Achan the son of Zerah and the silver and the robe and the bar of gold and his

⁴ 7:17 Heb. MT *man by man*, some ancient versions *family by family*

sons and his daughters and his oxen and his donkeys and his sheep and his tent and all that he had. They brought them to the valley of Achor. 'Why have you undone us?' said Joshua. 'The LORD will undo you this day.' Then all Israel stoned him and his family to death. They burned the bodies with fire and stoned them with stones, and over them they raised a great cairn of stones. It stands there to this day. Then the LORD relented from his fierce anger. So the name of the place is called the Valley of Achor⁵ down to this day.

8 Then said the LORD to Joshua, 'Don't be afraid or dismayed. Take all the warriors with you and march up to Ai. I put into your hands the king of Ai with his people and his town and his country. Treat Ai and its king as you treated Jericho and its king, except that you may take the spoils and cattle in it for yourselves. Lay an ambush for the town to the west of it.' So Joshua and all the warriors started off for Ai. Joshua picked out three thousand veterans and despatched them by night with orders to 'Lie in ambush to the west of the town at its rear. Do not go too far away but be all ready. I and all the troops who are with me will move against the town, and when they come out against us, as before, we will run off, until we draw them away from the town, for they will think we are running from them as before. Then, as we run away, you must start out of your ambush and seize the town. The LORD your God will put it into your hands. As soon as you have seized the town, set it on fire, and carry out the LORD's command. These are my orders.' So Joshua despatched them, and they went to the place of ambush, remaining between Bethel and Ai, to the west of Ai. Joshua spent the night in the camp in the valley.

10 Joshua rose in the morning and mustered the nation. Then he and the elders of Israel led them against Ai. All the nation, that is, the armed men who were with him, marched up close to the town and camped on the north of Ai. Between him and Ai lay a

⁵ 7:26 That is, Trouble

12 valley, so Joshua took about five thousand men and put them in
13 ambush between Bethel and Ai, to the west of the town. The
main army were thus stationed to the north of the town, with
the ambush laid to the west. Joshua passed that night in the
14 middle of the valley. When the king of Ai saw this, he and his
men made an early start. In the morning they rose and marched
out to fight Israel at the expected place near the Arabah, not
15 knowing that an ambush had been laid behind the town. They
beat Joshua and all Israel, who fled in the direction of the desert.
16 All the townsmen of Ai were called out to pursue them. They
17 allowed themselves to be drawn away from the town. Not a
man was left in Ai or Bethel who did not go out after Israel, and
in their pursuit of the Israelites they left the town unguarded.
18 Then said the LORD to Joshua, 'Stretch out the javelin in your
19 hand towards Ai, for I put Ai in your power.' And as soon as
Joshua stretched out the javelin towards the town, the men in
ambush rushed into the town and captured it, and hurried to
20 set the town on fire. So that when the men of Ai turned round
to look, there was smoke rising from the town! They had no
chance to flee this way or that, for the Israelites who were flying
21 towards the desert turned upon their pursuers. Seeing that the
men in ambush had captured the town and seeing the smoke
rise up from it, Joshua and the Israelites turned and attacked
22 the men of Ai, and the men in ambush rushed from the town to
join them, so that the men of Ai were caught between Israelites,
some on one side and some on the other. They were slaughtered
23 until not a man escaped or remained alive. The king of Ai was
taken alive and brought to Joshua.
24 When the Israelite had finished slaughtering the townsmen
of Ai who had run into the desert and when they had cut them
down, giving no quarter, all Israel then returned to Ai and
25 sacked it. All the population of Ai fell that day, both men and
26 women, twelve thousand in all. Joshua never withdrew the hand
that held his javelin until he had massacred all who lived in
27 Ai. Only the Israelites took the spoils and cattle of the town for

28 themselves, as the LORD had given orders to Joshua. Ai itself
Joshua burned, and made it a heap of ruins. To this day it lies
29 desolate. Joshua hung the king of Ai on a tree until evening. At
sunset Joshua ordered his body to be taken down from the tree
and thrown down at the entrance to the town-gate. They raised
30 a cairn of stones over it, which is there to this day. Then Joshua
31 built an altar to the LORD, the God of Israel, on mount Ebal, as
Moses the servant of the LORD had commanded the Israelites,
according to the directions written in the law book of Moses.
It was an altar of undressed stones, to which no man had ever
taken an iron tool. They sacrificed burnt-offerings to the LORD
32 upon it, and recompense offerings. Also he wrote on the stones
there a copy of the law of Moses, writing it in presence of the
33 Israelites. All Israel, both native Israelites and foreigners, with
their elders, their officials, and their judges, stood on each side
of the ark in presence of the priestly Levites who carried the ark
of the covenant of the LORD. Half of them stood in front of mount
Gerizim and half in front of mount Ebal, as Moses the servant of
the LORD had previously commanded the people to be blessed.
34 Then Joshua read aloud all the terms of the law, the blessing
35 and the curse, exactly as it was written in the law book. There
was not a word of the orders of Moses which Joshua did not
read aloud before all the assembled Israelites, with the women,
the children, and the foreigners who accompanied them.

9 When this was heard by all the kings west of the Jordan,
in the highlands and the lowlands and all along the coast of
the Mediterranean as far as Lebanon, then Hittites, Amorites,
2 Canaanites, Perizzites, Hivites, and Jebusites, gathered as one
3 to attack Joshua and Israel. When the citizens of Gibeon heard
4 what Joshua had done to Jericho and Ai, they went to work
craftily. They took provisions in old sacks on their donkeys, and
5 old mended wineskins, with old patched sandals on their feet
and old clothes on their bodies. The bread they took was all
6 dry and crumbling. They went to Joshua at the camp in Gilgal
and said to him and to the Israelites, 'We have come from a far

7 country. Please make a treaty with us.' "The Israelites said to
these Hivites, 'Perhaps you live in our country, so why should
8 we make a treaty with you?' 'We are at your service,' they said
to Joshua. 'But who are you,' Joshua asked, 'and where do you
9 come from?' 'From a country very far away,' they said, 'and we
have come on account of the LORD, your God, for we have heard
10 of his fame, of all he did in Egypt, and of all he did to the two
Amorite kings east of the Jordan, King Sihon of Heshbon and
11 King Og of Bashan who reigned at Ashtaroth. Our elders and all
our people told us to take provisions with us for the journey and
to go and meet you and say, "We are at your service. Please make
12 a treaty with us." This bread we took hot out of our houses on
the day we started, and there, you see, it is dry and crumbling by
13 this time! These wineskins were new when we filled them, and
you see they are torn. These clothes and shoes of ours are worn
14 out, owing to the long journey.' So the Israelites tried some of
15 their provisions, never asking the LORD for advice. Joshua made
peace with them and made a treaty with them to spare their
lives, and the leaders of the community swore an oath to them.
16 Three days after they had made the treaty, they heard that the
17 men were neighbours, living in the same country! On the third
day, as the Israelites marched forward, they came to their towns,
18 Gibeon, Kefirah, Beeroth, and Kiriath Jearim. The Israelites did
not kill them, because the leaders of the community had sworn
an oath to them by the LORD, the God of Israel. The community
19 all grumbled against the leaders, but the leaders all replied,
'We swore an oath to them by the LORD the God of Israel! We
20 cannot touch them now. We must grant them the favour of their
lives, or wrath will come upon us over the oath we took to them.
21 Let them live,' said the leaders. So they became woodcutters
and watercarriers to all the community, as the leaders directed.
22 Then Joshua called for them and asked them, 'Why have you
deceived us by saying you came from far, far away, when you
23 live in the same country as ourselves? A curse on you! You
will forever provide us with slaves for the temple of my God,

24 woodcutters and watercarriers.’ They answered Joshua, ‘It was because we, your servants, were assured that the LORD your God had ordered his servant Moses to assign you all the land and to destroy all the people living in it. That put us in terror of our
25 lives before you, and so we did this. Well, we are in your power!
26 Whatever you think right and fair to do to us, do it.’ This then, was how Joshua treated them: he saved them from the Israelites
27 and kept them from being murdered, but he made them that day woodcutters and watercarriers for the community and for the altar of the LORD, wherever the LORD chooses. As they still are.

10 When King Adoni-zedek of Jerusalem heard that Joshua had captured Ai and sacked it, treating Ai and its king as he had treated Jericho and its king, and that the citizens of Gibeon had made terms with Israel, he and his men were in terror. For Gibeon was a large town, like a royal city, larger than Ai, and all its men were stout fighters. So King Adoni-zedek of Jerusalem sent to Hoham the king of Hebron, to Piram the king of Jarmuth, to Japhia the king of Lachish, and to Debir the king of Eglon, saying, ‘Join me and help me to storm Gibeon, for it has made
5 terms with Joshua and the Israelites.’ So the five Amorite kings – the king of Jerusalem and the king of Hebron and the king of Jarmuth and the king of Lachish and the king of Eglon – all mustered and marched up with all their armies to besiege
6 Gibeon and attack it. The Gibeonites sent a message to Joshua at the camp in Gilgal, telling him, ‘Don’t abandon your servants! Quick, come up to rescue us, help us, for all the Amorite kings
7 of the highlands have mustered to attack us.’ Joshua marched
8 up from Gilgal with all the troops and all the veterans. The LORD said to Joshua, ‘Don’t be afraid of them, for I put them into your hands. Not a man of them will hold his own against
9 you.’ So Joshua made a sudden attack: he made a night march
10 from Gilgal, and the LORD threw them into a panic before the Israelites, until the Israelites routed them with heavy slaughter at Gibeon and then chased them along the road to the ascent of

Beth-horon, routing them all the way to Azekah and Makkedah.

11 As they ran from the Israelites, at the descent from Beth-horon the LORD rained huge hailstones from heaven upon them, all the way to Azekah. They died of these. Indeed, more died by the hailstones than by the swords of the Israelites.

12 It was on the day when the LORD handed over the Amorites to the Israelites that Joshua said to the LORD before Israel,

‘Sun, stand still over Gibeon!

Move not, moon, from Aijalon vale!’

13 And the sun stood still,

the moon moved not,

until the nation had taken vengeance on their enemies,

(Isn’t this the song written in the book of Jashar?⁶) The sun stood still in the middle of the sky, and was in no hurry to

14 set for nearly a day. Never was there a day like that, before or since, when the LORD listened to the cry of a mortal man. For the LORD was fighting for Israel. Then Joshua returned with all the Israelites to the camp at Gilgal.

16 The five kings fled, and hid themselves in the cave at Makkedah.

17 When Joshua was told that the five kings had been discovered,

18 hiding in the cave at Makkedah, he said, ‘Roll some large stones

19 at the mouth of the cave and post men to guard it, but you must not stop pursuing your enemies. Strike down their rear,

let none of them get into their towns, for the LORD has put them into your power.’ When Joshua and the Israelites had

20 finished slaughtering them, until they were wiped out, and the survivors had got away into the fortified towns, the army

21 all safely returned to Joshua at the camp at Makkedah. And no one from that area dared say a word against any of the

22 Israelites. Then Joshua ordered the mouth of the cave to be opened and the five kings brought out to him. This was done.

23 The five kings were brought out, the king of Jerusalem, the

⁶ 10:13 or *the Book of the Upright*

king of Hebron, the king of Jarmuth, the king of Lachish, and
24 the king of Eglon. When these kings had been brought before
Joshua, he called for all the men of Israel and told the army
commanders present to come forward and put their feet on the
necks of the kings. They came forward and did put their feet on
25 the necks of the kings. 'Don't be afraid,' said Joshua, 'neither
be dismayed. Be firm and brave, for so will the LORD treat all
26 the enemies against whom you fight.' Then Joshua struck them
and killed them. He hung their bodies on five trees, and on the
27 trees they remained hanging until evening. At sunset Joshua
ordered the kings' bodies to be taken down from the trees and
thrown into the cave where they had hidden themselves. Some
large stones were laid at the mouth of the cave, and are there to
28 this day. The same day Joshua stormed and sacked Makkedah,
killing its king and utterly destroying it and all it contained, until
not a single person was left. He treated the king of Makkedah
29 as he had treated the king of Jericho. From Makkedah Joshua
30 and all Israel passed on to Libnah. They attacked Libnah, and
the LORD put Libnah and its king also into the hands of Israel.
Joshua sacked the place and massacred all within it, leaving
not a single person alive. He treated the king of Libnah as he
31 had treated the king of Jericho. From Libnah, Joshua and the
32 Israelites went on to Lachish, besieged it and attacked it. The
LORD put Lachish and its king also into their hands, and on
the second day Joshua captured it, sacking it and massacring
33 all within it, as he had done to Libnah. King Horam of Gezer
came up to the relief Lachish, but Joshua defeated him and his
34 army until not a survivor was left to him. From Lachish Joshua
and all the Israelites continued on to Eglon, besieged it and
35 attacked it, and captured it the same day. They sacked the place
and massacred everyone within it, exactly as he had done to
36 Lachish. From Eglon Joshua and the Israelite army passed on to
37 Hebron and attacked it. They captured it and sacked it, killed
the king, destroyed the townships and every living person in
them, leaving not one alive, exactly as at Eglon. He wiped the

38 place out and everyone within it. Then Joshua and the Israelites
39 wheeled round to Debir and attacked it. He captured it with
its king and all its townships, sacking them all and massacring
every living person, until not one remained. As he had treated
Hebron, so he treated Debir and its king, just as he had treated
Libnah and its king.

40 Thus Joshua captured the whole country, the highlands, the
Negeb, the lowlands, and the slopes, with all their kings. He left
no one alive, but massacred every living creature, as the LORD,
41 the God of Israel, had commanded. Joshua routed them all from
Kadesh-barnea to Gaza, with all the land of Goshen, as far as
42 Gibeon. All these kings and their country Joshua captured in a
single campaign, because the LORD, the God of Israel, fought
43 for Israel. Then Joshua and the Israelites returned to camp at
Gilgal.

11 When Jabin the king of Hazor heard this, he sent to King
Jobab of Madon and to the kings of Shimron and Achshaph
2 and to the kings in the north, in the highlands, in the Arabah
south of Chinneroth, in the lowlands, and in Napthoth-Dor to
3 the west, to the Canaanites on the east and on the west, to the
Amorites, the Hivites, the Perizzites, and the Jebusites in the
highlands, and to the Hittites at the foot of Hermon in the land
4 of Mizpah. They all sallied out, with all their forces, a huge host,
as numerous as the sand on the seashore, with a multitude of
5 horses and chariots. All these kings joined forces and went to
6 encamp at the waters of Merom, to attack Israel. But the LORD
said to Joshua, 'Do not be afraid of them. Tomorrow about this
time I will hand them over to Israel all dead men. You will
7 hamstring their horses and burn their chariots.' Joshua and all
his troops made a sudden attack upon them beside the waters
8 of Merom. They made an onset, and the LORD put them into the
hands of Israel, who routed them, chasing them to Great Sidon
and Misrephoth-maim and the valley of Mizpeh eastward. They
9 routed them and left not one alive. Joshua treated them as the
LORD instructed him. He hamstrung their horses and burned

10 their chariots. Joshua then wheeled round and captured Hazor,
cutting down the king of the place (for Hazor was formerly
11 the most powerful of these realms). They massacred everyone
in the place, wiping them out, until not a living person was
12 left, and Hazor was burned to the ground. All the towns of
these kings and all the kings themselves Joshua captured and
massacred, wiping them all out, as Moses the servant of the
13 LORD had ordered. (Towns standing on their own mounds of
earth, however, the Israelites did not burn, except Hazor alone,
14 which Joshua burned.) All the spoil and cattle of these towns
the Israelites took for themselves. But they massacred all the
people until they were wiped out, and not a living person was
15 left. As the LORD had commanded Moses his servant, so Moses
had commanded Joshua, and Joshua obeyed. Of all that the
LORD had commanded Moses, Joshua left not a thing undone.
16 In this way Joshua captured all that country, the highlands, all
the Negeb, all the land of Goshen, the lowlands, the Arabah,
17 the highlands and the lowlands of Israel, from Mount Halak
that rises to Seir, as far as to Baal-gad in the valley of Lebanon
at the foot of Mount Hermon. He captured all the kings and put
18 them to death. Joshua waged war with all these kings for a long
19 time. Not a single town would make peace with the Israelites,
except the Hivites who inhabited Gibeon. All the rest had to be
20 captured by fighting. It was the LORD who made their hearts
stubborn enough to battle with Israel, so they were all wiped
out, destroyed without mercy as the LORD had commanded
21 Moses. It was then that Joshua went and wiped out the Anakim
from the hills, from Hebron, Debir, Anab, and all the highlands
of Israel and of Judah. Joshua massacred them and sacked their
22 towns. None of the Anakim was left in the land of Israel. It was
23 only in Gaza, Gath, and Ashdod, that some still lived. In this
way Joshua captured the whole country, as the LORD had told
Moses. Joshua assigned it to the tribes of Israel by their divisions
as their own property. And so the land had rest from war.

12 The following are the kings of the country who were routed by
the Israelites and whose land was seized east of the Jordan from
the Arnon Gorge east to Mount Hermon, with all the Arabah
2 eastward: King Sihon of the Amorites, who lived at Heshbon
and ruled from Aroer on the edge of the Arnon Gorge and over
half of Giliad – down the gorge as far as the Jabbok River, which
3 is the frontier of the Ammonites, and over the Arabah as far
east as the lake of Chinneroth, as far as the sea of the Arabah,
the Dead Sea, in the direction of Beth-jeshimoth, his southern
4 frontier running under the slopes of Pisgah, There was also the
territory of Og, the king of Bashan and one of the survivors of
5 the Rephaim, who lived at Ashtaroth and Edrei, reigning over
Mount Hermon, Salecah, and all Bashan, as far as the frontier
of the Geshurites and the Maacathites, and over the half of
6 Gilead as far as the frontier of King Sihon of Heshbon. These
kings were routed by Moses the servant of the LORD and the
Israelites. Moses the servant of the LORD assigned their land to
the Reubenites and the Gadites and the half tribe of Manasseh as
7 their holding. The following are the kings whom Joshua and the
Israelites routed west of the Jordan, from Baal-gad in the valley
of Lebanon to Mount Halak that rises to Seir. Joshua assigned
their land to the tribes of Israel as their holding, according to
8 their divisions, in the highlands, the lowlands, the Arabah, the
slopes, the desert, and the Negeb, the country of the Hittites, the
Amorites, the Canaanites, the Perizzites, the Hivites, and the
9 Jebusites: There was the king of Jericho, the king of Ai, beside
Bethel, the king of Jerusalem, the king of Hebron, the king of
10 Jarmuth, the king of Lachish, the king of Eglon, the king of
Gezer, the king of Debir, the king of Geder, the king of Hormah,
11 the king of Arad, the king of Libnah, the king of Adullam, the
king of Makkedah, the king of Bethel, the king of Tappuah, the
12 king of Hephher, the king of Aphek, the king of Lasharon, the
king of Madon, the king of Hazor, the king of Shimron-meron,
13 the king of Achshaph, the king of Taanach, the king of Megiddo,
14 the king of Kedesh, the king of Jokneam in Carmel, the king
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- 24 of Dor in Naphath-dor, the king of Golim in Gilgal, the king of Tirzah – thirty-one kings in all.

The Division of the Land Among the Tribes of Israel

- 13 When Joshua was old, well advanced in years, the LORD said to him, 'You are old, well advanced in years, and yet much land still
2 remains to be occupied. This is the land still left to be occupied:
3 all the Philistine districts and all the Geshurite territory from Shibor east of Egypt to the northern frontier of Ekron (which is counted Canaanite), the five Philistine capitals, Gaza, Ashdod,
4 Ashkelon, Gath, and Ekron, also the territory of the Avim to the south, all the Canaanite country from Mearah (which is
5 Sideonian) as far as Aphek on the Amorite frontier, the land of the Gebalites and all that borders on the eastern Lebanon, from Baal-gad at the foot of Mount Hermon to Lebo-hamath,
6 with everyone who lives in the highlands from Lebanon to Misrephoth-maim, all the Sidonians, whom I will evict before the Israelites, while you must allot this country to Israel as its inheritance, as I command you. Now, then, divide up this land
7 of Canaan among the nine tribes and the half tribe of Manasseh as their inheritance.' The other half of the tribe of Manasseh, the Reubenites, and the Gadites, had already received their inheritance from Moses to the east of the Jordan, as assigned
9 by Moses the servant of the LORD, stretching from Aroer on the edge of the Arnon Gorge and the town in the middle of the
10 gorge, all the tableland of Medeba as far as Dibon, with all the towns of King Sihon of the Amorites who reigned in Heshbon, as far as the frontier of the Ammonites, with Gilead, the territory of the Geshurites and the Maacathites, all Mount Hermon and all Bashan as far as Salecah, all the realm of King Og of Bashan who reigned in Ashtaroth and in Edrei (a survivor of the
13 Rephaim) – these kings Moses defeated and drove out, though the Israelites never expelled the Geshurites or the Maacathites,

14 who live among the Israelites to this day. Only the tribe of Levi
were assigned no property, for the Levites' inheritance is the
sacrificial offerings made by fire to the LORD God of Israel, as he
15 told Moses. Moses assigned land to the tribe of Reuben by their
16 clans. Their frontier ran from Aroer on the edge of the Arnon
Gorge and the town in the middle of the gorge, covering all the
17 tableland near Medeba, Heshbon, and all its townships on the
18 tableland, Dibon, Bamoth-baal, Beth-baal-meon, Jahaz, Kede-
19 moth, Mephaath, Kiriathaim, Sibmah, and Zereth-shahar on the
20 hill of the valley, Beth-peor, the slopes of Pisgah, Beth-jeshimoth,
21 that is, all the towns on the tableland, all the realm of Sihon,
the Amorite king who reigned in Heshbon and was defeated
by Moses along with the Midianite leaders Evi, Rekem, Zur,
22 Hur, and Reba, Sihon's princes throughout the land. Balaam
the son of Beor, who used magic to divine the future, was also
23 slaughtered by the Israelites among the rest of the slain. The
bank of the Jordan formed the western frontier of the Reuben-
ites. Such was their allotted country, with its towns and villages,
24 according to their clans. Moses also assigned land to the tribe
25 of Gad according to their clans. Their territory was Jazer, all
the towns of Gilead, and half the country of the Ammonites,
26 as far as Aroer east of Rabbah. It reached from Heshbon to Ra-
math-mizpeh and Betonim, from Mahanaim to the district of
27 Lidebir, with Beth-haram, Beth-nimrah, Succoth, and Zaphon
in the valley, the rest of the realm of King Sihon of Heshbon,
the frontier being the line of the Jordan to the south end of
28 the lake of Chinnereth on the east of the Jordan. Such was the
allotted territory of the Gadites, with its towns and villages,
29 according to their clans. Moses also assigned land to the half
30 tribe of Manasseh, according to its clans. Their territory covered
Mahanaim, all Bashan, all the realm of King Og of Bashan, all
31 Havvoth-jair in Bashan (sixty towns in all), half of Gilead, with
Ashtaroth and Edrei, the towns of King Og of Bashan. All this
was for the descendants of Machir, who was the son of Man-
32 asseh, for the half tribe of the Machirites by their clans. Such

were the properties allotted by Moses in the plains of Moab
33 to the east of the Jordan, opposite Jericho. Only to the tribe of
Levi he assigned no property, for the LORD, the God of Israel,
is Levi's inheritance, as he told Moses.

14 And these are the properties occupied in Canaan by the Is-
raelites, and assigned to them by lot as their own, by Eleazar the
priest and Joshua the son of Nun and the heads of the house-
2 holds in the tribes of Israel, as the LORD had commanded by
3 Moses, for the nine and a half tribes. Moses had assigned the
other two and a half tribes their property and inheritance to
4 the east of the Jordan, and assigned nothing to the Levites. The
two tribes of the Josephites were Manasseh and Ephraim. The
Levites received no share of the land, except some towns to live
5 in, with their pastures for cattle and livestock. The Israelites, in
dividing up the land, acted according to the orders given by
6 the LORD to Moses. The Judahites came before Joshua at Gil-
gal, and Caleb the son of Jephunneh the Kenizzite said to him,
'You know what the LORD said to Moses the man of God about
7 me and yourself at Kadesh-barnea. I was forty years old when
Moses the servant of the LORD sent me from Kadesh-barnea to
8 spy out the country, and I reported to him as best I could. My
kinsmen and companions made the heart of the people tremble,
9 but I was devoted to the LORD my God, and Moses swore that
day that the land my feet had trodden should belong to me
and to my children for all time, because I had been devoted to
10 the LORD my God. Well now, the LORD has kept me alive as he
promised, all these forty-five years, ever since the LORD said
that word to Moses, all the time of Israel's wandering in the
11 desert. Today I am eighty-five, 11 and I am as strong today as I
was when Moses sent me on that mission. As my strength was
12 then, so my strength is now, for war or any enterprise. So let
me have this hill country of which the LORD spoke that day. As
you heard that day, the Anakim are there with great, fortified
towns. But perhaps the LORD will be with me and I will evict
13 them, as he promised.' So Joshua blessed him, and gave Hebron

- 14 to Caleb the son of Jephunneh as his property. Hebron became
the property of Caleb the son of Jephunneh, the Kenizzite, and
still is in his family – for he was devoted to the LORD, the God
15 of Israel. Hebron was formerly called Kiriath-arba, or the city of
Arba, Arba being the greatest among the Anakim. So the land
had rest from war.
- 15 The land allotted to the tribe of Judah, by clans, reached to the
2 frontier of Edom, far south to the desert of Zin. The southern
frontier ran from the foot of the Dead Sea, from the bay facing
3 south. It went south of the Ascent of Akrabbim, right along to
Zin, then up to the south of Kadesh-barnea as far as Hezron, up
4 to Adar, round to Karka, and on to Azmon, ending at the Stream
5 of Egypt. Their southern frontier thus ended at the sea. To the
east their frontier was the Dead Sea up to the mouth of the
Jordan. The northern frontier ran from the bay at the mouth of
6 the Jordan up to Beth-hoglah and north of Beth-arabah, on to the
7 Stone of Bohan, who was Reuben's son, then to Debir from the
valley of Achor and so north in the direction of Gilgal opposite
the ascent to Adummim on the south side of the river, then
8 along to the waters of En-shemesh, ending at En-rogel. Then
the frontier ran by the valley of Ben-Hinnom to the southern
side of the Jebusite ridge (that is, Jerusalem), westward to the
top of the hill that lies in front of the valley of Ben-Hinnom at
9 the northern end of the valley of Rephaim. From the top of this
hill it ran to the spring of the Waters of Nephtoah and on to
the towns of Mount Ephron. It also extended to Baalah (that is,
10 Kiriath-jearim) and west of Baalah round to Mount Seir, going
on to the north of the ridge of Mount Jeadrim (that is, Chesalon),
11 down to Beth-shemesh, and on to Timnah. It ran on to the ridge
of Ekron on the north, extending to Shikkeron and on to Mount
Baalah, ending at Jabneel. Thus the frontier ended at the sea.
12 The western frontier was the Mediterranean. Such were the
13 entire frontiers of the Judahites, by their clans. He allotted Caleb
the son of Jephunneh a share among the Judahites, by order of
the LORD. It was Kiriath-arba or the city of Arba (Arba being the

14 father of Anak), otherwise Hebron. Caleb drove out the three
15 groups of of Anakites, the Sheshai, Ahiman, and Talmi, who
16 were the descendants of Anak. Then he marched against the
17 people living in Debir (formerly called Kiriath-sepher). Caleb
18 declared, 'Whoever attacks Kiriath-sepher and captures it, I will
19 give him my daughter Achsah in marriage.' Othniel, the son
of Caleb's brother Kenaz, captured it. So Caleb gave him his
daughter Achsah in marriage. On the wedding day, Othniel
induced her⁷ to ask her father for a tract of land as her dowry.
So she alighted from her donkey, and when Caleb asked her
what she wanted, she said to him, 'Give me a parting present.
As you have settled me in the dry south country, let me have
some springs of water.' Then Caleb gave her the upper springs
and the lower springs.

20 Here is the inheritance of the tribe of the Judahites according
21 to their clans: The towns to the south in the Negeb, towards the
22 frontier of Edom, were Kabzeel, Eder, Jagur, Kinah, Dimonah,
23 Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bedloth, Hazor-
24 hadattah, Keriath-hezron (or, Hazor), Amam, Shema, Moladah,
25 Hazar-gaddah, Heshmon, Beth-pelet, Hazar-shual, Beer-sheba,
26 Biziothiah, Baalah, Iim, Ezem, Eltolad, Chesil, Hormah, Zik-
27 lag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, and Rim-
28 mon, twenty-nine towns in all with their villages. In the low-
29 lands, Eshtaol, Zorah, Ashnah, Zanoah, En-gannim, Tappuah,
30 Enam, Jarmuth, Adullam, Socoh, Azekah, Shaaraim, Adithaim,
31 Gederah, and Gederothaim, fourteen towns with their villages.
32 Also Zenan, Hadashah, Migdal-gad, Dilan, Mizpeh, Jokthe-el,
33 Lachish, Bozkath, Eglon, Cabbon, Lahmam, Chitlish, Gederoth,
34 Beth-dagon, Naamah, and Makkedah, sixteen towns with their
35 villages. Also Libnah, Ether, Ashan, Iphtah, Ashnah, Nezib,
36 Keilah, Achzib, and Mareshah, nine towns with their villages.
37 There was Ekron with its townships and villages from Ekron
38 to the sea, all that lay alongside of Ashdod, Ashdod with its

40 _____
41 ⁷ 15:18 Heb. uncertain.

townships and villages, and Gaza with its townships and villages, to the Stream of Egypt, The western frontier was the Mediterranean coast. In the highlands Shamir, Jattir, Socoh, Dan-
48 nah, Kiriath-sannah (which is Debir), Anab, Eshtemoh, Anim,
49 Goshen, Holon, and Giloh, eleven towns with their villages. Also
50 Arab, Dumah, Eshan, Janim, Beth-tappuah, Aphekah, Humtah,
51 Kiriath-arba (which is Hebron), and Zior, nine towns with their
52 villages. Also Maon, Carmel, Ziph, Juttah, Jezreel, Jokdeam,
53 Zanoah, Kain, Gibeah, and Timnah, ten towns with their villages.
54 Also Halhul, Beth-zur, Gedor, Maarath, Beth-anoth, and El-
55 tekon, six towns with their villages. Kiriath-baal (that is, Kiriath-
56 jedrim) and Rabbah, two towns with their villages. In the desert,
57 Beth-arabah, Middin, Sekakah, Nibshan, Salt City, and En-gedi,
58 six towns with their villages. But the Judites could not evict the
59 Jebusites, who inhabited Jerusalem, so the Jebusites live there in
60 Jerusalem among the people of Judah to this day.

16 The land allotted to the Josephites had a frontier starting
63 from the Jordan at Jericho, east of the Waters of Jericho, near
the desert, extending from Jericho up through the highlands
2 to Bethel, then from Bethel to Luz, and along to Ataroth on the
3 frontier of the Archites, from which it came down west to the
frontier of the Japhletites, the frontier of Lower Beth-horon and
4 Gezer, ending at the sea. Such was the property received by the
Josephites, that is Manasseh and Ephraim, as their inheritance.

5 The territory of the Ephraimites, according to their clans, had
a frontier to the east running from Ashtaroth to Upper Beth-
6 horon. westward the frontier ran to Michmethath on the north,
then round east to Taanath-shiloh, and on to the east of Janoah,
7 down to Ataroth and Naarah, and as far as Jericho, ending at the
8 Jordan, westward the frontier ran from Tappuah to the Kanah
Valley, ending at the sea. Such was the property inherited by
9 the tribe of Ephraim, according to their clans, together with
the towns set aside for the Ephraimites in the territory of the
10 Manassites, all these towns and their villages. They did not evict
the Canaanites who lived in Gezer. The Canaanites lived among

the Ephraimites, as they do to this day, though they have had to slave for them.

- 17 The tribe of Manasseh received its share. Manasseh was the eldest son of Joseph, and as Machir the eldest son of Manasseh and the father of Gilead was a famous soldier, he was allotted
- 2 Gilead and Bashan. The rest of the Manassites, according to their clans, were the descendants of Abiezer, Helek, Asriel, Shechem, Hephher and Shemida, the male descendants of Manasseh the
- 3 son of Joseph. However, Zelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters. His daughters were called Mahlah, Noah,
- 4 Hoglah, Milcah, and Tirzah. They came before Eleazar the priest and Joshua the son of Nun and the chiefs, urging that the LORD had told Moses to grant them an inheritance along with their male relatives. So, as the LORD had ordered, Joshua gave them
- 5 an inheritance among the relatives of their father. Ten shares fell to Manasseh, apart from the land of Gilead and Bashan on the
- 6 east of the Jordan (because the daughters of Manasseh inherited along with their male relatives, and the rest of the descendants of
- 7 Manasseh held the land of Gilead). The frontier of Manasseh ran from Asher to Michmethah east of Shechem, then south to the
- 8 people living in En-tappuah (the land of Tappuah belonging to Manasseh, but Tappuah on the frontier of Manasseh belonging
- 9 to Ephraim). The frontier went down to the south of the Kanah Valley these towns belonged to Ephraim among the towns of Manasseh, then ran along the north side of the valley as far as
- 10 the sea, the land to the south being Ephraim's and the land to the north belonging to Manasseh, with the sea as the frontier to the west. They stretched to Asher on the north and to Issachar on
- 11 the east. In Issachar and Asher Manasseh held Beth-shean and its townships, Ibleam and its townships, the people living in Dor and its townships (the three heights of Dor), the people living in En-dor and its townships, the people living in Taanach and

its townships, the people living in Megiddo and its townships⁸.

12 But the Manassites could not evict the people of these towns.

13 The Canaanites clung to this country. When Israel became a power, they forced the Canaanites to slave for them. They never evicted them entirely.

14 Then the Josephites complained to Joshua, 'Why have you allotted us only one part as our inheritance, when we are a large

15 tribe, since the LORD has been prospering us?' Joshua replied,

'If there are so many of you, go up to the Forest and clear land for yourselves there, among the Perizzites and the Rephaim, if

16 the highlands of Ephraim are too small for you.' 'The highlands

are not large enough for us,' said the Josephites, 'and all the Canaanites who live in the valley country have iron chariots,

both the people of Beth-shean and its townships and those who

17 live in the valley of Jezreel.' Then Joshua said to the Josephites,

to Ephraim and Manasseh, 'You are a numerous tribe, and a powerful tribe, so you will have more than one part allotted to

18 you. The hill country of Gilead will be yours, for though it is

a Forest you will clear it and hold it to its full extent. For you will evict the Canaanites, though they do have iron chariots and though they are strong.'

18 Then the whole community of the Israelites, having subdued

2 the country, met at Shilo and set up the Tent of Meeting there. As

there were still seven tribes of Israel which had not yet divided

3 their inheritance, Joshua said to the Israelites, 'How long will

you delay to enter and occupy the land which the LORD, the

4 God of your ancestors, has given you? Appoint three men from

each tribe, and I will send them to make a survey of the land

showing the proposed areas for their inheritance before they

5 come back to me. They must divide it into seven parts, with

6 Judah in the southern territory and Joseph in the northern. Mark

out the land into seven divisions and bring me the plan. Then

7 I will draw lots for you here before the LORD our God. The

⁸ 17:11 Heb. uncertain.

Levites do not share with you. Their share is the priesthood of the LORD. Gad and Reuben and the half tribe of Manasseh have already received their inheritance on the east of the Jordan, assigned them by Moses the servant of the LORD.' Then the men started, ordered by Joshua to travel through the land and map it out before they returned to him. Then he would draw lots for them before the LORD at Shilo. The men went and traversed the country, mapping it out by towns into seven parts, and brought their written report to Joshua at the camp in Shilo. Joshua then drew lots for them at Shilo before the LORD, where he divided the land for the Israelites according to their divisions.

When the lot was drawn for the tribe of the Benjamites according to their clans, the territory allotted to them was to lie between the Judahites and the Josephites. Their frontier on the north stretched from the Jordan to the north of Jericho right through the highlands westward, ending at the desert of Beth-aven. Then the frontier ran to Luz, passing below Luz (which is Bethel) to the south, down to Ataroth-addar near the hill that lies south of Lower Beth-horon. The frontier then turned from the hill south of Lower Beth-horon and passed on to the south along the west, ending at Kiriath-baal (which is Kiriath-jearim), a Judahite town. This was the western frontier. The southern stretched from the end of Kiriath-jearim westward on to the spring of the Waters of Nephtoah, going down to the end of the hill which lies in front of the valley of Ben-Hinnom at the north end of the valley of Rephaim, then down through the valley of Hinnom to the south of the Jebusite ridge as far as En-rogel, where it turned north and ran to En-shemesh, passing to Geliloth opposite the ascent to Adummim, from which it ran to the Stone of Bohan (who was Reuben's son) and on to the ridge along the north of the Arabah right down to the Arabah and on to the north of the ridge of Beth-hoglah, ending at the northern bay of the Dead Sea at the southern end of the Jordan. This was the southern frontier. The Jordan

was the eastern frontier. Such was the inheritance of the Benjamites according to their clans, frontier by frontier. Their towns were Jericho, Beth-hoglah, Emek-keziz, Beth-arabah, Zemaraim, Bethel, Avim, Parah, Ophrah, Chephar-ammoni, Ophni, and Geba, twelve towns with their villages. Also Gibeon, Ramah, Beeroth, Mizpeh, Chefirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, the Jebusite capital (that is, Jerusalem), Gibeath, and Kiriath, fourteen towns with their villages. Such was the inheritance of the Benjamites according to their clans.

19 The second lot fell to the tribe of the Simeonites by their clans. Their inheritance lay inside the inheritance of the Judahites. They held as their inheritance Beer-sheba (or Sheba), Moladah, Hazar-shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth-marcaboth, Hazar-susah, Beth-lebaoth, and Sharuh, thirteen towns with their villages. Also Ain, Rimmon, Ether, Ashan, four towns with their villages, and all the villages around these towns down to Baalath-beer, Ramah in the south. Such was the inheritance of the tribe of the Simeonites. As the inheritance of the Judahites was too large for them, the Simeonites held their inheritance within the Judahite territory.

The third lot fell to the Zebulunites according to their clans. Their frontier reached as far as Sarid, then westward to Maralah, stretching to Dabbesheth and to the valley east of Jokneam. From Sarid it turned eastward to the frontier of Chisloth-tabor, on to Daberath, and to Japhia and then it continued eastward to Hepher and Eth-kazin, Rimmon and turning towards Neah. The northern frontier wheeled round to Hannathon, ending at the valley of Iphtah-el. There were Kattath, Nahalal, Shimron, Idalah, Bethlehem – twelve towns with their villages. Such was the inheritance of the Zebulunites according to their clans, these towns with their villages.

The fourth lot fell to the Issacharites according to their clans. Their territory included Jezreel, Chesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, En-gannim, En-haddah, and Beth-pazzez, their

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frontier touching Tabor, Shahazumah, and Beth-shemesh, and ending at the Jordan. Sixteen towns they had with their villages. Such was the inheritance of the tribe of the Issacharites according to their clans, these towns with their villages.

The fifth lot fell to the tribe of the Asherites according to their clans. Their territory held Helkath, Hali, Beten, Achshaph, Al-lammelech, Amal, and Mishal. Their frontier reached Carmel on the west and Shihor-libnath. It turned east to Beth-dagon, reaching Zebulun and the valley of Iphtah-el on the north, Beth-emek, and Neiel. It kept on north to Cabul, Ebron, Rehob, Hammon, and Kanah, as far as Sidon the Great, then turned to Ramah and the fortified city of Tyre, then to Hosah and so to the sea. Mahalab, Achzib, Ummmah, Aphek, Rehob: twenty-two towns with their villages, these were the inheritance of the tribe of the Asherites according to their clans.

The sixth lot fell to the Naphtalites according to their clans. Their frontier stretched from Heleph, from the sacred oak at Zaanannim (from Adami-nekeb and Jabneel) to Lakkum, ending at the Jordan. It turned westward to Aznoth-tabor and on to Hukkok, touching Zebulun on the south and Asher on the west and Judah at the Jordan on the east. The fortified towns were Ziddim, Zer, Hammath, Rakkath, Chinnereth, Adamah, Ramah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem, Beth-anath, and Beth-shemesh, nineteen towns with their villages. Such was the inheritance of the tribe of the Naphtalites according to their clans, these towns with their villages.

The seventh lot fell to the tribe of the Danites according to their clans. Their territory held Zorah, Eshtaol, Ir-shemesh, Shaalabbin, Ajalon, Ithiah, Elon, Timmah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene-berak, Gath-rimmon, Me-jarkon, and Rakkon, with the territory opposite Joppa. As the territory of the Danites was too small for them, they marched out and attacked Leshem, captured it, sacked it, took possession of it, and lived there, renaming it Dan after their ancestor Dan. Such

was the inheritance of the tribe of the Danites according to their clans, these towns with their villages.

49 When the Israelites had finished distributing the various territories of the country, they gave an inheritance to Joshua the
50 son of Nun within their territory. By order of the LORD they gave him the town he asked, Timnath-serah in the highlands
51 of Ephraim. He fortified the town and lived there. Such were the inheritances which Eleazar the priest and Joshua the son of Nun and the heads of the tribes of Israel distributed by lot at Shilo before the LORD at the entrance to the Tent of Meeting. They finished dividing up the country.

20 Then the LORD told Joshua to tell the Israelites to 'Assign the
2 towns of refuge of which I spoke to you by Moses, so that anyone
3 who kills another person by mistake, by accident, may run into one of them. They will serve as a refuge from the vengeance
4 of the dead person's next of kin. The killer will flee to one of these towns and stand at the entry of the town gate, telling their case to the elders of that town. The elders must let the killer
5 have a place to stay among them, and if the next of kin comes in pursuit, they must not hand the killer over, because they killed their neighbour by accident, having had no feud with them
6 previously. The killer must stay in that town until they appear before the community for trial, and then until the death of the then high priest. After that the killer may return to their own town and their own home, from which they ran away.'

7 So they consecrated Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-arba (that is, Hebron) in the highlands of Judah. On the eastern side of the Jordan they assigned Bezer in the desert, on the tableland belonging to the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of
9 Manasseh. These were the fixed towns for all the Israelites and also for any foreigners resident among them, so that anyone who killed a person by mistake might flee there and not die by

the avenging hand of the dead person's next of kin, until they appeared before the community.

- 21 Then the heads of the Levites appeared before Eleazar the priest and Joshua the son of Nun and the heads of the tribes of Israel at Shilo in the land of Canaan, pleading, 'The LORD gave orders by Moses that we were to receive towns to live in, with the pasture lands of the towns for our cattle.' So the Israelites gave the Levites, as the LORD had commanded, the following towns and pasture lands out of their inheritance. Thirteen towns fell by lot to the Kohathite families the sons of Aaron the priest, who were Levites, from the tribes of Judah, Simeon and Benjamin. The rest of the Kohathites were allotted ten towns from the clans of the tribe of Ephraim, the tribe of Dan, and the half tribe of Manasseh. The Gershonites had thirteen towns allotted to them from the clans of the tribe of Issachar, the tribe of Asher, the tribe of Naphtali, and the half tribe of Manasseh in Bashan. The Merarites had twelve towns allotted to them according to their clans, from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun. These towns and their pastures were allotted to the Levites by the Israelites, as the LORD had given orders by Moses. The following towns were given from the tribe of Judah and the tribe of Simeon, to the descendants of Aaron, the Kohathite families, who were Levites, since the lot fell to them first. They gave them Kiriath-arba, the town of Arba (the father of Anak) or Hebron, in the highlands of Judah, with the surrounding pastures. But the fields of that town and the villages were given to Caleb the son of Jephunneh as his property.
- 13 To the sons of Aaron the priest they gave Hebron and its pastures, the town of refuge for a person who commits manslaughter, Libnah and its pastures, Jattir and its pastures, Eshtemoa and its pastures, Holon and its pastures, Debir and its pastures, Ain and its pastures, Juttah and its pastures, Beth-shemesh and its pastures, nine towns out of these two tribes. Then, from the tribe of Benjamin, Gibeon and its pastures, Geba and its pastures, Andthoth and its pastures, and Almon and its pastures,

19 four towns, making thirteen towns in all with their pastures for the sons of Aaron the priests.

20 The Kohathite families of the Levites, that is, the Kohathite families who were Levites, had towns allotted to them from the tribe of Ephraim, Shechem and its pastures in the highlands of Ephraim (the town of refuge for those who commit manslaughter), Gezer with its pastures, Kibzaim with its pastures, and Beth-horon with its pastures, four towns. From the tribe of Dan they got Elteke with its pastures, Gibbethon with its pastures, Aijalon with its pastures, and Gath-rimmon with its pastures, four towns, and from the half tribe of Manasseh Taanach with its pastures and Gath-rimmon with its pastures, two towns. The rest of the Kohathite families had ten towns with their pastures.

27 The Gershonites among the Levites received Golan in Bashan with its pastures (the town of refuge for a person who commits manslaughter) from the half tribe of Manasseh, and Beeshterah with its pastures, two towns. From the tribe of Issachar, Kishion with its pastures, Daberath with its pastures, Jarmuth with its pastures, and En-gannim with its pastures, four towns. From the tribe of Asher, Mishal with its pastures, Abdon with its pastures, Helkath with its pastures, and Rehob with its pastures, four towns. From the tribe of Naphtali, Kedesh in Galilee with its pastures (the town of refuge for a person who commits manslaughter), Hammoth-dor with its pastures, and Kartan with its pastures, three towns. The Gershonite families received thirteen towns in all with their pastures.

34 The Merarite families, the rest of the Levites, received from the tribe of Zebulun Jokneam with its pastures, Kartah with its pastures, Dimnah with its pastures, and Nahalal with its pastures, four towns.⁹ From the tribe of Reuben, Bezer with its pastures, Jahaz with its pastures, Kedemoth with its pastures, and Mephaath with its pastures, four towns. From the tribe of Gad, Ramoth in Gilead with its pastures (the town of refuge

⁹ 21:36 21:36 nd 21:37 are missing from some Hebrew manuscripts.

for a person who commits manslaughter), Mahanaim with its
39 pastures, Heshbon with its pastures, and Jazer with its pastures,
40 four towns in all. All the towns allotted to the Merarite families,
the rest of the Levites, numbered twelve.

41 These towns of the Levites within the holdings of the Israelites
42 numbered in all forty-eight, with their pastures. Every town
had its own pastures round it, every one.

43 In this way the LORD gave to Israel all the land he had sworn
44 to give to their ancestors. They occupied it and settled in it, and
the LORD gave them security on every side, exactly as he had
44 sworn to their ancestors. Not one of their enemies could hold
their own against them, for the LORD put all their enemies into
45 their power. Not one of the good promises made by the LORD to
the people of Israel failed. All were fulfilled.

Epilogue

22 Then Joshua summoned the Reubenites, the Gadites, and the
2 half tribe of Manasseh. He said to them, 'You have obeyed
everything that Moses the servant of the LORD ordered you, and
3 listened to what I have said by way of command to you. You
have not abandoned your fellow Israelites all this time, but have
obeyed the injunctions laid down for you by the LORD your God.
4 Now that the LORD your God has granted rest to your fellow
Israelites, as he promised, you may go home to your tents in the
land of your holdings, assigned to you by Moses the servant
5 of the LORD on the east of the Jordan. Only be most careful to
obey the commands and laws laid down for you by Moses the
servant of the LORD, mindful to love the LORD your God, always
to live his life, to obey his commands, to be loyal to him, and
6 to serve him with all your heart and mind.' So Joshua blessed
them and sent them away home.

7 To the one half tribe of Manasseh Moses had assigned territory
in Bashan, but Joshua assigned the other half territory near the

fellow Israelites to the west of the Jordan. When Joshua sent them home he blessed them, and they returned home to their tents with great wealth, rich in cattle, silver and gold, bronze, iron, and a lot of clothing, the plunder of their enemies which they divided among their relatives.

The Reubenites, the Gadites, and the half tribe of Manasseh went home, leaving the Israelites at Shiloh in the land of Canaan, and returning to the land of Gilead which was their holding, assigned them by Moses under orders from the LORD. When they reached the region near the Jordan, inside the land of Canaan, the Reubenites, the Gadites, and the half tribe of Manasseh set up an altar there beside the Jordan, a large conspicuous altar. The Israelites were told that the Reubenites, the Gadites, and the half tribe of Manasseh had set up an altar at Gilgal, on the western bank belonging to Israel, and on hearing this the whole community of Israel mustered at Shilo to make war upon them.

The Israelites sent a mission to the Reubenites, the Gadites, and the half tribe of Manasseh in Gilead, namely, Phinehas the son of Eleazar the priest, and ten chieftains, each a chieftain of his tribe, a leader of his family among the clans of Israel. They went to Gilead and said to the Reubenites, the Gadites, and the half tribe of Manasseh, 'The whole community of the LORD asks what you mean by breaking faith with the God of Israel and ceasing now to follow him by setting up an altar for yourselves? This is rebellion against the LORD. Was it not enough to sin at Peor? A sin from which we have not even yet cleansed ourselves, though a plague fell upon the community of the LORD then! And here you cease to follow the LORD now! You rebel today against the LORD, and tomorrow he will be angry with the whole community of Israel. If the land you hold is unclean, then cross over to the land which the LORD himself holds, where his dwelling stands, and occupy a holding among us. But do not rebel against the LORD, do not make us rebels against the LORD, by setting up for yourselves an altar other than the altar of the LORD our God. Wasn't Achan the son of Zerah guilty of a

breach of faith in the matter of the spoil which was dedicated to God, until God's anger fell upon the whole community? He was not the only one to die for his crime.'

21 The Reubenites, the Gadites, and the half tribe of Manasseh
22 replied to the leaders of Israel: 'The Mighty One, God, the LORD,
the Mighty One, God, the LORD, knows well, and Israel will
23 know, if we were rebels or broke faith (if we did, do not spare
us!) when we set up an altar for ourselves, if we meant to cease
24 following the LORD, or to sacrifice burnt offerings, cereal offer-
ings, and recompense offerings. Let the LORD himself punish us,
if we did not do this in the fear that, later, descendants might say
25 to our descendants, "What relationship do you have with the
LORD the God of Israel? The LORD made the Jordan the bound-
ary between us and you, you Reubenites and Gadites. You have
no share in the LORD." Your descendants would make descen-
26 dants give up the religion of the LORD. So we thought we would
prepare to build an altar for ourselves, not to sacrifice burnt
27 offerings or any sacrifice at all, but to stand as a witness between
us and you, and between our descendants and yours, attesting
that we are to worship before the LORD with our burnt offerings
and recompense offerings, so that your descendants may never
28 claim in time to come that we have no share in the LORD. If ever
that is claimed to us or to our descendants in time to come, we
thought the answer would be, "There is the replica of the altar
of the LORD, the replica made by our ancestors, though not for
burnt offering nor for sacrifice. It stands as a witness between us
29 and you!" Far be it from us to rebel against the LORD and cease
now to follow him by setting up any altar for burnt offerings,
cereal offerings, or any sacrifice, apart from the altar of the LORD
our God in front of his own Tent.'

30 When Phinehas the priest and the leaders of the community,
the chieftains of the clans of Israel who were with him, heard
what the Reubenites, the Gadites, and the Manassites said, they
31 were quite satisfied. Phinehas the son of Eleazar the priest said
to the Reubenites, the Gadites, and the Manassites, 'Now we

know that the LORD is among us, since you have not broken faith here with the LORD. You have delivered the Israelites from the hand of the LORD.’ Then Phinehas the son of Eleazar the priest and the chieftains left the Reubenites and the Gadites in the land of Gilead and returned to the land of Canaan, and reported the news to the Israelites. The Israelites were satisfied. They blessed God and said no more about waging war against them and destroying the land where the Reubenites and the Gadites lived. The Reubenites and the Gadites named the altar, saying ‘it is a witness between us that the LORD is God.’

23 A long time afterwards, when the LORD had given Israel rest from all its surrounding enemies, and when Joshua was old, far advanced in years, he summoned all Israel, their elders, their leaders, their judges, and their officers. ‘I am an old man,’ he said, ‘well advanced in years. You have seen all that the LORD your God has done for your sake to all these nations. It is the LORD your God who has been fighting for you. I have allotted you to the remaining nations, after those which I have wiped out, and you will hold the land of these nations from the Jordan to the Mediterranean in the west. The LORD your God will drive them out before you and evict them out of your sight, until you occupy their land, as the LORD your God promised you. Be resolute, then, in carrying out and obeying all that is written in the law book of Moses, never swerving from it to the right or to the left, never mixing with those nations that remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them. Be loyal to the LORD your God as you have been up until now. The LORD has evicted great, powerful nations in front of you. To this day, no one has been able to hold their own against you. One of you routs a thousand men, for it is the LORD your God who fights for you, as he promised you. Be careful, then, always to love the LORD your God. Otherwise, if you turn to ally yourselves with the remnant of nations left beside you, and intermarry with them, and join with them and they with you, be sure of this,

- that the LORD your God will no longer evict these nations before your eyes. They will be a danger to you, they will entrap you, they will be a scourge for your sides and thorns in your eyes, until you perish off this fine country which the LORD your God
- 14 has assigned you. I am now going the way of all the earth. But you know in your own hearts and minds, all of you, that not one good promise made by the LORD about you has ever failed.
- 15 All have been fulfilled, and not one has failed. Well, as all the good promises have been fulfilled to you, of which the LORD your God told you, so will the LORD fulfil all his threats to you until he wipes you off this fine country which the LORD your
- 16 God has given you. Whenever you break the covenant of the LORD your God, which he has laid upon you, and go to serve other gods, bowing down to them, then will the anger of the LORD blaze against you, until you perish quickly off the fine country which he has given you.'
- 24 Joshua gathered all the tribes of Israel to Shechem, summoning the elders of Israel and their leaders, their judges, and their
- 2 officers. They presented themselves before God, and Joshua said to all the people, 'This is the message of the LORD the God of Israel: In days of old your ancestors lived east of the Euphrates, Terah, the father of Abraham and the father of Nahor, worship-
- 3 ping other gods. But I took your ancestor Abraham from the other side of the Euphrates, I led him through all the land of
- 4 Canaan, multiplying his family, and giving him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave Mount Seir as his holding,
- 5 while Jacob and his sons went down to Egypt. Later I sent Moses and Aaron, and I plagued Egypt with wonders which I wrought
- 6 among them. Afterwards I brought you out, I brought out your ancestors from Egypt, and when you reached the sea the Egyptians pursued your ancestors with chariots and cavalry as far as
- 7 the Reed Sea. But when your ancestors cried to the LORD, he put darkness between you and the Egyptians, and brought the sea over them. You saw with your own eyes what I did in Egypt.
- 8 You lived many days in the desert, but I brought you to the land

of the Amorites on the eastern side of the Jordan, and when they fought you I put them into your hands and you occupied their
9 land, until I destroyed them before you. Then Balak the son of Zippor, king of Moab, made an attack upon Israel. He sent for
10 Balaam the son of Beer to curse you, but I would not listen to Balaam. He had to bless you instead, and so I saved you from
11 him. You crossed the Jordan and reached Jericho, where the men of Jericho fought you, as did the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and
12 the Jebusites. But I put them all into your hands. I sent panic¹⁰ before you to drive out these nations, even the two kings of the Amorites. It was not your sword nor your bow that beat
13 them. I gave you a land on which you had never laboured, you live in towns you never built, and you now eat from vineyards
14 and olive groves that you never planted. So revere the LORD and serve him honestly and loyally, put away the gods your ancestors served on the east of the Euphrates and in Egypt, and
15 serve the LORD yourselves. If you are unwilling to serve the LORD, then choose today whom you will serve, either the gods your ancestors served on the east of the Euphrates or the gods of the Amorites in whose land you are living. But as for me and
16 my house, we will serve the LORD.' The people replied, 'Far be it from us to forsake the LORD and serve other gods! It is the LORD our God who has brought us and our ancestors out of the
17 land of Egypt, out of that slave-pen, who wrought these great portents before our eyes, who preserved us wherever we went
18 and among all the nations through whom we passed. The LORD drove out all the nations before us, all the Amorites who lived
19 in the land. So we will serve the LORD, for he is our God.' Joshua said to the people, 'You may not be able to serve the LORD. He is a holy God, a jealous God, he will not forgive any sinful disloyalty of yours. If you forsake the LORD and serve foreign gods,
20 he will turn to do evil to you and consume you after he has

¹⁰ 24:12 Heb. uncertain. Often rendered 'the hornet'

21 been doing you good.' 'No,' said the people, 'we will serve the
22 LORD.' So Joshua said to the people, 'You are witnesses against
yourselves that you have chosen the LORD to serve him.' 'Yes, we
23 are!' they responded. 'Then here and now,' he said, 'put away
the foreign gods which are among you and give your hearts to
24 the LORD the God of Israel.' The people answered, 'The LORD
25 our God will we serve, and we will listen to his voice.' So Joshua
made a covenant that day with the people, fixing rules and laws
26 for them at Shechem. Joshua wrote these terms in the law book
of God. He took a large boulder and set it up there under the
27 sacred oak in the sanctuary of the LORD, saying to all the people,
'This stone will be a witness against us, for it has heard all that
the LORD has said to us. So will it be a witness against you, lest
28 you deny your God.' Then Joshua sent the people away home,
29 every man to his own inheritance. After this Joshua the son of
Nun, the servant of the LORD, died, at the age of a hundred and
30 ten. They buried him in his own estate at Timnath-serah in the
highlands of Ephraim, north of Mount Gaash.

31 Israel served the LORD during all the lifetime of Joshua and
of the elders who survived Joshua and who had known all the
deeds done by the LORD for Israel.

32 The bones of Joseph, which the Israelites had brought up
from Egypt, were buried at Shechem in the piece of ground
which Jacob had bought for a hundred silver pieces from the
sons of Hamer, the father of Shechem, and presented to the
descendants of Joseph as their own.

33 Eleazar the son of Aaron died also, and they buried him
at Gibeath, which had been given to his son Phinehas, in the
highlands of Ephraim.

THE BOOK OF RUTH

Naomi and Ruth

1 In the time when the judges ruled, there was once a famine in
the land. 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 his wife's was Naomi, and his two sons were Mahlon and
Chilion. They were Ephrathites from Bethlehem in Judah. After
3 they had been living in Moab for some time, Elimelech died,
4 and Naomi was left with her two sons, who married Moabite
women named Orpah and Ruth. After they had lived there
5 about ten years, Mahlon and Chilion both died, and Naomi was
left alone, without husband or sons.

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

10 Then she kissed them; but they began to weep aloud and said
11 to her, 'No, we will return with you to your people.' But Naomi
said, 'Go back, my daughters. Why should you go with me? Can
12 I still bear sons who might become your husbands? Go back,
my daughters, go your own way, because I am too old to have
a husband. Even if I should say, "I have hope," even if I should
13 have a husband tonight and should bear sons, would you wait

for them until they were grown up? Would you remain single for them? No, my daughters! My heart grieves for you, for the

14 LORD has sent me adversity.' Then they again wept aloud, and Orpah kissed her mother-in-law goodbye, but Ruth stayed with her.

15 'Look,' said Naomi, 'your sister-in-law is going back to her
16 own people and to her own gods. Go along with her!' But Ruth answered, 'Do not urge me to leave you or to go back. I will go where you go, and I will stay wherever you stay. Your people
17 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,
18 if anything but death separate you and me.' When Naomi saw that Ruth was determined to go with her, she ceased urging her to return.

19 So they journeyed on until they came to Bethlehem. Their arrival stirred the whole town, and the women said, 'Can this be Naomi?'

20 'Do not call me Naomi,' she said to them, 'call me Mara¹¹, 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
22 the Almighty has brought misfortune on me?' So Naomi and Ruth, her Moabite daughter-in-law, returned from Moab. They reached Bethlehem at the beginning 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.'

'Go, my daughter,' she replied.

¹¹ 1:20 In Hebrew 'Naomi' means 'pleasant,' and 'Mara' means 'bitter.'

3 So she went to glean in the field after the reapers. As it happened, she was in that part of the field which belonged to Boaz,
4 who was of the family of Elimelech. When Boaz came from Bethlehem and said to the reapers, 'The LORD be with you,' they answered him, 'May the LORD bless you.'

5 'Whose girl is this?' Boaz asked his servant who had charge of
6 the reapers. The servant who had charge of the reapers replied, 'It is the Moabite girl who came back with Naomi from the
7 territory of Moab. She asked to be allowed to 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 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.'

10 Then she bowed low and said to him, 'Why are you so kind
11 to me, to take interest in me when I am just 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
12 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,
13 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.'

14 At mealtime Boaz said to Ruth, 'Come here and eat some of the food and dip your piece of bread in the vinegar.' So she sat beside the reapers, and he passed her some roasted grain. She
15 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
16 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.'

17 So she gleaned in the field until evening, then beat out what
18 she had gleaned. It was about a bushel of barley. Then she took it up and went into the town 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.

19 'Where did you glean today, and where did you work?' asked her mother-in-law. 'A blessing on him who took notice of you!'

So she told her mother-in-law where she had worked. 'The name of the man with whom I worked today,' she said, 'is Boaz.'

20 Naomi said to her daughter-in-law, 'May the blessing of the LORD rest on this man who has not ceased to show his loving-kindness to the living and to the dead. The man,' she added, 'is a near relation of ours.'

21 'He told me,' Ruth said, 'that I must keep near his young men until they have completed all his harvest.'

22 Naomi said to Ruth, 'It is best, my daughter, that you should go out with his girls because you might not be as safe in another
23 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 One day, Naomi said to Ruth, 'My daughter, should I not seek to secure a home for you where you will be happy and prosperous?

2 Is not Boaz, with whose girls you have been, a relative of ours?

3 Tonight he is going to winnow barley on the threshing-floor. So bathe and anoint yourself and put on your best clothes and go down to the threshing-floor. But do not make yourself known to

4 the man until he has finished eating and drinking. Then when he lies down, mark the place where he lies. Go in, uncover his feet, lie down, and then he will tell you what to do.'

5 'I will do as you say,' Ruth said to her.

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
drinking and was in a happy mood, he went to lie down at the
end of the heap of grain. Then Ruth came quietly and uncovered
8 his feet and lay down. At midnight the man was startled and
9 turned over, and there was a woman lying at his feet! 'Who are
you?' he said. 'I am Ruth your servant,' she answered, 'Spread
10 your cloak over your servant, for you are a near relative.' He
said, 'May you be blest by the LORD, my daughter. You have
shown me greater favour now than at first, for you have not
11 followed young men, whether poor or rich. My daughter, have
no fear. I will do for you all that you ask, for the whole town
12 knows that you are a virtuous woman. Now it is true that I am
13 a near relative, but there is another man nearer than I. Stay here
tonight, and then in the morning, if he will perform for you the
duty of a kinsman, well, let him do it. But if he will not perform
for you the duty of a kinsman, then as surely as the LORD lives, I
will do it for you. Lie down until morning.'

14 So she lay at his feet until morning, but rose before anyone
could recognise her, for Boaz said, 'No one must know that a
15 woman came to the threshing-floor.' He also said, 'Bring the
cloak which you have on and hold it.' So she held it while he
poured into it six measures of barley and laid it on her shoulders.
Then he went into the city.

16 When Ruth came to her mother-in-law, Naomi asked, 'Is it
you, my daughter?' Then Ruth told Naomi all that the man had
17 done for her. 'He gave me these six measures of barley,' she said,
'for he said I should not go to my mother-in-law empty-handed.'

18 'Wait quietly, my daughter,' Naomi said, 'Until you know how
the affair will turn out, for the man will not rest unless he settles
it all today.'

4 Then Boaz went up to the gate and sat down. Just then the
near kinsman of whom Boaz had spoken came along. Boaz
said, 'Hello, So-and-so (calling him by name), come here and

2 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.

3 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
4 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.’

‘I will buy it,’ he said.

5 Then Boaz said, ‘On the day you buy the field from Naomi, you must also marry Ruth the Moabite, the widow of the dead, in order to preserve the name of the dead in connection with his inheritance.’

6 ‘I cannot buy it for myself without spoiling my own inheritance,’ the near relative said. ‘You take my right of buying it as a relative, because I cannot do so.’

7 Now this used to be the custom in Israel: to make valid anything relating to a matter of redemption or exchange, a man drew off his sandal and gave it to the other man; and this was
8 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 sandal.

9 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
10 and all that was Chilion’s and Mahlon’s from Naomi. Moreover I have secured Ruth the Moabite, 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.’

11 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

house of Israel. May you do well in Ephrata, and become famous
12 in Bethlehem. From the children whom the LORD will give you
by this young woman may your household become like the
household 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
15 relative, 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

1 These events happened in the time of Ahasuerus, who ruled over
a hundred and twenty-seven provinces from India to Ethiopia
2 from his royal throne in the fortified palace of Susa.

3 In the third year of his reign, the king gave a feast for all his
officers and courtiers. The commanders of the military forces
of Persia and Media, the nobles and provincial rulers were
4 present while for one hundred and eighty days he showed them
the glorious riches of his kingdom and the costliness of his
magnificent regalia.

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

10 On the seventh day, when the king was merry with wine,
he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha,
11 Zathar and Carkas, his seven eunuch attendants to bring Queen

Vashti before him with the royal diadem on her head, to show her beauty to the people and the officials, for she was very beautiful. But Queen Vashti refused to come as the king commanded through the eunuchs. Then the king became very angry and his fury burned within him.

The king turned to the wise men who knew the precedents, for it was his custom to confer with those wise in law. Those next to him were 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. 'Queen Vashti', the king said, 'has failed to obey my royal command – the command of King Ahasuerus conveyed through the eunuchs! What does the law say should be done to her?'

Memucan replied before the king and the officials, 'Queen Vashti 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. The refusal of the queen will be reported to all the women with the result that it will make them despise their husbands. They will say, "King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come!" 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 strife! If it seems best to the king, let him send out a royal edict. Let it be written among the laws of Persia and Media, never to be repealed, that Vashti may never again come before King Ahasuerus. Let the king give her place as queen to another who is more worthy than she. 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.'

The proposal pleased the king and the officials, and the king did as Memucan advised. He sent letters to all the provinces, to every province in its own system of writing and to every people in their language, that every man should be master in his own house!

Choosing a Queen

2 Some time later, 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 servants who waited upon him said, 'Let beautiful young virgins be sought for the king,
 3 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.
 4 Then give them what is needed to make them beautiful, and let the girl who pleases the king be queen instead of Vashti.' The proposal pleased the king so he put it into action.

5 In Susa the royal residence lived a Jew named Mordecai. He
 6 was 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 Nebuchadnezzar the king of Babylon took captive.) Mordecai had adopted Hadassah, that is, Esther, his uncle's daughter, since she had neither father nor mother. The girl was shapely and beautiful; and after her father and mother died, Mordecai raised her as if she was his own daughter.

8 When the king's command and decree were known, many girls were gathered together to Susa the capital under the custody of Hegai. Esther was also taken into the king's palace and placed under the custody of Hegai, who had charge of the
 9 women. The girl pleased him and gained his favour, so that he quickly gave her the cosmetics 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
 10 maids to the best place in the harem. Esther had not revealed her people nor her family background because Mordecai had
 11 ordered her not to. Every day Mordecai would walk in front of

the courtyard of the harem and ask after Esther's health and what was happening to her.

12 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
13 months, each girl went in to the king. She was allowed to take
14 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 harem 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
15 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
16 liked by all who saw her. Esther was taken to King Ahasuerus in the royal palace in the tenth month, the month of Tebeth,
17 in the seventh year of his reign. And the king loved her more than all the other women, and she became his favourite and won his affection. He placed the royal diadem on her head and
18 made her queen instead of Vashti. 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 All the time the virgins were assembled again, Mordecai was
20 sitting as an official at the king's gate. Esther had not revealed her people or family background because she still obeyed him 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 on Mordecai's
23 behalf. When the affair was investigated and the facts discovered,
the conspirators were both hanged on the gallows. The incident
was recorded in the presence of the king in the daily record of
events.

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

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.

8 So Haman said to King Ahasuerus, 'There is a certain people
scattered among the peoples in all the provinces of your king-
dom, 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
9 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
10 the royal treasury.' So the king took off his signet ring from his

hand and gave it to Haman son of Hammedatha the Agagite,
11 the enemy of the Jews. 'The money is yours,' the king said to
12 Haman, 'and the people also to do with them as you wish.' And
so, 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
13 with his ring. Dispatches were sent by couriers to all the king's
provinces, saying: Destroy, kill, put an end to all the Jews, young
and old, little children and women, on the thirteenth day of
14 the twelfth month, and 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.
15 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

- 4 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
2 of lamentation. He went as far as the king's gate, but no one
3 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. Many
of them sat in sackcloth and ashes.
- 4 When Esther's maids and attendants told her about Mordecai's
behaviour, she was greatly troubled. She sent garments
for Mordecai to put on, so that he could take off his sack-cloth,
5 but he would not accept them. 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 it all meant and the reason for it.

6 So Hathach went out to Mordecai, to the city square in front
7 of the king's gate. 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.
8 Also 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, unless the king
holds out the golden sceptre signifying that they may live. It has
been thirty days since I have been called to go in to the king.'

12 When Mordecai was told what Esther had said, he sent back
13 this reply to Esther, 'Don't 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. Who knows? Maybe 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. Don't eat nor drink anything for
three days and nights. My maids and I will fast as well. Then I
will go in to the king, although it is contrary to the law, and if I
17 die, I die.' Mordecai did everything Esther had directed.

5 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.
2 When he saw Esther the queen standing in the court, she won
his favour, and he held out to her the golden sceptre that was
in his hand. So Esther approached and touched the top of the

3 sceptre. Then the king said to her, 'What is it, Queen Esther? Whatever your request is, it will be granted, even if it is the half of the kingdom.'

4 'If it seems best to the king,' Esther said, 'let the king and Haman come today to the banquet that I have prepared for him.'

5 Then the king ordered, 'Bring Haman quickly, so that Esther's wish may be gratified.'

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

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

14 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 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

- 6 On that night the king was unable to sleep, so he gave orders
to bring the books that recorded memorable deeds, and they
2 were read before the king. 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
3 palace, who had attempted to kill King Ahasuerus. 'What honour and dignity have been conferred on Mordecai for this?' the king asked. When the king's pages who waited on him replied
4 'Nothing 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
5 the gallows that he had prepared for him. So the king's pages said to him, 'Haman is standing there, in the court.' The king
6 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 himself, 'Whom besides me could
7 the king wish to honour?' So he said to the king, 'For the man
8 whom the king wishes to 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 royal diadem has been placed.
9 Then let the garment and the horse be placed in charge of one of the king's noble officials. Let him clothe the man whom the king wishes to honour and let him lead that man on the horse through the city square, proclaiming before 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 garment and the horse, as you have said, and do this 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 proclaimed 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. Haman recounted
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 humil-
iated 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
prepared.

7 So the king and Haman went to drink with Queen Esther.
2 As they were drinking wine on that second day, the king again
said to Esther, 'Whatever your petition is, Queen Esther, it will
be granted to you. Whatever you request it will be done, even
3 if it takes half of the kingdom.' Then Queen Esther answered,
'Your Majesty, if I have won your favour, and if it seems best to
Your Majesty, let my life be given me as my petition, and my
4 people as my request, for I and my people have been sold to be
destroyed, killed, and completely annihilated! If we had been
merely sold into slavery I would not have disturbed your peace,
because such a fate would not have affected the interests of the
king.'

5 Then King Ahasuerus said to Queen Esther, 'Who is he and
where is he whose heart has impelled him to do this?'

6 'A foe, an enemy: this wicked Haman.' Esther answered.
7 Haman shrank in terror before the king and the queen. In his
wrath the king rose 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 determined
8 to bring calamity upon him. As the king returned from the
palace garden to the banquet hall, Haman had flung himself on
Esther's couch. The king cried, 'Is he going to rape my queen
while I am present in my own house?'

As the king spoke these words, the attendants covered
9 Haman's face and Harbonah, one of those who waited on the

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
10 king said 'Hang him on them.' So they hanged Haman on the gallows that he had prepared for Mordecai. Then the wrath of the king was pacified.

Deliverance of the Jews

8 At that time King Ahasuerus gave the property of Haman the Jews' enemy to Queen Esther. Mordecai was made one of the king's personal advisers, for Esther had disclosed his relationship to her. The king also drew off his signet ring, which he had taken from Haman. He gave it to Mordecai, and Esther placed Mordecai in charge of Haman's property.
2
3 Then Esther sought another audience with the king and fell at 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
5 stood before him. 'If it seems best to the king,' she said, 'and if I have won his favour and he thinks it right, and if I please him, let written orders be given to revoke the dispatches devised by Haman son of Hammedatha the Agagite, which he wrote ordering the destruction of the Jews who are in all the king's
6 provinces. For how can I bear to look upon the evil that will come to my people? How can I bear to see their destruction?'
7 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 on the gallows, because he laid hands upon
8 the Jews. Now you write on 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.'

9 On the twenty-third day of the third month (that is the month of Sivan), the king's secretaries were summoned and as Mordecai instructed an edict was issued to the Jews, to the satraps and provincial governors and the rulers of each of the one hundred twenty-seven provinces from India to Ethiopia in their own script and their own language, and to the Jews in their own script and language.

10 Mordecai wrote in the name of King Ahasuerus. He sealed it with the king's signet ring. Dispatches were sent by mounted couriers who rode the swift, noble steeds, bred of the royal studs.
11 In this way 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,
12 and to take their goods as plunder throughout all the provinces of King Ahasuerus on that thirteenth day of the twelfth month (which is called Adar). A copy of the edict was to be published as a decree in every province – publicly displayed so that the
13 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!

Meantime the decree had been given out in the royal palace at
15 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
16 of Susa shouted and were glad. To the Jews there came light and gladness and joy and honour. And in every province and
17 city, wherever the king's command and decree came, there was gladness and joy among the Jews and a holiday. Many of the peoples of the earth professed to be Jews, for fear of the Jews took possession of them.

9 Now in the twelfth month (that is the month of Adar), on the thirteenth day, when the king's command and his decree was about to put into execution, on the day that the enemies of the Jews hoped to gain the mastery over them, then the tables were

turned so that the Jews had the mastery over those who hated them. The Jews gathered together in the cities throughout all the provinces of King Ahasuerus, to attack anyone who tried to harm them. No one could withstand them, for the fear of them had fallen on all the peoples. All the princes of the provinces and the satraps and the governors and they who attended to the king's business, helped the Jews, because the fear of Mordecai had fallen on them. For Mordecai was great in the king's palace, and as his power increased his fame spread throughout all the provinces. The Jews put all their enemies to the sword and, with slaughter and destruction, they did what they wanted to those who hated them. In Susa the capital the Jews killed five hundred people. They killed Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisia, Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not take any plunder.

On that day the number of those who were slain in Susa was brought before the king, and the king said to Queen Esther, 'The Jews have slain five hundred people in 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.'

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

On the fourteenth day of the month Adar the Jews rested and
18 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 This is why the Jews who live in the country villages keep
the fourteenth day of the month of 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. He sent letters to all the
Jews who were in all the provinces of the King Ahasuerus, both
21 near and far. He told them to keep the fourteenth day of the
22 month of 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. 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 plot-
ted to destroy them. He had cast “Pur”, that is the lot, intending
25 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
26 the gallows. This is why these days are called Purim, after the
word Pur. Therefore because of all the words of this letter, as
27 well as all they had seen, and all they had experienced, the Jews
established and made it a custom for them, for their descen-
dants, and for all who should join them, so that it might not be

28 repealed, that they should continue to observe these two days as feasts each year, 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.

29 Queen Esther, the daughter of Abihail, gave Mordecai the Jew all authority in writing to confirm this second letter of Purim.
30 He sent letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, wishing them peace
31 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
32 of lamentation. And the commands of Esther confirmed these matters of Purim; and it was written in the records.

10 King Ahasuerus imposed a tribute on the land and the coasts.
2 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
3 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. He sought the good of his people and promoted the welfare of their descendants.

THE PSALMS

Book One

Psalm 1 – The Way of Happiness

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

Psalm 2 – The Lord's Chosen King

- 2 Why this turmoil of nations,

- 2 this futile plotting of peoples,
with kings of the earth conspiring,
and rulers consulting together,
against the LORD and against his anointed,
3 to snap their bonds
and fling their cords away?
- 4 He whose throne is in heaven laughs,
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.
8 Victory belongs to the LORD:
let your blessing descend on your people. *Selah*

Psalm 4 – An Evening Prayer

- 4 *For the leader, with stringed instruments. A psalm of David.*
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.
- 2 How long, you proud people,
will my honour be stained
by the slanders you love,
and the lies that you follow? *Selah*
- 3 See! The LORD has shown me

his wonderful kindness:
the LORD hears,
when I call to him.

- 4 Sin not in your anger:
but speak in your heart
on your bed, and be still. *Selah*
- 5 Offer true sacrifice,
trust in the LORD.
- 6 Many are longing
for fortune to smile.
Lift upon us
the light of your face.
- 7 You have put in my heart, LORD,
a deeper joy
than was theirs who had corn
and wine in abundance.
- 8 So in peace I will
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.
- 12 For you give your blessing, LORD, to the godly,
and the shield of your favour protects them.

Psalm 6 – A Cry for Help in Time of Trouble

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

- Rebuke me not, LORD, in your anger,
punish me not in your wrath.
- 2 LORD, be gracious to me
in my weakness.
Heal me LORD,
for racked is my body;
- 3 all of me utterly racked.
Why do you wait so long, LORD?
- 4 Turn, LORD, rescue me;
save me, because of your love.
- 5 For in death none can call you to mind;
in Sheol who can praise you?
- 6 I am so weary of sighing.
All the night I make my bed swim,
and wet my couch with my tears.
- 7 My eyes swollen with grief;
from weeping caused by my foes.
- 8 Begone, workers of wrong,
for the LORD has heard my loud weeping,
- 9 the LORD has heard my entreaty,
the LORD accepts my prayer.
- 10 My foes will be stricken with terror,
brought to shame and dismay in a moment.

Psalm 7 – A Prayer to the God of Justice

- 7 *A Shiggaion of David, which he sang
to the Lord about Cush, 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.
17 I will give thanks to the LORD for his justice,
and sing to the name of the LORD Most High.

Psalm 8 – God’s Glory in Nature

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

LORD our God!

How glorious in all the earth is your name!

Your praise reaches as high as the heavens,

- 2 from the mouths of children and infants.

You have built a fortress

against your enemies,

to silence the foe and the rebel.

- 3 When I look at your heavens,

the work of your fingers,

the moon and the stars,

which you have set there,

- 4 what are mortals,

that you think of them,

humans,

that you visit them?

- 5 Yet you made them little less than divine,

crowned them with glory and majesty,

- 6 made them lord of the works of your hands,

put all things under their feet –

- 7 sheep and oxen,

- all of them;
and the wild beasts also:
8 birds of the air,
and fish of the sea,
and all that crosses the paths of the ocean.
9 LORD our God!
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*
- 17 Let the wicked depart to Sheol,
all the nations that live forgetful of God.
- 18 For the needy will not be always forgotten,
nor the hope of the helpless be lost forever.
- 19 Arise, LORD; don't let them triumph:
before your face let the nations be judged.
- 20 Strike them with fear, LORD:
show the nations how frail they are. *Selah*

Psalm 10 – A Prayer for Help

- 10 Why do you stand, LORD, so far away,
hiding yourself in times of trouble?
- 2 The wicked, in their pride, are pursuing the helpless:
let them be caught in the schemes they have plotted.
- 3 For the wicked boasts of their wanton greed;
the robber despises the LORD, and curses him,

- 4 in wicked pride, thinks:
 God doesn't care,
 God doesn't call to account.
- 5 Never a season that they do not prosper;
 your judgments are far above out of their sight:
 they scoff at their foes.
- 6 Each says in their heart,
 'I will never be shaken;
I will live for all time
 untouched by misfortune.'
- 7 Their mouths are full of deceit and oppression:
 under their tongues lurks mischief and wrong.
- 8 Lying in secret in some village ambush,
 and stealthily watching, they murder the innocent.
- 9 Like a lion that lurks in a secret lair
 they lurk intending to catch the defenceless;
 to seize them, to drag them away in their net.
- 10 Their victims are crushed,
 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.
- 5 The LORD examines the righteous and wicked,
and the lover of violence he hates.
- 6 On the wicked he rains coals of fire and brimstone,
and their drink will be scorching wind.
- 7 For the LORD is just, and justice he loves;

so the upright will see his face.

Psalm 12 – A Prayer for the Faithful in a False World

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

Psalm 13 – A Prayer for Help in Trouble

- 13** *For the leader. A psalm of David.*
How long, LORD, will you forget me forever?
How long will you hide your face from me?
- 2 How long must I nurse grief inside me,
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

15 *A psalm of David.*

LORD, who can be guest in your tent?
Who may live on your holy mountain?

- 2 The person whose walk is blameless,
 whose conduct is right,
whose words are true and sincere;
3 on whose tongue there sits no slander,
who will not harm a friend,
4 nor cruelly insult a neighbour,
who regards with contempt those rejected by God;
 but honours those who obey the LORD,
who keeps an oath, whatever the cost,
5 whose money is lent without interest,
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

16

A michtam of David.

Keep me, O God, for in you I take refuge.

2 I said to the LORD, 'You are my LORD,
my happiness rests in you alone.

3 Those who are holy in the land,
they, they alone, are the noble ones;
all my delight is in them.'

4 Those who choose other gods
find endless sorrow.
In their offerings of blood I will have no part
nor take their name on my lips.

5 The LORD is my share and my portion,
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.
- 10 They have closed their hearts to pity,
the words of their mouths are haughty.
- 11 Now they dog us at every step,
keenly watching, to hurl us to the ground,
- 12 like a lion, longing to tear,
like a young lion, lurking in secret.
- 13 Arise, LORD, face them and fell them.
By your sword set me free from the wicked,
- 14 by your hand, O LORD, from those –
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.

- 15 In my innocence I will see your face,
 awake I am filled with a vision of you.

Psalm 18 – A King’s Song of Gratitude

- 18 *For the leader. Of David, the servant of the Lord, who recited 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.
- 2 The LORD is my rock, my fortress, deliverer,
 my God, my rock, where I take refuge,
 my shield, my defender, my tower.
- 3 Worthy of praise is the LORD whom I call on,
 he rescues me from all my foes.
- 4 The waves of death broke about me,
 fearful floods of chaos.
- 5 Sheol threw cords around me,
 snares of death came to meet me.
- 6 In distress I cried to the LORD,
 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,

- 11 darting on wings of wind,
 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.
- 24 So the LORD repaid my innocence,
 my cleanness of hands in his sight.
- 25 With the loyal you are loyal,

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

- 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 pitched a tent for the sun in the sky,
5 it comes out like a bridegroom from his bridal cham-
 ber,
 it joyfully runs its course like a hero.
- 6 From one end of the heavens it rises,
 and round it runs to the other,
 and nothing hides from its heat.

In Praise of the Law

- 7 The law of the LORD is perfect,
 renewing life.
 The decrees of the LORD are trusty,
 making the simple wise.
- 8 The behests of the LORD are right,
 rejoicing the heart.
 The command of the LORD is pure,
 giving light to the eyes.
- 9 The fear of the LORD is clean,
 it endures forever.
 The LORD's judgments are true
 and right altogether.
- 10 More precious are they than gold –
 than fine gold in plenty,
 and sweeter they are than honey,
 that drops from the comb.
- 11 By them is your servant warned;

- who keeps them has rich reward.
12 Who can know their flaws?
Absolve me from those I know not.
- 13 Keep your servant from wilful sins –
from falling under their sway:
then blameless and clear will I be
from great offence.
- 14 May the words of my mouth and the thoughts of my
heart
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 Jacob's God protect you,
2 sending you help from the temple,
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 plans to pass.
- 5 We will shout then for joy at your victory,
and rejoice in the name of our God.
May the LORD grant your every request.
- 6 Now I am sure that the LORD
will help 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 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.*

- The king rejoices, LORD, in your might,
how he exults because of your help!
2 You have granted to him his heart's desire,
you have not withheld his lips' request. *Selah*
3 You came to meet him with rich blessings,
you set on his head a golden crown.
4 He asked you for life, you gave it –
many long days, forever and ever.
5 Great is his glory because of your help,
honour and majesty you lay upon him.
6 For you make him most blessed forever,
you make him glad with the joy of your presence.
7 For the king puts always his trust in the LORD;
the Most High, in his love, will preserve him un-
shaken.
8 Your hand will reach all your foes,
your right hand, all who hate you.
9 You will make them like a furnace of fire,
when you appear, LORD.
The LORD will swallow them up in his wrath.
The fire will devour them.
10 You will sweep their offspring from the earth,

- their children from humanity.
11 When they scheme against you
and hatch evil plots – they will fail.
12 For you aim your bow at their faces,
make them turn in flight.
13 Be exalted, LORD, in your strength,
to your might we shall sing and make music.

Psalm 22 – The Sufferer’s Triumph

- 22 *For the leader; set to “Deer of the Dawn”. A psalm of David.*
My God, my God, why have you left me,
my rescue so far from the words of my roaring?
2 I cry in the day, you do not answer,
I cry in the night but find no rest.
3 You are the Holy One,
throned on the praises of Israel.
4 In you our ancestors trusted,
they trusted and you delivered them.
5 They cried to you, and found safety,
in you did they trust and were not put to shame.
6 But I am a worm, not a person;
insulted by others, despised by the people.
7 All who see me mock me,
with mouths wide open and wagging heads:
8 ‘He relies on the LORD; let him save him.
Let him rescue the one he holds dear!’
9 But you drew me from the womb,
laid me safely on my mother’s breasts.
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.
- 24 For he has not despised nor abhorred

the sorrow of the sorrowful.
He hid not his face from me,
but he listened to my cry for help.

- 25 Of you is my praise in the great congregation;
my vows I will pay before those who fear him.
26 The afflicted will eat to their heart's desire,
and those who seek after the LORD will praise him.
Lift up your hearts forever.
27 All will call it to mind, to the ends of the earth,
and turn to the LORD;
and all tribes of the nations will bow down before you.
28 For the kingdom belongs to the LORD:
he is the LORD of the nations.
29 To him will bow down all who sleep in the earth,
and before him bend all who go down to the dust,
and those who could not preserve their lives.
30 My descendants will tell of the LORD
to the next generation;
31 they will declare his righteousness
to people yet to be born:
He has done it.

Psalm 23 – The Good Shepherd

23 *A psalm of David.*

- The LORD is my shepherd: I am never in need.
2 He lays me down in green pastures.
He gently leads me to waters of rest,
3 he refreshes my life.
He guides me along paths that are straight,
true to his name.
4 And when my way lies through a valley of gloom,

I fear no evil, for you are with me.
Your rod and your staff comfort me.

- 5 You spread a table for me
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's 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

- 25 *A psalm of David.*
- To you, O LORD, I lift up my heart:
all the day I wait for you.
- 2 In you I trust, put me not to shame;
let not my foes exult over me.
- 3 None will be shamed who wait for you,
but shame will fall upon wanton traitors.
- 4 Make me, O LORD, to know your ways:
teach me your paths.
- 5 In your faithfulness guide me and teach me,
for you are my God and my saviour.
- 6 Remember your pity, O LORD, and your kindness,
for they have been ever of old.
- 7 Do not remember the sins of my youth;
remember me in kindness,
because of your goodness, LORD.
- 8 Good is the LORD and upright,
so he teaches sinners the way.
- 9 The humble he guides in the right,

- he teaches the humble his way.
10 All his ways are loving and loyal
to those who observe his charges and covenant.
11 Be true to your name LORD,
forgive my many sins.
12 Who then is the person who fears the LORD?
He will teach them the way to choose.
13 They will live in prosperity,
their children will inherit the land.
14 The LORD gives guidance to those who fear him,
and with his covenant he makes them acquainted.
15 My eyes are ever toward the LORD,
for out of the net he brings my foot.
16 Turn to me with your favour,
for I am lonely and crushed
17 In my heart are strain and storm;
bring me out of my distresses.
18 Look on my misery and trouble,
and pardon all my sins,
19 look on my foes oh, so many!
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

27 *A psalm of David.*

The LORD is my light and my saviour;
 whom then should I fear?
The LORD protects my life;
 whom then should I dread?

- 2 When the wicked drew near to assail me

and eat up my flesh,
it was those who distressed and opposed me
who stumbled and fell.

3 Though against me a host should encamp,
 yet my heart would be fearless:
 though battle should rise up against me,
 still would I be trustful.

4 One thing have I asked of the LORD,
 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.

5 For he will hide me in his shelter
 in the day of misfortune.
 In his sheltering tent he hides me:
 he lifts me up on a rock.

6 And now that my head he has lifted
 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

7 Hear, O LORD, my loud cry,
 and graciously answer me.

8 My heart has said to you,
 ‘Your face, O LORD, I seek.’

9 Hide not your face from me,

- 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.
- 5 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.
- 6 Blest be the LORD, who has heard
my voice as I plead for mercy.
- 7 The LORD is my strength and my shield;
my heart trusts in him.
I was helped: so my heart is exultant,
and in my song I will praise him.
- 8 The LORD is the strength of his people,
the fortress who saves his anointed.
- 9 O save your people,
and bless your inheritance.
Be their shepherd
and carry them forever.

Psalm 29 – The Lord's Glory in the Storm

29 *A psalm of David.*

- Ascribe to the LORD, you heavenly beings,
ascribe to the LORD glory and power
- 2 Ascribe to the LORD the glory he manifests:
bow to the LORD in holy array.
- 3 The LORD's voice peals on the waters.

- The God of glory has thundered.
He peals o'er the mighty waters.
- 4 The LORD's voice sounds with strength,
the LORD's voice sounds with majesty.
- 5 The LORD's voice breaks the cedars,
he breaks the cedars of Lebanon,
- 6 making Lebanon dance like a calf,
Sirion like a young wild ox.
- 7 The LORD's voice hews out flames of fire.
- 8 The LORD's voice rends the desert,
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?
- 10 Hear, LORD, and show me your favour,
LORD be a helper to me.'
- 11 You have turned my mourning to dancing;
my sackcloth you have unloosed,
and clothed me with joy:
- 12 that unceasingly I should sing your praise,
and give thanks to you, LORD my God, forever.

Psalm 31 – A Prayer for Deliverance from Troubles

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

In you, O LORD, I take refuge;
let me never be put to shame.

- Rescue me in your faithfulness;
2 incline to me your ear.
Deliver me speedily.
 Be to me a rock of defence,
a fortified house, to save me.
- 3 For my rock and my fortress are you;
lead me and guide me so your name will be honoured.
- 4 Draw me out of the net they have hid for me,
for you yourself are my refuge.
- 5 Into your hand I commend my spirit:
 you ransom me, LORD, faithful God.
- 6 I hate those devoted to worthless idols;
 I trust in the LORD.
- 7 I will rejoice and be glad in your love,
 because you have looked on my misery,
 and cared for me in my distress.
- 8 You have not given me into the enemy's hand,
 you have set my feet in a spacious place.
- 9 Be gracious to me, LORD, for I am distressed;
 my eye is wasted away with sorrow.
- 10 For my life is consumed with grief,
 and my years with sighing.
My strength is broken with misery,
 my bones waste away.
- 11 The scorn of all my foes,
 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,
 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.
- 23 Love the LORD, all you faithful;
the LORD protects the loyal,
but repays the haughty in full.

- 24 Let your hearts be courageous and strong,
all you who wait on the LORD.

Psalms 32 – A Prayer of Confession and Joy

32 *Of David. A maskil.*

- Happy those whose transgression is pardoned,
whose sin is covered.
- 2 Happy are those, free from falseness of spirit,
to whom the LORD reckons no debt of guilt.
- 3 When I held my peace, my bones wore away
with my endless groaning;
- 4 for day and night did your hand
lie heavy upon me.
The sap of my life was dried up
as with fierce summer-heat. *Selah*
- 5 I began to acknowledge my sin,
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*
- 6 For this cause let all who are faithful
pray to you in the time of distress;
then, when the great waters rush,
they will not reach to him.
- 7 For you are my shelter,
you protect me from trouble,
and surround me with deliverance. *Selah*
- 8 'With my eye steadfastly upon you,
I will instruct and teach you

- The way you should go.
9 Do not be like the horse or the mule,
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.

Psalms 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,

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

Psalm 34 – The Lord is Mindful of His Own

- 34 *Of David, when he feigned madness in the presence
of Abimelech, who drove him away, and he left.*

- I will bless the LORD at all times,
in my mouth will his praise be forever.
- 2 In the LORD will my heart make her boast,
the humble will hear and be glad.
- 3 O magnify the LORD with me
and let us extol his name together.
- 4 I sought the LORD, and, in answer,
he saved me from all my terrors.
- 5 Look to him and you will be radiant,
with faces unashamed.
- 6 Here is one who was crushed,
but cried and was heard by the LORD,
and brought safe out of every trouble.
- 7 The LORD's angel encamps
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.
- 15 The eyes of the LORD are towards the righteous,
his ears are towards their cry for help.
- 16 The LORD sets his face against those who do evil,
to root their memory out of the earth.

Psalm 35 – A Prayer for Deliverance from Malicious Foes Psalms 35

- 17 When righteous 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.
- 2 Grasp shield and buckler,
and rise up as my help.
- 3 Draw spear and battle-axe,
confront those who pursue me.
Assure me that you will help me.
- 4 Dishonour and shame be on those
who are seeking my life!
Defeat and confusion on those
who are planning my hurt!
- 5 As chaff before wind may they be,
with the LORD's angel pursuing them.
- 6 Slippery and dark be their way,
with his angel thrusting them on.
- 7 For they wantonly hid their net for me,
and dug a pit to destroy me.

- 8 Upon them may ruin come unawares;
 may the net which they hid catch themselves,
 and into the pit may they fall.
- 9 Then I will exult in the LORD,
 and be joyful because of his help;
- 10 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?’
- 11 Violent witnesses rise,
 and ask of me things that I know not.
- 12 Evil for good they requite me,
 leaving me inwardly comfortless.
- 13 But when *they* were sick, I put on sackcloth,
 and chastened myself with fasting.
I prayed with head bowed low,
- 14 as if for my friend or my brother.
I went about bowed and in mourning,
 as one who laments his mother.
- 15 When I stumbled, they gleefully gathered,
 strangers gathered around me,
 and tore at me without ceasing,
- 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.'
28 Then my tongue will tell of your justice,
and all the day long of your praise.

Psalm 36 – The Triumphant Power of God’s Love

- 36 *For the leader. Of the servant of the Lord, of David.*
- Sin whispers within the heart of the wicked,
 who have no dread of God before their eyes.
- 2 It flatters them in their eyes
 that their sin will not be found out.
- 3 First, their speech becomes wicked and false,
 they give up acting wisely and well.
- 4 Then they plot deliberate wrong,
 take their stand on the wicked way,
 without the least shrinking from evil.
- 5 Your love, O LORD, touches the heavens,
 your faithfulness reaches the clouds.
- 6 Your justice is like the great mountains,
 your judgments are like the broad sea.
 LORD, you save people and animals.
- 7 How precious your love, O God!
 All may seek shelter in the shadow of your wings.
- 8 They feast on the fat of your house,
 they drink of your brook of delights.
- 9 For with you is the fountain of life,
 in the light that is yours we see light.
- 10 O continue your grace to the faithful,
 your love to the upright in heart.
- 11 Let no arrogant foot tread upon me,
 no wicked hand drive me to exile.
- 12 There the workers of wrong lie prostrate,
 thrust down to rise up no more.

Psalm 37 – Trust in the Lord and Do Good

37

Of David.

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.
- 18 The LORD watches over the days of the blameless,
 their heritage will continue forever.
19 They will not be shamed in the evil time,
 in the days of famine they will be satisfied.
- 20 Because the wicked will perish:
 but the foes of the LORD, like a brand in the oven,
 will vanish, like smoke they will vanish.
- 21 The wicked must borrow and cannot pay back,
 but the righteous is lavish and gives.
22 For those blest by the LORD inherit the land,
 while those whom he curses will be cut off.
- 23 The LORD supports the steps
 of those with whom he is pleased.
24 Though they fall, they will not be cast headlong,
 for the LORD holds their hands.
- 25 Never, from youth to age,
 have I seen the righteous forsaken,
 or their children begging bread.
26 They are ever lavishly lending,
 and their children are fountains of blessing.
- 27 Turn away from evil and do good
 and you will live in the land forever.

- 28 For the LORD loves justice,
he does not forsake his friends.
- The unrighteous will be destroyed forever,
and the seed of the wicked will be cut off.
- 29 But the land will belong to the righteous,
they will live upon it forever,
- 30 The mouth of the righteous murmurs wisdom,
and words of justice are on their tongues.
- 31 The law of their God is in their heart,
their steps are never unsteady.
- 32 The wicked watches the righteous,
and seeks to put them to death.
- 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.

6 Bent and bowed am I utterly,
all the day going in mourning.

7 My loins are filled with burning,
and in my flesh is no soundness.

8 I am utterly crushed and numb;
I cry louder than lion roars.

9 LORD, you know all that I long for,
my groans are not hidden from you.

10 My heart is throbbing,
my strength has failed me.
The light of my eyes –
even it is gone from me.

11 My dear ones and friends keep aloof,

- and my neighbours stand afar off.
12 They who aim at my life lay their snares,
they who seek my hurt speak of ruin,
nursing treachery all the day long.
- 13 But I turn a deaf ear and hear not;
like the dumb I open not my mouth.
14 I am like one without hearing,
with no arguments in my mouth.
- 15 For my hope, O LORD, is in you.
You will answer, O LORD my God,
16 when I utter the hope that those
who made scorn of my tottering feet
may not rejoice over me.
- 17 For I am ready to fall,
my pain forsakes me never.
18 I acknowledge my guilt,
I am anxious because of my sin:
- 19 My wanton assailants are strong,
those who wrongfully hate me are many,
20 who render me evil for good,
and oppose me, because I make good my goal.
- 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*
- 12 Hear my prayer, O LORD;
attend to my cry for help.
Hold not your peace at my tears.
For I am but a guest of yours,

- 13 a stranger visiting, like all my ancestors.
Look away from me, let me smile again,
before I die and am gone.

Psalm 40 – Thanksgiving and Petition

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

- For the LORD I waited and waited,
till, inclining to me,
he heard my cry.
- 2 From the horrible pit he drew me,
up out of the miry clay;
he set my feet on a rock,
and my steps he made firm.
- 3 He put a new song in my mouth,
of praise to our God.
Many see it, and, filled with awe,
put their trust in the LORD.
- 4 Happy the person who has put
in the LORD their trust,
not looking to false gods
or turning to idols.
- 5 With us you have wrought in rich measure,
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.
- 6 In offerings bloody or bloodless
you have no delight,
but with open ears you have made me.
Burnt-offering and offering for sin

- are not what you ask.
7 Then said I, 'Here I am,
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.
2 He will keep them safe, happy, and long in the land,
and not give them up to the rage of their foes.
3 The LORD will sustain them on bed of languishing;
tending their sickness, as long as they lie.
- 4 For this cause I say, 'LORD, show me your favour;
heal me, because I have sinned against you.'
5 My enemies speak of me nothing but evil,
'When will he die, and his name pass away?'
6 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.
7 In secret they whisper together against me,
all those who hate me plot evil against me.
8 'Some fatal disease has fastened upon him;
and now that he lies, he will rise up no more.'
9 My most trusted friend, on whom I relied,
who ate of my bread, has turned against me.
- 10 But do you, LORD, graciously raise me up,
that I may pay them their due reward.
11 By this will I know you delight in me:
if my foes may not shout over me in triumph.

- 12 For my innocence you uphold me,
and set me forever before your face.
- 13 *Blessed be the LORD, the God of Israel,
from everlasting to everlasting,
Amen and Amen.*

Book Two

Psalm 42 – Yearning for God

- 42 FOR THE LEADER. A MASKIL OF THE KORAHITES.
- 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?'

10 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?'

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

Psalm 43 – Plea for Help

43 Right me, defend my cause

- against a pitiless people.
From the crafty and crooked,
O God, deliver me.
- 2 For you are God my protector:
why have you cast me off?
Why must I walk so sadly,
so hard pressed by the foe?
- 3 Send forth your light and your truth,
let them be my guides:
to your holy hill let them bring me,
to the place where you live.
- 4 Then will I go to God's altar,
to God my rejoicing;
and with joy on the lyre I will praise you,
O God, my God.
- 5 Why am I downcast?
Why this moaning within me?
Hope in God;
for yet will I praise him,
my help, my God.

Psalm 44 – A Lament in Defeat

- 44** *For the leader. Of the Korahites. A maskil.*
- 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 vic-
tory.

- 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 blasphemer and scoffer,
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,

- 19 that you thus should have crushed us down,
and covered us over with gloom,
in the place where the jackals roam.
- 20 Had we forgotten the name of our God,
or stretched out our hands to a god that was strange,
21 would God not have searched this out?
For he knows the heart and its secrets.
- 22 But in your cause it is we are killed all the day,
and counted as sheep for the slaughter.
- 23 Rouse yourself, why do you sleep Lord?
Awake, cast us not off forever.
- 24 Why do you hide your face,
forgetting our stress and our misery?
- 25 For we have sunk down to the dust,
our bodies cling to the ground.
- 26 Arise, come to our help:
for your love's sake, ransom us.

Psalm 45 – Song for the Marriage of a King

- 45 *For the leader; on shoshannim. Of
the Korahites. A maskil. A 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.

- 2 Your beauty is more than mortal,
grace is shed over your lips:
therefore God has blessed you forever.
- 3 Warrior, strap your sword on your thigh.
What glory and splendour!
- 4 Good fortune attend you, as forth you ride

- in the cause of good faith, and as champion of justice.
May your arm instruct you in deeds of dread.
- 5 Sharp are your arrows; nations fall under you:
pierced to the heart are the foes of the king.
- 6 Your throne shall endure for ever and ever
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.

5 God is within her: she cannot be shaken.
God helps her at the turn of the morning.

6 Nations roared, kingdoms tottered:
he uttered his voice, earth melted away.

7 On our side is the LORD of hosts,
our sure defence is the God of Jacob.

8 Come and see what the LORD has done,
working appallingly in the earth.

9 He stills wars to the ends of the earth –
breaking the bow, snapping the spear,
burning the chariots in the fire.

10 'Refrain; and know surely that I am God,
high over the nations, high over the world.'

11 On our side is the LORD of Hosts,
our sure defence is the God of Jacob. *Selah*

Psalm 47 – The Lord's Universal Sovereignty

47 *For the leader. Of the Korahites. A psalm.*

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

Psalm 49 – The Problem of the Prosperity of the Wicked Psalms 49

- 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
- 14 That such is God,
 our God he it is who shall guide us
 for ever and ever.

Psalm 49 – The Problem of the Prosperity of the Wicked

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

- Hear this, you peoples all;
attend, all you who live in the world
2 people of low degree and high,
the rich and the poor together.
3 My mouth shall utter wisdom,
the thoughts of a seeing heart.
4 I incline my ear to a proverb,
on the lyre I will open my riddle.
- 5 Why should I be afraid in the days of misfortune,
when circled by wicked and cunning foes,
6 who put their trust in their wealth,
and boast of their boundless riches?
- 7 For assuredly no one can ransom themselves,
or give to God the price of their life,
8 for the ransom of a life is costly,
no payment is ever enough,
9 to keep them alive for ever and ever,
so as never to see the pit at all.
- 10 But see it they will. Even wise people die,
the fool and the brutish perish alike,
and abandon their wealth to others.
11 The grave is their everlasting home,
the place they shall live in for ever and ever,
though after their own names they called whole
lands.
12 Despite their wealth,
they perish like dumb animals.
- 13 This is the fate of the confident fool,
and the end of those who are pleased with their por-
tion. *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.
- 8 Not for your sacrifices will I reprove you
 your burnt-offerings are ever before me
- 9 Not a bullock will I take from your house,
 nor male goats out of your folds;
- 10 for all beasts of the forest are mine,
 and the kine on a thousand hills.
- 11 I know all the birds of the air,
 all that moves on the fields is mine.
- 12 Were I hungry, I would not tell you,
 for the world and its fulness are mine.
- 13 Am I such as to eat bulls’ flesh,
 or drink the blood of goats?
- 14 Offer to God a thank-offering,
 pay the Most High your vows.
- 15 Summon me in the day of distress,
 I will rescue you, so will you honour me.’
- 16 But to the wicked God says:
 ‘What right have you to talk of my statutes,
 or take my covenant into your mouth
- 17 while you yourself hate correction,
 and cast my words behind you?
- 18 When you see a thief, you run with them;
 with adulterers you keep company.
- 19 You let your mouth loose for evil,
 your tongue contrives deceit.
- 20 You shamefully speak of your kin,
 and slander your own mother’s son.
- 21 And because I kept silence at this,
 you did take me for one like yourself.
 But I will convict you and show you plainly.
- 22 ‘Now you who forget God, mark this,

- lest I rend you, past hope of deliverance.
23 Those who bring a thank-offering honour me;
but to those: who follows my way,
I will show the salvation of God.'

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.
- 17 The sacrifice pleasing to God
is a spirit that is broken;
a heart that is crushed, O God,
you will not despise.
- 18 Do good in your pleasure to Zion,
build the walls of Jerusalem.
- 19 Then will you welcome the due forms of sacrifice,
then on your altars shall bullocks be offered.

Psalm 52 – The Doom of Arrogance

- 52 *For the leader. A maskil of David, when Doeg the Edomite came
and told Saul that David had gone to Abimelech's house.*
- Why glory in mischief, you hero?
God's kindness is all the day.
- 2 Engulfing ruin you plot,
your tongue like a razor sharpened,
you practiser of deceit.
- 3 Evil, not good, you love,

- and falsehood, not words of truth. *Selah*
- 4 But you love all words that devour,
and a tongue that is given to deceit.
- 5 But God, on his part, shall destroy you forever,
grasp you and pluck you out of your tent,
and root you out of the land of the living. *Selah*
- 6 Smitten with awe at the sight,
the righteous shall laugh at you.
- 7 'Look' (they will say) 'at the hero
who did not make God his stronghold,
but trusted in his great wealth
and in the strength of his riches.'
- 8 But I am like a fresh olive-tree
in the house of God.
I trust in the kindness of God
for ever and evermore.
- 9 I will render you thanks for ever
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

- 54 *For the leader. With stringed instruments. A maskil of David, 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.
- 2 Listen, O God, to my prayer,
 attend to the words of my mouth.

- 3 For proud men have risen against me,
and terrible men seek my life,
men who do not set God before them. *Selah*
- 4 But see! God is my helper,
the LORD is sustaining my life.
- 5 Let their evil fall back on my foes:
cut them off in your faithfulness, LORD.
- 6 Then will I bring you glad sacrifice,
praising your gracious name;
- 7 for from all distress you have saved me,
and feasted my eyes on my foes.

Psalm 55 – Betrayed by a Friend

- 55 *For the leader. With stringed instruments. A maskil of David.*
Listen, God, to my prayer.
Don't hide yourself from my pleading.
- 2 Hear me, and answer;
for bitter is my lament.
- 3 I am wild with the noise of the foe,
with the clamour of the ungodly;
for they hurl disaster upon me,
and attack me with fury.
- 4 My heart shudders within me,
terrors of deaths press on me,
fear and trembling attack me,
and horror wraps me round.
- 6 O for the wings of a dove:
I would fly away and rest.
- 7 I would wander far away,
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,
11 within is ruin.
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,
unharmd 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.
21 His mouth was smoother than butter,
but war filled his heart.
His words were softer than oil,
but sharper than swords.
22 Cast your burden on the LORD,
and he will sustain you.
He will never let the righteous
be shaken.
23 But you, God, will hurl them down
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

- 56 *For the leader. On jonath elem rehokim. Of David. A michtam, 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.
2 All the day enemies trample me;
many there be
who contend with me bitterly.
3 In the day of my terror
I trust in you.
4 In God I maintain my cause,
in God I fearlessly trust.
What can flesh do to me?

- 5 They torture me all the day,
 they ceaselessly plan to hurt me,
6 banded together in secret,
 watching my every step,
 as those who hope for my death.
7 Pay them out for their sin, O God,
 hurl down the strong in your anger.
8 You yourself count my wanderings.
 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*
- 7 My heart is steadfast, O God,
 my heart is steadfast.
 I would sing, I would make music;
8 awake, my soul.
 Awake, harp and lyre;
 I would wake the dawn.
- 9 I would praise you among the peoples, O LORD,
 and make music among the nations to you;
- 10 for great to heaven is your love,
 and your faithfulness to the clouds.
- 11 Be exalted, God, o'er the heavens,
 and your glory o'er all the earth.

Psalm 58 – A Prayer for Vengeance on Unjust Judges

- 58 *For the leader. Al tashheth. Of David. A michtam.*
 Do you speak what is right, you gods?

- With equity judge you your people?
2 In the land you practise iniquity – all of you;
violence do you dispense with your hands.
3 The wicked go astray from the womb
liars take the wrong path from their birth.
4 Venom have they like the venom of snakes,
they are like the deaf adder that stops her ears,
5 and refuses to listen to the voice of the charmer,
or binder of spells, no matter how cunning.
6 O God, break to pieces the teeth in their mouth,
tear out the great teeth of the young lions, LORD.
7 May they melt away like running water!
Like tender grass, cut down may they be!
8 Like the snail that dissolves on its crawling path,
like the birth untimely which sees not the sunlight.
9 Faster than a thorn-fire heats your pots,
he will come with his tempest and sweep them away.
10 The sight of such vengeance will gladden the righteous;
their feet they will wash in the blood of the wicked.
11 People will say, ‘Yes, the just are rewarded:
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,

- 4 for no guilt of mine, O LORD,
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*
- 14 At evening they come,
and, howling like dogs,
make their round in the city.
- 15 They roam about for a feast,
and snarl, if they get not their fill.

- 16 But I will sing of your might;
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.
- 17 My strength, I will sing praise to you,
for God is my sure retreat,
my faithful God.

Psalm 60 – A Prayer after Defeat in Battle

- 60 *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.*
- O God, you have spurned and broken us,
routing us in your wrath – restore us!
- 2 You have shaken the land and cleft it;
heal its tottering breaches.
- 3 You have made your people drink hardship,
and given us wine of reeling.
- 4 You have given those who fear you a banner,
a rallying-place from the bow, *Selah*
- 5 for the rescue of your beloved.
Save by your right hand and answer us.
- 6 God did solemnly swear:
‘As victor will I divide Shechem,
and mete out the valley of Succoth.
- 7 Mine is Gilead, mine is Manasseh,
Ephraim is the defence of my head,
Judah my sceptre of rule,
- 8 Moab the pot that I wash in,
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?
- 4 From his height
they are planning to topple him.
They take pleasure in falsehood; they bless with their
mouth,
but inwardly they curse. *Selah*
- 5 I wait alone in silence for God;
for from him comes my hope.
- 6 Yes, he is my rock, my help, my retreat,
I shall not be shaken too sorely.
- 7 On God rests my honour and safety,
in God is my strong rock, my refuge.
- 8 Trust in him, all you people assembled,
pour out your heart in his presence;
God is a refuge for us. *Selah*
- 9 The lowly are nought but a breath,
the lofty are but an illusion:
in the balances up they go,
they are lighter than breath altogether.
- 10 Trust not in gain of extortion,
set no vain hopes in robbery.
As for wealth, if it bears fruit,
set not your heart upon it.
- 11 One thing God has uttered,
two things there are which I heard

- 12 that power belongs to God,
 and to you, too, O LORD, belongs kindness;
for you requite each person
 according to what they have done.

Psalm 63 – Athirst for God

- 63** *A psalm of David, when he was in the wilderness of Judah.*

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 dread of the foe.
- 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?'
- 6 They think out their crimes full cunningly
hidden deep in their crafty hearts.
- 7 But God with his arrow will shoot them,
swiftly shall they be smitten.
- 8 For their tongue he will bring them to ruin,
all will shudder with horror at the sight of them.
- 9 Then every person, touched to awe,
as they ponder what God has wrought,
will tell the tale of his deeds.
- 10 In the LORD shall the righteous rejoice,
in him shall they take refuge;
and all the true-hearted shall glory.

Psalm 65 – Hymn for a Thanksgiving Festival

65 *For the leader. A psalm of David. A song.*

It is seemly to praise you, O God, in Zion,
and to you shall the vow be performed in Jerusalem.

2 O you who hear prayer,
unto you shall all flesh come.

3 Our sins are too mighty for us,
our transgressions you only can cover them.

4 Happy the person who you choose
to live beside you in your courts.

O may we be filled with the joys
of your house, of your holy temple.

5 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.

6 By your strength you establish the hills,
you are armed with might;

7 you still the roaring of seas,
and the turmoil of nations,

8 so that those who live at earth's bounds
are awed at your signs:

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.

10 You prepare the corn thereof,
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.
10 For you, God, have tested us,
have tried us, as silver is tried.
11 You did bring us into prison,
and put chains upon us,
12 you did let people ride over our head.
We went through fire and through water,
but you led us out to a spacious place.
13 I will enter your house with burnt-offerings,
I will pay to you my vows,
14 which my open lips have uttered,
and my mouth has declared in my straits.
15 I will offer you offerings of fatlings,
with the odour of burning rams,
I will sacrifice bullocks with goats. *Selah*
16 Come and hear my story
all who fear God –
of what he has done for me.
17 For my mouth had no sooner invoked him
than his praise was under my tongue.
18 Had I cherished sin in my heart,
the LORD would never have listened.
19 But assuredly God has listened,
and attended to my loud prayer.
20 Blessed be God, who turned not aside
my prayer, nor withdrew his kindness from me.

Psalm 67 – A Harvest Thanksgiving

- 67 *For the leader. On stringed instruments. A psalm. A song.*
Bless us, O God, with your favour,

- 2 let the light of your face fall upon us; *Selah*
that the world may know your way,
and all nations your power to save.
- 3 Let the peoples praise you, O God;
let the peoples all of them praise you.
- 4 Let the nations ring out their joy;
for you govern the peoples with equity,
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:
12 'Kings of armies they flee, they flee,
and the housewife divides the spoil:
13 dove's wings covered with silver
and pinions with shimmer of gold,
14 set with stones, like snow upon Zalmon.'
- 15 A mountain of God is the mountain of Bashan,
a mountain of peaks is the mountain of Bashan.
16 You high-peaked mountains, why look you askance
at the mountain which God has desired for his home
whereon the LORD will live forever?
17 The chariots of God are twice ten thousand:
the LORD came from Sinai, his holy place.
18 You did mount the height with trains of your captives,
and gifts that you had received from the people.
The rebels shall live with the LORD God.
- 19 Blest be the LORD who sustains us daily,
the God who is also our saviour. *Selah*
20 Our God is a God who is saviour.

- The ways of escape from death
are known to the LORD God.
- 21 Yes, God will shatter the head of his foes
the rough scalp of those who strut on in their sins.
- 22 The LORD said: 'I will bring you home from Bashan,
home from the depths of the sea,
23 that your feet you may bathe in blood,
and your dogs lick their share of the foe.'
- 24 In the temple appear God's triumphal processions,
processions in praise of my king and my God,
25 with singers in front, and minstrels behind,
and maidens with timbrels between them, singing,
26 'You of the well-spring of Israel,
bless the LORD God in the dance.'
- 27 There, in front, is Benjamin the little,
the princes of Judah beside them,
the princes of Zebulun, princes of Naphtali.
- 28 God, show your strength,
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,

- 35 whose strength and majesty live in the skies.
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.
6 Through me let not any be shamed,
 who wait for you, LORD God of hosts.
Through me let not those be confounded
 who seek you, O God of Israel.
7 It's in your cause that I have borne taunts,
 and my face has been covered with shame;
8 I became to my kindred a foreigner,
 to my mother's sons a stranger.

- 9 It was zeal for your house that consumed me,
 and the insults they hurled at you fell upon me.
- 10 When I chastened myself with fasting,
 they took occasion to taunt me.
- 11 When I put on a garment of sackcloth,
 they made me the theme of a taunt-song.
- 12 Those who sit in the gate make sport of me
 in the music of drunken songs.
- 13 But I pray to you, LORD,
 for a time of favour.
In your great love answer me;
 with your loyal help, save me
- 14 from sinking down in the mire.
 Lift me out of the deep deep waters,
15 that the rushing flood may not drown me,
 that the deep may not swallow me up,
 nor the pit close her mouth upon me.
- 16 Answer me, LORD, in your gracious kindness,
 turn to me in your great compassion.
- 17 Hide not your face from your servant,
 for I am in trouble; O answer me speedily.
- 18 Draw near to me, redeem me;
 because of my enemies, ransom me.
- 19 You know how I am insulted;
 in your sight are all my foes.
- 20 Insult has broken my heart,
 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 them 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.
- 2 May those who are seeking my life,
be ashamed and confounded.
- 3 May those who delight in my hurt
be defeated and brought to dishonour.
- 4 But may all who seek after you
rejoice and be glad in you.
May all who love your salvation
say, 'Glory to God,' evermore.
- 5 I am weak and needy:
make haste, God, to me.
You are my help and deliverer;
LORD, don't delay.

Psalm 71 – Forsake me not, when I am Old

- 71 In you, O LORD, I take refuge,
let me never be put to shame.
- 2 In your faithfulness save me and rescue me,
bend your ear to me and save me.
- 3 Be to me a rock of defence,
a fortified house, to save me;
for my rock and my fortress are you.
- 4 Save me, my God, from the hand of the wicked,
from the grasp of the unjust and cruel.
- 5 For you, LORD, are my hope,
in whom from my youth I have trusted.
- 6 On you have I leaned from my birth;
from my mother's womb it was you who did draw
me.
In you is my hope evermore.
- 7 I have been as a wonder to many,

- for you are my refuge and strength.
8 All the day long my mouth
is filled with your praise and your glory.
9 Cast me not off in the time of old age;
when my strength is spent, forsake me not.
10 For my foes whisper against me,
they who watch me take counsel together;
11 ‘God has left him,’ they say: ‘pursue
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

- 72 *Of Solomon.*
- Give the king, O God, your own spirit of justice
your spirit of right to the son of the king,
2 that with right he may judge your people,
and your downtrodden ones with justice.
- 3 May the mountains bear weal for the people,
and the hills yield fruits of justice.
- 4 The weak may he help to their rights,
may he save the sons of the needy
and crush the oppressor in pieces.
- 5 May he live as long as the sun,
while the moon shines – for ages and ages.
- 6 May he be like the rain on the meadow,
like showers that water the earth.

- 7 In his days may justice flourish,
 and welfare abound, till the moon be no more.
- 8 May he reign from ocean to ocean,
 from the river to the ends of the earth.
- 9 May his foes bow down before him,
 his enemies lick the dust.
- 10 May tribute be rendered by kings
 of the isles and of Tarshish;
 may gifts be brought by the kings
 of Sheba and Seba.
- 11 May all kings fall prostrate before him,
 and all nations yield him their service.
- 12 For he saves the poor when he cries,
 the helpless and the downtrodden.
- 13 He pities the weak and the poor,
 he saves the lives of the poor.
- 14 He redeems them from wrong and from violence,
 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.
- 6 So they wear their pride like a necklace,
they put on the garment of wrong,
- 7 their eyes stand out with fatness,
their heart swells with riotous fancies.
- 8 Their speech is mocking and evil,
condescending and crooked their speech.
- 9 They have set their mouth in the heavens,
while their tongue struts about on the earth.
- 10 Small wonder that people resort to them,

- and drink deep draughts of their lore.
11 'How does God know?' they say,
 'And has the Most High any knowledge?'
12 See! These are the godless,
 with wealth and ease ever increasing.
- 13 Yes, in vain have I kept my heart pure,
 and washed my hands in innocence;
14 for all the day long was I plagued
 not a morning but I was chastised.
15 But to resolve to speak like they do
 would be treachery to your children.
- 16 So I sought to understand it,
 but a wearisome task it seemed:
17 till I entered the holy world of God
 and saw clearly their destiny.
- 18 Yes, you set them on slippery places;
 down to destruction you hurl them.
19 One moment and then what a horror of ruin!
 They are finished and ended in terrors.
20 Like a dream, when one wakes, shall they be,
 whose phantoms the waker despises.
- 21 So my bitterness of mind
 and the pain that stabbed my heart
22 show how dull I was and stupid
 just like a beast before you.
- 23 But I am always with you,
 you have hold of my right hand.
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.
- 10 How long, O God, is the foe to insult?
Shall the enemy spurn your name forever?
- 11 Why, O LORD, do you hold back your hand,
why keep your right hand in the folds of your robe?
- 12 Yet God is our king from the ancient days,
in the midst of the earth working deeds of salvation.
- 13 It was you who did cleave the sea by your might,
and shatter the heads of the ocean monsters.
- 14 It was you who did crush many-headed Leviathan,
and give him as food to the beasts of the wilderness.
- 15 It was you who did cleave the fountains and torrents;
it was you who did dry the perennial streams.
- 16 Yours is the day; yours, too, is the night,
it was you who did establish the sun and the star.
- 17 It was you who did fix all the borders of earth:
summer and winter it's you who have made them.
- 18 Yet, for all this, the foe has insulted you, LORD,
and a nation of fools has reviled your name.
- 19 Do not give your dove to the beasts,
do not forget your afflicted forever.
- 20 Look to the sleek ones – how full they are:
the dark places of earth are the dwellings of violence.
- 21 O let not the downtrodden turn back ashamed:
let the poor and the needy sing praise to your name.
- 22 Arise, God, and defend your cause:
remember how fools all the day insult you.
- 23 Do not forget the uproar of your enemies,
the din of your foes that ascends evermore.

Psalm 75 – God the Judge

- 75 *For the leader; al tashheth. A psalm of Asaph, a song.*
We praise you, God, we praise you:
 we would call on your name and declare your wonders.
- 2 'At the time I choose,
 I will judge fairly.
3 Though earth melt and all her inhabitants,
 it is I who keep steady her pillars.' *Selah*
4 I say to the boasters, 'Boast not';
 to the wicked, 'Lift not up your horn:
5 lift not your horn on high,
 speak not boldly against the Rock.'
- 6 For not from east nor west,
 not from desert nor mountains;
7 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.*

Psalm 77 – A Prayer for Preservation as in the Days of Old Psalms 77

- 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.
- 6 At your rebuke, God of Jacob,
sank chariot and horse to sleep.
- 7 Awful are you: who can stand
before you, when once you are angry?
- 8 The judgment you gave from heaven
frightened the earth into silence,
- 9 when God arose to judgment
to save the oppressed of the earth. *Selah*
- 10 The fiercest will praise you,
to you will the remnant hold festival.
- 11 Vow and pay to LORD your God,
and let all who are round him bring presents.
- 12 He lops off the courage of princes,
and with terror fills kings of the earth.

*Psalm 77 – A Prayer for
Preservation as in the Days of Old*

77 *For the leader. On Jeduthun. Of Asaph, a psalm.*

- Loudly will I lift my cry to God,
loudly to God, so he hears to me.
- 2 In the day of my trouble I seek the LORD;
in the night I lift my hands in prayer,
refusing all comfort.
- 3 When I think of God, I moan;
when I muse, my spirit is faint. *Selah*
- 4 When you hold my eyes awake,
and I am restless and speechless,
- 5 I think of the days of old,
call to mind distant years.
- 6 I commune with my heart in the night,
I muse with inquiring spirit.
- 7 'Will the LORD cast us off forever,
will he be gracious no more?
- 8 Has his love vanished forever?
Is his faithfulness utterly gone?
- 9 Has God forgotten to be gracious,
or in anger withheld his compassion?' *Selah*
- 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, attend 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.
5 He set up a testimony in Jacob,
a law he appointed in Israel,
which he commanded our ancestors
to make known to their children,
6 that the next generation should know it,
that the children yet to be born

- 7 should arise and tell their children;
 that in God they might put their confidence,
 and not forget God's works;
 but that they might keep his commandments,
8 and not be like their ancestors,
 a generation defiant and stubborn,
 a generation with heart unsteady,
 and spirit unfaithful towards God.
- 9 Ephraimites, armed bowmen,
 turned back in the day of battle.
10 They did not keep God's covenant,
 they refused to walk in his law.
11 They forgot what he had done,
 and the wonders he had shown them.
- 12 He did wonders before their ancestors
 in the country of Zoan in Egypt.
13 Through the sea which he split he brought them,
 making waters stand up like a heap;
14 he led them by day with a cloud,
 all the night with a light of fire.
- 15 From the rocks which he split in the wilderness,
 he gave them to drink as of ocean's abundance.
16 He brought streams out of the rock,
 and made water run down like rivers.
- 17 Yet they still went on sinning against him,
 they defied the Most High in the desert.
18 They wilfully challenged God,
 demanding the food that they longed for.
19 'Is God able,' such was their challenge,
 'to spread in the desert a table?
20 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.
- 36 But they flattered him with their mouth,
 and lied to him with their tongue.
- 37 Their heart was not steady with him,
 they were faithless to his covenant.
- 38 But he is full of pity:
 he pardons sin and destroys not.
 Often he turns his anger away,
 without stirring his wrath at all.
- 39 So he remembered that they were but flesh,
 breath that passes and does not return.
- 40 But how often they rebelled in the desert,
 and caused him grief in the wilderness,
- 41 tempting God again and again,
 provoking the Holy One of Israel.
- 42 They did not remember his strength,
 nor the day he redeemed from the foe,
- 43 how he set his signs in Egypt,
 in the country of Zoan his wonders.
- 44 He turned their canals into blood,
 their streams undrinkable.
- 45 He sent forth flies, which devoured them;
 frogs, too, which destroyed them.
- 46 Their crops he gave to the caterpillar,
 and the fruits of their toil to the locust.
- 47 He slew their vines with hail,
 and their sycamore trees with frost.
- 48 He delivered their cattle to the hail,
 and their flocks to bolts of fire.
- 49 He let loose his hot anger among them,
 fury and wrath and distress,

- a band of destroying angels.
50 He cleared a path for his anger,
did not spare them from death,
but gave them over to pestilence.
- 51 He struck down all the firstborn in Egypt,
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.
69 And he built like the heights his sanctuary,
like the earth which he founded forever.
- 70 And he chose David his servant,
taking him from the sheepfolds.
71 From the mother-ewes he brought him,
to be shepherd to Jacob his people,
and to Israel his inheritance.
72 With upright heart did he shepherd them,
and with skilful hands did he guide them.

Psalm 79 – A National Prayer for Deliverance

79 *A psalm of Asaph.*

- Heathen, O God, have come into your land,
defiling your holy temple,
and laying Jerusalem in ruins.
- 2 They have given the bodies of your dead servants
to the birds of the air to devour,
and the flesh of your faithful to the beasts of the field.
- 3 Round about Jerusalem
they have poured out their blood like water;
and there was no one to bury them.
- 4 On every side our neighbours

revile us and mock us and jeer at us.

- 5 How long will you be angry, O LORD?
Will your jealousy burn like fire forever?
- 6 Pour out your wrath on the nations that don't know you,
on the kingdoms that do not call on your name.
- 7 For Jacob they devoured,
they have desolated his home.
- 8 Do not remember against us our ancestors' sins;
O meet us soon with your pity,
for utterly weak are we.
- 9 Help us, O God our saviour,
for the renown of your name:
for your reputation deliver us
and cover over our sins.
- 10 Why should the nations say,
'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;

- 2 from your throne on the cherubs shine forth
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.
- 11 She sent forth her shoots to the sea,
and her branches as far as the River.
- 12 Why have you torn down her fences, and left her
to be plucked at by all who pass by,
- 13 to be gnawed by the boar from the forest,
and devoured by the beasts of the field?
- 14 O God of hosts, return:
look down from heaven and see
and visit this vine, and restore her
- 15 the vine which your right hand has planted.

- 16 She is burned with fire and cut down
before your stern face they are perishing.
17 Support the one you have chosen,
the one you have raised for yourself;
18 then from you we will never draw back.
Preserve us, and we will call on your name.
19 LORD, God of hosts, restore us:
Show us the light of your face,
so we may be saved.

Psalm 81 – For the Feast of Tabernacles

81 *For the leader. On the gittith. Of Asaph.*

- Sing aloud to God our strength,
shout for joy to the God of Jacob.
2 Raise a song, sound the timbrel,
sweet lyre and harp.
3 On the new moon blow the horn,
at the full moon, the day of our festival.
4 For this is a statute for Israel,
a ruling of the God of Jacob,
5 a witness he set up in Joseph,
when he marched against Egypt's land,
where he heard an unknown voice say:

6 'I removed from your shoulder the burden,
and freed your hands from the basket.
7 At your call of distress I delivered you,
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.’

Psalm 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,
acquit 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.
7 Yet like mortals you will surely die,
you will fall like any prince.'
8 Arise, O God, judge the earth,
for all nations are yours by inheritance.

*Psalm 83 – A Prayer for the
Destruction of the Enemies of Judah*

- 83 *A song, a psalm of Asaph.*
Do not keep silent, O God:
hold not your peace, be not still, God.
2 For see! Your enemies roar,
those who hate you lift up their heads,
3 laying crafty plans for your people,
and plotting against those you treasure.
4 'Come, let us wipe them out as a nation,
so Israel's name will be mentioned no more.'
5 For, conspiring with one accord,
they have made a league against you
6 Tents of Edom, and Ishmaelites,
Moab, and the Hagrites.
7 Gebal and Ammon and Amalek,
Philistia, with the people of Tyre;
8 Syria, too, is confederate,
they have strengthened the children of Lot. *Selah*
9 Deal with them as you dealt with Midian,
with Sisera, with Jabin, at the torrent of Kishon,
10 who at Endor were destroyed,
and became dung for the field.
11 Make their nobles like Oreb and Zeeb,

- 12 all their princes like Zebah and Zalmunna,
 who said, 'Let us take for ourselves
 the meadows of God.'
- 13 Whirl them, my God, like dust,
 like stubble before the wind.
- 14 As the fire that kindles the forest,
 as flame that sets mountains ablaze,
- 15 so with your tempest pursue them,
 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,
attend, O God of Jacob. *Selah*
- 9 Behold, O God, our defender,
and look upon your anointed,
10 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,
- 11 for the LORD is sun and shield,
the LORD gives grace and glory.
He withholds no good thing from the life that is blameless.
- 12 LORD of hosts,
happy those whose trust is in you.

Psalm 85 – A Prayer for National Restoration

85 *For the leader. Of the Korahites, a psalm.*

- Once, LORD, you did favour your land,
granting change of fortune to Jacob,
- 2 forgiving the guilt of your people,
pardoning all their sin, *Selah*
- 3 withdrawing all your fury,
turning from your hot anger.

- 4 Restore us, O God our saviour,
 put away your displeasure against us.
- 5 Will you cherish your anger against us forever,
 prolonging your wrath to all generations?
- 6 Will you not revive us again,
 that your people may be glad in you?
- 7 Show us your kindness, O LORD,
 grant us your salvation.
- 8 Let me hear what God the LORD will speak;
 for he will speak of peace
 to his people, to those who love him,
 and turn their hearts to him.
- 9 Soon those who fear him shall see how he saves,
 and glory shall live in our land.
- 10 Kindness and loyalty meet;
 peace and righteousness kiss.
- 11 Loyalty springs from the earth;
 righteousness looks from the sky.
- 12 The LORD shall give all that is good,
 our land yielding its increase,
- 13 righteousness marching before him,
 and peace on the path he treads.

Psalm 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.
- 2 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.
- 16 Grant your strength to your servant,
 and save the child of your handmaid.
- 17 Show me a sign of your favour,
 which those who hate me may see with confusion,

since you, LORD, are my helper and comforter.

Psalm 87 – Zion, City of God

87 *Of the Korahites, a psalm. A song.*

On the holy mountain stands
the city he founded.

2 The LORD loves the gates of Zion
more than all the dwellings of Jacob.

3 Glorious things he is speaking of you,
you city of God. *Selah*

4 ‘Among those who are mine I name Rahab and Babylon,
Philistia, Tyre, Ethiopia,
their people will say I was born in Zion.

5 As for Zion it will be said
each and all were born in her.’
The LORD will preserve her.

6 The LORD will count, when enrolling the peoples,
‘This one was born there, and that one was born there.’
Selah

7 Singers and dancers alike will say
‘All my springs are in you.’

Psalm 88 – The Prayer of Despair

88 *A Song, a psalm of the Korahites. To the leader: according
to Mahalath Leannoth. A Maskil of Heman the Ezrahite.*

O LORD my God,
I cry for help in the day-time,
in the night my cry is before you;

2 let my prayer come into your presence,

incline your ear to my cry.

- 3 For I am sated with sorrow,
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,
17 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

89 *A Maskil of Ethan the Ezrahite.*

- I will sing evermore of the love of the LORD,
proclaiming to all generations his faithfulness.
2 For your love you did promise to build up forever,
your faithfulness firm as the heavens themselves.
3 'I have made with my chosen a covenant,
and sworn to David my servant,
4 to establish his seed forever,
and to build up his throne to all ages.' *Selah*
5 Then the holy assembly in heaven
praised your marvellous faithfulness, LORD.
6 For who in the skies may compare with the LORD?
Who is like the LORD among the gods?
7 A God to be feared in the holy assembly,
awful and great above all who are round him.
8 O LORD God of hosts, who is mighty as you?
Your strength and faithfulness, LORD, surround you.
9 You are the LORD of the raging sea:
when its waves surge, it is you who still them.
10 It was you who did pierce and crush Rahab in pieces,
and scatter your foes by your mighty arm.

- 11 Yours are the heavens, yours also the earth,
the world and its fulness, it's you who did found
them.
- 12 The north and the south, it's you have created them;
Tabor and Hermon shout praise to your name.
- 13 You have an arm with the might of a hero;
strong is your hand, high uplifted your right hand.
- 14 Justice and right are the base of your throne,
kindness and faithfulness ever attend you.
- 15 Happy the people who know the glad shout,
who walk, O LORD, in the light of your face.
- 16 They exult in your name all the day,
and your righteousness they extol.
- 17 For you are our strength and our pride.
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 firstborn,
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.
- 34 'I will not profane my covenant
by changing the word that has passed my lips.
35 Once have I solemnly sworn
and I would not lie to David,
- 36 'that his line should endure forever,
and his throne as the sun before me,
37 firm as the moon which for ever
and ever is fixed in the sky.' *Selah*
- 38 But you have cast off in contempt,
and been furious with your anointed.
39 You have spurned the covenant with your servant,

and his sacred crown dashed to the ground.

40 You have broken down all his walls,
and laid his bulwarks in ruins.

41 All who pass on their way despoil him,
the scorn of his neighbours is he now.

42 You have given his foes the victory,
and made all his enemies glad.

43 You have turned back his sword from the foe,
you did not lift him up in the battle.

44 The sceptre you took from his hand,
and his throne you did hurl to the ground.

45 You have shortened the days of his youth,
and covered him with shame. *Selah*

46 How long, LORD will you hide you forever?
How long are the fires of your wrath to burn?

47 Remember, LORD, the shortness of life
how fleeting you made all people.

48 Who can live without seeing death?
Who can rescue their life from the clutch of Sheol?
Selah

49 Where, LORD, is your kindness of old,
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.

52 *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.

- 11 Who lays to heart the power of your anger?
Or who stands in reverent awe of your wrath?
- 12 O teach us to count our days
so our minds may learn wisdom.
- 13 Return, O LORD; why so long?
Relent on your servants.
- 14 Grant us your love to the full in the morning,
that all our days we may shout for joy.
- 15 Make us glad for the days you have humbled us,
for the evil years we have seen.
- 16 Let your servants see you in action,
show your majesty to their children.
- 17 Let the grace of the LORD our God be upon us,
uphold what our hands are striving to do.

Psalm 91 – In the Shelter of the Most High

- 91 You whose home is the shelter of God Most High,
whose abode is the shadow of God Almighty,
2 can say to the LORD, 'My refuge, my fortress,
my God, in whom I trust.'
- 3 For he saves you from fowler's snare,
from deadly plague,
4 he shelters you with his pinions,
and under his wings you can hide.
- His truth will be a shield and buckler.
- 5 You need not fear the terror of night,
nor the arrow that flies by day,
6 nor the plague that stalks in darkness,
nor the pestilence raging at noon.

- 7 A thousand may fall at your side,
 ten thousand at your right hand:
 but it will not draw near to you.
- 8 You will only look on with your eyes,
 and see how the wicked are punished.
- 9 You have made the LORD your refuge,
 you have made the Most High your defence.
- 10 You will never be met by misfortune,
 no plague will come near your tent,
11 for he orders his angels to guard you,
 wherever you go.
- 12 They will carry you with their hands,
 so you don't hurt your foot on a stone.
- 13 You will trample down lions and snakes,
 tread on young lions and cobras.
- 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 evildoers all blossom,
they will perish forever.
- 8 But you are exalted forever.
- 9 For see! Your enemies, LORD
For see! Your enemies perish,
all evildoers are scattered.
- 10 But you lift me to honour,
and anoint me afresh with oil.
- 11 My eyes will feast on my foes,
and my ears will hear of the doom of the wicked.
- 12 The righteous will sprout like the palm,
will grow like a cedar of Lebanon.
- 13 In the house of the LORD are they planted,
in the courts of our God they will sprout.
- 14 They will still bear fruit in old age,
all sappy and fresh will they be
- 15 So they proclaim the LORD to be just,
my rock, in whom is no wrong.

Psalm 93 – The Lord, King of all the World

- 93 The LORD has taken his seat on the throne,
clothed with majesty, armed with might.
Now the world stands firm, to be shaken no more,
- 2 firm stands your throne from all eternity.

You are from everlasting.

- 3 The floods, O LORD, have lifted,
 the floods have lifted their voice,
 the floods lift up their roar.
4 But more grand than the great roaring waters,
 more grand than the ocean waves,
 grand on the height stands the LORD.
5 What you have ordained is most sure;
 most sure shall your house stand inviolate,
 O LORD, for ever and ever.

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.
- 19 When with cares my heart was crowded,
your comforts make me glad.
- 20 Can corrupt justice be your ally,
framing mischief by statute?
- 21 They assail the life of the righteous,
and innocent blood condemn.
- 22 But the LORD is my sure retreat,
my God is the rock of my refuge.
- 23 He will bring back their sin upon them,
for their wickedness he will destroy them;
the LORD our God will destroy them.

*Psalm 95 – For a Festival. A Hymn
of Praise and a Solemn Warning*

- 95 Come! Let us ring out our joy to the LORD,
let us merrily shout to our rock of salvation.
- 2 Before his face let us come with thanks,
with songs of praise let us shout to him.
- 3 For the LORD is a great God,
king above all gods.
- 4 In his hand are the depths of the earth,
the heights of the mountains are his.
- 5 The sea is his, for he made it:
the dry land was formed by his hands.
- 6 Come! Let us worship and bow
on our knees to the LORD our creator.
- 7 For he is our God; and we
are the people he tends, the sheep in his care.
- If only you would heed his voice today:
- 8 'Do not harden your hearts as at Meribah,
or at Massah, that day in the desert,
- 9 when your ancestors tempted and tried me,
though they had seen my deeds.
- 10 '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."
- 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.
2 Clouds and darkness are round about him,
justice and right are the base of his throne.
3 Fire goes before him,
and blazes around his steps,
4 his lightnings illumine the world:
the earth quakes at the sight.
5 Mountains melt like wax
before the LORD of all the earth.
6 The heavens proclaim his justice,
all nations behold his glory.
7 Shamed are all image-worshippers,
who make a boast of their idols.
All the gods bow before him.
8 Zion is glad at the tidings,
the towns of Judah rejoice
because of your judgments, LORD.
9 For you are most high over all the earth,
greatly exalted above all gods.
10 The LORD loves those who hate evil,
he guards the lives of the faithful:
from the hand of the wicked he saves them.
11 Light arises for the righteous,
and joy for the upright in heart.
12 Rejoice in the LORD, you righteous:
give thanks to his holy name.

Psalm 98 – A Song of Praise to the Lord

98 *A psalm.*

Sing a new song to the LORD,
for he has done wonders;

- his right hand and holy arm
have won him the victory.
- 2 The LORD has made his victory known,
and revealed to the eyes of the nations his righteousness.
- 3 Mindful he was of his kindness to Jacob,
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.
- 9 Exalt the LORD our God;
bow down at his holy mountain.
For holy is the LORD our God.

Psalm 100 – A Call to Worship

100 *A psalm of praise.*

- Shout, all the earth, to the LORD.
- 2 Serve the LORD with gladness,
approach him with ringing cries.
- 3 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.
- 4 Enter his gates with thanksgiving,
his courts with praise.
Give thanks to him, bless his name.
- 5 For the LORD is good, his love is forever,
and to all ages endures his faithfulness.

Psalm 101 – A Model King

101 *Of David, a psalm.*

If kindness and justice I sing,
making melody to you, LORD.

2 I would look to the way that is blameless,
and make it my own.

Within my own house I would walk
with an innocent heart.

3 I would never direct my eyes
to a thing that is base.

The impulse to stray I abhor
it shall not cling to me.

4 Far from me be perverseness of heart,
or kinship with evil.

5 Who slanders their neighbour in secret,
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 *The prayer: for a weary and suffering
person who pours out their grief to the Lord.*

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.

9 For ashes have been my bread,
and tears have been mixed with my cup.

10 Because of your passionate anger,
you did raise me, then hurl me to the ground.

11 My days come to an end, shadows lengthen,
I wither like grass.

- 12 But you, O LORD, are enthroned forever,
your fame endures to all generations.
- 13 You will arise and have pity on Zion;
it's time to be gracious; her hour has come.
- 14 For even her stones are dear to your servants,
even the dust of her ruins they look on with love.
- 15 Then the nations will revere the name of the LORD
and all the kings of the earth his glory,
16 when the LORD shall have built up Zion,
and revealed himself in his glory,
17 in response to the prayer of the destitute,
whose prayer he will not despise.
- 18 Let this be recorded for ages to come,
that the LORD may be praised by a people yet unborn.
- 19 For he shall look down from his holy height,
from the heavens the LORD will gaze on the earth,
20 to hear the groans of the prisoner,
to free those who are doomed to die;
21 that people may recount the LORD's fame in Zion,
and the praise of him in Jerusalem,
22 when the nations are gathered together,
and the kingdoms, to worship the LORD.
- 23 He has broken my strength on the way,
he has shortened my days.
- 24 I will say, 'My God, take me not hence
in the midst of my days.
- 'Your years endure age after age.
- 25 Of old you have founded the earth,
and the heavens are the work of your hands.
- 26 They shall perish; but you do stand.
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,

- 14 so the LORD pities those who fear him;
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.
- 16 At the breath of the wind it is gone,
and the place thereof knows it no more.
- 17 But the love of the LORD is eternal,
and his kindness to children's children,
- 18 to those who keep his covenant
and mindfully do his behests.
- 19 The LORD has set his throne in the heavens;
the whole world is under his sway.
- 20 Bless the LORD, you angels of his,
mighty heroes performing his word.
- 21 Bless the LORD, all you his hosts,
you servants who do his will.
- 22 Bless the LORD, all you his works,
far as his sway extends.
O my soul, bless the LORD.

Psalm 104 – The Hymn of Creation

- 104 Bless the LORD, O my soul.
O LORD my God, you are very great,
clad in awful splendour,
- 2 covered with robe of light.
You stretch out the heavens like the cloth of a tent.
- 3 He lays the beams of his chambers on water.
He takes dark clouds for his chariot,
and rides on the wings of the wind.
- 4 He takes the winds for his messengers,
the fire and the flame for his servants.

- 5 He founded the earth upon pillars,
 to sustain it unshaken forever.
- 6 With the garment of ocean he covered it,
 waters towered over the mountains.
- 7 But at your rebuke they fled,
 scared by the roar of your thunder,
- 8 mountains rose, valleys sank down
 to the place appointed for them.
- 9 They dared not pass the bounds set for them,
 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 moun-
tains,
 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 coneys 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.
- 27 They all look in hope to you,
to give them their food in due season.
- 28 And you give with open hand;
they gather and eat to their heart's desire.
- 29 When you hide your face, they are terrified;
when you take their breath away,
they die and go back to their dust.
- 30 But a breath from your lips creates them,
and renews the face of the earth.
- 31 May the glory of the LORD be forever,
may the LORD rejoice in his works.
- 32 A glance of his makes the earth tremble,
a touch of his makes the hills smoke.
- 33 I will sing to the LORD while I live,
I will play to my God while I am.
- 34 May my musing be sweet to him,
for I rejoice in the LORD.

- 35 But may sinners be swept from the earth,
and the wicked vanish forever.
O my soul, bless the LORD.
Hallelujah.

Psalm 105 – The Inspiration of the Past

- 105 Give thanks to the LORD, call on his name:
make known his deeds among the nations.
- 2 Sing to him, make music to him,
tell of all his wondrous works.
- 3 Make your boast in his holy name,
be glad at heart, you who seek the LORD.
- 4 Seek after the LORD and his strength,
seek his face evermore.
- 5 Remember the wonders he did,
his portents, the judgments he uttered,
- 6 you who are offspring of Abraham, his servant,
the children of Jacob, his chosen ones.
- 7 He is the LORD our God:
in all the earth are his judgments.
- 8 He remembers forever his covenant,
his promise for a thousand generations
- 9 The covenant he made with Abraham,
the oath he swore to Isaac,
- 10 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.
- 28 Darkness he sent, and it fell:
yet they gave no heed to his word.
- 29 He turned their waters into blood,
thus causing their fish to die.

- 30 Their land was alive with frogs,
 swarming even in the royal chambers.
- 31 At his command came flies,
 and lice in all their borders.
- 32 He gave them hail for rain
 and fire that flashed through the land,
- 33 smiting their vines and figs,
 breaking the trees of their border.
- 34 At his command came locusts,
 young locusts beyond all counting,
- 35 which ate every herb in the land,
 ate up, too, the fruit of their ground.
- 36 He struck down in their land all the firstborn,
 the firstlings of all their strength
- 37 Then forth he led Israel with silver and gold,
 and among his tribes no one was weary.
- 38 Egypt was glad when they left,
 for terror had fallen upon them.
- 39 He spread out a cloud to screen them,
 and fire to give light in the night.
- 40 He sent quails at their entreaty,
 and heavenly bread in abundance.
- 41 He opened the rock; waters gushed:
 in the desert they ran like a river.
- 42 For he remembered his holy promise
 to Abraham his servant.
- 43 So he led out his people with joy,
 his elect with a ringing cry.
- 44 And he gave them the lands of the nations,
 the fruit of their toil for possession,
- 45 that so they might keep his statutes,
 and be of his laws observant.
 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.
- 2 Who can describe his heroic deeds,
 or publish all his praise?
- 3 Happy they who act justly,
 and do righteousness evermore.
- 4 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.
- 16 The camp grew jealous of Moses
and of Aaron, holy one of the LORD.
- 17 The earth opened and swallowed up Dathan,
and covered Abiram's company.
- 18 Fire broke out on their company,
flame kindled upon the wicked.
- 19 They made a calf in Horeb,
and bowed to the molten image.
- 20 They exchanged their glorious God
for the image of ox that eats grass.
- 21 They forgot the God who had saved them
by mighty deeds in Egypt
- 22 Wonders in the land of Ham,
terrors by the Red Sea.
- 23 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.
- 24 They spurned the delightful land,
they refused to believe in his word.
- 25 They grumbled in their tents,
would not listen to the voice of the LORD.
- 26 So he swore with uplifted hand
to lay them low in the wilderness;
27 to disperse their seed among heathen,
to scatter them over the world.
- 28 Then they joined them to Baal of Peor,
and ate what was offered the dead.

- 29 They provoked him to wrath by their deeds,
and plague broke out among them.
- 30 Then Phinehas stood between,
and so the plague was stayed;
31 and it was counted to him for righteousness
unto all generations forever.
- 32 They angered him at the waters of Meribah,
through them it went ill with Moses.
- 33 They rebelled against his spirit,
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.
48 *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

- 107 GIVE THANKS TO THE LORD for his goodness
for his kindness endures forever.
2 Let this be the song of the ransomed,
whom the LORD has redeemed from distress,
3 gathering them from all lands,
east, west, north, and south.
4 In the wastes of the desert some wandered,
finding no way to a city inhabited.
5 Full of hunger and thirst,
their spirit failed.
6 Then they cried to the LORD in their trouble,
and he saved them from their distresses,
7 guiding them straight on the way,

- till they reached an inhabited city.
8 Let them thank the LORD for his kindness,
for his wonderful deeds for people;
9 for the thirsty he satisfies,
and the hungry he fills with good things.
- 10 Some sat in darkness and gloom
prisoners in irons and misery,
11 for rebelling against God's word,
and spurning the Most High's counsel.
12 Their heart was bowed with toil;
there was no one to help when they stumbled.
13 Then they cried to the LORD in their trouble,
and he saved them from their distresses.
14 Out of darkness and gloom he brought them,
and burst their chains.
- 15 Let them praise the LORD for his kindness,
for his wonderful deeds for people.
16 For he shattered the gates of bronze,
and broke bars of iron.
- 17 Some were sick from their wicked ways,
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.
- 37 They sow fields and plant vineyards,
which furnish a fruitful yield.
- 38 By his blessing they multiply greatly,
and he lets not their cattle decrease.
- 39 Yet when they are bowed and diminished
by oppression, misfortune, or sorrow,
- 40 he pours contempt upon princes,
and on trackless wastes leads them astray

- 41 He lifts the poor out of misery,
and makes families fruitful as flocks.
42 At this sight shall the upright be glad,
and all wicked mouths shall be stopped.
43 Let those who are wise observe this,
and consider the love of the LORD

Psalm 108 – A Prayer for Victory

108 *A song. A psalm of David.*

- My heart is steadfast, O God,
my heart is steadfast.
I would sing, I would make music;
awake, my soul.
2 Awake, harp and lyre;
I would wake the dawn.
3 I would praise you among the peoples, O LORD;
make music among the nations to you.
4 For great to heaven is your love,
and your faithfulness to the clouds.
5 Be exalted, O God, o'er the heavens,
and your glory o'er all the earth.
6 So those you love may be rescued,
save by your right hand and answer us.
7 God did solemnly swear:
'As victor will I divide Shechem,
portion out the valley of Succoth.
8 Mine is Gilead, mine is Manasseh,
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;
2 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.
- 13 His descendants be doomed to destruction!
 Blotted out be his name in one generation!
- 14 May his father's guilt be remembered,
 and his mother's sin not blotted out:
- 15 on record always before the LORD,
 and his memory root from the earth;
- 16 for he gave no thought to show kindness,
 but pursued the poor and the needy,
 drove the downhearted to death.
- 17 'May the curses he loved light upon him,
 may the blessings he loathed be afar.
- 18 Like a garment he clothed him with curses;
 may they pierce to his inwards like water,
 and cling to his bones like oil.
- 19 Let them be like the robe he wraps round him,
 like the belt he wears every day.'
- 20 Be this the reward of my adversaries,
 of those who speak evil against me.
- 21 But you, LORD my GOD,
 be true to your name,
 deal kindly with me;
 in your gracious kindness
 save me.
- 22 For I am poor and needy,
 and my heart is wounded within me.
- 23 I am gone like a lengthening shadow,
 I am shaken off like a locust.
- 24 My knees totter from fasting,
 my flesh is shrivelled and spare.

- 25 They heap insults upon me:
when they see me, they shake their head.
- 26 Help me, O LORD my God,
and save me in your kindness.
- 27 Teach them that this is your hand,
and your own doing, O LORD.
- 28 Let them curse, if only you bless.
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.'

- 2 On Zion the LORD is wielding
your sceptre of might, and charges you
to rule over the foes that surround you.
- 3 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.
- 4 The LORD has sworn and will not repent,

‘As for you, you are priest for ever
as Melchizedek was.’

- 5 By your side will the LORD shatter kings
on the day of his wrath.
6 He will execute judgment
filling the valleys with dead,
the broad fields with shattered heads.
7 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.
2 Great are the things that the LORD has done,
worthy of study by those who love them.
3 Majestic and glorious is his work,
and his righteousness abides forever.
4 For his marvellous deeds he has won renown;
the LORD is gracious and full of compassion.
5 Food he gives to those who fear him,
always he remembers his covenant.
6 His mighty works he has shown to his people,
in giving to them the nations for heritage.
7 All that he does is faithful and right,
all his behests are firm and sure.
8 They are established for ever and ever,
executed with truth and uprightness.
9 To his people he sent redemption,
he has appointed his covenant forever.
His name is holy and awe-inspiring.
10 The fear of the LORD is the beginning of wisdom

those who keep it are wise indeed.
His praise abides for ever and ever.

Psalms 112 – The Blessings of Godliness

- 112** Hallelujah. Happy are those who fear the LORD,
 and greatly delight in his commandments.
2 Mighty on earth shall be their seed;
 a blessing shall rest on the race of the upright.
3 Wealth and riches are in their houses,
 their prosperity stands forever.
4 To the upright arises light in the darkness;
 full of favour and pity and kindness are they.
5 It is well with those who show pity and lend,
 who support all their affairs upon justice.
6 For they will never be shaken;
 the just will be forever remembered.
7 They will not be afraid of evil tidings,
 with steady heart they trust the LORD.
8 Their heart is firm and unafraid:
 they know they will feast their eyes on their enemies.
9 With lavish hands they give to the poor,
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.

Psalms 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?
- 6 He bends down to look
 at the heavens and earth.
- 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?
- 6 Mountains, why skip ram-like?

Why, hills, like the young of the flock?

- 7 Earth, tremble before the LORD,
at the presence of Jacob's God,
8 who turns rocks into pools of water,
and flint into fountains of water.

Psalm 115 – Israel's Incomparable God

- 115 Not to us, LORD, not to us,
but to your name give glory,
for your kindness' and faithfulness' sake.
2 Why should the heathen say,
'Where is now their God?'
3 Our God he is in heaven;
whatever he wishes, he does.
4 Their idols are silver and gold,
made by human hands.
5 They have mouths, but cannot speak;
they have eyes, but cannot see.
6 They have ears, but cannot hear;
they have noses, but cannot smell.
7 They have hands, but cannot feel;
they have feet, but cannot walk:
no sound comes from their throats.
8 Their makers become like them,
so do all who trust in them.
9 O Israel, trust in the LORD:
he is their help and their shield.
10 House of Aaron, trust in the LORD:
he is their help and their shield.
11 You who fear the LORD, trust in the LORD
he is their help and their shield.

- 12 The LORD, mindful of us, will bless us:
 he will bless the house of Israel,
 he will bless the house of Aaron.
- 13 He will bless those who fear the LORD,
 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.'
- 12 What shall I render the LORD
for all his bounty to me?
13 I will lift up the cup of salvation,
and call on the name of the LORD.
- 14 I will pay my vows to the LORD
in the presence of all his people.
- 15 Grave in the eyes of the LORD
is the death of his loyal and loved ones.
- 16 Ah, LORD! I am your servant,
your servant, child of your handmaid.
You have loosened my bonds.
- 17 I will offer to you a thank-offering,
and call on the name of the LORD.
- 18 I will pay my vows to the LORD
in the presence of all his people,
19 in the courts of the house of the LORD,
in the midst of you, O Jerusalem.
Hallelujah.

Psalm 117 – A Call to Praise

- 117 Praise the LORD, all you nations:
 laud him, all you peoples.
2 For his mighty love is over us:
 the LORD is faithful forever.
 Hallelujah.

Psalm 118 – Thanksgiving for Victory

- 118 Give thanks to the LORD for his goodness,
 his kindness endures forever.
2 Let the house of Israel now say:
 his kindness endures forever.
3 Let the house of Aaron now say:
 his kindness endures forever.
4 Let those who fear the LORD now say:
 his kindness endures forever.
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;'
21 I thank you because you have heard me,
and are become my salvation.
22 The stone which the builders despised
is become the head-stone of the corner.
23 This has been wrought by the LORD;
it is marvellous in our eyes.
24 This day is the LORD's own creation:
in it let us joy and be glad.
25 O LORD, save us, we pray,

Psalm 119 – The Power and Comfort of the Word of God Psalms 119

O LORD, prosper, we pray.

- 26 Blessed the one who enters
in the name of the LORD.
From the house of the LORD we bless you.
- 27 The LORD is God,
he has given us light.
Wreath the dance with boughs,
till they touch the horns of the altar.
- 28 You are my God, I will thank you;
O my God, I will exalt you.
- 29 Give thanks to the LORD for his goodness:
his kindness endures forever.

Psalm 119 – The Power and Comfort of the Word of God

- 119 Happy they whose life is blameless,
who walk by the law of the LORD.
- 2 Happy they who keep his charges,
and seek him with all their hearts;
- 3 who have done no wrong,
but walk in his ways.
- 4 You yourself have appointed your precepts
to be kept with diligence.
- 5 O to be steadily guided
in the keeping of your statutes!
- 6 Then unashamed shall I be,
when I look towards all your commandments.
- 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.
26 I told of my ways, you made answer;

- teach me your statutes.
27 Grant me insight into your precepts,
and I will muse on your wonders.
28 I am overcome with sorrow;
raise me up, as you have promised.
29 Put the way of falsehood from me,
and graciously grant me your law.
30 I have chosen the way of fidelity,
your ordinances I long for.
31 I hold fast to your charges:
O put me not, LORD, to shame.
32 I will run in the way of your commandments,
for you give me room of heart.

33 Teach me, O LORD, the way of your statutes,
and I will keep it to the end,
34 instruct me to keep your law,
and I will observe it with all my heart.
35 Guide me in the path of your commandments,
for therein do I delight.
36 Incline my heart to your charges,
and not to greed of gain.
37 Turn away my eyes from vain sights,
revive me by your word.
38 Confirm to your servant the promise
which is given to those who fear you.
39 Remove the reproach which I dread,
because your judgments are good.
40 Behold, I long for your precepts.
Quicken me in your righteousness.

41 Visit me, LORD, with your love
and salvation, as you have promised.
42 So shall I answer my slanderers,
for my trust is in your word.
43 Snatch not from my mouth the word of truth,

- for in your judgments I hope.
44 I will keep your law continually,
for ever and evermore.
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.
64 The earth, LORD, is full of your kindness;
teach me your Statutes.
- 65 Well have you dealt with your servant,
as you have promised, O LORD.
66 Teach me discretion and knowledge,
for I have believed your commandments.
67 Till trouble came I was a wanderer,
but now I observe your word.
68 You are good and do good;
teach me your statutes.
69 The proud have forged lies against me,
but I keep your precepts with all my heart.
70 Their heart is gross like fat,
but I delight in your law.
71 It was good for me to be humbled,
that I should learn your statutes.
72 The law of your mouth is better to me
than thousands of pieces of silver and gold.
- 73 Your hands have made me and fashioned me;
make me wise to learn your commandments.
74 Those who fear you shall see me with joy,
for in your word have I hoped.
75 I know, O LORD, that your judgments are right,
and in faithfulness you have afflicted me.
76 Let your love be a comfort to me,
for so have you promised your servant.
77 Visit me with your quickening pity,

- for your law is my delight.
78 Put the proud to shame, who have wronged me falsely:
I will muse on your precepts.
79 Let those turn to me who fear you,
that they may learn your charges.
80 Let my heart be sound in your statutes,
that I may not be put to shame.
- 81 My long for you to rescue me,
I put my hope in your word.
82 My eyes pine away for your promise:
saying, 'When will you comfort me?'
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.
102 I turn not aside from your judgments,
for you yourself are my teacher.
103 How sweet are your words to my taste,
sweeter than honey to my mouth!
104 Insight I win through your precepts,
therefore every false way I hate.
105 Your word is a lamp to my feet,
and a light to my path.
106 I have sworn an oath, and will keep it,
to observe your righteous judgments.
107 I am afflicted sorely:
revive me, O LORD, as you said.
108 Accept, LORD, my willing praise,
and teach me your judgments.
109 My life is in ceaseless peril;
but I do not forget your law.
110 The wicked set traps for me,
yet I do not stray from your precepts.
111 In your charges are my everlasting inheritance,

- they are the joy of my heart.
112 I am resolved to perform your statutes
forever, to the utmost.
- 113 I hate people of divided heart,
but your law do I love.
114 You are my shelter and shield:
in your word do I hope.
115 Begone, you wicked people,
I will keep the commands of my God.
116 Uphold me and spare me, as you have promised:
O disappoint me not.
117 Hold me up, and I shall be saved:
and your statutes shall be my unceasing delight.
118 All who swerve from your statutes you spurn:
their cunning is in vain.
119 All the wicked of earth you count as dross,
therefore I love your charges.
120 My flesh, for fear of you, shudders,
and I stand in awe of your judgments.
- 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.
- 140 Your word has been tested well;
and your servant loves it.
- 141 I am little and held in contempt,
but your precepts I have not forgotten.
- 142 Just is your justice forever,
and trusty is your law.
- 143 Stress and strain are upon me,
but your commandments are my delight.
- 144 Right are your charges forever,
instruct me that I may live.

- 145 With my whole heart I cry; O answer me.
I would keep your statutes, O LORD.
- 146 I cry to you: O save me,
and I will observe your charges.
- 147 Before dawn I cry for your help:
in your word do I hope.
- 148 Awake I meet the night-watches,
to muse upon your sayings.
- 149 Hear my voice in your kindness:
O LORD, by your judgments revive me.
- 150 Near me are wicked tormentors,
who are far from thoughts of your law;
- 151 but near, too, are you, O LORD,
and all your commandments are trusty.
- 152 Long have I known from your charges
that you have founded them for all time.
- 153 Look on my misery, and rescue me;
for I do not forget your law.
- 154 Defend my cause and redeem me:
revive me, as you have promised.
- 155 Salvation is far from the wicked,
for their mind is not in your statutes.
- 156 Great is your pity, O LORD:
Revive me, as you have ordained.
- 157 My foes and tormentors are many,
but I have not declined from your charges.
- 158 I behold the traitors with loathing,
for they do not observe your word.
- 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*

120 *A song of ascents.*

- In distress I cried to the LORD,
and he answered me.
- 2 'Deliver me, LORD,
from the lip that is false
and the tongue that is crafty.'
- 3 What shall he give to you,
you tongue that is crafty?
What yet shall he give to you?
- 4 Arrows of warrior, sharpened,
with glowing broom coals together.
- 5 Woe is me that I sojourn in Meshech,
that I live by the tents of Kedar.
- 6 Already too long have I dwelt
among those who hate peace.
- 7 I am for peace:
but when I speak of it,
they are for war.

Psalm 121 – The Lord Our Protector

121 *A song of ascents.*

- I lift up my eyes to the mountains.
From where will help for me come?
- 2 My help will come from the LORD
the creator of heaven and earth.
- 3 Your foot he will not let stumble:
he who guards you will not sleep.
- 4 He who watches over Israel

will neither slumber nor sleep.

- 5 The LORD himself protects you,
 is your shelter beside you.
- 6 The sun by day will not strike you,
 nor the moon by night.
- 7 From all harm the LORD will guard you,
 will watch over your life.
- 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,

- 9 I will wish you now prosperity:
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.
3 Be gracious, be gracious to us, LORD.
Scorn enough, and more, have we borne
4 More than enough have we borne
of derision from those at their ease,
of scorn from those who are haughty.

Psalm 124 – A Magnificent Deliverance

124 *A song of ascents. Of David.*

- ‘Had it not been the LORD who was for us’
let Israel say
2 ‘Had it not been the LORD who was for us
when enemies rose against us,
3 then alive they’d have swallowed us up,
when their anger was kindled against us.

- 4 Then the waters would've swept us away,
and the torrent passed over us clean:
5 then most sure would've passed over us clean
the wild seething waters.'
- 6 Blest be the LORD who has given us not
to be torn by their teeth.
7 We are like a bird just escaped
from the snare of the fowler.
- The snare is broken,
and we are escaped.
- 8 Our help is the name of the LORD,
the Creator of heaven and earth.

Psalm 125 – A Sure Defence

125 *A song of ascents.*

- Those who trust in the LORD
are like Mount Zion,
that cannot be moved,
but abides forever.
- 2 Round Jerusalem are the mountains,
and the LORD is round his people
from now and for evermore.
- 3 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.
- 4 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

127 *A song of ascents. Of Solomon.*

Unless the LORD builds the house,
those who build it labour in vain.
Unless the LORD guards the city,
the watchman wakes in vain.

- 2 In vain you rise early,
and finish so late,
and so eat sorrow's bread;
for he cares for his loved ones
in their sleep.
- 3 Children are a gift of the LORD,
the fruit of the womb, a reward.
- 4 Like arrows wielded by warriors,
are the children of youth.
- 5 Happy the man who has filled
his quiver full of them.
He will not be ashamed when he speaks
with enemies in the gate.

Psalm 128 – The Blessings of Home

128 *A song of ascents.*

- Happy all who fear the LORD,
who walk in his ways.
- 2 You will eat what your hands have toiled for,
and be happy and prosperous!
- 3 Like a fruitful vine shall your wife be
in the innermost room of your house:
your children, like olive shoots,
round about your table.
- 4 See! This is the blessing

of the man who fears the LORD.
5 The LORD shall bless you from Zion.
You will see Jerusalem nourish
all the days of your life.
6 You will see your children's children.

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,

6 I look for the LORD
more than watchman for morning,
than watchman for morning.

7 Israel, hope in the LORD:
with the LORD there is love
with him plenteous redemption.

8 And he redeems Israel
from all his iniquities.

Psalm 131 – As a Little Child

131 *A song of ascents. Of David.*

O LORD, my heart is not haughty,
my eyes are not lofty,
I walk not among great things,
things too wonderful for me.

2 Yes, I have soothed and stilled myself,

like a young child on his mother's lap;
like a young child am I.

- 3 O Israel, hope in the LORD
 from now and for evermore.

Psalm 132 – The Ancient Promise to David and Zion

132 *A song of ascents.*

- Remember, O LORD, David
 all his sufferings,
2 the oath that he swore to the LORD,
 and his vow to the Strong One of Jacob,
3 never to enter his tent,
 never to lie on his bed,
4 never to give his eyes sleep
 or his eyelids slumber,
5 till he had found a place for the LORD,
 for the Strong One of Jacob to live in.
- 6 We heard of it in Ephrathah,
 in the fields of Jaar we found it.
7 We went to the place where he dwelt,
 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:
3 like the dew upon Hermon which falls
on the mountains of Zion.
For there has the LORD ordained blessing –
life that is endless.

Psalm 134 – An Evening Invocation

134 *A song of ascents.*

Come, praise the LORD,
all you the LORD's servants,
who stand by night
in the house of the LORD.

2 Lift your hands to the holy place,
praise the LORD.

3 The LORD who made heaven and earth,
bless you from Zion.

*Psalm 135 – The Lord's Power
Revealed in Nature and History*

135 Hallelujah.

Praise the name of the LORD.

Praise the LORD, you his servants,
2 who stand in the house of the LORD,
in the courts of the house of our God.

3 Praise the LORD, for the LORD is good:
Sing praise to his name it is pleasant.

4 The LORD for himself chose Jacob,
Israel as his own special treasure.

5 For I know that the LORD is great,
that our LORD is above all gods.

6 All that he wills he does
in the heavens and on the earth,
in the seas and in all the abysses.

7 Clouds he brings up from the ends of the earth,
lightnings he makes for the rain,

wind he brings out of his storehouses.

- 8 The firstborn of Egypt he struck,
 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, praise the LORD:
 house of Araon, praise the LORD.
- 20 House of Levi, praise the LORD:
 you who fear the LORD, praise 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.
- 2 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.
- 4 To him who alone does great wonders:
for his kindness endures forever.
- 5 Whose wisdom created the heavens:
for his kindness endures forever.
- 6 Who spread forth the earth on the waters:
for his kindness endures forever.
- 7 Who made great lights:
for his kindness endures forever.
- 8 The sun to rule over the day:
for his kindness endures forever.
- 9 Moon and stars to rule over the night:
for his kindness endures forever.
- 10 Who struck the firstborn of Egypt:
for his kindness endures forever.
- 11 And brought Israel out from their midst:
for his kindness endures forever.
- 12 With strong hand and outstretched arm:
for his kindness endures forever.
- 13 Who cut the Red Sea in pieces:
for his kindness endures forever.
- 14 And brought Israel right through the midst:
for his kindness endures forever.
- 15 And shook Pharaoh with all his host into the sea

for his kindness endures forever.

16 Who led his people through the desert:
for his kindness endures forever.

17 Who struck down great kings:
for his kindness endures forever.

18 And slew noble kings:
for his kindness endures forever.

19 Sihon, king of the Amorites:
for his kindness endures forever.

20 And Og, king of Bashan:
for his kindness endures forever.

21 Who gave their land for possession:
for his kindness endures forever.

22 Possession to Israel his servant:
for his kindness endures forever.

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,
- 2 and prostrate before your holy temple,
 will praise your name for your constant love,
 for you have exulted your promise above all.
- 3 When I called you, you answered;
 you gave me strength, you inspired me.
- 4 All the kings of the earth shall praise you, O LORD,
 when they shall have heard the words you have ut-
 tered;

- 5 and they shall sing of the ways of the LORD,
and tell of the LORD's transcendent glory.
- 6 For, high though the LORD is, he looks on the lowly,
and strikes down the haughty from far away.
- 7 Though my way be distressful, yet you preserve me:
you lay your hand on my angry foes,
and your right hand gives me victory.
- 8 The LORD will accomplish all that which concerns me.
Your kindness, O LORD, endures forever.
O do not abandon the work of your hands.

Psalm 139 – The Ever-Present God

139 *For the leader. Of David, a psalm.*

- O LORD, you search and know me;
2 when I sit, when I rise you know it,
you perceive my thoughts from afar.
- 3 When I walk, when I lie you sift it,
familiar with all my ways.
- 4 There is not a word on my tongue,
but see! LORD, you know it all.
- 5 Behind and before you beset me,
upon me you lay your hand.
- 6 It's too wonderful for me to know
too lofty I cannot attain it.
- 7 Whither shall I go from your spirit?
Or whither shall I flee from your face?
- 8 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

- 10 and fly to the end of the sea,
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.
- 15 You knew me right well;
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 bloodthirsty,
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?

- 22 With perfect hatred I hate them,
I count them my enemies.
- 23 Search me, O God, know my heart:
test me, and know my thoughts,
- 24 and see if guile be in me;
and lead me in the way everlasting.

Psalm 140 – A Prayer for Preservation

- 140 *To the leader. A Psalm of David.*
- Rescue me, LORD, from evil people;
from the violent guard me
- 2 from those who plot evil in their heart,
and stir up war continually:
- 3 who make their tongue as sharp as a serpent's,
and under whose lips is the poison of adders. *Selah*
- 4 Preserve me, O LORD, from the hands of the wicked,
from the violent guard me
from those who are plotting to trip up my feet.
- 5 The proud have hidden a trap for me,
cords they have spread as a net for my feet:
snares they have set at the side of my track. *Selah*
- 6 I have said to the LORD, 'My God are you;
attend, LORD, to my loud plea.
- 7 O LORD my LORD, my saviour mighty,
you did cover my head in the day of battle.
- 8 Grant not, O LORD, the desires of the wicked;
and what they have purposed, promote you not.' *Selah*
- 9 Let them not lift up their heads against me.
May the mischief they prate bring themselves to destruction,

10 may he rain upon them coals of fire,
 may he strike them down swiftly, to rise no more,
 11 no place in the land may there be for the slanderer:
 may the violent be hunted from sorrow to sorrow.

12 I know that the LORD will do right by the weak,
 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,
 attend 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.

Psalm 142 – A Prayer for Deliverance from Persecutors Psalms 142

- 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,
2 I pour my complaint before him,
I tell my troubles to him.
3 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.
4 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.
5 So I cry to you, O LORD:
I say, 'My refuge are you,
all I have in the land of the living.'
6 Attend to my piercing cry,
for very weak am I.
Save me from those who pursue me,
for they are too strong for me.
7 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

143 *A psalm of David.*

Listen, O LORD, to my prayer;
attend to my plea.

In your faithfulness give me answer,
and in your righteousness.

2 With your servant O enter you not into judgment,
for in your sight can no one alive be justified.

3 For the enemy persecutes me,
crushing my life to the ground,
making me live in the darkness,
as those who have long been dead.

4 My spirit is faint within me,
my heart is bewildered within me.

5 I remember the days of old,
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?
- 4 They are like a breath,
their days as a shadow that passes.
- 5 LORD , bow your heavens and come down:
touch the hills, so that they smoke.

- 6 Flash forth lightning and scatter them,
your arrows send forth and confound them.
- 7 Stretch out your hand from on high;
pluck me out of the mighty waters,
out of the hands of foreigners,
8 who speak with the mouth of falsehood,
and lift their right hand to swear lies.
- 9 O God, a new song I would sing you,
on a ten-stringed harp make you music.
- 10 For to kings you give the victory,
and David your servant you save.
- 11 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.

The Prosperity of the Lord's People

- 12 May our sons in their youth
be as plants well tended:
our daughters like cornices
carved as in palaces.
- 13 May our barns be bursting
with produce of all kinds.
In the fields may our sheep bear
by thousands and ten thousands.
- 14 May our cattle be fat,
our walls unbreached,
may no cry of distress
ring in our streets.
- 15 Happy the people

who fares so well:
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 praise 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.
- 14 The LORD upholds all who fall;
he lifts up all who are bowed down.
- 15 The eyes of all look in hope to you,
and you give them their food in due season.
- 16 You yourself open your hand,
and fill with your favour all things that live.
- 17 The LORD is righteous in all his ways,
gracious is he in all that he does.
- 18 The LORD is near to all who call him,
to all who call upon him in truth.
- 19 He will fulfil the desires of those who fear him;
he will hear their cry for help and save them.
- 20 The LORD is the keeper of all who love him,
but all the wicked will he destroy.
- 21 My mouth will utter the praise of the LORD,
and all life will bless his holy name
for ever and ever.

Psalm 146 – The Great Protector

- 146 My soul, praise the LORD.
- 2 I will praise the LORD, while I live;
I will sing to my God, while I am.
- 3 Put not your trust in princes
mortals, in whom is no help.
- 4 When their breath goes out,
they go back to the dust:

- on that very day
their purposes perish.
5 Happy those whose help
is the God of Jacob:
whose hope is set
on the LORD their God,
6 the Creator of heaven and earth,
the sea, and all that is in them.
- He remains eternally loyal.
7 For the wronged he executes justice;
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.
- 12 Praise the LORD, then, O Jerusalem:
sing praise to your God, O Zion.
- 13 For he strengthens the bars of your gates,
and blesses your children within you.
- 14 He brings peace to your borders,
and choicest of wheat in abundance.
- 15 He sends his command to the earth:
his word runs very swiftly.
- 16 Snow he gives like wool,
frost he scatters like ashes.
- 17 He casts forth his ice like morsels:
who can stand before his cold?
- 18 He sends forth his word, and melts them:
his wind blows the waters flow.
- 19 He declares his word to Jacob,
his statutes and judgments to Israel.
- 20 No other nation did he do this for,

they know nothing of his judgments.
Hallelujah.

Psalm 148 – The Universal Chorus of Praise

- 148** Praise the LORD from the heavens,
praise him in the heights.
- 2 Praise him, all his angels;
praise him, all his hosts.
- 3 Praise him, sun and moon;
praise him, all stars of light.
- 4 Praise him, you highest heavens,
and you waters above the heavens.
- 5 Let them praise the name of the LORD,
for at his command they were made.
- 6 And he fixed them for ever and ever
by a law which they dare not transgress.
- 7 Praise the LORD from the earth:
you depths, with your monsters, all.
- 8 Fire, hail, snow and ice,
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

- 150** Hallelujah.
Praise God in his holy place.
Praise him in the sky, his stronghold.
- 2 Praise him for his deeds of power.
Praise him for his boundless greatness.
- 3 Praise him with blast of horn;
praise him with harp and lyre.
- 4 Praise him with timbrel and dance;
praise him with strings and pipe.
- 5 Praise him with resounding cymbals,
praise him with clashing cymbals.
- 6 Let all that has breath praise the LORD.
Hallelujah.

HOSEA

Introduction

- 1 The LORD's message to Hosea son of Beeri during the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah and during the reign of King Jeroboam, son of Joash of Israel.

The adultery of Hosea's wife

- 2 When the LORD began to speak through Hosea, he said to him:
 'Go marry an unfaithful woman
 who will bear you children by her adultery,
 for like an adulterous wife the land is unfaithful to the
 LORD.'
- 3 So he married Gomer, the daughter of Dibliah, and when she
4 conceived and bore him a son, the LORD said:
 'Call him "Jezreel," for in a little while
 I will punish the dynasty of Jehu
 for the blood shed at the valley of Jezreel,
 I will cause the kingdom of Israel to cease.
- 5 On that day, I will break Israel's bows and arrows
 in the valley of Jezreel.'
- 6 When she conceived again and bore a daughter, the LORD said to Hosea:
 'Call her Lo-Ruhamah – "No-Compassion"
 for I will no longer have compassion on Israel,
 certainly not spare them.

- 7 But on Judah I will have compassion,
I will deliver them by the LORD their God,
but I will not deliver them by bow nor by sword,
nor by battle nor by horses nor by horsemen.'
- 8 After she had weaned No-Compassion, and when she conceived
and bore a son, he said:
- 9 'Call him Lo-Ammi – "Not-My-People"
for you, Israel, are not my people,
and I indeed am not your God.'
- 10 Yet the number of the Israelites
will be as the sand of the sea,
which cannot be measured or counted,
and where they were told, 'You are not my people,'
they will be called, 'children of the living God.'
- 11 The Judeans and the Israelites
will join together again,
will appoint for themselves one leader,
will return to their own land.
Great will be the day of Jezreel!
- 2 So call your brothers, My People,
and your sisters, Compassion.
- 2 Accuse, accuse your mother:
for she is not my wife,
and I will not be her husband.
Let her put her acts of infidelity out of her sight,
and her lovers from between her breasts,
- 3 else I will strip her bare,
expose her as she was on the day of her birth,
make her like the wilderness,
let her become like a parched land,
and let her die of thirst.
- 4 And on her children I will have no pity,
since they are children of adultery,

- 5 for their mother has become a prostitute,
 she who conceived them has behaved shamefully.

She has said,

'I will go after my lovers
who gave me my bread and my water,
my wool, my flax, my oil, and my drink.'

- 6 That is why I am going to hedge up her ways with thorns,
 and build a wall about her,
 so that she cannot find her paths.

- 7 She will pursue her lovers,
 but will not overtake them.

She will seek them,
but not find them.

In time she will say,
'I will go back to my first husband,
I was better off then than now.'

- 8 She herself did not know
 that it was I who gave her
 the grain, the sweet wine, and the oil,
 who lavished on her silver and gold –
 that they used in worshipping Baal!

- 9 So I will take back my grain at the harvest,
 and my sweet wine in its season.

I will withdraw my wool and my flax,
given to cover her nakedness;

- 10 and so I will strip her naked before her lovers,
 and no one can deliver her out of my hand.

- 11 I will end all her celebrations,
 her yearly feasts, her new moons, and her sabbaths,
 all her festivals.

- 12 I will lay waste her vines and her fig trees,
 of which she says, 'These are my wages
 which my lovers have given me.'

I will make them a thicket,

- and the wild animals will eat them.
- 13 In this way I will punish her for the days of the Baals,
in which she made offerings to them,
and decked herself with earrings and jewels,
and went after her lovers,
but forgot me,
– declares the LORD.
- 14 So I am going to court her,
bring her into the wilderness,
and speak tenderly to her.
- 15 I will give her from there her vineyards,
and the valley of Achor as a door of hope.
There she will respond as in the days of her youth,
as in the days when she came up from the land of Egypt.
- 16 At that time, declares the LORD,
you will call me your husband,
and will no more call me your master.
- 17 I will remove the name of the Baals from her mouth,
their names never again uttered.
- 18 On that day I will make for them a covenant
with the wild animals,
the birds of the sky,
and the creatures that crawl on the earth.
I will break the bow and the sword,
banish battle from the land,
and I will make them lie down in safety.
- 19 I will take you for my wife forever,
I will take you for my wife in righteousness,
in justice, in kindness, and in mercy.
- 20 I will take you for my wife in faithfulness,
and you will know the LORD.
- 21 On that day I will answer
– declares the LORD,
I will answer the empty skies,

- and they will answer the dry earth.
22 The earth will answer with grain,
and new wine and oil,
and they will answer Jezreel,
23 and I will plant her in the land.
I will have compassion to No-Compassion,
I will say to Not-My-People, 'You are my people,'
and they will say, 'You are my God.'
- 3 Then the LORD said to me, 'Go again, show love to this woman,
who is loved by another, who commits adultery. Love her as
the LORD loves the Israelites, though they turn to other gods,
and love the raisin cakes offered to idols.
2 So I redeemed her for fifteen pieces of silver and a homer and
3 a lethek of barley. And I told her, 'You must live with me for
many days and you must not sleep around or marry another.
And I will do the same for you.
4 And like this the Israelites will live for a long time without
king and without prince, without sacrifice and without pil-
5 lar, without ephod and without teraphim. Yet afterward the
Israelites will return, and seek the LORD their God and their
Davidic king, and in the days to come they will turn with awe
to the LORD and his goodness.

The Lord's case against Israel

- 4 Hear the LORD's message, Israelites,
for the LORD has brought charges against the inhabitants
of the land,
for there is no fidelity, nor true love,
nor knowledge of God in the land,
2 but cursing, lying, and murder,
stealing, committing adultery, and deeds of violence,
and acts of bloodshed quickly follow each other.
3 Therefore the land mourns,

- all its inhabitants languish,
the wild animals and the birds of the skies,
even the fish of the sea are dying.
- 4 Yet let no one bring charges,
let none accuse,
for your people are like those,
who bring charges against a priest¹².
- 5 You stumble by day,
and the prophet stumbles with you by night,
and I will destroy your mother.
- 6 My people are being destroyed for lack of knowledge;
because you have rejected knowledge
I reject you from being priest to me.
Since you have forgotten the teaching of your God,
I also will forget your children.
- 7 The more priests there are, the more they sin against me.
I will change their dignity to dishonour.
- 8 They feed on the sin offerings of my people,
so they hunger after their guilt.
- 9 Thus it comes to be, like people, like priest:
I will visit upon each punishment for their ways,
and their deeds I will repay them.
- 10 They will eat and not be satisfied,
they will sleep around but stay childless,
because they have abandoned the LORD
- 11 to give themselves to prostitution.
- Old and new wine take away the understanding.
- 12 My own people ask counsel of a piece of wood!
A stick gives them advice!
For a spirit of prostitution has led them astray,
they commit adultery against their God.

¹² 4:4 Heb. uncertain.

- 13 On the heights of the mountains they sacrifice,
and on the hills they burn incense
under oaks and poplars and terebinths,
for their shade is so pleasant.
Therefore your daughters become cult prostitutes,
and your daughters-in-law commit adultery.
- 14 I will not punish your daughters for committing prostitu-
tion,
nor your daughters-in-law for adultery.
Your men visit prostitutes,
sacrifice with cult prostitutes.
So a people without understanding come to ruin!
- 15 Though you commit adultery, Israel,
let not Judah become guilty.
Do not go to Gilgal,
do not go up to Beth-aven,
nor swear an oath, 'As the LORD lives.'
- 16 Like a wilful heifer,
Israel is stubborn.
Can the LORD now feed them
as he would a lamb in a broad pasture?
- 17 Ephraim is wedded to idols.
Leave them alone!
- 18 When their drinking is over
they sleep with the cult prostitutes,
their rulers love shameful ways.¹³
- 19 A windstorm will wrap them in its wings
and they will be ashamed of their sacrifices¹⁴.

¹³ 4:18 Heb. uncertain.

¹⁴ 4:19 LXX: altars.

The guilt of priests and princes

- 5 Hear this, priests!
Attend, Israelites!
Listen, royal family!
For you is the judgment:
a snare you have become at Mizpeh,
and a net spread out on Tabor,
2 the rebels are deep in slaughter,
but I will discipline all.
- 3 I know Ephraim,
Israel is not hidden from me,
for you, Ephraim, have committed prostitution
and Israel is defiled.
- 4 Their deeds do not permit them
to return to their God.
For the spirit of prostitution is within them,
they do not know the LORD.
- 5 Israel's arrogance testifies against them,
Israel, even Ephraim, stumble in their sin,
and Judah also stumbles with them.
- 6 With their sheep and their cattle
they will go to seek the LORD
but they will not find him,
he has withdrawn from them,
7 for they have been untrue to the LORD,
their children are strangers.
Their new moon festivals will soon destroy them and
their fields.
- 8 Blow the trumpet in Gibeah,
the clarion in Ramah!
Raise the alarm in Beth-aven:
we are with you, Benjamin!¹⁵

¹⁵ 5:8 LXX: make Benjamin tremble

- 9 Ephraim will become a desolation
in the day of punishment,
concerning the tribes of Israel
I make known what is certain.
- 10 The princes of Israel have become
like thieves who move boundary stones.
On them I will pour out my wrath like a flood.
- 11 Ephraim will be oppressed, crushed by judgment,
for they are determined to go after vanity¹⁶.
- 12 So I am like a moth to Ephraim,
like rottenness to the house of Judah.
- 13 For when Ephraim saw their sickness
and Israel their wound,
Ephraim turned to Assyria,
to its patron king.
But he cannot heal you
nor relieve you of your wound.
- 14 For I myself will be like a lion to Ephraim,
like a young lion to the house of Judah.
I, yes I, will rend and go my way,
I will carry off and none will rescue.

The lack of repentance and reform

- 15 I will return to my place,
until in remorse they seek my presence.
When they are in distress they will quickly seek me,
- 6 saying, 'Come let us return to the LORD,
for he has torn us
but he will heal us,
he has injured us

¹⁶ 5:11 So LXX. Heb. uncertain.

- but he will bandage our wounds,
2 he will revive in a couple of days,
on the third day he will raise us up again,
to live in his presence.
- 3 Let us know, let us eagerly seek to know the LORD.
His coming is as sure as the sunrise.
He will come to us like the winter rain,
as the spring rain that waters the earth.'
- 4 What can I make of you, Ephraim!
What can I make of you, Judah!
Your love is like a morning cloud,
like the dew which early goes away.
- 5 That is why I have hewn them by the prophets,
I have slain them by the words of my mouth.
My judgment is like the light that goes forth,
- 6 for it is love that I delight in and not sacrifice,
and knowledge of God and not burnt offerings.
- 7 But they after the manner of men have transgressed the
covenant,
there they have played me false.
- 8 Gilead is a city of evildoers,
tracked with bloody footprints,
9 and as bandits lie in wait for a man,
so a band of priests murder on the way to Shechem.
How terrible is the evil they do!
- 10 In Bethel I have seen a horrible thing.
There Ephraim plays the prostitute,
Israel is defiled.
- 11 Judah for you also a harvest is set.
- When I would restore the fortunes of my people,
7 when I would heal Israel,
then Ephraim's guilt is revealed,
and Samaria's crimes are seen,

- how they practise fraud
and the thief enters in,
while outside bandits plunder.
- 2 But it never crosses their minds
that I remember their wickedness.
Now their misdeeds surround them,
they are always before my face.
- 3 Their wickedness amuses the king,
and their lying gladdens the princes,
4 since they are all of them adulterers.
Their desire to do evil
burns like an oven heated by the baker,
so hot that he need not stir the fire,
from the kneading of the dough, until it rises.
- 5 On our king's festival day,
the princes are flushed with fever from wine.
He stretched forth his hand with the contemptuous¹⁷,
6 for like an oven their heart burns with treachery,
all night their anger smoulders,
in the morning it blazes into a flame of fire.
- 7 All of them glow like an oven,
they devour their rulers.
All their kings have fallen.
There is none among them who calls to me.

Evidence of the nation's iniquity

- 8 Ephraim – he lets himself be mixed among the peoples,
Ephraim – he has become a cake unturned.
- 9 Strangers have devoured his strength, but he does not
know it.

¹⁷ 7:5 Heb. uncertain

- 10 His hair is sprinkled with grey, but he does not notice.
Israel's arrogance testifies against them
yet they do not return to the LORD their God,
and in all this they do not seek him.
- 11 Ephraim is like a simple, silly dove:
to Egypt they call, after Assyria they go,
12 wherever they turn I will spread my net over them,
like birds of the sky I will bring them down,
I will catch them when I hear them gathering.
13 Woe to them, for they have strayed from me!
Destruction to them, for they have been untrue to me.
- Although it was I who redeemed them,
they speak lies about me.
- 14 They have never cried to me with their hearts,
but they are always wailing on their beds.
They gather to beg for corn and new wine,
but they turn away from me.
- 15 Although it was I who trained and strengthened their
arms,
concerning me they plan only evil.
- 16 They turn away from the Most High¹⁸.
They have become like a bow that swerves.
Their princes will fall by the sword,
because of the insolence of their tongues.
The land of Egypt will mock them.
- 8 Put the horn to your mouth!
An eagle swoops down upon the house of the LORD¹⁹
because they have transgressed my covenant,
trespassed against my law.
- 2 To me they continually cry,

¹⁸ 7:16 Heb. uncertain.

¹⁹ 8:1 Heb. uncertain

- 3 'My God, we Israel, we know you!'
But Israel has spurned that which is good,
so let the foe pursue him.

The Lord's rejection of Israel's rulers and idols

- 4 They themselves have made kings
but without my consent.
They have made princes
but without my knowledge.
Out of their silver and gold,
they have made idols to their destruction!
- 5 Your calf idol, O Samaria, is distasteful.
My anger is kindled against them.
How long will they escape punishment?
- 6 Israel made the thing:
a workman made it.
It is not a god!
Samaria's calf will become mere splinters.
- 7 They sow the wind and will reap the whirlwind.
A shoot which has no stalk, yields no fruit
If it should yield, strangers would devour it.
- 8 Israel is devoured.
Already it lies discarded among the nations
like a worthless pot.
- 9 For by themselves they have gone up to Assyria
like a wild donkey which wanders by itself.
Ephraim pays for love
- 10 but even if they sell themselves among the nations,
I will round them up.
Soon the kings and princes will writhe under the burden
of tribute!
- 11 For as many altars as Ephraim has erected,

- 12 they are to him altars for sinning,
were I to write for him ever so many instructions,
they would be regarded as from a stranger.
- 13 The people love sacrifice, and so they offer sacrifices,
meat, and so they eat it,
although the LORD is not pleased with them,
so now he will remember their guilt,
and punish their sins.
Back to Egypt with them!
- 14 For Israel forgot his Maker and built palaces,
and Judah multiplied fortified cities.
But I will send fire upon her cities,
and it will devour her strongholds.

The horrors of the coming exile

- 9 Rejoice not too loudly, Israel,
like the nations,
for you have committed adultery,
being untrue to your God.
You have loved a prostitute's wages
on every threshing floor.
- 2 Threshing floor and wine vat won't feed them,
the new wine will fail them.
- 3 They will not stay in the LORD's land,
but Ephraim will return to Egypt,
and in Assyria they will eat what is unclean.
- 4 They will not pour out libations of wine to the LORD,
nor please him with their sacrifices.
Their bread will be like the bread of mourners:
all who eat it will defile themselves.
For their bread will be only for their hunger,
it will not come into the LORD's temple.

- 5 What will you do on the day of the festival?
 Or on the day of the LORD's feast?
- 6 Even if they flee from destruction,
 Egypt will gather them,
 Memphis will bury them.
 Nettles will take possession of their treasure of silver,
 thorns will push into their tents.
- 7 The days of punishment are come,
 the days of recompense are at hand,
 as soon the Israelites will know!
 'The prophet is a fool,
 the inspired man is raving mad!'
 It is because of the greatness of your iniquity
 and the greatness of your hatred.
- 8 Ephraim acts the spy with my God,
 a prophet finds the snares of a fowler are in all his ways.
 In the house of his God they lay hostile plots,
- 9 they commit crimes as in the days of Gibeah,
 God will remember their iniquity.
 He will punish their sin.

Israel's corruption

- 10 I found Israel
 like finding grapes in the wilderness.
 I saw your ancestors
 like they were the first fruit on a fig tree,
 but as soon as they came to Baal-peor,
 they consecrated themselves to shamefulfulness,
 and became as abominable as the object of their love.
- 11 Ephraim – like a bird his glory flies away.
 There will be no more birth,

- no more motherhood,
no more conception.
- 12 Even though they bring up their children,
I will bereave them until not one is left.
Woe to them when I turn away from them!
- 13 Ephraim – planted like Tyre in a meadow²⁰,
But Ephraim too must lead forth their children to slaughter.
- 14 Give them, LORD – what will you give?
Give them a miscarrying womb and shrivelled up breasts!
- 15 All their evil began in Gilgal,
there I learned to hate them.
Because of the evil of their deeds
I will drive them out of my house.
I will no longer love them,
for all their princes are rebels.
- 16 Ephraim is blighted,
their root withered.
If they do bear children,
I will slay the darlings of their womb,
- 17 My God will reject them
because they have not listened to him,
and they will become wanderers among the nations.
- 10 A luxuriant vine is Israel.
He bore fruit lavishly.
In proportion to the increase of his fruit
he increased altars to idols.
In proportion to the beauty of his land
he made beautiful the sacred pillars.
- 2 Their heart is false,
now they must be punished.

²⁰ 9:13 Heb. uncertain. LXX: as I have seen, his sons are destined to be a prey

God himself will break the necks of their altars,
he will destroy their sacred pillars.

- 3 Yes, soon they will be saying,
'We have no king,
for we have not revered the LORD,
and a king, what could he do for us anyway?'
- 4 Speaking words, perjuring themselves, making agree-
ments,
and litigation springs up like a poisonous weed in a
ploughed field.
- 5 The inhabitants of Samaria will tremble with fear
for their calf of Beth-aven.
Its people will mourn over it,
and so will its priests,
who had rejoiced for its glory,
now departed from it.
- 6 It will be carried off to Assyria
as a present to the patron king.
Disgrace will Ephraim bear
and Israel will be ashamed of its idol.
- 7 As for Samaria, her king will disappear,
like foam on the face of the waters.
- 8 And the high places of Aven will be destroyed,
the shrines of Israel's sin,
thorns and thistles will grow on their altars,
and they will say to the mountains, 'Cover us,'
and to the hills, 'Fall upon us.'

What a nation sows, it will reap

- 9 From the time of Gibeah, Israel has sinned.

- There they took their stand.
Will not war overtake them in Gibeah
because of the wicked?
10 When I please, I will punish them.
Nations will gather against them
to chain them for their double crimes.
- 11 Ephraim indeed was a trained heifer that loved to thresh
grain,
and I myself laid a yoke upon his fair neck²¹ ,
I made Ephraim draw and Judah must plough,
Jacob must turn the soil for himself.
- 12 Sow for yourselves righteousness,
reap the fruits of love.
Break up your fallow ground,
for it is time to seek the LORD,
so righteousness may come to you²² .
- 13 But you have ploughed wickedness,
iniquity have you reaped.
You have eaten the fruit of lies.
- Because you have trusted in your own path²³ ,
in the multitude of your warriors,
14 the alarm of war will sound in your cities
and all your fortresses will be ruined,
as Shalman laid in ruins Beth-arbel in the day of battle,
when mothers were dashed to pieces over their children.
- 15 Thus will I do to you, Bethel,
because of the enormity of your wickedness.
When dawn breaks, so will the king of Israel be broken.

²¹ 10:11 Heb. uncertain.

²² 10:12 Heb. uncertain

²³ 10:13 LXX: chariots

The Lord's love for his faithless people

- 11 When Israel was young, then I began to love him,
and out of Egypt I called my son.
- 2 The more I called them,
the further they went away from me.
They kept sacrificing to Baals
and making offerings to idols.
- 3 Yet it was I who taught Ephraim to walk,
taking them up in my arms,
but they did not know that I healed them.
- 4 With humane cords I ever drew them,
with bands of love.
I was to them as one who lifts up the yoke from off their
jaws,
and bending toward them, I gave them food to eat.
- 5 No! They return to the land of Egypt,
Assyria will be their king,
for they have refused to return to me.
- 6 Therefore the swords will whirl in their cities,
will devour in their fortresses²⁴ .
- 7 For my people are bent in rebellion against me,
even if they call on the Most High he will not raise them²⁵
.
- 8 How can I give you up, Ephraim!
Give you over, Israel!
How am I to give you up as Admah!
Make you like Zeboim!
My heart asserts itself,
my sympathies are all aglow.

²⁴ 11:6 Heb. uncertain

²⁵ 11:7 Heb. uncertain.

- 9 I will not carry into effect the fierceness of my anger,
I will not turn to destroy Ephraim,
for God am I, and not man,
holy in the midst of you,
therefore I will not consume.
- 10 They will follow after the LORD.
Like a lion he will roar,
and when he roars
his children will come trembling from the west.
- 11 They will come trembling like the birds from Egypt,
like doves from the land of Assyria.
And I will bring them back to their houses,
– declares the LORD.

Israel's faithlessness from the first

- 12 Ephraim has encompassed me with falsehood,
and the house of Israel with deceit.
But Judah still wanders with God
faithful to the Holy One²⁶.
- 12 Ephraim herds the wind and hunts the sirocco.
All day long they heap up falsehood and fraud,
make a treaty with Assyria,
and sends tribute of olive oil to Egypt.
- 2 The LORD has a charge to bring against Israel,
to punish Jacob for his acts,
according to his deeds will he requite him,
- 3 In the womb he supplanted his brother,
in manhood he wrestled with God,
- 4 He wrestled with the angel and prevailed,
he wept and sought his blessing.

²⁶ 11:12 Heb. uncertain. Or "Judah is still restless against God"

- At Bethel the LORD found him,
and there he spoke with us.
5 And the LORD is the God of hosts,
the LORD is his name!
6 So now, by the help of your God, return.
Keep true love and justice.
Trust in your God without ceasing.
- 7 A merchant uses false scales:
They love to defraud.
8 Ephraim says, 'Yes, I have become rich,
I have secured wealth for myself.
But despite my gains
no one will find a crime I can be convicted of!'
9 I am the LORD your God,
ever since the land of Egypt.
I will make you again dwell in tents,
as in days of old.
- 10 I spoke continually by the prophets.
It was I who multiplied visions,
and spoke in parables through the prophets.
- 11 In Gilead is iniquity,
they will come to nothing.
In Gilgal they sacrifice bulls,
so their altars will be as stone heaps,
among the furrows of the field.
- 12 And Jacob fled to the territory of Aram,
and Israel worked to earn a wife:
for a wife he herded sheep.
- 13 The LORD brought Israel up from Egypt by a prophet,
and by a prophet Israel was guarded.
- 14 Ephraim has given bitter provocation.
His Lord will leave upon him his guilt of bloodshed,

and for his contempt he will repay him.

The Lord's final destruction of the guilty nation

- 13 When Ephraim used to speak there was trembling;
a prince was he in Israel.
But he incurred guilt through Baal and died.
- 2 And now they go on sinning.
They make for themselves molten gods –
idols of silver, skilfully made,
wholly the work of smiths.
Yet to such they sacrifice!
And they who sacrifice kiss calf idols²⁷ !
- 3 Therefore they will be like the morning mist,
like the dew that early disappears,
like the chaff which blows away from the threshing floor,
like the smoke from the window.
- 4 Yet it was I, the LORD your God,
ever since the land of Egypt,
you know no other god but me,
nor has there been any saviour except me.
- 5 It was I who shepherded you in the wilderness,
in the land of burning heat.
- 6 When they were pastured
they became full,
when they were full
their hearts became proud.
Therefore they forgot me!
- 7 So now I will be to them like a lion,

²⁷ 13:2 Heb. uncertain

- like a leopard will I lay in wait by the path.
8 I will fall upon them like a bear robbed of her cubs,
I will tear open their chests,
like a lion will devour them,
and like a wild beast will tear them in pieces.
- 9 You are destroyed, Israel,
by me, your only helper.
10 I want to rule you!
Where are your princes in your cities,
those of whom you demanded,
'Give me kings and princes.'
11 I give you kings in my anger,
and take them away in my wrath.
- 12 Ephraim's iniquity is gathered up,
his sin is laid by in store.
13 The pangs of childbirth come upon him,
but he is an unwise child.
For this is no time to refuse to leave the womb!
- 14 Should I deliver them from the power of Sheol?
Should I redeem them from death?
Death, where are your plagues?
Sheol, where is your pestilence?
Compassion is forever hidden from my eyes.
- 15 Though he is flourishing among his brothers²⁸,
there will come an east wind,
the LORD's wind,
coming up from the wilderness.
His fountain will dry up,
his spring will be parched.
The wind will strip the treasury,

²⁸ 13:15 Or: in the midst of the reeds

all the precious things.

- 16 Samaria will bear her guilt,
for she has rebelled against her God.
They will fall by the sword,
their children dashed to pieces,
their pregnant women ripped open.

Words of exhortation and promise

- 14 Return, Israel, to the LORD your God,
for you have stumbled in your iniquity.
- 2 Take words of repentance with you,
and return to the LORD your God.
- Say to him:
Wholly pardon our iniquity,
accept that which is good,
instead of sacrificing bulls,
we offer our praise.
- 3 Assyria will not save us,
nor Egyptian warhorses,
and we will no more call
the work of our hands our gods.
For in you orphan Israel finds mercy.
- 4 'I will heal their apostasy,
I will love them freely,
now that my anger is turned away from them,
- 5 I will be as dew to Israel.
He will blossom like the lily,
he will plant his roots like the cedars of Lebanon,
- 6 his saplings will spread out,
his beauty will be like that of the olive tree,
his fragrance like the cedars of Lebanon.

- 7 People will return and dwell in my shade,
 they will bring life to new grain.
 They will sprout like the vine,
 and their renown will be like that of the wine of Lebanon.
- 8 Ephraim – what have I to do with idols!
 It is I the LORD who respond to him and look after him.
 I am like an evergreen cypress,
 from me is your fruit found.
- 9 Whoever is wise,
 let him discern these things,
 prudent, let him perceive them;
 For the LORD's ways are straight,
 and the righteous walk in them,
 but the wicked stumble in them.

JOEL

1 The LORD's message that came to Joel, son of Pethuel.

Locust plague and drought

- 2 Hear this, elders,
pay attention, all inhabitants of the land.
Has anything like this happened in your days,
or in the days of your ancestors?
- 3 Recount it to your children;
let your children tell it to their children,
and their children to the generation that follows.
- 4 That which the cutting locust has left,
the swarming locust has eaten,
that which the swarming locust has left,
the hopping locust has eaten,
and that which the hopping locust has left,
the destroying locust has eaten.
- 5 Awake, drunkards, and weep,
and wail, all drinkers of wine;
the new wine is cut off from your mouth.
- 6 For a nation has come up on my land,
powerful, and numberless;
its teeth are the teeth of a lion,
and its jaw-teeth are like those of a lioness.
- 7 It has laid waste my vines,
and barked my fig tree;
it has peeled and cast it away,
bleached are the branches.
- 8 Wail as a bride, clad in sack-cloth,

- for the husband of her youth.
9 Cut off are the cereal and drink-offerings
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 ruined 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, palm, and apple,
all the trees of the field are dried up.
The people's joy withers.
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 storehouses are desolate,
the barns broken down,
for the corn is withered.
- 18 How the herds of cattle bellow in distress,
for they have no pasture!
The flocks of sheep are forlorn.
- 19 To you, the LORD, I cry.
For fire has devoured
the pastures of the wilderness,
and flame has scorched
all the trees of the field.
- 20 The wild animals also look up to you longingly,
for the water-courses are dried up,
and fire has devoured the pastures of the wilderness.
- 2 Blow a horn in Zion,
sound an alarm in my holy mountain,
let all the inhabitants of the land tremble,
for the day of the LORD comes,
2 for near is the day of darkness and gloom,
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.
- 3 Before them the fire devours,
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.

- 4 Their appearance is as the appearance of horses,
and like horsemen they charge.
5 Like the sound of chariots on the tops of the mountains
they leap,
like the crackle of flames devouring stubble,
like a mighty people preparing for battle.

- 6 Peoples are in anguish before them,
all faces grow pale.

- 7 Like mighty men they run,
like warriors they mount up a wall,
they march each by himself,
they break not their ranks,
8 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,
the sky 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,

- 13 and with fasting and weeping and mourning,
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

- 18 Then the LORD became deeply concerned for his land, and took
19 pity upon his people, and the LORD answered and said to his
people:
I will send you corn, wine, and oil.

- You will be satisfied.
I will not make you again
an object of scorn among the nations,
20 I will remove far from you the northern foe,
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.
- He has done great things!
21 Fear not, land, exult.
Rejoice for the LORD has done great things!
22 Fear not, animals of the field.
For the pastures of the wilderness are putting forth
new grass,
for the trees bear their fruit,
fig tree and vine yield full harvest.
23 Be glad, then, children of Zion,
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.
24 The threshing floors will be full of grain,
and the vats will overflow with new wine and oil.
- 25 I will repay you for the years
which the swarming locust has eaten.
The hopping, the destroying, and the cutting locusts,
my great army which I sent among you,
and my people will never again be put to shame.
26 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 again be put to shame.

- 28 Afterwards,
 I will pour out my spirit on everyone.
Your sons and your daughters will prophesy,
 your old men will dream dreams.
Your young men will see visions,
29 and even on your male and female slaves
in those days, I will pour out my spirit.
- 30 And I will show signs in the sky and on 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
escape, 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
5 your heads. You who have taken my silver and my gold, and
6 you have brought my goodly jewels into your palaces, you have

- sold the people of Judah and of Jerusalem to the Greeks, so that
7 you might remove them far from their own borders. I am about
to stir them up from the place to which you have sold them,
8 and I will turn your deeds upon your own head. I will sell your
sons 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.
- 9 Proclaim this among the nations, sanctify war.
Arouse the warriors,
let all the fighting men muster and go up.
10 Beat your ploughshares into swords,
and your pruning-hooks into lances;
let the weak say, I, indeed, am strong.
11 Bestir yourselves and come,
all you nations round about.
Quickly gather yourselves together,
ask the LORD to bring his warriors.
- 12 Let the nations rouse themselves
and come up to the Valley of Jehoshaphat,
for there will I sit to judge
all the surrounding nations.
13 Put in the sickle,
for the harvest is ripe;
go in, tread,
for the wine press is full.
The vats overflow,
for great is their wickedness.
14 Noisy multitudes, noisy multitudes
in the valley of decision.
For near is the LORD's day in the valley of decision!
- 15 Sun and moon have turned dark,
and the stars withdrawn their shining.
16 Whenever the LORD roars from Zion

- and utters his voice from Jerusalem,
earth and sky 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, my holy mountain,
and Jerusalem will be holy,
and strangers will not pass through her any more.
- 18 In that day,
the mountains will drop sweet wine,
the hills will flow with milk,
all the channels of Judah will flow with water,
a 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,
- 20 Judah will remain inhabited forever,
and Jerusalem from generation to generation.
- 21 I will avenge their blood which I have not yet avenged.
- The LORD lives in Zion!

AMOS

- 1 The message of Amos, one of the sheep breeders of Tekoa, which he saw concerning Israel in the reign of King Uzziah of Judah, and in the reign of Jeroboam the son of King Joash of Israel, two
2 years before the earthquake. Amos said:

Whenever the LORD roars from Zion,
and utters his voice from Jerusalem,
the pastures of the shepherds dry up,
the top of Carmel becomes arid.

God's Judgment on Israel's Neighbours

- 3 The LORD says:

For Damascus' three crimes – no, four! –
I will not rescind my judgment.
They have threshed Gilead
with threshing instruments of iron.

- 4 Therefore I will send fire on Hazael's house,
it will devour the palaces of Ben-hadad.

- 5 I will break open the gate of Damascus,
I will wipe out those who live in the valley of Aven
and the sceptred ruler of Beth-Eden.
The people of Aram will go into captivity in Kir,
says the LORD.

- 6 The LORD says:

For Gaza's three crimes – no, four! –
I will not rescind my judgment.
They carried away captive a whole nation,
sold them as slaves to Edom.

- 7 Therefore I will send fire on the wall of Gaza,
and it will devour her palaces.
- 8 And I will wipe out those who live in Ashdod,
and the sceptred ruler of Askelon.
I will turn my hand against Ekron,
and the remnant of the Philistines will perish,
says the LORD.
- 9 The LORD says:

For Tyre's three crimes – no, four! –
I will not rescind my judgment.
They carried away captive a whole people into exile in
Edom,
and did not remember the brotherly covenant.
- 10 So I will send fire on the walls of Tyre.
It will devour her palaces.
- 11 The LORD says:

For Edom's three crimes – no, four! –
I will not rescind my judgment.
They pursued their relatives with the sword,
stilled their pity,
cherished their anger continually,
retained their fury forever.
- 12 So I will send a fire into Teman.
It will destroy the palaces of Bozrah.
- 13 The LORD says:

For Ammonites' three crimes – no, four! –
I will not rescind my judgment.
They have ripped open pregnant women in Gilead,
in their lust for land.
- 14 So I will kindle a fire on the wall of Rabbah.
It will destroy her palaces,

- with a war-cry in the day of battle,
with a tempest in the day of the whirlwind.
- 15 Their king will go into exile,
he and his nobles together,
says the LORD.
- 2 The LORD says:
- For Moab's three crimes – no, four! –
I will not rescind my judgment.
They have burned to lime the bones of the king of Edom,
2 to desecrate the dead.
So I will send a fire into Moab.
It will devour the palaces of Kirioth,
with a war-cry,
with the sound of trumpets.
- 3 I will kill the ruler,
all his nobles I will slay with him,
says the LORD.
- 4 The LORD says:
- For Judah's three crimes – no, four! –
I will not rescind my judgment.
They have rejected the law of the LORD
and have not kept his statutes.
Instead their false gods their ancestors followed,
have led them astray.
- 5 So I will send a fire on Judah.
It will devour the palaces of Jerusalem.

God's Judgment on Israel

- 6 The LORD says:
For Israel's three crimes – no, four! –

- I will not rescind my judgment.
They sell the righteous for money,
the needy for a pair of shoes.
- 7 They trample on the head of the poor,
push the humble out of the way.
Father and son go to the same temple girl,
and so profane my holy name.
- 8 They stretch themselves
on garments taken in pledges beside every altar,
and they drink the wine
of those who have been fined in the house of their God.
- 9 It was I who destroyed the Amorites for your sake,
whose height was like that of the cedars,
as strong as oaks.
I destroyed their fruit from above
and their roots from below.
- 10 It was I who brought you up from the land of Egypt,
led you forty years in the wilderness,
brought you here to possess the land of the Amorites.
- 11 I raised up some of your sons to be prophets
some of your youths to be Nazirites.
Is not this indeed so, Israelites?
says the LORD.
- 12 But you made the Nazirites drink wine
and banned the prophets from prophesying.
- 13 Listen!
It is I who will make you groan in your places,
as a wagon groans under its load of grain.
- 14 Then flight will fail the swift,
and the strength of the strongest will be useless.
The warrior will not save his life,
- 15 the archer will not stand firm,

- the swift of foot will not escape,
the horseman will not save his life.
16 The bravest of warriors
will flee away naked in that day,
says the LORD.

A Warning to Israel

- 3 Listen to this message, Israelites,
which the LORD has spoken against you,
against the whole nation that I brought out of Egypt:
2 You alone have I cared for of all the nations of the world,
this is why I will punish you for your crimes.
- 3 Do two walk together
unless they agreed to meet?
4 Does a lion roar in the forest
when there is no prey for him?
Does a young lion cry out in his den
unless he has caught something?
5 Does a bird swoop down into a trap
if no bait is set for it?
Does a trap spring up from the ground
if nothing sets it off?
6 Can a trumpet be blown in a city
and the people not tremble?
Can disaster strike a city
and the LORD not have caused it?
- 7 Surely the Lord GOD does nothing
without revealing his purpose to his servants the
prophets.
8 The lion has roared; who does not fear?
The Lord GOD has spoken; who will not prophesy?

- 9 Proclaim over the palaces in Ashdod,
and over the palaces in the land of Egypt:
Gather upon the mountain of Samaria,
and see the violent turmoil,
the acts of oppression in her midst.
- 10 For they do not know how to do right.
They are heaping up violence
and oppression in their palaces,
says the LORD.
- 11 Therefore the Lord God says:

An enemy will surround the land,
he will strip your strength from you.
and your palaces will be looted.
- 12 The LORD says:

Just as a shepherd rescues from the jaws of a lion
two shinbones or a piece of an ear,
so the Israelites living in Samaria will be rescued –
with the corner of a couch,
and the damask of a divan!
- 13 Listen and testify against the house of Jacob,
says the Lord God, the God of hosts.
- 14 On the day when I punish Israel for their crimes,
I will also visit in judgment the altars of Bethel,
the horns of the altar will be hacked off,
and they will fall to the ground.
- 15 I will destroy the winter houses
together with the summer houses
and the houses of ivory will perish.
Many great houses will be swept away,
says the LORD.
- 4 Listen to this message, women of Samaria,

you well-fed cows of Bashan,
who oppress the poor and crush the needy,
who say to your husbands, 'Bring us another drink!'

- 2 The Lord God has sworn by his holiness:
The time is coming when you will be carried away in
baskets,
your children carried away in fish-baskets,
3 and through the breaches in the city wall you will go,
thrown out on the garbage dump,
says the LORD.
- 4 Come to Bethel and transgress,
at Gilgald increase your transgression.
Bring your sacrifices in the morning,
every third day your tithes!
- 5 Burn some leavened bread as a thank-offering,
proclaim aloud your voluntary offerings,
for you love to do this, Israelites!
says the Lord God.
- 6 But it was I who gave to you
empty stomachs in all your cities,
and lack of bread in all your towns,
yet you have not returned to me,
says the LORD.
- 7 It was I who withheld from you the rain,
sending rain on one city,
while on another I allowed no rain.
One field received rain,
while a field without rain withered.
- 8 People from two or three cities
ranged as far as another city
for drinking water,
and still they did not have enough,

yet you did not return to me,
says the LORD.

- 9 I struck you with blight and mildew,
I laid waste your gardens and vineyards.
The swarming locust devoured your fig and your olive
trees,
yet you did not return to me,
says the LORD.

- 10 I sent plague among you like the plagues of Egypt,
I slew your youths with the sword, your horses raided
away,
I caused the stench of your camps to rise in your nostrils,
yet you did not return to me,
says the LORD.

- 11 I wrought a destruction among you,
as God destroyed Sodom and Gomorrah.
You were like a stick snatched from the fire,
yet you did not return to me,
says the LORD.

- 12 Therefore this is what I will do to you, Israel,
and because I am about to do this to you,
prepare to meet your God, Israel.

- 13 He is here!
He who forms the mountains,
creates the wind,
declares to his thoughts to mortals,
makes dawn and darkness,
treads upon the heights of the earth,
the LORD, the God of hosts, is his name!

A Funeral Song for Israel

- 5 Listen to the words of the funeral song
I am singing for you, Israel:
- 2 Fallen, no more to rise, is the virgin Israel!
Hurled down upon her own soil she lies,
with no one to lift her up!
- 3 For the Lord God says this:
The city that marches out with a thousand soldiers
has only a hundred left,
and the one that marches out with a hundred
has only ten left.
- 4 For the LORD says this to Israel:
Seek me and live,
- 5 But do not seek Bethel,
do not enter Gilgal,
do not go over to Beer-sheba.
For Gilgal will enter exile,
and Bethel will go to destruction.
- 6 Seek the LORD and live,
or he will cast fire on the house of Joseph,
and it will devour
and there will be no one to quench it for Bethel.
- 7 You who turn judgment to bitter wormwood,
and cast righteousness into the dirt:
- 8 He who made the Pleiades and Orion,
who turns deep darkness into dawn,
who darkens day again into night,
who summons the waters of the sea,
and pours them out on the earth's surface,
the LORD is his name!
- 9 He causes destruction to burst over the strong.

He brings devastation on the fortress.

- 10 You who hate the arbiters at the city gate,
and abhor anyone who speaks the truth:
- 11 Because you trample on the weak,
and tax their grain,
although you have built houses of hewn stone,
you will not live in them,
although you have planted charming vineyards,
you will not drink their wine.
- 12 For I know how many are your crimes,
and how great are your sins!
You persecutors of the righteous, takers of bribes!
You deny the poor their justice at the city gate.
- 13 It would be wise to keep quiet in such an evil time.
- 14 Seek good and not evil,
that you may live,
so the LORD, God of hosts,
may be with you, as you have claimed he is.
- 15 Hate evil and love good,
establish justice at the city gate.
Perhaps the LORD, the God of hosts,
will be gracious to a surviving remnant of Joseph.
- 16 Therefore the LORD, the God of hosts, says:
In all the public squares there will be wailing,
in every street the sound of mourning.
They will summon the farmers to mourning,
and professional mourners to wailing.
- 17 In all vineyards there will be lamenting,
when I pass through your midst,
says the LORD.

- 18 Fools who long for the day of the LORD!
What does the day of the LORD mean to you?
It is darkness, and not light.
- 19 It is as when one flees from a lion,
and is attacked by a bear,
as when one reaches home, leans his hand on the wall,
and a snake bites him.
- 20 Won't the LORD's day be darkness and not light,
murky darkness without a ray of light in it?
- 21 I hate, I despise your feasts,
I will not smell the savour of your festivals,
22 I will not be pleased with your burnt offerings,
your grain offerings,
I will not accept the peace offerings
of your fattened calves.
- 23 Spare me the noise of your songs,
I will not listen to the melody of your lyres.
- 24 But let justice roll on as a flood of waters,
and righteousness like an unfailing stream.
- 25 Was it only sacrifices and grain offerings
you brought me
during the forty years in the wilderness, Israel?
- 26 But now you will lift up your "king" Sikkuth
and "star god" Kiyyun,
your idols which you have made for yourselves,
- 27 as I drive you into exile beyond Damascus,
says the LORD, whose name is the God of hosts.

The Destruction of Israel

- 6 Sorrow awaits who are carefree in Zion,
overconfident on the mountain of Samaria!
The elite of this, the best of nations,

on whom the people of Israel rest their hopes!

2 You say to the people:
Cross over to Calneh and see,
go from there to Hamath the great,
then go down to Gath of the Philistines:
Are they better than these kingdoms?
Is their territory larger than yours?
3 You push away all thoughts of the evil day,
yet have instituted a rule of violence.

4 They lie on ivory couches,
sprawl on their divans,
eat choice lambs from the flock,
and fattened calves from the stall.
5 They idly sing to the sound of the lyre,
thinking themselves songwriters like David,
6 they drink bowlfuls of wine,
and anoint themselves with the finest of oil.
But they do not grieve over the ruin of Joseph.

7 Therefore now they must go into exile
at the head of the captives,
and hushed will be the revelry of the sprawlers.

8 The Lord GOD,
the LORD, the God of hosts, has sworn by himself:
I abhor the pride of Jacob,
I hate his palaces,
therefore I will deliver up the city
and all that is in it to their enemies.

9 If ten people remain in one house, then they will die. When the
10 uncle and another member of the family of a dead man come
to carry the body out of the house for burial, they will call to
someone in a corner of the house, "Any more there?" and he

will answer, “No”, and then he will add, “Be quiet!” – for the name of the LORD must not be mentioned.

- 11 Look! The LORD is giving the command!
He will smash the large house to bits,
the small house into fragments.
- 12 Do horses gallop on crags?
Does one plough the sea with oxen?
Yet you turn justice into poison weed,
and the fruit of righteousness into bitter wormwood.
- 13 You who are so proud
of capturing Lo-debar,
who say, “Have we not by our own strength
taken Karnaim for ourselves?”
- 14 I am now raising up against you,
Israel, a nation,
says the LORD, the God of hosts.
They will oppress you,
from the entrance of Hamath
to the brook of the Arabah.

A Vision of Locusts

- 7 This is what the Lord GOD showed me: he was forming a swarm
of locusts, when the late spring grass began to come up after the
2 king’s share had been harvested. And when they had finished
devouring all the land’s vegetation, I said:
‘Lord GOD, forgive, I beg you!
How can Jacob survive,
for he is so helpless?’
- 3 The LORD relented. This will not happen,’ said the LORD.

A Vision of Fire

- 4 This is what he showed me: the Lord GOD was giving command to execute judgment by fire. It burned up the great deep, and had begun to devour the fields, and I said:
- 5 'Lord GOD, forgive, I beg you!
How can Jacob survive,
for he is so helpless?'
- 6 The LORD relented. 'This will not happen either,' said the LORD.

A Vision of a Plumb Line

- 7 This is what the Lord GOD showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. And the LORD said to me,
- 8 'What do you see, Amos?'
- And I answered,
'A plumb line,'
- Then the Lord said,
'Watch: I am setting a plumb line
in the midst of my people Israel,
I will no longer overlook their crookedness.
- 9 And the high places of Isaac
will be desolate,
the sanctuaries of Israel
will be laid waste,
and I will rise up against the house of Jeroboam
with the sword.'

Amaziah and Amos

10 Then Amaziah, chief priest of Bethel sent this message to King Jeroboam of Israel: 'Amos has conspired against you right in the heart of Israel. The country cannot survive all his words. Amos has said, "Jeroboam will die by the sword, and Israel will be led away captive out of their land."'

12 And Amaziah said to Amos, 'Leave, you who see visions, go to the land of Judah. Earn your bread there and prophesy there, but don't prophesy any more at Bethel, for it is the king's sanctuary, and it is the royal residence.'

14 'I am no prophet,' Amos answered Amaziah, 'nor trained as one. I am a shepherd and a keeper of sycamores fig trees. But the LORD took me away from following the flock, and the LORD said to me, "Go, prophesy to my people Israel." Now therefore listen to the LORD's message:

"You say not to prophesy against Israel,
nor to preach against the house of Isaac.

17 But the LORD says:

Your wife will become a prostitute in the city,
your sons and your daughters will fall by the sword,
your land will be divided up,
you will die on unclean soil,
and Israel will be led away captive out of their land.'"

The Time is Ripe

8 The Lord God showed me this: a basket of summer fruit. 'What do you see, Amos?' he asked. I replied, 'A basket of ripe summer fruit.' Then the LORD said to me:

The time is ripe for my people Israel,
I will no longer overlook their crimes.

3 The singing women in the palace will howl on that day,
says the LORD:

- Corpses everywhere,
thrown out in silence.
- 4 Listen to this, you who trample on the needy,
5 who oppress the poor of the earth, saying:
When will the feast of the new moon be over
so that we may sell grain?
And the sabbath ended
so that we may offer wheat for sale?
Reducing the measure and increasing the price,
cheating with false scales,
6 mixing the sweepings in with the wheat.
Then we can buy the poor for money,
the needy for a pair of shoes.
- 7 Now the LORD has taken an oath
by the Pride of Jacob:
I will never forget all their deeds!
8 Because of this won't the land quake,
and all its inhabitants mourn?
Won't the whole of it rise like the Nile,
churn and subside like the Nile in Egypt?
- 9 On that day, says the Lord GOD,
I will make the sun set at noon
and darken the earth in broad daylight.
10 I will turn your feasts into mourning,
all your songs into dirges.
I will cause you to dress in sackcloth,
every head shaved.
I will make you mourn like you have lost your only son,
all that happens will end in bitterness.
- 11 The day is coming, says the Lord GOD,
when I will send hunger in the land.
Not a famine of bread or thirst for water,
but for hearing the message of the LORD.

- 12 Then they will wander from sea to sea,
 from the north to the east,
 to seek a message from the LORD,
 but they will not find it.
- 13 In that day beautiful girls and strong young men
 will faint from thirst.
- 14 Those who take oaths by the shameful idol of Samaria,
 who swear, "As surely as your God lives, O Dan!"
 and, "By the sacred way to Beer-sheba!" –
 they will fall and never rise again.
- 9 I saw the Lord towering above the altar, and he commanded:
 Strike the tops of the pillars
 so that the foundations may shake,
 bring them down on the heads of the people below.
 The rest of them I will slay with the sword:
 no one will get away,
 no one will escape.
- 2 If they dig down to Sheol,
 there will my hand take them.
 If they climb up to the heavens,
 from there will I bring them down.
- 3 If they hide themselves on the top of Carmel,
 there will I search them out and take them.
 If they hide out of my sight at the bottom of the sea,
 there will I command the sea serpent to bite them.
- 4 If they are taken into captivity by their enemies,
 there will I command the sword to slay them.
 I will keep my eye on them
 but for evil and not for good.
- 5 It is the Lord the God of hosts,
 who touches the earth and it trembles,
 all who live on it mourn.

- The earth rises up like the Nile,
and sinks like the Nile of Egypt.
- 6 The one who builds in the heavens,
who sets the dome of the sky over the earth,
who summons the waters of the sea
and pours them out on the face of the earth:
the LORD is his name.
- 7 To me, Israelites, you are
just like the Cushites,
says the LORD.
Yes, I brought Israel up out of the land of Egypt,
but also the Philistines from Caphtor,
and the Arameans from Kir!
- 8 Behold the eyes of the Lord God
are on the sinful kingdom:
I will destroy it from the face of the earth!
But I will not completely destroy the house of Jacob,
says the LORD.
- 9 For behold I am about to give the command,
and I will shake the house of Israel among all the nations
just as one shakes grain in a sieve,
but not a pebble will fall to the ground.
- 10 All the sinners of my people,
who deny that disaster will touch or befall them,
will die by the sword.

A Promise of Restoration

- 11 On that day I will raise up the fallen house of David,
I will wall up its gaps and raise up its ruins,
I will rebuild it as it was long ago.
- 12 They will possess again the rest of Edom,
and all the nations which once you ruled for me,

says the LORD, who will do this.

- 13 Listen! The days are coming, says the LORD,
when the harvest is too big to reap
before it is time to plough,
when the grapes cannot be all trod
before it is time to sow,
when the mountains will run with sweet wine,
and every hill will flow with it.
- 14 I will bring back my people Israel,
they will rebuild waste cities and inhabit them,
plant vineyards and drink their wine,
make gardens and eat their fruit.
- 15 I will plant them on their own soil,
and they will never again be uprooted from their land
which I have given them,
says the LORD your God.

OBADIAH

1 The vision of Obadiah; what the LORD said about Edom:

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!

2 I will make you small among the nations,
and despised by all!

3 Your proud heart has misled you,
you who live in the clefts of the rock,
you who build on high your dwelling.

You say to yourselves,
“Who can bring me down to earth?”

4 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.

5 If thieves had come to you, marauders by night
would they not have stolen only as much as they
needed?

If grape-gatherers had come to you
would they not have left some gleanings?

6 Descendents of Esau,
all your treasures are looted.

7 To your border they have driven you,
all your allies have betrayed you.

Your avowed friends have overpowered you,
they have set a trap for you.
Where is your wisdom now?

8 The LORD says:

On that day,
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 over 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
at 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 crossroads
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 deeds will come back on 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.

- 17 But on Mount Zion some will escape,
it will be again holy,
and those of the house of Jacob
will again enter into their possessions.
- 18 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.
- 19 They will possess the Negeb and Mount Esau,
and the Shephelah of the Philistines.
They will possess the territory of Ephraim and Samaria,
and Benjamin will possess Gilead.
- 20 The exiles of Israel will possess the land of the Canaanites
as far as Zarephath.
The captives of Jerusalem who are in Sepharad
will possess the cities of the Negreb.
- 21 The rescued will come up on Mount Zion to rule Mount
Esau,
and the kingdom will belong to the LORD.

JONAH

Jonah runs away

- 1 This message from the LORD came to Jonah, the son of Amittai:
2 'Arise, go to that great city, Nineveh, and preach against it; for
3 their wickedness is known to me.' But Jonah started to flee to
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
4 the LORD. But the LORD made a furious wind blow over the sea,
and there was such a great storm that the ship was in danger of
5 breaking to pieces. The sailors were terrified and each cried for
help to his own god. They threw the ship's cargo into the sea to
make the ship lighter. Meanwhile Jonah had gone down into
6 the bottom of the ship and lay fast asleep. The captain of the
ship went and 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.'
- 7 The sailors said to one another, 'Come, let us cast lots to
discover on whose account this evil has come upon us.' So they
8 cast lots, and the lot indicated Jonah. So they said to him, 'Are
you to blame for this? Tell us, what is your business, and where
do you come from? What is your country and to what people
9 do you belong?' He replied, 'I am a Hebrew, and a worshipper
of the LORD, the God of heaven, who made the sea and the dry
10 land.' Then the men were greatly 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.
- 11 Then they said to him, 'What should we do to you, to make
the sea calm for us?' For the sea grew more and more stormy.
12 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 storm has overtaken you.'

- 13 But instead the men rowed hard to get back to the land; they could not, however, for the sea grew more and more stormy
14 ahead. So they cried to the LORD and said, 'We beg you, LORD, we beg 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
15 have done as it pleases you.' And they took up Jonah, and threw
16 him into 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 deep,
into 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.
- 10 And the LORD spoke to the fish, and it threw up Jonah upon the
dry land.

The message to Nineveh

- 3 This message from the LORD came to Jonah the second time,
2 'Arise, go to that great city, Nineveh, and proclaim to it the
3 message that I tell you.' So Jonah started for Nineveh, as the
LORD commanded. Now Nineveh was so large a city that it took
4 three days' journey to cross it. Jonah began by going a day's
journey into the city, and he proclaimed, 'Forty days more and
Nineveh will be overthrown.'
- 5 And the people of Nineveh believed God; and they ordered a
fast and put on sackcloth, from the greatest to the least of them.
- 6 And when word came to the king of Nineveh, he rose from his
throne, took off his robe, dressed in sackcloth, and sat in ashes.

- 7 And he made this proclamation and published it in Nineveh:
‘By the decree of the king and his nobles: People, beast, herd,
and flock must not taste anything; let them not eat nor drink
8 water. Let both people and animals put on sackcloth and let
them cry earnestly to God; let them each turn from their evil
9 ways and from the deeds of violence which they are doing. Who
knows? God may relent and avert his fierce anger, so that we
may not die.’
10 When God saw that they turned from their evil course, he
relented the evil which he said he would do to them, and did
not do it.

Jonah sulks

- 4 But this seemed very wrong to Jonah and he became angry. He
2 prayed to the LORD and said, ‘Ah, LORD, wasn’t this what I said
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,
3 patient, and loving and ready to forgive. Therefore, LORD, I beg
you, take my life from me; for it is better for me to die than to
4 live!’ But the LORD said, ‘Are you doing right in being angry?’
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
7 comfortable. The bush gave Jonah great pleasure; but at dawn
the next day God arranged for a worm which attacked the bush,
8 so 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
9 die 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
trouble and which you have not made grow, which came up in
11 a night and wilted in a night. Should I not care for the great city
Nineveh, in which there are one hundred and twenty thousand
people who do not know their right hand from their left; and
many cattle too?'

MICAH

The Superscription to Micah's Sermons

- 1 The LORD's message which came to Micah of Morsheth in the reigns of Jotham, Ahaz and Hezekiah, kings of Judah. The visions he saw about Samaria and Jerusalem.

The Lord's Judgment on Guilty Samaria and Judah

- 2 Listen, all you peoples!
Pay attention, all you inhabitants of the earth!
For the Lord God will be a witness against you,
the Lord from his holy temple!
- 3 The LORD is coming from his holy place,
he descends and treads on the heights of the earth,
4 so that the mountains melt beneath
like wax in the presence of the fire,
and the valleys break apart
like water poured down a steep descent.
- 5 All this is because of the crime of Jacob,
and for the sin of the house of Israel.
What was the crime of Jacob?
Was it not Samaria?
What is the sin of Judah?
Is it not Jerusalem?
- 6 'I will make Samaria a ruin in an open field,
and a place where a vineyard is planted,
I will hurl down her stones into the valley,

and lay bare her foundations.

- 7 'All her images will be shattered,
and all her statues will be burned with fire,
and all her idols I will lay in ruins.
For they were acquired by prostitution,
and to prostitution they will return.'
- 8 This is why I will mourn and wail,
I will go barefoot and naked,
I will howl like the jackals
and mourn like the desert owl.
- 9 For the blow that Samaria has received is incurable.
It has spread over Judah,
it extends even to the gate of my people,
even to Jerusalem.
- 10 Don't tell this in Gath!
Don't even cry – but sit in the dust at Beth-leaphrah.
- 11 Pass by, inhabitants of Shaphir, naked and ashamed!
The inhabitants of Zaanan cannot leave their city.
Beth-ezel laments and removes its support from you.
- 12 The inhabitants of Maroth wait anxiously for good!
But the LORD has sent disaster to the gates of Jerusalem.
- 13 Harness the horse to the chariot, inhabitants of Lachish.
You led the daughter of Zion, Jerusalem, into sin,
in you are found the crimes of Israel.
- 14 Therefore you must give parting gifts to Moresheth-gath.
Beth-achzib will betray the kings of Israel.
- 15 I will hand you to a conqueror, people of Mareshah,
the leaders of Israel will hide in Adullam Cave!
- 16 Shave your head in mourning for the children you love,
until you are bald as vultures, because they have left you
for exile.

The Oppression of the Poor

- 2 Woe to those who lie awake planning evil,
 who in the light of morning carry out their plan
 because they have the power to do it.
- 2 They covet fields and seize them,
 desire houses and take them,
 they crush householder and his household,
 people and their possessions.
- 3 Therefore the LORD says:
 'I am planning disaster from which you cannot save your
 neck,
 nor walk proudly because it will be a terrible time.
- 4 On that day they will sing a taunt-song to you,
 this mocking lament:
 "My people's estate is being measured for sale,
 our captors are dividing our fields.
 We are completely undone."
- 5 There will be no one to measure out land for you
 from the LORD's community.
- 6 ""Don't rant!" they urge, "Of such things one does not
 prophecy!
 Shame will not overtake us!
- 7 Is the LORD impatient, or are such things his deeds?
 Are not his words favourable to the family of Jacob?"
- Aren't my commands good for those who obey them?
- 8 But you, you stand up as a foe against those who are
 peaceful;
 you strip the robe from those who pass by quietly, averse
 to conflict.
- 9 Women of my people you drive out from their happy
 homes,

from their young children you take away my glory forever.

- 10 Rise and begone, for this is no place to rest.
Your uncleanness brings destruction, severe destruction.
- 11 If a person walking in wine and falsehood were to say,
“I will prophesy to you of wine and strong drink,”
then he would be the perfect prophet for this people!

The Lord Leading Back His Scattered People

- 12 ‘I will assuredly assemble all of Jacob,
I will surely gather the survivors of Israel.
I will herd them together as sheep in a fold,
like a flock in the pasture,
and the land will resound with the sounds of multitudes.
- 13 ‘The one who breaks out goes first.
They have broken forth and passed by the gate
and through it have they gone out.
Their king leads before them,
the LORD at their head.’

The Crimes of Judah’s Civil and Spiritual Leaders

- 3 I also said:
‘Listen now, leaders of Jacob,
judges of the house of Israel.
Is it not your duty to know what is the right?
2 Haters of that which is good and lovers of evil!
- 3 ‘They devour the flesh of my people,
and their hide they strip from off them,
and break in pieces and serve up their bones,

like meat in a pot or the cooking pan!

4 'Then they will cry out to the LORD,
but he will not pay attention to them.
He will hide his face from them at that time
because they have committed such crimes.'

5 Therefore the LORD says:
'To the prophets who lead my people astray,
who when they have food between their teeth declare
peace,
but against one who puts nothing in their mouths,
they proclaim an open war!

6 'Night will overtake you so that you have no vision,
and darkness so that there will be no divination,
and the sun will go down on the prophets,
and the day will be dark over them.

7 'The seers will be ashamed,
and the diviners will turn pale,
all of them will cover their mouths.
For there will be no answer from God.

8 'But I, on the contrary am full of power,
and the sense of justice and strength,
to make known to Jacob his crime,
and to Israel his sin.

9 'Hear this, leaders of the house of Jacob,
judges of the house of Israel,
you who spurn justice,
and make all that is straight crooked,
10 who build Zion with acts of bloodshed,
and Jerusalem with crime.

11 'The leaders render judgment for a bribe,

and her priests give oracles for a reward,
and her prophets divine for silver.
Yet they claim to rely on the LORD,
"The LORD", they say, "is in our midst.
Evil cannot overtake us."

- 12 'Therefore for your sakes
Zion will be plowed as a field,
and Jerusalem will become a heap of ruins,
and the temple mount a wooded height.'

The Peace and Worldwide Renown of Zion

- 4 In the days to come
the mountain of the LORD will be established,
the house of our God on the top of the mountain,
lifted above the hills.
- 2 All the nations will flow to it,
and many peoples will go and say,
'Come, let us go up to the LORD's mount,
to the house of the God of Jacob,
so that he may instruct us in his ways,
so that we may walk in his paths.'
For from Zion proceeds instruction
and the LORD's word from Jerusalem.
- 3 He will arbitrate between many peoples,
and render decisions for numerous nations,
They will beat their swords into ploughshares,
and their spears into pruning hooks.
Nation will not lift up sword against nation,
they will learn war no more.
- 4 They will live each under his vine,
and under his fig tree, with none to terrify them.

For the mouth of the LORD of hosts has spoken.

5 Each nation trusts in the names of their gods,
but we will worship the LORD our God forever.

6 'On that day,' says the LORD,
'I will assemble the lame.
I will gather exiles I punished.
7 I will restore the lame as a remnant,
the exiles into a great nation.
The LORD will rule over them
on Mount Zion from that time forever.'

8 But you, watchtower for the flock,
hill of the daughter of Zion,
to you will return your former rule.
9 So why do you now cry aloud? Haven't you any king?
Or has your counsellor perished, so you writhe in pain
like a woman in labour?

10 Writhe and scream, daughter of Zion, like a woman in
labour!
For now you must leave the city and camp in the open
field.
You will be taken to Babylon, but there will be rescued.
There the LORD will save you from the hands of your foes.

11 But now many nations gather against you.
They say, 'Let her be defiled, we will gloat over Zion.'
12 But they do not know the thoughts of the LORD.
They do not understand his plan,
for he has gathered them like sheaves for the threshing
floor.

13 'Arise, thresh, daughter of Zion.
I will make your horns iron,
and your hoofs brass,
so you might beat in pieces many peoples,

and devote to the LORD their spoil,
and their wealth to the ruler of all the earth.

- 5 'Now cut yourself in bitter grief,
daughter besieged by soldiers.
They have set a wall around you.
They strike the ruler of Israel,
in the face with a rod.
- 2 'Bethlehem in Ephrathah,
small among the tribes of Judah,
from you will come a king
who will rule for me over Israel,
whose family line goes back to the distant past.'
- 3 So the LORD will only abandon Israel to its enemies
until the woman in labour gives birth.
Then the survivors will be reunited with their own people.
- 4 And he will stand and shepherd by the strength of the
LORD,
In the exalted name of the LORD his God;
And they will live in security, for now he will be great,
even to the ends of the earth.
- 5 This will be our peace:
when Assyria comes into our land
and treads on our soil,
we will raise up against him seven shepherds,
eight leaders of men.
- 6 They will shepherd Assyria with a sword,
and the land of Nimrod with bared blades.
They will deliver us from Assyria,
when they come into our land,
and tread within our borders.

- 7 And the survivors of Jacob will be disbursed among the
nations,
in the midst of many peoples,
like dew from the LORD,
like showers on the grass,
which don't wait for people to come
or linger for mortals.
- 8 And the survivors of Jacob will be disbursed among the
nations,
in the midst of many peoples,
like a lion among the beasts of the forest,
like a young lion among the sheep-folds,
who, when he passes through, pounces.
He savages his prey. There is no rescuer.
- 9 Let your hand triumph over your adversaries,
let all your enemies be cut off.
- 10 On that day, says the LORD:
'I will slaughter your horses from your midst,
and destroy your chariots.
- 11 I will devastate the cities in your land,
and tear down your fortresses.
- 12 I will destroy your magic charms,
and you will have no soothsayers.
- 13 I will cut down your idols and sacred pillars,
and you will not worship any more the work of your
hands.
- 14 I will uproot your sacred poles,
and destroy your idols.
- 15 In my wrath and my anger
I will seek vengeance on the nations that ignore me.'

*Israel's False Conception of the
Lord's Character and Demands*

- 6 Hear now what the LORD is saying:
Arise, present your complaint before the mountains,
let the hills hear your voice!
- 2 Hear, mountains, the LORD's accusation,
listen, foundations of the earth.
For the LORD has a case against his people.
He has a dispute with Israel.
- 3 'My people, what have I done to you?
How have I displeased you? Answer me!
- 4 For I brought you up from the land of Egypt,
from the land of slavery I redeemed you.
I sent Moses, Aaron, and Miriam to lead you.
- 5 My people, what did Balak, king of Moab counsel?
And how did Balaam, the son of Beor, answer him?
Remember now the journey from Shittim to Gilgal,
so that you might realise the just deeds of the LORD.'
- 6 With what should I come before the LORD?
Bow myself before the God on high?
Should I come before him with burnt-offerings,
with calves a year old?
- 7 Will the LORD be pleased with thousands of rams,
With ten thousand streams of oil?
Should I give him my firstborn son for my guilt,
the fruit of my body for the sin of my soul?
- 8 The LORD has told you what is good,
what he demands of you:
Only to do justice and love mercy,
and to walk humbly with your God.

Guilt and Punishment of Jerusalem

- 9 Listen! The LORD calls to the city!
Listen, tribe and assembly of the city!
- 10 'Can I forget the hoarded treasures in the houses of the
wicked,
and the accursed scant measure?
- 11 Can I leave her unpunished because of evil scales,
and the bag of false weights?
- 12 Whose rich people are full of violence,
her inhabitants liars,
whose tongues speak deceit?
- 13 'But I indeed, have begun to punish you,
to lay you in ruins because of your sins.
- 14 You will eat but not be satisfied,
your stomach empty within you.
You will store up but lose everything,
because whatever you save I will give to the sword.
- 15 You will sow but not reap.
You will tread the olives but have no oil for rubbing,
tread grapes but drink no wine!
- 16 'For you have followed the commands of Omri,
and all the practices of the house of Ahab.
You have acted in accord with their counsels,
so I will give you up to ruin,
the city's inhabitants to derision.
The nations will treat you with contempt!'

The Utter Degeneracy of the People

- 7 Woe, woe is me, for I have become
like a field after harvest,

like a vineyard after gathering;
not a cluster of grapes to eat,
not a fig that anyone desires.

- 2 The honest have perished from the land,
 of the upright among people there is none.
 All of them lie in wait to shed blood.
 They hunt one another with the net.
- 3 Their hands know well how to do evil,
 the officer and judge demands a bribe,
 the high official decides as he pleases
 and they conspire to pervert justice.
- 4 The best of them are like a thorn thicket,
 their most upright like a prickly hedge.
 The day of their punishment has come,
 now will be their confusion!
- 5 Do not trust your neighbour,
 do not rely on a friend.
 From the wife who lies in your arms
 guard your tongue.
- 6 For son insults father,
 daughter rises up against mother,
 daughter-in-law against mother-in-law,
 a man's enemies are the people of his own household.

Zion's Ultimate Vindication and Exaltation

- 7 But I will look to the LORD,
 I will wait for the God of my salvation.
 My God will hear me!
- 8 Do not rejoice over me, my enemy.

- If I have fallen, I will rise.
If I sit in darkness, the LORD is my light.
- 9 The anger of the LORD I will bear,
for against him have I sinned –
until he champions my cause
and gives judgment for me.
He will bring me into to the light,
I will see his justice.
- 10 So my enemy will see, and shame will cover them,
they who said, 'Where is the LORD your God?'
I will look upon them,
they will be trampled on like mud in the street!
- 11 It is a day for rebuilding your walls,
this day will your boundary will be extended.
- 12 This day they will come to you,
from Assyria and the cities of Egypt,
and from Egypt even to the Euphrates River,
from sea to sea, and from mountain to mountain.
- 13 Though the land has become a desolation
because of its inhabitants, because of their deeds.
- 14 Shepherd your flock with your staff, the flock that belong
to you,
who live alone in the forest, in the midst of meadows;
so that they may pasture in Bashon and Gilead as in the
days of old,
- 15 as in the days when you came from Egypt, gave us won-
ders to see.
- 16 Nations will see and be ashamed of all their might;
they will put their hands to their mouth, their ears will
become deaf,
- 17 they will lick the dust like snakes, like creatures that
crawl on the earth;
they will come trembling and in terror from their hiding
places, in dread and fear.

- 18 Who is a God like you, forgiving iniquity
and passing by the rebellion of the remnant of your people?
He does not retain his anger forever, but is one who
delights in mercy.
- 19 He will tread under foot our iniquity;
you will cast into the depths of the sea all our iniquities.
- 20 You will show faithfulness to Jacob, and loving kindness
to Abraham,
as you have sworn to our ancestors from the days of old.

NAHUM

- 1 A message about Nineveh, a vision which came to Nahum from Elkosh.

God's wrath

- 2 The LORD tolerates no rivals.
The LORD is vengeful and fierce in wrath.
The LORD does not fail to punish his foes;
the LORD is vengeful against his enemies.
- 3 The LORD is slow to anger,
great in power.
The guilty will not escape
his punishment.
- Storm tempest is his path
and cloud is the dust of his feet.
- 4 He rebukes the sea and dries it up
and makes all the streams run dry.
Bashan and Carmel are languishing
and the bloom of Lebanon is withered.
- 5 The mountains tremble before him
and the hills dissolve.
The earth heaves before him,
the world and all who live in it.
- 6 Who can stand before his wrath?
Who can withstand the heat of his anger?
His fierce fury pours forth like fire,
he shatters rocks.
- 7 The LORD is good to those who hope in him,

a place of refuge in the day of trouble.

- 8 With rushing flood an end he makes
of those who rise against him,
he drives his enemies into darkness.
- 9 Why do you plot against the LORD?
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 of 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 these enemies 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.
- 2 For the LORD is restoring the majesty of Jacob
and of Israel,
though the devastators have plundered them
and destroyed their vines.
- 3 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.
- 4 Chariots rush across the fields,
storm through the squares;
they flame like torches,
they dart like lightening.
- 5 A leader rallies his nobles,
they hurl themselves forward.
They speed on toward the wall;
the storming-shield is set up.
- 6 The water-gates are thrown open,

- and the palace dissolves in ruins.
7 The queen is stripped,
she is carried off.
Her maids moan like doves,
beating upon their breasts.
- 8 Like a pool of water is Nineveh,
her waters fast ebbing away.
'Stand firm! Stand firm!' someone cries,
but no one turns back.
- 9 'Loot the silver, loot the gold,
for there is no end to the treasure,
the wealth and precious things.'
- 10 Nineveh is empty, desolate, devastated,
with faint heart and knocking knee.
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 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 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.
 Galloping horses,
 jolting chariots.
- 3 Horsemen charging,
 swords flashing,
 spears glittering,
 a multitude of slain,
 a heap of bodies,
 no end to the corpses
 over which people stumble!
- 4 ‘Because you acted like a whore,
 bewitching the nations,
 enticing the peoples,
- 5 I am against you, Nineveh’
 the LORD of hosts declares.
 ‘I will strip your clothes
 and show the nations your nakedness,
 and the kingdoms your shame.
- 6 ‘I will fling loathsome filth at you,
 and make you an object of contempt,
 a spectacle,
- 7 so that everyone who sees you
 will flee from you and say:
 “Nineveh is laid waste,
 who will mourn for her?”
- 8 ‘Are you any better than Thebes,

- which stood on the banks of the Nile,
with waters around as a rampart,
whose wall was the sea of waters?
- 9 Her strength was Ethiopia and Egypt.
The Libyans were her helpers,
and Put with its countless people.
- 10 Yet she was exiled
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.
- 11 'You too, Nineveh, will be drunk with fear;
you too will seek a place of escape from the foe.
- 12 All your fortresses are fig trees with the first ripe figs;
if shaken, they fall into the mouth of the eater!
- 13 Your troops are weak as women before your foes;
the gates of your land are wide open;
your defenses burned down.
- 14 'Draw water for the siege,
strengthen your forts.
Go to the clay pits and tread the clay;
take up the brick moulds.
- 15 There the fire will consume you,
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

- 1 The message seen by the prophet Habakkuk.

(Habakkuk)

- 2 How long, LORD, have I cried out
and without you hearing me!
I cry to you, 'Violence!'
but you do not help.
- 3 Why do you make me look upon wickedness
and behold trouble?
Destruction and violence are before my eyes,
and fighting and quarrelling.
- 4 Therefore the law is weak,
and justice is never rendered;
for the wicked surround the righteous,
so that justice is perverted.

(The Lord)

- 5 Look at the nations, look well,
be shocked and amazed.
For I am about to do a work in your days;
you will not believe it when it is told.
- 6 For I am about to raise up the Chaldeans,

- a nation grim and quick of action
who sweep over the whole breadth of the earth
to seize dwellings not their own.
- 7 They bring fear and terror.
They write their own rules.
- 8 Their horses are swifter than leopards,
quicker than wolves hunting at dusk.
From afar they come swooping down,
like an eagle attacking its prey.
- 9 They all come to do violence,
a horde like a desert wind,
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 to 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 to execute judgment,
my rock, you have established them to punish.
- 13 Your eyes are too pure to look at evil,
you cannot condone iniquity.
So 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,

- and rejoice and celebrate.
- 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,
slaughter nations unpitiously?
- 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.
- 3 Though the vision waits for the time set,
it hastens to fulfilment and will not fail;
Though it linger long, wait for it.
For it surely will come and will not be delayed.
- 4 The strength of the proud fails,
but the upright lives by their faithfulness.
- 5 Wealth is treacherous,
the arrogant never have enough.
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.
- 6 Shouldn't everyone mock them?
sing a taunt-song against them, and say:

- Woe to the person who amasses what is not theirs,
and loads them self down with goods taken in pledge!
- 7 Won't your creditors suddenly rise,
and those who will overthrow you awake,
and you become their prey?
- 8 For as you have plundered many peoples,
the survivors will prey upon you.
You have shed blood and committed violence
to the earth, peoples and their cities.
- 9 Woe to you who seeks unjust gain for your dynasty,
who sets your nest on high to be safe from the reach of
misfortune!
- 10 You have planned only shame for your dynasty.
You have destroyed many peoples,
and brought guilt upon yourself;
- 11 the stone will cry out from the wall,
and the beam from the timber will answer it.
- 12 Woe to the person who builds a city by bloodshed,
and founds a town by crime
- 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,

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!
What can it teach?
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 Shigionoth.
- 2 I have heard, LORD, of your fame,
I have seen, LORD, your work;
through the years you have made 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.
- 4 Before him it is like the light,
rays he has at his side,

- where his power is hidden.
- 5 Before him pestilence stalks,
after him plague follows.
- 6 He stands, and the earth trembles,
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.
- 7 The tents of Cushan are afraid,
the curtains of Midian tremble.
- 8 Is your wrath, LORD, with the rivers?
Is your anger against the streams?
Or your rage against the sea?
Is that why you ride on your war-steeds?
Why you mount your chariots of victory?
- 9 Why you bare your bow?
Why you fill your quiver with shafts?
- You split the earth with torrents.
- 10 The mountains see you and writhe.
The tempest of waters sweeps by.
The great deep sends forth its voice,
and lifts up its hands.
- 11 The sun forgets to rise.
The moon stands still in its place.
- Your arrows go forth to give light.
Your glittering spear is as lightning.
- 12 In rage you stride over the earth.
In wrath you trample the nations.
- 13 You go forth to save your people.
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 us,
 as they rejoice to devour the poor secretly.
- 15 You tread the sea with your horses,
 while the mighty waters roar.
- 16 I hear, 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 are no grapes on the vines,
though the olive harvest fails,
 and the fields produce no food,
though the flock is 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

- 1 The LORD's message, which came to Zephaniah, son of 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 on Judah

- 2 I will utterly destroy everything
from off the face of the earth,
says the LORD.
- 3 I will sweep away human and animal,
the birds of the sky
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.
- 4 I will stretch out my hand over Judah
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,
5 and those who worship on the housetops
to the stars in the sky,
and those worshippers of the LORD
who also pay homage to Milcom,
6 and those who turn back
from following the LORD,
And those who do not seek the LORD
nor strive to find him.
- 7 Be silent before the Lord God,
for near is the day of the LORD,

for the LORD has prepared a sacrifice,
he has sanctified his guests.

8 On the day of the LORD's sacrifice:
I will punish the officers and the royal princes,
and all those who clothe themselves in foreign ap-
parel.

9 On that day:
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.

11 Those who live in the Mortar wail,
for all the traders are silenced,
the money counters wiped out.

12 I will search Jerusalem with a lamp,
I will punish those who are at ease,
who sit comfortably with their wine,
who say to themselves,
'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 the scream of the warrior.

- 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.

- 17 And I will bring distress upon the people
and they will walk as the blind,
because they have sinned against the LORD,
and their blood will be poured out as dust
and their flesh as dung.

- 18 Neither their silver nor their gold will be able to save them. For
in the day of the wrath of the LORD and in the fire of his fury
the whole earth will be consumed. For he will make a speedy
end of all the inhabitants of the earth.

The Imminent Judgment upon the Nations

- 2 Be ashamed within yourselves, be ashamed,
2 before you become as the drifting chaff,
before the anger of the LORD comes upon you,
before the day of the LORD's wrath comes upon you.
3 Seek the LORD all you meek of the earth,
you who obey his law;
Seek righteousness, seek meekness;
perhaps you may be hidden in the day of the LORD's
wrath.
4 For Gaza will be forsaken;

- Ashkelon a desolation;
Ashdod – by noon will they rout her
and Ekron be torn up!
- 5 Woe to those who live by the sea coast,
people of the Cherethites!
The word of the LORD is against you,
Canaan, land of the Philistines!
- 6 I will destroy you so that you will be without inhabitants, and
7 you will become shepherds' cots and folds for flocks. The sea
coast will belong to the survivors of the house of Judah. They
will pasture their flocks there. In the house of Ashkelon they
will lie down at evening. The LORD their God will be with them
and restore their fortunes.
- 8 I have heard the taunts of Moab,
and the revilings of the Ammonites,
how they have taunted my people,
and spoken boastfully concerning their border.
- 9 Therefore as I live, says the LORD of hosts, the God of
Israel:
Moab will be like Sodom,
and the Ammonites like Gomorrah,
a pile of nettles and saltpits,
and a desolation, forever.
The residue of my people will plunder them,
and the survivors 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 he will stretch out his hand
against the north and destroy Assyria;
And he will make Nineveh a desolation,
dry as the wilderness.
- 14 Herds will lie down in it,
every beast of the earth,
Desert owl and screech owl
will lodge in its capitals.
The owl will hoot in the window,
the raven on the doorstep,
all stripped bare of cedar.
- 15 This is the exultant city which sat secure. The city 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
their 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 instruction,
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 until the morning,
- 4 Her prophets are braggarts, faithless men.
Her priests profane what is holy
and do violence to the law.
- 5 The LORD is righteous in her midst,
he does no wrong,
Morning by morning

he establishes his decree,
Light is not lacking,
 an oversight is unknown.
But the unjust know no shame.

- 6 'I have cut off nations,
 their turrets are destroyed;
I have laid waste their broad streets,
 so that none passes over them.
Desolate are their cities without people,
 without inhabitants.'

- 7 I said:
 'Surely the city will fear me,
 she will accept instruction.
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

- 8 Wait for me, is the LORD's message, until the day when I stand up
as a witness, for it is my fixed purpose to gather the nations, to
collect the kingdoms, to pour upon them my wrath and my hot
anger; for by the fire of my fury will all the earth be consumed.
9 For then I will purify the lips of all peoples, so that they
will all call on the LORD's name, to serve him with one accord.
10 From beyond the rivers of Cush my worshipers will bring me
offerings.
11 On that day you will no longer be ashamed of all your deeds
by which you rebelled against me. For I will rid you of your
proudly arrogant ones, and you will never again be haughty
12 on my holy mountain. But I will leave in your midst a people
humble and poor, and the remnant of Israel will trust in the

- 13 name of the LORD. They will not do evil, nor 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.
- 14 Cry out with joy, daughter of Zion,
shout aloud, Israel!
Rejoice and exult with all your heart,
daughter of Jerusalem.
- 15 The LORD has put away your adversaries,
he has turned away your foes;
the LORD is king in your midst,
you will fear evil no more.
- 16 In that day it will be said to Jerusalem:
Fear not!
Zion, let not your hands grow weak!
- 17 The LORD your God is in your midst,
a victorious hero.
He will rejoice over you with joy,
he will renew his love,
he will exult over you with singing,
- 18 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.

The Future Vindication and Exultation of Jerusalem Zephaniah 3

This says the LORD.

HAGGAI

The call to rebuild the Temple

- 1 In the second year of Darius the king, on the first day of the 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:
- 2 The LORD of hosts says:
The people say that the time has not yet come to rebuild the temple of the LORD.
- 3 Then this message from the LORD came to Haggai the prophet:
- 4 Is it a time for you yourselves to live in your own well-roofed houses,
while this temple lies in ruins?
- 5 The LORD of hosts says:
Consider your past experiences.
- 6 You sow much,
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 those who earn wages,
put those wages in a bag with holes.
- 7 The LORD of hosts says:
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.

- 13 Haggai, the prophet of the LORD, as the LORD commanded
 him, told the people: 'The LORD says: I am with you.'

- 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
15 of hosts, their God, in the twenty-fourth day of the sixth month.

The future glory of the new Temple

- 2 In the second year of Darius the king, on the twenty-first day of
the seventh month, this message from the LORD came to Haggai
2 the prophet, telling him to speak to Zerubbabel son of Shealtiel,
governor of Judah, and to Joshua, the son of Jehozadak, the high
priest, and to all the rest of the people:

- 3 Who is left among you that saw this temple in its former
glory?
And how do you see it now?
Doesn't it seem as though there is nothing there?

- 4 The LORD says:
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:
5 When your ancestors left Egypt I made a promise to you,
and I am still with you.
Do not be afraid!

- 6 The LORD of hosts says:
In a little while, I will shake the heavens,
and the earth, and the sea, and the land.
7 And I will shake all nations,
and the precious things of all nations will come here;
and I will fill this temple with glory.

The LORD of hosts says:

- 8 The silver is mine,
and the gold is mine,
9 The later glory of this temple
will 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
year of Darius, this message from the LORD came to Haggai the
11 prophet: The LORD of hosts says: 'Ask the priests for a ruling:
12 "If one carries consecrated meat in the fold of his garment, and
with that 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 who 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
17 wine vat to draw out fifty vessels, there were only twenty. "I
struck all the work of your hands with blasting and blight, with
mildew and with hail. Yet you didn't turn to me," says the LORD,
18 "Think back from this day, think! From the twenty-fourth day
of the ninth month, from the day when the foundations of the
19 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;
22 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 will come down,
each by the sword of his fellow.

23 In that day,
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

1 In the eighth month in the second year of Darius, this message of the LORD came to the prophet Zechariah, the son of Berechiah, the son of Iddo:

2 The LORD was furious with your ancestors. So tell the people
3 this message of the LORD of hosts: 'Return to me,' says the LORD
4 of hosts, 'and I will return to you' says the LORD of hosts. 'Do
not be like your ancestors to whom the former prophets cried,
"The LORD of hosts says to turn now from your evil ways, and
from your evil deeds". They did not heed nor listen to me,' says
5 the LORD. 'Your ancestors, where are they? And the prophets,
6 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 repented 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

7 In the twenty-fourth day of the eleventh month, which is the 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:

8 I saw in the night a man on a red horse, among the myrtle trees
that were in the valley-bottom. Behind him there were horses,
9 red, sorrel, and white. Then said I, 'My Lord, what are these?'
And the messenger who was talking with me said, 'I will show
10 you what they are.' And the man who was standing among the

- myrtle trees answered, 'They are those whom the LORD has sent to patrol the earth.' And the riders answered the messenger of the LORD who was standing among the myrtle trees, 'We have gone up and down through the world and behold, all the earth is still and at peace.'
- 12 Then the messenger of the LORD said, 'LORD of hosts, how long will you have no pity for Jerusalem and the cities of Judah with which you have been angry for seventy years?' And the LORD answered the messenger who was talking with me with kind and comforting words. So the messenger who was talking with me said to me, 'Proclaim now that the LORD of hosts says: I am deeply concerned for Jerusalem. But I am deeply angry with the arrogant, complacent nations. I was only a little angry with Israel but they made the suffering worse. Therefore, says the LORD, I am turning to show mercy to Jerusalem. My temple will be rebuilt in it, says the LORD of hosts, and a measuring line will be stretched over Jerusalem. Proclaim again: Thus says the LORD of hosts: My cities will again overflow with prosperity and the LORD will again 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 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 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 its people.'

Promise that Jerusalem Will be Gloriously Restored

- 2 Then I looked up and saw a man with a measuring line in
2 his hand. I said, 'Where are you going?' He replied, 'To mea-
3 sure Jerusalem, to see what is its breadth and length.' Then the
messenger who talked with me stepped forward, and another
4 messenger 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
heavens, says the LORD.
- 7 Up, escape to Zion, you who live in Babylon.
- 8 This is what the LORD of hosts says to the nations which
plundered you:
Whoever touches you touches the apple of my eye.
- 9 I will raise my hand against them.
They will be plunder for their own slaves; and you will
know that the LORD of hosts has sent me.
- 10 'Sing and rejoice, daughter of Zion! I am coming,
I will live among you, says the LORD.
- 11 Many nations will join themselves to the LORD in that
day,
and will be his people, and he will live among you.
You will know that the LORD of hosts has sent me to you.
- 12 The LORD will inherit Judah as his portion in the holy
land.
He will again choose Jerusalem.
- 13 Be silent, everyone, in the presence of the LORD,
because he is coming from his holy dwelling.'

Purification of the Priesthood and Nation

- 3 Then he showed me Joshua, the high priest, standing before
the messenger of the LORD and the Adversary standing at his
2 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
3 brand plucked out of the fire?' Now Joshua was clothed with
4 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
5 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.
- 6 And the messenger of the LORD testified to Joshua: The LORD
7 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.
8 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
9 bring forth my servant the Branch. On the stone that I have set
before 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
10 in one day. On 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 from 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
3 of the lamps, which are on its top, and two olive trees next to it,

4 one on 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
5 lord?' Then the messenger who talked with me answered, 'Don't
6 you 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
7 hosts, will I make the great mountain before Zerubbabel a plain.
He will bring forth the top stones with shoutings of, "Grace,
8 grace, to it.'" Moreover this message of the LORD came to me:
9 The hands of Zerubbabel have laid the foundation of this house.
His hands will also finish it. Then you will know that the LORD
10 of hosts has sent me to you. For who has despised the day of
small things? They will rejoice, and will see the plumb line in
the hand of Zerubbabel. (The seven lamps are the eyes of the
11 LORD that search all around the world.) Again I asked, 'What
are these two olive trees on the right side of the candlestick and
12 on its left side?' Again, 'What are these two branches of the olive
trees, which are pouring out the golden oil through the two
13 golden pipes?' He answered me, 'Don't you now what these
14 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 cubits
3 long, ten cubits wide.' Then he said to me, 'This is the curse that
goes over the whole land. Every thief will be banished according
to the writing on one side and everyone who lies under oath
4 will 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
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

5 Then the messenger who talked with me came forward, and said
6 to me, 'Look up and see what is now coming.' I said, 'What is it?'
He said, 'It is a measuring basket, full of the guilt of the land.'
7 A round leaden cover was lifted up, and there was a woman
8 sitting in the middle of the basket. He said, 'This is Wickedness.'
He thrust her down into the midst of the basket and he pushed
9 the round leaden cover back on its mouth. Then I looked up
and saw two women, and the wind was in their wings. They
had wings like the wings of a stork and they lifted up the basket
10 between them. Then I said to the messenger who talked with
11 me, 'Where are they taking the basket?' He said to me, 'To build
her a house 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
2 two mountains. The mountains were mountains of bronze. The
first chariot had red horses. The second chariot had black horses,
3 the third chariot white horses, and the fourth chariot dappled
4 horses. Then I said to the messenger who talked with me, 'What
5 are these, my lord?' The messenger answered me, 'These are
the four winds of heaven going out after standing before the
6 LORD of all the earth. The black horses are going toward the
north country and the white toward the west and the dappled
7 toward the south country.' The strong horses came out, and
were impatient to patrol the earth. So he said, 'Go, patrol the
8 earth,' and they did so. Then he 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
10 the exiles Heldai, Tobijah and Jedaiah who have come from
11 Babylon 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
13 rebuild the temple of the LORD. He will rebuild the temple and
will sit and rule upon his throne, receiving the honour due to
a king. A priest will stand by his throne and they will work
14 together in peace and harmony. The crown will be a memorial
in the temple of the LORD for Heldai and Tobijah and Jedaiah,
15 and Josiah the son of Zephaniah. People 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-
3 melech and their men, to entreat the favour of the LORD, and to
ask the priests of the house of the LORD of hosts, and the prophets
'Should I continue to mourn in the fifth month, separating myself,
4 as I have done for many years?' Then this message of the LORD of
5 hosts came to me: Tell all the people of the land and the priests,
'When you fasted and mourned in the fifth and in the seventh
6 month, for these seventy years, did you really fast for me? When
you eat and when you drink, do you not eat for yourselves, and
7 drink for yourselves? 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: The LORD of hosts
9 says, execute true judgments. Show kindness and mercy to each
10 other. Do not oppress the widow or the orphan, the resident
foreigner or the poor. Let none of you devise evil against another
in your hearts.

11 But they refused to listen, and turned a stubborn shoulder,
12 and stopped their ears so they wouldn't hear. They made their
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
13 the earlier prophets. Great was the anger of the LORD of hosts: I
called and they would not hear, so they call and I do not hear,
14 says the LORD of hosts. I scattered them by a whirlwind out
among nations 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*

8 Now this message of the LORD of hosts came to me:

2 The LORD of hosts says:
I passionately care for Zion,
and I am fiercely protective of her.

3 The LORD says, I have returned to Zion,
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."

4 The LORD of hosts says:
Old men and old women will sit again in the squares of
Jerusalem,

- each leaning on a staff because of old age.
5 And the streets of the city will be full of boys,
and of girls playing in its squares.
- 6 The LORD of hosts says:
Just because it seems impossible to the remnant of this
people in these days,
is it also impossible for me? says the LORD of hosts.
- 7 The LORD of hosts says:
I will rescue my people
from the land of the east and the land of the west.
- 8 I will bring them and they will live in Jerusalem,
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 in these days the words of the prophets spoken when the
10 foundations for the house of the LORD of hosts were laid. For
before those days there were no wages for people or animals.
No one could go out or return safe from enemies, because I set
11 each against their neighbour. But now I will treat the remnant of
the people differently from former days, says the LORD of hosts.
- 12 Peace will be sown.
The vine will bear its fruit and the ground will yield its
produce,
and the skies will give their dew.
I will give the remnant of this people all these things.
- 13 Just as you were accursed among the nations,
house of Judah and house of Israel,
so I will save you and you will be a blessing.
Do not be afraid, but let your hands be strong.
- 14 For the LORD of hosts says: As I planned to do evil to you when
your ancestors provoked me to anger, says the LORD of hosts,
15 and I did not relent, so again have I planned in these days to do
good to Jerusalem and to the house of Judah. Do not be afraid.

16 These are the things that you should do: Speak the truth to
17 each other. Render peaceful decisions in your gates. Let none of
you devise evil in your heart against one another. Do not love
perjury. All these are things I hate, says the LORD.

18 And this message of the LORD of hosts came to me: The LORD
19 of hosts says: The fast of the fourth month, and the fast of the
fifth, and the fast of the seventh, and the fast of the tenth, will be
festivals of joy and gladness, and cheerful feasts for the house
of Judah. Therefore love truth and peace.

20 The LORD of hosts says: Peoples, and the inhabitants of many
21 cities will come, and the inhabitants of one city will go to another,
saying, 'Let us go speedily to entreat the favour of the LORD,
22 and to seek the LORD of hosts; I will go also.' Many peoples and
strong nations will come to seek the LORD of hosts in Jerusalem,
23 and to entreat the favour of the LORD. The LORD of hosts says:
In those 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

- 9 An oracle:
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,
2 and also Hamath which borders on it.
Tyre and Sidon, for all their wisdom.
3 Tyre built for herself a fortress.
Heaped up silver as dust,
and gold like the dirt of the streets.
4 But now the Lord will dispossess her,
cast down her rampart into the sea.
She will be consumed in fire.

- 5 Ashkelon will see and fear,
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.
- 6 A foreign people will settle in Ashdod,
and I will humble the pride of the Philistines.
- 7 I will take their blood from their mouth,
and their abominations from between their teeth.
They also will be a remnant for our God,
like a tribe in Judah,
and Ekron will be like the Jebusites.
- 8 But I will encamp as a guard about my house,
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.
- 9 Rejoice greatly, daughter of Zion!
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 war 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*

- 10 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.
- 2 But the household gods speak nonsense,
and the diviners see lies,
and relate idle dreams.
In vain they offer comfort,

- so the people wander like sheep,
They suffer because there is no shepherd.
- 3 My wrath is hot against the shepherds,
and on the leaders will I bring punishment.
For the LORD cares for his flock,
the house of Judah,
and will make them his splendid war steeds.
- 4 From Judah will come the cornerstone and the stay,
from them the battle bow,
from them goes forth every commander.
- 5 Together they will trample on warriors,
as on the dirt of the streets in battle.
They fight, for the LORD is with them,
putting the riders on horses to shame.
- 6 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.
- 7 The Ephraimites will be like warriors,
their hearts will rejoice as with wine,
their children will see and rejoice.
Their hearts will exult in the LORD.
- 8 I will whistle for them, and gather them,
and they will be as many as they once were.
- 9 I will sow them among the peoples,
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.

- 12 I will make them strong in the LORD,
they will walk in his name,
says the LORD.

*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 thick forest 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
under the power of a king, and when the land is devastated
7 I will not rescue them. So I shepherded the flock of slaughter
for the sheep-merchants. I took two staffs: one I called Mercy
8 and the other I called Union. So I shepherded the sheep. I set
aside three of the shepherds in one month; for I was indignant
9 against them, 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. And let those who are left devour one another's
10 flesh. And I took my staff, Mercy, and broke it, so as to break
my covenant which I had made with all the peoples.

11 In that day it was broken, and the sheep-merchants who
12 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,
13 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.

14 Then I broke my second staff called Union so as to dissolve
15 the brotherhood between Judah and Jerusalem. And the LORD
said to me: Take again the implements of a worthless shepherd.
16 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.

17 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

12 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:

2 Look! I am about to make Jerusalem
a cup of drunkenness for all the surrounding peoples.
There will be a siege of Jerusalem.

3 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.

- 4 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 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 peo-
ples.
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 inhab-
itants 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
firstborn.

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,
14 and all the families who are left, each by itself,
and their wives by themselves.

13 On that day a fountain will be opened for the house of
David,
and for the inhabitants of Jerusalem, for sin and for un-
cleanness.

2 And it will be on that day, says the LORD of hosts,
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.

3 If any man prophesy any more,
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.
- 4 And it will be in that day that the prophets will be ashamed, each of his vision, and will not wear a robe of course hair in order to deceive.
- 5 Each will say, 'I am not a prophet, a tiller of the ground am I, for the ground is my possession from my youth.'
- 6 And they will say to him, 'What are these scars on your back?' And he will say, 'The scars which I received in the house of my friends.'
- 7 Awake, sword, against my shepherd, against the man who stands near to me, says the LORD of hosts. I will strike the shepherd so that the sheep may be scattered, I will turn my hand against the little ones.
- 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 our 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
4 he 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
5 slide northwards and half southwards. You will escape through
my valley – the valley between the hills will extend as far as
Azal, 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
10 day 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 the Corner Gate, and as far as the king's
11 winepresses. Jerusalem will be inhabited, for never again will it
be doomed to destruction, and its people will abide in security.

12 This is the plague with which the LORD will strike all the
peoples 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.
13 On that day a great panic sent by the Lord will fall on them.
14 Everyone will seize their neighbours and attack them. Even
Judah will fight at Jerusalem, and the wealth of the surround-
ing nations will be gathered up – gold and silver and piles of

- 15 clothing. Plague will fall upon the horses, mules, camels, and donkeys, and on all the animals in all those camps.
- 16 All who are left of all the nations which fought against Jerusalem will come up from year to year to worship the King, the LORD of hosts, and to keep the pilgrim-feast of tabernacles.
- 17 Whoever of all the peoples of the earth will not come up to Jerusalem to worship the King, the LORD of hosts, on them
- 18 there will be no rain. If the family of Egypt does not go up nor enter in, on them also will come the plague with which the
- 19 LORD will strike the nations. This will be the punishment for the sin of Egypt and the punishment for the sin of all nations which do not come up to keep the feast of the tabernacles.
- 20 On that day there will be inscribed upon the bells of the horses, "Holy to the LORD" and the pots in the house of the LORD will be
- 21 as holy as the sacrificial bowls before the altars. Every pot in 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.

MALACHI

The Lord's Love for Israel

- 1 An oracle. The message of the LORD to Israel through Malachi.
- 2 'I have loved you,' says the LORD. 'But you ask, "How have
3 you shown love to us?" Was not Esau Jacob's brother?' explains
4 the LORD of hosts, 'yet I loved Jacob, but hated Esau, and made
5 his mountains a desolation, and transformed his ancestral land
6 into a wilderness. When Edom says, "We are beaten down, but
7 we will return and rebuild the ruined places"' the LORD of hosts
8 says, "They may build, but I will throw down. They will be called,
9 "The border land of wickedness," the people against whom the
LORD is angry forever. Your own eyes will see this, and you will
say, "the LORD's greatness reaches beyond the border of Israel."

Against the Priests

- 6 'A son honours his father and servant their master. If I am a
father, where is my honour? And if I am a master, where is
the one who fears me? So says the LORD to you, priests who
despise my name. You ask, "How have we despised your name?"
7 You offer on my altar bread that is polluted. You ask, "How
have we polluted it?" Because you say, "The table of the LORD is
8 contemptible." When you offer the blind animal for sacrifice, "It
doesn't matter!" And when you offer the lame and the sick "It
doesn't matter!" Give an animal like that to your governor; will
he be pleased with it? Will he receive you favourably?' says the
9 LORD of hosts. Now, plead for the favour of God with such an

offering, so that he may be gracious to us. 'Would I receive any of you favourably?' says the LORD of hosts.

10 'If only one of you would shut the temple doors, so that you could not kindle useless fires on my altar! I have no pleasure in you,' says the LORD of hosts, 'Nor will I accept an offering from
11 your hand. For from the rising of the sun to its setting my name is great among the nations, and in every place they offer to my name a pure offering. For my name is great among the nations,' says the LORD of hosts.

12 'But you profane me when you say, "The table of the LORD is
13 polluted, and its food is contemptible." You say also, "How tired we are of all this!" and you sniff contemptuously at it. You have brought the blind, the lame and the sick as offerings. Should I
14 accept this from your hand?' says the LORD of hosts. 'Cursed be the cheat, who has in his flock a valuable male, but vows and sacrifices to the Lord a blemished animal! For I am a great king,' says the LORD of hosts, 'and my name is feared among the nations.'

2 'Now, you priests, this command is for you. If you will not
2 hear, and if you do not take it to heart, to give glory to my name,' says the LORD of hosts, 'Then I will lay a curse on you. I will turn your blessings into curses. Indeed I have already done so,
3 because you pay no attention. I will punish your descendants! I will spread offal upon your faces, even the offal of your pilgrim
4 feasts, you will be discarded. You will then know that I have sent this command to you, so that my covenant with Levi may be preserved,' says the LORD of hosts.

5 'My covenant with him was to give life and peace. I gave them to him so that he might revere me. He revered me, and stood
6 in awe of my name. The true instruction was in his mouth, and injustice was not found in his lips; He walked with me in peace
7 and uprightness, and turned many away from iniquity. For the priest's lips should keep knowledge, and people should seek the law from his mouth, because he is the messenger of the LORD of hosts.

- 8 'But you have turned aside from that way. You have caused many to stumble in the law. You have corrupted the covenant of
9 Levi,' says the LORD of hosts. 'So I have I made you contemptible and degraded before all the people, because you have not kept my ways, and have had no respect for me in imparting the law.'

Unfaithfulness

- 10 Don't we have all one father? Didn't one God created us? Why do we deal faithlessly with one another, profaning the covenant of
11 our ancestors? Judah is treacherous, and abominations are committed in Israel and in Jerusalem because Judah has profaned the holy things loved by the LORD, and has married the daughter
12 of a foreign god. May the LORD banish from the community of Jacob anyone who does this, anyone awaking, testifying, and
13 making an offering to the LORD of hosts. And you also do this: You cover the altar of the LORD with tears, because he doesn't accept the offering any more, doesn't accept it from your hand.
14 Yet you ask, 'Why?' Because the LORD is testifying against you on behalf of the wife you married when you were young. You have been unfaithful to her, even though she is your companion, and your legal wife.
15 Did not the one God make everyone, so that all both flesh and spirit is his? And what does that one God seek but godly children? Therefore keep watch over your spirit, and let none of
16 you deal faithlessly with the wife of your youth. 'A man who divorces or puts away his wife,' says LORD, the God of Israel, 'overwhelms her with cruelty.' The LORD of hosts says: 'Keep watch over your spirit, do not be unfaithful.'

The Lord's Coming Judgment

- 17 You have wearied the LORD with your words. You ask, 'How have we wearied him?' By saying, 'Everyone who does evil

is good in the sight of the LORD, and he delights in them.’ Or, ‘Where is the God of justice?’

- 3 ‘I am about to send my messenger and he will clear a path before me: And the LORD, who you are seeking, will suddenly come to his temple. The messenger of the covenant who you
2 long for is already coming, says the LORD of hosts. But who can endure the day of his coming? And who will stand firm when he appears? He is like a refiner’s fire, and like a launderer’s
3 soap, and he will sit as a refiner and purifier. He will purify the descendants of Levi, and refine them like gold and silver,
4 until they are fit to bring offerings to the LORD. Then will the offerings of Judah and Jerusalem be pleasant to the LORD, as in the days of old, and as in former years.
5 ‘I will come to you in judgment. I will be quick to testify against the sorcerers, adulterers, perjurers, those who cheat workers, or widows, or orphans, deny justice to immigrants,
6 and do not fear me,’ says the LORD of hosts. ‘For I, the LORD, do not change; and you have not ceased to be descendants of Jacob.’

Paying the Tithe

- 7 ‘From the days of your ancestors, you have turned aside from my statutes, and you have not kept them. Turn to me and I will turn to you,’ says the LORD. ‘You say, “How should we turn?”
8 Can a human rob God? Yet you robbed me. You ask, “How have we robbed you?” In tithes and gifts! You – your entire nation – are all cursed, because you rob me.
10 ‘Bring the whole tithe into the storehouse, so that there is food in my house. Test me in this way. See if I will not open to you the windows of the sky, and pour you out a blessing,
11 until there is more than enough. I will rebuke for your sakes the devouring locust and he will not destroy your crops, nor will the vine fail to ripen its fruit in the field, says the LORD of hosts,

- 12 and all nations will call you happy, for you will be a delightful land,' says the LORD of hosts.

Future Reward of the Godless and Faithful

- 13 'You have said terrible things about me,' says the LORD. 'You ask,
14 "What have we said about you?" You have said, "It is useless to serve God, and what do we gain from the LORD of hosts by keeping his commands, and walking mournfully in funeral garb
15 before him? So now we call the proud happy, evildoers thrive: they dare God and escape unharmed.'"

- 16 Such things those who revered the LORD spoke to one another, and the LORD took notice, and a record was written before him of those who revered the LORD and those who keep in mind his
17 name. 'They will be mine,' says the LORD of hosts, 'my special possession on that day that I am preparing. I will spare them as
18 a man spares his son who serves him. Once again my people will see the difference between the righteous and the wicked, between the person who serves God and the person who does not.'

- 4 'The day is coming that will burn like a furnace, and all the proud and all evildoers will be stubble, and the day that is coming will burn them up,' says the LORD of hosts, 'leaving
2 neither root nor branch. But to you who revere my name there will arise the sun of righteousness with healing in its wings,
3 and you will run free like calves let out from their stall. In the day when I act you will tread down the wicked, they will be as ashes under the soles of your feet,' says the LORD of hosts.

- 4 'Remember the law of Moses my servant, statutes and judgments which I gave him at Horeb for all Israel. I am about to send to you Elijah the prophet, before the great and terrible day
5 of the LORD comes. He will turn fathers' hearts to their sons and sons' hearts to their fathers, so that I will not come and strike the earth with judgement.'

THE GOOD NEWS ACCORDING TO MATTHEW

The Birth, Parentage and Infancy

1 A genealogy of Jesus Christ, a descendant of David and Abra-
2 ham. Abraham was the father of Isaac, Isaac of Jacob, Jacob
3 of Judah and his brothers, Judah of Perez and Zerah, whose
4 mother was Tamar, Perez of Hezron, Hezron of Aram, Aram of
5 Aminadab, Aminadab of Nahshon, Nahshon of Salmon, Salmon
6 of Boaz, whose mother was Rahab, Boaz of Obed, whose mother
7 was Ruth, Obed of Jesse, Jesse of David the King. David was the
8 father of Solomon, whose mother was Uriah's widow, Solomon
9 of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Je-
10 hoshaphat, Jehoshaphat of Joram, Joram of Uzziah, Uzziah of
11 Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Man-
12 asseh, Manasseh of Amon, Amon of Josiah, Josiah of Jechoniah
13 and his brothers, at the time of the Exile to Babylon. After the Ex-
14 ile to Babylon – Jechoniah was the father of Salathiel, Salathiel of
15 Zerubbabel, Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of
16 Azor, Azor of Zadok, Zadok of Achim, Achim of Eliud, Eliud of
17 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.

18 This is how Jesus Christ was born:

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

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

21 All this happened in fulfilment of these words of the Lord through 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
25 woke up, 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, asking, ‘Where is the newborn king of the Jews? For we saw his star in the east, and have come to worship him.’ When King Herod heard of this, he was much troubled, and so too was all Jerusalem. He called together all the chief priests and teachers of the Law in the nation, and questioned them as to where the Christ was to be born.

5 ‘At Bethlehem in Judea,’ was their answer, ‘for it is said in the prophet –

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

7 Then Herod secretly sent for the astrologers. 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
9 I, too, can go and worship him.' The astrologers heard what
the king had to say, and then continued their journey. The star
which they had seen in the east led them on, until it reached
10 and stood over the place where the child was. At the sight of the
11 star they were filled with joy. Entering the house, they saw the
child with his mother, Mary, and fell at his feet and worshipped
him. Then they opened their treasure chests, and offered to the
12 child presents of gold, frankincense, and myrrh. But afterwards,
having been warned in a dream not to go back to Herod, they
returned to their own country by another road.

13 After they had left, an angel of the Lord appeared to Joseph
in a dream, and said, 'Get up, take the child and his mother, and
seek refuge in Egypt; and stay there until I tell you to return,
for Herod is about to search for the child, to put him to death.'
14 Joseph woke up, and taking the child and his mother by night,
15 went into Egypt, and there he stayed until Herod's death. This
was in fulfilment of these words of the Lord in the prophet,
where he says –

"Out of Egypt I called my Son."

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

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

19 But, on the death of Herod, an angel of the Lord appeared in a
20 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
21 to take the child's life are dead.' He woke up, and taking the
22 child and his mother, went into the Land of Israel. But, hearing
that Archelaus had succeeded his father Herod as king of Judea,
he was afraid to go back there; and having been warned in a
23 dream, he went into the part of the country called Galilee. There
he settled in the town of Nazareth, in fulfilment of these words
in the prophets – "He will be called a Nazarene."

The Preparation

3 About that time John the Baptist first appeared, proclaiming
2 in the wilderness of Judea: 'Repent, for the kingdom of heaven
3 is at 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 baptised 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 from the coming
8 judgment? Let your life, then, prove your repentance; and do
9 not think that you can say among yourselves "Abraham is our
ancestor," for I tell you that out of these stones God is able to
10 raise descendants for Abraham! Already the axe is lying at the
root of the trees. Therefore every tree that fails to bear good fruit

11 will be cut down and thrown into the fire. I, indeed, baptise
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 baptise you with the Holy Spirit and with
12 fire. His winnowing-fan is in his hand, and he will clear his
threshing-floor, and store his grain in the barn, but the chaff he
will burn with a fire that cannot be put out.'

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

'I need to be baptised 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.'

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

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

4 But Jesus answered, 'Scripture says –

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

5 Then the devil took him to the Holy City, and, placing him
6 on the parapet of the temple, said to him, 'If you are God's
Son, throw 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.”

- 7 ‘Scripture also says,’ answered Jesus,
“‘You must not tempt the Lord your God.’”

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

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

- 10 Then Jesus said to him, ‘Go away, Satan! For scripture says –
“You must worship the Lord your God, and worship
him only.”’

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

The Work in Galilee

- 12 When Jesus heard that John had been arrested, he returned to
13 Galilee. Afterwards, leaving Nazareth, he went and settled at
Capernaum, which is by the side of the sea, within the borders
14 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. 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 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.

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

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

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

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

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

7 Blessed are the merciful,

- for they will find mercy.
8 Blessed are the pure in heart,
for they will see God.
9 Blessed are the peacemakers,
for they will be called children of God.
10 Blessed are those who have been persecuted in the cause
of righteousness,
for theirs is the kingdom of heaven.
- 11 'Blessed are you when people insult you, and persecute you,
12 and say all kinds of evil lies about you because of me. Be glad
and rejoice, because your reward in heaven will be great; this
is the way they persecuted the prophets who lived before you.
13 'You are salt for the world. But if salt becomes tasteless, how can
it be made salty again? It is no longer good for anything, but
14 is thrown away, and trampled underfoot. It is you who are the
light of the world. A town that stands on a hill cannot be hidden.
15 People do not light a lamp and put it under a basket, but on the
16 lamp-stand, where it gives light to everyone in the house. Let
your light so shine before the eyes of others so that, seeing your
good actions, they will praise your Father who is in heaven.
- 17 'Do not think that I have come to do away with the Law or
the prophets; I have not come to do away with them, but to
18 complete them. For I tell you, until the heavens and the earth
disappear, not even the smallest letter, nor one stroke of a letter,
19 will disappear from the Law until all is done. Whoever, therefore,
breaks one of these commandments, even the least of them, and
teaches others to do so, will be the least esteemed in the kingdom
of heaven; but whoever keeps them, and teaches others to do
20 so, will be esteemed great in the kingdom of heaven. Indeed
I tell you that, unless you obey God's commands better than of
the teachers of the Law, and Pharisees, you will never enter the
kingdom of heaven.
- 21 'You have heard that to our ancestors it was said – "You must
not commit murder," and "Whoever commits murder will be

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

27 'You have heard that it was said – "You must not commit
28 adultery." But I say to you that anyone who looks at a woman and desires her has already committed adultery with her in his
29 heart. 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,
30 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.

31 'It was also said – "Let anyone who divorces his wife serve
32 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
33 marries her after her divorce is guilty of adultery. Again, you have heard that our ancestors were told – "Do not break your
34 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,
35 or by the earth, since that is his footstool, or by Jerusalem, since
36 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.
37 Let your words be simply "Yes" or "No"; anything beyond this comes from what is evil.

38 'You have heard that it was said – "An eye for an eye and a
39 tooth for a tooth." But I say to you that you must not resist those
40 who wrong you; but, if anyone strikes you on the right cheek,
41 turn the other to them also. If someone sues you for your shirt,
42 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.

43 You have heard that it was said – "You must love your neigh-
44 bour and hate your enemy." But what I tell you is this: love your
45 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
46 on the righteous and on the unrighteous. For, if you love only
those who love you, what reward will you have? Even the tax
47 collectors do this! And, if you only welcome your brothers and
sisters, what are you doing more than others? Even the Gen-
48 tiles do this! You, then, must become perfect – as your heavenly
Father is perfect.

6 '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
2 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
3 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
4 is doing, so that your charity may be secret; and your Father,
who sees what is in secret, will reward you.

5 '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
6 their reward! But, when one of you prays, they should 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
7 reward them. When praying, do not repeat the same words over

and over again, as is done by the Gentiles, who think that by
8 using many words they will obtain a hearing. Do not imitate
them; for God, your Father, knows what you need before you
9 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 wrongdoings,
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 Fa-
15 ther will 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, they should 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
20 moth and rust destroy, and where thieves break in and steal. But
store up treasures for yourselves in heaven, where neither moth
21 nor 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
24 must that darkness be! No one can serve two masters, for either
they will hate one and love the other, or else they will attach

themselves to one and despise the other. You cannot serve both God and Money.

25 'This is why I say to you, Do not be anxious about your life
– what you can get to eat or drink, or about your body – what
you can get to wear. Is not life more than food, and the body
26 more than clothing? Look at the wild birds – they neither sow,
nor reap, nor gather into barns; and yet your heavenly Father
27 feeds them! Aren't you more precious than they? But which of
you, by being anxious, can prolong their life a single moment?
28 And why be anxious about clothing? Study the wild lilies, and
29 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
30 these. If God so clothes even the grass of the field, which is
living today and tomorrow will be thrown into the oven, won't
31 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
32 drink?" or "What can we get to wear?" All these are the things
for which the nations are seeking, and your heavenly Father
33 knows that you need them all. But first seek his kingdom and
the righteousness that he requires, and then all these things will
34 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.

7 'Do not judge and you will not be judged. For, just as you
2 judge others, you will yourselves be judged, and the standard
3 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
4 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
5 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.

6 'Do not give what is sacred to dogs; they will turn and maul
you. Do not throw your pearls before pigs; they will trample
7 them underfoot. Ask, and it will be given to you; search, and

8 you will find; knock, and the door will be opened to you. For the
person who asks receives, the person who searches finds, and
9 the door will be opened to the person who knocks. Who among
you, when their child asks them for bread, will give them a
10 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!

12 'Do to others whatever you would wish them to do to you;
13 for that is the teaching of both the Law and the prophets. Go in
by the small gate. The road that leads to destruction is broad
14 and spacious, and many go in by it. For the gate is small, and
the road narrow, that leads to life, and there are few who find it.

15 'Beware of false teachers – people who come to you in the
16 guise of sheep, but at heart they are ravenous wolves. By the
fruit of their lives you will know them. Do people pick grapes
17 from thorn bushes, or figs from thistles? So, too, every sound
18 tree bears good fruit, while a worthless tree bears bad fruit. A
sound tree cannot produce bad fruit, nor can a worthless tree
19 bear good fruit. Every tree that fails to bear good fruit is cut
20 down and thrown into the fire. So it is by the fruit of their lives
21 that you will know such people. Not everyone who says to me
"Master! Master!" will enter the kingdom of heaven, but only he
22 who does the will of my Father 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,
23 and in your name that we did many miracles?" And then I will
say to them plainly "I never knew you. Go from my presence,
you who live in sin."

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

27 a foolish person, 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 with a great crash.'

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 fol-
2 lowed him. He saw a leper who came up, and bowed to the ground before him, and said, 'Master, if only you are willing, you are able to make 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, as evidence of your cure.' After Jesus had entered Capernaum, a centurion 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.'

7 'I will come and cure him,' answered Jesus. 'Sir,' the centurion
8 went on, 'I am unworthy to receive you under my roof; but only speak, and my manservant will be cured. For I myself am a man under the orders of others, with soldiers under me; and, if I say to one of them "Go," he goes, and to another "Come," he comes,
10 and to my slave "Do this," he does it.' Jesus was surprised to hear this, and said to those who were following him, 'Never I tell you, in any Israelite have I met with such faith as this!
11 Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the kingdom of
12 heaven; while the heirs to the kingdom will be banished into the darkness outside; there, there will be weeping and grinding
13 of teeth.' Then Jesus said to the centurion, 'Go now, and it will be according to your faith.' And the man was cured that very hour.

14 When Jesus went into Peter's house, he saw Peter's mother-
15 in-law prostrated with fever. On his taking her hand, the fever
16 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
17 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."

18 Seeing a crowd round him, Jesus gave orders to go across. A
19 teacher of the Law came up to him, and said, 'Teacher, I will
follow you wherever you go.'

20 'Foxes have holes,' answered Jesus, 'and wild birds their nests,
21 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.'
22 But Jesus answered, 'Follow me, and leave the dead to bury
23 their dead.' Then he got into the boat, followed by his disciples.
24 Suddenly so great a storm came up on the sea, that the waves
25 broke right over the boat. But Jesus was asleep; and the disciples
came and roused him. 'Master,' they cried, 'save us; we are lost!'
26 '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
27 followed. The men were amazed, and exclaimed, 'What kind
of man is this, that even the winds and the sea obey him!'

28 On getting to the other side – the region 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 herd of many pigs, feeding;
31 and the foul spirits began begging Jesus, 'If you drive us out,
send us into the herd of pigs.'

32 'Go,' he said. The spirits came out, and entered the pigs; and
the whole herd 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 to
2 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 teachers of the Law said to themselves, 'This man is blaspheming!'
4 Knowing their thoughts, Jesus exclaimed, 'Why do you cherish
5 such wicked thoughts? Which, I ask, is the easier? – to say "Your
6 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 number of tax collectors and outcasts came in and took their places
11 at the table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat
12 in the company of tax collectors and outcasts?' On hearing this, Jesus said, 'It is not those who are healthy who need a doctor,
13 but those who are ill. Go and learn what this means – "I desire mercy, and not sacrifice"; for I did not come to call the religious,
14 but the outcast.' Then John's disciples came to Jesus, and asked, 'Why do we and the Pharisees fast while your disciples do not?'
15 Jesus answered, 'Can the groom's friends mourn as long as the groom is with them? But the days will come, when the groom
16 will be taken away from them, and they will fast then. Nobody ever puts a piece of unshrunk cloth on an old garment; for such a patch tears away from the garment, and a worse tear is made.
17 Nor do people 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.'

18 While Jesus was saying this, a synagogue leader came up and bowed to the ground before him. 'My daughter,' he said, 'has just died; but come and place your hand on her, and she
19 will be restored to life.' So Jesus rose and followed him, and his
20 disciples went also. But meanwhile a woman, who had been suffering from haemorrhage for twelve years, came up behind
21 and touched the tassel of his cloak. 'If I only touch his cloak,'
22 she said to herself, 'I will get well.' Turning and seeing her, Jesus said, 'Courage, daughter! Your faith has delivered you.' And
23 at that very moment she became well. When Jesus reached the leader's house, seeing the flute players, and a number of people
24 all in confusion, he said, 'Go away, the little girl is not dead; she
25 is asleep.' They began to laugh at him; but, when the people had been sent out, Jesus went in, and took the little girl's hand,
26 and she rose. The report of this spread through all that part of the country.

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

35 Jesus went round all the towns and the villages, teaching in
their synagogues, proclaiming the good news of the kingdom,
36 and curing every kind of disease and every kind of sickness. But,
when he saw the crowds, his heart was moved with compassion
for them, because they were distressed and harassed, like sheep
37 without a shepherd; and he said to his disciples, 'The harvest
38 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 authority
over foul spirits, so that they could drive them out, as well as
the power of curing every kind of disease and every kind of
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-gatherer; James the son of Al-
4 phaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot –
the apostle 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
8 is at hand. Cure the sick, raise the dead, make the lepers clean,
drive out demons. You have received free of cost, give free of
9 cost. Do not provide yourselves with gold, or silver, or coins in
10 your 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
11 his food. Whatever town or village you visit, find out who is
12 worthy in that place, and remain there until you leave. As you
13 enter the house, greet it. Then, if the house is worthy, let your
blessing rest on it, but, if it is unworthy, let your blessing return
14 on yourselves. If no one welcomes you, or listens to what you say,
as you leave that house or that town, shake off its dust from your
15 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
17 as doves. Be on your guard against others, for they will betray
18 you to courts of law, and scourge you in their synagogues; and
you will be brought before governors and kings for my sake
so that you may witness for me before them and the nations.
19 Whenever they betray you, do not be anxious as to how you will
speak or what you will say, for what you will say will be given
20 you at the moment; for it will not be you who speak, but the
21 Spirit of your Father that speaks within you. Brother will betray
brother to death, and the father his child; and children will turn
22 against their parents, and cause them to be put to death; and
you will be hated by everyone because of me. Yet the person
23 who endures to the end will be saved. But, when they persecute
you in one town, escape to the next; for, I tell you, you will not
have come to the end of the towns of Israel before the Son of
24 Man comes. A student is not above his teacher, nor a servant
25 above his master. It is enough for a student to be treated like his
teacher, and a servant like his master. If the head of the house
has been called Beelzebul, how much more the members of
26 his household! Do not, therefore, be afraid of them. There is
nothing concealed which will not be revealed, nor anything
27 hidden which will not become known. What I tell you in the
dark, say again in the light; and what is whispered in your ear,
28 proclaim on the housetops. Do not be afraid of those who kill
the body, but are unable to kill the soul; rather be afraid of him
29 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
31 as for you, even the hairs of your head are numbered. Do not,
therefore, be afraid; you are of more value than many sparrows.
32 Everyone, therefore, who will publicly acknowledge me, I, too,
33 will acknowledge before my Father who is in heaven; but, if
anyone publicly disowns me, I, too, will disown him before my
Father who is in heaven.

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

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

11 After Jesus had finished giving directions to his twelve Dis-
ciples, 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
9 wear 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
10 more than a prophet. This is the man of whom scripture says –
“I am sending my messenger ahead of you, and he will prepare
11 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
12 least in the kingdom 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.
13 For the teaching of all the prophets and of the Law continued
14 until the time of John; and – if you are ready to accept it – John
15 is himself the Elijah who was destined to come. If you have ears,
16 listen. But to what will I compare the present generation? It is
like little children sitting in the market-places and calling out to
17 their playmates – We have played the flute for you, but you have
18 not danced; We have wailed, but you have not mourned. For,
when John came, neither eating nor drinking, people said “He
19 has a demon in him”; and now that the Son of Man has come,
eating and drinking, they are saying “Here is a glutton and a
wine-drinker, a friend of tax collectors and outcasts!” And yet
wisdom is vindicated by her actions.’

20 Then Jesus began to reproach the towns in which most of his
21 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
22 would have repented long ago in sackcloth and ashes. Yet, I
tell you, the doom of Tyre and Sidon will be more bearable in
23 the day of judgment than yours. And you, Capernaum! Will
you exalt yourself to heaven? You will be flung down to Hades!
For, if the miracles which have been done in you had been done
24 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
25 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
26 revealed them to the childlike! Yes, Father, I thank you that this

27 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.'

12 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!'

3 '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, though 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.'

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

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

22 Then some people brought to Jesus a possessed man, who
was blind and dumb; and he cured him, so that the man who
23 had been dumb both talked and saw. At this all the people were
astounded. ‘Is it possible that this is the son of David?’ they
24 exclaimed. But the Pharisees heard of it and said, ‘He drives out
demons only by the help of Beelzebul the chief of the demons.’
25 Jesus, however, was aware of what was passing in their minds,
and said to them, ‘Any kingdom divided against itself becomes
a desolation, and any town or household divided against itself
26 will not last. So, if Satan drives Satan out, he must be divided
27 against himself; and how, then, can his kingdom last? And, if it
is by Beelzebul’s help that I drive out demons, by whose help
is it that your own sons drive them out? Therefore they will
28 themselves be your judges. But, if it is by the help of the Spirit
of God that I drive out demons, then the kingdom of God must
29 already be upon you. How, again, can anyone get into a strong
man’s house and carry off his goods, without first securing him?
30 Not until then will he plunder his house. Anyone who is not
with me is against me, and the person who does not help me to
31 gather is scattering. Therefore, I tell you, people will be forgiven
every sin and slander; but slander against the Holy Spirit will
32 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.

33 'You must assume either that both tree and fruit are good, or
that both tree and fruit are worthless; since it is by its fruits that
34 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
35 to the lips. A good person, from his good stores, produces good
things; while an evil person, from his evil stores, produces evil
36 things. I tell you that for every careless thing that people say,
37 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.'

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

39 'It is a wicked and unfaithful generation,' answered Jesus,
'that is asking for a sign, and no sign will be given it except
40 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.
41 At the judgment, the people of Nineveh will stand up with
this generation, and will condemn it, because they repented
42 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
43 is more than a Solomon! No sooner does a foul spirit leave a
person, than it passes through places where there is no water,
44 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
45 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.'

46 While he was still speaking to the crowds, his mother and
brothers were standing outside, asking to speak to him. Some-
47 one told him this, and Jesus replied, 'Who is my mother? And
48

49 who are my brothers?’ Then, stretching out his hands towards
his disciples, he said, ‘Here are my mother and my brothers!
50 For 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
4 began, ‘went out to sow; and, as they were sowing, some seed
5 fell along the path, and the birds came and ate it up. Some fell
on rocky places, where it had not much soil, and, because the
6 soil wasn’t deep, sprang up at once. As soon as the sun had
risen, it was scorched, and, because their roots were not deep
7 enough, withered away. Some, again, fell into the brambles; but
8 the brambles shot up and choked it. Some, however, fell on good
soil, and yielded a return, sometimes one hundred, sometimes
9 sixty, sometimes 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
13 have will be taken away. That is why I speak to them in parables,
because, though they have eyes, they do not see, and though
14 they have ears, they do not hear or understand. In them is being
fulfilled that prophecy of Isaiah which says –

“You will hear with your ears without ever understand-
ing,

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
17 they hear; for I tell you that many prophets and good people
have longed for the sight of the things which you are seeing, yet
never saw them, and to hear the things which you are hearing,
yet never heard them.

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

24 Another parable which Jesus told them was this – ‘The king-
dom of heaven is compared to a person who sowed good seed
25 in their field. But, while everyone was asleep, their enemy came
26 and sowed weeds among the wheat, and then went away. So,
when the blades of corn shot up, and came into ear, the weeds
27 made their appearance also. The owner’s servants came to them,
and said “Was not it good seed that you sowed in your field?
28 Where, then, do the weeds in it come from?” “An enemy has
done this,” was the owner’s answer. “Do you wish us, then,”

29 they asked, "to go and gather them together?" "No," said he, "because while you are pulling up the weeds you might uproot
30 the wheat with them. Let both grow side by side until harvest; and then I will say to the reapers, Gather the weeds together first, and tie them in bundles for burning; but bring all the wheat into my barn.""

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

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

36 Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said, 'Explain to us the parable
37 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,
38 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
39 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
40 from his kingdom all that hinders and those who live in sin, and will throw them into the blazing furnace, where there will
41 be weeping and grinding of teeth. Then will the righteous shine, like the sun, in the kingdom of their Father. If you have ears, listen.

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
46 choice pearls. Finding one of great value, they went and sold
47 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
49 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,
50 and will throw them into the blazing furnace, where there will
be weeping and grinding of teeth.

51 'Have you understood all this?' Jesus asked. 'Yes,' they an-
52 swered. Then he added, 'So every teacher of the Law, who has
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
54 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,
55 'and the miracles? Isn't he the carpenter's son? Isn't his mother
called Mary, and his brothers James, and Joseph, and Simon,
56 and Judas? And his sisters, too – are not they all living among
57 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
58 house.' He did not work many miracles there, because of their
want of faith.

14 At that time Prince Herod heard of the fame of Jesus, and
2 said to his attendants, 'This must be John the Baptist; he must be
risen from the dead, and that is why these miraculous powers
3 are active in him.' For Herod had arrested John, put him in
chains, and shut him up in prison, to please Herodias, the wife
4 of Herod's brother Philip. For John had said to him "You have
5 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

6 on John as a prophet. But, when Herod's birthday came, the
daughter of Herodias danced before his guests, and so pleased
7 Herod, that he promised with an oath to give her whatever she
8 asked. Prompted by her mother, the girl said "Give me here, on
9 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
10 ordered it to be given her. He had John beheaded in the prison
11 and his head was brought on a dish and given to the girl, and
12 she took it to her mother. Then John's disciples came, and took
the body away, and buried it; and went and told Jesus.

13 When Jesus heard of it, he left privately in a boat to a lonely
spot. The people, however, heard of his going, and followed him
14 in crowds from the towns on foot. On getting out of the boat,
Jesus saw a great crowd, and his heart was moved at the sight of
15 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
16 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
17 eat.' 'We have nothing here,' they said, 'except five loaves and
two fish.'

18 'Bring them here to me,' was his reply. Jesus ordered the
19 people to take their seats on the grass; and, taking the five loaves
and the two fish, he looked up to heaven, and said the blessing,
and, after he had broken the loaves, gave them to his disciples;
20 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
afterwards Jesus made the disciples get into a boat and cross
23 over in advance of him, while he dismissed the crowds. After
dismissing the crowds, he went up the hill by himself to pray;
24 and, when evening fell, he was there alone. The boat was by
this time some miles from shore, labouring in the waves, for
25 the wind was against her. Three hours after midnight, however,

26 Jesus came towards the disciples, walking on the water. But,
when they saw him walking on the water, they were terrified. 'It
27 is a ghost,' they exclaimed, and cried out in fear. But Jesus at
once spoke to them. 'Courage!' he said, 'It is I; do not be afraid!'
28 'Master,' Peter exclaimed, 'if it is you, tell me to come to you on
29 the water.' Jesus said, 'Come.' So Peter got down from the boat,
30 and walked on the water, and went towards Jesus; but, when he
felt the wind, he was frightened, and, beginning to sink, cried
31 out, 'Master! Save me!' Instantly Jesus stretched out his hand,
and caught hold of him. 'You of little faith!' he said, 'Why did
32 you falter?' When they had got into the boat, the wind dropped.
33 But the men in the boat threw themselves on their faces before
him, and said, 'You are indeed God's 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
him merely to let them touch the tassel of his cloak; and all who
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 ancestors? For they do not wash their hands when they eat
3 food.' His reply was, 'How is it that you on your side break
God's commandments out of respect for your own traditions?
4 For God said – "Honour your father and mother," and "Anyone
5 who abuses his father or mother must suffer death," but you
say "Whenever anyone says to his father or mother 'Whatever
of mine might have been of service to you is set apart for God,'
6 he is in no way bound to honour his father." In this way you
have nullified the words of God for the sake of your traditions.
7 Hypocrites! It was well said by Isaiah when he prophesied about
8 you – "This is a people that honour me with their lips, While
9 their hearts are far removed from me; but vainly do they worship
10 me, For they teach but human precepts.'" Then Jesus called the
11 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

12 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?’

13 ‘Every plant,’ Jesus replied, ‘that my heavenly Father has not
14 planted will be rooted up. Leave them be; they are but blind guides; and, if one blind person guides another, both of them
15 will fall into a ditch.’ Peter spoke up, ‘Explain this saying to us.’

16 ‘What, do even you understand nothing yet?’ Jesus exclaimed.
17 ‘Don’t you see that whatever goes into the mouth passes into the
18 stomach, and is afterwards expelled? But the things that come out of the mouth proceed from the heart, and it is these that
19 defile a person; for out of the heart proceed evil thoughts – murder, adultery, sexual immorality, theft, perjury, slander. These
20 are the things that defile a person; but eating with unwashed hands does not defile a person.’

21 On going away from that place, Jesus went to the country
22 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.’
23 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
24 us,’ they said. ‘I was not sent,’ replied Jesus, ‘to anyone except
25 the lost sheep of Israel.’ But the woman came, and, bowing to the ground before him, said, ‘Master, help me.’

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

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

29 On leaving that place, Jesus went to the shore of the Sea of
30 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
31 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;
32 and they praised the God of Israel. Afterwards Jesus called his
disciples to him, and said, 'My heart is moved at the sight of
all these people, for they have already been with me three days
and they have nothing to eat; and I am unwilling to send them
33 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 an-
35 swered, 'and a few small fish.' Telling the crowd to sit down
36 on the ground, Jesus took the seven loaves and the fish, and,
after saying the thanksgiving, broke them, and gave them to the
37 disciples; and the disciples gave them to the crowds. Everyone
had sufficient to eat, and they picked up seven baskets full of
38 the broken pieces left. The men who ate were four thousand
39 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,
2 requested him to show them some sign from the heavens. But
Jesus answered, 'In the evening you say "It will be fine weather,
3 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
4 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
6 forgotten to take any bread. Presently Jesus said to them, 'Take
care and be on your guard against the leaven of the Pharisees and
7 Sadducees.' But the disciples began talking among themselves
8 about their having brought no bread. On noticing this, Jesus said,
'Why are you talking among yourselves about your being short
9 of bread, you of little faith? Don't you yet see, nor remember
the five loaves for the five thousand, and how many baskets

10 you took away? Nor yet the seven loaves for the four thousand,
11 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
12 guard against the leaven of the Pharisees and Sadducees.' Then
they understood that he had told them to be on their guard,
not against the leaven of bread, but against the teaching of the
Pharisees and Sadducees.

13 On coming into the region of Caesarea Philippi, Jesus asked
his disciples this question – 'Who do people say that the Son of
14 Man is?' 'Some say John the Baptist,' they answered, 'Others,
however, say that he is Elijah, while others again say Jeremiah,
or one of the prophets.'

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

17 'Blessed are you, Simon, Son of Jonah,' Jesus replied. 'For no
human being has revealed this to you, but my Father who is
18 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 gates of Hades
19 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
20 in heaven to be allowed.' Then he charged his disciples not to
tell anyone that he was the Christ.

21 At that time Jesus Christ began to explain to his disciples that
he must go to Jerusalem, and undergo much suffering at the
hands of the elders, and chief priests, and teachers of the Law,
22 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
23 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 a person does.'
24 Then Jesus said to his disciples, 'If anyone wishes to walk in
my steps, they must renounce self, and take up their cross, and
25 follow me. For whoever wishes to save his life will lose it, and
26 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
27 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,
28 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.'

17 Six days later, Jesus took with him Peter, and the brothers
2 James and John, and led them up a high mountain alone. There
his appearance was transformed before their eyes; his face shone
3 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
5 Moses, and one for Elijah.' While he was still speaking, a bright
cloud enveloped them, and there was a voice from the cloud
that said – 'This is my dearly loved son, who brings me great joy;
6 listen to him.' The disciples, on hearing this, fell on their faces,
7 greatly afraid. But Jesus came and touched them, saying as he
8 did so, 'Rise up, and do not be afraid.' When they raised their
9 eyes, they saw no one but Jesus himself alone. As they were
going down the mountain side, Jesus gave them this warning –
'Do not speak of this vision to anyone, until the Son of Man has
10 risen from the 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
13 to undergo suffering at people's hands.' Then the disciples un-
derstood that he had spoken to them about John the Baptist.

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
16 the 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
18 you? Bring the boy here to me.' Then Jesus rebuked the demon,
and it came out of the boy; and he was cured from that very
19 hour. Afterwards 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.'²⁹

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.

24 After they had reached Capernaum, the collectors of the Tem-
ple tax came up to Peter, and said, 'Does not your Master pay
the Temple tax?'

25 '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
26 others?' 'From others,' answered Peter. 'Well then,' continued
27 Jesus, 'their sons go free. Still, so we don't offend them, go and
throw a line into the sea; take the first fish that rises, open its
mouth, and you will find in it a piece of money. Take that, and
give it to the collectors for both of us.'

18 On the same occasion the disciples came to Jesus, and asked
2 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,
3 and then said, 'I tell you, unless you change and become like
little children, you will not enter the kingdom of heaven at all.
4 Therefore, anyone who will humble themselves like this child –
5 that person will be the greatest in the kingdom of heaven. And

²⁹ 17:21 Some later manuscripts add: But this kind does not go out except by
prayer and fasting.

- anyone who, for the sake of my name, welcomes even one little
6 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
7 millstone hung round their neck. Alas for the world because of
such temptations! There cannot but be temptations but sorrow
awaits the person who does the tempting!
- 8 'If your hand or your foot causes you to sin, cut it off, and
throw it away. It would be better for you to enter life maimed
or lame, than to have both hands, or both feet, and be thrown
9 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
life with only one eye, than to have both eyes and be thrown
10 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.³⁰
- 12 'What think you? If a person owns a hundred sheep, and one
of them strays, will the person not leave the ninety-nine on the
13 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
14 one sheep than over the ninety-nine which did not stray. So, too,
it is the will of my Father who is in heaven that not one of these
little ones should be lost.
- 15 'If your brother or sister does wrong, go to them and convince
them of their fault when you are both alone. If they listen to you,
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.

³⁰ 18:11 Some later manuscripts add: For the Son of Man has come to save the lost.

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
20 will be granted them by my Father who is in heaven. For where
two or three have come together in my name, I am present with
them.'

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

to you, unless each one of you forgives his brother or sister from your heart.'

The Journey to Jerusalem

19 At the conclusion of this teaching, Jesus withdrew from Galilee, and went into that district of Judea which is on the other side
2 of the Jordan. Great crowds followed him, and he cured them
3 there. Presently some Pharisees came up to him, and, to test him, said, 'Has a man the right to divorce his wife for every cause?'

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

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

11 'It is not everyone,' replied Jesus, 'who can accept this teaching, but only those who have been enabled to do so. Some men are incapable of marriage because they were born that way, or have been made so by other people, while there are others who stay single for the sake of the kingdom of Heaven. Accept this if you can.'

13 Then some little children were brought to Jesus, for him to place his hands on them, and pray; but the disciples found fault

- 14 with those who had brought them. Jesus, however, said, 'Let
the little children come to me, and do not hinder them, for it
15 is to the 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
only one who is good. If you want to enter life, keep the com-
18 mandments.' '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
19 about others. Honour your father and your mother." And "You
20 must love your neighbour as you love yourself.'" 'I have ob-
served 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
22 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
24 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
25 rich person to enter the kingdom of heaven!' On hearing this,
the disciples exclaimed in great astonishment, 'Who then can
26 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
29 twelve tribes of Israel. Everyone who has left houses, or brothers,
or sisters, or father, or mother, or children, or land, for my sake,
30 will receive many times as much, and will gain eternal life. But
many who are first now will then be last, and those who are last

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
3 rate of two silver coins, and sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing
4 in the marketplace, doing nothing. "You also may go into my
5 vineyard," he said, "and I will pay you what is fair." So they went. Going out again about midday and about three o'clock, he did
6 as before. When he went out about five, he found some others standing there, and said to them "Why have you been standing
7 here all day long, doing nothing?" "Because no one has hired us," they answered. "You also may go into my vineyard," he said.
8 In the evening the owner of the vineyard said to his steward "Call the labourers, and pay them their wages, beginning with
9 the last, and ending with the first." Now when those who had been hired about five o'clock went up, they received two silver
10 coins each. So, when the first went up, they thought that they would receive more, but they also received two silver coins each;
11 at which they began to grumble at their employer. "These last,"
12 they said, "have done only one hour's work, and yet you have put them on the same footing with us, who have borne the brunt
13 of the day's work, and the heat." "My friend," was his reply to one of them, "I am not treating you unfairly. Didn't you agree
14 with me for two silver coins? Take what belongs to you, and go. I choose to give to this last man the same as to you. Don't I have
15 the right to do as I choose with what is mine? Are you envious because I am generous?" So those who are last will be first, and the first last.'

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

- 20 Then the mother of Zebedee's sons came to him with her sons,
21 bowing to the ground, and begging a favour. 'What is it that
you want?' he asked. 'I want you to say,' she replied, 'that in
your kingdom these two sons of mine may sit, one on your right,
and the other on your left.'
- 22 'You do not know what you are asking,' was Jesus' answer.
'Can you drink the cup that I am to drink?' 'Yes,' they exclaimed,
'we can.'
- 23 'You will indeed drink my cup,' he said, 'but as to a seat at my
right and at my left – that is not mine to give, but it is for those
24 for whom it has been prepared by my Father.' On hearing of
this, the ten others were very indignant about the two brothers.
25 Jesus, however, called the ten to him, and said, 'The rulers of the
Gentiles lord it over them as you know, and their high officials
26 oppress them. Among you it is not so. No, whoever wants to
27 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
30 him. Two blind men who were sitting by the roadside, hearing
that Jesus was passing, called out, 'Take pity on us, Master, Son
31 of David!' The crowd told them to be quiet; but the men only
called out the louder, 'Take pity on us, Master, Son of David!'
32 Then Jesus stopped and called them. 'What do you want me to
33 do for you?' he said. 'Master,' they replied, 'we want our eyes to
34 be opened.' 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 a donkey tethered, with a foal by her side; untie her, and
3 lead her here for me. And, if anyone says anything to you, you are to say this – "The Master wants them"; and he will send
4 them at once.' This happened in fulfilment of these words in
5 the prophet – "Say to the people of Zion – 'Your King is coming to you, gentle, and riding on a donkey, and on the foal of a beast of burden.'"

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

12 Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of
13 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
15 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
16 '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"?''

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

18 The next morning, in returning to the city, Jesus became hun-
19 gry; 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
20 withered up. When the disciples saw this, they exclaimed in
astonishment, 'How suddenly the fig tree withered up!'

21 'I tell you,' replied Jesus, 'if you have faith and don't doubt,
you will not only do what has been done to the fig tree, but
even if you were to say to this hill "Be lifted up and hurled into
22 the sea!" it would be done. And whatever you ask for in your
prayers will, if you have faith, be granted you.'

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

24 'I, too,' said Jesus in reply, 'will ask you one question; if you
will give me an answer to it, then I, also, will tell you what au-
25 thority 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
26 didn't you believe him?" But if we say "human," we are afraid
27 of the people, for everyone regards John as a prophet.' So the
answer they gave Jesus was – 'We do not know.'

'Then I,' he said, 'refuse to tell you what authority I have to
28 do these things. What do you think of this? There was a man
who had two sons. He went to the elder and said "Go and work
29 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
31 and went. Which of the two sons did as his father wished?' 'The
second,' they said. 'I tell you,' added Jesus, 'that tax collectors
and prostitutes are going into the kingdom of God before you.
32 For when John came to you, walking in the path of righteousness,
you did not believe him, but tax collectors 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.
34 When the time for the grape harvest drew near, he sent his
35 servants to the tenants, to receive his share of the produce. But
the tenants seized his servants, beat one, killed another, and
36 stoned a third. A second time the owner sent some servants, a
larger number than before, and the tenants treated them in the
37 same way. As a last resort he sent his son to them. "They will
38 respect my son," he said. But the tenants, on seeing his son, said
to each other "Here is the heir! Come, let us kill him, and get
39 his inheritance." So they seized him, and threw him outside the
40 vineyard, and killed him. Now, when the owner of the vineyard
41 comes, what will he do 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
42 share of the produce at the proper times.' Then Jesus added,
'Have you never read in the scriptures? – "The stone which the
builders despised – has now itself become the cornerstone. This
cornerstone has come from the Lord, and is marvellous in our
43 eyes." That, I tell you, is why the kingdom of God will be taken
from you, and given to a nation that does produce the fruit of
44 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.'

45 After listening to these parables, the chief priests and the
46 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.

22 Once more Jesus spoke to them in parables. 'The kingdom
2 of heaven,' he said, 'may be compared to a king who gave a
3 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

- 4 unwilling to come. A second time he sent some servants, with
orders to say to those who had been invited "I have prepared my
meal, my cattle and fat beasts are killed and everything is ready;
5 come to the banquet." They, however, took no notice, but went
6 off, one to their farm, another to their business; while the rest,
7 seizing his servants, ill-treated them and killed them. The king,
in anger, sent his troops, put those murderers to death, and set
8 their city on fire. Then he said to his servants "The banquet is
9 prepared, but those who were invited were not worthy. So go
to the cross-roads, and invite everyone you find to the banquet."
10 The servants went out into the roads and collected all the people
whom they found, whether bad or good; and the bridal-hall was
11 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.
12 So he said to him "My friend, how is it that you came in here
13 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
14 grinding of teeth." For many are called, but few chosen.'
- 15 Then the Pharisees went away and conferred together as to
how they might lay a trap for Jesus in the course of conversation.
16 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;
17 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?'
- 18 Perceiving their malice, Jesus answered, 'Why are you testing
19 me, you hypocrites? Show me the coin with which the tax is
20 paid.' And, when they had brought him a coin, he asked, 'Whose
21 head and title are these?' 'The Emperor's,' they answered, at
which he said to them, 'Then pay to the Emperor what belongs to
22 the Emperor, and to God what belongs to God.' They wondered
at his answer, and left him alone and went away.
- 23 That same day some Sadducees came up to Jesus, maintaining
24 that there is no resurrection. Their question was this, – 'Teacher,

Moses said – “should a man die without children, the man’s brother will become the husband of the widow, and raise a family for his brother.” Now we had living among us seven brothers; of whom the eldest married and died, and, as he had no family, left his wife for his brother. The same thing happened to the second and the third brothers, and indeed to all the seven. The woman 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?’

‘Your mistake,’ replied Jesus, ‘is due to your ignorance of the scriptures, and of the power of God. For at the resurrection there is no marrying or being married, but all who rise are as angels in heaven. As to the resurrection of the dead, have you not read 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, but of living.’ The crowds, who had been listening to him, were greatly struck with his teaching.

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 greatest commandment in the Law?’ His answer was, ‘You must love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great first commandment. The second, which is like it, is this – You must love your neighbour as you love yourself. On these two commandments hang all the Law and the prophets.’ Before the Pharisees separated, Jesus put this question to them – ‘What do you think about the Christ? Whose son is he?’ ‘David’s,’ they said. ‘How is it, then,’ Jesus replied, ‘that David, speaking under inspiration, calls him “lord,” in the passage – “The Lord said to my Lord: Sit at my right hand, until I put your enemies beneath your feet”? Since, then, David calls him “lord,” how is he David’s son?’ No one could say a word in answer; nor did anyone after that day venture to question him further.

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
3 of Moses. Therefore practice and lay to heart everything that
4 they preach but do not practice. While they make up heavy
loads and pile them on other people's shoulder's they decline,
5 themselves, to lift a finger to move them. All their actions are
done to attract attention. They widen their phylacteries, and
6 increase the size of their tassels, and like to have the place of
7 honour at dinner, and the best seats in the synagogues, and to be
greeted in the markets with respect, and to be called "Rabbi" by
8 everybody. But do not allow yourselves to be called "Rabbi," for
you have only one teacher, and you yourselves are all brothers
9 and sisters. And do not call anyone on the earth your "Father,"
10 for you have only one Father, the heavenly Father. Nor must
you allow yourselves to be called "leaders," for you have only
11 one leader, the Christ. The person who wants to be the greatest
12 among you must be your servant. Whoever exalts themselves
will be humbled, and whoever humbles themselves will be
13 exalted. But alas for you, teachers of the Law and Pharisees,
hypocrites that you are! You turn the key of the kingdom of
heaven in people's faces. For you do not go in yourselves, and do
15 not allow those who try to go in to do so.³¹ Alas for you, teachers
of the law and Pharisees, hypocrites that you are! You scour land
and sea to make a single convert, and, when they are gained, you
make them twice as deserving of Gehenna as you are yourselves.
16 Alas for you, you blind guides! You say "if any swear by the
Temple, their oath counts for nothing; but, if anyone swears by
17 the gold of the Temple, their oath is binding them"! Fools that
you are and blind! Which is the more important? The gold? Or
18 the Temple which has given sacredness to the gold? You say,
too, "If anyone swears by the altar, their oath counts for nothing,

³¹ 23:14 Some later manuscripts add: Alas for you teachers of the law and Pharisees, hypocrites! You devour widows' property, and pray long prayers just for show! This is why you will receive a more severe punishment.

but, if anyone swears by the offering placed on it, their oath is
19 binding on them"! Blind indeed! Which is the more important?
The offering? Or the altar which gives sacredness to the offering?
20 Therefore a person, swearing by the altar, swears by it and by
21 all that is on it, and a person, swearing by the Temple, swears
22 by it and by him who dwells in it, while a person, swearing by
heaven, swears by the throne of God, and by him who sits on
23 it. Alas for you, teachers of the Law and Pharisees, hypocrites
that you are! You pay tithes on mint, fennel, and caraway seed,
and have neglected the weightier matters of the Law – justice,
mercy, and good faith. These last you ought to have put into
24 practice, without neglecting the first. You blind guides, to strain
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
26 the results of greed and self-indulgence. You blind Pharisee!
First clean the inside of the cup and the dish, so that the outside
27 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
28 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.
29 Alas for you, teachers of the Law and Pharisees, hypocrites that
you are! You build the tombs of the prophets, and decorate the
30 monuments of religious people, and say "Had we been living
in the days of our ancestors, we should have taken no part in
31 their murder of the prophets!" By doing this you are furnishing
evidence against yourselves that you are true children of the
32 people who murdered the prophets. Go on then, finish what
33 your ancestors began! You snakes and children of snakes! How
34 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;

35 so that on your heads may fall every drop of innocent blood
spilt on earth, from the blood of innocent Abel down to that
of Zechariah, Barachiah's son, whom you murdered between
36 the Temple and the altar. All this, I tell you, will come home
37 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!
38 Verily, your house is left to you desolate! For nevermore, I tell
39 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
3 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
4 of the close of the age.' Jesus replied to them, 'See that no one
5 leads you astray; for, many will take my name, and come saying
6 "I am the Christ," and will lead many astray. You will hear of
wars and rumours of wars; take care not to be alarmed, for such
7 things must occur; but the end is not yet here. For nation will rise
against nation and kingdom against kingdom, and there will be
8 famines and earthquakes in various places. All this, however,
9 will be but the beginning of the birth pangs! When that time
comes, they will give you up to persecution, and will put you
to death, and you will be hated by all nations because of me.
10 And then many will fall away, and will betray one another, and
11 hate one another. Many false prophets, also, will appear and
12 lead many astray; and, owing to the increase of wickedness,
13 the love of most will grow cold. Yet the person who endures
14 to the end will be saved. This good news of the kingdom will
be proclaimed throughout the world as a witness to all nations;
15 and then will come the end. As soon, then, as you see "the Foul

Desecration," mentioned by the prophet Daniel, standing in the
16 Holy place,' (the reader must consider what this means) 'then
those of you who are in Judea must take refuge in the mountains;
17 and a man on the housetop must not go down to get the things
18 that are in his house; nor must one who is on their farm turn
19 back to get his cloak. Alas for pregnant women, and for those
20 who are nursing infants in those days! Pray, too, that your flight
21 may not take place in winter, nor on a Sabbath; for that will be
a time of great distress, the like of which has not occurred from
the beginning of the world down to the present time – no, nor
22 ever will again. Had not those days been limited, not a single
soul would escape; but for the sake of God's people a limit will
23 be put to them. At that time, if anyone should say to you "Look!
24 Here is the Christ!" or "Here he is!", do not believe it; for false
Christs and false prophets will arise, and will display great signs
and marvels, so that, were it possible, even God's people would
25 be led astray. Remember, I have told you beforehand. Therefore,
26 if people say to you "He is in the wilderness!", do not go out
27 there; or "He is in an inner room!", do not believe it; for, just as
lightning will start from the east and flash across to the west, so
28 will it be with the coming of the Son of Man. Wherever a dead
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
36 heavens and the earth will pass away, but my words will never
37 pass away. But about that day and hour, no one knows – not
38 even the angels of heaven, not even the Son – but only the Father
39 himself. For, just as in the days of Noah, so will it be at the
40 coming of the Son of Man. In those days before the flood they
41 went on eating and drinking, marrying and being married, up to
42 the very day on which Noah entered the ark. They didn't realise
43 what was going to happen until the flood came and swept them
44 one and all away; and so will it be at the coming of the Son of
45 Man. At that time, of two men on a farm one will be taken and
46 one left; of two women grinding with a hand-mill one will be
47 taken and one left. Therefore watch; for you cannot be sure on
48 what day your Master is coming. But this you do know, that, had
49 the owner of the house known at what time of night the thief
50 was coming, they would have been on the watch, and would not
51 have allowed their house to be broken into. Therefore, you must
also prepare, since it is just when you are least expecting him
that the Son of Man will come. Who, then is that trustworthy,
careful servant, who has been placed by their master over his
household, to give them their food at the proper time? Happy
will that servant be whom their master, when he comes home,
will find doing this. I tell you that their master will 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 long time
in coming," and begin to beat their fellow servants, and 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 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.

25 "Then the kingdom of heaven will be like ten bridesmaids
2 who took their lamps and went out to meet the groom. Five
3 of them were foolish, and five were prudent. The foolish ones
4 took their lamps, but took no oil with them; while the prudent

5 ones, besides taking their lamps, took oil in their jars. As the groom was late in coming, they all became drowsy, and slept.
6 But at midnight a shout was raised – “The groom is coming!
7 Come out to meet him!” Then all the bridesmaids woke up
8 and trimmed their lamps, and the foolish said to the prudent
9 “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
10 yourselves.” But while they were on their way to buy it, the groom came; and the bridesmaids who were ready went in with
11 him to the banquet, and the door was shut. Afterwards the other bridesmaids came. “Sir, Sir,” they said, “open the door to
12 us!” But the groom answered “I tell you, I do not know you.”
13 Therefore watch, since you know neither the day nor the hour.
14 ‘For it is as though a man, going on his travels, called his
15 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.
16 The servant who had received the five bags of gold went at once
17 and traded with it, and made another five bags. So, too, the servant who had received the two bags of gold made another
18 two bags. But the servant who had received the one bag went
19 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
20 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
21 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
22 your master’s joy!” Then the one who had received the two bags of gold came up and said “Sir, you entrusted me with
23 two bags of gold. Look, I have made another two!” “Well done, good, trustworthy servant!” said his master. “You have been trustworthy with a small sum; now I will place a large one in

24 your hands; come and share your master's joy!" The man who
had received the single bag of gold came up, too, and said "Sir,
I knew that you were a hard man; you reap where you have
25 not sown, and gather up where you have not winnowed; 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
27 sown, and gather up where I have not winnowed? Then you
ought to have placed my money in the hands of bankers, and I,
on my return, should have received my money, with interest.
28 Therefore," he continued, "take away from him the one bag of
29 gold, and give it to the one who has the ten bags. For, to him
who has, more will be given, and he will have abundance; but,
as for him who has nothing, even what he has will be taken
30 away from him. As for the useless servant, put him out into the
darkness outside, where there will be weeping and grinding
of teeth."

31 'When the Son of Man has come in his glory and all the angels
32 with him, then he will take his seat on his throne of glory; and
all the nations will be gathered before him, and he will separate
the people – just as a shepherd separates sheep from goats –
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
35 prepared for you ever since the beginning of the world. For,
when I was hungry, you gave me food; when I was thirsty, you
gave me drink; when I was a stranger, you took me to your
36 homes; when I was naked, you clothed me; when I fell ill, you
37 visited me; and when I was in prison, you came to me." Then
the righteous will answer "Lord, when did we see you hungry,
38 and feed you? Or thirsty, and give you a drink? When did we
see you a stranger, and take you to our homes? Or naked, and
39 clothe you? When did we see you ill, or in prison, and come to
40 you?" And the king will reply "I tell you, as often as you did
it to one of these my brothers or sisters, however unimportant

41 they seemed, you did it to me." Then he will say to those on his
left "Go from my presence, accursed, into the permanent fire
42 which has been prepared for the devil and his angels. For, when
I was hungry, you gave me no food; when I was thirsty, you
43 gave me no drink; when I was a stranger, you did not take me
to your homes; when I was naked, you did not clothe me; and,
44 when I was ill and in prison, you did not visit me." Then they,
in their turn, will answer "Lord, when did we see you hungry,
or thirsty, or a stranger, or naked, or ill, or in prison, and did not
45 supply your wants?" And then he will reply "I tell you, as often
as you failed to do it to one of these, however unimportant, you
46 failed to do it to me." And these last will go away into lasting
correction, but the righteous into lasting life.'

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

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

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

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

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

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

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
25 never 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
saying the blessing, broke it and, as he gave it to his disciples,
27 said, '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,
28 'Drink from it, all of you; for this is my covenant blood, which is
29 poured 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,
he began to show signs of sadness and deep distress of mind.
38 'I am sad at heart,' he said, 'sad even to death; wait here and
39 watch 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
40 be spared 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
41 Peter, 'could none of you watch with me for one hour? Watch
and pray so that you don't fall into temptation. True, the spirit is
42 eager, but human nature is weak.' Again, a second time, he went
away, and prayed. 'My Father,' he said, 'if I cannot be spared
43 this cup, but must drink it, your will be done!' And coming back
44 again he found them asleep, for their eyes were heavy. So he
left them, and went away again, and prayed a third time, again
45 saying the same words. Then he came to the disciples, and said,
'Sleep on now, and rest yourselves. Look – my time is close at
hand, and the Son of Man is being betrayed into the hands of
46 wicked people. Up, and let us be going. Look! My betrayer is
close at hand.' And, while he was still speaking, Judas, who
47 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
48 priests and elders of the people. Now the betrayer had arranged
a signal with them. 'The man whom I kiss,' he had said, 'will
49 be the one; arrest him.' So he went up to Jesus at once, and
50 exclaimed, 'Welcome, Rabbi!' and kissed him; at which Jesus
said to him, 'Friend, do what you have come for.' The men went

51 up, seized Jesus, and arrested him. Suddenly one of those who
52 were with Jesus stretched out his hand, and drew his sword,
53 and striking the high priest's servant, cut off his ear. 'Sheathe
54 your sword,' Jesus said, 'for all who draw the sword will be put
55 to the sword. Do you think that I cannot ask my Father for help,
56 when he would at once send to my aid more than twelve legions
57 of angels? But in that case how would the scriptures be fulfilled,
58 which say that this must be?' Jesus at the same time said to the
59 crowds, 'Have you come out, as if after a robber, with swords
60 and clubs, to take me? I have sat teaching day after day in the
61 Temple Courts, and yet you did not arrest me.' The whole of
62 this occurred in fulfilment of the prophetic scriptures. Then the
63 disciples all forsook him and fled.

57 Those who had arrested Jesus took him to Caiaphas, the high
58 priest, where the teachers of the Law and elders had assem-
59 bled. Peter followed him at a distance as far as the high priest's
60 courtyard, to see the outcome. Meanwhile the chief priests and
61 the whole of the High Council were trying to get such false
62 evidence against Jesus, as would warrant putting him to death,
63 but they did not find any, although many came forward with
64 false evidence. Later on, however, two men came forward and
65 said, 'This man said "I am able to destroy the Temple of God,
66 and to build it in three days."' Then the high priest stood up,
67 and said to Jesus, 'Have you no answer? What is this evidence
68 which these men are giving against you?' But Jesus remained
69 silent. The high priest said to him, 'I order you, by the living
70 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
66 the Almighty, and coming on the clouds of the heavens.' Then
67 the high priest tore his robes. 'This is blasphemy!' he exclaimed.
68 'Why do we want any more witnesses? You have just heard his
69 blasphemy! What is your decision?' They answered, 'He de-
70 serves death.' Then they spat in his face, and struck him, while
71 others dealt blows at him, saying as they did so, 'Now play

the prophet for us, you Christ! Who was it that struck you?’

69 Peter, meanwhile, was sitting outside in the courtyard; and a
maidservant came up to him, and exclaimed, ‘Why, you were
70 with Jesus the Galilean!’ But Peter denied it before them all. ‘I
71 do not know what you mean,’ he replied. When he had gone
out into the gateway, another maid saw him, and said to those
72 who were there, ‘This man was with Jesus of Nazareth!’ Again
73 he denied it with an oath, ‘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 of them; why, even your way of
74 speaking proves it!’ Then Peter said, ‘I swear that I do not know
the man! May God punish me if I am lying!’ At that moment
75 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 elders of the people
2 consulted together against Jesus, to bring about his death. They
put him in chains and led him away, and gave him up to the
3 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 elders.
4 ‘I did wrong in betraying a good man to his death,’ he said.
‘What has that to do with us?’ they replied. ‘You must see to that
5 yourself.’ Judas flung down the pieces of silver in the Temple,
6 and left; and went away and hanged himself. The chief priests
took the pieces of silver, but they said, ‘We must not put them
7 into the Temple treasury, because they are blood-money.’ So,
after consultation, they used it to buy the “Potter’s Field” as a
8 burial ground for foreigners, and that is why that field is called
9 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 set on him by the people of Israel,
10 and gave them for the potter’s field, as the Lord commanded
11 me.” Meanwhile Jesus was brought before the Roman Governor.
‘Are you the king of the Jews?’ asked the Governor. ‘It is true,’

12 answered Jesus. While charges were being brought against him
13 by the chief priests and elders, Jesus made no reply. Then Pilate
14 said to him, 'Don't you hear how many accusations they are
15 making against you?' Yet Jesus made no reply – not even a single
16 word; at which the Governor was greatly astonished. Now, at
17 the feast, the Governor was accustomed to grant the people the
18 release of any one prisoner whom they might choose. At that
19 time they had a notorious prisoner called Barabbas. So, when
20 the people had collected, Pilate said to them, 'Which do you
21 wish me to release for you? Barabbas? Or Jesus who is called
22 "Christ"?' For he knew that it was out of jealousy that they had
23 given Jesus up to him. While he was still on the Bench, his wife
24 sent this message to him – 'Do not have anything to do with that
25 good man, for I have been very much troubled today in a dream
26 because of him.' But the chief priests and elders persuaded the
27 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?'

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

39 After that, the Governor's soldiers took Jesus with them into
40 the Government house, and gathered the whole garrison round
41 him. They stripped him, and put on him a red military cloak,
42 and having twisted some thorns into a crown, put it on his head,
43 and a rod in his right hand, and then, going down on their
44 knees before him, they mocked him. 'Long life to you, king of

30 the Jews!' they said. They spat at him and, taking the rod, kept
31 striking him on the head; and, when they had left off mocking
him, they took off the military cloak, and put his own clothes
on him, and led him away to be crucified.

32 As they were on their way out, they came upon a man from
Cyrene called Simon, and they compelled him to go with them
33 to carry the cross. On reaching a place named Golgotha (a place
34 named from its likeness to a skull), they gave him some wine to
drink which had been mixed with gall; but after tasting it, Jesus
35 refused to drink it. When they had crucified him, they divided
36 his clothes among them by casting lots. Then they sat down,
37 and kept watch over him there. Above his head they fixed the
accusation against him written out – "THIS IS JESUS THE KING
38 OF THE JEWS." At the same time two robbers were crucified
39 with him, one on the right, the other on the left. The passers-by
40 railed at him, shaking their heads as they said, 'You who would
"destroy the Temple and build one in three days," save yourself!
41 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 elders,
42 said in mockery, 'He saved others, but he cannot save himself!
He is the "king of Israel"! Why doesn't he come down from the
43 cross now, then 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
44 Son.'" Even the robbers, who were crucified with him, insulted
45 him in the same way. After midday a darkness came over all the
46 country, lasting until three in the afternoon. About three Jesus
called out loudly, 'Eloi, Eloi, lema sabacthani' – that is to say,
47 "My God, my God, why have you forsaken me?" Some of those
standing by heard this, and said, 'The man is calling for Elijah!'
48 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
49 to him to drink. But the rest said, 'Wait and let us see if Elijah is

50 coming to save him.³² But Jesus, uttering another loud cry, gave
51 up his spirit. Suddenly the Temple curtain was torn in two from
52 top to bottom, the earth shook, the rocks were torn asunder, the
tombs opened, and the bodies of many of God's people who
53 had fallen asleep rose, and they, leaving their tombs, went, after
the resurrection of Jesus, into the Holy City, and appeared to
54 many people. The Roman centurion, and the men with him
who were watching Jesus, on seeing the earthquake and all that
was happening, became greatly frightened and exclaimed, 'This
55 must indeed have been God's Son!' There were many women
there, watching from a distance, who had accompanied Jesus
56 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.

57 When evening had fallen, there came a rich man from Ari-
mathea, named Joseph, who had himself become a disciple of
58 Jesus. He went to see Pilate, and asked for the body of Jesus.
59 Pilate ordered it to be given him. So Joseph took the body, and
60 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
61 a great stone against the entrance of the tomb. Mary of Magdala
and the other Mary remained behind, sitting in front of the
grave.

62 The next day – that is, the day following the Preparation-day
– the chief priests and Pharisees came in a body to Pilate, and
63 said, 'Sir, we remember that, during his lifetime, that impostor
64 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.'

³² 27:49 Some later manuscripts add: However another man took a spear, and pierced his side; and water and blood flowed from it.

65 'You may have a guard,' was Pilate's reply. 'Go and make the
66 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

28 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
2 grave, when suddenly a great earthquake occurred. For an angel
of the Lord descended from heaven, and came and rolled away
3 the stone, and seated himself on it. His appearance was as daz-
4 zling as lightning, and his clothing was as white as snow; and,
in their terror of him, the men on guard trembled violently and
5 became like dead men. But the angel, addressing the women,
said, 'You need not be afraid. I know that it is Jesus, who was
6 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
7 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
8 you will see him." Remember, I have told you.' They left the
tomb quickly, in awe and great joy, and ran to tell the news to
9 the disciples. Suddenly Jesus met them. 'Welcome!' he said. The
women went up to him, and clasped his feet, bowing to the
10 ground before him. Then Jesus said to them, 'Do not be afraid;
go and tell my brothers and sisters to set out for Galilee, and
11 they will see me there.' While they were still on their way, some
of the guard came into the city, and reported to the chief priests
12 everything that had happened. So they and the elders met and,
after holding a consultation, gave a large sum of money to the
13 soldiers, and told them to say that his disciples came in the
14 night, and stole him while they were asleep; 'And should this
matter come before the Governor,' they added, 'we will satisfy
15 him, and see that you have nothing to fear.' So the soldiers took

the money, and did as they were instructed. This story spread widely; the people of Judea still tell it today.

- 16 The eleven disciples went to Galilee, to the mountain where
17 Jesus told them to meet him; and, when they saw him, they
bowed to the ground before him; although some felt doubtful.
18 Then Jesus came up, and spoke to them, saying, 'All authority
19 in heaven and on the earth has been given to me. Therefore
go and make disciples of all the nations, baptising them in the
20 name 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

- 1 The beginning of the good news about Jesus Christ.
2 It is said in the prophet Isaiah –
 “I am sending my messenger ahead of you;
 he will prepare your way.
3 The voice of one crying aloud in the wilderness:
 ‘Prepare the road for the Lord,
 make a straight path for him.’”
4 John the Baptist appeared in the wilderness, proclaiming a
5 baptism on repentance, for the forgiveness of sins. The whole
of Judea, as well as all the inhabitants of Jerusalem, went out
to him; and they were baptised by him in the Jordan River,
confessing their sins.
6 John wore clothes made of camels’ hair, with a leather strap
7 round his waist, and lived on locusts and wild honey; and he
proclaimed – ‘After me is coming someone more powerful than
I am, and I am not fit even to stoop down and unfasten his
8 sandals. I have baptised you with water, but he will baptise you
with the Holy Spirit.’
9 Now about that time Jesus came from Nazareth in Galilee,
10 and was baptised by John in the Jordan. Just as he was coming
up out of the water, he saw the heavens split open and the Spirit

- 11 coming down to him like a dove, and from the heavens came a voice – ‘You are my dearly loved son; you bring me great joy.’
12 Immediately afterwards the Spirit drove Jesus out into the
13 wilderness; and he was there in the wilderness forty days, tempted by Satan, and among the wild beasts, while the angels helped him.

The Work in Galilee

- 14 After John had been arrested, Jesus went to Galilee, proclaiming
15 the good news of God – ‘The time has come, and the kingdom of God is at hand; repent, and believe the good news.’
16 As Jesus was going along the shore of the Sea of Galilee, he saw Simon and his brother Andrew casting a net in the sea, for
17 they were fishermen. ‘Come and follow me,’ Jesus said, ‘and
18 I will teach you to fish for people.’ They left their nets at once, and followed him.
19 Going on a little further, he saw James, Zebedee’s son, and his
20 brother John, who were in their boat mending the nets. Jesus called them at once, and they left their father Zebedee in the boat with the crew, and went after him.
21 They walked to Capernaum. On the next Sabbath Jesus went
22 into the synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority,
23 and not like the teachers of the Law. Now there was in their synagogue at the time a man under the power of a foul spirit,
24 who called out, ‘What do you want with us, Jesus the Nazarene? Have you come to destroy us? I know who you are – the Holy
25 One of God!’ But Jesus rebuked the spirit, ‘Be silent! Come out from him.’ The foul spirit threw the man into a fit, and with a
26 loud cry came out from him. They were all so amazed that they kept asking each other, ‘What is this? What is this, a new kind
27 of teaching? He gives his commands with authority even to the

28 foul spirits, and 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 to the
30 house of Simon and Andrew, along with James and John. Now Simon’s mother-in-law was lying ill with a fever, and they at
31 once told 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
34 gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew him to be the Christ.

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

40 One day a leper came to Jesus and, falling on his knees, begged 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 hand and touched him, saying as he did so, ‘I am willing; become clean.’ Instantly the leprosy left the man, and he became
42 clean; and then Jesus, after sternly warning him, immediately
43 sent him away, and said to him, ‘Be careful not to say anything to anyone; but go and show yourself to the priest, and make the offerings for your cleansing directed by Moses, as evidence of
44 your cure.’ The 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.

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

6 But some of the teachers of the Law who were sitting there
7 were debating in their minds, 'Why does this man speak like
this? He is blaspheming! Who can forgive sins except God?'
8 Jesus, at once intuitively aware that they were debating with
themselves in this way, said to them, 'Why are you debating in
9 your minds about this? Which is easier? – to say to the paralysed
man, "Your sins are forgiven"? Or to say "Get up, and take up
10 your mat, and walk"? But so you may know that the Son of
Man has power to forgive sins on earth' – here he said to the
11 paralysed man – 'To you I say, Get up, take up your mat, and
12 return to your home.' 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
14 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 collectors and outcasts took their places at the table with
Jesus and his disciples; for many of them were following him.
16 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, 'Why does he eat with the tax collectors
17 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
19 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
20 cannot fast. But the days will come, when the groom will be
taken away from them, and they will fast then – when that day
comes.'

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

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

25 'Have you never read,' answered Jesus, 'what David did when
26 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?'

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

3 On another occasion Jesus went in to a synagogue, where
2 there was a man whose hand was withered. And they watched
Jesus closely, to see if he would cure the man on the Sabbath,
3 so that they might have a charge to bring against him. 'Stand
out in the middle,' Jesus said to the man with the withered
4 hand; and to the people he said, 'Is it allowable to do good at
5 the Sabbath – or harm? To save a life, or destroy it?' As they

remained silent, Jesus looked round at them in anger, grieving at the hardness of their hearts, and said to the man, 'Stretch out your hand.' The man stretched it out; and his hand had become
6 sound. Immediately on leaving the synagogue, the Pharisees and the Herodians united in laying a plot against Jesus, to put him to death.

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

13 Jesus made his way up the hill, and called those whom he
14 wished; and they went to him. He appointed twelve – whom he also named "apostles" – so that they might be with him, and that
15 he might send them out as his messengers, to preach, and with
16 power to drive out demons. So he appointed the Twelve – Peter
17 (which was the name that Jesus gave to Simon), James, the son of Zebedee, and his brother John (to whom he gave the name
18 of Boanerges, which means the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus,
19 Thaddaeus, Simon the Zealot, and Judas Iscariot, the 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 relatives 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
25 kingdom is divided against itself, it cannot last; and when a
26 household 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 broken into a strong man's house can carry
off his goods, without first tying him up; and not until then
28 will he plunder his house. I tell you that people will be forgiven
29 everything – their sins, and all the slanders that they utter; but
whoever slanders the Holy Spirit remains unforgiven to the end;
30 he has to answer for an enduring sin.' This was said in reply to
31 the charge that he had a foul spirit in him. His mother and his
brothers came, and stood outside, and sent to ask him to come
32 to them. There was a crowd sitting round Jesus, and some of
them said to him, 'Look, your mother and your brothers are
outside, asking for you.'

33 'Who is my mother? And my brothers?' was his reply. Then
34 he looked around on the people sitting in a circle round him,
35 and 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
7 not deep enough, withered away. Some of the seed fell among
brambles; but the brambles shot up and completely choked it,

8 and it yielded no return. Some fell into good soil, and, shooting
up and growing, yielded a return, amounting to thirty, sixty,
9 and even a hundred fold.' And Jesus said, 'Let anyone who has
ears to hear with hear.'

10 Afterwards, when he was alone, his followers and the Twelve
11 asked him about his parables; and he said, 'To you the hidden
truth of the kingdom of God has been imparted; but to those
who are outside it all teaching takes the form of parables so that
12 – "Though they have eyes, they may see without perceiving; and
though they have ears, they may hear without understanding;
otherwise some day they might turn and be forgiven.'"

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

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

24 ‘Take care what you listen to,’ said Jesus. ‘The standard you
25 use will be used for you, and more will be added for you. For,
to 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
28 growing – he knows not how. The ground bears the crop of
itself – first the blade, then the ear, and then the full grain in the
29 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?
31 By 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.
37 A violent squall came on, and the waves kept dashing into the
38 boat, so that the boat was actually filling. Jesus was in the stern
asleep on the cushion; and the disciples roused him and cried,
39 ‘Teacher! Is it nothing to you that we are lost?’ Jesus rose and
rebuked the wind, and said to the sea, ‘Hush! Be still!’ Then
40 the wind dropped, and a great calm followed. ‘Why are you so
41 timid?’ he exclaimed. ‘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 region 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
5 one could master him. Night and day alike, he was continually
shrieking in the tombs and among the hills, and cutting himself
6 with stones. Catching sight of Jesus from a distance, he ran and
7 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?
8 For God's sake do not torment me!' For Jesus had said, 'Come
9 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
10 of us;' and he begged Jesus again and again not to send them
away out of that country.

11 There was a large herd of pigs close by, feeding on the hillside;
12 and the spirits begged Jesus, 'Send us into the pigs so that we can
13 take possession of them.' Jesus gave them leave. They came out,
and entered into the pigs; and the herd – about two thousand in
number – rushed down the steep slope into the sea and were
drowned in the sea.

14 Then the men who tended them ran away, and carried the
news to the town, and to the country round; and the people
15 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
16 were awe-struck. Then those who had seen it related to them
all that had happened to the possessed man, as well as about
17 the pigs; so they began to beg Jesus to leave their region.

18 As Jesus was getting into the boat, the possessed man begged
19 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.'

20 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.

21 By the time Jesus had recrossed in the boat to the opposite shore, a great number of people had gathered to meet him, and
22 were standing by the sea. One of the leaders of the synagogue, whose name was Jairus, came and, as soon as he saw Jesus,
23 threw himself at his feet and begged him repeatedly, saying, 'My little daughter is at death's door. Please come and place
24 your hands on her so that she may recover and live.' 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 doctors, (spending all she had without obtaining any relief, but, on
27 the contrary, growing worse), heard about Jesus, came behind
28 in the crowd, and touched his cloak. 'If I can only touch his
29 clothes,' she said, 'I will get well!' At once her bleeding stopped,
30 and she felt in herself that she was cured of her affliction. Jesus at once became aware of the power that had gone out from him, and, turning round in the crowd, he said, 'Who touched my clothes?'

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

35 Before he had finished speaking, some people from the house of the synagogue leader came and said, 'Your daughter is dead! Why should you trouble the teacher further?' But Jesus, overhearing what they were saying, said to the synagogue leader,
36 'Do not be afraid; only have faith.' And he allowed no one to accompany him, except Peter, James, and John, the brother of

38 James. Presently they reached the leader's house, where Jesus
saw a scene of confusion – people weeping and wailing incessantly.
39 'Why this confusion and weeping?' he said on entering.
40 'The little child is not dead; she is asleep.' They began to laugh at
him; but he sent them all out, and then, with the child's father
and mother and his companions, went into the room where she
41 was lying. Taking her hand, Jesus said to her, 'Talitha, koum!'
42 – which means "little girl, I am speaking to you – Rise!" The
little girl stood up at once, and began to walk about; for she
was twelve years old. And, as soon as they saw it, they were
43 overwhelmed with amazement; but Jesus repeatedly cautioned
them not to let anyone know of it, and told them to give her
something to eat.

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

7 He called the Twelve to him, and began to send them out as
his messengers, two and two, and gave them authority over
8 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;
9 but they were to wear sandals, and not to put on a second coat.
10 'Whenever you go to stay at a house,' he said, 'remain there until

11 you leave that place; and if a place does not welcome you, or
12 listen to you, as you go out of it shake off the dust that is on
13 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.

14 Now King Herod heard of Jesus; for his name had become
well known. People were saying – 'John the Baptist must have
risen from the dead, and that is why these miraculous powers
15 are active in him.' Others again said – 'He is Elijah,' and others
16 – '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!'

17 For Herod himself had sent and arrested John, and put him
in prison, in chains, to please Herodias, the wife of his brother
18 Philip, because Herod had married her. For John had said to
Herod – 'You have no right to be living with your brother's
19 wife.' So Herodias was incensed against John, and wanted to
20 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 Baptist,' 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
27 her. He immediately dispatched one of his bodyguard, with
orders to bring John's head. The man went and beheaded John
28 in the 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
33 a lonely spot. Many people saw them going, and recognised
them, and from all the towns they flocked together to the place
34 on foot, and got there before them. On getting out of the boat,
Jesus saw a great crowd, and his heart was moved at the sight
of them, because they were like sheep without a shepherd; and
35 he began to teach them many things. When it grew late, his
disciples came up to him, and said, 'This is a lonely spot, and it
36 is already late. Send the people away, so that they may go to the
farms and villages around and buy themselves something to
37 eat.' But Jesus 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 fish.' Jesus
directed them to make all the people take their seats on the green
40 grass, in parties; and they sat down in groups – in hundreds,
41 and in fifties. Taking the five loaves and the two fish, Jesus
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 fish also among them
42 all. Everyone had sufficient to eat; and they picked up enough
43 broken pieces to fill twelve baskets, as well as some of the fish.
44 The people who ate the bread were five thousand in number.

45 Immediately afterwards Jesus made his disciples get into the
boat, and cross over in advance, in the direction of Bethsaida,
46 while he himself was dismissing the crowd. After he had taken
47 leave of the people, he went away up the hill to pray. When
evening fell, the boat was out in the middle of the sea, and Jesus
48 was on the shore alone. Seeing them labouring at the oars – for
the wind was against them – about three hours after midnight
Jesus came towards them, walking on the water, intending to
49 join them. But, when they saw him walking on the water, they
50 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!’
51 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
52 amazed, for they had not understood about the loaves, their
53 minds being slow to learn. When they had crossed over, they
54 landed at Gennesaret, and moored the boat. But they had no
55 sooner left her than the people, recognising Jesus, hurried over
the whole countryside, and began to carry about on mats those
56 who were ill, wherever they heard he was. So wherever he went
– to villages, or towns, or farms – they would lay their sick in
the market-places, begging him to let them touch only the tassel
of his cloak; and all who touched were made well.

7 One day the Pharisees and some of the teachers of the Law
2 who had come from Jerusalem gathered round Jesus. They had
noticed that some of his disciples ate their food with their hands
3 “defiled,” by which they meant unwashed. (For the Pharisees,
and indeed all strict Jews, will not eat without first scrupulously
washing their hands, holding in this to the traditions of their an-
4 cestors. When they come from market, they will not eat without
first sprinkling themselves; and there are many other customs
which they have inherited and hold to, such as the ceremonial
5 washing of cups, and jugs, and copper pans). So the Pharisees
and the teachers of the Law asked Jesus this question – ‘How is it
that your disciples do not follow the traditions of our ancestors,

6 but eat their food with defiled hands?’ His answer was, ‘It was well said by Isaiah when he prophesied about you hypocrites in the words – “This is a people who honour me with their lips, while their hearts are far removed from me; but vainly do they worship me, For they teach but human precepts.” You neglect God’s commandments and hold to human traditions. Wisely do you set aside God’s commandments,’ he exclaimed, ‘to keep your own traditions! For while Moses said “Honour your father and your mother,” and “Let anyone who abuses their father or mother suffer death,” you say “If a person says to their father or mother ‘Whatever of mine might have been of service to you is Corban’” (which means “Set apart for God”) – why, then you do not allow them to do anything further for their father or mother! In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things.’

14 Then Jesus called the people to him again, and said, ‘Listen to me, all of you, and mark my words. There is nothing external to a person, which by going into them can defile them; but the things that come out of a person are the things that defile them.’³³

17 When Jesus went indoors, away from the crowd, his disciples 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 defile them, because it does not pass into his heart, but into his stomach, and is afterwards got rid of?’ – in saying this Jesus pronounced all food clean. ‘It is what comes out from a person,’ he added, ‘that defiles them, for it is from within, out of the hearts of people, that there come evil thoughts – sexual immorality, theft, murder, adultery, greed, wickedness, deceit, indecency, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a person.’

³³ 7:16 Some later manuscripts add: Let anyone with ears to hear, listen.

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,
25 but could not escape notice. For a woman, whose little daughter
had a foul spirit in her, heard of him immediately, and came
26 and threw herself at his feet – the woman was a foreigner, from
Syrian Phoenicia – and she begged him to drive the demon out
27 of her daughter. ‘Let the children be satisfied first,’ answered
Jesus. ‘For it is not fair to take the children’s food, and throw
it to dogs.’

28 ‘Yes, Master,’ she replied. ‘Even the dogs under the table do
feed on the children’s crumbs.’

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

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

8 About that time, when there was again a great crowd of
people who had nothing to eat, Jesus called his disciples to him,
2 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
3 nothing to eat; and if I send them away to their homes hungry,

they will break down on the way; and some of them have come a long distance.'

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

5 'How many loaves have you?' he asked. 'Seven,' they answered. Jesus told the crowd to sit down on the ground. Then he took the seven loaves, and, after saying the thanksgiving, broke them, and gave them to his disciples to serve out; and

7 they served them out to the crowd. They had also a few small fish; and, after he had said the blessing, he told the disciples to serve out these as well. The people had sufficient to eat, and they picked up seven baskets full of the broken pieces that were left.

9 There were about four thousand people. Then Jesus dismissed them. Immediately afterwards, getting into the boat with his disciples, Jesus went to the district of Dalmanutha.

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

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

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
26 saw 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?'

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

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

34 Calling the people and his disciples to him, Jesus said, 'If
anyone wishes to walk in my steps, they must renounce self,
35 take up their cross, and follow me. For whoever wishes to save
their life will lose it, and whoever, for my sake and for the sake
36 of the good news, will lose their life will save it. What good
is it to a person to gain the whole world and forfeit their life?
37 For what could a person give that is of equal value with their
38 life? Whoever is ashamed of me and of my teaching, in this

unfaithful and wicked generation, of them will the Son of Man be ashamed, when he comes in his Father's glory with the holy angels.'

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

2 Six days later, Jesus took with him Peter, James, and John, and led them up a high mountain alone by themselves. There his appearance was transformed before their eyes, and his clothes became whiter than any launderer in the whole world could bleach them. And Elijah appeared to them, in company with Moses; and they were talking with Jesus. 'Rabbi,' said Peter, interposing, '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 to say, because they were much afraid. Then a cloud came down and enveloped them; and from the cloud there came a voice – 'This is my dearly loved son; listen to him.' And suddenly, on looking round, they saw that there was now no one with them but Jesus alone.

9 As they were going down the mountainside, Jesus cautioned them not to relate what they had seen to anyone, until after the Son of Man had risen from the dead. They seized on these words and discussed with one another what this "rising 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-establish everything; and does not scripture speak, with regard to the Son of Man, of his undergoing much suffering and being utterly 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. But, as soon as they saw Jesus, all the people, in great astonishment, ran up and greeted him. 'What are you arguing about with them?' Jesus asked. 'Teacher,' answered a man in the crowd,

18 'I brought my son to see you, as he has a spirit in him that makes him mute; 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.
21 'How long has he been like this?' Jesus asked the boy's father.
22 'From his childhood,' he answered. 'It has often thrown him into fire and into water to put an end to his life; but, if you can
23 possibly do anything, take pity on us, and help us!' 'Why say "possibly"?' Jesus replied. 'Everything is possible for one who
24 has faith.' The boy's father immediately cried out, 'I have faith;
25 help my want of faith!' But, when Jesus saw that a crowd was quickly collecting, he rebuked the foul spirit, 'Deaf and dumb spirit, it is I who command you. Come out from him and never
26 enter him again.' With a loud cry the spirit threw the boy into repeated convulsions, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead.
27 But Jesus took his hand, and lifted him; and he stood up.

28 When Jesus had gone indoors, his disciples asked him privately, 'Why couldn't we drive it out?'

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

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

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

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

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

42 'And, if anyone puts temptation in the way of one of these little ones who believe in me, it would be far better for him if he had been thrown into the sea with a great millstone round his
43 neck. If your hand causes you to sin, cut it off. It would be better for you to enter life maimed, than to have both your hands and
45 go into Gehenna, into the fire that cannot be put out.³⁴ If your foot causes you to sin, cut it off. It would be better for you to enter life lame, than to have both your feet and be thrown into
47 Gehenna.³⁵ If your eye causes you to sin, tear it out. It would be better for you to enter the kingdom of God with only one
48 eye, than to have both eyes and be thrown into Gehenna, where their worm does not die, and the fire is not put out.'

³⁴ 9:44 Some later manuscripts add here or at verse 46: where their worm never dies and the fire is never quenched.

³⁵ 9:46 See the note on verse 44.

- 49 For it is by fire that everyone will be salted.
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 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,'
4 they 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
8 man will leave his father and mother, and the man and his wife
9 will 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
12 another 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 rebuked those who had
14 brought them. When, however, Jesus saw this, he was indignant.
'Let the little children come to me,' he said, 'do not hinder them;
15 for it is to the childlike that the kingdom of God belongs. I tell
you, unless a person receives the kingdom of God like a child,

16 they will not enter it at all.' Then he embraced the children, 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 but God. You know the commandments – "Do not kill. Do not commit adultery. Do not steal. Do not say what is false about others. Do not cheat. Honour your father and your mother."'

20 'Teacher,' he replied, 'I have observed all these from my 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.

23 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.'

26 '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.'

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

29 '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

31 life. But many who are first now will then be last, and the last will be first.'

32 They were on the road going up to Jerusalem, with Jesus walking in front of them. The disciples were filled with awe, while those who were following behind were overwhelmed with fear. Gathering the Twelve round him once more, Jesus
33 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
34 him up to the Gentiles, who will mock him, spit on him, and scourge him, and put him to death; and after three days he will rise again.'

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
37 this,' 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.'

'You will indeed drink the cup that I am to drink,' Jesus said,
40 '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
42 about James and John. But Jesus called the ten to him, and said, 'Those who are regarded as ruling among the Gentiles lord it
43 over them, as you know, and their great men oppress them. But among you it is not so. No, whoever wants to become great
44 among you must be your servant, and whoever wants to take
45 the first place among you must be the servant of all; for even

the Son of Man came not to 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 the Nazarene, 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. 'Have courage!' they exclaimed.
50 'Get up; he is calling you.' The man threw off his cloak, sprang
51 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

- 11 When they had almost reached Jerusalem, as far as Bethphage and Bethany, near the Mount of Olives, Jesus sent on two of his
2 disciples. 'Go to the village facing you,' he said, 'and, as soon as you get there, you will find a foal tethered, which no one has
3 ever ridden; untie it, and bring it. And, if anyone says to you "Why are you doing that?", say "The Master wants it, and will
4 be sure to send it back here at once."' The two disciples went, and, finding a foal tethered outside a door in the street, they
5 untied it. Some of the bystanders said to them, 'What are you doing, untying the foal?' And the two disciples answered as
6 Jesus had told them; and they allowed them to go. Then they brought the foal to Jesus, and, when they had laid their cloaks
7 on it, he seated himself on it. Many of the people spread their cloaks on the road, while some strewed boughs which they had

9 cut from the fields; and those who led the way, as well as those who followed, kept shouting, 'God save him! Blessed is He who
10 comes in the name of the Lord! Blessed is the coming kingdom of our father David! God save him from on high!'

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

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

15 They came to Jerusalem. Jesus went into the Temple Courts, and began to drive out those who were buying and selling there. He overturned the tables of the money changers, and the seats
16 of the pigeon-dealers, and would not allow anyone to carry
17 anything across the Temple Courts. Then he began to teach. 'Does 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
18 of robbers.' Now the chief priests and the teachers of the Law heard this and began to look for some way of putting Jesus to death; for they were afraid of him, since all the people were
19 greatly impressed by his teaching. As soon as evening fell, Jesus and his disciples went out of the city.

20 As they passed by early in the morning, they noticed that the
21 fig tree was withered up from the roots. Then Peter recalled what had occurred. 'Look, Rabbi,' he exclaimed, 'the fig tree which you doomed is withered up!'

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
24 says will be done, he would find that it would be. And therefore I say to you "Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be."

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.'³⁶

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

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

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
3 share of the produce of the grape harvest; but they seized him,
4 and beat him, and sent him away empty-handed. A second time
the owner sent a servant to them; this man, too, the tenants
5 struck on the head, and insulted. He sent another, but him they
killed; and so with many others – some they beat and some they
6 killed. He had still one son, who was very dear to him; and him
he sent to them last of all. "They will respect my son," he said.
7 But those tenants said to one another "Here is the heir! Come,
8 let us kill him, and his inheritance will be ours." So they seized

³⁶ 11:26 Some later manuscripts add: But if you do not forgive, neither will your
Father in heaven forgive your offences.

him, and killed him, and threw his body outside the vineyard.

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

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

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

13 Afterwards they sent to Jesus some of the Pharisees and Herodians, to set a trap for him in the course of conversation. These men came to him and said, 'Teacher, we know that you are an honest man, and are not afraid of anyone, for you pay no regard to a person's position, but teach the way of God honestly; are we right in paying taxes to the Emperor, or not? Should we 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 are these?'

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

18 Next came some Sadducees – the men who maintain that there is no resurrection. Their question was this – 'Teacher, in our scriptures Moses decreed that, should a man's brother die, leaving a widow but no child, the man should take the widow as his wife, and raise up a family for his brother. There were once seven brothers. The eldest married, but died and left no family; and the second married his widow, and died without family; and so did the third. All the seven died and left no family. The woman 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
25 ignorance of the scriptures and of the power of God? When
people rise from the dead, there is no marrying or being married;
but they are as angels in heaven.

26 'As to the dead, and the fact that they rise, have you never
read in the book of Moses, in the passage about the Bush, how
God spoke to him saying – "I am the God of Abraham, and the
27 God 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, 'Which commandment is the most
important of all?'

29 'The most important,' answered Jesus, 'is – "Hear, Israel; the
30 Lord our God is the one Lord; and you must love the Lord your
God with all your heart, and with all your soul, and with all
31 your mind, and with all your strength." The second is this –
"You must love your neighbour as you love yourself." There is
no commandment greater than these.'

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
36 David's son? David said himself, speaking under the inspiration
of the Holy Spirit – "The Lord said to my lord: Sit at my right
37 hand, until I put your enemies beneath your feet." David himself
calls him "lord," how comes it, then, that he is to be his son?'

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
39 long robes, and to be greeted in the streets with respect, and to have the best seats in the synagogues, and places of honour
40 at dinner. They are the men who rob widows of their homes, and make a pretence of saying long prayers. Their sentence will be all the heavier.'

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

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

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

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

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

7 'And, when you hear of wars and rumours of wars, do not
8 be alarmed; such things must occur; but the end is not yet. For nation will rise against nation, and kingdom against kingdom;

there will be earthquakes in various places; there will be famines. This will be but the beginning of the birth-pangs.

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

14 'As soon, however, as you see "the Foul Desecration" standing where it ought not' (the reader must consider what this means) 'then those of you who are in Judea must take refuge in the
15 mountains; and a person on the house-top must not go down,
16 or go in to get anything out of their house: nor must one who is
17 on their farm turn back to get their cloak. And alas for pregnant women, and for those who are nursing infants in those days!
18 Pray, too, that this may not occur in winter. For those days will
19 be a time of distress, the like of which has not occurred from the beginning of God's creation until now – and never will again.
20 And, had not the Lord put a limit to those days, not a single soul would escape; but, for the sake of God's own chosen people, he did limit them.

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

24 'In those days, after that time of distress, the sun will be
25 darkened, the moon will not give her light, the stars will be falling from the heavens, and the forces that are in the heavens

26 will be convulsed. Then will be seen the Son of Man coming in
27 clouds with great power and glory; and then he will send the
angels, and gather his people from the four winds, from one
end of the world to the other.

28 '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 sum-
29 mer is near. And so may you, as soon as you see these things
30 happening, know that he is at your doors. I tell you that even
the present generation will not pass away, until all these things
31 have taken place. The heavens and the earth will pass away, but
my words will not pass away.

32 'But about that day, or the hour, no one knows – not even the
angels in heaven, not even the Son – but only the Father.

33 'See that you are on the watch; for you do not know when the
34 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
35 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
36 morning – otherwise he might come suddenly and find you
37 asleep. And what I say to you I say to all – Watch!'

14 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,
2 and to put him to death; for they said, 'Not during the Festival,
or the people may riot.'

3 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
4 broke the jar, and poured the perfume on his head. Some of
those who were present said to one another indignantly, 'Why
5 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.'

6 'Leave her alone,' said Jesus, as they began to find fault with
her, 'why are you troubling her? This is a beautiful deed that
7 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
8 always have me. She has done what she could; she has perfumed
9 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.'

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

12 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 room where I am to eat the Passover with my disciples?"'
15 He will himself show you a large upstairs room, set out ready;
16 and there 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
18 had 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
19 me.' They 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
21 his bread beside me into the dish. True, the Son of Man must
go, as scripture says of him, yet alas for that man by whom the
Son of Man is being betrayed! For that man it would be better
never to have been born!'

22 While they were eating, Jesus took some bread, and, after saying the blessing, broke it, and gave it to them, and said, 'Take
23 it; this is my body.' Then he took a cup, and, after saying the
24 thanksgiving, gave it to them, and they all drank from it. 'This is my covenant-blood,' he said, 'which is poured out on behalf
25 of many. I tell you that I will never again drink of the fruit of the vine, 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 scripture 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, '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.

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

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

41 A third time he came, and said to them, 'Sleep on now, and
rest yourselves. Enough! My time has come. Look, the Son of
42 Man is being betrayed into the hands of wicked people. Up, and
let us be going. Look! My betrayer is close at hand.'

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

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

53 Then they took Jesus to the high priest; and all the chief priests,
54 elders, 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 guards, 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 sitting on the right hand of the Almighty, and coming in the
63 clouds of heaven.’ At this the high priest tore his vestments. ‘Why
64 do we want any more witnesses?’ he exclaimed. ‘You heard his blasphemy? What is your verdict?’ They all condemned him, declaring that he deserved death.

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 guards received him with blows.

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

Soon afterwards the bystanders again said to him, ‘You certainly are one of them; why you are a Galilean!’ But he said to them, ‘I swear that I do not know the man you are talking about!’
72 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.

15 As soon as it was daylight, the chief priests, after holding a consultation with elders 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.

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
24 him 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
26 words of the charge against him, written up over his head, read
27 – “THE KING OF THE JEWS.” And with him they crucified two
robbers, one on the right, and the other on the left.³⁷

29 The passers-by railed at him, shaking their heads, as they
said, ‘Ah! You who would destroy the Temple and build one in
30 three days, come down from the cross and save yourself!’ In the
31 same way the chief priests, with the teachers of the Law, said
32 to one another in mockery, ‘He saved others, but he cannot save
himself! Let the Christ, the “king of Israel,” come down from
the cross now so that we can see it and believe.’ Even the men
who had been crucified with Jesus insulted him.

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
36 heard 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
37 and let us see if Elijah is coming to take him down.’ But Jesus,
38 giving a loud cry, breathed his last. The Temple curtain was
39 torn in two from top to bottom. The Roman officer, who was
standing facing Jesus, on seeing the way in which he breathed
his last, exclaimed, ‘This man must indeed have been God’s
son!’

³⁷ 15:28 Some later manuscripts add: And the scripture was fulfilled that says,
“He was counted among outlaws.”

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

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

The Risen Life Announced

16 When the Sabbath was over, Mary of Magdala, Mary the mother
of James, and Salome bought some spices, so that they might
2 go and anoint the body of Jesus. Very early on the first day
3 of the week they went to the tomb, after sunrise. They were
saying to one another, 'Who will roll away the stone for us from
4 the entrance of the tomb?' But, on looking up, they saw that
the stone had already been rolled back; it was a very large one.
5 Going into the tomb, they saw a young man sitting on their right,
in a white robe, and they were dismayed; but he said to them,
6 'Do not be dismayed; you are looking for Jesus, the Nazarene,
who has been crucified; he has risen, he is not here! Look! Here
7 is the place where they laid him. But go, and say to his disciples

and to Peter "He is going before you into Galilee; there you will
8 see him, as he told you." They went out, and fled from the tomb,
for they 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
appeared first of all to Mary of Magdala, from whom he had
10 driven out seven demons. She went and told the news to those
who had been with him and who were now in sorrow and tears;
11 yet even they, when they heard that he was alive and had been
12 seen by her, did not believe it. Afterwards, altered in appearance,
he made himself known to two of them, as they were walking,
13 on their way into the country. They also went and told the rest,
14 but they did not believe even them. Later on, he made himself
known to the Eleven themselves as they were at a meal, and
reproached them with their want of faith and their stubbornness,
because they did not believe those who had seen him after he
15 had risen from the dead. Then he said to them, 'Go into all
16 the world, and proclaim the good news to all creation. He who
believes and is baptised will be saved; but he who refuses to
17 believe will be condemned. Moreover these signs will attend
those who believe. In my name they will drive out demons; they
18 will speak in new languages; they will take up snakes in their
hands; and, if they drink any poison, it will not hurt them; they
19 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
20 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 out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.

THE GOOD NEWS ACCORDING TO LUKE

Dedication

1 To his Excellency, Theophilus.

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

Birth, Parentage, Infancy and Boyhood

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

8 One day, when Zechariah was officiating as priest before God,
9 during the turn of his division, it fell to him by lot, in accordance
10 with the practice among the priests, to go into the Temple of
11 the Lord and burn incense; and, as it was the Hour of Incense,
12 the people were all praying outside. And an angel of the Lord
13 appeared to him, standing on the right of the Altar of Incense.
14 Zechariah was startled at the sight and was awe-struck. But the
15 angel said to him, 'Do not be afraid, Zechariah; your prayer has
16 been heard, and your wife Elizabeth will bear you a son, whom
17 you will call by the name John. He will be to you a joy and a
18 delight; and many will rejoice over his birth. For he will be great
19 in the sight of the Lord; he will not drink any wine or strong
20 drink, and he will be filled with the Holy Spirit from the very
21 hour of his birth, and will reconcile many of the Israelites to the
22 Lord their God. He will go before him in the spirit and with the
23 power of Elijah, to reconcile fathers to their children and the
24 disobedient to the wisdom of the righteous, and so make ready
25 for the Lord a people prepared for him.'

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

19 'I am Gabriel,' the angel answered, 'who stands in the pres-
20 ence of God, and I have been sent to speak to you and to bring
21 you this good news. And now you will be silent and unable to
22 speak until the day when this takes place, because you did not
23 believe what I said, though my words will be fulfilled in due
24 course.'

21 Meanwhile the people were watching for Zechariah, wonder-
22 ing at his remaining so long in the Temple. When he came out,
23 he was unable to speak to them, and they perceived that he had
24 seen a vision there. But Zechariah kept making signs to them,
25 and remained dumb. And, as soon as his term of service was
26 finished, he returned home. After this his wife, Elizabeth, be-
27 came pregnant and lived in seclusion for five months. 'The Lord
28 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 living.'

26 Six months later the angel Gabriel was sent from God to a
27 town in Galilee called Nazareth, to a maiden there who was
engaged to a man named Joseph, a descendant of David. Her
28 name was 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
30 to herself what such a greeting could mean, when the angel
spoke again, 'Do not be afraid, Mary, for you have found favour
31 with God. And now, you will conceive and give birth to a son,
32 and you will give him the name Jesus. The child will be great
and will be called "Son of the Most High," and the Lord God
33 will give him the throne of his ancestor David, and he will reign
over the descendants of Jacob for ever; And to his kingdom
there will be no end.'

34 'How can this be?' Mary asked the angel. 'For I have no hus-
band.'

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

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

39 Soon after this Mary set out, and made her way quickly into
40 the hill-country, to a town in Judah; and there she went into
41 Zechariah's house and greeted Elizabeth. When Elizabeth heard
Mary's greeting, the child moved within her, and Elizabeth
42 herself was filled with the Holy Spirit, and cried aloud, 'Blessed
43 are you among women, and blessed is your unborn child! But
how have I this honour, that the mother of my Lord should

44 come to me? For, as soon as your greeting reached my ears, the
45 child moved within me with delight! Happy indeed is she who
believed that the promise which she received from the Lord
would be fulfilled.'

46 And Mary said:

 'My soul exalts the Lord,
47 and my spirit delights in God my Saviour,
48 for he has looked with favour on his humble servant girl.
 From now on all generations will call me blessed!

49 'For the Almighty has done great things for me,
 and holy is his name.
50 He has mercy on those who revere him
 in every generation.

51 'Mighty are the deeds of his arm!
 He has scattered the self-satisfied proud,
52 he has cast down the mighty from their thrones,
 and he uplifts the humble,
53 he has filled the hungry with good things,
 and the rich he has sent away empty.

54 'He has stretched out his hand to his servant Israel,
 ever mindful of his mercy,
55 as he promised to our ancestors,
 to Abraham and his descendants 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 relatives, hearing of
59 the great goodness of the Lord to her, came to share her joy. A
week later they met to circumcise the child, and were about to
60 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
65 began to bless God. All their neighbours were awe-struck at
this, and throughout the hill-country of Judea the whole story
66 was much talked about. All who heard it kept it in mind, asking
one another – ‘What can this child be destined to become?’ For
the Power of the Lord was with him.

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

68 ‘Blessed is the Lord, the God of Israel,
who has visited his people and wrought their 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 –
74 that we should be rescued from the hands of our
enemies,
75 and should serve him without fear in holiness and
righteousness,
in his presence all our days.

76 And you, child, will be called prophet of the Most
High,
for you will go before the Lord to make ready his
way,
77 to give his people the knowledge of salvation
through the forgiveness of their sins,
78 through the tender mercy of our God,

- 79 whereby the dawn will break on us from heaven,
to give light to those who live in darkness and the
shadow of death,
and guide our feet into the way of peace.'
- 80 The child grew and became strong in spirit, and he lived in
the wilds until the time came for his appearance before Israel.
- 2 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 first census taken while Quirinius was Governor of Syria).
- 3 And everyone went to his own town to be registered. Among
4 others Joseph went up from the town of Nazareth in Galilee to
Bethlehem, the town of David, in Judea – because he belonged
5 to the family and house of David – to be registered with Mary,
6 his engaged wife, who was about to become a mother. While
7 they were there her time came, and she gave birth to her first
child, a son. And because there was no room for them in the inn,
8 she swathed him round and laid him in a manger. In that same
countryside were shepherds out in the open fields, watching
9 their flocks that night, when an angel of the Lord suddenly
stood by them, and the glory of the Lord shone around them;
10 and they were seized with fear. 'Have no fear,' the angel said.
'For I bring you good news of a great joy in store for all the nation.
11 This day there has been born to you, in the town of David, a
12 Saviour, who is Christ and Lord. And this will be the sign for
you. You will find the infant swathed, and lying in a manger.'
- 13 Then suddenly there appeared with the angel a multitude
of the heavenly Host, praising God, and singing –
- 14 'glory to God on high,
and on earth peace among those in whom he finds
pleasure.'
- 15 Now, when the angels had left them and gone back to
heaven, the shepherds said to one another, 'Let us go at once
to Bethlehem, and see this thing that has happened, of which
16 the Lord has told us.' So they went quickly, and found Mary

17 and Joseph, and the infant lying in a manger; and, when they
saw it, they told of all that had been said to them about this
18 child. All who heard the shepherds were astonished at their
19 story, while Mary treasured in her heart all that they said, and
20 thought about it often. And the shepherds went back, giving
glory and praise to God for all that they had heard and seen.
It had all happened as they had been told.

21 Eight days after the birth of the child, when it was time to
circumcise 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
23 up to Jerusalem to present him to the Lord, in compliance with
the Law of the Lord that every firstborn male will be dedicated
24 to 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
righteous and devout man, who lived in constant expectation of
Israel's consolation, and under the guidance of the Holy Spirit.
26 It had been revealed to him by the Holy Spirit that he should
27 not die 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
28 under the Law, 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 –
32 a light to bring light to the Gentiles,
and to be the glory of your people Israel.'

33 While the child's father and mother were wondering at what
34 was said about him, Simeon gave them his blessing, and said

to Mary, the child's mother, 'This child is appointed to be the cause of the fall and rise of many in Israel, and to be a sign much spoken against – Yes, the sword will pierce your own heart – and so the thoughts in many minds will be disclosed.'

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

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

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

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

'What made you search for me?' he answered. 'Didn't you know that I must be in my Father's house?' His parents did not

- 51 understand what he meant. However he went down with them
to Nazareth, and submitted himself to their control; and his
52 mother treasured all that was said in her heart. And Jesus grew
in wisdom as he grew in years, and gained the blessing of God
and people.

The Preparation

- 3 In the fifteenth year of the reign of the Emperor Tiberius, when
Pontius Pilate was governor of Judea, Herod ruler of Galilee,
his brother Philip ruler of the territory comprising Ituraea and
2 Trachonitis, and Lysanias ruler of Abilene, and when Annas
and Caiaphas were high priests, a command from God came to
3 John, the son of Zechariah, while he was in the wilderness. And
John went through the whole district of the Jordan, proclaiming
4 a baptism of 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 baptised by
him, ‘You children of snakes! Who has prompted you to seek
8 refuge from the coming judgment? Let your lives, then, prove
your repentance; and do not begin to say among yourselves
“Abraham is our ancestor,” for I tell you that out of these
9 stones God is able to raise descendants for Abraham! Already,
indeed, the axe is lying at the root of the trees. Therefore every

tree that fails to bear good fruit will be cut down and thrown into the fire.'

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

12 Even tax collectors came to be baptised, and said to John, 'Teacher, what are we to do?'

13 'Do not collect more than you have authority to demand,' John
14 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.'

15 Then, while the people were in suspense, and were all debat-
16 ing with themselves whether John could be the Christ, John, addressing them all, said, 'I, indeed, baptise you with water; but there is coming one more powerful than I, and I am not fit even to unfasten his sandals. He will baptise you with the Holy
17 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.'

18 And so with many different appeals John told his good news
19 to the people. But when John rebuked Herod the ruler, for Herodia his brother's wife, and for all the evil things that he had
20 done, Herod crowned them all by shutting John up in prison.

21 Now after the baptism of all the people, and when Jesus had
22 been baptised 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.'

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

24 Eli, Mattith, Levi, Melchiah, Janna, Joseph, Mattithiah,
25 Amos, Nahum, Azaliah, Nogah, Mattith, Mattithiah,
26 Shimei, Joseph, Josheh, Johanan, Rhesa, Zerubbabel,
27 Salathiel, Neriah, Melchiah, Addi, Cosam, Elmodam,

28

29 Er, Joshua, Eliezer, Joram, Mattith, Levi, Simeon, Judah,
30 Joseph, Jonam, Eliakim, Meleah, Menan, Mattithiah,
31 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,
35 Enoch, Jared, Mahalalel, Kenan, Enosh, Seth, son of
36 Adam, and Adam, son of God.

37 On returning from the Jordan, full of the Holy Spirit, Jesus
38 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
4 this stone to become a loaf of bread.' And Jesus answered him,
'Scripture says – "It is not on bread alone that a person is to
live."'

5 And the devil led Jesus up, and showing him in a single
6 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
7 given into my hands and I give it to whom I wish. If you worship
8 me, it will 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
10 yourself down from here, for scripture says – "He will give his
11 angels commands about you, to guard you safely," And "On
their hands they will lift you up, otherwise you might strike
12 your foot against 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.
15 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
17 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 restora-
tion of sight to the blind,
to set the oppressed at liberty,
19 to proclaim the year of the Lord’s favour.”

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

‘This very day this passage has been fulfilled in your hearing.’

22 All who were present spoke well of him, and were astonished
at the beautiful words that fell from his lips. ‘Isn’t this Joseph’s
23 son?’ they asked. ‘Doubtless,’ said Jesus, ‘you will remind me
of the saying – “Doctor, cure yourself;” and you will say “Do
here in your own country all that we have heard that has been
24 done at Capernaum.” I tell you,’ he continued, ‘that no prophet
25 is acceptable in his own country. There were, doubtless, many
widows in Israel in Elijah’s days, when the heavens were closed
for three years and six months, and a severe famine prevailed
26 throughout the country; and yet it was not to one of them that
27 Elijah was sent, but to a widow at Zarephath in Sidonia. And
there were many lepers in Israel in the time of the prophet Elisha,
yet it was not one of them who was made clean, but Naaman
28 the Syrian.’ All the people in the synagogue, as they listened

29 to this, became enraged. Starting up, they drove Jesus out of the
town, and led him to the brow of the hill on which their town
30 stood, intending to hurl him down. But he passed through the
middle of the crowd and went on his way.

31 Then Jesus went down to Capernaum, a city in Galilee. On
32 the Sabbath he taught the people. They were amazed at his
33 teaching, because his words were spoken with authority. In the
synagogue there was a man with the spirit of a foul demon in
34 him, who called out loudly, 'Stop! What do you want with us,
Jesus of Nazareth? Have you come to destroy us? I know who
35 you are – the Holy One of God!' But Jesus rebuked the demon.
'Be silent! Come out from him,' he said. The demon flung the
man down in the middle of the people, and then came out from
36 him, without causing him further harm. And they were all lost
in amazement, and kept saying to one another, 'What words
are these? For he gives his commands to the foul spirits with a
37 marvellous authority, and 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
39 of fever, and they asked Jesus to cure her. Bending over her,
he rebuked the fever; the fever left her, and she immediately
40 got up and began to take care of them. At sunset, all who had
friends suffering from various diseases took them to Jesus; and
41 he placed his hands on 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.
43 Jesus, however, said to them, 'I must take the good news of
the kingdom of God to the other towns too, for that was why I

44 was sent.' And he continued to make his proclamation in the synagogues of Judea.

5 Once, when the people were pressing round Jesus as they listened to God's message, he happened to be standing by the shore of the Lake of Gennesaret, and saw two boats close to the shore. The fishermen had gone away from them and were washing the nets. So, getting into one of the boats, which belonged to Simon, Jesus asked him to push off a little way from the shore, and then sat down and taught 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 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 sinking. When Simon Peter saw this, he threw himself down at Jesus' 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, Zebedee's sons, who were Simon's partners. 'Do not be afraid,' 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.

12 On one occasion Jesus was staying in a town, when he saw a man who was covered with leprosy. When the leper saw Jesus, he threw himself on his face and implored his help, 'Master, if only you are willing, you are able to make me clean.' Stretching out his hand, Jesus touched him, saying as he did so, 'I am willing; become clean.'

14 Instantly the leprosy left the man; and then Jesus impressed on him that he was not to say a word to anyone, 'but,' he added, 'set out and show yourself to the priest, and make the offerings

for your cleansing, in the manner directed by Moses, as evidence
15 of your cure.' However, the story about Jesus spread all the more,
and great crowds came together to listen to him, and to be cured
16 of their illnesses; but Jesus used to withdraw to lonely places
and pray.

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

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

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 banquet at his house, in honour of Jesus; and a large number of tax collectors and others were having dinner with them.

30 The Pharisees and the teachers of the Law belonging to their
31 party complained of this to the disciples of Jesus. In answer
Jesus said, 'It is not those who are well who need a doctor, but
32 those 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
36 will 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
37 the 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
38 will run out, and the skins be lost. But new wine must be put
39 into fresh 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
2 their hands, and eating them. 'Why are you doing what it is not
allowable to do on the Sabbath?' asked some of the Pharisees.
3 Jesus' answer was, 'Haven't you read even of what David did,
4 when he was hungry, he and his companions – That he went
into the house of God, and took the consecrated bread and ate
it, and gave some to his companions, though only the priests
5 are allowed to eat it?' Then Jesus added, 'The Son of Man is lord
even of the Sabbath.'

6 On another Sabbath Jesus went into the synagogue and taught;
7 and there was a man there whose right hand was withered. The
teachers of the Law and the Pharisees watched Jesus closely,
to see if he would work cures on the Sabbath, so that they
8 might find a charge to bring against him. Jesus, however, knew
what was in their minds, and said to the man whose hand was
withered, 'Stand up and come out into the middle.' The man
9 stood up, and Jesus said to them, 'I ask you, is it allowable to do
good on the Sabbath – or harm? To save a life, or let it perish?'
10 Then, looking round at them all, he said to the man, 'Stretch out
your hand.' The man did so; and his hand had become sound.
11 But the teachers of the Law and the Pharisees were mad with
rage, and consulted together what they could do to Jesus.

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

20 Then, raising his eyes and looking at his disciples, Jesus said:

'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
24 is what 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
28 kindness to those who hate you, bless those who curse
29 you, pray for those who insult you. When someone
gives one of you a blow on the cheek, offer the other
cheek as well; and, when anyone takes away your cloak,
30 do not keep back your coat either. Give to everyone
who asks of you; and, when anyone takes away what
31 is yours, do not demand its 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
33 love them! For, if you show kindness only to those who
show kindness to you, what thanks will be due to you?
34 Even the 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
35 the hope of getting 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.

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

39 Then, speaking in parables, Jesus said, 'Can one blind per-
40 son guide another? Will they not both fall into a ditch? A
student is not above their teacher; yet every finished student
41 will be like their teacher. And why do you look at the speck of
sawdust in someone's eye, while you pay no attention at all
42 to the plank of wood in your own? How can you say to your
friend "Friend, let me take out the speck in your eye," while
you yourself do not see the plank in your own? Hypocrite!
Take out the plank from your own eye first, and then you will
43 see clearly how to take out the speck in your friend's. There is
no such thing as a good tree bearing worthless fruit, or, on the
44 other hand, a worthless tree bearing good fruit. For every tree
is known by its own fruit. People do not gather figs off thorn
45 bushes, nor pick a bunch of grapes off a bramble. A good per-
son, from the good stores of their heart, brings out what is
good; while a bad person, from their bad stores, brings out
what is bad. For what fills someone's heart will rise to their
46 lips. Why do you call me "Master! Master!" and yet fail to do
47 what I tell you? Everyone who comes to me and listens to my
teaching and acts on it – I will show you to whom they may
48 be compared. They may be compared to a person building a
house, who dug, and went deep, and laid the foundation on
the rock. Then, when a flood came, the river swept down on
that house, but had no power to shake it, because it had been
49 built well. But those who have listened and not acted on what

they have heard may be compared to a person who built a house on the ground without any foundation. The river swept down on it, and the house immediately collapsed; and great was the crash that followed.'

- 7 When Jesus had finished all he had to say to the people, he entered Capernaum.
- 2 A centurion in the Roman army had a slave whom he valued,
3 and who was seriously ill – almost at the point of death. And, hearing about Jesus, he sent some Jewish elders to him, with
4 the request that he would come and save his slave's life. When they found Jesus, they earnestly implored him to help. 'He
5 deserves this favour from you.' they said, 'He is devoted to our
6 people, and even built our synagogue for us.' So Jesus went with them. But, when he was no great distance from the house, the centurion sent some friends with the message – 'Do not trouble yourself, Sir; for I am unworthy to receive you under my roof.
7 That was why I did not even venture to come to you myself; but
8 speak, and let my manservant be cured. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them "Go," he goes, and to another "Come," he comes,
9 and to my slave "Do this," he does it.' Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said, 'I tell you, nowhere in Israel have I
10 met with such faith as this!' And, when the messengers returned to the house, they found the slave recovered.
- 11 Shortly after, Jesus went to a town called Nain, his disciples
12 and a great crowd going with him. Just as he approached the gate of the town, there was a dead man being carried out for burial – an only son, and his mother was a widow. A large
13 number of the people of the town were with her. When he saw her, the Master was moved with compassion for her, and he
14 said to her, 'Do not weep.' Then he went up and touched the bier, and the bearers stopped; and Jesus said, 'Young man, I am
15 speaking to you – Rise!' The dead man sat up and began to talk,

16 and Jesus restored him to his mother. Everyone was awe-struck and began praising God. 'A great prophet has arisen among us,' they said. 'God has visited his people.'

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

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

20 When these men found Jesus, they said, 'John the Baptist has sent us 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.'

24 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."

28 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.'

29 (All the people, when they heard this, and even the tax collectors, 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.)

31 'To what then,' Jesus continued, 'should I compare the people
32 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!"
33 For now that John the Baptist has come, not eating bread or
34 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
35 collectors 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
Jesus was eating in the Pharisee's house, brought an alabaster
38 jar of perfume, and placed herself behind Jesus, near his feet,
weeping. Then she began to make his feet wet with her tears,
and she dried them with the hair of her head, repeatedly kissing
his feet and anointing them with the perfume.

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.'

41 'Pray do so, teacher,' Simon answered; and Jesus began, 'There
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
46 ceased to kiss my feet. You did not anoint even my head with
47 oil, but she has anointed my feet with perfume. So I tell you,
her great love shows that her sins, many as they are, have been
48 pardoned. One who is pardoned little loves little.' Then he said
49 to the woman, 'Your sins have been pardoned.' The other guests
began to say to one another, 'Who is this man who even pardons
50 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
2 God. 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
3 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.

4 Once, when a great crowd was collecting, and, when the
people of town after town were flocking to Jesus, he spoke to
5 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
6 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
7 had no moisture, it withered away. Other seed fell in the middle
of brambles, but the brambles grew up with it and choked it
8 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.'

9 His disciples asked Jesus the meaning of this parable. 'To you,'
10 he said, 'the knowledge of the hidden truths of the kingdom

of God has been imparted, but to others in parables only, so that though they have eyes they may not see, and though they
11 have ears, they may not understand. This is the parable – The
12 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
13 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,
14 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
15 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.

16 '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
17 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
18 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.'

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

22 One day about that time, Jesus got into a boat with his disci-
23 ples and said to them, 'Let us go across the lake.' So they put off. While they were sailing, Jesus fell asleep. A squall swept down on the lake, and their boat was filling and they were in

24 danger. So the disciples came and roused him. 'Sir, Sir,' they
cried, 'we are lost!' Jesus rose and rebuked the wind and the
25 rushing waves, and they fell, and a calm followed. 'Where is
your faith?' he exclaimed. But in great awe and amazement they
said to one another, 'Who can this be, who commands even the
winds and the waves, and they obey him?'

26 They reached the region of the Gerasenes, which is on the
27 opposite side to Galilee, and, on getting ashore, Jesus met a man,
who had demons in him, coming out of the town. For a long time
this man had worn no clothing, and he had not lived in a house,
28 but in the tombs. Catching sight of Jesus, he shrieked out and
threw himself down before him, and in a loud voice exclaimed,
'What do you want with me, Jesus, Son of the Most High God?
29 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 posses-
31 sion of him); and the demons begged Jesus not to order them
32 away into the bottomless pit. There was a herd of many pigs
close by feeding on the hill-side; and the demons begged Jesus
to give them leave to enter into them. Jesus gave them leave.
33 They came out from the man and took possession of the pigs;
and the herd rushed down the steep slope into the lake and
34 were drowned. When the men who tended them saw what had
happened, they ran away, and carried the news to the town,
35 and to the country round. The people went out to see what had
happened, and, when they came to Jesus, they found the man
from whom the demons had gone out, sitting, clothed and in
36 his right mind, at Jesus' feet; and they were awe-struck. Those
who had seen it told them how the possessed man had been
37 delivered. Then all the people in the region of the Gerasenes
asked Jesus to leave them, for they were terrified. Jesus got into

38 a boat and returned. The man from whom the demons had
gone out begged Jesus to let him be with him; but Jesus sent
39 him away. 'Go back to your home,' he 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.

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

45 'Who touched me?' Jesus asked; and, while everyone was
denying having done so, Peter exclaimed, 'Why, Sir, the people
are crowding round you and pressing against you!'

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

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

49 Before he had finished speaking, someone came from the
house of the synagogue leader and said, 'Your daughter is dead!
50 Do not trouble the teacher further.' But Jesus, hearing this, spoke
to the leader, 'Do not be afraid; only have faith, and she will
51 yet be delivered.' When he reached the house, he did not allow
anyone to go in with him, except Peter, John, and James, and

52 the child's father and mother. And everyone was weeping and mourning for her.

53 'Do not weep,' Jesus said, 'she is not dead; she is asleep.' They
54 began to laugh at him, for they knew that she was dead. But, taking her by the hand, Jesus said in a loud voice, 'Child, rise!'
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,
3 and to work cures. 'Do not,' he said to them, 'take anything for your journey; not even a staff, or a bag, or bread, or any silver,
4 or a change of clothes with you. Whatever house you go to stay
5 in, remain there, and leave from that place. If people do not welcome you, as you leave that town, shake even the dust off
6 your feet, as a protest against them.' Then they set out and went from village to village, telling the good news and curing people everywhere.

7 Herod the ruler 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
12 who were in need of help. The day was drawing to a close, when the twelve came up to him, and said, 'Send the crowd away, so that they may make their way to the villages and farms round

about, and find themselves lodgings and provisions, for we are
13 in a lonely spot here.' But Jesus said, 'It is for you to give them
something to eat.'

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

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

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

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

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

me will not know death, until they have seen the kingdom of God.'

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

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
34 know what he was saying; and, while he was speaking, a cloud
came down and enveloped them; and they were afraid, as they
35 passed into the cloud; and from the cloud came a voice which
said – 'This is my Son, the Chosen One; him you must hear.'
36 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,
38 a great crowd met Jesus. And just then a man in the crowd
shouted out, 'Teacher, I entreat you to look at my son, for he
39 is my only child; all at once a spirit will seize him, suddenly
shriek out, and throw him into convulsions until he foams, and
40 will leave him 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
42 son here.' While the boy was coming up to Jesus, the demon
dashed him down and threw him into convulsions. But Jesus
rebuked the foul spirit, and cured the boy, and gave him back to

43 his father. And all present were struck with awe at the majesty
of God.

44 In the midst of the general astonishment at all that Jesus was
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.'

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

50 'None of you must prevent him,' Jesus said to John, 'whoever
is not against you is for you.'

The Journey to Jerusalem

51 As the days before his being taken up to heaven were growing
few, Jesus set his face resolutely in the direction of Jerusalem;
52 and he sent on messengers in advance. On their way, they went
53 into a Samaritan village to make preparations for him, but the
people there did not welcome him, because his face was set in
54 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
55 the heavens and consume them?' But Jesus turned and rebuked
56 them. And they made their way to another village.

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

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

60 '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.'

61 'Master,' said another, 'I will follow you; but first let me say
62 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.'

10 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
5 on your journey. Whatever house you go to stay at, begin by
6 praying for a blessing on it. Then, if anyone there is deserving of a blessing, your blessing will rest on him; but if not, it will
7 come back on yourselves. Remain at that same house, and eat and drink whatever they offer you; for the worker is worth their wages. Do not keep changing from one house to another.
8 Whatever town you visit, if the people welcome you, eat what
9 is set before you; cure the sick there, and tell people that the kingdom of God is close at hand. But, whatever town you go to
10 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
11 Our feet; still, be assured that the kingdom of God is close at
12 Hand." I tell you that the doom of Sodom will be more bearable
13 on that day than the doom of that town. Alas for you, Chorazin!

Alas for you, Bethsaida! For, if the miracles which have been done in you had been done in Tyre and Sidon, they would have
14 sat in sackcloth and ashes and repented long ago. Yet the doom
of Tyre and Sidon will be more bearable at the judgment than
15 yours. And you, Capernaum! Will you exalt yourself to heaven?
16 You will be flung down to Hades. 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, 'Mas-
18 ter, even the demons submit to us when we use your name.' And
Jesus replied, 'I have had visions of Satan, fallen, like lightning
19 from the heavens. Remember, I have given you the power to
trample on snakes and scorpions, and to meet all the strength
20 of the Enemy. Nothing will ever harm you in any way. Yet do
not rejoice in the fact that the spirits submit to you, but rejoice
that your names have been enrolled in heaven.'

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

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

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

23 Then, turning to his disciples, Jesus said to them alone,
24 '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.'

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

26 'What is said in the Law?' answered Jesus. 'What do you read
27 there?' His reply was –

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

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

30 To which Jesus replied, 'A man was once going down from
Jerusalem to Jericho when he fell into the hands of robbers,
who stripped him of everything, and beat him, and went away
31 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
32 side. A Levite, too, did the same; he came up to the spot, but,
33 when he saw the man, passed by on the opposite side. But a
Samaritan, traveling that way, came upon the man, and, when
34 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,
35 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
36 my way back." Now which, do you think, of these three men,'
asked Jesus, 'proved himself a neighbour to the man who fell
into the robbers' hands?'

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
42 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

6 "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;"

7 And suppose that the other should answer from inside "Do
not trouble me; the door is already fastened, and my children

8 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

10 you. For the person who asks receives, everyone who searches
finds, and to the person who knocks the door will be opened.

11 What father among you, if his son asks him for a fish, will give
him a snake instead, or, if he asks for an egg, will give him a

13 scorpion? If you, then, naturally wicked though you are, know
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!

14 Once Jesus was driving out a mute demon, and, when the
demon had gone out, the mute man spoke. The people were
15 amazed at this; but some of them said, 'He drives out demons
16 by the help of Beelzebul, the chief of the demons'; while others,
17 to test him, asked him for some sign from the heavens. Jesus
himself, however, was aware of what they were thinking, and
said to them, 'Any kingdom wholly divided against itself be-
18 comes a desolation; and a divided house falls. So, too, if Satan is
wholly divided against himself, how can his kingdom last? Yet
19 you say that I drive out demons by the help of Beelzebul. But,
if it is by Beelzebul's help that I drive out demons, by whose
help is it that your own sons drive them out? Therefore they
20 will themselves be your judges. But, if it is by the hand of God
that I drive out demons, then the kingdom of God must already
21 be upon you. When a strong man is keeping guard, fully armed,
22 over his own mansion, his property is in safety; but, when one
still stronger has attacked and overpowered him, he takes away
all the weapons on which the other had relied, and divides his
23 spoil. Whoever is not with me is against me, and the person who
24 does not help me to gather is scattering. No sooner does a foul
spirit leave someone, than it passes through places where there
is no water, in search of rest; and finding none, it says "I will go
25 back to the home which I left"; but, on coming there, it finds
26 it unoccupied, 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 person
27 proves to be worse than the first.' As Jesus was saying this, a
woman in the crowd, raising her voice, exclaimed, 'Happy was
28 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 gener-
ation is a wicked generation. It demands a sign, but no sign will
30 be given it except the sign of Jonah. For, as Jonah became a sign

to the people 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 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! No one lights a lamp, and then puts it in the cellar or under a basket, but he puts it on the lamp-stand, so that anyone who comes in may see the light. The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened. Take care, therefore, that the inner light is not darkness. If, then, your 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.'

As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at the table. The Pharisee noticed, to his astonishment, that Jesus omitted the ceremonial washing before breakfast. But the Master said to him, '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 wickedness. Fools! Did not the maker of the outside make the inside too? Only give away what is in them in charity, and at once you have 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 neglecting the first. Alas for you Pharisees! You delight to have the front seat in the synagogues, and to be greeted in the markets with respect. Alas for you! You are like unsuspected graves, over which men walk unawares.'

Here one of the students of the Law interrupted him by saying, '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,
47 yourselves, touch them with one of your fingers. Alas for you!
You build the monuments of the prophets whom your ancestors
48 killed. You are actually witnesses to your ancestors' acts and
show your approval of them, because, while they killed the
49 prophets, you build tombs for them. That is why the wisdom of
50 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
51 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
52 from this generation. Alas for you students of the Law! You
have taken away the key of the door of knowledge. You have
not gone in yourselves and you have hindered those who try
to go in.'

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

12 Meanwhile the people had gathered in thousands, so that
they trod on one another, when Jesus, addressing himself to his
disciples, began by saying to them, 'Be on your guard against
2 the leaven – that is, the hypocrisy – of the Pharisees. There is
nothing, however covered up, which will not be uncovered, nor
3 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
4 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.
5 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.
6 Yes, I say, be afraid of him. Are not five sparrows sold for two
7 copper coins? Yet not one of them has escaped God's notice. No,

even the hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows. Everyone, I tell you, who publicly acknowledges me, the Son of Man, also, will acknowledge before God's angels; but the person who publicly disowns me will be altogether disowned before God's angels. Everyone who will say anything against the Son of Man will be forgiven, but for the person who slanders the Holy Spirit there will be no forgiveness. Whenever they take you before the synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defence will be, or what you will say; for the Holy Spirit will show you at the moment what you ought to say.'

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

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

And Jesus said to his disciples, 'That is why I say to you, Do not be anxious about the life here – what you can get to eat; or about your body – what you can get to wear. For life is more than food, and the body than its clothes. Think of the ravens – they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious

25 are you than birds! But which of you, by being anxious, can
26 prolong your life a moment? And, if you cannot do even the
27 smallest thing, why 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 all his splendour was not robed like
28 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
29 much more will he clothe you, you of little faith! And you – do
not be always seeking what you can get to eat or what you can
30 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
31 that you need them. No, seek his kingdom, and these things
32 will be added for you. So do not be afraid, my little flock, for
your Father has been pleased to give you the kingdom.

33 'Sell what belongs to you, and give in charity. Make yourselves
purses that will not wear out – an inexhaustible treasure in
34 heaven, where no thief comes near, or moth works ruin. For
35 where your treasure is, there also will your heart be. Make
36 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
37 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
38 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
39 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.
40 You must also prepare, for when you are least expecting him
the Son of Man will come.'

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

42 'Who, then,' replied the Master, 'is that trustworthy steward,
the careful man, who will be placed by his master over his

establishment, to give them their rations at the proper time?

43 Happy will that servant be whom his master, when he comes
44 home, will find doing this. His master, I tell you, will put him
45 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
46 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
47 among the untrustworthy. The servant who knows his master's
wishes and yet does not prepare and act accordingly will receive
48 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 been given much will be expected,
and from the man to whom much has been entrusted the more
49 will be demanded. I came to cast fire on the earth; and what
50 more can I wish, if it is already kindled? There is a baptism that
51 I must undergo, and how great is my distress until it is over! Do
you think that I am here to bring peace on earth? No, I tell you,
52 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
53 against three. 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
55 it does. And when you see that the wind is in the south, you
56 say "It will be burning hot," and so it proves. Hypocrites! You
know how to judge of the earth and the sky; how is it, then,
57 that you cannot judge of this time? Why don't you yourselves
58 decide what is right? When, for instance, you are going with
your opponent before a magistrate, on your way to the court do
your best to be quit of him; otherwise he might drag you before
the judge, then the judge will hand you over to the bailiff of the

59 court, and the 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 sacrifices. 'Do you suppose,' replied Jesus, 'that, because these Galileans have suffered in this way, they were worse sinners than any other Galileans? No, I tell you; but, unless you repent, you will all perish as they did. Or those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem? No, I tell you; but, unless you repent, you will all perish in the same manner.'

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 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, 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 have it cut down."

10 Jesus was teaching on a Sabbath in one of the synagogues, and he saw before him a woman who for eighteen years had suffered from weakness owing to her having an evil spirit in her. She was bent double, and was wholly unable to raise herself. When Jesus saw her, he called her to him, and said, 'Woman, you are released from your weakness.' He placed his hands on her, and she was instantly made straight, and began to praise God. But the synagogue leader, indignant that Jesus had worked the cure on the Sabbath, intervened and said to the people, 'There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath.'

15 'You hypocrites!' the Master answered him. 'Does not every-one of you let your ox or your donkey loose from its manger, and take it out to drink, on the Sabbath? But this woman, a daughter

of Abraham, who has been kept in bondage by Satan for now eighteen years, ought not she to have been released from her
17 bondage on the Sabbath?' As he said this, his opponents all felt ashamed; but all the people rejoiced to see all the wonderful things that he was doing.

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

22 Jesus went through towns and villages, teaching as he went,
23 and making his way towards Jerusalem. 'Master,' someone asked, 'are there but few in the path of salvation?' And Jesus
24 answered, 'Strive to go in by the narrow door. Many, I tell you,
25 will seek to go in, but they will not be able, when once the master of the house has got up and shut the door, while you begin to say, as you stand outside and knock, "Sir, open the door for us." His answer will be – "I do not know where you come
26 from." Then you will begin to say "We have eaten and drunk in your presence, and you have taught in our streets," and his
27 reply will be – "I do not know where you come from. Leave my
28 presence, all you who are living in wickedness." There, there will be weeping and grinding of teeth, when you see Abraham,
Isaac, and Jacob, and all the prophets, in the kingdom of God,
29 while you yourselves are being driven outside. People will come from East and West, and from North and South, and take their
30 places at the banquet in the kingdom of God. There are some who are last now who will then be 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 answered, 'Go and say to that fox "Look you, I am driving out demons and will be completing cures today and tomorrow, and

33 on the third day I will have done." But today and tomorrow and
the day after I must go on my way, because it cannot be that
34 a prophet should meet his end outside Jerusalem. Jerusalem!
Jerusalem! You who slays the prophets and stones the mes-
sengers sent to you – Oh, how often have I wished to gather
your children round me, as a hen takes her brood under her
35 wings, and you would not come! Verily your house is left to you
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
house of one of the leading Pharisees to dine, they were watch-
2 ing him closely. There he saw before him a man who was suf-
3 fering from dropsy. 'Is it allowable,' said Jesus, addressing the
students of the Law and the Pharisees, 'to work a cure on the
4 Sabbath, or is it not?' They remained silent. Jesus took hold of
5 the man and cured him, and sent him away. And he said to
them, 'Which of you, finding that your son or your ox has fallen
into a well, will not immediately pull them out on the Sabbath
6 day?' And they could not make any answer to that.
7 Observing that the guests were choosing the best places for
8 themselves, 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
9 your host; and the host who invited you both will come and say
to you "Make room for this person," and then you will begin in
10 confusion to take the lowest place. No, when you are invited,
go and take the lowest place, so that, when the host who has
invited you comes, he may say to you "Friend, come higher up";
and then you will be honoured in the eyes of all your fellow
11 guests. For everyone who exalts themselves will be humbled,
and everyone who humbles themselves will be exalted.'
12 Then Jesus went on to say to the man who had invited him,
'When you give a breakfast or a dinner, do not ask your friends,
or your brothers or sisters, or your relatives, 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 lame, the blind; and then you will be happy indeed, since they cannot reward you; for you will be rewarded at the resurrection of the just.'

One of the guests heard what he said and exclaimed, 'Happy will be the person who will eat bread in the kingdom of God!' But Jesus said to him, 'A man was once giving a great dinner. He invited many people, and sent his servant, when it was time 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 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, 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 reason I am unable to come." On his return the servant told his master all these answers. Then in anger the owner of the house said to his servant "Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame." Presently the servant said "Sir, your order has been carried out, and still there is room." "Go out," the master 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 those people who were invited will taste my dinner.'"

One day, when great crowds of people were walking with Jesus, he turned and said to them, 'If any one comes to me and does not hate their father, and mother, and wife, and children, and brothers, and sisters, yes and even their life, he can be no disciple of mine. Whoever does not carry their own cross, and walk in my steps, can be no disciple of mine. Why, which of you, when you want to build a tower, does not first sit down and reckon the cost, to see if you have enough to complete it? – Otherwise, if you have laid the foundation and are not able to

30 finish it, everyone who sees it will laugh at you, and say "Here
31 is a person who began to build and was not able to finish!" Or
what king, when he is setting out to fight another king, does not
first sit down and consider if with ten thousand men he is able
to meet one who is coming against him with twenty thousand?
32 And if he cannot, then, while the other is still at a distance, he
33 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
34 a disciple of mine. Yes, salt is good; but, if the salt itself should
35 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 collectors 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
ninety-nine out in the open country, and go after the lost sheep
5 until he finds it? And, when he has found it, he puts it on his
6 shoulders rejoicing; and, on reaching home, he calls his friends
and his neighbours together, and says "Come and rejoice with
7 me, for I have found my sheep which was lost." So, I tell you,
there will be more rejoicing in heaven over one outcast who
repents, than over ninety-nine religious people, who have no
8 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
9 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
10 I lost." So, I tell you, there is rejoicing in the presence of God's
angels over one outcast who repents.'

11 Then Jesus continued, 'A man had two sons; and the younger
12 of them said to his father "Father, give me my share of the inheritance." So the father divided the property between them.
13 A few days later the younger son got together all that he had, and went away into a distant land; and there he squandered
14 his inheritance by leading a dissolute life. After he has spent all that he had, there was a severe famine through all that country,
15 and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into
16 his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no
17 one gave him anything. But, when he came to himself, he said "How many of my father's hired servants have more bread than
18 they can eat, while here am I starving to death! I will get up and go to my father, and say to him 'Father, I sinned against
19 heaven and against you; I am no longer fit to be called your son; make me one of your hired servants.'" And he got up and went
20 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
21 round his neck and kissed him. "Father," the son said, "I sinned against heaven and against you; I am no longer fit to be called
22 your son; make me one of your hired servants." But the 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 finger and
23 sandals for his feet; and bring the fattened calf and kill it, and let
24 us eat and make merry; for here is my son who was dead, and is alive again, was lost, and is found." So they began making
25 merry. Meanwhile the elder son was out in the fields; but, on coming home, when he got near the house, he heard music and
26 dancing, and he called one of the servants and asked what it
27 all meant. "Your brother has come back," the servant told him, "and your father has killed the fattened calf, because he has him
28 back safe and sound." This made him angry, and he would not
29 go in. But his father came out and begged him to do so. "No," he said to his father, "look at all the years I have been serving

you, without ever once disobeying you, and yet you have never given me even a young goat, so that I might have a party with
30 my friends. But, no sooner has this son of yours come, who has eaten up your property in the company of prostitutes, than
31 you have killed the fattened calf for him." "Child," the father answered, "you are always with me, and everything that I have
32 is yours. But how could we not celebrate and rejoice? 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
2 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
3 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
4 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
5 stewardship, people may welcome me into their homes." One by one he called up his master's debtors. "How much do you
6 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."
7 And you, the steward said to the next, "how much do you owe?" "Seventy quarters of wheat," he replied. "Here is your
8 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
9 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
10 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
11 great one also. So, if you have proved untrustworthy with the dishonest money, who will trust you with the true? And, if you
12

have proved untrustworthy with what does not belong to us,
13 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
16 of God. The Law and the prophets sufficed until the time of
John. Since then the good news of the kingdom of God has
17 been told, and everybody has been forcing their way into it. It
would be easier for the heavens and the earth to disappear than
18 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.
19 There was once a rich man, who dressed in purple robes and
20 fine linen, and feasted every day in great splendour. Near his
gateway there had been laid a beggar named Lazarus, who was
21 covered with sores, and who longed to satisfy his hunger with
what fell from the rich man's table. Even the dogs came and
22 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
23 was buried. In Hades he looked up in his torment, and saw
24 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
25 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
26 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
27 can they cross from there to us." "Then, Father," he said, "I

28 beg you to send Lazarus to my father's house where I have five
brothers, to warn them, so that they will not also come to this
29 place of torture." "They have the writings of Moses and the
30 prophets," replied Abraham. "Let them listen to them." "But,
Father Abraham," he urged, "if someone from the dead were
31 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."

17 Jesus said to his disciples, 'It is inevitable that there should
be temptations but sorrow awaits the person who does the
2 tempting! It would be better for them if they had been flung
into the sea with a millstone round their neck, rather than that
3 they should cause even one of these little ones to stumble. Be on
your guard! If your brother or sister does wrong, rebuke them;
4 but if they repent, 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
6 Master said, 'If your faith were only like a mustard seed, you
could say to this mulberry tree "Be uprooted and planted in the
7 sea," and it would obey you. Which of you, if he had a servant
ploughing, or tending the sheep, would say to him, when he
came in from the fields, "Come at once and take your place at
8 the table," Instead of saying "Prepare my dinner, and then make
yourself ready and serve me while I am eating and drinking,
9 and after that you will eat and drink yourself"? Does he feel
10 grateful to his servant for 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. Stand-
13 ing still, some distance off, they called out loudly, 'Jesus! Sir! Pity
14 us!' When Jesus saw them, he said, 'Go and show yourselves

to the priest.' And, as they were on their way, they were made
15 clean. One of them, finding he was cured, came back, praising
16 God loudly, and threw himself on his face at Jesus' feet, thanking
him for what he had done; and this man was a Samaritan.
17 'Were not all the ten made clean? exclaimed Jesus. But the nine –
18 where are they? Were there none to come back and praise God
19 except this 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
21 come in a way that can be seen, nor will people say "Look, here
it is!" or "There it is!"; for the kingdom of God is within you!
22 The day will come,' he said to his disciples, 'when you will long
to see but one of the days of the Son of Man, and will not see
23 it. People will say to you "There he is!" Or "Here he is!" Do
24 not go and follow them. For, just as lightning will lighten and
flare from one side of the heavens to the other, so will it be
25 with the Son of Man. But first he must undergo much suffering,
26 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
27 Man. They were eating and drinking and marrying and being
married, up to the very day on which Noah entered the ark, and
28 then the flood came and destroyed them all. So, too, in the days
of Lot. People were eating, drinking, buying, selling, planting,
29 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.
30 It will be the same on the day on which the Son of Man reveals
31 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
32 again must one who is on the farm turn back. Remember Lot's
33 wife. Whoever is eager to get the most out of their life will lose
34 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

35 other left; of two women grinding grain together, one will be taken and the other left.³⁸

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

18 Jesus told his disciples a parable to show them that they
2 should always pray and never despair. 'There was,' he said, 'in a certain town a judge, who had no fear of God nor regard
3 for people. In the same town there was a widow who went to him again and again, and said "Grant me justice against my
4 opponent." For a time the judge refused, but afterwards he said to himself "Although I am without fear of God or regard for
5 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
6 says! And God – won't he see that his own people, who cry to him night and day, have justice done them – though he holds
7 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,
10 Jesus told this parable – 'Two men went up into the Temple Courts to 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,
11 rogues, adulterers – or even like this tax-gatherer. I fast twice a week, and give a tenth of everything I get to God." Meanwhile the tax-gatherer stood at a distance, not venturing even to raise his eyes to heaven, but he kept striking his breast and saying
12 "God, have mercy on me, a sinner." This man, I tell you, went home pardoned, rather than the other. For everyone who exalts
14

³⁸ 17:36 Some later manuscripts add: There will be two in the field; one will be taken and the other left.

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
16 began to find fault with those who had brought them. Jesus,
however, called the little children to him. 'Let the little children
come to me,' he said, 'and do not hinder them, for it is to the
17 childlike that the kingdom of God belongs. I tell you, unless a
man receives the kingdom of God like a child, he will not enter
it at all.'

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
20 but God. You know the commandments – Do not commit adul-
tery, 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 will have wealth in heaven; then come and follow me.'

23 But the man became greatly distressed on hearing this, for he
24 was extremely rich. Seeing this, Jesus said to his disciples, 'How
25 hard it is for the wealthy to enter the kingdom of God! It is easier,
indeed, for a camel to get through a needle's eye than for a rich
person to enter the kingdom of God!'

26 'Then who can be saved?' asked those who heard this. But
27 Jesus said, 'What is impossible with people is possible with
God.'

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

29 '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
30 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.'

31 Gathering the Twelve round him, Jesus said to them, 'Listen!
32 We are going up to Jerusalem; and there everything that is
33 written in the prophets will be done to the Son of Man. For he
34 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.

35 As Jesus was getting near Jericho, a blind man was sitting
36 by the roadside, begging. Hearing a crowd going by, the man
37 asked what was the matter; and, when people told him that
38 Jesus of Nazareth was passing, he shouted out, 'Jesus, Son of
39 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
40 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
41 him, Jesus asked him, 'What do you want me to do for you?'
42 'Master,' he said, 'I want to recover my sight.' And Jesus said,
43 'Recover your sight, your faith has delivered you.' Instantly he
recovered his sight, and began to follow Jesus, praising God.
And all the people, on seeing it, gave glory to God.

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

to the poor, and, if I have defrauded anyone of anything, I will give him back four times as much.'

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

11 As the people were listening to this, Jesus went on to tell
them a parable. He did so because he was near Jerusalem, and
because they thought that the kingdom of God was going to
12 be proclaimed at once. He said, 'A nobleman once went to a
distant country to receive his appointment to a kingdom and
13 then return. He called ten of his servants and gave them ten
pounds of silver each, and told them to trade with them during
14 his absence. But his subjects hated him and sent envoys after
him to say "We will not have this man as our king." On his
15 return, after having been appointed king, he directed that the
servants to whom he had given his money should be summoned,
so that he might learn what amount of trade they had done.
16 The first came up, and said "Sir, your ten pounds have made a
17 hundred." "Well done, good servant!" exclaimed the master. "As
you have proved trustworthy in a very small matter, I appoint
18 you governor over ten towns." When the second came, he said
19 "Your ten pounds, Sir, have produced fifty." So the master said to
20 him "And you I appoint over five towns." Another servant also
came and said "Sir, here are your ten pounds; I have kept them
21 put away in a handkerchief. For I was afraid of you, because
you are a stern man. You take what you have not planted, and
22 reap what you have not sown." The master answered "Out of
your own mouth I judge you, you worthless servant. You knew
that I am a stern man, that I take what I have not planted, and
23 reap what I have not sown? Then why didn't you put my money
into a bank? And I, on my return, could have claimed it with
24 interest. Take away from him the ten pounds," he said to those
standing by, "and give them to the one who has the hundred."
25 "But, Sir," they said, "he has a hundred pounds already!" "I tell
26 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
27 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.”
28 After saying this, Jesus went on in front, going up to
Jerusalem.

The Last Days

- 29 It was when Jesus had almost reached Bethphage and Bethany,
near the Mount of Olives, that he sent on two of the disciples.
30 ‘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
31 it and lead it here. And, if anybody asks you “Why are you
32 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.
33 While they were untying the foal, the owners asked them – ‘Why
34 are you untying the foal?’ And the two disciples answered –
35 ‘The Master wants it.’ Then they led it back to Jesus, and threw
36 their cloaks on the foal and put Jesus on it. As he went along,
37 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:
38 ‘Blessed is He who comes –our king – in the name of the
Lord!
Peace in heaven,
and glory on high.’
39 Some of the Pharisees in the crowd said to him, ‘Teacher,
40 restrain your disciples.’ But Jesus answered, ‘I tell you that if
they are silent, the stones will call out.’
41 When he drew near, on seeing the city, he wept over it, and said,
42 ‘If only you had known, while yet there was time – even you –

the things that make for peace! But now they have been hidden
43 from your sight. For a time is coming when your enemies will
surround you with earthworks, and encircle you, and hem you
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
46 those 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
48 life, 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 elders, 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
4 me 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
6 say "divine," he will say "Why didn't you believe him?" But,
if we say "human," the people will all stone us, for they are
7 persuaded that John was a prophet.' So they answered that they
8 did not know 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
10 abroad for a long while. At the proper time he sent a servant to
the tenants, so that they could give him a share of the produce of
the vineyard. The tenants, however, beat him and sent him away
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,
13 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.
14 Perhaps they will respect him." But, on seeing him, the tenants
consulted with one another. "Here is the heir!" they said. "Let
15 us kill him, and then the inheritance will become ours." So they
threw him outside the vineyard and killed him. Now what will
16 the owner of the vineyard do to them? He will come and put
those tenants to death, and will let the vineyard to others.'
17 'Heaven forbid!' they exclaimed when they heard it. But Jesus
looked at them and said, 'What then is the meaning of this
passage? –

"The stone which the builders despised has now itself
become the cornerstone."

18 Everyone who falls on that stone will be dashed to pieces,
while anyone on whom it falls – it will scatter him as dust.'
19 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
20 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
21 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
22 honestly; are we right in paying tribute to the Emperor or not?'
23 Seeing through their deceitfulness, Jesus said to them, 'Show
24 me a coin. Whose head and title are on it?'
25 'The Emperor's,' they said; and Jesus replied, 'Well then, pay
to the Emperor what belongs to the Emperor, and to God what
26 belongs to God.' They could not object to this answer before
the people; and, in their wonder at his reply, they held their
tongues.

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

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

29 Well, there were once seven brothers; of whom the eldest,
30 after taking a wife, died childless. The second and third broth-
31 ers both took her as their wife; and so, too, did all seven –
32 dying without children. The woman herself was the last to die.
33 About the 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,
36 there is no marrying or being married, nor indeed can they
die again, for they are like angels and, having shared in the
37 resurrection, they are God’s children. As to the fact that the
dead rise, even Moses indicated that, in the passage about the
Bush, when he calls the Lord –

“The God of Abraham, and the God of Isaac, and the God
of Jacob.”

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
3 poor circumstances putting two small coins into them. 'I tell you', he said 'that this poor widow has put in more than all the
4 others; for everyone else here put in something from what he had to spare, while she, in her need, has put in all she had to live on.'

5 When some of them spoke about the Temple being decorated
6 with beautiful stones and offerings, Jesus said, 'As for these things that you are looking at, a time is coming when not one stone will be left on another here. Every one will be thrown
7 down.' So the disciples questioned Jesus, 'But, teacher, when will this happen? And what sign will there be when this is near?'

8 And Jesus said, 'See that you are not led astray; for many will take my name, and come saying "I am He," and "The time is
9 close at hand." Do not follow them. And, when you hear of wars and disturbances, do not be terrified, for these things must
10 occur first; but the end will not be at once.' Then he said to them, 'Nation will rise against nation and kingdom against kingdom,
11 and there will be great earthquakes, and plagues and famines in various places, and there will be terrible appearances and
12 signs in the heavens. Before all this, they will lay hands on you and persecute you, and they will betray you to synagogues and put you in prison, when you will be brought before kings and
13 governors for the sake of my name. Then will be your opportunity of witnessing for me. Make up your minds, therefore, not
14 to prepare your defence; for I will myself give you words, and a wisdom which all your opponents together will be unable to
15 resist or defy. You will be betrayed even by your parents and

brothers and sisters and relatives and friends, and they will
17 cause some of you to be put to death, and you will be hated by
18 everyone because of me my name. Yet not a single hair of your
19 heads will be lost! By your endurance you will win yourselves
20 life. As soon, however, as you see Jerusalem surrounded by
armed camps, then you may know that the hour of her desecra-
21 tion is at hand. Then those of you who are in Judea must take
refuge in the mountains, those who are in Jerusalem must leave
at once, and those who are in the country places must not go
22 into it. For these are to be the days of vengeance, when all that
23 scripture says will be fulfilled. Alas for pregnant women, and
for those who are nursing infants in those days! For there will be
24 great suffering in the land, and anger against this people. They
will fall by the edge of the sword, and will be taken prisoners to
every land, and Jerusalem will be under the heel of the Gentiles,
25 until their day is over – as it will be. There will be signs, too, in
the sun and moon and stars, and on the earth despair among
the nations, in their dismay at the roar of the sea and the surge.
26 People’s hearts will fail them through dread of what is coming
upon the world; for the forces of the heavens will be convulsed.
27 Then will be seen the Son of Man coming in a cloud with power
28 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
33 generation will not pass away until all has taken place. The
heavens and the earth will pass away, but my words will never
34 pass away. Be on your guard or your minds will become dulled
by debauches or drunkenness or the anxieties of life, and “that
35 day” will close on you suddenly like a trap. For it will come
36 on all who are living upon the face of the whole earth. Be on

the watch at all times, and pray that you may have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man.'

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

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

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

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

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

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

14 When the time came, Jesus took his place at the table, and the
15 apostles with him. 'I have most earnestly wished,' he said, 'to
16 eat this Passover with you before I suffer. For I tell you that I will

not eat it again, until it has had its fulfilment in the kingdom
17 of God.’ Then, on receiving a cup, after saying the thanksgiving,
18 he said, ‘Take this and share it among you. For I tell you that
I will not, after today, drink of the fruit of the vine, until the
19 kingdom of God has come.’ Then Jesus took some bread, and,
after saying the thanksgiving, broke it and gave to them, with
21 the words, ‘This is my body.’³⁹ Yet see! The hand of the man who
22 is betraying me is beside me on the table! True, the Son of Man
is passing, by the way ordained for him, yet alas for that man by
23 whom he is being betrayed!’ Then they began questioning one
another which of them it could be who was going to do this.

24 And a dispute arose among them as to which of them was
25 to be regarded as the greatest. Jesus, however, said, ‘The kings
of the Gentiles lord it over them, and their oppressors are styled
26 “Benefactors.” But with you it must not be so. No, let the greatest
among you become like the youngest, and him who leads like
27 him who serves. Which is the greater – the master at the table
or his servant? Is not it the master at the table? Yet I myself am
28 among you as one who serves. You are the men who have stood
29 by me in my trials; and, just as my Father has assigned me a
30 kingdom, I assign you places, so that you may eat and drink at
my table in my kingdom, and be seated on twelve thrones as
31 judges of the twelve tribes of Israel. Simon! Simon! listen. Satan
32 demanded leave to sift you all like wheat, but I prayed for you,
Simon, that your faith 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
35 until you have disowned all knowledge of me three times.’ Then

³⁹ 22:20 Some later manuscripts add: which is now to be 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 which is being poured out on your behalf.’

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
37 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
40 of Olives, followed by his disciples. And, when he reached the
spot, he said to them, 'Pray that you may not fall into temptation.'
41 Then he withdrew about a stone's throw, and knelt down and
42 began to pray. 'Father,' he said, 'if it is your pleasure, spare
43 me this cup; only, not my will but yours be done.' Presently
there appeared to him an angel from heaven, who strengthened
44 him.⁴⁰ And, as his anguish became intense, he prayed still more
earnestly, while his sweat was like great drops of blood falling
45 on the ground. Then he rose from praying, and came to the
46 disciples and found them sleeping for sorrow. 'Why are you
asleep?' he asked them. 'Rise and pray so that you don't fall into
47 temptation.' While he was still speaking, a crowd appeared in
sight, led by the man called Judas, who was one of the Twelve.
48 Judas approached Jesus, to kiss him; at which Jesus said to him,
49 '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,
50 they exclaimed, 'Master, should we use our swords?' And one
of them struck the high priest's servant and cut off his right ear;
51 at which Jesus said, 'Let me at least do this'; and, touching his
52 ear, he healed the wound. Then, turning to the chief priests and

⁴⁰ 22:43 Some later manuscripts do not contain verses 43 or 44.

officers in charge at the Temple and the elders, who had come for him, he said, 'Have you come out, as if after a robber, with
53 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.'

54 Those who had taken Jesus prisoner took him away into the
55 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.
56 Presently a maidservant saw him sitting near the blaze of the fire. She looked carefully at him and said, 'Why, this man was
57 one of his companions!' But Peter denied it. 'I do not know him,'
58 he replied. A little while afterwards someone else – a man – saw him and said, 'Why, you are one of them!'

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

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

66 At daybreak the assembly of the elders of the people met – both the chief priests and the teachers of the Law – and took
67 Jesus before their High Council. 'If you are the Christ,' they said, 'tell us so.'

68 'If I tell you,' replied Jesus, 'you will not believe me; and, if
69 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,'
71 answered Jesus, 'I am.' At this they exclaimed, 'Why do we want
any more evidence? We have heard it ourselves from his own
lips!'

23 Then they all rose in a body and led Jesus before Pilate. And
2 they began to accuse him, 'This is a man whom we found mis-
leading 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
5 man.' But they insisted, 'He is stirring up the people by his
teaching all through Judea; he began with Galilee and has now
6 come here.' Hearing this, Pilate asked if the man was a Galilean;
7 and, having satisfied himself that Jesus came under Herod's
jurisdiction, he sent him to Herod, who also was at Jerusalem at
8 the time. When Herod saw Jesus, he was exceedingly pleased,
for he had been wanting to see him for a long time, having heard
a great deal about him; and he was hoping to see some sign
9 given by him. So he questioned him at some length, but Jesus
10 made no reply. Meanwhile the chief priests and the teachers
11 of the Law stood by and vehemently accused him. And Herod,
with his soldiers, treated Jesus with scorn; he mocked him by
throwing a gorgeous robe round him, and then sent him back
12 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,
14 and the people, and said to them, 'You brought this man before
me charged with misleading the people; and yet, for my part,
though I examined him before you, I did not find this man to
15 blame for any of the things of which you accuse him; nor did
Herod either; for he has sent him back to us. And, as a fact,
16 he has not done anything deserving death; so I will have him

18 scourged, and then release him.’⁴¹ But they began to shout as
19 one man, ‘Kill this fellow, but release Barabbas for us.’ (Barabbas
20 was a man who had been put in prison for a riot that had broken
21 out in the city and for murder.) Pilate, however, wanting to
22 release Jesus, called to them again; but they kept calling out,
‘Crucify, crucify him!’

22 ‘Why, what harm has this man done?’ Pilate said to them
for the third time. ‘I have found nothing in him for which he
could be condemned to death. So I will have him scourged, and
23 then release him.’ But they persisted in loudly demanding his
24 crucifixion; and their clamour gained the day. Pilate decided
25 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.

26 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.
27 There was a great crowd of people following him, many being
28 women who were beating their breasts and wailing for him. So
Jesus turned and said to them, ‘Women of Jerusalem, do not
29 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
30 children or nursed them!” At that time people will begin to say
31 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
32 when it is dry?’ There were two others also, criminals, led out to
33 be executed with Jesus. When they had reached the place called
“The Skull,” there they crucified Jesus and the criminals, one on
34 the right, and one on the left. Then Jesus said, ‘Father, forgive
them; they do not know what they are doing.’ His clothes they

⁴¹ 23:17 Some later manuscripts add: He had to release someone to them at the feast.

35 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
36 chosen one.' The soldiers, too, came up in mockery, bringing
37 him common wine, and saying as they did so, 'If you are the
38 king of the Jews, save yourself.' Above him were the words –

"THIS IS THE KING OF THE JEWS."

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

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

58 Now there was a man of the name of Joseph, who was a mem-
59 ber of the Council, and who bore a good and upright character.
60 (This man had not assented to the decision and action of the
61 Council.) He belonged to Arimathea, a town in Judea, and lived
62 in expectation of the kingdom of God. He now went to see Pi-
63 late, and asked for the body of Jesus; and, when he had taken it
64 down, he wrapped it in a linen sheet, and laid him in a tomb

54 cut out of stone, in which no one had yet been buried. It was the
 55 Preparation day, and just before the Sabbath began. The women
 who had accompanied Jesus from Galilee followed, and saw the
 56 tomb and how the body of Jesus was laid, and then went home,
 and prepared spices and perfumes.

The Risen Life

During the Sabbath they rested, as directed by the 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.
 2 They found that the stone had been rolled away from the tomb;
 3 and, on going into it, they could not find the body⁴². While
 4 they were at a loss to account for this, all at once two men stood
 5 beside them, in dazzling clothing. But, when in their fear the
 women bowed their faces to the ground, the men said to them,
 ‘Why are you looking among the dead for him who is living?’⁴³
 7 Remember how he spoke to you before he left Galilee – How
 he said that the Son of Man must be betrayed into the hands of
 wicked men, and be crucified, and rise again on the third day.’
 8 Then they remembered the words of Jesus, and, on returning
 9 from the tomb, they told all this to the Eleven and to all the
 10 rest. There were Mary of Magdala, and Joanna, and Mary, the
 mother of James. The other women, too, spoke about this to the
 11 apostles. What they said seemed to the apostles mere nonsense,
 and they did not believe them.⁴⁴

⁴² 24:3 Some later manuscripts add: of the Lord Jesus.

⁴³ 24:6 Some later manuscripts add: He is not here but he has risen.

⁴⁴ 24:12 Some later manuscripts add: Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.

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

19 'What things do you mean?' asked Jesus. 'Why, about Jesus of
20 Nazareth,' they answered, 'who, in the eyes of God and all the
21 people, was a prophet, whose power was felt in both his words
22 and actions; and how the chief priests and our leading men gave
23 him up to be sentenced to death, and afterwards crucified him.
24 But we were hoping that he was the Destined Deliverer of Israel;
25 yes, and besides all this, it is now three days since these things
26 occurred. And what is more, some of the women among us have
27 greatly astonished us. They went to the tomb at daybreak And,
28 not finding the body of Jesus there, came and told us that they
29 had seen a vision of angels who told them that he was alive. So
30 some of our number went to the tomb and found everything
just as the women had said, but they did not see Jesus.'

25 Then Jesus said to them, 'Foolish men, slow to accept all that
26 the prophets have said! Was not the Christ bound to undergo this
27 suffering before entering into his glory?' Then, beginning with
28 Moses and all the prophets, he explained to them all through
29 the scriptures the passages that referred to himself. When they
30 got near the village to which they were walking, Jesus appeared
to 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
already 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

31 said the blessing, and broke it, and gave it to them. Then their eyes were opened and they recognised him; but he disappeared from their sight. 'How our hearts glowed,' the disciples said to each other, 'while he was talking to us on the road, and when he explained the scriptures to us!'

33 Then they immediately got up and returned to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen, and had appeared to Simon. So they also related what had happened during their walk, and how they had recognised Jesus at the breaking of the bread. While they were still talking about these things, Jesus himself stood among them.⁴⁵ In their terror and alarm they thought they saw a ghost, but Jesus said to them, 'Why are you so startled? And why do doubts arise in your minds? Look at my hands and my feet, and you will know that it is I. Feel me, and look at me, for a ghost has not flesh and bones, as you see that I have.'⁴⁶ While they were still unable to believe it all, overcome with joy, and were wondering if it were true, Jesus said to them, 'Have you anything here to eat?' They handed him a piece of broiled fish, and he took it and ate it before their eyes. '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 scriptures, saying to them, 'Scripture says that the Christ will suffer, and that he will rise again from the dead on the third day, and that repentance for forgiveness of sins will be proclaimed on his authority to all the nations – beginning at Jerusalem. You 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

⁴⁵ 24:36 Some later manuscripts add: and said, 'Peace be with you.'

⁴⁶ 24:40 Some later manuscripts add: After saying this he showed them his hands and his feet.

must remain in the city until you have been invested with power from above.'

50 After this, Jesus led them out as far as Bethany, and there
51 raised his hands and blessed them. As he was in the act of
52 blessing them, he left them.⁴⁷ They returned⁴⁸ to Jerusalem full
53 of joy; and they were constantly in the Temple Courts, blessing
God.

⁴⁷ 24:51 Some later manuscripts add: and was carried up into heaven.

⁴⁸ 24:52 Some later manuscripts read: They bowed to the ground before him and returned.

THE GOOD NEWS ACCORDING TO JOHN

Introduction

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

- 11 He came to his own –
yet his own did not receive him.
- 12 But to all who did receive him he gave power to be-
come children of God –
to those who believe in his name.
- 13 For not to natural conception, nor to human instincts,
nor to human will did they owe the new life,
but to God.
- 14 And the Word became human, and lived among us,
(We saw his glory – the glory of the Only Son sent
from the Father),
full of love and truth.
- 15 (John bears witness to him; he cried aloud – for it was
he who spoke –
‘He who is coming after me is now before me,
for he was ever first’);
- 16 out of his fullness we have all received
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
20 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
25 question was, 'Why then do you baptise, if you are not the Christ
26 or Elijah or "the prophet"?' John's answer was – 'I baptise 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
28 sandal.' This happened at Bethany, across the Jordan, where
John was baptising.

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

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

35 The next day, when John was standing with two of his dis-
36 ciples, he looked at Jesus as he passed and exclaimed, 'There is
37 the Lamb of God!' The two disciples heard him say this, and
38 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?'

- 39 'Come, and you will see,' he replied. So they went, and saw where he was staying, and spent that day with him.
- 40 It was then about four in the afternoon. One of the two, who heard what John said and followed Jesus, was Andrew, Simon
- 41 Peter's brother. He first found his own brother Simon, and said to him, 'We have found the Messiah!' (a word which means
- 42 "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").
- 43 The following day Jesus decided to leave for Galilee. He found
- 44 Philip, and said to him, 'Follow me.' Philip was from Bethsaida,
- 45 the same town as Andrew and Peter. He found Nathanael and said to him, 'We have found him of whom Moses wrote in the Law, and of whom the prophets also wrote – Jesus of Nazareth, Joseph's son!'
- 46 'Can anything good come out of Nazareth?' asked Nathanael.
- 47 'Come and see,' replied Philip. When Jesus saw Nathanael coming towards him, he said, 'Here is a true Israelite, in whom there is no deceit!'
- 48 'How do you know me?' asked Nathanael. 'Even before Philip called you,' replied Jesus, 'when you were under the fig tree, I saw you.'
- 49 'Rabbi,' Nathanael exclaimed, 'you are the Son of God, you are king of Israel!'
- 50 'Do you believe in me,' asked Jesus, 'because I told you that I saw you under the fig tree? You will see greater things than
- 51 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
5 not come yet.' His mother said to the servants, 'Do whatever
6 he tells 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
9 did so. And, when the Master of the feast had tasted the water
which had now become wine, not knowing where it had come
from – although the servants who had taken out the water knew
10 – 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
11 until now!' This, the first sign of his mission, Jesus gave at Cana
in Galilee, and by it revealed his glory; and his disciples believed
in him.

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

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

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

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

20 'This Temple,' the authorities replied, 'has been forty-six years
21 in building, and are you going to "raise it in three days"?' But
22 Jesus was speaking of his body as a temple. Afterwards, when 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.

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

3 Now there was a Pharisee named Nicodemus, who was a
2 leading man among his people. This man came to Jesus by night, and said 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
6 God. All that owes its birth to human nature is human, and all
7 that owes its birth to the Spirit is spiritual. Do not wonder at
8 my telling you that you all need to be reborn. The wind blows wherever it wants, and you can hear the sound it makes, but you do not know where it comes from, or where it goes; it is the same with everyone who owes his birth to the Spirit.'

9 'How can that be?' asked Nicodemus. 'What! You a teacher of
10 Israel,' exclaimed Jesus, 'and yet do not understand this! In truth
11 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 world, but so that the world might be saved through him.
18 The person who believes in him escapes condemnation, while
the person who does not believe in him is already condemned,
19 because they have not believed in the only Son of God. The
ground of their condemnation is this, that though the light has
come into the world, people preferred the darkness to the light,
20 because their actions were wicked. For the person who lives an
evil life hates the light, and will not come to it, fearing that their
21 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.

22 After this, Jesus went with his disciples into the country parts
23 of Judea; and there he stayed with them, and baptised. John,
also, was baptising at Aenon near Salim, because there were
many streams there; and people were constantly coming and
24 being baptised. (For John had not yet been imprisoned). Now a
discussion arose between some of John's disciples and a fellow
25 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
27 – he, also, is baptising, and everybody is going to him.' John's
answer was – 'A person can gain nothing but what is given them
28 from heaven. You are yourselves witnesses that I said "I am not
29 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 baptising more disciples than John (Though it was not Jesus himself, but his disciples, who baptised), 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 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 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.'

'You have no bucket, Sir, and the well is deep,' she said. 'Where 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.
23 But a time is coming, indeed it is already here, when the true
worshipers will worship the Father spiritually and truly; for
24 such are the worshipers 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
28 you want?” or “Why are you talking with her?” So the woman,
leaving her pitcher, went back to the town, and said to the people,
29 ‘Come and see someone who has told me everything that I have

30 done. Can he be the Christ?’ And the people left the town and went to see Jesus.

31 Meanwhile the disciples kept saying to him, ‘Take something to eat, Rabbi.’

32 ‘I have food to eat,’ he answered, ‘of which you know nothing.’

33 ‘Can anyone have brought him anything to eat?’ the disciples said to one another. ‘My food,’ replied Jesus, ‘is to do the will of him who sent me, and to complete his work. Don’t you say that it still wants four months to harvest? Why, look up, and see how white the fields are for harvest! Already the reaper is receiving wages and gathering in sheaves for eternal life, so that sower and reaper rejoice together. For here the proverb holds good – “One sows, another reaps.” I have sent you to reap that on which you have spent no labour; others have laboured, and you have reaped the results of their labour.’

39 Many from that town came to believe in Jesus – Samaritans though they were – because the woman had said, “He has told me everything that I have done.” And, when these Samaritans 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 because of what he said himself, and they said to the woman, ‘It is 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.’

43 After these two days Jesus went on to Galilee; for he himself declared that “a prophet is not honoured in his own country.”
45 When he entered Galilee, the Galileans welcomed him, for 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 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 Capernaum. When this man heard that Jesus had returned from Judea 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
50 Jesus 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,
52 his servants met him, and told him that his child was living. So
he asked them at what time the boy began to get better. 'It was
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
54 his 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
2 went up to Jerusalem. There is in Jerusalem, near the sheep-gate,
a bath with five colonnades round it. It is called in Hebrew
3 "Bethesda." In these colonnades a large number of sick people
5 were lying – blind, lame, and crippled.⁴⁹ One man who was
6 there had been 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
getting 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.'

⁴⁹ 5:4 Some later manuscripts add: for an angel of the Lord went down at certain times into the pool, and stirred up the water. The first person to step in after the stirring of the water was healed of whatever disease they had.

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 and walk”?’ But the man who had been restored did not know who it was; for Jesus had moved away, because there was a crowd there. Afterwards Jesus found the man in the Temple Courts, and said to him, ‘You are cured now; do not sin again, or something worse may happen to you.’

15 The man went away, and told the authorities that it was Jesus 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.

19 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,

28 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
29 will hear his voice, and will come out – those who have done
good rising to life, and those who have lived evil lives rising
30 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.

31 'If I bear testimony to myself, my testimony is not trustwor-
32 thy; it is another who bears testimony to me, and I know that
33 the testimony which he bears to me is trustworthy. You have
34 yourselves sent to John, and he has testified to the truth. But
the testimony which I receive is not from people; I am saying
35 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.
36 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
37 me as his messenger. The Father who has sent me has himself
borne testimony to me. You have neither listened to his voice
38 nor seen his form, and you have not taken his message home
to your hearts, because you do not believe him whom he sent as
39 his messenger. You search the scriptures, because you think that
you find in them immortal life; and, though it is those scriptures
40 that bear testimony to me, you refuse to come to me to have life.

41 'I do not receive honour from people, but I know this of you,
42 that you have not the love of God in your hearts. I have come
43 in my Father's name, and you do not receive me; if another
44 comes in his own name, you will receive him. How can you
believe in me, when you receive honour from one another and
45 do not desire the honour which comes from the only God? Do
not think that I will accuse you to the Father; your accuser is
46 Moses, on whom you have been resting your hopes. For, had
you believed Moses, you would have believed me, for it was
47 of me that Moses wrote; but, if you do not believe his writings,
how will you believe my teaching?'

6 After this, Jesus crossed the Sea of Galilee – otherwise called
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
5 of the Passover. Looking up, and noticing that a great crowd
was coming towards him, Jesus said to Philip, 'Where are we to
6 buy bread for these people to eat?' He said this to test him, for
7 he himself knew what he meant to do. 'Even if we spent a years'
wages on bread,' answered Philip, 'it would not be enough for
each of them to have a little.'

8 'There is a boy here,' said Andrew, another of his disciples,
9 Simon Peter's brother, 'Who has five barley loaves and two fish;
but what is that for so many?'

10 'Make the people sit down,' said Jesus. It was a grassy spot; so
11 the people, who numbered about five thousand, sat down, and
then Jesus took the loaves, and, after saying the thanksgiving,
distributed them to those who were sitting down; and the same
12 with the fish, giving the people as much as they wanted. When
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.

14 When the people saw the signs which Jesus gave, they said,
'This is certainly the prophet who was to come into the world.'
15 But Jesus, having discovered that they were intending to come
and carry him off to make him king, went again up the hill, quite
alone.

16 When evening fell, his disciples went down to the sea, and,
17 getting into a boat, began to cross to Capernaum. By this time
darkness had set in, and Jesus had not yet come back to them;
18 the sea, too, was getting rough, for a strong wind was blowing.
19 When they had rowed three or four miles, they caught sight
of him walking on the water and approaching the boat, and
20 they were frightened. But Jesus said to them, 'It is I; do not be

21 afraid!' And after this they were glad to take him into the boat; and the boat at once arrived off the shore, for which they had been making.

22 The people who remained on the other side of the sea had seen that only one boat had been there, and that Jesus had not gone into it with his disciples, but that they had left without
23 him. Some boats, however, had come from Tiberias, from near the spot where they had eaten the bread after the Master had
24 said the thanksgiving. So, on the next day, when the people saw that Jesus was not there, or his disciples either, they themselves
25 got into the boats, and went to Capernaum to look for him. And, when they found him on the other side of the sea, they said, 'When did you get here, Rabbi?'

26 'In truth I tell you,' answered Jesus, 'it is not because of the signs which you saw that you are looking for me, but because
27 you had the bread to eat and were satisfied. Work, not for the food that perishes, but for the food that lasts for eternal life, which the Son of Man will give you; for on him the Father – God himself – has set the seal of his approval.'

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?
31 Our ancestors had the manna to eat in the desert; as scripture says – "He gave them bread from heaven to eat."'

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
33 from heaven; for the bread that God gives is that which comes down from heaven, and gives life to the world.'

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

36 will never thirst again. But, as I have said already, you have seen
37 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
38 I ever turn away. For I have come down from heaven, to do, not
39 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
40 me, but should raise them up at the Last day. For it is the will of
my Father that everyone who sees the Son, and believes in him,
should have immortal life; and I myself will raise him up at the
Last day.'

41 The people began murmuring against Jesus for saying – "I
42 am the bread which came down from heaven." 'Is not this Jesus,
Joseph's son,' they asked, 'whose father and mother we know?
How is it that he now says that he has come down from heaven?'

43 'Do not murmur among yourselves,' said Jesus in reply. 'No
44 one can come to me, unless the Father who sent me draws him
45 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
46 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
47 – he has seen the Father. In truth I tell you, the person who
48 believes in me has eternal life. I am the life-giving bread. Your
49 ancestors ate the manna in the desert, and yet died. The bread
50 that comes down from heaven is such that whoever eats of it
51 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.'

52 They began disputing with one another, 'How is it possible
for this man to give us his flesh to eat?'

53 'In truth I tell you,' answered Jesus, 'unless you eat the flesh
of the Son of Man, and drink his blood, you have not life within
54 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.
55 For my flesh is true food, and my blood true drink. Everyone
56

who takes my flesh for their food, and drinks my blood, remains
57 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
58 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.’

59 All this Jesus said in a synagogue, when he was teaching in
60 Capernaum. On hearing it, many of his disciples said, ‘This is
61 harsh doctrine! Who can bear to listen to it?’ But Jesus, aware
62 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
63 Man ascending where he was before? It is the Spirit that gives
life; human strength achieves nothing. In the teaching that I
64 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
65 that would betray him; and he added, ‘This is why I told you
66 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
67 him any longer. So Jesus said to the Twelve, ‘Do you also wish to
68 leave me?’ But Simon Peter answered, ‘Master, to whom would
69 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.’

70 ‘Didn’t I myself choose you to be the Twelve?’ replied Jesus,
71 ‘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.

7 After this, Jesus went about in Galilee, for he would not do
so in Judaea, because the religious authorities (in Jerusalem)
2 were eager to put him to death. When the Jewish Festival of
3 Tabernacles was near, his brothers said to him, ‘Leave this part
of the country, and go into Judaea, so that your disciples, as well
4 as we, may see the work that you are doing. For no one does

a thing privately, if they are seeking to be widely known. Since you do these things, you should show yourself publicly to the world.' For even his brothers did not believe in him.

'My time,' answered Jesus, 'is not come yet, but your time is always here. The world cannot hate you, but it does hate me, because I testify that its ways are evil. Go yourselves up to the Festival; I am not going to this Festival yet, because my time has not yet come.' After telling them this, he stayed on in Galilee.

But, when his brothers had gone up to the Festival, Jesus also went up – not publicly, but privately. The authorities were looking for him at the Festival and asking "Where is he?"; and there were many whispers about him among the people, some saying "He is a good man;" others, "No! He is leading the people astray." No one, however, spoke freely about him, because they were afraid of the authorities.

About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The authorities were astonished. 'How has this man got his learning,' they asked, 'when he has never studied?' So, in reply, Jesus said, 'My teaching is not my own; it is his who sent me. If anyone has the will to do God's will, they will find out whether my teaching is from God, or whether I speak on my own authority. The person who speaks on their own authority seeks honour for themselves; but the one who seeks the honour of him who sent him is sincere, and there is nothing 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?'

'You must be possessed by a demon!' the people exclaimed. 'Who is seeking to put you to death?'

'There was one thing I did,' replied Jesus, 'at which you are all still wondering. But that is why Moses has instituted circumcision 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?

24 Do not judge by appearances; judge justly.' At this some of the
25 people of Jerusalem exclaimed, 'Is not this the man who they are
26 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
27 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
28 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
29 not know. I do know him, for it is from him that I have come,
30 and he sent me as his messenger.' So they sought to arrest him;
31 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
32 has given?' The Pharisees heard the people whispering about
him in this way, and so the chief priests and the Pharisees sent
33 officers to arrest him; at which Jesus said, 'I will be with you
34 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.'

35 'Where is this man going,' the people asked one another, 'that
we would not find him? Will he go to our countrymen abroad,
36 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"?''

37 On the last and greatest day of the Festival, Jesus, who was
standing by, exclaimed, 'If anyone is thirsty, they should come
38 to me and drink. From the heart of those who believe in me will
39 flow, as is said in scripture, rivers of living water.' (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

40 been exalted.) Some of the people, when they heard these words,
41 said, 'This is certainly the Prophet!'; others said, 'the Christ!';
42 but some asked, 'What! Does the Christ come from Galilee? Is
not it said in scripture that it is of the descendants of David,
and from Bethlehem, the village to which David belonged, that
43 the Christ is to come?' So there was a sharp division among the
44 people because of Jesus. Some of them wanted to arrest him,
45 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?'

46 'No one ever spoke as he speaks!' they answered. 'What! Have
47 you been led astray too?' the Pharisees replied. 'Have any of
48 our leading men believed in him, or any of the Pharisees? As
49 for these people who do not know the Law – they are cursed!'
50 But one of their number, Nicodemus, who before this had been
51 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?'

52 'Are you also from Galilee?' they retorted. 'Search, and you
will find that no prophet is to arise in Galilee!'

53 And everyone went home except Jesus, who went to the
8 Mount of Olives⁵⁰. But he went again into the Temple Courts
2 early in the morning, and all the people came to him; and he sat
3 down and taught them. Presently, however, the Teachers of the
Law and the Pharisees brought a woman who had been caught
4 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.
5 Now Moses, in the Law, commanded us to stone such women
to death; what do you say?'

6 They said this to test him, in order to have a charge to bring
against him. But Jesus stooped down, and wrote on the ground

⁵⁰ 8:1 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.

7 with his finger. However, as they continued asking him, he raised himself, and said, 'Let the person among you who has never done wrong throw the first stone at her.'

8 And again he stooped down, and wrote on the ground. When
9 they heard that, they went out one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle
10 of the Court. Raising himself, Jesus said to her, 'Woman, where are they? Did no one condemn you?'

11 'No one, Sir,' she answered.

'Neither do I condemn you,' said Jesus 'go, and do not sin again.'

12 Jesus again addressed the people. 'I am the light of the world,' he said. 'The person who follows me will not walk in darkness, but will have the light of life.'

13 'You are bearing testimony to yourself!' exclaimed the Pharisees, 'your testimony is not trustworthy.'

14 '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
15 where I am going. You judge by appearances; I judge no one.
16 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
17 me. Why, in your own Law it is said that the testimony of two
18 persons is trustworthy. I, who bear testimony to myself, am one,
19 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
20 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.

21 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.'

22 'Is he going to kill himself,' the people exclaimed, 'that he
23 says – "You cannot go where I am going"?' 'You,' added Jesus,
'are from below, I am from above; you are of this present world,
24 I am not; and so I told you that you would die in your sins, for,
unless you believe that I am what I am, you will die in your
sins.'

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
28 Father. So Jesus added, 'When you have lifted up the Son of
Man, then you will understand that I am what I am, and that
I do nothing of myself, but that I say just what the Father has
29 taught me. Moreover, he who sent me is with me; he has not
30 left me alone; for I always do what pleases him.' While he was
31 speaking in this way, many came to believe in him. So Jesus
went on to say to those who had believed him, 'If you remain
32 constant to my message, you are truly my disciples; and you
will 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
34 by saying "you will be set free"?' 'In truth I tell you,' replied
35 Jesus, 'everyone who sins is a slave to sin. And a slave does
36 not remain in the home always; but a son remains always. If,
37 then, the Son sets you free, you will be free indeed! I know that
you are descendants of Abraham; yet you are seeking to put me
38 to death, because my message finds no place in your hearts. I
tell you what I have myself seen in the presence of my Father;
and you, in the same way, do what you have learned from your
father.'

39 'Our father is Abraham,' was their answer. 'If you are Abra-
40 ham's children,' replied Jesus, 'do what Abraham did. But, as it
is, you are seeking to put me to death – a man who has told you

the truth as he heard it from God. Abraham did not act in that
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
43 have not come of myself, but he sent me as his messenger. How
is it that you do not understand what I say? It is because you
44 cannot bear to 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
45 is a liar, and the father of lying. But, as for me, it is because I
46 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
47 am speaking truth? The person who comes from God listens to
God's teaching; the reason why you do not listen is because you
do not come from God.'

48 'Aren't we right, after all,' replied the people, 'in saying that
you are a Samaritan, and are possessed by a demon?'

49 'I am not possessed by a demon,' Jesus answered, 'but I am
50 honouring my Father; and yet you dishonour me. Not that I
am seeking honour for myself; there is one who is seeking my
51 honour, and he decides. In truth I tell you, if anyone lays my
message to heart, he will never really die.'

52 'Now we are sure that you are possessed by a demon,' the
people replied. 'Abraham died, and so did the prophets; and
yet you say "If anyone lays my message to heart, they will never
53 know death." Are you greater than our ancestor Abraham, who
died? And the prophets died too. Whom do you make yourself
out to be?'

54 'If I do honour to myself,' answered Jesus, 'such honour
counts for nothing. It is my Father who does me honour – and
55 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
56 I lay his message to heart. Your ancestor Abraham rejoiced that he would see my day; and he did see it, and was glad.'

57 'You are not fifty years old yet,' the people exclaimed, 'and have you seen Abraham?'

58 'In truth I tell you,' replied Jesus, 'before Abraham existed
59 I was.' At this they took up stones to throw at him; but Jesus hid himself, and left the Temple Courts.

9 As Jesus passed by, he saw a man who had been blind from
2 his birth. 'Rabbi,' asked his disciples, 'who was it that sinned, this man or his parents, that he was born blind?'

3 'Neither the man nor the parents,' replied Jesus, 'but he was
born blind so that the work of God should be made plain in
4 him. We must do the work of him who sent me, while it is day;
5 night is coming, when no one can work. As long as I am in the
6 world, I am the light of the world.' Saying this, Jesus spat on
the ground, made some paste with the saliva, and put it on the
7 man's eyes. 'Go,' he said, 'and wash your eyes in the Bath of
Siloam' (a word which means "messenger"). So the man went
8 and washed his eyes, and returned able to see. His neighbours,
and those who had formerly known him by sight as a beggar,
exclaimed, 'Is not this the man who used to sit and beg?'

9 'Yes,' some said, 'it is'; while others said, 'No, but he is like
him.' The man himself said, 'I am he.'

10 'How did you get your sight, then?' they asked. 'The man
11 whom they call Jesus,' he answered, 'made a paste, and anointed
my eyes, and said to me "Go to Siloam and wash your eyes." So
I went and washed my eyes, and gained my sight.'

12 'Where is he?' they asked. 'I do not know,' he answered. They
13 took the man, who had been blind, to the Pharisees. Now it
14 was a Sabbath when Jesus made the paste and gave him his
15 sight. So the Pharisees also questioned the man as to how he

had gained his sight. 'He put a paste on my eyes,' he answered, 'and I washed them, and I can see.'

16 'The man cannot be from God,' said some of the Pharisees, 'for he does not keep the Sabbath.'

17 'How is it possible,' retorted others, 'for a bad man to give signs like this?' So there was a difference of opinion among them, and they again questioned the man. 'What do you yourself say about him, for it is to you that he has given sight?' The religious authorities, however, refused to believe that he had been blind and had gained his sight, until they had called his parents and 18 questioned them. 'Is this your son,' they asked, 'who you say was born blind? If so, how is it that he can see now?'

19 'We know that this is our son,' answered the parents, 'and 20 that he was born blind; but how it is that he can see now we do not know; nor do we know who it was that gave him his sight. Ask him – he is old enough – he will tell you about himself.' 21 His parents spoke in this way because they were afraid of the authorities; for the authorities had already agreed that, if anyone should acknowledge Jesus as the Christ, he should be expelled 22 from their synagogues. This was why his parents said "He is old enough; ask him." So the authorities again called the man who had been blind, and said to him, 'Give God the praise; we know that this is a bad man.'

23 '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.'

24 'What did he do to you?' they asked. 'How did he give you your sight?'

25 '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?'

26 'You are his disciple,' they retorted scornfully. 'But we are 27 disciples of Moses. We know that God spoke to Moses; but, as for this man, we do not know where he comes from.'

28 'Well,' the man replied, 'this is very strange; you do not know 29 where he comes from, and yet he has given me my sight! We 30

know that God never listens to bad people, but, when a person
32 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
33 giving sight to a person born blind. If this man had not been
from God, he could not have done anything at all.'

34 'You,' they retorted, 'were born totally depraved; and are you
35 trying to teach us?' So they expelled him. Jesus heard of their
having put him out; and, when he had found the man, he asked,
'Do you believe in the Son of Man?'

36 'Tell me who he is, Sir,' he replied, 'so that I may believe in
him.'

37 'Not only have you seen him,' said Jesus, 'but it is he who is
now speaking to you.'

38 'Then, Sir, I do believe,' said the man, bowing to the ground
39 before him; and Jesus added, 'It was to put people to the test
that I came into this world, in order that those that cannot see
should see, and that those that can see should become blind.'
40 Hearing this, some of the Pharisees who were with him said,
'Then are we blind too?'

41 '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
10 your sin remains. In truth I tell you, whoever does not go into
the sheepfold through the door, but climbs up at some other
2 place, that person is a thief and a robber; but the person who
3 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
4 he calls his own sheep by name, and leads them out. When he
has brought them all out, he walks in front of them, and his
5 sheep follow him, because they know his voice. They will not
follow a stranger, but will run away from him; because they do
6 not know a stranger's voice.' This was the allegory that Jesus
told them, but they did not understand of what he was speaking.
7 So he continued, 'In truth I tell you, I am the door for the sheep.
8 All who came before me were thieves and robbers; but the sheep
9 did not listen to them. I am the door; he who goes in through

10 me will be safe, and he will go in and out and find pasture. The
thief comes only to steal, to kill, and to destroy; I have come so
11 that they may have life, and may have it in greater fullness. I am
the good shepherd. The good shepherd lays down his life for
12 his sheep. The hired man who is not a shepherd, and who does
not own the sheep, when he sees a wolf coming, leaves them
and runs away; then the wolf seizes them, and scatters the flock.
13 He does this because he is only a hired man and does not care
14 about the sheep. I am the good shepherd; and I know my sheep,
15 and my sheep know me – Just as the Father knows me and I
16 know the Father – and I lay down my life for the sheep. I have
other sheep besides, which do not belong to this fold; I must
lead them also, and they will listen to my voice; and they will
17 become one flock under one shepherd. This is why the Father
18 loves me, because I lay down my life – to receive it again. No
one took it from me, but I lay it down of myself. I have authority
to lay it down, and I have authority to receive it again. This is
the command which I received from my Father.’

19 In consequence of these words a difference of opinion again
20 arose among the people. Many of them said, ‘He is possessed
21 by a demon and is mad; why do you listen to him?’ Others said,
‘This is not the teaching of one who is possessed by a demon.
Can a demon give sight to the blind?’

22 Soon after this the Festival of the Rededication was held at
23 Jerusalem. It was winter; and Jesus was walking in the Temple
24 Courts, in the Colonnade of Solomon, when the people gathered
round him, and said, ‘How long are you going to keep us in
suspense? If you are the Christ, tell us so frankly.’

25 ‘I have told you so,’ replied Jesus, ‘and you do not believe me.
The work that I am doing in my Father’s name bears testimony
26 to me. But you do not believe me, because you are not of my
27 flock. My sheep listen to my voice; I know them, and they follow
28 me; and I give them eternal life, and they will not be lost; nor
29 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 baptise 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 sisters, therefore, sent this message to Jesus – "Master, your friend is ill"; and, when Jesus heard it, he said, 'This illness is not to end in death, but is to redound to the honour of God, in order that the Son of God may be honoured through it.' Jesus

- 6 loved Martha and her sister, and Lazarus. Yet, when he heard
of the illness of Lazarus, he still stayed two days in the place
7 where he was. Then, after that, he said to his disciples, 'Let us
go to Judea again.'
- 8 'Rabbi,' they replied, 'the authorities there were but just now
seeking to stone you; and are you going there again?'
- 9 'Are not there twelve hours in the day?' answered Jesus. 'If
someone walks about in the daytime, they don't stumble, be-
10 cause they can see the light of the sun; but, if they walk about
11 at night, they stumble, because they have not the light.' And,
when he had said this, he added, 'Our friend Lazarus has fallen
asleep; but I am going so that I may wake him.'
- 12 'If he has fallen asleep, Master, he will get well,' said the
13 disciples. But Jesus meant that he was dead; they, however,
14 supposed that he was speaking of natural sleep. Then he said to
15 them plainly, 'Lazarus is dead; and I am glad for your sakes that
I was not there, so that you may learn to believe in me. But let
16 us go to him.' At this, Thomas, who was called "The Twin," said
to his fellow disciples, 'Let us go too, so that we may die with
17 him.' When Jesus reached the place, he found that Lazarus had
18 been four days in the tomb already. Bethany being only about
19 two miles from Jerusalem, a number of the people had come
there to comfort Martha and Mary because of their brother's
20 death. When Martha heard that Jesus was coming, she went to
21 meet him; but Mary sat quietly at home. 'Master,' Martha said
to Jesus, 'if you had been here, my brother would not have died.
22 Even now, I know that God will grant you whatever you ask
him.'
- 23 'Your brother will rise to life,' said Jesus. 'I know that he will,'
24 replied Martha, 'in the resurrection at the Last day.'
- 25 'I am the resurrection and the life,' said Jesus. 'He who be-
26 lieves in me will live, though he die; and he who lives and
believes in me will never die. Do you believe this?'
- 27 'Yes Master,' she answered. 'I have learned to believe that you
are the Christ, the Son of God, who was to come into the world.'

28 After saying this, Martha went and called her sister Mary, and
29 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.
30 Jesus had not then come into the village, but was still at the
31 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
32 the tomb to weep there. When Mary came where Jesus was and
saw him, she threw herself at his feet. 'Master,' she exclaimed,
33 '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.
34 'Where have you buried him?' he asked. 'Come and see, Master,'
35 they answered. Jesus burst into tears. 'How he must have loved
36 him!' the people exclaimed; but some of them said, 'Could not
37 this man, who gave sight to the blind man, have also prevented
38 Lazarus from dying?' Again groaning inwardly, Jesus came to
the tomb. It was a cave, and a stone lay against the mouth of
39 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.'

40 'Didn't I tell you,' replied Jesus, 'that, if you would believe in
41 me, you should see the glory of God?' So they moved the stone
away; and Jesus, with uplifted eyes, said, 'Father, I thank you
42 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 have sent me as your messenger.'

43 Then, after saying this, Jesus called in a loud voice, 'Lazarus!
44 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.'

45 In consequence of this, many of the people, who had come to
visit Mary and had seen what Jesus did, put their faith in him.
46 Some of them, however, went to the Pharisees, and told them

47 what he had done. The chief priests and the Pharisees called
a meeting of the High Council, and said, 'What are we to do,
48 now that this man is giving so many signs? If we allow him
to continue as we are doing, everyone will believe in him; and
the Romans will come and will take from us both our Temple
49 and our nation.' One of them, however, Caiaphas, who was
50 high priest that year, said to them, 'You are utterly mistaken.
You do not consider that it is better for you that one person
should die for the people, rather than the whole nation should
51 be destroyed.' Now he did not say this of his own accord; but,
as high priest that year, he prophesied that Jesus was to die for
52 the nation – And not for the nation only, but also that he might
unite in one body the children of God now scattered far and
53 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 border-
ing on the wilderness, to a town called Ephraim, where he
55 stayed with his disciples. But the Jewish Festival of the Passover
was near; and many people had gone up from the country to
56 Jerusalem, for their purification, before the Festival began. So
they looked for Jesus there, and said to one another, as they
stood in the Temple Courts, 'What do you think? Do you think
57 he will come to the Festival?' The chief priests and the Pharisees
had already issued orders that, if anyone learned where Jesus
was, he should give information, so that they might arrest him.

The Last Days

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 his 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.

4 The 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
8 my body is being prepared for burial. The poor you always have
with you, but you will not always have me.'

9 Now great numbers of people found out that Jesus was at
Bethany; and they came there, not only because of him, but also
10 to see Lazarus, whom he had raised from the dead. The chief
priests, however, plotted to put Lazarus, as well as Jesus, to
11 death, because it was owing to him that many of the people
12 had left them, and were becoming believers in Jesus. On the
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
14 – the king of Israel!' Having found a young donkey, Jesus seated
15 himself on it, in accordance with the passage of scripture – "Fear
not, people of Zion. Your king is coming to you, sitting on the
16 foal of a donkey." His disciples did not 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
17 they had done these things for him. Meanwhile the people who
were with him, when he called Lazarus out of the tomb and
18 raised him from the dead, were telling what they had seen. This,
indeed, was why the crowd met him – because people had heard
19 that he had given this sign 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!'

20 Among those who were going up to worship at the Festival
21 were some Greeks, who went to Philip of Bethsaida in Galilee,

22 and said, 'Sir, we wish to see Jesus.' Philip went and told Andrew,
23 and then together they went and told Jesus. This was his reply –
24 'The time has come for the Son of Man to be exalted. In truth
I tell you, unless a grain of wheat falls into the ground and dies,
25 it remains solitary; but, if it dies, it becomes fruitful. A person
who loves their life loses it; while someone who hates their life
26 in the present world will preserve it for eternal life. If someone
is 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
27 Father will honour them. Now I am distressed at heart and what
can I say? Father, bring me safe through this hour – yet it was for
28 this reason that I came to this hour – Father, honour your own
name.' At this there came a voice from heaven, which said, 'I
29 have 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
31 for yours. Now this world is on its trial. Now the Spirit that is
32 ruling this world will be driven out; and I, when I am lifted up
33 from the earth, will draw all people to myself.' By these words
34 he indicated 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 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
darkness may not overtake you; he who travels in the darkness
36 does not know where he is going. While you still have the light,
believe in the light, so that you may be children of light.' After
he had said this, Jesus went away, and hid himself from them.
37 But, though Jesus had given so many signs of his mission before
38 their 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
39 been revealed?" The reason why they were unable to believe

40 is given by Isaiah elsewhere, in these words – “He has blinded
their eyes, and blunted their mind, so that they should not see
with their eyes, and perceive with their mind, and turn – And
41 I should heal them.” Isaiah said this, because he saw Christ’s
42 glory; and it was 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 that they should be expelled from
43 their synagogues; for they valued honour from people more
44 than honour from God. But Jesus had proclaimed, ‘He who
believes in me believes, not in me, but in him who sent me;
45 and he who sees me sees him who sent me. I have come as a
46 light into the world, so that no one who believes in me should
47 remain in the darkness. When anyone hears my teaching and
pays no heed to it, I am not his judge; for I came not to judge the
48 world, but to save the world. He who rejects me, and disregards
my teaching, has a judge already – the message which I have
49 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
50 what message I should deliver. And I know that eternal life lies
in keeping his command. Therefore, whatever I say, I say only
what the Father has taught me.’

13 Before the Passover Festival began, Jesus knew that the time
had come for him to leave the world and go to the Father. He had
loved those who were his own in the world, and he loved them
2 to the last. The devil had already put the thought of betraying
3 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
4 was to return to God – rose from his place, and, taking off his
5 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.

- 6 When he came to Simon Peter, Peter said, 'You, Master! Are you going to wash my feet?'
- 7 'You do not understand now what I am doing,' replied Jesus, 'but you will learn by and by.'
- 8 'You will never wash my feet!' exclaimed Peter. 'Unless I wash you,' answered Jesus, 'you have nothing in common with me.'
- 9 'Then, Master, not my feet only,' exclaimed Simon Peter, 'but also my hands and my head.'
- 10 'He who has bathed,' replied Jesus, 'has no need to wash, unless it be his feet, but is altogether clean; and you,' he said
- 11 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
- 12 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.
- 13 'You yourselves call me "the teacher" and "the Master", and
- 14 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
- 15 another's feet; for I have given you an example, so that you may
- 16 do just as I have done to you. In truth I tell you, a servant is not greater than their master, neither is a messenger greater
- 17 than the one who sends them. Now that you know these things,
- 18 happy are you if you do them. I am not speaking about all of you. I know whom I have chosen; but this is in fulfilment of the words of scripture – "He that is eating my bread has lifted his
- 19 heel against me." For the future I will tell you of things before they take place, so that, when they take place, you may believe
- 20 that I am what I am. In truth I tell you, the one who receives anyone that I send receives me; and the person who receives me
- 21 receives him who sent me.' After saying this, Jesus was much troubled, and said solemnly, 'In truth I tell you that it is one of
- 22 you who will betray me.' The disciples looked at one another,
- 23 wondering whom he meant. Next to Jesus, in the place on his
- 24 right hand, was one of his disciples, whom he loved. So Simon Peter made signs to that disciple, and whispered, 'Tell me who

25 it is that he means.' Being in this position, that disciple leant back on Jesus' shoulder, and asked him, 'Who is it, Master?'

26 'It is the one,' answered Jesus, 'to whom I will give a piece of bread after dipping it in the dish.' And, when Jesus had dipped the bread, he took it and gave it to Judas, the son of Simon
27 Iscariot; and it was then, after he had received it, that Satan took possession of him. So Jesus said to him, 'Do at once what you
28 are going to do.' But no one at the table understood why he said
29 this to Judas. Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival,
30 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
32 has been exalted, and God has been exalted through him; and God will exalt him with himself – yes, he will exalt him forthwith.
33 My children, I am to be with you but a little while longer. You will look for me; and what I said to the people – "You cannot
34 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
35 loved you. It is by this that everyone will recognise you as my disciples – by your loving one another.'

36 'Where are you going, Master?' asked Peter. 'I am going where you cannot now follow me,' answered Jesus, 'but you will follow me later.'

37 'Why cannot I follow you now, Master?' asked Peter. 'I will lay down my life for you.'

38 '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
14 times. Do not let your hearts be troubled. Believe in God; believe
2 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
3 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

4 be where I am; and you know the way to the place where I am going.'

5 'We do not know where you are going, Master,' said Thomas.

6 '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
7 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.'

8 'Master, show us the Father,' said Philip, 'and we will be satisfied.'

9 '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, then, "Show us the
10 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
11 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
12 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,
13 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
14 ask anything, in my name, I will do it. If you love me, you will
15 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
16 of truth. The world cannot receive this Spirit, because it does not see him or recognise him, but you recognise him, because
17 he is always with you, and is within you. I will not leave you bereaved; I will come to you. In a little while the world will see
18 me no more, but you will still see me; because I am living, you
19 will be living also. At that time you will recognise that I am in
20 union with the Father, and you with me, and I with you. It is the person who has my commands and lays them to heart who

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
24 and make our home with him. The person who does not love me will not lay my message to heart; and the message to which you are listening is not my own, but comes from the Father who
25 sent me. I have told you all this while still with you, but the
26 helper – the Holy Spirit whom the Father will send in my name – will teach you all things, and will recall to your minds all that
27 I have said to you. Peace be with you! My own peace I give you. I do not give to you as the world gives. Do not let your hearts be
28 troubled, or dismayed. You heard me say that I was going away and would return to you. Had you loved me, you would have been glad that I was going to the Father, because the Father is
29 greater than I. And this I have told you now before it happens,
30 so that, when it does happen, you may still believe in me. I will not talk with you much more, for the Spirit that is ruling the
31 world is coming. He has nothing in common with me; but he is coming so that the world may see that I love the Father, and that I do as the Father commanded me. Come, let us be going.

15 'I am the true vine, and my Father is the vine-grower. Any
2 unfruitful branch in me he takes away, and he cleanses every
3 fruitful branch, so that it may bear more fruit. You are already
4 clean because of the message that I have given you. Remain united to me, and I will remain united to you. As a branch cannot bear fruit by itself, unless it remains united to the vine;
5 no more can you, unless you remain united to me. I am the vine, you are the branches. If you remain united to me, while I remain united to you – you bear fruit plentifully; for you can do
6 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
7 burnt. If you remain united to me, and my teaching remains
8 in your hearts, ask whatever you wish, and it will be yours. It
is by your bearing fruit plentifully, and so showing yourselves
9 my disciples, that my Father is honoured. As the Father has
10 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
11 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
12 that your joy may be complete. This is my command – love one
13 another, as I have loved you. No one can give greater proof of
14 love than by laying down their life for their friends. And you are
15 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
16 made known to you everything that I learned from my Father. It
wasn't 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
17 Father might grant you whatever you ask in my name. I am
18 giving you these commands that you may love one another. If
19 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
20 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.
21 But they will do all this to you, because you believe in my name,
22 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
23 as it is, they have no excuse for their sin. The person who hates
24 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
25 and my Father. And so is fulfilled what is said in their Law –

26 "They hated me without cause." But, when the helper comes,
whom I will send to you from the Father – the Spirit of truth,
27 who comes from the Father – will bear testimony to me; yes, and
you also are to bear testimony, because you have been with me
16 from the first. 'I have spoken to you in this way so that you may
2 not falter. They will expel you from their synagogues; indeed
the time is coming when anyone who kills you will think that
3 they are making an offering to God. They will do this, because
4 they have not learned to know the Father, or even me. But I have
spoken to you of these things so that, when the time for them
comes, you may remember that I told you about them myself.
5 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 one of you
6 asks me – "Where are you going?" Although your hearts are
7 full of sorrow at all that I have been saying to you. Yet I am only
telling you the truth; it is for your good that I should go away.
For otherwise the helper will never come to you, but, if I leave
8 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, and
9 as to judgment; as to sin, for people do not believe in me; as to
10 righteousness, for I am going to the Father, and you will see me
11 no longer; as to judgment, for the Spirit that is ruling this world
12 has been condemned. I have still much to say to you, but you
13 cannot 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
authority, but he will speak of all that he hears; and he will tell
14 you of the things that are to come. He will honour me; because
15 he 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
16 what is mine, and will tell it to you. In a little while you will no
longer see me; and then in a little while you will see me indeed.'
17 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 little while you will see me indeed"; and by saying
18 "Because I am going to the Father"? What does he mean by "In

a little while"?’ 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 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 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. 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 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 will receive, so that your joy may be complete. I have spoken to 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 not say that I will intercede with the Father for you; for the Father 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 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 not speaking in figures at all. Now we are sure that you know 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 is coming – indeed it has already come – when you are to be scattered, each going his own way, and to leave me alone; and yet I am not alone, because the Father is with me. I have spoken to you in this way, so that in me you may find peace. In the world you will find trouble; yet, take courage! I have conquered the world.’

17 After saying this, Jesus raised his eyes heavenwards, and said:
‘Father, the hour has come; honour your Son, so that your
2 Son may honour you; even as you gave him power over all
humanity, so that he should give eternal life to everyone
3 you have given him. And the eternal life is this – to know
you the one true God, and Jesus Christ whom you have
4 sent as your messenger. I have honoured you on earth by
5 completing the work which you have given me to do; and
now do you honour me, Father, at your own side, with
the honour which I had at your side before the world
6 began. I have revealed you to those whom you gave me
from the world; they were your own, and you gave them
7 to me; and they have laid your message to heart. They
recognise now that everything that you gave me was
8 from you; for I have 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 have
9 sent me as your messenger. I intercede for them; I am
not interceding for the world, but for those whom you
10 have given me, for they are your own – All that is mine is
yours, and all that is yours is mine – and I am honoured
11 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 have given me, so that they may be one, as we are.
12 While I was with them, I kept them by that revelation,
and I have guarded them; and not one of them has been
13 lost, except that lost soul – in fulfilment of scripture. 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
15 the world. I do not ask you to take them out of the world,
16 but to keep them from evil. They do not belong to the

17 world, even as I do not belong to the world. Consecrate
18 them by the truth; your message is truth. Just as you
19 have sent me as your messenger to the world, so I send
20 them as my messengers to the world. And it is for their
21 sakes that I am consecrating myself, so that they also
22 may be truly consecrated. But it is not only for them that
23 I am interceding, but also for those who believe in me
24 through their message, that they all may be one – that
25 as you, Father, are in union with us – and so the world
26 may believe that you have sent me as your messenger.
I have given them the honour which you have given me,
so that they may be one as we are one – I in union with
them and you with me – so that 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 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 you did love me before the beginning
of the world. Righteous Father, though the world did not
know you, I knew you; and these people knew that you
have sent me as your messenger. I have made you known
to them, and will do so still; that the love that you have
had for me may be in their hearts, and that I may be in
them also.'

18 When Jesus had said this, he went out with his disciples and
crossed the Kidron ravine to a place where there was a garden,
2 into which he and his disciples went. The place was well known
to Judas, the betrayer, for Jesus and his disciples had often met
3 there. So Judas, who had obtained the soldiers of the Roman
garrison, and some guards from the chief priests and the Phar-
4 isees, came there with lanterns, torches, and weapons. Jesus,
aware of all that was coming upon him, went to meet them, and
said to them, 'For whom are you looking?'

5 'Jesus of Nazareth,' was their answer. 'I am he,' said Jesus.
6 (Judas, the betrayer, was also standing with them.) When Jesus
7 said "I am he," they drew back and fell to the ground. So he
again asked for whom they were looking, and they answered,
'Jesus of Nazareth.'

8 'I have already told you that I am he,' replied Jesus, 'so, if it is
9 for me that you are looking, let these people go.' This was in
fulfilment of his words – "Of those whom you have given me
10 I have not lost one." At this, Simon Peter, who had a sword with
him, drew it, and struck the high priest's servant, and cut off
11 his right ear. The servant's name was Malchus. But Jesus said to
Peter, 'Sheathe your sword. Should I not drink the cup which
the Father has given me?'

12 So the soldiers of the garrison, with their commanding offi-
13 cer and the Jewish guards, arrested Jesus and bound him, and
took him first of all to Annas. Annas was the father-in-law of
14 Caiaphas, who was high priest that year. It was Caiaphas who
had counselled the religious authorities, that it was best that
15 one person should die for the people. Meanwhile Simon Pe-
ter followed Jesus, and so did another disciple. That disciple,
being well-known to the high priest, went with Jesus into the
16 high priest's courtyard, while Peter stood outside by the door.
Presently the other disciple – the one well-known to the high
priest – went out and spoke to the portress, and brought Peter
17 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 guards were stand-
ing round a charcoal fire (which they had made because it was
cold), and were warming themselves. Peter, too, was with them,
19 standing and warming himself. The high priest questioned Je-
sus 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 question me? Question those who have listened to me as to what I have spoken about to them. They must know what I said.' When Jesus said this, one of the guards, who was standing near, gave him a blow with his hand. 'Do you answer the high priest like that?' he exclaimed. 'If I said anything wrong, give evidence about it,' replied Jesus, 'but if not, why do you strike me?' Annas sent him bound to Caiaphas the high priest. Meanwhile Simon Peter was standing there, warming himself; so they said to him, 'Aren't you also one of his disciples?' Peter denied it. 'No, I am not,' he said. One of the high priest's servants, a relation of the man whose ear Peter had cut off, exclaimed, 'Didn't I myself see you with him in the garden?' Peter again denied it; and at that moment a cock crowed.

From Caiaphas they took Jesus to the Government house. It was early in the morning. But they did not enter the Government house themselves, otherwise they might become defiled, and so be unable to eat the Passover. Therefore Pilate came outside to speak to them. 'What charge do you bring against this man?' he asked. 'If he had not been a criminal, we should not have given him up to you,' they answered. 'Take him yourselves,' said Pilate, 'and try him by your own Law.'

'We have no power to put anyone to death,' the authorities replied – in fulfilment of what Jesus had said when indicating the death that he was destined to die. After that, Pilate went into the Government house again, and calling Jesus up, asked him, 'Are you the king of the Jews?'

'Do you ask me that yourself?' replied Jesus, 'or did others say it to you about me?'

'Do you take me for a Jew?' was Pilate's answer. 'It is your own nation and the chief priests who have given you up to me. What have you done?'

'My kingly power,' replied Jesus, 'is not due to this world. If it had been so, my servants would be doing their utmost to

prevent my being given up to the authorities; but my kingly power is not from the world.'

37 'So you are a king after all!' exclaimed Pilate. 'Yes, it is true I am a king,' answered Jesus. 'I was born for this, I have come into the world for this – to bear testimony to the truth. Everyone who is on the side of truth listens to my voice.'

38 'What is truth?' exclaimed Pilate. After saying this, he went out to the crowd again, and said, 'For my part, I find nothing with which he can be charged. It is, however, the custom for me to grant you the release of one man at the Passover Festival. Do you wish for the release of the king of the Jews?'

40 'No, not this man,' they shouted again, 'but Barabbas!' This Barabbas was a robber.

19 After that, Pilate had Jesus scourged. The soldiers made a crown with some thorns and put it on his head and threw a purple robe round him. They kept coming up to him and saying, 'Long live the king of the Jews!' and they gave him blow after blow with their hands. Pilate again came outside, and said to the people, 'Look! I am bringing him out to you, so that you may know that I find nothing with which he can be charged.' Then Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them, 'Here is the man!' When the chief priests and the guards saw him, they shouted, 'Crucify him! Crucify him!'

'Take him yourselves and crucify him,' said Pilate. 'For my part, I find nothing with which he can be charged.'

7 'But we,' replied the crowd, 'have a Law, under which he deserves death for making himself out to be the Son of God.' When Pilate heard what they said, he became still more alarmed; and, going into the Government house again, he said to Jesus, 9 'Where do you come from?' But Jesus made no reply. So Pilate said to him, 'Do you refuse to speak to me? Don't you know that I have power to release you, and have power to crucify you?'

11 'You would have no power over me at all,' answered Jesus, 'if it
had not been given you from above; and, therefore, the man who
12 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"
14 – in Hebrew "Gabbatha." It was the Passover Preparation day,
and about noon. Then he said to the crowd, 'Here is your king!'
15 At that the people shouted, 'Kill him! Kill him! Crucify him!'
'What! Should I crucify your king?' exclaimed Pilate. 'We have
16 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 skull, or, in Hebrew, Golgo-
18 tha. There they crucified him, and two others with him – one on
19 each side, and Jesus between them. Pilate also had these words
written and put up over the cross – "JESUS OF NAZARETH,
20 THE KING OF THE JEWS." These words were read by many
people, because the place where Jesus was crucified was near
21 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",
22 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."

25 That was what the soldiers did. Meanwhile near the cross of
Jesus were standing his mother and his mother's sister, as well
26 as Mary the wife of Clopas and Mary of Magdala. When Jesus
saw his mother, and the disciple whom he loved, standing
27 near, he said to his mother, 'There is your son.' Then he said to
that disciple, 'There is your mother.' And from that very hour
the disciple took her to live in his house.

28 Afterwards, knowing that everything was now finished, Jesus
29 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
sponge soaked in the wine on the end of a hyssop-stalk, and
30 held it up to his mouth. When Jesus had received the wine, he
exclaimed, 'All is finished!' Then, bowing his head, he resigned
31 his spirit to God. It was the Preparation day, and so, to prevent
the bodies from remaining on the crosses during the Sabbath
(for that Sabbath was a great day), the Jews asked Pilate to
32 have the legs broken and the bodies removed. Accordingly the
soldiers came and broke the legs of the first man, and then those
33 of the other who had been crucified with Jesus; but, on coming
to him, when they saw that he was already dead, they did not
34 break his legs. One of the soldiers, however, pierced his side with
a spear, and blood and water immediately flowed from it. This
35 is the statement of one who actually saw it – and his statement
may be relied on, and he knows that he is speaking the truth
36 – and it is given in order that you also may be convinced. For
all this happened in fulfilment of the words of scripture – "Not
37 one of its bones will be broken." And there is another passage
38 which says – "They will look on him whom they pierced." After
this, Joseph of Arimathea, a disciple of Jesus – but a secret one,
owing to his fear of the religious authorities – begged Pilate's
permission to remove the body of Jesus. Pilate gave him leave;
39 so Joseph went and removed the body. Nicodemus, too – the
man who had formerly visited Jesus by night – came with a
roll of myrrh and aloes, weighing nearly a hundred pounds.

40 They took the body of Jesus, and wound it in linen with the
41 spices, according to the Jewish mode of burial. At the place
where Jesus had been crucified there was a garden, and in the
garden a newly made tomb in which no one had ever been laid.
42 And so, because of its being the Preparation day, and as the
tomb was close at hand, they laid Jesus there.

The Risen Life

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
3 we do not know where they have laid him!' So, Peter started off
4 with that other disciple, and they went to the tomb. The two
began running together; but the other disciple ran faster than
5 Peter, and reached the tomb first. Stooping down, he saw the
6 linen wrappings lying there, but did not go in. Presently Simon
Peter came following behind him, and went into the tomb; and
7 he looked at the linen wrappings lying there, and the cloth
which had been on Jesus' head, not lying with the wrappings,
8 but rolled up on one side, separately. Then the other disciple,
who had reached the tomb first, went inside too, and he saw for
9 himself and was convinced. For they did not then understand
the passage of scripture which says that Jesus must rise again
10 from the dead. The disciples then returned to their companions.
11 Meanwhile Mary was standing close outside the tomb, weep-
12 ing. Still weeping, she leant forward into the tomb, and per-
ceived two angels clothed in white sitting there, where the body
of Jesus had been lying, one where the head and the other
13 where the feet had been. 'Why are you weeping?' asked the
angels. 'They have taken my Master away,' she answered, 'and
14 I do not know where they have laid him.' After saying this,

she turned round, and looked at Jesus standing there, but she
15 did not know that it was Jesus. 'Why 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.'

16 'Mary!' said Jesus. She turned round, and exclaimed in He-
17 brew, '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
18 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.

19 In the evening of the same day – the first day of the week –
after the doors of the room, in which the disciples were, had
been shut because they were afraid of the religious authorities,
Jesus came and stood among them and said, 'Peace be with
20 you'; after which he showed them his hands and his side. The
21 disciples were filled with joy when they saw the Master. Again
Jesus said to them, 'Peace be with you. As the Father has sent
22 me as his messenger, so I am sending you.' After saying this,
23 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.'

24 But Thomas, one of the Twelve, called "The Twin," was not
25 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
26 side, I will not believe it.' A week later the disciples were again
in the house, and Thomas was with them. After the doors had
been shut, Jesus came and stood among them, and said, 'Peace
27 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

28 my side; and do not refuse to believe, but believe.' And Thomas exclaimed, 'My Master, and my God!'

29 'Is it because you have seen me that you have believed?' said Jesus. 'Blessed are they who have not seen, and yet have believed!'

30 There were many other signs of his mission that Jesus gave in presence of the disciples, which are not recorded in this book;
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
2 Sea of Tiberias. It was in this way, – Simon Peter, Thomas, who was called "The Twin," Nathanael of Cana in Galilee, Zebedee's sons, and two other disciples of Jesus, were together, when
3 Simon Peter said, 'I am going fishing.'

'We will come with you,' said the others. They went out and
4 got 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 (for he had taken it off), and threw himself into the sea.
8 But the rest of the disciples came in the boat (for they were only about a hundred yards from shore), dragging the net full of fish.
9 When they had come ashore, they found a charcoal fire ready,
10 with some fish already on it, and some bread as well. 'Bring
11 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
12 there were so many, the net had not been torn. 'Come and have

breakfast.’, Jesus said. None of the disciples dared ask him who
13 he was, because they knew it was the Master. Jesus went and
14 took the bread and gave it to them, and the fish too. This was
the third time that Jesus showed himself to the disciples after
he had risen from the dead.

15 When breakfast was over, Jesus said to Simon Peter, ‘Simon,
son of John, do you love me more than the others?’

‘Yes, Master,’ he answered, ‘you know that I am your friend.’

16 ‘Feed my lambs,’ said Jesus. Then, a second time, Jesus asked,
‘Simon, son of John, do you love me?’

‘Yes, Master,’ he answered, ‘you know that I am your friend.’

17 ‘Tend my sheep,’ said Jesus. The third time, Jesus said to
him, ‘Simon, son of John, are you my friend?’ Peter was hurt at
his third question being “Are you my friend?”; and exclaimed,
‘Master, you know everything! You can tell that I am your friend.’

18 ‘Feed my sheep,’ said Jesus. ‘In truth I tell you,’ he continued,
‘when you were young, you used to put on your own clothes,
and walk wherever you wished; but, when you have grown old,
you will have to stretch out your hands, while someone else
puts on your clothes, and takes you where you do not wish.’

19 Jesus said this to show the death by which Peter was to honour
20 God, and then he added, ‘Follow me.’ Peter turned round, and
saw the disciple whom Jesus loved following – the one who at
the supper leant back on the Master’s shoulder, and asked him
21 who it was who would betray him. Seeing him, Peter said to
Jesus, ‘Master, what about this man?’

22 ‘If it is my will that he should wait until I come,’ answered
23 Jesus, ‘what has that to do with you? Follow me yourself.’ So
the report spread among his followers that that disciple was not
to die; yet Jesus did not say that he was not to die, but said ‘If it
is my will that he should wait until I come, what has that to do
with you?’

24 It is this disciple who states these things, and who recorded
them; and we know that his statement is true.

- 25 There are many other things which Jesus did; but, if every one of them were to be recorded in detail, I suppose that even the world itself would not hold the books that would be written.

THE ACTS OF THE APOSTLES

The Church and the Jews

The Acts of the Apostles Peter and John

- 1 THE FIRST ACCOUNT WHICH I DREW UP, Theophilus, dealt with
all that Jesus did and taught from the very first, down to that
2 day on which he was taken up to heaven, after he had, by the
help of the Holy Spirit, given instructions to the apostles whom
3 he had chosen. With abundant proofs, he showed himself to
them, still living, after his death; appearing to them from time
to time during forty days, and speaking of all that related to
4 the kingdom of God. And once, when he had gathered them
together, he charged them not to leave Jerusalem, but to wait
there for the fulfilment of the Father's promise – 'that promise,'
5 he said, 'of which you have heard me speak; for, while John
baptised with water, you will be baptised with the Holy Spirit
before many days have passed.'
- 6 So, when the apostles had met together, they asked Jesus
this question – 'Master, is this the time when you intend to re-
7 establish the kingdom for Israel?' His answer was, 'It is not for
you to know times or hours, for the Father has reserved these
8 for his own decision; but you will receive power, when the Holy
Spirit will have descended on you, and will be witnesses for me

not only in Jerusalem, but throughout Judea and Samaria, and to the ends of the earth.'

9 No sooner had Jesus said this than he was caught up before
10 their eyes, and a cloud received him from their sight. While they
were still gazing up into the heavens, as he went, suddenly two
11 men, clothed in white, stood beside them, and said, 'People of
Galilee, why are you standing here looking up into the heavens?
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.
13 When they reached Jerusalem, they went to the upstairs room,
where they were staying. There were there Peter, John, James,
and Andrew, Philip and Thomas, Bartholomew and Matthew,
James the son of Alphaeus, Simon the Zealot, and Judas the son
14 of James. They all united in devoting themselves to prayer, and
so did some women, and Mary, the mother of Jesus, and his
brothers.

15 About this time, at a meeting of the Lord's followers, when
there were about a hundred and twenty present, Peter rose to
16 speak. 'Friends,' he said, 'it was necessary that 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
17 who 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
18 piece of land with the price of his treachery; and, falling heavily,
his body had burst open, and all his bowels protruded. This
19 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 become desolate,
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
22 all the time that Jesus, our Master, went in and out among
23 us – from his baptism by John down to that day on which he
24 was taken from us – someone must be found to join us as a
25 witness of his resurrection.’ So they put forward two men,
26 Joseph called Barsabbas, whose other name was Justus, and
27 Matthias; and they offered this prayer –

‘Lord, who reads all hearts, show which of these two
28 men you have chosen to take the place in this apostolic
29 work, which Judas has abandoned, to go to his proper
30 place.’

31 Then they drew lots between them; and, the lot having
32 fallen to Matthias, he was added to the number of the eleven
33 apostles.

34 In the course of the Festival at the close of the Harvest the
35 disciples had all met together, when suddenly there came from
36 the heavens a noise like a strong wind rushing by; it filled the
37 whole house in which they were sitting. Then there appeared
38 tongues of what seemed to be flame, separating, so that one
39 settled on each of them; and they were all filled with the Holy
40 Spirit, and began to speak in different languages as the Spirit
41 prompted their utterances.

42 Now there were then staying in Jerusalem religious Jews from
43 every country in the world; and, when this sound was heard,
44 numbers of people collected, in the greatest excitement, because
45 each of them heard the disciples speaking in his own language.
46 They were utterly amazed, and kept asking in astonishment,
47 ‘What! Are not all these people who are speaking Galileans?
48 Then how is it that we each of us hear them in our own language?
49 Some of us are Parthians, some Medes, some Elamites; and some
50 of us live in Mesopotamia, in Judea and Cappadocia, in Pontus

10 and Roman Asia, in Phrygia and Pamphylia, in Egypt and the
districts of Libya adjoining Cyrene; some of us are visitors from
11 Rome, either Jews by birth or converts, and some are Cretans
and Arabians – yet we all alike hear them speaking in our own
12 languages of the great things that God has done.’ They were all
utterly amazed and bewildered.

13 ‘What does it mean?’ they asked one another. But there were
some who said with a sneer, ‘They have had too much new
wine.’

14 Then Peter, surrounded by the eleven other apostles, stood up,
and, raising his voice, addressed the crowd. ‘People of Judea,’
he began, ‘and all you who are staying in Jerusalem, let me tell
15 you what this means. Mark well my words. These people are not
drunk, as you suppose; for it is only now nine in the morning!
16 No! This is what is spoken of in the prophet Joel –

17 “It will come about in the last days,” God says,
“That I will pour out my Spirit on all humanity;
your sons and your daughters will become prophets,
your young men will see visions,
and your old men dream dreams;
18 yes, even on the slaves – for they are mine – both men
and women,
I will in those days pour out my Spirit,
and they will become prophets;
19 and I will show wonders in the heavens above,
and signs on the earth below –
blood and fire and mist of smoke;
20 the sun will become darkness,
and the moon blood-red,
before the day of the Lord comes – that great and
awful day.
21 Then will everyone who invokes the name of the
Lord be saved.”

22 People of Israel, listen to what I am saying. Jesus of
Nazareth, a man whose mission from God to you was proved

by miracles, wonders, and signs, which God showed among
23 you through him, as you know full well – he, I say, in accordance with God’s definite plan and with his previous knowledge, was betrayed, and you, by the hands of lawless men,
24 nailed him to a cross and put him to death. But God released him from the pangs of death and raised him to life, it being
25 impossible for death to retain its hold on him. Indeed he was the one David was referring to when he said –

“I have had the Lord ever before my eyes,
for he stands at my right hand, so that I should not
be disquieted.

26 Therefore my heart was cheered, and my tongue told
its delight;

yes, even my body, too, will rest in hope;
27 For you will not abandon my soul to Hades,
nor surrender me, your holy one, to undergo corruption.

28 You have shown me the path to life,
you will fill me with gladness in your presence.”

29 Friends, I can speak to you the more confidently about the patriarch David, because he is dead and buried, and his tomb
30 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,
31 and referred to the resurrection of the Christ when he said that he had not been abandoned to Hades, nor had his body
32 undergone corruption. It was this Jesus, whom God raised
33 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
34 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,

35 Until I put your enemies as a footstool under your feet.'"

36 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.'

37 When the people heard this, they were conscience-smitten, and said to Peter and the rest of the apostles, 'Friends, what can we do?'

38 'Repent,' answered Peter, 'and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins; and
39 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.'

40 Peter spoke to them for a long time using many other arguments and pleaded with them – 'Save yourselves from the
41 perverse spirit of this age.' So those who accepted his teaching were baptised, and about three thousand people joined the disci-
42 ples 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.

43 A deep impression was made on everyone, and many won-
44 ders and signs were done at the hands of the apostles. All who became believers in Christ held everything for the common
45 use; they sold their property and their goods, and shared the proceeds among them all, according to their individual needs.
46 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,
47 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
2 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.

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

19 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
20 happier times may come from the Lord himself, and so that he
21 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
22 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 when-
23 ever he speaks to you. And it will be that should anyone
among the people not listen to that prophet, he will be
utterly destroyed.”

24 Yes, and all the prophets from Samuel onwards, and all
their successors who had a message to deliver, told of these
25 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.”

26 For you, first, God raised up his servant, and sent him to
bless you, by turning each one of you from his wicked ways.’

4 While Peter and John were still speaking to the people, the
chief priest, with the officer in charge at the Temple and the
2 Sadducees, came up to them, much annoyed because they
were teaching the people, and because, through Jesus, they
3 were preaching the resurrection from the dead. They arrested
the apostles and, as it was already evening, had them placed
4 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 thou-
sand.

5 The next day, a meeting of the leaders of the people, the elders,
6 and the teachers of the Law was held in Jerusalem. There were

present Annas the high priest, Caiaphas, John, Alexander, and
7 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 elders, 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 no
11 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
whatever.’

18 So they called the apostles in, and ordered them not to speak
or teach in the name of Jesus.

19 But Peter and John replied, ‘Whether it is right, in the sight of
God, to listen to you rather than to him – judge for yourselves,
20 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, 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 elders 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 have 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.

33 The apostles continued with great power to bear their testimony
to the resurrection of the Lord Jesus, and God's blessing rested
34 on them all abundantly. Nor was there anyone in need among
them, for all who were owners of land or houses sold them, and
35 brought the proceeds of the sales and laid them at the apostles'
feet; and then everyone received a share in proportion to his
36 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
2 wife Sapphira, sold some property, and, with her connivance,
kept back some of the proceeds. He brought only a part and
laid it at the apostles' feet.

3 'Ananias,' Peter exclaimed, 'how is it that Satan has so taken
possession of your heart that you have lied to the Holy Spirit,
4 and kept back a part of the money paid for the land? While it
was unsold, was not it your own? And after it was sold, was not
the money at your own disposal? How did you come to think of
such a thing? You have lied, not to people, but to God!'

5 As Ananias heard these words, he fell down and expired; and
6 everyone who heard of it was appalled. The young men got up,
and, winding the body in a sheet, carried it out and buried it.

7 After an interval of about three hours his wife came in, not
8 knowing what had happened. 'Is it true,' Peter asked, addressing
her, 'that you sold your land for such a sum?'

9 'Yes,' she answered, 'we did.' Then Peter said, 'How did you
come to agree to provoke the Spirit of the Lord? Listen! The
footsteps of those who have buried your husband are at the
door; and they will carry you out too.'

10 Instantly Sapphira fell down at Peter's feet and expired. On
coming in, the young men found her dead; so they carried her
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 people, through the instrumentality of the apostles, whose custom
13 it was to meet all together in the Colonnade of Solomon; but of the rest no one ventured to join them. On the other hand,
14 the people were full of their praise, and still larger numbers, both of men and women, as they became believers in the Lord,
15 were added to their 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
16 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.

17 At this the high priest was roused to action, and he and all his supporters (who formed the party of the Sadducees), moved by
18 jealousy, arrested the apostles, and had them placed in custody. An angel of the Lord, however, opened the prison doors at
19 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.'
20 When they heard this, they went at daybreak into the Temple Courts, and began to teach. The high priest and his party, on
21 their arrival, summoned the High Council, including all the leaders of the people among the Israelites, and sent to the jail
22 to fetch the apostles. But, when the officers got there, they did not find them in the prison; so they returned and reported that,
23 while they had found the jail barred securely and the guards posted at the doors, yet, on opening them, they had not found
24 anyone inside. When the officer in charge at the Temple and the chief priests heard their story, they were perplexed about
25 the apostles and as to what all this would lead to. Presently, however, someone came and told them, that the men whom
26 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

27 afraid of being stoned by the people – and then brought them before the Council. The high priest demanded an explanation from them.

28 ‘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.’

29 To this Peter and the apostles replied, ‘We must obey God
30 rather than people. The God of our ancestors raised Jesus, whom
31 you put to death by hanging him on a cross. It is this Jesus whom
32 God has exalted to his right hand, to be a guide and a Saviour,
33 to give Israel repentance and forgiveness of sins. And we are
34 witness to the truth of this, and so is the Holy Spirit – the gift of
35 God to those who obey him.’

33 The members of the Council became frantic with rage on
34 hearing this, and were for putting the apostles to death. But
Gamaliel, a Pharisee, who was a Doctor of the Law and who
was held in universal respect, rose in the Council, and directed
that the men should be taken out of court for a little while.

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,
37 professing to be somebody, and was joined by a body of some
four hundred men. But he was killed; and all his followers
38 scattered and dwindled away. After him, Judas the Galilean
appeared at the time of the census, and induced people to follow
him; yet he, too, perished and all his followers were dispersed.
39 And, in this present case, my advice to you is not to interfere
with these men, but to leave them alone, for, if their designs and
their work are merely of human origin, they will come to an
end; but, if they are of divine origin, you will be powerless to
put an end to them – or else you may find yourselves fighting
against God!’

40 The Council followed his advice, and, calling the apostles in,
had them flogged, and then, after cautioning them not to speak
41 in the name of Jesus, set them free. But the apostles left the
Council, rejoicing that they had been thought worthy to suffer

42 disgrace for that name; and never for a single day, either in the Temple Courts or in private houses, did they cease to teach, or to tell the good news of Jesus, the Christ.

6 About this time, when the number of the disciples was constantly increasing, complaints were made by the Greek speaking Jews against the Aramaic speaking Jews, that their widows were
2 being overlooked in the daily distribution. The Twelve, therefore, called together the general body of the disciples and said to them, 'It is not well for us to see to the distribution at the
3 tables and neglect God's message. Therefore, friends, look for seven men of reputation among yourselves, wise and spiritually-minded men, and we will appoint them to attend to this
4 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
6 Antioch, a former convert to Judaism; and they brought these men to the apostles, who, after praying, placed their hands on them.

7 So God's message spread, and the number of the disciples continued to increase rapidly in Jerusalem, and a large body of the priests accepted the faith.

8 Meanwhile Stephen, divinely helped and strengthened, was
9 showing great wonders and signs among the people. But some members of the Synagogue of the Freed Slaves (as it was called), Cyrenians, Alexandrians, and Visitors from Cilicia and Roman Asia, were roused to action and began disputing with Stephen;
10 yet they were quite unable to withstand the wisdom and the inspiration with which he spoke. Then they induced some men to assert that they had heard Stephen saying blasphemous things
11 against Moses, and against God; and they stirred up the people, as well as the elders and the teachers of the Law, and set on

Stephen, and arrested him, and brought him before the High
13 Council. There they produced witnesses who gave false evidence.

‘This man,’ they said, ‘is incessantly saying things against
14 this holy place and the Law; indeed, we have heard him declare that this Jesus of Nazareth will destroy this place, and change
15 the customs handed down to us by Moses.’ The eyes of all the members of the Council were riveted on Stephen, and they saw his face looking like the face of an angel.

7 Then the high priest asked, ‘Is this true?’ Stephen replied,
2 ‘Brothers and fathers, hear what I have to say. God, who manifests himself in the glory, appeared to our ancestor Abraham when he was in Mesopotamia, and before he settled in Haran, and said to him – “Leave your country and your people, and
3 and come into the country that I will show you.” And so Abraham left the country of the Chaldaeans and settled in Haran; and from there, after his father’s death, God caused him to migrate
4 into this country, in which you are now living. God did not at that time give him any part of it, not even a foot of ground. But he promised to give him possession of it and his descendants
5 after him, though at that time he had no child. God’s words were these – “Abraham’s descendants will live in a foreign country, where they will be enslaved and ill-treated for four hundred
6 years. But I myself will judge the nation, to which they will be enslaved,” God said, “and after that they will leave the country
7 and worship me in this place.” Then God made with Abraham the covenant of circumcision; and under it Abraham became the father of Isaac, and circumcised him when he was eight days old; and Isaac became the father of Jacob; and Jacob of the
8 Twelve Patriarchs. The Patriarchs, out of jealousy, sold Joseph
9 into slavery in Egypt; but God was with him, and delivered him out of all his troubles, and enabled him to win favour and show wisdom before Pharaoh, king of Egypt, who appointed
10 him Governor of Egypt and of his whole household. Then a famine spread over the whole of Egypt and Canaan, causing
11

12 great distress, and our ancestors could find no food. Hearing,
13 however, that there was corn in Egypt, Jacob sent our ances-
14 tors there on their first visit. In the course of their second visit,
15 Joseph revealed himself to his brothers, and his family became
16 known to Pharaoh. Then Joseph sent an urgent invitation to
17 his father Jacob and to his relatives, seventy-five persons in all;
18 and so Jacob went down into Egypt. There he died, and our
19 ancestors also, and their bodies were removed to Shechem, and
20 laid in the tomb which Abraham had bought for a sum of money
21 from the sons of Hamor in Shechem. As the time drew near
22 for the fulfilment of the promise which God had made to Abra-
23 ham, the people increased largely in numbers in Egypt, until
24 a new king, who knew nothing of Joseph, came to the throne.
25 This king acted deceitfully towards our people and ill-treated
26 our ancestors, making them abandon their own infants, so that
27 they should not be reared. It was just at this time that Moses
28 was born. He was an exceedingly beautiful child, and for three
29 months was brought up in his own father's house; and, when
30 he was abandoned, the daughter of Pharaoh found him and
brought him up as her own son. So Moses was educated in
all the learning of the Egyptians, and proved his ability both
by his words and actions. When he was in his fortieth year, he
resolved to visit his fellow Israelites; and, seeing an Israelite
ill-treated, he defended him, and avenged the man, who was
being wronged, by striking down the Egyptian. He thought his
own people would understand that God was using him to save
them; but they failed to 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
31 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 –
32 “I am the God of your ancestors, the God of Abraham, Isaac, and
33 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
34 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
35 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
36 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.
37 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
38 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
39 to you. Yet our ancestors refused him obedience; more than
that, they rejected him, and in their hearts turned back to Egypt,
40 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
41 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,
42 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 him to make it, after the model which he had seen.

45 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
46 advance), and remained here until the time of David. David found favour with God, and prayed that he might provide the
47 God of Jacob with a place to reside. But it was Solomon who
48 built a house for God. Yet it is not in buildings made by hands that the Most High dwells. As the prophet says –

49 “The heavens are a throne for me,
and the earth a stool for my feet.
What manner of house will you build me, asks the
Lord,
or what place is there where I may rest?

50 Was it not my hand that made all these things?”

51 Stubborn people, heathen in heart and ears, you are for ever resisting the Holy Spirit; your ancestors did it, and you are
52 doing it still. Which of the prophets escaped persecution at their hands? They killed those who foretold the coming of the
53 righteous one; of whom you, in your turn, have now become the betrayers and 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
58 city, and began to stone him, the witnesses laying their clothes at
59 the feet of a young man named Saul. And they stoned Stephen,

60 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.

8 Saul approved of his being put to death.

On that very day a great persecution broke out against the church which was in Jerusalem; and its members, with the exception of the apostles, were all scattered over the districts 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.

4 Now those who were scattered in different directions went
5 from place to place proclaiming the good news. Philip went down to the city of Samaria, and there began to preach the Christ.
6 The people, one and all, listened attentively to what Philip told them, when they heard of, and saw, the miracles which he was
7 working. For there were many instances of people with foul spirits, where the spirits, with loud screams, came out of them;
8 and many who were paralysed or lame were cured, so that there
9 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
10 some great being. Everyone, high and low, paid attention to him. "This man," they used to say, "must be that power of God
11 which people call 'The Great Power.'" And they paid attention to him because they had for a long time been mystified by his
12 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 baptised, both men and women.
13 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.

14 When the apostles at Jerusalem heard that the Samaritans had welcomed God's message, they sent Peter and John to them;
15 and they, on their arrival, prayed that the Samaritans might

16 receive the Holy Spirit. (As yet the Spirit had not descended on
any of them; they had only been baptised in the name of the
17 Lord Jesus). Then 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
19 a 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 silver,' Peter exclaimed, 'for
21 thinking that God's free gift can be bought with money! You
have no share or part in our message, for your heart is not right
22 with God. Therefore repent of this wickedness of yours, and
pray to the Lord, that, if possible, you may be forgiven for such
23 a 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
28 her 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

32 me?’ and he invited Philip to get up and sit by his side. The passage of scripture which he was reading was this –

“Like a sheep, he was led away to slaughter,
and as a lamb is dumb in the hands of its shearer,
so he refrains from opening his lips.

33 He was humiliated and justice was denied him.
Who will tell the story of his generation?
For his life is cut off from earth.”

34 ‘Now,’ said the Treasurer, addressing Philip, ‘tell me, of whom is the prophet speaking? Of himself, or of someone else?’ Then Philip began, and, taking this passage as his text, told him the good news about Jesus.

36 Presently, as they were going along the road, they came to some water, and the Treasurer exclaimed, ‘Look! Here is water; what is to prevent my being baptised?’⁵¹ So he ordered the carriage to stop, and they went down into the water – both Philip and the Treasurer – and Philip baptised him. But, when they came up 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 went on his way, he told the good news in all the towns through which he passed, until he came to Caesarea.

9 Meanwhile Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest, and asked him to give him letters to the Jewish congregations at Damascus, authorising him, if he found there any supporters of the Way, whether men or women, to have them put in chains and brought to Jerusalem.

3 While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the

⁵¹ 8:37 Some later manuscripts add: Philip said, ‘If you believe with your whole heart, you may.’ And he replied, ‘I believe that Jesus Christ is the Son of God.’

ground and heard a voice saying to him – ‘Saul, Saul, why are you persecuting me?’

5 ‘Who are you, Lord?’ he asked.

‘I am Jesus, whom you are persecuting,’ the voice answered;

6 ‘Yet stand up and go into the city, and you will be told what you must do.’

7 The men traveling with Saul were meanwhile standing speech-
8 less; they heard the sound of the voice, but saw no one. When
Saul got up from the ground, though his eyes were open, he
could see nothing. So his men led him by the hand, and brought
9 him into Damascus; and for three days he was unable to see,
and took 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 Saul,
12 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
14 to your people there. And, here, too, he holds authority from
the chief priests to put in chains all those who invoke your
15 name.’ But the Lord said to him, ‘Go, for this man is my chosen
instrument to uphold my name before the Gentiles and their
16 kings, and the 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 recover your sight and be filled with the Holy Spirit.’
18 Instantly it seemed as if a film fell from Saul’s eyes, and his sight
19 was restored. Then he got up and was baptised, and, after he
had taken food, he felt his strength return.

Saul stayed for some days with the disciples who were at
20 Damascus, and at once began in the synagogues to proclaim
21 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?’
22 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
24 it became known to him. They even watched the gates day
25 and night, to kill him; but his disciples let him down by night
through an opening in the wall, lowering him in a basket.

26 On his arrival in Jerusalem, Saul attempted to join the dis-
ciples, but they were all afraid of him, as they did not believe
27 that he was really a disciple. Barnabas, however, taking him by
the hand, brought him to the apostles, and told them the whole
story of how Saul on his journey had seen the Lord, and how the
Lord had talked to him, and how in Damascus he had spoken
28 out fearlessly in the name of Jesus. After that, Saul remained
in Jerusalem, in close contact with the apostles; and he spoke
29 fearlessly in the name of the Lord, talking and arguing with the
Jews of foreign birth, who, however, made attempts to kill him.
30 But, when the followers found this out, they took him down to
Caesarea, and sent him on his way to Tarsus.

31 And so it came about that the church, throughout Judea,
Galilee, and Samaria, enjoyed peace and became firmly estab-
lished; and, ordering its life by respect for the Lord and the help
of the Holy Spirit, it increased in numbers.

32 Peter, while traveling from place to place throughout the
country, went down to visit the people of Christ living at Lydda.
33 There he found a man named Aeneas, who had been bedridden
34 for eight years with paralysis. ‘Aeneas,’ Peter said to him, ‘Jesus

Christ 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 him, and came over to the Lord’s side.

At Joppa there lived a disciple whose name was Tabitha, which is in Greek “Dorcas” – a Gazelle. Her life was spent in doing kind and charitable actions. Just at that time she was taken ill, and died; and they had washed her body and laid it out in an upstairs room. Joppa was near Lydda, and the disciples, having heard that 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 arrival, he was taken upstairs, and all the widows came round him in tears, showing the coats and other clothing which Dorcas had made while she was among them. But Peter sent everybody out of the room, and knelt down and prayed. Then, turning to the body, he said, ‘Tabitha! Stand up.’

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 Christ’s people, presented her to them alive. This became known all through Joppa, and numbers of people came to believe in the Lord. And Peter stayed some days at Joppa with a tanner named Simon.

At Caesarea there was a man named Cornelius, a centurion in the 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 afternoon, about three o’clock, he distinctly saw in a vision an angel from God come to him, and call him by name. Cornelius fixed his eyes on him and, in great alarm, said, ‘What is it, Lord?’

‘Your prayers and your charities,’ the angel answered, ‘have been an acceptable offering to God. And now, send messengers to Joppa 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 Joppa.

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
10 about midday to pray. He became hungry and wanted some-
thing to eat; but while it was being prepared, he fell into a trance,
11 and saw that the heavens were open, and that something like a
great sail was descending, let down by its four corners towards
12 the earth. In it were all kinds of quadrupeds, reptiles, and birds.
13 Then he was aware of a voice which said – ‘Stand up, Peter, kill
something, and eat.’

14 ‘No, Lord, I cannot,’ answered Peter, ‘for I have never eaten
15 anything defiled and unclean.’ Again he was aware of a voice
which said – ‘What God has pronounced clean, do not regard
16 as defiled.’ This happened three times, and then suddenly it
was all taken up into the heavens.

17 While Peter was still perplexed as to the meaning of the vision
that he had seen, the men sent by Cornelius, having enquired
18 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
19 lodging there. Peter was still pondering over the vision, when
the Spirit said to him, ‘There are two men looking for you at
20 this moment. Go down at once and do not hesitate to go with
them, for I have sent them.’

21 Peter went down to the men and said, ‘I am the person you
are looking for. What is your reason for coming?’

22 The men replied, ‘Our centurion, 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
23 his house, and to listen to what you have to say.’ So Peter invited
them in and entertained them.

The next day he lost no time in setting out with them, accom-
24 panied by some of the Lord’s followers from Joppa; and the

day following he entered Caesarea. Cornelius was expecting them, and had invited his relatives and intimate friends to meet
25 them. So, when Peter entered the city, Cornelius met him, and,
26 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.'

27 Talking with him as he went, Peter entered the house, where
28 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.
29 That was why I came, when I was sent for, without raising any objection. And now I ask your reason for sending for me.'

30 'Just three days ago this very hour,' Cornelius said, 'I was in my house, saying the Afternoon Prayers, when a man in
31 dazzling clothing suddenly stood before me. "Cornelius," he said, "your prayer has been heard, and your charities have been
32 accepted, by God. Therefore send to Joppa, and invite the Simon, who is also known as Peter, to come here. He is lodging in the
33 house of Simon the tanner, near the sea." Accordingly I sent to you at once, and you have been so good as to come. And now we are all here in the presence of God, to listen to all that you
34 have been instructed by the Lord to say.' Then Peter began.

'I see, beyond all doubt,' he said, 'that God does not show
35 partiality, but that in every nation he who reverences him and
36 does what is right is acceptable to him. God has sent his message to the Israelites and told them, through Jesus Christ, the good
37 news of peace – and Jesus is Lord of all! You yourselves know the story which spread through all Judea, how, beginning from
38 Galilee, after the baptism which John proclaimed – the story, I mean, of Jesus of Nazareth, and how God consecrated him his Christ by enduing him with the Holy Spirit and with power; and how he went about doing good and curing all who were
39 under the power of the devil, because God was with him. We are ourselves, too, witnesses to all that he did in Judea and

in Jerusalem; yet they put him to death by hanging him on
40 a cross! This Jesus God raised on the third day, and enabled
41 him to appear, not indeed to everyone, but to witnesses chosen
beforehand by God – to us, who ate and drank with him after his
42 resurrection from the dead. Further, God charged us to proclaim
to the people, and solemnly affirm, that it is Jesus who has been
43 appointed by God judge of the living and the dead. To him it is
that all the prophets bear witness, when they say that everyone
who believes in him receives through his name forgiveness of
sins.'

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 the Holy Spirit had been bestowed even on the Gentiles;
46 for they heard them speaking in different languages and ex-
47 tolling God. At this Peter asked, 'Can anyone refuse the water
for the baptism of these people, now that they have received
48 the Holy Spirit as we did ourselves?' And he directed that they
should be baptised in the name 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 Peter
went up to Jerusalem, those who were converts from Judaism
3 began to attack him, on the ground that he had visited people
4 who were not circumcised, and had taken meals with them. So
Peter began to relate the facts to them as they had occurred.
5 'I was in the town of Joppa,' he said, 'and was praying; and,
while in a trance, I saw a vision. There was something like a
great sail descending, let down by its four corners out of the
6 heavens; and it came right down to me. Looking intently at it,
I began to distinguish quadrupeds, wild beasts, reptiles, and
7 birds; and I also heard a voice saying to me – "Stand up, Peter,
8 kill something and eat." "No, Lord, I cannot," I answered, "for
9 nothing defiled or unclean has ever passed my lips." Then a

second time there came a voice from the heavens. "What God
10 has pronounced clean", it said, "you must not call defiled." This
happened three times, and then all was drawn up again into the
11 heavens. At that moment three men, who had been sent from
Caesarea to see me, came up to the house in which we were.
12 The Spirit told me to go with them without hesitation. These six
companions also went with me. And, when we came into the
13 man's house, he told us how he had seen the angel standing in
his house, and how the angel had said to him – "Send to Joppa
14 and fetch the Simon, who is also known as Peter; for he will tell
you truths, which will prove the means of salvation to you and
15 all your household." I had but just begun to speak,' continued
Peter, 'when the Holy Spirit fell on them, exactly as on us at the
16 first; and I recalled the saying of the Master – "John baptised
17 with water, but you will be baptised with the Holy Spirit." Since
then, God had given them the very same gift as he gave us when
we became believers in Jesus Christ the Master – who was I that
I could thwart God?'

18 On hearing this statement, they said no more, but broke out
into praise of God. 'So even to the Gentiles,' they exclaimed,
'God has granted the repentance which leads to life!'

19 Now those who had been scattered in different directions,
in consequence of the persecution that followed the death of
Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling
20 the message – but only to Jews. Some of them, however, who
were men of Cyprus and Cyrene, on coming to Antioch, ad-
dressed themselves also to the Jews of foreign birth, telling
21 them the good news about that Lord Jesus. The power of the
Lord was with them, so that a great number who had learned
22 to believe came over to the Lord's side. The news about them
reached the ears of the church at Jerusalem, and they sent Barn-
23 abas to Antioch. On coming there he saw to his great joy these
tokens of the loving kindness of God, and encouraged them all
24 to make up their minds to be faithful to the Lord – For Barnabas

was a good man and full of the Holy Spirit and of faith – and a large number of people took their stand on the Lord’s side.

25 Afterwards Barnabas left for Tarsus to look for Saul; and, when
26 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
30 to help the followers living in Judea. And this they did, sending it to the church elders by Barnabas and Saul.

12 It was at that time that King Herod began to ill-treat some of
2 the members of the church. He had James, the brother of John, beheaded; and, when he saw that the Jews were pleased with this, he proceeded to arrest Peter also. (This was during the
4 Festival of the unleavened bread.) After seizing Peter, Herod put him in prison, and entrusted him to the keeping of four Guards of four soldiers each, intending, after the Passover, to
5 bring him up before the people. So Peter was kept in prison, but meanwhile the prayers of the church were being earnestly
6 offered to God on his behalf. Just when Herod was intending to bring him before the people, on that very night Peter was asleep between two soldiers, chained to them both, while there were
7 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,
8 ‘Get up quickly.’ The chains dropped from his wrists, and then the angel said, ‘Put on your belt and sandals.’ When Peter had done so, the angel added, ‘Throw your cloak round you and follow me.’

9 Peter followed him out, not knowing that what was happening under the angel's guidance was real, but thinking that he was
10 seeing a vision. Passing the first Guard, and then the second, they came to the iron gate leading into the city, which opened to them of itself; and, when they had passed through that, and had walked along one street, all at once the angel left him.

11 Then Peter came to himself and said, 'Now I know beyond all doubt that the Lord has sent his angel, and has rescued me from Herod's hands and from all that the Jewish people have been
12 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,
13 praying. On his knocking at the door in the gate, a maidservant,
14 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.

15 'You are mad!' they exclaimed. But, when she persisted that it was so, they said, 'It must be his spirit!'

16 Meanwhile Peter went on knocking, and, when they opened
17 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.

18 In the morning there was a great stir among the soldiers
19 – 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.

20 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
21 dependent on the king's for its food supply. On an appointed day Herod, wearing his state robes, seated himself on his throne,

- 22 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

Acts 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 Prince Herod, and Saul. While they were engaged in
- 2 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
- 3 have called them.' 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
- 6 as an assistant. After passing through the whole island, they reached Paphos, where they found an astrologer who pretended to be a prophet – a Jew by 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
- 8 be 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
11 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
12 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.

13 After this, Paul and his companions set sail from Paphos and
went to Perga in Pamphylia, where John left them and returned
14 to Jerusalem. The others went on from Perga and arrived at
Antioch in Pisidia. There they went into the synagogue on the
15 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,
16 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
17 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
18 land. For about forty years he bore with them in the desert; then,
19 after destroying seven heathen nations in Canaan, he allotted
20 their land to this people – For about four hundred and fifty
years. In later times he gave them Judges, of whom the prophet
21 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,
22 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

23 carry out all my purposes." It was from this man's descendants
that God, in accordance with his promise, gave Israel a Saviour
24 – Jesus; John having first proclaimed, before the appearance of
25 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."
26 Brothers and sisters, descendants of Abraham, and all those
among you who worship God, it was to us that the message
27 of this salvation was sent. The people of Jerusalem and their
leaders, failing to recognise Jesus, and not understanding the
utterances of the prophets that are read every Sabbath, fulfilled
28 them by condemning him. They found no ground at all for
putting him to death, and yet demanded his execution from
29 Pilate; and, after carrying out everything written about him,
30 they took Jesus down from the cross, and laid him in a tomb. But
31 God raised him from the dead; and he appeared for many days
to those who had gone up with him from Galilee to Jerusalem,
32 and who are now witnesses for him to the people. We also have
good news to tell you, about the promise made to our ancestors
33 – 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
37 undergo corruption; but Jesus, whom God raised from the

38 dead, did not undergo corruption. I would, therefore, like you
to know, friends, that through Jesus forgiveness of sins is be-
39 ing proclaimed to you, and that, in union with him, everyone
who believes in him is absolved from every sin from which
40 under the Law of Moses you 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 Sab-
43 bath. After 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.

44 On the following Sabbath, almost all the city gathered to hear
45 God’s message. But the sight of the crowds of people filled the
minds of the Jews with jealousy, and they kept contradicting
46 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
47 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”.’

48 On hearing this, the Gentiles were glad and extolled God’s
message; and all those who had been enrolled for eternal life
49 became believers in Christ; and the Lord’s message was car-
ried throughout that district. But the Jews incited the women
50 of high social standing who worshiped with them, and the
leading men of the town, and started a persecution against

51 Paul and Barnabas, and drove them out of their region. They,
52 however, shook the dust off their feet in protest, and went to Iconium, leaving the disciples full of joy and of the Holy Spirit.

14 The same thing occurred in Iconium, where Paul and Barnabas went into the Jewish synagogue, and spoke in such a way that
2 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
3 and Barnabas spent a long time there, and spoke out fearlessly, relying on the Lord, who confirmed the message of his love by
4 permitting signs and wonders to take place at their hands. But the townspeople were divided, some siding with the Jews, some
5 with the apostles; and, when there was an attempt on the part of both Gentiles and Jews, with their leaders, to resort to violence
6 and to stone them, the apostles heard of it, and took refuge in Lystra and Derbe, towns in Lycaonia, and in the district round,
7 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
9 never walked. This man was listening to Paul speaking, when Paul, looking intently at him, and seeing that he had the faith to
10 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,
12 'The Gods have come down to us in human form.' So they called Barnabas "Zeus," and Paul "Hermes," because he took the lead
13 in speaking; and the priest of Zeus-beyond-the-Walls, accompanied by the crowd, brought bullocks and garlands to the gates,
14 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
16 in them. In bygone times he permitted all the nations to go their
17 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
18 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,
20 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
22 Antioch, reassuring the minds of the disciples, urging them to remain true to the faith, and showing that it is only through
23 many troubles that we can enter the kingdom of God. They also appointed elders for them in every church, and, after prayer and fasting, commended them to the Lord in whom they had
24 learned to believe. Paul and Barnabas then went through Pisidia, and came into Pamphylia, and, after telling the message at Perga,
25 went down to Attaleia. From there they sailed to Antioch – the place where they had been committed to the gracious care of
26 God for the work which they had now finished. After their arrival, they gathered the church together, and gave an account of all that God had helped them to do, and especially how he
27 had opened to the Gentiles the door of faith; and at Antioch they stayed with the disciples for a considerable time.

15 But certain persons came down from Judea, and began to teach the Lord’s followers that, unless they were circumcised, in accordance with the custom required by Moses, they could
2 not be saved. This gave rise to a serious dispute, and much discussion, between Paul and Barnabas and these people, and it

was therefore settled that Paul and Barnabas and others of their number should go up to Jerusalem, to consult the apostles and church elders about the matter under discussion.

3 The church, therefore, sent them on their journey, and they made their way through Phoenicia and Samaria, telling the story of the conversion of the Gentiles, to the great joy of all the
4 followers. On their arrival at Jerusalem, they were welcomed by the church, as well as by the apostles and the elders, and gave
5 an account of all that God had helped them to do. Some of the Pharisees' party, however, who had become believers in Christ, came forward and declared that they were bound to circumcise
6 converts and to direct them to observe the Law of Moses. The apostles and the church elders held a meeting to consider this
7 question. After much discussion, Peter rose and said:

'You, my friends, know well that long ago God singled me out – that through my lips the Gentiles should hear the message
8 of the good news, and become believers in Christ. Now God, who reads all hearts, declared his acceptance of the Gentiles,
9 by giving them the Holy Spirit, just as he did to us. He made no distinction between them and us, when he purified their
10 hearts by their faith. Why, then, do you now provoke God, by putting on the necks of these disciples a yoke which neither our
11 ancestors nor we were able to bear? No, it is through the loving kindness of the Lord Jesus that we, just as they do, believe that we have been saved.'

12 Every voice in the assembly was hushed, as they listened to Barnabas and Paul, while they gave an account of all the signs and wonders which God had shown among the Gen-
13 tiles through 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
15 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 be-
stowed,
18 says the Lord, as he does these things, known from
long ago."
- 19 In my judgment, therefore, we should not add to the dif-
20 ficulties of those Gentiles who are turning to God, but we
should write to them to abstain from food that has been pol-
luted by being sacrificed to idols, from impurity, from eating
21 the flesh of strangled animals, and from blood. For in every
town, for generations past, there have been those who preach
Moses, read as he is in the synagogues every Sabbath.'
- 22 It was then decided by the apostles and the elders, 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
23 the community. They were bearers of the following letter –
- "The apostles, and the followers who are the church el-
ders, send their greetings to the followers of the Lord of
24 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 instruc-
25 tions from us – We met and decided to choose certain
men and send them to you with our dear friends Barn-
26 abas and Paul, who have risked their lives for the name
of our Lord, Jesus Christ. We are accordingly sending
27 Judas and Silas, and they will tell you by word of mouth
28 what we are now writing. We have, therefore, decided,
under the guidance of the Holy Spirit, to lay no further

- 29 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.”
- 30 So the bearers of this letter were sent on their way, and went down to Antioch. There they called a meeting of all
- 31 the followers, and delivered the letter, the reading of which
- 32 caused great rejoicing by its encouraging contents. Judas and Silas, who were themselves prophets, further encouraged the
- 33 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.⁵²
- 35 Paul and Barnabas, however, remained in Antioch, where they taught and, with the help of many others, told the good news of
- 36 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
- 37 prospering.’ Barnabas wished to take with them John, whose
- 38 other name was Mark; but Paul felt that they ought not to take with them the man who had deserted them in Pamphylia, and
- 39 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
- 40 followers to the gracious care of the Lord, started on his journey and went through Syria and Cilicia, strengthening the churches in the faith.
- 16 Among other places Paul went to Derbe and Lystra. At the latter place they found a disciple, named Timothy, whose mother was a Jewish woman who was a believer, while his father was a
- 2 Greek, and who was well spoken of by the followers of the Lord

⁵² 15:34 Some later manuscripts add: But Silas decided to stay.

3 in Lystra and Iconium. Wishing to take this man with him on his journey, Paul caused him to be circumcised out of consideration for the Jews in that region, for they all knew that his father had
4 been a Greek. As they traveled from town to town, they gave the followers the decisions which had been reached by the apostles and church elders at Jerusalem, for them to observe.

5 So the churches grew stronger in the faith, and increased in numbers from day to day.

6 They next went through the Phrygian district of Galatia, but were restrained by the Holy Spirit from delivering the message
7 in Roman Asia. When they reached the borders of Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not permit them. Passing through Mysia, they went down to Troas; and
8 there one night Paul saw a vision. A Macedonian was standing and appealing to him – “Come over to Macedonia and help us.”
9 So, immediately after Paul had seen the vision, we looked for an opportunity to cross over to Macedonia, concluding that God had summoned us to tell the good news to the people there.

11 Accordingly we set sail from Troas, and ran before the wind
12 to Samothrace, reaching Neapolis the next day. From there we made our way to Philippi, which is the principal city of that part of Macedonia, and also a Roman Settlement.

13 In that city we spent several days. On the Sabbath we went outside the gate to the riverside, where we supposed there would be a place of prayer; and we sat down and talked to the
14 women who were gathered there. Among them was a woman, named Lydia, belonging to Thyatira, a dealer in purple cloth, who was accustomed to join in the worship of God. The Lord touched this woman’s heart, so that she gave attention to the
15 message delivered by Paul, and, when she and her household had been baptised, 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
were met by a girl possessed by a divining spirit, who made
17 large profits for her masters by fortune-telling. This girl followed
Paul and the rest of us, calling, 'These men are servants of the
most high God, and they are bringing you news of a way to
18 salvation.' She had been doing this for several days, when Paul,
much vexed, turned and said to the spirit within her, 'In the
name of Jesus Christ I command you to leave her.' That very
moment the spirit left her.

19 When her masters saw that there was no hope of further
profit from her, they seized Paul and Silas, dragged them into
20 the public square to the authorities, and took them before the
Magistrates.

'These men are causing a great disturbance in our town,' they
21 complained; 'They are Jews, and they are teaching customs
which it is not right for us, as Romans, to sanction or adopt.'

22 The mob rose as one person against them, and the Magistrates
stripped them of their clothing and ordered them to be beaten
23 with rods. After beating them severely, the Magistrates put them
in prison, with orders to the jailer to keep them in safe custody.
24 On receiving so strict an order, the Governor put them into the
inner cell, and secured their feet in the stocks. About midnight,
25 while Paul and Silas were praying and singing hymns to God,
and while the prisoners were listening to them, suddenly there
26 was an earthquake of such violence that the jail was shaken to
its foundations; all the doors flew open, and all the prisoners'
27 chains were loosened. Roused from his sleep, and seeing the
prison doors open, the Governor drew his sword intending to
28 kill himself, in the belief that the prisoners had escaped. But
Paul called out loudly, 'Do not harm yourself! We are all here.'

29 Calling for a light, the Governor rushed in, and flung himself
30 trembling at the feet of Paul and Silas. Then he led them out,
and said, 'What must I do to be saved?'

31 'Believe in Jesus, our Lord,' they replied, 'and you will be
32 saved, you and your household too.' Then they spoke to him

33 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 baptised
34 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.

35 In the morning the Magistrates sent the guards with an order
36 for the men to be discharged. The jailer told Paul of his instruc-
tions. 'The Magistrates have sent an order for your discharge,'
he said, 'so you had better leave the place at once and go quietly
away.'

37 But Paul's answer to them was, 'They have flogged us in public
without trial, though we are Roman citizens, and they have put
us in prison, and now they are for sending us out secretly! No,
38 indeed! Let them come and take us out themselves.' The guards
reported his words to the Magistrates, who, on hearing that
39 Paul and Silas were Roman citizens, were alarmed, and went
to the prison, and did their best to conciliate them. Then they
40 took them 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
2 Silas came to Thessalonica. Here the Jews had a synagogue; and,
following his usual custom, Paul joined them, and for three
Sabbaths addressed them, drawing his arguments from the
3 scriptures. He laid before them and explained that the Christ
must undergo suffering and rise from the dead; and 'It is this
man,' he declared, 'who is the Christ – this Jesus about whom I
am telling you.'

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
accustomed to join in the Jewish services, and a great number
5 of leading women. But the Jewish leaders, becoming jealous,

engaged some worthless fellows from the streets, and, getting a mob together, kept the city in an uproar. They attacked Jason's house, with the intention of bringing Paul and Silas before the
6 Popular Assembly; and, not finding them there, they proceeded to drag Jason and some of the Lord's followers before the city magistrates, shouting out,

"These men, who have turned the world upside down, have
7 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
9 much concerned; and, before letting them go, they took bail
10 from Jason and the others. That very night the followers sent Paul and Silas off to Beroea; and on reaching that place, they
11 went to the Jewish synagogue. These Jews of Beroea were better disposed than those in Thessalonica, for they welcomed the message with great readiness, and daily examined the scriptures
12 to see if what was said was true. As a consequence, many of them became believers in Christ, besides a considerable number of
13 Greek women of position, and of men also. But, when the Jewish leaders in Thessalonica found out that God's message had been delivered by Paul at Beroea, they came there too, exciting and
14 disturbing the minds of the people. The followers immediately arranged for Paul to go away to the coast, but both Silas and
15 Timothy stayed behind in Beroea. The friends who escorted Paul took him as far as Athens, and, after receiving a message for Silas and Timothy to join him as quickly as possible, they started on their return.

16 While Paul was waiting for them at Athens, his heart was
17 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
18 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 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."

Therefore, as the offspring of God, we must not think that the Deity has any resemblance to anything made of gold, or silver, or stone – 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, 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
3 to leave Rome. Paul paid them a visit, and, since their trade was the same as his, he stayed and worked with them – their
4 trade 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.
6 However, as they set themselves against him and became abusive, Paul shook his clothes in protest and said to them, ‘Your blood be on your own heads. My conscience is clear. From this time forward I will go to the Gentiles.’

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 baptised. One night the Lord said to Paul, in a vision, ‘Have no fear, but continue to speak, and
10 refuse to be silenced; for I am with you, and no one will do you
11 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.

12 While Gallio was governor of Greece, some of the Jewish leaders made a combined attack on Paul, and brought him

13 before the Governor's Bench, charging him with persuading
14 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
15 would be some reason for my listening patiently to you; but,
since it is a dispute about words, and names, and your own Law,
you must see to it yourselves. I do not choose to be a judge in
such matters.'

16 Saying this, he drove them back from the Bench. Then they
17 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.

18 Paul remained there some time after this, and then took leave
of the followers, and sailed to Syria with Priscilla and Aquila,
but not before his head had been shaved at Cenchreae, because
19 he was under a vow. They put into Ephesus, and there Paul,
leaving his companions, went into the synagogue and addressed
20 the Jews. When they asked him to prolong his stay, he declined,
21 saying however, as he took his leave, 'I will come back again to
22 you, please God,' and then set sail from Ephesus. On reaching
Caesarea, he went up to Jerusalem and exchanged greetings
23 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.

24 Meanwhile there had come to Ephesus an Alexandrian Jew,
named Apollos, an eloquent man, who was well-versed in the
25 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.
26 This man began to speak out fearlessly in the synagogue; and
when Priscilla and Aquila heard him, they took him home and
27 explained the 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
28 kindness of God, 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 baptised in the name 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 in other
7 languages 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 hear-
9 ers, 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,
10 and gave daily addresses in the lecture-hall of Tyrannus. This went on for two years, so that all who lived in Roman Asia, Jews and Greeks alike, heard the Lord's message.

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
13 and the wicked spirits go out of them. An attempt was made by some itinerant Jews, who were exorcists, to use the name of the Lord Jesus over those who had wicked spirits in them.

14 'I order you,' they would say, 'by the Jesus, whom Paul
15 preaches.' The seven sons of Sceva, a Jewish chief priest, were
16 doing this; but the wicked spirit answered them, 'Jesus I
17 acknowledge, and Paul I know, but you – who are you?'

18 Then the man with the wicked spirit sprang on them, over-
19 powered them, with such violence that they fled out of the
20 house, stripped of their clothes and wounded. This incident
21 came to the knowledge of all the Jews and Greeks living at Eph-
22 esus; they were all awe-struck, and the name of the Lord Jesus
23 was held in the highest honour. Many, too, of those who had
24 become believers in Christ came with a full confession of their
25 practices; while a number of people, who had practiced magic,
26 collected their books and burnt them publicly; and on reckoning
27 up the price of these, they found it amounted to fifty thousand
silver coins. So irresistibly did the Lord's message spread and
prevail.

21 Sometime after these events Paul resolved to go through Mace-
22 donia and Greece, and then make his way to Jerusalem. 'And
23 after I have been there,' he said, 'I must visit Rome also.' So
24 he sent to Macedonia two of his helpers, Timothy and Erastus,
25 while he himself stayed for some time longer in Roman Asia.

23 Just about that time a great disturbance arose about the Way.
24 A silversmith named Demetrius, who made silver models of
25 the shrine of Artemis, and so gave a great deal of work to the
26 artisans, got these men together, as well as the workmen engaged
27 in similar occupations, and said:

26 'Men, you know that our prosperity depends on this work,
27 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.’

28 When they heard this, the men were greatly enraged, and
29 began shouting – ‘Great is Artemis of the Ephesians!’ The com-
motion 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 com-
30 panions. Paul wished to go into the amphitheater and face the
31 people, but the disciples would not let him, while some of the
chief religious officials of the province, who were friendly to
him, sent repeated entreaties to him not to trust himself inside.
32 Meanwhile some were shouting one thing and some another,
for the Assembly was all in confusion, most of those present
33 not even knowing why they had met. But some of the crowd
prompted Alexander, whom several of the Jewish leaders had
pushed to the front, and he waved his hand to show that he
34 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 shouting for two hours – ‘Great is Artemis of
the Ephesians!’

35 When the Recorder had succeeded in quieting the crowd, he
said, ‘People of Ephesus, who is there, I ask you, who needs to
be told that this city of Ephesus is the Warden of the Temple of
the great Artemis, and of the statue which fell down from Zeus?
36 As these are undeniable facts, you ought to keep calm and do
37 nothing rash; for you have brought these men here, though they
are neither robbers of Temples nor blasphemers of our Goddess.
38 If, however, Demetrius and the artisans who are acting with him
have a charge to make against anyone, there are court days and
there are Magistrates; let both parties take legal proceedings.
39 But if you want anything more, it will have to be settled in
40 the regular Assembly. For I tell you that we are in danger of
being proceeded against for today’s riot, there being nothing
to account for it; and in that case we will be at a loss to give any
reason for this disorderly gathering.’

41 With these words he dismissed the Assembly.

20 When the uproar had ceased, Paul sent for the disciples, and, with encouraging words, said goodbye to them, and started on
2 his journey to Macedonia. After going through those districts and speaking many encouraging words to the disciples, he went
3 into Greece, where he stayed three months. He was about to sail to Syria, when he learned that a plot had been laid against him by several of the Jewish leaders; so he decided to return by way of
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
5 of Roman Asia. These people went to Troas and waited for us
6 there; while we ourselves sailed from Philippi after the Passover, and joined them five days later at Troas, where we stayed for a week.

7 On the first day of the week, when we had met for the breaking of bread, Paul, who was intending to leave the next day, began to address those who were present, and prolonged his
8 address until midnight. There were a good many lamps in the
9 upstairs room, where we had met; and a young man named Eutychus, sitting at the window, was gradually overcome with great drowsiness, as Paul continued his address. At last, quite overpowered by his drowsiness, he fell from the third story to
10 the ground, and was picked up for dead. But Paul went down, threw himself on him, and put his arms round him.

11 'Do not be alarmed,' he said, 'he is still alive.' Then he went upstairs; and, after breaking and partaking of the bread, he talked with them at great length until daybreak, and then left.
12 Meanwhile they had taken the boy away alive, and were greatly comforted.

13 We started first, went on board ship, and sailed for Assos, intending to take Paul on board there. This was by his own
14 arrangement, as he intended to go by land himself. So, when he met us at Assos, we took him on board and went on to Mitylene.

15 The day after we had sailed from there, we arrived off Chios,
touched at Samos the following day, and the next day reached
16 Miletus; for Paul had decided to sail past Ephesus, so as to avoid
spending much time in Roman Asia. He was making haste to
reach Jerusalem, if possible, by the Festival at the close of the
Harvest.

17 From Miletus, however, he sent to Ephesus and invited the
18 church elders to meet him; and, when they came, he said to
them, 'You know well the life that I always led among you from
19 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
20 my lot through the plots of some of the Jewish leaders. I never
shrank from telling you anything that could be helpful to you,
21 or from teaching you both in public and in private. I earnestly
pointed both Jews and Greeks to the repentance that leads to
22 God, and to faith in Jesus, our Lord. And now, under spiritual
constraint, I am here on my way to Jerusalem, not knowing what
23 will happen to me there, except that in town after town the Holy
Spirit plainly declares to me that imprisonment and troubles
24 await me. But I count my life of no value to myself, if only I may
complete the course marked out for me, and the task that was
allotted me by the Lord Jesus – which was to declare the good
25 news of the love of God. And now, I tell you, I know that none
of you will ever see my face again – you among whom I have
26 gone about proclaiming the kingdom. Therefore I declare to
you this day, that my conscience is clear in regard to the fate
27 of any of you, for I have not shrunk from announcing the whole
28 purpose of God regarding you. Be watchful over yourselves,
and over the whole flock, of which the Holy Spirit has placed
you in charge, to shepherd the church of God, which he won for
29 himself at the cost of his life. I know that, after my departure,
merciless wolves will get in among you, who will not spare the
30 flock; and from among yourselves, too, people will arise, who
will teach perversions of truth, so as to draw away the disciples

31 after them. Therefore, be on your guard, remembering how for
32 three years, night and day, I never ceased, even with tears, to
warn each one of you. And now I commend you to the Lord
and to the message of his love – a message which has the power
to build up your characters, and to give you your place among
33 all those who have become Christ's people. I have never coveted
34 anyone's gold or silver or clothing. You, yourselves, know that
these hands of mine provided not only for my own wants, but
35 for my companions also. I left nothing undone to show you that,
labouring as I laboured, you ought to help the weak, and to
remember the words of the Lord Jesus, how he said himself
36 – "It is more blessed to give than to receive." When Paul had
37 finished speaking, he knelt down and prayed with them all. All
were in tears; and throwing their arms round Paul's neck, they
38 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 be-
fore the wind to Cos; the next day we came to Rhodes, and from
2 there to Patara, where we found a ship crossing to Phoenicia,
3 and went on board and set sail. After sighting Cyprus and leav-
ing it on the left, we sailed to Syria, and put into Tyre, where the
4 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. How-
5 ever, when we had come to the end of our visit, we went on our
way, all the disciples with their wives and children escorting
6 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.

7 After we had made the run from Tyre, we landed at Ptolemais,
and exchanged greetings with the followers there, and spent
8 a day with them. The next day we left, and reached Caesarea,
where we went to the house of Philip, the missionary, who was

9 one of the Seven, and stayed with him. He had four unmarried
10 daughters, who had the gift of prophecy. During our visit, which
lasted several days, a prophet, named Agabus, came down from
11 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
12 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.

13 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
14 name of the Lord Jesus.' So, as he would not be persuaded, we
said no more to him, only adding – 'The Lord's will be done.'

15 At the end of our visit, we made our preparations, and started
16 on our way up to Jerusalem. Some of the disciples from Caesarea
went with us, and brought Mnason with them, a Cypriot disciple
17 of long standing, with whom we were to stay. On our arrival
at Jerusalem, the followers of the Lord there gave us a hearty
18 welcome; and the next day Paul went with us to see James,
19 and all the church elders were present. After greeting them,
Paul related in detail all that God had done among the Gentiles
20 through 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
21 they are all naturally earnest in upholding the Jewish Law. Now
they have heard it said about you, that you teach all of our people
in foreign countries to forsake Moses, for you tell them not to
circumcise their children or even to observe Jewish customs.
22 Well now, as they are certain to hear of your arrival, do what we
23 are going to suggest. We have four men here, who have of their
24 own accord put themselves under a vow. Join these men, share

their purification, and bear their expenses, so that they may shave their heads; and then all will see that there is no truth in what they have been told about you, but that, on the contrary,

25 you yourself rule your life in obedience to the Jewish Law. As to the Gentiles who have become believers in Christ, we have sent our decision that they should avoid food offered to idols, and blood, and the flesh of strangled animals, and impurity.'

26 Paul joined the men, and the next day shared their purification, and went into the Temple, and gave notice of the expiration of the period of purification when the usual offering should have been made on behalf of each of them.

27 But, just as the seven days were drawing to a close, some of the Jewish people from Roman Asia caught sight of Paul in the Temple, and caused great excitement among all the people

28 present, 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 Greeks into the Temple and defiled this sacred

29 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

32 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

33 beating Paul. Then he went up to Paul, arrested him, ordered him to be doubly chained, and proceeded to inquire who he

34 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

35 barracks. When Paul reached the steps, he was actually being

36 carried by the soldiers, owing to the violence of the mob; for the people were following in a mass, shouting out, 'Kill him!'

37 Just as he was about to be taken into the Fort, Paul said to the commanding officer, 'May I speak to you?'

38 '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?'

39 'No,' said Paul, 'I am a Jew of Tarsus in Cilicia, a citizen of a city of some note. I beg you to give me permission to speak to the people.'

40 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

22 in Hebrew: 'Brothers and fathers, listen to the defence which
2 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:

3 '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

4 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 –

5 And to that the high priest himself and all the council of elders 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

6 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

7 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

9 Jesus of Nazareth whom you are persecuting." The men with me saw the light, but did not hear the speaker's voice. Then I

10 said "What am I to do, Lord?" "Get up and go into Damascus," The Lord said to me, "and there you will be told all that you

11 have been appointed to do." In consequence of that dazzling
12 light I could not see, but my companions held me by the hand,
13 until I reached Damascus. There a man named Ananias, a strict
14 observer of our Law, well spoken of by all the Jewish inhabitants,
15 came to see me. Standing close to me, he said "Saul, my brother,
16 recover your sight." And then and there I recovered my sight
17 and looked up at him. Then he said "The God of our ancestors
18 has appointed you to learn his will, and to see the righteous
19 one, and to hear words from his lips; for you will be a witness
20 for him to all the world of what you have just seen and heard.
21 And now why wait any longer, Be baptised at once, wash away
22 your sins, and invoke his name." After my return to Jerusalem,
23 while I was praying one day in the Temple, I fell into a trance,
24 and saw Jesus saying to me "Make haste and leave Jerusalem at
25 once, because they will not accept your testimony about me."
26 "Lord," I answered, "these people know that I used to imprison
27 and scourge, in synagogue after synagogue, those who believed
28 in you; and, when the blood of your martyr, Stephen, was being
29 shed, I was myself standing by, approving of his death, and
30 took charge of the clothes of those who were murdering him."
31 But Jesus said to me "Go; for I will send you to the Gentiles far
32 away".'

33 Up to this point the people had been listening to Paul, but at
34 these words they called out, 'Kill him! A fellow like this ought
35 not to have been allowed to live!' As they were shouting, tearing
36 off their clothes, and throwing dust in the air, the commanding
37 officer ordered Paul to be taken into the Fort, and directed that
38 he should be examined under the lash so that he might find out
39 the reason for their outcry against him.

40 But just as they had tied him up to be scourged, Paul said
41 to the centurion standing near, 'Is it legal for you to scourge a
42 Roman citizen, unconvicted?' On hearing this, the centurion
43 went and reported it to the commanding officer. 'Do you know
44 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?'

28 '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.

29 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.

30 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
23 down and brought him before them. Paul fixed his eyes on the Council, and began:

'Brothers, for my part, I have always ordered my life before
2 God, with a clear conscience, up to this very day.' At this, the high priest Ananias ordered the men standing near to strike
3 him on the mouth; Paul turned to him and said:

'God will strike you, you whitewashed wall! Are you sitting there to try me in accordance with law, and yet, in defiance of
4 law, order me to be struck?' The people standing near said to Paul, 'Do you know that you are insulting God's high priest?'

5 'I did not know, brothers, that it was the high priest,' said Paul, 'for scripture says –

"Of the ruler of your people you should speak no ill".'

6 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.'

7 As soon as he said this, a dispute arose between the Pharisees and the Sadducees; and there was a sharp division of opinion
8 among those present. (For Sadducees say there is no such thing as a resurrection, and that there is neither angel nor spirit, while
9 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...'

10 The dispute was becoming so violent, that the commanding officer, fearing that Paul would be torn in pieces between them, ordered the Guard to go down and rescue him from them, and take him into the Fort.

11 That night the Lord came and stood by Paul, and said, 'Courage! You have borne witness for me in Jerusalem and
12 you must bear witness in Rome also.' In the morning some Jewish men combined together, and took an oath that they
13 would not eat or drink until they had killed Paul. There were
14 more than forty in the plot; and they went to the chief priests and the elders, and said, 'We have taken a solemn oath not to
15 touch food until we have killed Paul. So we want you now, with the consent of the Council, to suggest to the commanding officer that he should bring Paul down before you, as though you intended to go more fully into his case; but, before he comes here, we will be ready to make away with him.'

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 one of the garrison centurion and asked him to take the young man to the commanding officer, as he had something to tell him.
18 The centurion went with him to the commanding officer, and said, 'The prisoner Paul called me and asked me to bring this young man to you, as he has something to tell you.'

19 The commanding officer took the young man by the hand,
20 and, stepping aside, asked what it was he had to tell him. 'Some men have agreed,' he answered, 'to ask you to bring Paul down before the Council tomorrow, on the plea of your making further
21 inquiry into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, until they have made away with him; and they are at this very moment in
22 readiness, counting on your promise.' The commanding officer

then dismissed the young man, cautioning him not to mention
23 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
24 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
25 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
28 he was a Roman citizen. Wanting to know exactly the
ground of the charges they made against him, I brought
29 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
30 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."

31 The soldiers, in accordance with their orders, took charge
32 of Paul and conducted him by night to Antipatris; and on
the next day, leaving the troopers to go on with him, they
33 returned to the Fort. On arriving at Caesarea, the troopers
delivered the letter to the Governor, and brought Paul before
34 him. As soon as Felix had read the letter, he enquired to what
province Paul belonged, and, learning that he came from
35 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.

24 Five days afterwards the high priest Ananias came down with
some of the elders and a barrister named Tertullus. They laid
2 an information with the Governor against Paul; and, when the

hearing came on, Tertullus began his speech for the prosecution.

3 '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
4 gratefully accept at all times and places. But – not to be tedious
– I beg you, with your accustomed fairness, to listen to a brief
5 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,
6 and is a ringleader of the Nazarene heretics. He even attempted
8 to desecrate the Temple itself, but we caught him;⁵³ and you will
be able, by examining him on all these points, to satisfy yourself
as to the charges which we are bringing against him.'

9 The Jewish crowd also joined in the attack and bore out his
10 statements. On a sign from the Governor, Paul made this reply:

'Knowing, as I do, for how many years you have acted as judge
to this nation, it is with confidence that I undertake my own
11 defence. For you can easily verify that it is not more than twelve
12 days ago that I went up to worship at Jerusalem, where my
prosecutors never found me holding discussions with anyone,
or causing a crowd to collect – either in the Temple, or in the
13 synagogues, or about the city; and they cannot establish the
14 charges which they 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
15 the Law and that is written in the prophets; and I have a hope
that rests in God – a hope which they also cherish – that there
16 will one day be a resurrection of good and bad alike. This being
so, I strive at all times to keep my conscience clear before both
17 God and people. After some years' absence I had come to bring
18 charitable gifts to my nation, and to make offerings; and it was

⁵³ 24:7 Some later manuscripts add: We wanted to judge him according to our law. But Lysias the commanding officer came and took him out of our hands by force, ordering his accusers to come before you.

while engaged in this that they found me in the Temple, after completing a period of purification, but not with any crowd or disorder. There were, however, some Jews from Roman Asia who ought to have been here before you, and to have made any charge that they may have against me – Or else let my opponents here say what they found wrong in me when I was before the Council, except as to the one sentence that I shouted out as I stood among them – “It is about the resurrection of the dead that I am on my trial before you today”.’

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 will give my decision in your case.’ So he gave orders to the centurion 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.

Some days later Felix came with his wife Drusilla, who was Jewish, and, sending for Paul, listened to what he had to say about faith in Christ Jesus. But, while Paul was speaking at length about righteousness, self-control, and the coming judgment, Felix became terrified, and interrupted him – ‘Go for the present, but, when I find an opportunity, I will send for you again.’ He was hoping, too, for a bribe from Paul, and so he used to send for him frequently and talk with him. But, after the lapse of two years, Felix was succeeded by Porcius Festus; and, wishing to gain popularity with the Jewish leaders, he left Paul a prisoner.

Three days after Festus had arrived in his province, he left Caesarea and went up to Jerusalem. There the chief priests and the leading men among the Jews laid an information before him against Paul, and asked a favour of him, to Paul’s injury – to have Paul brought to Jerusalem. All the while they were plotting to make away with him on the road. But Festus answered that

Paul was in prison at Caesarea, and that he himself would be leaving for that place shortly.

5 'So let the influential men among you,' he said, 'go down with me, and if there is anything amiss in the man, charge
6 him formally with it.' After staying among them some eight or ten days, Festus went down to Caesarea. The next day he took his seat on the Bench, and ordered Paul to be brought
7 before him. On Paul's appearance, the Jewish leaders who had come down from Jerusalem surrounded him, and made many
8 serious charges, which they failed to establish. Paul's answer to the charge was – "I have not committed any offence against
9 the Jewish Law, or the Temple, or the Emperor." But, as Festus wished to gain popularity with the Jews, he interrupted Paul with the question, 'Are you willing to go up to Jerusalem and be tried on these charges before me there?'

10 'No,' replied Paul, 'I am standing at the Emperor's court, where I ought to be tried. I have not wronged the Jews, as you
11 yourself are well aware. If, however, I am breaking the law and have committed any offence deserving death, I do not ask to escape the penalty; but, if there is nothing in the accusations of these people, no one has the power to give me up to them. I appeal to the Emperor.'

12 Festus, after conferring with his Council, answered, 'You have appealed to the Emperor; to the Emperor you will go.'

13 Some days later King Agrippa and Bernice came down to
14 Caesarea, and paid a visit of congratulation to Festus; and, as they were staying there for several days, Festus laid Paul's case before the king. 'There is a man here,' he said, 'left a prisoner by
15 Felix, about whom, when I came to Jerusalem, the Jewish chief priest and the elders laid an information, demanding judgment
16 against him. My answer to them was, that it was not the practice of Romans to give up anyone to their accusers until the accused had met them face to face, and had also had an opportunity
17 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
19 of wrongdoing 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
20 declared 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
21 to Jerusalem, and be put on trial there. Paul, however, appealed
to have his case reserved for the consideration of his August
Majesty, so I ordered him to be detained in custody, until I could
send him to the Emperor.'

22 'I should like to hear this man myself,' Agrippa said to Festus.
'You will hear him tomorrow,' Festus answered.

23 So the next day, when Agrippa and Bernice had come in full
state and had entered the Audience Chamber, with the superior
officers and the principal people of the city, by the order of
24 Festus 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 here, loudly asserting that he ought not to be
25 allowed to live. I found, however, that he had not done anything
deserving death; so, as he had himself appealed to his August
26 Majesty, I decided to 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
27 to write. For it seems to me absurd to send a prisoner, without
at the same time stating the charges made against him.'

26 Turning to Paul, Agrippa said, 'You are at liberty to speak
for yourself.' Then Paul stretched out his hand and began his
2 defence. '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
3 my own people, especially as you are so well-versed in all the
customs and questions of the Jewish world. I beg you therefore

4 to give me a patient hearing. My life, then, from youth upwards,
was passed, from the very first, among my own nation, and in
5 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
6 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 –
7 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
8 am accused – and by Jews themselves! Why do you all hold it
9 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
10 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
11 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
12 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
14 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
15 against the goad you are punishing yourself.” “Who are you,
Lord?” I asked. And the Lord said, “I am Jesus, whom you are
16 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
17 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
18 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

19 God's people, by faith in me." After that, King Agrippa, I did
20 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
21 and conversion to God, and a life befitting that repentance. This
is why some men seized me in the Temple, and made attempts
22 on my life. However I have received help from God to this very
day, and so stand here, and bear my testimony to high and low
alike – without adding a word to what the prophets, as well
23 as Moses, declared should happen – That the Christ must suffer,
and that, by rising from the dead, he was destined to be the first
to bring news of light, not only to our nation, but also to the
Gentiles.'

24 While Paul was making this defence, Festus called out loudly,
'You are mad, Paul; your great learning is driving you mad.'

25 'I am not mad, your Excellency,' he replied. 'On the contrary,
26 the statements that I am making are true and sober. Indeed, the
king knows about these matters, so I speak before him without
constraint. I am sure that there is nothing whatever of what I
have been telling him that has escaped his attention; for all this
27 has not been done in a corner. King Agrippa, do you believe the
prophets? I know you do.'

28 But Agrippa said to Paul, 'You are soon trying to make a
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
30 become just what I am myself – except for these chains!' Then
the king rose, with the Governor and Bernice and those who
31 had been sitting with them, and, after retiring, discussed the
case among themselves. 'There is nothing,' they said, 'deserving
32 death 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 centurion of the Au-

2 gustan 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
3 Macedonian from 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 hospi-
4 tality. Putting to sea again, we sailed under the lee of Cyprus,
5 because the wind was against us; and, after crossing the sea of
6 Cilicia and Pamphylia, we reached Myra in Lycia. There the Ro-
man officer found an Alexandrian ship on her way to Italy, and
7 put us on board of her. For several days our progress was slow,
and it was only with difficulty that we arrived off Cnidus. As the
wind was still unfavourable when we came off Cape Salmone,
8 we sailed under the lee of Crete, and with difficulty, by keeping
close in shore, we reached a place called "Fair Havens," near
which was the town of Lasea.

9 This had taken a considerable time, and sailing was already
dangerous, for the Fast was already over; and so Paul gave this
10 warning. 'My friends,' he said, 'I see that this voyage will be
attended with injury and much damage, not only to the cargo
and the ship, but to our own lives also.'

11 The Roman officer, however, was more influenced by the
12 captain and the owner than by what was said by Paul. And, as
the harbour was not a suitable one to winter in, the majority
were in favour of continuing the voyage, in hope of being able to
reach Phoenix, and winter there. Phoenix was a Cretan harbour,
13 open to the north-east and south-east. So, when a light wind
sprang up from the south, thinking that they had found their
opportunity, they weighed anchor and kept along the coast of
14 Crete, close in shore. But shortly afterwards a hurricane came
15 down on us off the land – a north-easter, as it is called. The ship
was caught by it and was unable to keep her head to the wind,
16 so we had to give way and let her drive before it. Running under
the lee of a small island called Cauda, we only just managed to
17 secure the ship's boat, and, after hoisting it on board, the men

frapped the ship. But, afraid of being driven on to the Syrtis
18 Sands, they lowered the yard, and then drifted. So violently
were we tossed about by the storm, that the next day they began
19 throwing the cargo overboard, and, on the following day, threw
20 out the ship's tackle with their own hands. As neither sun nor
stars were visible for several days, and, as the gale still continued
severe, all hope of our being saved was at last abandoned.

21 It was then, when they had gone a long time without food,
that Paul came forward, and said, 'My friends, you should have
listened to me, and not have sailed from Crete and so incurred
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
24 belong, and whom I serve, stood by me, and said – "Have no fear,
Paul; you must appear before the Emperor, and God himself
25 has given you the lives of all your fellow voyagers." Therefore,
courage, my friends! For I believe God, that everything will
26 happen exactly as 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 low-
ered the boat, on pretence of running out anchors from the bows,
31 when Paul said to the Roman officer and his men, 'Unless the
32 sailors remain on board, you cannot be saved.' So the soldiers
33 cut the ropes which held the boat, and let her drift away. In
the interval before daybreak Paul kept urging them all to take
something to eat.

'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
35 of you will lose even a hair of his head.’ With these words he
took some bread, and, after saying the thanksgiving to God
36 before them all, broke it in pieces, and began to eat; and the
37 men all felt cheered and had something to eat themselves. There
38 were about seventy-six of us on board, all told. After satisfying
their hunger, they further lightened the ship by throwing the
39 grain into the sea. When daylight came, they could not make
out what land it was, but, observing a creek in which there was
a beach, they consulted as to whether they could run the ship
40 safely into it. Then they cast off, and abandoned the anchors,
and at the same time unlashed the gear of the steering oars,
41 hoisted the foresail to the wind, and made for the beach. They
got, however, into a kind of channel, and there ran the ship
aground. The bows stuck fast and could not be moved, while
42 the stern began breaking up under the strain. The advice of the
soldiers was that the prisoners should be killed, so that none of
43 them could swim away and make their escape. But the Roman
officer, anxious to save Paul, prevented their carrying out their
intention, and ordered that those who could swim should be
44 the first to jump into the sea and try to reach the shore; and that
the rest should follow, some on planks, and others on different
pieces of the ship. In these various ways everyone managed to
get safely ashore.

28 When we were all safe, we found that the island was called
2 Malta. The island’s people showed us marked kindness, for they
lit a fire and took us all under shelter, because it had come on to
3 rain and was cold. Paul had gathered a quantity of dry sticks and
laid them on the fire, when a poisonous snake, driven out by the
4 heat, fastened on his hand. When the islanders saw the creature
hanging from his hand, they said to one another, ‘Evidently this
man is a murderer, for though he has been saved from the sea,
5 Justice has not allowed him to live.’ However, Paul shook the
6 creature off into the fire and took no harm. The islanders were

expecting inflammation to set in, or that he would suddenly fall dead; but, after waiting for a long time, and seeing that there was nothing amiss with him, they changed their minds and said that he was a God.

7 In that region there was an estate belonging to the Governor
of the island, whose name was Publius. He took us up to his
8 house, and for three days entertained us most courteously. It
happened that the father of Publius was lying ill of fever and
dysentery. So Paul went to see him; and, after praying, he placed
9 his hands on him and cured him. After this, all the people in
the island who had any illness came to Paul, and were cured.
10 They also presented us with many gifts, and when we set sail
they put supplies of necessities on board.

11 After three months, we set sail in a ship that had wintered in
the island. She was an Alexandrian vessel, and had the Twin
12 sons of Zeus for her figure-head. We put in at Syracuse and
13 stayed there three days, and from there we worked to windward
and so got to Rhegium. A day later a south wind sprang up
14 and took us to Puteoli in two days. There we found some of the
Lord's followers, and were urged to stay a week with them; after
15 which we went on to Rome. The followers there had heard about
us, and came out as far as the Market of Appius and the Three
Taverns to meet us. At sight of them Paul thanked God and was
16 much cheered. On 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 customs, yet I was sent from Jerusalem as a
18 prisoner, and handed over to the Romans. The Romans, when
they had examined me, were ready to release me, because there
19 was nothing in my conduct deserving death. But, as the Jewish
leaders opposed my release, I was compelled to appeal to the
Emperor – not, indeed, that I had any charge to make against

20 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
22 said 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
24 – speaking from morning until evening. Some were inclined to
25 accept what he said; others, however, rejected it. So, as they disagreed among 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 understanding,
and, though you have eyes, you will see without ever perceiving.

27 For the mind of this nation has grown dense,
and their ears are dull of hearing,
their eyes also have they closed;
otherwise some day they might see with their eyes,
and with their ears they might hear,
and in their mind they might understand, and might turn –
and I might heal them.

- 28 Understand, then, that this salvation of God was sent for
the Gentiles; and they will listen.⁵⁴
- 30 For two whole years Paul stayed in a house which he rented
- 31 for himself, welcoming all who came to see him, proclaiming
the kingdom of God, and teaching about the Lord Jesus Christ,
with perfect fearlessness, unhindered.

⁵⁴ 28:29 Some later manuscripts add: After he said these things the Jews left, all
the while engaging in a heated debate among themselves.

PAUL'S LETTER TO THE ROMANS

Introduction

1 From Paul, a servant of Jesus Christ, who has been called to
2 become an apostle, and has been set apart to tell God's good
3 news. This good news God promised long ago through his
4 prophets in the sacred scriptures, concerning his Son, Jesus
5 Christ, our Lord; who, as to his human nature, was descended
6 from David, but, as to the spirit of holiness within him, was
7 miraculously designated Son of God by his resurrection from
8 the dead. Through him we received the gift of the apostolic
9 office, to win submission to the faith among all nations for the
10 glory of his name. And among these nations are you – you who
11 have been called to belong to Jesus Christ.

12 To all in Rome who are dear to God and have been called
13 to become Christ's people, may God, our Father, and the Lord
14 Jesus Christ bless you and give you peace.

15 First, I thank my God through Jesus Christ for you all, because
16 the report of your faith is spreading throughout the world. God,
17 to whom I offer the worship of my soul as I tell the goodness of
18 his Son, is my witness how constantly I mention you when I pray,
19 asking that, if he be willing, I may some day at last find the way
20 open to visit you. For I long to see you, in order to impart to you
21 some spiritual gift and so give you fresh strength – or rather that
22 both you and I may find encouragement in each other's faith. I
23 want you to know, my friends, that I have many times intended
24 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, 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.
19 This is so, because what can be known about God is plain to
20 them; for God himself has made it plain. For ever since the cre-
ation of the universe God’s invisible attributes – his everlasting
power and divinity – are to be seen and studied in his works,
21 so that people 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,
22 and their undiscerning minds were darkened. Professing to be
23 wise, they showed 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
follow the cravings of their hearts, until they dishonoured their
25 own bodies; for they had substituted a lie for the truth about
God, and had revered and worshiped created things more
26 than the 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
27 to the unnatural; 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, quar-
30relling, treachery, malice. They became back-biters, slanderers,
impious, insolent, boastful. They devised new sins. They dis-
31obeyed their parents. They were undiscerning, untrustworthy,
32 without natural affection or pity. Well aware of God's decree,
that those who do such things deserve to die, not only are they
guilty of them themselves, but they even applaud those who
do them.

2 Therefore you have nothing to say in your own defence, who-
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
2 do the very same things. And we know that God's judgment
3 falls unerringly on those who do them. You who judge those
that do such things and yet are yourself guilty of them – do you
4 suppose that you of all people will escape God's judgment? Or
do you think lightly of his abundant kindness, patience, and
forbearance, not realising that his kindness is meant to lead you
5 to repentance? Hard-hearted and impenitent as you are, you are
storing up for yourself wrath on the day of wrath, when God's
6 justice as a judge will be revealed; for he will give to everyone
7 what their actions deserve. To those who, by perseverance in
doing good, aim at glory, honour, and all that is imperishable,
8 he will give immortal life; while as to those who are factious,
and disobedient to truth but obedient to evil, wrath and anger,
9 distress and despair, will fall on every human being who per-
10 sists in wrongdoing – on the Jew first, but also on the Greek. But

there will be glory, honour, and peace for everyone who does
11 right – for the Jew first, but also for the Greek, since God shows
12 no partiality. All who, when they sin, are without Law will also
perish without Law; while all who, when they sin, are under
13 Law, will be judged as being under Law. It is not those who hear
the words of a Law that are righteous before God, but it is those
14 who obey it that will be pronounced righteous. When Gentiles,
who have no Law, do instinctively what the Law requires, they,
15 though they have no Law, are a Law to themselves; for they
show the demands of the Law written on their hearts; their
consciences corroborating it, while in their thoughts they argue
16 either in self-accusation or, it may be, in self-defence – on the
day when God passes judgment on people's inmost lives, as the
good news that I tell declares that he will do through Christ
Jesus.

17 But, perhaps, you bear the name of "Jew," and are relying
on Law, and boast of belonging to God, and understand his
18 will, and, having been carefully instructed from the Law, have
19 learned to appreciate the finer moral distinctions. Perhaps you
are confident that you are a guide to the blind, a light to those
20 who are in the dark, an instructor of the unintelligent, and a
teacher of the childish, because in the Law you possess the
21 outline of all knowledge and truth. Why, then, you teacher of
others, don't you teach yourself? Do you preach against stealing,
22 and yet steal? Do you forbid adultery, and yet commit adultery?
23 Do you loathe idols, and yet plunder temples? Boasting, as you
do, of your Law, do you dishonour God by breaking the Law?
24 For, as scripture says – "The Gentiles insult God's name because
25 of you"! Circumcision has its value, if you are obeying the Law.
But, if you are a breaker of the Law, your circumcision is no
26 better than uncircumcision. If, then, an uncircumcised man pays
regard to the requirements of the Law, won't he, although not
27 circumcised, be regarded by God as if he were? Indeed, the
person who, owing to his birth, remains uncircumcised, and
yet scrupulously obeys the Law, will condemn you, who, for all

your written Law and your circumcision, are yet a breaker of the
28 Law. For a man who is only a Jew outwardly is not a real Jew;
nor is outward bodily circumcision real circumcision. The real
29 Jew is the person who is a Jew in soul; and the real circumcision
is the circumcision of the heart, a spiritual and not a literal thing.
Such a person wins praise from God, though not from people.

3 What is the advantage, then, of being a Jew? Or what is the
2 good of circumcision? Great in every way. First of all, because
3 the Jews were entrusted with God's utterances. What follows
then? Some, no doubt, showed a want of faith; but will their
4 want of faith make God break faith? Heaven forbid! God must
prove true, though everyone prove a liar! As scripture says of
God – "That you may be pronounced righteous in what you say,
and gain your cause when people would judge you."

5 But what if our wrongdoing makes God's righteousness all
the clearer? Will God be wrong in inflicting punishment? (I can
6 but speak as a person.) Heaven forbid! Otherwise how can God
judge the world?

7 But, if my falsehood redounds to the glory of God, by making
his truthfulness more apparent, why am I like others, still con-
8 demned as a sinner? Why should we not say – as some people
slanderosly assert that we do say – "Let us do evil that good
may come"? The condemnation of such people is indeed just!

9 What follows, then? Are we Jews in any way superior to
others? Not at all. Our indictment against both Jews and Greeks
10 was that all alike were in subjection to sin. As scripture says –

"There is not even one who is righteous,

11 not one who understands,
not one who is searching for God!

12 They have all gone astray;
they have one and all become depraved;
there is no one who is doing good – no, not one!"

13 "Their throats are like opened graves;
they deceive with their tongues."

"The venom of snakes lies behind their lips,"

14 “And their mouths are full of bitter curses.”

15 “Swift are their feet to shed blood.

16 Distress and trouble dog their steps,

17 and the path of peace they do not know.”

18 “The fear of God is not before their eyes.”

19 Now we know that everything said in the Law is addressed to those who are under its authority, in order that every mouth may be closed, and to bring the whole world under God’s judgment.
20 For no human being will be pronounced righteous before God as the result of obedience to Law; for it is Law that shows what sin is.

21 But now, quite apart from Law, the divine righteousness stands revealed, and to it the Law and the prophets bear witness
22 – the divine righteousness which is bestowed, through faith in
23 Jesus Christ, on all, without distinction, who believe in him. For
24 all have sinned, and all fall short of God’s glorious ideal, but, in his loving kindness, are being freely pronounced righteous
25 through the deliverance found in Christ Jesus. For God set him before the world, to be, by the shedding of his blood, a means of reconciliation through faith. And this God did to prove his righteousness, and because, in his forbearance, he had passed
26 over the sins that people had previously committed; as a proof, I repeat, at the present time, of his own righteousness, that he might be righteous in our eyes, and might pronounce righteous the person who takes their stand on faith in Jesus.

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? Isn’t 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,
2 the ancestor of our nation? If he was pronounced righteous as the result of obedience, then he has something to boast of.
3 Yes, but not before God. For what are the words of scripture? "Abraham had faith in God, and his faith was regarded by God
4 as righteousness." Now wages are regarded as due to the person
5 who works, not as 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 pronounced on the person who is regarded by God as righteous
7 apart from actions – "Blessed are those whose wrongdoings have been forgiven and over whose sins a veil has been drawn!
8 Blessed the man whom the Lord will never regard as sinful!"
9 Is this blessing, then, pronounced on the circumcised only or on the uncircumcised as well? We say that – "Abraham's faith was
10 regarded by God as righteousness." Under what circumstances,
11 then, did this take place? After his circumcision or before it? Not after, but before. And it was as a sign of this that he received the rite of circumcision – to show the righteousness due to the faith of an uncircumcised man – in order that he might be the father of all who have faith in God even when uncircumcised, so that
12 they also may be regarded by God as righteous; as well as father of the circumcised – to those who are not only circumcised, but who also follow our father Abraham in that faith which he had
13 while still uncircumcised. For the promise that he should inherit the world did not come to Abraham or his descendants through
14 Law, but through the righteousness due to faith. If those who take their stand on Law are to inherit the world, then faith is
15 robbed of its meaning and the promise comes to nothing! Law

entails punishment; but, where no Law exists, no breach of it is possible. That is why everything is made to depend on faith: so that everything may be God's gift, and in order that the fulfilment of the promise may be made certain for all Abraham's descendants – not only for those who take their stand on the Law, but also for those who take their stand on the faith of Abraham. (He is the father of us all; as scripture says – "I have made you the father of many nations.") And this they do in the sight of that God in whom Abraham had faith, and who gives life to the dead, and speaks of what does not yet exist as if it did. With no ground for hope, Abraham, sustained by hope, put faith in God; in order that, in fulfilment of the words – "So many will your descendants be," he might become "the father of many nations." Though he was nearly a hundred years old, yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was past bearing children. He was not led by want of faith to doubt God's promise. On the contrary, his faith gave him strength; and he praised God, in the firm conviction that what God has promised he is also able to carry out. And therefore his faith "was regarded as righteousness." Now these words – "it was regarded as righteousness" – were not written with reference to Abraham only; but also with reference to us. Our faith, too, will be regarded by God in the same light, if we have faith in him who raised Jesus, our Lord, from the dead; for Jesus was given up to death to atone for our offences, and was raised to life that we might be pronounced righteous.

Therefore, having been pronounced righteous as the result of faith, let us enjoy peace with God through Jesus Christ, our Lord. It is through him that, by reason of our faith, we have obtained admission to that place in God's favour in which we now stand. So let us exult in our hope of attaining God's glorious ideal. And not only that, but let us also exult in our troubles; for we know that trouble develops endurance, and endurance strength of character, and strength of character hope, and that hope never

disappoints. For the love of God has filled our hearts through
6 the Holy Spirit which was given us; seeing that, while we were
still powerless, Christ, in God's good time, died on behalf of the
7 godless. Even for an upright person scarcely anyone will die.
For a really good person perhaps someone might even dare to
8 die. But God puts his love for us beyond all doubt by the fact
9 that Christ died on our behalf while we were still sinners. Much
more, then, now that we have been pronounced righteous by
virtue of the shedding of his blood, will we be saved through
10 him from the wrath of God. For if, when we were God's enemies,
we were reconciled to him through the death of his Son, much
more, now that we have become reconciled, will we be saved by
11 virtue of Christ's life. And not only that, but we exult in God,
through Jesus Christ, our Lord, through whom we have now
obtained this reconciliation.

12 Therefore, just as sin came into the world through one man,
and through sin came death; so, also, death spread to all hu-
13 manity, because every person has sinned. Even before the time
of the Law there was sin in the world; but sin cannot be charged
14 against someone where no Law exists. Yet, from Adam to Moses,
death reigned even over those whose sin was not a breach of
a law, as Adam's was. And Adam foreshadows the one to come.
15 But there is a contrast between Adam's offence and God's gra-
cious gift. For, if by reason of the offence of the one man the
whole human race died, far more were the loving kindness of
God, and the gift given in the loving kindness of the one man,
16 Jesus Christ, lavished on the whole human race. There is a con-
trast, too, between the gift and the results of the one man's sin.
The judgment, which followed on the one man's sin, resulted
in condemnation, but God's gracious gift, which followed on
17 many offences, resulted in a decree of righteousness. For if, by
reason of the offence of the one man, death reigned through
that one man, far more will those, on whom God's loving kind-
ness and his gift of righteousness are lavished, find life, and
18 reign through the one man, Jesus Christ. Briefly then, just as a

single offence resulted for all humanity in condemnation, so, too, a single decree of righteousness resulted for all humanity in that declaration of righteousness which brings life. For, as through the disobedience of the one man the whole human race was rendered sinful, so, too, through the obedience of the one, the whole human race will be rendered righteous. Law was introduced in order that offences might be multiplied. But, where sins were multiplied, the loving kindness of God was lavished the more, in order that, just as sin had reigned in the realm of death, so, too, might loving-kindness reign through righteousness, and result in eternal life, through Jesus Christ, our Lord.

Difficulties arising from this Teaching

6 What are we to say, then? Are we to continue to sin, in order
2 that God's loving kindness may be multiplied? Heaven forbid!
3 We became dead to sin, so how can we go on living in it? Or
can it be that you do not know that all of us, who were baptised
into union with Christ Jesus, in our baptism shared his death?
4 Consequently, through sharing his death in our baptism, we
were buried with him; so that, just as Christ was raised from the
dead by a manifestation of the Father's power, so we also may
5 live a new life. If we have become united with him by the act
symbolic of his death, surely we will also become united with
6 him by the act symbolic of his resurrection. We recognise the
truth that our old self was crucified with Christ, in order that
the body, the stronghold of sin, might be rendered powerless,
7 so that we should no longer be slaves to sin. For the man who
has so died has been pronounced righteous and released from
8 sin. And our belief is, that, as we have shared Christ's death,
9 we will also share his life. We know, indeed, that Christ, having
once risen from the dead, will not die again. Death has power
10 over him no longer. For the death that he died was a death to

sin, once and for all. But the life that he now lives, he lives for
11 God. So let it be with you – regard yourselves as dead to sin, but
12 as living for God, through union with Christ Jesus. Therefore
do not let sin reign in your mortal bodies and compel you to
13 obey its cravings. Do not offer any part of your bodies to sin, in
the cause of unrighteousness, but once for all offer yourselves
to God (as those who, though once dead, now have life), and
devote every part of your bodies to the cause of righteousness.
14 For sin will not lord it over you. You are living under the reign,
not of Law, but of love.

15 What follows, then? Are we to sin because we are living under
16 the reign of love and not of Law? Heaven forbid! Surely you
know that when you offer yourselves as servants, to obey anyone,
you are the servants of the person whom you obey, whether
the service be a service to sin which leads to death, or a service
17 to duty which leads to righteousness. God be thanked that,
though you were once servants of sin, yet you learned to give
hearty obedience to that form of doctrine under which you were
18 placed. Set free from the control of sin, you became servants
19 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.
20 While you were still servants of sin, you were free as regards
21 righteousness. But what were the fruits that you reaped from
those things of which you are now ashamed? For the end of
22 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
23 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
2 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
3 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
4 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
5 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
6 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
8 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
9 Law sin shows no sign of life. There was a time when I myself,
unconscious of Law, was alive; but when the commandment
10 was brought home to me, sin sprang into life, while I died! The
commandment that should have meant life I found to result
11 in death! Sin took advantage of the commandment to deceive
me, and used it to bring about my death. And so the Law is
12 holy, and each commandment is also holy, and just, and good.
13 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
14 showed how intensely sinful sin is. We know that the Law is
15 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
16 I hate. But when I do what I want not to do, I am admitting that
17 the Law is right. This being so, the action is no longer my own,
18 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.
19 I fail to do the good thing that I want to do, but the bad thing
20 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
21 is done by the sin which is within me. This, then, is the law that
22 I find – when I want to do right, wrong presents itself! At heart
23 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
24 law of sin which exists throughout my body. Miserable man that I am! Who will deliver me from the body that is bringing
25 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.

8 There is, therefore, now no condemnation for those who are
2 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
3 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
4 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
5 obedience, not to our earthly nature, but to the Spirit. They who follow their earthly nature are earthly-minded, while they who
6 follow the Spirit are spiritually minded. To be earthly-minded means death, to be spiritually minded means life and peace;
7 because to be earthly-minded is to be an enemy to God, for such a mind does not submit to the Law of God, nor indeed can it
8 do so. They who are earthly cannot please God. You, however,
9

are not earthly but spiritual, since the Spirit of God lives within you. Unless a person has the Spirit of Christ, they do not belong
10 to Christ; but, if Christ is within you, then, though the body is dead as a consequence of sin, the spirit is life as a consequence
11 of righteousness. And, if the Spirit of him who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give life even to your mortal bodies, through his Spirit living within you.

12 So then, friends, we owe nothing to our earthly nature, that
13 we should live in obedience to it. If you live in obedience to your earthly nature, you will inevitably die; but if, by the power of the Spirit, you put an end to the evil habits of the body, you
14 will live. All who are guided by the Spirit of God are children
15 of God. For you did not receive the spirit of a slave, to fill you once more with fear, but the spirit of a child by adoption, which
16 leads us to cry "Abba, our Father." The Spirit himself unites with our spirits in bearing witness to our being God's children,
17 and if children, then heirs – heirs of God, and joint heirs with Christ, since we share Christ's sufferings in order that we may also share his glory.

18 I do not count the sufferings of our present life worthy of mention when compared with the glory that is to be revealed
19 and bestowed on us. All nature awaits with eager expectation
20 the appearing of the sons of God. For nature was made subject to imperfection – not by its own choice, but owing to him who
21 made it so – yet not without the hope that some day nature, also, will be set free from enslavement to decay, and will attain to the freedom which will mark the glory of the children of God.
22 We know, indeed, that all nature alike has been groaning in the
23 pains of labour to this very hour. And not nature only; but we ourselves also, though we have already a first gift of the Spirit – we ourselves are inwardly groaning, while we eagerly await
24 our full adoption as sons – the redemption of our bodies. By our hope we were saved. But the thing hoped for is no longer an object of hope when it is before our eyes; for who hopes for

25 what is before his eyes? But when we hope for what is not before our eyes, then we wait for it with patience.

26 So, also, the Spirit supports us in our weakness. We do not even know how to pray as we should; but the Spirit himself
27 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
28 to work together for the good of those who love him – those who have received the call in accordance with his purpose. For those
29 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
30 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.

31 What are we to say, then, in the light of all this?

If God is on our side, who can there be against us?

32 God did not withhold his own Son, but gave him up on behalf of us all; will he not, then, with him, freely give us all things?

33 Who will bring a charge against any of God's people? He who pronounces them righteous is God!

34 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!

35 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?

36 Scripture says – “For your sake we are being killed all the day
37 long, We are regarded as sheep to be slaughtered.” Yet amid all these things we more than conquer through him who loved
38 us! For I am persuaded that neither death, nor life, nor angels,

nor archangels, nor the present, nor the future, nor any powers,
 39 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!

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 children, the visible presence, the covenants,
 5 the 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
 7 descended 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
 9 promise who are to be regarded as Abraham's descendants. For
 these words are the words of a promise – "About this time I will
 10 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 our
 11 ancestor Isaac. For in order that the purpose of God, working
 through selection, might not fail – a selection depending, not
 on obedience, but on his call – Rebecca was told, before her
 children were born and before they had done anything either
 12 right or wrong, that the elder would be a servant to the younger.
 13 The 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 I
16 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 the
18 world.” So, then, where God wills, he takes pity, and where he
19 wills, he hardens the heart. Perhaps you will say to me – “How
20 can anyone still be blamed? For who withstands his purpose?” I
might rather ask “Who are you who are arguing with God?”
Does a thing which a person has moulded say to the person
21 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,
22 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,
23 so as to make known his surpassing glory in dealing with the
objects of his mercy, whom he prepared beforehand for glory,
24 and whom he called – even us – not only from among the Jews
25 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
26 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’,
27 they will be called sons of the living God.” And Isaiah cries
aloud over Israel – “Though the sons of Israel are like the sand
28 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
29 delay.” It is as Isaiah foretold – “Had not the Lord of Hosts
spared some few of our people to us, we should have become
like Sodom and been made to resemble Gomorrah.”
30 What are we to say, then? Why, that Gentiles, who were not
in search of righteousness, secured it – a righteousness which
31 was the result of faith; while Israel, which was in search of a

Law which would ensure righteousness, failed to discover one.
32 And why? Because they looked to obedience, and not to faith, to
33 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.”

10 My friends, my heart’s desire and prayer to God for my peo-
2 ple is for their salvation. I can testify that they are zealous for
the honour of God; but they are not guided by true insight,
3 for, in their ignorance of the divine righteousness, and in their
eagerness to set up a righteousness of their own, they refused
4 to accept with submission the divine righteousness. For Christ
has brought Law to an end, so that righteousness may be ob-
5 tained by everyone who believes in him. For Moses writes that,
as for the righteousness which results from Law, those who
6 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
7 bring Christ down) “or ‘Who will go down into the depths
8 below?’” (which means to bring Christ up from the dead). No,
but what does it say? “The message is near you, on your lips
and in your heart” (which means “The message of faith” which
9 we proclaim). For, if with your lips you acknowledge the truth
of the message that JESUS IS LORD, and believe in your heart
10 that God raised him from the dead, you will be saved. For with
their hearts people believe and so attain to righteousness, while
with their lips they make their profession of faith and so find
11 salvation. As the passage of scripture says – “No one who be-
12 lieves in him will have any cause for shame.” For no distinction
is made between the Jew and the Greek, for all have the same
13 Lord, and he is bountiful to all who invoke him. For everyone
14 who invokes the name of the Lord will be saved. But how, it
may be asked, are they to invoke one in whom they have not
learned to believe? And how are they to believe in one whose
words they have not heard? And how are they to hear his words

- 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 teaching?” And so we gather, faith is a result of teaching, and the
- 17 teaching comes in the message of Christ. But I ask “Is it possible that people have never heard?” No, indeed, for – “Their voices spread through all the earth, and their message to the
- 18 ends of the world.” But again I ask “Did not the people of Israel understand?” First there is Moses, who says – “I, the Lord, will stir you to rivalry with a nation which is no nation; against an
- 19 undiscerning nation I will arouse your anger.” And Isaiah says boldly – “I was found by those who were not seeking me; I made
- 20 myself known to those 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.”
- 21 I ask, then, “Has God rejected his people?” Heaven forbid! For I myself am an Israelite, a descendant of Abraham, of the
- 22 tribe of Benjamin. God has not rejected his people, whom he chose from the first. Have you forgotten the words of scripture in the story of Elijah – how he appeals to God against Israel?
- 23 “Lord, they have killed your prophets, they have pulled down your altars, and I only am left; and now they are eager to take
- 24 my life.” But what was the divine response? “I have kept for myself seven thousand who have never bowed the knee to Baal.”
- 25 And so in our own time, too, there is to be found a remnant of our nation selected by God in love. But if in love, then it is not as a result of obedience. Otherwise love would cease to be love.
- 26 What follows from this? Why, that Israel as a nation failed to secure what it was seeking, while those whom God selected did
- 27 secure it. The rest grew callous; as scripture says – “God has given them a deadness of mind – eyes that are not to see and
- 28 ears that are not to hear – and it is so to this very day.” David, too, says – “May their feasts prove a snare and a trap to them – a

10 hindrance and a retribution; may their eyes be darkened, so that
11 they cannot see; and do you always make their backs to bend." I
ask then – "Was their stumbling to result in their fall?" Heaven
forbid! On the contrary, through their falling away salvation
12 has reached the Gentiles, to stir the rivalry of Israel. And, if
their falling away has enriched the world, and their failure has
enriched the Gentiles, how much more will result from their
full restoration!

13 But I am speaking to you who were Gentiles. Being myself an
14 apostle to the Gentiles, I exalt my office, in the hope that I may
15 stir my countrymen to rivalry, and so save some of them. For, if
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 handful of dough is holy, so is the whole mass, and if the
17 root is holy, so are the branches. Some, however, of the branches
were broken off, and you, who were only a wild olive, were
grafted in among them, and came to share with them the root
18 which is the source of the richness of the cultivated olive. Yet do
not exult over the other branches. But, if you do exult over them,
remember that you do not support the root, but that the root
19 supports you. But branches, you will say, were broken off, so that
20 I might be grafted in. True, it was because of their want of faith
that they were broken off, and it is because of your faith that you
are standing. Do not think too highly of yourself, but beware.
21 For, if God did not spare the natural branches, neither will he
22 spare you. See, then, both the goodness and the severity of God
– his severity towards those who fell, and his goodness towards
you, provided that you continue to confide in that goodness;
23 otherwise you, also, will be cut off. And they, too, if they do not
continue in their unbelief, will be grafted in; for God has it in
24 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 only until the whole Gentile world has been gathered
26 in. And then all Israel will be saved. As scripture says – "From
Zion will come the Deliverer; he will banish ungodliness from
27 Jacob. And they will see the fulfilment of my covenant, when I
28 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
29 of the patriarchs. For God never regrets his gifts or his call. Just
30 as you at one time were disobedient to him, but have now found
31 mercy in the day of their disobedience; so, too, they have now
become disobedient in your day of mercy, in order that they
32 also in their turn may now find mercy. For God has given all
alike over to disobedience, that to all alike he may show mercy.
33 Oh! The unfathomable wisdom and knowledge of God! How
inscrutable are his judgments, how untraceable his ways! Yes –
34 ho has ever comprehended the mind of the Lord? Who has ever
35 become his counsellor? Or who has first given to him, so that he
36 may claim a reward? For all things are from him, through him,
and for him. And to him be all glory for ever and ever! Amen.

Advice on Daily Life

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 themselves
than they ought to think, but to think until they learn to think

soberly – in accordance with the measure of faith that God
4 has allotted to each. For, just as in the human body there is a
5 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
6 parts. Since our gifts differ in accordance with the particular
charge entrusted to us, if our gift is to preach, let our preaching
7 correspond to our faith; if it is to minister to others, let us devote
8 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
9 so in a cheerful spirit. Let your love be sincere. Hate the wrong;
10 cling to the right. In the love of the community of the Lord's
followers, be affectionate to one another; in showing respect,
11 set an example of deference to one another; never flagging in
zeal; fervent in spirit; serving the Master; rejoicing in your hope;
12 steadfast under persecution; persevering in prayer; relieving
the wants of Christ's people; devoted to hospitality. Bless your
13 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;
14 enjoy the company of ordinary people. Do not think too highly
of yourselves. Never return injury for injury. Aim at doing what
15 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
16 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
17 fire on his head." Never be conquered by evil, but conquer evil
with good.
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against the authorities is resisting God's appointment, and those
3 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
4 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
5 wrong. You are bound, therefore, to obey, not only through fear
6 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
7 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.

8 Owe nothing to anyone except love; for they who love their
9 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
10 neighbour as you love yourself." Love never wrongs a neighbour.
11 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.

12 The night is almost gone; the day is near. Therefore let us be
done with the deeds of darkness, and arm ourselves with the
13 weapons of light. Being in the light of day, let us live becomingly,
not in revelry and drunkenness, not in lust and licentiousness,
14 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.

14 As for those whose faith is weak, always receive them as
friends, but not for the purpose of passing judgment on their
2 scruples. One person's faith permits them to eat food of all

3 kinds, while another whose faith is weak eats only vegetable
4 food. The person who eats meat must not despise the person
5 who abstains from it; nor must the person who abstains from
6 eating meat pass judgment on the one who eats it, for God
7 himself has received them. Who are you, that you should pass
8 judgment on the servant of another? Their standing or falling
9 concerns their own master. And stand they will, for their Master
10 can enable them to stand. Again, one person considers some
11 days to be more sacred than others, while another considers
12 all days to be alike. Everyone ought to be fully convinced in
13 their own mind. The person who observes a day, observes it
14 to the Master's honour. They, again, who eat meat eat it to the
15 Master's honour, for they give thanks to God; while the person
16 who abstains from it abstains from it to the Master's honour,
17 and also gives thanks to God. There is not one of us whose
18 life concerns ourselves alone, and not one of us whose death
19 concerns ourself alone; for, if we live, our life is for the Master,
20 and, if we die, our death is for the Master. Whether, then, we live
21 or die we belong to the Master. The purpose for which Christ
22 died and came back to life was this – that he might be Lord
23 over both the dead and the living. I would ask the one "Why
24 do you judge other followers of the Lord?" And I would ask the
25 other "Why do you despise them?" For we will all stand before
26 the court of God. For scripture says – "'As surely as I live,' says
27 the Lord, 'every knee will bend before me and every tongue
28 will praise God.'" So, then, each one of us will have to render
29 account of himself to God.

30 Let us, then, cease to judge one another. Rather let this be your
31 resolve – never to place a stumbling-block or an obstacle in the
32 way of a fellow follower of the Lord. Through my union with the
33 Lord Jesus, I know and am persuaded that nothing is defiling
34 in itself. A thing is "defiling" only to the person who holds it
35 to be so. If, for the sake of what you eat, you wound your fellow
36 follower's feelings, your life has ceased to be ruled by love. Do
37 not, by what you eat, ruin someone for whom Christ died! Do

17 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
18 of the Holy Spirit. The person who serves the Christ in this way
19 pleases God, and wins the approval of their fellows. Therefore
our efforts should be directed towards all that makes for peace
20 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
21 of others, they do wrong. The right course is to abstain from
meat or wine or, indeed, anything that is a stumbling-block to
22 your fellow follower of the Lord. As for yourself – keep this
conviction of yours to yourself, as in the presence of God. Happy
the person who never has to condemn themselves in regard
23 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-
nesses of those who are not strong, and not merely to please
2 ourselves. Let each of us please our neighbour for our neigh-
3 bour's good, to help in the building up of their character. Even
the Christ did not please himself! On the contrary, as scripture
says of him – "The reproaches of those who were reproaching
4 you fell upon me." Whatever was written in the scriptures in
days gone by was written for our instruction, so that, through
patient endurance, and through the encouragement drawn from
5 the scriptures, we might hold fast to our hope. And may God,
the giver of this patience and this encouragement, grant you to
6 be united in sympathy in Christ, so that with one heart and one
voice you may praise the God and Father of Jesus Christ, our
7 Lord. Therefore always receive one another as friends, just as
8 the Christ himself received us, to the glory of God. For I tell you
that Christ, in vindication of God's truthfulness, has become
a minister of the covenant of circumcision, so that he may fulfil

9 the promises made to our ancestors, and that the Gentiles also may praise God for his mercy. As scripture says – “Therefore will I make acknowledgment to you among the Gentiles and
10 sing in honour of your name.” And again it says – “Rejoice, you
11 Gentiles, with God’s people.” And yet again – “Praise the Lord,
12 all you Gentiles, and let all Peoples sing his praises.” Again, Isaiah says – “There will be a Scion of the house of Jesse, One who is to arise to rule the Gentiles; on him will the Gentiles
13 rest their hopes.” May God, who inspires our hope, grant you perfect happiness and peace in your faith, until you are filled with this hope by the power of the Holy Spirit.

14 I am persuaded, my friends – yes, I Paul, with regard to you – that you are yourselves full of kindness, furnished with all Christian learning, and well able to give advice to one another.
15 But in parts of this letter I have expressed myself somewhat
16 boldly – by way of refreshing your memories – because of the charge with which God has entrusted me, that I should be an assistant of Christ Jesus to go to the Gentiles – that I should act as a priest of God’s good news, so that the offering up of the Gentiles may be an acceptable sacrifice, consecrated by the
17 Holy Spirit. It is, then, through my union with Christ Jesus that
18 I have a proud confidence in my work for God. For I will not dare to speak of anything but what Christ has done through me
19 to win the obedience 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
20 the Christ; yet always with the ambition to tell the good news where Christ’s name had not previously been heard, so as to
21 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

22 That is why I have so often been prevented from coming to you.
23 But now there are no further openings for me in these parts, and
I have for several years been longing to come to you whenever I
24 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
25 satisfied myself by seeing something of you. Just now, however,
I am on my way to Jerusalem, to take help to Christ's people
26 there. For Macedonia and Greece have been glad to make a
27 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
28 blessings are in duty bound to minister to them in the things
of this world. When I have settled this matter, and have secured
for the poor at Jerusalem the enjoyment of these benefits, I will
29 go, by way of you, to Spain. And I know that, when I come to
you, it will be with a full measure of blessing from Christ.

30 I beg you, then, friends, by Jesus Christ, our Lord, and by
the love inspired by the Spirit, to join me in earnest prayer to
31 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
32 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,
33 and enjoy some rest among you. May God, the giver of peace,
be with you all. Amen.

16 I commend to your care our sister, Phoebe, who is a minister
2 of the church at Cenchreae; and I ask you to give her a Christian
welcome – one worthy of Christ's people – and to aid her in any
matter in which she may need your assistance. She has proved
herself a staunch friend and protector and to many others.

3 Give my greeting to Prisca and Aquila, my fellow workers
4 in 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
5 among the Gentiles thank them also. Give my greeting, also, to

the church that meets at their house, as well as to my dear friend Epaphroditus, one of the first in Roman Asia to believe in Christ; to Mary, who worked hard for you; to Andronicus and Junia, fellow Jews and once my fellow prisoners, who are people of note among the apostles, and who became Christians before I did; to my dear Christian friend Ampliatus; to Urban, our fellow worker in the cause of Christ, and to my dear friend Stachys; to that tried and true Christian Appelles; to the household of Aristobulus; to my countryman Herodion; to the Christians in the household of Narcissus; to Tryphaena and Tryphosa, who have worked hard for the Master; to my dear friend Persis, for she has done much hard work for the Master; to that eminent Christian, Rufus, and to his mother, who has been a mother to me also; to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and our friends with them; also to Philologus and Julia, Nereus and his sister, and Olympas, and to all Christ's people who are with them. Greet one another with a sacred kiss. All the churches of the Christ send you greetings.

I beg you, friends, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create difficulties; dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and, by their smooth words and flattery, they deceive simple-minded people. Everyone has heard of your ready obedience. It is true that I am very happy about you, but I want you to be well versed in all that is good, and innocent of all that is bad. And God, the giver of peace, will before long crush Satan under your feet.

May the blessing of Jesus, our Lord, be with you.

Timothy, my fellow worker, sends you his greetings, and Lucius, Jason, and Sosipater, my countrymen, send theirs.

I Tertius, who am writing this letter, send you my Christian greeting.

- 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.⁵⁵
- 25 Now to him who is able to strengthen you, as promised in the good news entrusted to me and in the proclamation of Jesus Christ, in accordance with the revelation of that hidden purpose, which in past ages was kept secret but now has been revealed
- 26 and, in obedience to the command of the immortal God, made known through the writings of the prophets to all nations, to
- 27 secure submission to the faith – to him, I say, the wise and only God, be ascribed, through Jesus Christ, all glory for ever and ever. Amen.

⁵⁵ 16:24 Some later manuscripts add: The grace of our Lord Jesus Christ be with you all. Amen.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Introduction

- 1 To the church of God in Corinth, to those who have been con-
secrated by union with Christ Jesus and called to become his
people, and also to all, wherever they may be, who invoke the
2 name of our Lord Jesus Christ – their Master and ours, from
Paul, who has been called to be an apostle of Jesus Christ by
the will of God, and from Sosthenes, our fellow follower of the
Lord.
- 3 May God, our Father, and the Lord Jesus Christ bless you and
give you peace.
- 4 I always thank God for you. I thank him for the blessing
5 bestowed on you in Christ Jesus. For through union with him
you were enriched in every way – in your power to preach, and
6 in your knowledge of the truth; and so became yourselves a
7 confirmation of my testimony to the Christ. There is no gift in
which you are deficient, while waiting for our Lord Jesus Christ
8 to be revealed. And God himself will strengthen you to the end,
so that at the day of our Lord Jesus Christ you may be found
9 blameless. God will not fail you, and it is he who called you into
communion with his Son, Jesus Christ, our Lord.

The State of the Church at Corinth

- 10 But I appeal to you, my friends, by the name of our Lord Jesus
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
11 opinion. For I have been informed, my friends, by the members
12 of Chloe's household, that party feeling exists among you. I
mean this: that every one of you says either "I follow Paul,"
13 or "I Apollos," or "I Cephas," or "I Christ." You have torn the
Christ in pieces! Was it Paul who was crucified for you? Or were
14 you baptised in the name of Paul? I am thankful that I did not
15 baptise any of you except Crispus and Gaius, so that no one
16 can say that you were baptised in my name. I baptised also the
household of Stephanas. I do not know that I baptised anyone
17 else. My mission from Christ was not to baptise, 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
on the path to ruin, but to us who are on the path of salvation it
19 is the power of God. For scripture says –

"I will bring the philosophy of the philosophers to naught,
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
21 world's philosophy 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" of our proclamation, to save those who
22 believe in Christ! While Jews ask for miraculous signs, and
23 Greeks study philosophy, we are proclaiming Christ cruci-
24 fied! – to the Jews an obstacle, to the Gentiles mere folly, but
to those who have received the call, whether Jews or Greeks,
25 Christ, the power of God and the wisdom of God! For God's
"folly" is wiser than people, and God's "weakness" is stronger
than people.

26 Look at the facts of your call, friends. There are not many among
you who are wise, as people reckon wisdom, not many who
27 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 –

“Whoever boasts should boast of the Lord!”

2 For my own part, friends, when I came to you, it was with no display of eloquence or philosophy that I came to tell the hidden
2 purpose of God; for I had determined that, while with you, I would forget everything except Jesus Christ – and him crucified!
3 Indeed, when I came among you, I was weak, and full of fears,
4 and in great anxiety. My message and my proclamation were not delivered in the persuasive language of philosophy, but
5 were accompanied by the manifestation of spiritual power, so that your faith should be based, not on the human wisdom, but on the power of God.
6 Yet there is a philosophy that we teach to those whose faith is matured, but it is not the philosophy of today, or of the leaders of
7 today – whose downfall is at hand. No, it is a divine philosophy that we teach, one concerned with the hidden purpose of God – that long hidden philosophy which God, before time began,
8 destined for our glory. This philosophy is clearly not known to any of the leaders of today, since, had they known it, they would
9 never have crucified our glorious Lord! It is what scripture speaks of as –

“What eye never saw, nor ear ever heard,
what never entered people’s minds –
all these things God has prepared for those who love him.”

10 Yet to us God revealed it through his Spirit; for the Spirit fathoms all things, even the inmost depths of God’s being.

- 11 For what person is there who knows what a person is, except
12 the person's own spirit within them? So, also, no one com-
prehends what God is, except the Spirit of God. And as for
us, it is not the spirit of the world that we have received, but
the Spirit that comes from God, so that we may realize the
13 blessings given to us by him. And we speak of these gifts, not
in language taught by human philosophy, but in language
taught by the Spirit, explaining spiritual things in spiritual
14 words. The merely intellectual person rejects the teaching
of the Spirit of God; for to them it is mere folly; they cannot
grasp it, because it is to be understood only by spiritual in-
15 sight. But the person with spiritual insight is able to under-
stand everything, although they themselves are understood
16 by no one. For who has so comprehended the mind of the
Lord as to be able to instruct him? We, however, have the
mind of Christ.
- 3 But I, my friends, could not speak to you as people with spiritual
insight, but only as worldly-minded – mere infants in the faith
2 of Christ. I fed you with milk, not with solid food, for you were
not then able to take it.
- 3 No, and even now you are not able; you are still worldly. While
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
6 faith; and that only as the Lord helped each of you. I planted,
and Apollos watered, but it was God who caused the growth.
7 Therefore neither the one who plants, nor the one who waters,
8 counts for anything, but only God who causes the growth. In
this the person who plants and the person who waters are one;
yet each will receive their own reward in proportion to their
9 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,
11 I laid the foundation like a skilful master; but someone else is
12 now building on it. Let everyone take care how they build; for
13 no one can lay any other foundation than the one already laid
14 – Jesus Christ. Whatever is used by those who build on this
15 foundation, whether gold, silver, costly stones, wood, hay, or
16 straw, the quality of each man's work will become known, for the
17 day will make it plain; because that day is to be ushered in with
18 fire, and the fire itself will test the quality of every man's work.
19 If anyone's work, which they have built on that foundation, still
20 remains, they will gain a reward. If anyone's work is burnt up,
21 they will suffer loss; though they themselves will escape, but
22 only as one who has passed through fire.

23 Don't you know that you are God's Temple, and that God's
24 Spirit has his home in you? If any one destroys the Temple of
25 God, God will destroy them; for the Temple of God is sacred,
26 and so also are you.

27 Let no one deceive himself. If any one among you imagines
28 that, as regards this world, they are wise, they should become
29 a "fool," that they may become wise. For in God's sight this
30 world's wisdom is folly. Scripture tells of –

"One who catches the wise in their own craftiness,"

31 And it says again –

"The Lord sees how fruitless are the deliberations of the
wise."

32 Therefore let no one boast about people; for all things are
33 yours – whether Paul, or Apollos, or Cephas, or the world,
34 or life, or death, or the present, or the future – all things are
35 yours! But you are Christ's and Christ is God's.

4 Let people look on us as Christ's servants, and as stewards of
2 the hidden truths of God. Now what we look for in stewards
3 is that they should be trustworthy. But it weighs very little with
me that I am judged by you or by any human tribunal. No, I do

4 not even judge myself; for, though I am conscious of nothing against myself, that does not prove me innocent. It is the Lord
5 who is my judge. Therefore do not pass judgment before the time, but wait 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.

6 All this, friends, I have, for your sakes, applied to Apollos and 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 you that was not given you? But if you received it as a gift, why
8 do you boast as if you had not? Are you all so soon satisfied? Are you so soon rich? Have you begun to reign without us? Would indeed that you had, so that we also might reign with
9 you! For, as it seems to me, God has exhibited us, the apostles, last of all, as people doomed to death. We are made a spectacle
10 to the universe, both to angels and to people! We, for Christ's sake, are fools, but you, by your union with Christ, are people of discernment. We are weak, but you are strong. You are honoured,
11 but we are despised. To this very hour we go hungry, thirsty, and naked; we are beaten; we are homeless; we work hard,
12 toiling with our own hands. We meet abuse with blessings, we meet persecution with endurance, we meet slander with gentle appeals. We have been treated as the scum of the earth, the vilest of the vile, to this very hour.

14 It is with no wish to shame you that I am writing like this; but
15 to warn you as my own dear children. Though you may have thousands of instructors in the faith of Christ, yet you have not many fathers. It was I who, through union with Christ Jesus,
16 became your father by means of the good news. Therefore I
17 entreat you – 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 immorality
among you, and that, too, of a kind that does not occur even
among the Gentiles – a man, I hear, is living with his father's
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 Je-
sus 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
6 his spirit may be saved at the day of the Lord. Your boasting is
unseemly. Don't you know that even a little yeast 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 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

12 idolater, or abusive, or a drunkard, or grasping – no, not even
13 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
13 who are within the church, while God judges those who are
outside? Put away the wicked from among you.

6 Can it be that, when one of you has a dispute with another,
they dare to have their case tried before the heathen, instead
2 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
3 you unfit to try the most trivial cases? Don't you know that we
4 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
5 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?
6 Must a follower sue a fellow follower? In front of unbelievers?
7 To begin with, it is undoubtedly a loss to you to have lawsuits
with one another. Why not rather let yourselves be wronged?
8 Why not rather let yourselves be cheated? Instead of this, you
wrong and cheat others yourselves – yes, even other followers!
9 Don't you know that wrongdoers will have no share in God's
kingdom? Do not be deceived. No one who is immoral, or an
10 idolater, or an adulterer, or licentious, or a sexual pervert, or
a thief, or covetous, or a drunkard, or abusive, or grasping, will
11 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!

12 Everything is allowable for me! Yes, but everything is not
profitable. Everything is allowable for me! Yes, but for my part,
13 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

God has raised the Lord, so he will raise us up also by the exercise of his power. Don't you know that your bodies are Christ's members? Am I, then, to take the members that belong to the Christ and make them the members of a prostitute? Heaven forbid! Or don't you know that a man who unites 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: It
2 is good for a man to remain single. But, owing to the prevalence
of immorality, I advise every man to have his own wife, and
3 every woman her husband. A husband should give his wife her
4 due, and a wife her husband. It is not the wife, but the husband,
who exercises power over her body; and so, too, it is not the
5 husband, but the wife, who exercises power over his body. Do
not deprive each other of what is due – unless it is only for a
time and by mutual consent, so that your minds may be free for
prayer until you again live as man and wife – otherwise Satan
might take advantage of your want of self-control and tempt
6 you. I say this, however, as a concession, not as a command. I
7 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,

if they cannot control themselves, they should marry, for it is
10 better to marry than to be consumed with passion. To those
who are married my direction is – yet it is not mine, but the
11 Master’s – that a woman is not to leave her husband (If she has
done so, she should remain as she is, or else be reconciled to
12 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
13 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
14 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
15 “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
16 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?

17 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
18 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.
19 Circumcision is nothing; the want of it is nothing; but to keep
20 the commands of God is everything. Let everyone remain in
that condition of life in which they were when the call came to
21 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
22 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,
23 the person who was free when called is Christ’s slave. You were

bought, and the price was paid. Do not let yourselves become
24 slaves to people. Friends, let everyone remain in the condition
in which they were when they were called, in close communion
with God.

25 With regard to unmarried women, I have no command from
the Master to give you, but I tell you my opinion, and the Master
26 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
27 as he is. Are you married to a wife? Then do not seek to be
separated. Are you separated from a wife? Then do not seek
28 for a wife. Still, if you should marry, that is not wrong; nor, if
a young woman marries, is that wrong. But those who marry
will have much trouble to bear, and my wish is to spare you.
29 What I mean, friends, is this – the time is short. Meanwhile,
30 let those who have wives live as if they had none, those who
are weeping as if not weeping, those who are rejoicing as if not
31 rejoicing, those who buy as if not possessing, and those who use
the good things of the world as using them sparingly; for this
32 world as we see it is passing away. I want you to be free from
anxiety. The unmarried man is anxious about the Master's cause,
33 desiring to please him; while the married man is anxious about
worldly matters, desiring to please his wife; and so his interests
34 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 unmarried daughter, when she is past her youth, and if
under these circumstances her marriage ought to take place, he
should act as he thinks right. He is doing nothing wrong – let

37 the marriage take place. On the other hand, a father, who has definitely made up his mind, and is under no compulsion, but is free to carry out his own wishes, and who has come to the decision, in his own mind, to keep his unmarried daughter at
38 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
40 anyone she wishes, provided he is a believer. Yet she will be happier if she remains as she is – in my opinion, for I think that I also have the Spirit of God.

8 With reference to food that has been offered in sacrifice to idols – We are aware that all of us have knowledge! Knowledge breeds
2 conceit, while love builds up character. If someone thinks that they know anything, they have not yet reached that knowledge
3 which they ought to have reached. On the other hand, if a person loves God, they are known by God. With reference, then, to eating food that has been offered to idols – we are aware that an idol is nothing in the world, and that there is no God but one.
5 Even supposing that there are so-called “gods” either in heaven
6 or on earth – and there are many such “gods” and “lords” – Yet for us there is only one God, the Father, from whom all things come (and for him we live), and one Lord, Jesus Christ, through
7 whom all things come (and through him we live). Still, it is not everyone that has this knowledge. Some people, because of their association with idols, continued down to the present time, eat the food as food offered to an idol; and their consciences, while
8 still weak, are dulled. What we eat, however, will not bring us nearer to God. We lose nothing by not eating this food, and we
9 gain nothing by eating it. But take care that this right of yours does not become in any way a stumbling-block to the weak.
10 For if someone should see you who possess this knowledge, feasting in an idol's temple, will not their conscience, if they are

weak, become so hardened that they, too, will eat food offered
11 to idols? And so, through this knowledge of yours, the weak
12 person is ruined – someone for whose sake Christ died! In
this way, by sinning against your fellow followers of the Lord
and injuring their consciences, while still weak, you sin against
13 Christ. Therefore, if what I eat makes a follower of the Lord fall,
rather than make them fall, I will never eat meat again.

9 Am I not free? Am I not an apostle? Have I not seen our Lord
Jesus? Aren't you yourselves my work achieved in union with
2 the Lord? If I am not an apostle to others, yet at least I am to
you; for you are the seal that stamps me as an apostle in union
3 with the Lord. The defence that I make to my critics is this:
4 Haven't we a right to food and drink? Haven't we a right to take
5 a wife with us, if she is a Christian, as the other apostles and
6 the Master's brothers and Cephas all do? Or is it only Barnabas
7 and I who have no right to give up working for our bread? Does
anyone ever serve as a soldier at his own expense? Does anyone
plant a vineyard and not eat its produce? Or does anyone look
8 after a herd and not drink the milk? Am I, in all this, speaking
only from the human standpoint? Does not the Law also say
9 the same? For in the Law of Moses it is said –

"You should not muzzle an ox while it is treading out the
grain."

10 Is it the bullocks that God is thinking of? Or is not is said
entirely for our sakes? Surely it was written for our sakes,
for the ploughman ought not to plough, nor the thrasher
11 to thrash, without expecting a share of the grain. Since we,
then, sowed spiritual seed for you, is it too much that we
12 should reap from you an 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 endure anything rather than
13 impede the progress of the good news 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 serve at the
14 altar share the offerings with the altar? So, too, the Master
has appointed that those who tell the good news should get
15 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
16 die – Nobody will make my boast a vain one! If I proclaim the
good news, I have nothing to boast of, for I am compelled to
17 do so. Woe is me if I do not share it! If I do this work willingly,
I have a reward; but, if unwillingly, I have been charged to
18 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
22 those 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
23 save some. And I do everything for the sake of the good news,
so that with them I may share in its blessings.

24 Don't you know that on a racecourse, though all run, yet only
25 one wins the prize? Run in such a way that you may win. Every
athlete exercises self-restraint in everything; they, indeed, for a
26 crown that fades, we for one that is unfading. I, therefore, do
27 not run aimlessly. I do not box 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.

10 I want you to bear in mind, friends, that all our ancestors were
2 beneath the cloud, and all passed through the sea; that in the
cloud and in the sea they all underwent baptism as followers of

3 Moses; and that they all ate the same supernatural food, and all
4 drank the same supernatural water, for they used to drink from
5 a supernatural rock which followed them, and that rock was
6 the Christ. Yet with most of them God was displeased; for they
7 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 –

“The people sat down to eat and drink, and stood up to
dance.”

8 Nor let us act immorally, as some of them acted, with the
9 result that twenty-three thousand of them fell dead in a single
10 day. Nor let us try the patience of the Lord too far, as some of
11 them tried it, with the result that they were, one after another,
12 destroyed by snakes. And do not murmur, as some of them
murmured, and so were destroyed by the angel of death.
13 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.
14 Therefore let the person who thinks that they stand take care
15 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.

14 Therefore, my dear friends, shun the worship of idols. I am
15 speaking to you as sensible people; form your own judgment
16 about what I am saying. In the cup of blessing which we bless, is
not there a sharing in the blood of the Christ? And in the bread
which we break, is not there a sharing in the body of the Christ?
17 The bread is one, and we, though many, are one body; for we
18 all partake of that one bread. Look at the people of Israel. Do
19 not those who eat the sacrifices share with the altar? What do
I mean? That an offering made to an idol, or the idol itself, is

20 anything? No; what I say is that the sacrifices offered by the
Gentiles are offered to demons and to a being who is no God,
21 and I do not want you to share with demons. You cannot drink
both the cup of the Lord and the cup of demons. You cannot
22 partake at the table of the Lord and at the table of demons. Or
are we to rouse the jealousy of the Lord? Are we stronger than
he?

23 Everything is allowable! Yes, but everything is not profitable.
Everything is allowable! Yes, but everything does not build up
24 character. A person must not study their own interests, but the
interests of others.

25 Eat anything that is sold in the market, without making in-
26 quiries to satisfy your scruples; for the earth, with all that is
27 in 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,
28 without making inquiries to satisfy your scruples. But, if anyone
should say to you "This has been offered in sacrifice to an idol,"
then, for the sake of the speaker and his scruples, do not eat it.
29 I do not say your scruples, but his. For why should the freedom
30 that 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.

2 I praise you, indeed, because you never forget me, and are
keeping my injunctions in mind, exactly as I laid them on you.
3 But I am anxious that you should understand that the Christ
is the head of every man, that man is the head of woman, and
4 that God is the head of the Christ. Any man who keeps his head
covered, when praying or preaching in public, dishonours him

5 who is his head; while any woman, who prays or preaches in
public bare-headed, dishonours him who is her head; for that is
to make herself like one of the shameless women who shave
6 their heads. Indeed, if a woman does not keep her head covered,
she may as well cut her hair short. But, since to cut her hair
short, or shave it off, marks her as one of the shameless women,
7 she should keep her head covered. A man ought not to have his
head covered, for he has been from the beginning the likeness of
God and the reflection of his glory, but woman is the reflection
8 of man's glory. For it was not man who was taken from woman,
9 but woman who was taken from man. Besides, man was not
created for the sake of woman, but woman for the sake of man.
10 And, therefore, a woman ought to wear on her head a symbol
11 of her subjection, because of the presence of the angels. Still,
when in union with the Lord, woman is not independent of
12 man, or man of woman; for just as woman came from man, so
man comes by means of woman; and all things come from God.
13 Judge for yourselves. Is it fitting that a woman should pray to
14 God in public with her head uncovered? Does not nature herself
teach us that, while for a man to wear his hair long is degrading
15 to him, a woman's long hair is her glory? Her hair has been
16 given her to serve as a covering. If, however, anyone still thinks
it right to contest the point – well, we have no such custom, nor
have the churches of God.

17 In giving directions on the next subject, I cannot praise you;
18 because your meetings do more harm than good. To begin with,
I am told that when you meet together as a church there are
19 divisions among you. In part I believe this, indeed, there must
be parties among you, so that the people of real worth become
20 known. When you meet together, as I understand, it is not possi-
21 ble to eat the Lord's Supper; for, as you eat, each of you tries
to secure his own supper first, with the result that one has too
22 little to eat, and another has too much to drink! Have you no
houses in which you can eat and drink? Or are you trying to

show your contempt for the church of God, and to humiliate the poor? What can I say to you? Should I praise you? In this
23 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
24 Jesus, on the very night of his betrayal, took some bread, and,
after saying the thanksgiving, broke it and said ‘This is my own
25 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
26 drink it, in memory of me.’ For whenever you eat this bread
and drink the cup, you proclaim the Lord’s death – until he
27 comes. Therefore, whoever eats the bread, or drinks the Lord’s
cup, in an irreverent spirit, will have to answer for an offence
28 against the Lord’s body and blood. Let everyone look into their
own heart, and only then eat of the bread and drink from the
29 cup. For the person who eats and drinks brings a judgment
on themselves by their eating and drinking, when they do not
30 discern the body. That is why so many among you are weak
31 and ill, and why some are sleeping. But, if we judged ourselves
32 rightly, we should not be judged. Yet, in being judged by the
Lord, we are undergoing discipline, so that we may not have
33 judgment passed on us with the rest of the world. Therefore,
my friends, when you meet together to eat the Supper, wait for
34 one another. If anyone is hungry, they should eat at home, so
that your meetings may not bring a judgment on you. The other
details I will settle when I come.

12 In the next place, friends, I do not want you to be ignorant
2 about spiritual gifts. You know that there was a time when you
were Gentiles, going astray after idols that could not speak, just
3 as you happened to be led. Therefore I tell you plainly that no
one who speaks under the influence of the Spirit of God says “JE-
SUS IS ACCURSED,” and that no one can say “JESUS IS LORD,”
4 except under the influence of the Holy Spirit. Gifts differ, but the
5 Spirit is the same; ways of serving differ, yet the Master is the

6 same; results differ, yet the God who brings about every result
7 is in every case the same. To each of us there is given spiritual
8 illumination for the general good. To one is given the power to
9 speak with wisdom through the Spirit; to another the power to
10 speak with knowledge, due to the same Spirit; to another faith
11 by the same Spirit; to another power to cure diseases by the one
12 Spirit; to another supernatural powers; to another the gift of
13 preaching; to another the gift of distinguishing between true
14 and false inspiration; to another varieties of the gift of "tongues";
15 to another the power to interpret "tongues." All these result
16 from one and the same Spirit, who distributes his gifts to each
17 individually as he wills.

18 For just as the human body is one whole, and yet has many
19 parts, and all its parts, many though they are, form but one
20 body, so it is with the Christ; for it was by one Spirit that we
21 were all baptised to form one body, whether Jews or Greeks,
22 slaves or free, and were all imbued with one Spirit. The human
23 body, I repeat, consists not of one part, but of many. If the foot
24 says "Since I am not a hand, I do not belong to the body," it does
25 not because of that cease to belong to the body. Or if the ear
26 says "Since I am not an eye, I do not belong to the body," it does
27 not because of that cease to belong to the body. If all the body
28 were an eye, where would the hearing be? If it were all hearing,
29 where would the sense of smell be? But in fact God has placed
30 each individual part just where he thought fit in the body. If,
31 however, they all made up only one part, where would the body
32 be? But in fact, although it has many parts, there is only one
33 body. The eye cannot say to the hand "I do not need you," nor,
34 again, the head to the feet "I do not need you." No! Those parts
35 of the body that seem naturally the weaker are indispensable;
36 and those parts which we deem less honourable we surround
37 with special honour; and our ungraceful parts receive a special
38 grace which our graceful parts do not require. Yes, God has so
39 constructed the body – by giving a special honour to the part
40 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 to it, all the others share its joy. Together you are the body of Christ, and individually its parts. In the church God has appointed, first, apostles, secondly preachers, thirdly teachers; then he has given supernatural powers, then power to cure diseases, aptness for helping others, capacity to govern, varieties of the gift of "tongues." Can everyone be an apostle? Can everyone be a preacher? Can everyone be a teacher? Can everyone have supernatural powers? Can everyone have power to cure diseases? Can everyone speak in "tongues"? Can everyone interpret them? Strive for the greater gifts.

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 angels, yet have not love, I have become mere echoing brass, or a clanging cymbal! Even though I have the gift of preaching, and fathom all hidden truths and all the depths of knowledge; even though I have such faith as might move mountains, yet have not love, I am nothing! Even though I dole my substance to the poor, even though I sacrifice my body in order to boast, yet have not love, it avails me nothing! Love is long-suffering, and kind; love is never envious, never boastful, never conceited, never behaves unbecomingly; love is never self-seeking, never provoked, never reckons up her wrongs; love never rejoices at evil, but rejoices in the triumph of truth; love bears with all things, ever trustful, ever hopeful, ever patient. Love never fails. But, whether it be the gift of preaching, it will end; whether it be the gift of "tongues," it will cease; whether it be knowledge, it, too, will vanish. For our knowledge is incomplete, and our preaching is incomplete, but, when the perfect has come, that which is incomplete will end. When I was a child, I talked as a child, I felt as a child, I reasoned as a child; now that 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

- 13 I will know in full, as I have been fully known. Meanwhile faith, hope, and love endure – these three, but the greatest of these is
- 14 love. Seek this love earnestly, and strive for spiritual gifts, above
- 2 all for the gift of preaching. The person who, when speaking, uses the gift of “tongues” is speaking, not to people, but to God, for no one understands them; yet in spirit they are speaking
- 3 of hidden truths. But those who preach are speaking to their fellow men and women words that will build up faith, and give
- 4 them comfort and encouragement. Those who, when speaking, use the gift of “tongues” build up their own faith, while those
- 5 who preach build up the faith of the church. Now I am happy for 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 interpret their words, so that the faith
- 6 of the church may be built up. This being so, friends, what good will I do you, if I come to you and speak in “tongues,” unless my words convey some revelation, or knowledge, or take the form
- 7 of preaching or teaching? Even with inanimate things, such as a flute or a harp, though they produce sounds, yet unless the notes are quite distinct, how can the tune played on the flute or
- 8 the harp be recognised? If the bugle sounds a doubtful call, who
- 9 will prepare for battle? And so with you; unless, in using the gift of “tongues,” you utter intelligible words, how can what you
- 10 say be understood? You will be speaking to the winds! There are, for instance, a certain number of different languages in the
- 11 world, and not one of them fails to convey meaning. If, however, I do not happen to know the language, I will be a foreigner to
- 12 those who speak it, and they will be foreigners to me. And so with you; since you are striving for spiritual gifts, be eager to
- 13 excel in such as will build up the faith of the church. Therefore anyone who, when speaking, uses the gift of “tongues” should
- 14 pray for ability to interpret them. If, when praying, I use the gift of “tongues,” my spirit indeed prays, but my mind is a blank.
- 15 What, then, is my conclusion? Simply this – I will pray with my spirit, but with my mind as well; I will sing with my spirit, but

16 with my mind as well. If you bless God with your spirit only,
17 how can people in the congregation who are without your gift
18 say "Amen" to your thanksgiving? They do not know what you
19 are saying! Your thanksgiving may be excellent, but the other is
20 not helped by it. Thank God, I use the gift of "tongues" more
21 than any of you. But at a meeting of the church I would rather
speak five words with my mind, and so teach others, than ten
thousand words when using the gift of "tongues."

20 My friends, do not show yourselves children in understand-
ing. In wickedness be infants, but in understanding show your-
21 selves adults. It is said in the Law –

"In strange tongues and by the lips of strangers will I
speak to this people, but even then they will not listen to
me, says the Lord."

22 Therefore the gift of the "tongues" is intended as a sign,
not for those who believe in Christ, but for those who do
not, while the gift of preaching is intended as a sign, not for
those who do not believe in Christ, but for those who do.

23 So, when the whole church meets, if all present use the gift
of "tongues," and some people who are without the gift, or
who are unbelievers, come in, will not they say that you are
24 mad? While, if all those present use the gift of preaching,
and an unbeliever, or someone without the gift, comes in,
they are convinced of their sinfulness by them all, they are
25 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 wor-
ship, 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,
29 and speak to themselves and to God. Of preachers two or three
30 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
31 first speaker should stop. For you can all preach in turn, so that
32 all may learn some lesson and all receive encouragement. (The
spirit that moves the preachers is within the preachers' control;
33 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, he should recognise that what I am now saying to
38 you is a command from the Lord. Anyone who ignores it may be
39 ignored. Therefore, my friends, strive for the gift of preaching,
40 and yet do not forbid speaking in "tongues." Let everything be
done in a proper and orderly manner.

*The Apostle's Teaching as to
the Resurrection of the Dead*

15 Next, friends, I would like to remind you of the good news
which I told you, and which you received – the good news on
2 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.
3 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
4 the scriptures had foretold), that he was buried, that on the
5 third day he was raised (as the scriptures had foretold), and
6 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
7 their rest. After that, he appeared to James, and then to all the
8 apostles. Last of all, he appeared even to me, who am, as it were,
9 a miscarried baby – born untimely. For I am the least of the
apostles, I who am unworthy of the name of “apostle,” because
10 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
11 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.

12 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
13 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
14 raised; and, if Christ has not been raised, then our proclamation
15 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
16 did not raise, if, indeed, the dead do not rise! For, if the dead do
17 not rise, then even Christ himself has not been raised, and, if
Christ has not been raised, your faith is folly – your sins are on
18 you still! Yes, and they, who have passed to their rest in union
19 with Christ, perished! If all that we have done has been to place
our hope in Christ for this life, then we of all people are the
most to be pitied.

20 But, in truth, Christ has been raised from the dead, the first-
21 fruits of those who are at rest. For, since through a man there is
death, so, too, through a man there is a resurrection of the dead.

22 For, as through union with Adam all die, so through union with
23 the Christ will all be made to live. But each in their proper order
– Christ the first-fruits; afterwards, at his coming, those who
24 belong to the Christ. Then will come the end – when he surren-
ders the kingdom to his God and Father, having overthrown
25 all other rule and all other authority and power. For he must
26 reign until God “has put all his enemies under his feet.” The
27 last enemy to be overthrown is death; for God has placed all
things under Christ’s feet. (But, when it is said that all things
have been placed under Christ, it is plain that God is excepted
28 who placed everything under him.) And, when everything has
been placed under him, the Son will place himself under God
who placed everything under him, so that God may be all in
29 all! Again, what good will they be doing who are baptised on
behalf of the dead? If it is true that the dead do not rise, why are
30 people baptised on their behalf? Why, too, do we risk our lives
31 every hour? Daily I face death – I swear it, friends, by the pride
in you that I feel through my union with Christ Jesus, our Lord.
32 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
33 us eat and drink, for tomorrow we will die! Do not be deceived.

“Good character is marred by evil company.”

34 Wake up to a righteous life, and cease to sin. There are some
who have no true knowledge of God. I speak in this way to
shame you.

35 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
40 for birds, and another for fish. There are heavenly bodies, and
earthly bodies; but the beauty of the heavenly bodies is not the

41 beauty of the earthly. There is a beauty of the sun, and a beauty
42 of the moon, and a beauty of the stars; for even star differs from
43 star in beauty. It is the same with the resurrection of the dead.
44 Sown a mortal body, it rises immortal; sown disfigured, it rises
45 beautiful; sown weak, it rises strong; sown a human body, it rises
46 a spiritual body. As surely as there is a human body, there is also
47 a spiritual body. That is what is meant by the words – “Adam,
48 the first man, became a human being”; the last Adam became a
49 life-giving spirit. That which comes first is not the spiritual, but
50 the human; afterwards comes the spiritual; the first man was
51 from the dust of the earth; the second man from heaven. Those
52 who are of the dust are like him who came from the dust; and
53 those who are of heaven are like him who came from heaven.
54 And as we have borne the likeness of him who came from the
55 dust, so let us bear the likeness of him who came from heaven.
56 This I say, friends – Flesh and blood can have no share in the
57 kingdom of God, nor can the perishable share the imperishable.
58 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.
- 2 On the first day of every week each of you should put by what he can afford, so that no collections need be made after I have come. On my arrival, I will send any persons, whom you may
- 3 authorise by letter, to carry your gift to Jerusalem; and, if it appears to be worth while for me to go also, they will go with me.
- 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
- 7 going. I do not propose to pay you a visit in passing now, for
- 8 I hope to stay with you for some time, if the Lord permits. I intend, however, staying at Ephesus until the Festival at the
- 9 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
- 11 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
- 14 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
- 16 people. I want you, on your part, to show deference to such people as these, as well as to every fellow labourer and earnest
- 17 worker. I am glad Stephanas and Fortunatus and Achaicus have

18 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
20 many Christian greetings. All of the Lord's followers send you greetings. Greet one another with a sacred kiss.

21 I, Paul, add this greeting in my own handwriting. Accursed be
22 anyone who has no love for the Lord. **THE LORD IS COMING.**
23 May the blessing of the Lord Jesus be with you. My love to all
24 of you who are in union with Christ Jesus.

PAUL'S SECOND LETTER TO THE CORINTHIANS

Introduction

1 To the church of God in Corinth, and to all Christ's people
throughout Greece, from Paul, an apostle of Christ Jesus, by the
2 will of God, and from Timothy, who is also a follower. May God,
our Father, and the Lord Jesus Christ bless you and give you
peace.

3 Blessed is the God and Father of Jesus Christ our Lord, the all-
4 merciful Father, the God ever ready to console, who consoles us
in all our troubles, so that we may be able to console those who
are in any trouble with the consolation that we ourselves receive
5 from him. It is true that we have our full share of the sufferings
of the Christ, but through the Christ we have also our full share
6 of consolation. If we meet with trouble, it is for the sake of your
consolation and salvation; and, if we find consolation, it is for the
sake of the consolation that you will experience when you are
called to endure the sufferings that we ourselves are enduring;
7 and our hope for you remains unshaken. We know that, as you
are sharing our sufferings, you will also share our consolation.
8 We want you, friends, to know that, in the troubles which befell
us in Roman Asia, we were burdened altogether beyond our
9 strength, so much so that we even despaired of life. Indeed, we
had the presentiment that we must die, so that we might rely,
10 not on ourselves, but on God who raises the dead. And from so
imminent a death God delivered us, and will deliver us again;
for in him we have placed our hopes of future deliverance, while

- 11 you, also, help us by your prayers. And then many lips will give thanks on our behalf for the blessing granted us in answer to many prayers.

The Apostle's Relations with his Converts

- 12 Indeed, our main ground for satisfaction is this – Our conscience tells us that our conduct in the world, and still more in our relations with you, was marked by a purity of motive and a sincerity that were inspired by God, and was based, not on
13 worldly policy, but on the help of God. We never write anything to you other than what you will acknowledge to the very end –
14 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
16 you 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
17 way into 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”
18 and “No”? As God is true, the message that we brought you does not waver between “Yes” and “No”! The Son of God, Christ Jesus, whom we – Silas, Timothy, and I – proclaimed among
19 you, never wavered between “Yes” and “No.” With him it has
20 always been “Yes.” For, many as were the promises of God, in Christ is the “Yes” that fulfils them. Therefore, through Christ
21 again, let the “Amen” rise, through us, to the glory of God. God who brings us, with you, into close union with Christ, and who
22 consecrated us, also set his seal on us, and gave us his Spirit in our hearts as a pledge of future blessings.

23 But, as my life will answer for it, I call God to witness that it
24 was 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,
2 it is through your faith that you are standing firm. For my own
2 sake, as well, 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
3 the person whom 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
4 true of you all that my joy was in every case yours also. I wrote
to you in sore trouble and distress of heart and with many tears,
not to give you pain, but to let you see how intense a love I have
for you.

5 Now whoever has caused the pain has not so much pained
me, as he has, to some extent – not to be too severe – pained
6 every one of you. The man to whom I refer has been sufficiently
7 punished by the penalty inflicted by the majority of you; so
that now you must take the opposite course, and forgive and
encourage him, or else he may be overwhelmed by the intensity
8 of his pain. So I entreat you to assure him of your love. I had this
9 further object, also, in what I wrote – to find out whether you
10 might be relied on to be obedient in everything. Anyone you
forgive, I forgive them, too. Indeed, for my part, whatever I have
forgiven (if I have had to forgive anything), I have forgiven for
11 your sakes, in the presence of Christ, so as to prevent Satan from
taking advantage of us; for we are not ignorant of his devices.

12 When I went to the district round Troas to tell the good news
of the Christ, even though there was an opening for serving the
13 Master, I could get no peace of mind because I failed to find
Titus, my friend; so I took leave of the people there, and went
14 on to Macedonia. All thanks to God, who, through our union
with the Christ, leads us in one continual triumph, and uses us
to spread the sweet perfume of the knowledge of him in every
15 place. For we are the fragrance of Christ ascending to God – both

among those who are in the path of salvation and among those
16 who are in the path to ruin. To the latter we are a stench which
arises from death and tells of death; to the former a fragrance
which arises from life and tells of life. But who is equal to such
17 a task? Unlike many people, we are not in the habit of making
profit out of God's message; but in all sincerity, and bearing
God's commission, we speak before him in union with Christ.

3 Are we beginning to commend ourselves again? Or are we
like some who need letters of commendation to you, or from
2 you? You yourselves are our letter – a letter written on our hearts,
3 and one which everybody can read and understand. All can see
that you are a letter from Christ delivered by us, a letter written,
not with ink, 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 assistants 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
8 because of its glory, though it was but a passing glory, will not
9 the religion that confers the Spirit have still greater glory? For,
if there was a glory in the religion that involved condemnation,
far greater is the glory of the religion that confers righteousness!
10 Indeed, that which then had glory has lost its glory, because
11 of the glory which 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.
14 But their minds were slow to learn. Indeed, to this very day, at
the public reading of the old covenant, the same veil remains;
only for those who are in union with Christ does it pass away.
15 But, even to this day, whenever Moses is read, a veil lies on their
16 hearts. Yet, whenever someone turns to the Lord, the veil is
17 removed. And the Lord is the Spirit, and, where the Spirit of the
18 Lord 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 in
2 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
3 the truth. And, even if the good news that we bring is veiled,
it is veiled only in the case of those who are on the path to ruin
4 – people whose minds have been blinded by the God of this age,
unbelievers as they are, so that the light from the good news
of the glory of the Christ, who is the incarnation of God, should
5 not shine for them. (For it is not ourselves that we proclaim, but
Christ Jesus, as Lord, and ourselves as your servants for Jesus'
6 sake.) Indeed, the same God who said "Out of darkness light
will shine," has shone in on our hearts, so that we should bring
out into the light the knowledge of the glory of God, seen in the
face of Christ.

7 This treasure we have in these earthen vessels, so that its
all-prevailing power may be seen to come from God, and not
8 to be our own. Though hard pressed on every side, we are

never hemmed in; though perplexed, never driven to despair;
9 though pursued, never abandoned; though struck down, never
10 killed! We always bear on our bodies the marks of the death
that Jesus died, so that the life also of Jesus may be exhibited
11 in our bodies. Indeed, we who still live are continually being
given over to death for Jesus' sake, so that the life also of Jesus
12 may be exhibited in our mortal nature. And so, while death is
13 at work within us, life is at work within you. But, in the same
spirit of faith as that expressed in the words – "I believed, and
14 therefore I spoke," we, also believe, and therefore speak. For we
know that he who raised the Lord Jesus will raise us also with
15 him, 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 heart to heart, may cause yet more hearts to overflow with
thanksgiving, to his glory.

16 Therefore, as I said, we do not lose heart. No, even though
outwardly we are wasting away, yet inwardly we are being
17 renewed day by day. The light burden of our momentary trouble
is preparing for us a weight of imperishable glory, beyond all
18 measure. We, all the while, gaze not on what is seen, but on
what is unseen. For what is seen is transient, but what is unseen
5 is imperishable. For we know that if our tent – that earthly 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
3 put over it our heavenly house, sure that, when we have put
4 it on, we will never be found naked. 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
5 absorbed 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
7 Lord. For we guide our lives by faith, and not by what we see.
8 And in this confidence we would gladly leave our home in the

9 body, and make our home with the Lord. Therefore, whether
in our home or absent from our home, our one ambition is to
10 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
12 are plain 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
13 on appearances and not on character. For, if we were ‘beside
ourselves,’ it was in God’s service! If we are not in our senses,
14 it is in yours! It is the love of the Christ which compels us,
15 when we reflect that, as one 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
17 do so no longer. Therefore, if anyone is in union with Christ, he is
a new being! His old life has passed away; a new life has begun!
18 But all this is the work of God, who reconciled us to himself
through Christ, and gave us the ministry of reconciliation –
19 To proclaim that God, in Christ, was reconciling the world to
himself, not reckoning people’s offences against them, and that
he had entrusted us with the message of this reconciliation.

20 It is, then, on Christ’s behalf that we are acting as ambassadors,
God, as it were, appealing to you through us. We implore you
21 on Christ’s behalf – Be reconciled to God. For our sake God
made Christ, who was innocent of sin, one with our sinfulness,
so that in him we might be made one with the righteousness of

6 God. Therefore, as God's fellow workers, we also appeal to you
2 not to receive his loving kindness in vain. For he says –

“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 deliver-
3 ance! Never do we put an obstacle in anyone's way, so that
4 no fault may be found with our ministry. No, we are trying
to commend ourselves under all circumstances, as God's as-
sistants should – in many an hour of endurance, in troubles,
5 in hardships, in difficulties, in floggings, in imprisonments,
6 in riots, in toils, in sleepless nights, in hunger; by purity, by
knowledge, by patience, by kindness, by holiness of spirit,
7 by unfeigned love; by the message of truth, and by the power
of God; by the weapons of righteousness in the right hand
8 and in the left; amid honour and disrepute, amid slander and
9 praise; regarded as deceivers, yet proved to be true; as un-
known, yet well-known; as at death's door, yet, see, we are
10 living; as chastised, yet not killed; as saddened, yet always
rejoicing; as poor, yet enriching many; as having nothing, and
yet possessing all things!

The Apostle and his Converts

11 We have been speaking freely to you, dear friends in Corinth;
12 we have opened our heart; there is room there for you, yet there
13 is not room, in your love, for us. Can you not in return – I appeal
to you as I should to children – open your hearts to us?

14 Do not enter into inconsistent relations with those who reject
the faith. For what partnership can there be between righteous-
ness and lawlessness? Or what has light to do with darkness?
15 What harmony can there be between Christ and Belial? Or what
can those who accept the faith have in common with those who
16 reject it? What agreement can there 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
4 you are in our heart, to live and die together. I have the utmost confidence in you; I am always boasting about you. I am full of encouragement and, in spite of all our troubles, my heart is overflowing with happiness.

5 Ever since we reached Macedonia, we have had no rest in body or mind; on every side there have been troubles – conflicts
6 without, anxieties within. But God, who encourages the down-
7 cast, 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
8 am 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
9 my 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

10 loss in any way at our hands. For, when sorrow is in accordance
with God's will, it results in a repentance leading to salvation,
and which will never be regretted. The sure result of the sorrow
11 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 eager-
ness! What readiness to punish! You have proved yourselves
12 altogether free from guilt in that matter. So, then, even though I
did write to you, it was not for the sake of the wrongdoer, 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.

13 In addition to the encouragement that this gave us, we were
made far happier still by the happiness of Titus for his heart
14 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
15 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
16 care. I am glad that I can feel perfect confidence in you.

The Palestine Famine Fund

8 We want to remind you, friends, of the love that God has shown
2 to the churches in Macedonia – How, tired though they were
by many a trouble, their overflowing happiness, and even their
3 deep poverty, resulted in a flood of generosity. I can bear wit-
ness that to the full extent of their power, and even beyond
4 their power, spontaneously, and with many an appeal to us for
permission, they showed their love, and contributed their share
5 towards the fund for their fellow Christians. And that, not only
in the way we had expected; but first they gave themselves to

6 the Lord, and to us also, in accordance with God's will. And this led us to beg Titus, that since he had started the work for you, he should also see to the completion of this expression of
7 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.

8 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
11 to do so. And now I want you to complete the work, so that its completion may correspond with your willing readiness –
12 in proportion, of course, to your means. For, where there is willingness, a person's gift is valued by its comparison with
13 what they have, and not with what they do not have. For our object is not to give relief to others and bring distress on you.
14 It is a matter of a fair balance. On this occasion what you can spare will supply what they need, at another time what they can spare may supply your need, and so things will be equal.
15 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
17 in your welfare that I have; for Titus has responded to my appeals and, in his great earnestness, is starting to go to you
18 of his own accord. We are sending with him one of the Lord's followers whose fame in the service of the good news has
19 spread through all the churches; and not only that, but he has been elected by the churches to accompany us on our journey,

in connexion with this expression of your love, which we are personally administering to the honour of the Lord, and
20 to show our deep interest. What we are specially guarding against is that any fault should be found with us in regard to
21 our administration of this charitable fund; for we are trying to make arrangements which will be right, not only in the eyes of
22 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 find
23 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
24 delegates 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.
9 With reference, indeed, to the fund for your fellow Christians, it is quite superfluous for me to say anything to you. I know, of course, your willingness to help, and I am always boasting of it to the Macedonians. I tell them that you in Greece have been ready for a year past; and it was really your zeal that stimulated
3 most of 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
4 have been saying that you are. Otherwise, if any Macedonians were to come with me, and find you unprepared, we – to say nothing of you – should feel ashamed of our present confidence.
5 Therefore I think it necessary to beg the friends to go to you in advance, and to complete the arrangements for the gift, which you have already promised, so that it may be ready, as a gift, before I come, and not look as if it were being given under pressure.
6 Remember the saying – “Scanty sowing, scanty harvest; plentiful sowing, plentiful harvest.” Let everyone give as he has determined before hand, not grudgingly or under compulsion;
7 for God loves a cheerful giver. God has power to shower all
8

kinds of blessings on you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all kinds of benefits on others. (As scripture says

—
“He shared freely, he gave to the poor; his righteousness continues for ever.”

10 And he who supplies seed to the sower, and bread for eating, will supply you with seed, and cause it to increase, and
11 will multiply the fruits of your righteousness). Rich in all things yourselves, you will be able to show liberality to all, which, with our help, will cause thanksgiving to be offered
12 to God. For the rendering of a public service such as this, not only relieves the needs of your fellow Christians, but also results in the offering to God of many a thanksgiving. Through
13 the evidence afforded by the service rendered, you cause people to praise God for your fidelity to your profession of faith in the good news of the Christ, as well as for the liberality of
14 your contributions for them and for all others. And they also, in their prayers for you, express their longing to see you, because of the surpassing love of God displayed toward you. All
15 thanks to God for his inestimable gift!

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
2 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
3 us influenced in our conduct by earthly motives. For, though we
4 live an earthly life, we do not wage an earthly war. The weapons for our warfare are not earthly, but, under God, are powerful

5 enough to pull down strongholds. We are engaged in confuting
arguments and pulling down every barrier raised against the
6 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
7 is complete. You look at the outward appearance of things! Let
anyone, who is confident that he belongs to Christ, reflect, for
himself, again on the fact – that we belong to Christ no less
8 than he does. Even if I boast extravagantly about our authority –
which the Lord gave us for building up your faith and not for
9 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
10 letters. For people say 'His letters are impressive and vigorous,
but his personal appearance is insignificant and his speaking
11 contemptible.' Let such a person be assured of this – that our
words in our letters show us to be, when absent, just what our
12 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
13 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
14 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
15 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
16 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.
17 Let anyone who boasts make their boast of the Lord. For it is not
18

those who commend themselves that stand the test, but those who are commended by the Lord.

11 I could wish that you would tolerate a little folly in me! But
2 indeed you do tolerate me. I am jealous over you with the jealousy of God. For I promised you in marriage as a pure bride, to
3 one husband – the Christ. Yet I fear that it may turn out that, just as the snake by his craftiness deceived Eve, so your minds may
4 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
5 that which you welcomed, then you are marvellously tolerant! I do not regard myself as in any way inferior to the most eminent
6 apostles! Though I am no trained orator, yet I am not without knowledge; indeed we made this perfectly clear to you in every way.

7 Perhaps you say that I did wrong in humbling myself that you might be exalted – I mean because I told you God's good
8 news without payment. I robbed other churches by taking pay
9 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
10 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
11 part of Greece. Why? Because I do not love you? God knows that I do!

12 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
13 we do. Such people are false apostles, treacherous workers, disguising themselves as apostles of Christ! And no wonder;
14 for even Satan disguises himself as an angel of light. It is not
15

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.
18 As so many are boasting of earthly things, I, too, will boast.
19 For all your cleverness, you tolerate fools willingly enough!
20 You tolerate a person even when they enslave you, when they
plunder you, when they get you into their power, when they put
21 on airs of superiority, 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
22 say so – I am not afraid either! Are they Hebrews? So am I! Are
they Israelites? So am I! Are they descendants of Abraham? So
23 am I! Are 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 imprisonment! I have been flogged times without number.
24 I have been often at death’s door. Five times I received at the
25 hands of my own people forty lashes, all but one. Three times
I was beaten with rods. Once I was stoned. Three times I was
26 shipwrecked. I have spent a whole day and night in the deep. My
journeys have been many. I have been through dangers from
rivers, dangers 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
27 to be followers of the Lord. I have been through toil and hardship.
I have passed many a sleepless night; I have endured hunger
and thirst; I have often been without food; I have known cold
28 and nakedness. And, not to speak of other things, there is my
29 daily burden of anxiety about all the churches. Who is weak
without my being weak? Who is led astray without my burning
30 with indignation? If I must boast, I will boast of things which

31 show my weakness! The God and Father of the Lord Jesus – he who is for ever blessed – knows that I am speaking the truth.
32 When I was in Damascus, the Governor under King Aretas had
33 the gates of that city guarded, so as to arrest me, but I was let down in a basket through a window in the wall, and so escaped his hands.

12 I must boast! It is unprofitable; but I will pass to visions and
2 revelations given by the Lord. I know a man in union with Christ, who, fourteen years ago – whether in the body or out of the body I do not know; God knows – was caught up (this man
3 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
4 do not know; God knows – Was caught up into Paradise, and heard unspeakable things of which no human being may tell.
5 About such a man I will boast, but about myself I will not boast
6 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
7 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
8 should not think too highly of myself. About this I three times
9 entreated the Lord, praying that it might leave me. But his reply has been – “My help is enough for you; for my strength attains its perfection in the midst of weakness.”

Most gladly, then, will I boast all the more of my weaknesses,
10 so that the strength of the Christ may overshadow me. That is why I delight in weakness, ill treatment, hardship, persecution, and difficulties, when borne for Christ. For, when I am weak, then it is that I am strong!

Conclusion

- 11 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
12 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
13 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!
- 14 Remember, this is the third time that I have made every prepa-
ration 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
15 children. For my part, I will most gladly spend, and be spent,
for your welfare. Can it be that the more intensely I love you the
16 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'!
- 17 Do you assert that I took advantage of you through any of those
18 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,
20 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,
21 and disorder. I am afraid that, on my next visit, my God may
humble me in regard to you, and that I may have to mourn over
many who have long been sinning, and have not repented of
the impurity, immorality, and sensuality, in which they have
indulged.

13 For the third time I am coming to see you. By the word of two
2 or three witnesses each statement will be established. I have
said it, and I say it again before I come, just as if I were with
you on my second visit, though for the moment absent, I say to
those who have been long sinning, as well as to all others – that
3 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
4 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
5 the power of God. Put yourselves to the test, to see whether
you are holding to the faith. Examine yourselves. Surely you
recognise this fact about yourselves – that Jesus Christ is in you!
6 Unless indeed you cannot stand the test! But I hope that you
7 will recognise that we can stand the test. We pray to 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
8 seem not to stand the test. We have no power at all against the
9 truth, but we have power in the service of the truth. We are glad
when we are weak, if you are strong. And what we pray for is
10 that you may become perfect. This is my reason for writing as I
am now doing, while I am away from you, so that, when I am
with you, I may not act harshly in the exercise of the authority
which the Lord gave me – and gave me for building up and not
for pulling down.

11 And now, friends, goodbye. Aim at perfection; take courage;
agree together; live in peace. And then God, the source of all love
12 and peace, will be with you. Greet one another with a sacred
13 kiss. All Christ's people here send you their greetings.

14 May the blessing of the Lord Jesus Christ, and the love of God,
and the communion with the Holy Spirit, be with you all.

PAUL'S LETTER TO THE GALATIANS

Introduction

1 To the churches in Galatia, from Paul, an apostle whose commission is not from any human authority and is given, not by human beings, but by Jesus Christ and God the Father who
2 raised him from the dead; and from all the followers of the Lord
3 here. May God, our Father, and the Lord Jesus Christ, bless you and give you peace. For Christ, to rescue us from this present
4 wicked age, gave himself for our sins, in accordance with the
5 will of our God and Father, to whom be ascribed all glory for ever and ever. Amen.

6 I am astonished at your so soon deserting him, who called you
7 through the love of Christ, for a different “good news,” which is really no good news at all. But then, I know that there are people who are harassing you, and who want to pervert the
8 good news of the Christ. Yet even if we – or if an angel from heaven were to tell you any other “good news” than that which
9 we told you, may he be accursed! We have said it before, and I repeat it now – If anyone tells you a “good news” other than that which you received, may he be accursed!

10 Is this, I ask, trying to conciliate people, or God? Am I seeking to please people? If I were still trying to please people, I should not be a servant of Christ.

The Independence of the Apostle's Gospel

11 I remind you, friends, that the good news which I told is no
12 mere human invention. I, at least, did not receive it from any
human being, nor was I taught it, but it came to me through a
revelation made by Jesus Christ.

13 You heard, no doubt, of my conduct when I was devoted
to Judaism – how I persecuted the church of God to an extent
14 beyond belief, and tried to destroy 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
15 traditions of my ancestors. But when God, who had set me
16 apart even before my 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
17 human being, or even going up to Jerusalem to see those who
were apostles before me, I went to Arabia, and came back again
18 to Damascus. Three years afterwards I went up to Jerusalem to
make the acquaintance of Peter, and I stayed a fortnight with
19 him. I did not, however, see any other apostle, except James, the
20 Master's brother. (As to what I am now writing to you, I call
21 God to witness that I am speaking the truth). Afterwards I went
22 to the districts of Syria and Cilicia. But I was still unknown even
23 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 tried to destroy.”
24 And they praised God for my sake.

2 Fourteen years afterwards I went up to Jerusalem again with
2 Barnabas, and I took Titus also with me. It was in obedience
to a revelation that I went; and I laid before the apostles the
good news that I am proclaiming among the Gentiles. I did
this privately before those who are thought highly of because
I was afraid that I might possibly be taking, or might have
3 already taken, a course which would prove useless. Yet even
my companion, Titus, though a Greek, was not compelled to

- 4 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
5 Jesus, in order to bring us back to slavery – Why, we did not
for a moment yield submission to them, so that the truth of the
6 good news might be yours always! Of those who are thought
somewhat highly of – what they once were makes no difference
to me; God does not recognise human distinctions – those, I
say, who are thought highly of added nothing to my message.
7 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.
8 For he who gave Peter power for his mission to the Jews gave
9 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,
10 and they to the Jews. Only we were to remember the poor –
11 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.
12 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
13 of offending those who still held to circumcision. The rest of the
Jewish converts were guilty of the same hypocrisy, so that even
14 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

- 15 We, though we are Jews by birth and not sinners of Gentile
origin, know that no one is pronounced righteous as the result

16 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
17 one soul's being pronounced righteous. If, while seeking to
be pronounced righteous through union with Christ, we were
ourselves seen to be sinners, would that make Christ an agent
18 of sin? Heaven forbid! For, if I rebuild the things that I pulled
19 down, I prove myself to have done wrong. I, indeed, through
20 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
21 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 enchanting 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
3 listened with faith? Can you be so foolish? After beginning with
4 what is spiritual, do you now end with what is external? Did
you go through so much to no purpose? – if indeed it really
5 was to no purpose! He who supplies you abundantly with his
Spirit and endows you with such powers – does he do this as
the result of obedience to Law? Or as the result of your having
6 listened with faith? It is just as it was with Abraham –

he had faith in God, and his faith was regarded by God
as righteousness.

7 You see, then, that those whose lives are based on faith
8 are the sons of Abraham. And scripture, foreseeing that God
would pronounce the Gentiles righteous as the result of faith,
foretold the good news to Abraham in the words –

“Through you all the Gentiles will be blessed.”

9 And, therefore, those whose lives are based on faith share
10 the blessings bestowed on the faith of Abraham. All who rely on obedience to Law are under a curse, for scripture says –

“Cursed is everyone who does not abide by all that is written in the book of the Law, and do it.”

11 Again, it is evident that no one is pronounced righteous before God through Law, for we read –

“Through faith the righteous will find life.”

12 But the Law is not based on faith; no, its words are –

“Those who practice these precepts will find life through them.”

13 Christ ransomed us from the curse pronounced in the Law, by taking the curse on himself for us, for scripture says –

“Cursed is anyone who is hanged on a tree.”

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.

15 To take an illustration, friends, from daily life – No one sets aside even an agreement between two people, when once it has
16 been confirmed, nor do they add conditions to it. Now it was to Abraham that the promises were made, “and to his offspring.” It was not said “to his offsprings,” as if many persons were meant, but the words were “to your offspring,” showing that
17 one person was meant – and that was Christ. My point is this – An agreement already confirmed by God cannot be canceled by the Law, which came four hundred and thirty years later, so as
18 to cause the promise to be set aside. If our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise.

19 What, then, you ask, was the use of the Law? It was a later addition, to make people conscious of their wrongdoings, and

intended to last only until the coming of that offspring to whom the promise had been made; and it was delivered through angels
20 by a mediator. Now mediation implies more than one person,
21 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
22 its existence to Law. But the words of scripture represent the whole world as being in bondage to sin, so that the promised blessing, dependent, as it is, on faith in Jesus Christ, may be given to those who have faith in him.

23 Before the coming of faith, we were kept under the guard of the Law, in bondage, awaiting the faith that was destined to be
24 revealed. Thus the Law has proved a guide to lead us to Christ, in order that we may be pronounced righteous as the result of
25 faith. But now that faith has come we no longer need a guide.

26 For you are all sons of God, through your faith in Christ Jesus.
27 For all of you who were baptised into union with Christ clothed
28 yourselves with Christ. All distinctions between Jew and Greek, slave and free, male and female, have vanished; for in union
29 with Christ Jesus you are all one. And, since you belong to Christ, it follows that you are Abraham's offspring and, under the promise, sharers in the inheritance.

4 My point is this – as long as the heir is under age, there is no difference between him and a slave, though he is master of
2 the whole estate. He is subject to the control of guardians and stewards, during the period for which his father has power to
3 appoint them. And so is it with us; when we were under age, as
4 it were, we were slaves to the puerile teaching of this world; but, when the full time came, God sent his Son – born a woman's
5 child, born 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
9 to "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
10 which yet once again you are wanting to become slaves? You
are scrupulous in keeping days and months and seasons and
11 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
13 you. You have never done me any wrong. You remember that it
was owing to bodily infirmity that on the first occasion I told
14 you the 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
15 Jesus himself! What has become then, of your blessings? For
I can bear witness that, had it been possible, you would have
16 torn out your eyes and given them to me! Am I to think, then,
17 that I have become your enemy by telling you the truth? Certain
people are seeking your favour, but with no honourable object.
No, indeed, they want to isolate you, so that you will have to
18 seek their favour. It is always honourable to have your favour
sought in an honourable cause, and not only when I am with
19 you, my dear children – you for whom I am again enduring a
mother's pains, until a likeness to Christ will have been formed
20 in you. But I could wish to be with you now and speak in a
different tone, for I am perplexed about you.

21 Tell me, you who want to be still subject to Law – Why don't
22 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
23 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

- 24 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
25 Hagar. Hagar stands for Mount Sinai in Arabia, and represents
the Jerusalem of today, for she and her children are in slavery.
26 But the Jerusalem above is free, and she it is who is our mother.
27 For scripture says –

“Rejoice, you barren one, who have never given birth,
break into shouts, you who are never in labour,
for many are the children of her who is desolate –
yes, more than of her who has a husband.”

- 28 As for ourselves, friends, we, like Isaac, are children born in
29 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
30 Spirit; and it is the same now. But what does the passage of
scripture say?

“Send away the slave-woman and her son; for the
slave’s son will not be coheir with the son of the free
woman.”

- 31 And so, friends, we are not children of a slave, but of her
who is free.

The Gospel in the Daily Life

- 5 It is for freedom that Christ set us free; stand firm therefore, and
do not again be held under the yoke of slavery.
2 Understand that I, Paul, myself tell you that if you allow your-
3 selves to be circumcised, Christ will avail you nothing. I again
declare to everyone who receives circumcision, that he binds
4 himself to obey the whole Law. You have severed yourselves
from Christ – you who are seeking to be pronounced righteous
5 through Law; you have fallen away from love. For we, by the
help of the Spirit, are eagerly waiting for the fulfilment of our

hope – that we may be pronounced righteous as the result of
6 faith. If we are in union with Christ Jesus, neither is circumcision
nor the omission of it anything, but faith, working through love,
7 is everything. You were once making good progress! Who has
8 hindered you from obeying the truth? The persuasion brought
9 to bear on you does not come from him who calls you. A little
10 yeast leavens all the dough. I, through my union with the Lord,
am persuaded that you will learn to think with me. But the
man who is disturbing your minds will have to bear his pun-
11 ishment, whoever he may be. If I, friends, am still proclaiming
circumcision, why am I still persecuted? It seems that the cross
12 has ceased to be an obstacle! I could even wish that the peo-
ple who are unsettling you would go further still and mutilate
themselves.

13 Remember, friends, to you the call came to give you freedom.
Only, do not make your freedom an opportunity for self-indul-
14 gence but serve one another in a loving spirit. Indeed, the whole
Law has been summed up in this one precept –

“You must love your neighbour as you love yourself.”

15 But, if you are continually wounding and preying on one
another, take care that you are not destroyed by one another.
16 This is what I have to say – Let your steps be guided by the
Spirit, and then you will never gratify the cravings of your
17 earthly nature. For these cravings of our earthly nature conflict
with the Spirit, and the Spirit with our earthly nature – they
are two contrary principles – so that you cannot do what you
18 wish. But, if you follow the guidance of the Spirit, you are not
subject to Law. The sins of our earthly nature are unmistakable.
19 They are sins like these – sexual immorality, impurity, indecency,
20 idolatry, sorcery, quarrels, strife, jealousy, outbursts of passion,
21 rivalries, dissensions, 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
22 the kingdom of God. But the fruit produced by the Spirit is

love, joy, peace, forbearance, kindness, generosity, trustfulness,
23 gentleness, self-control. Against such things there is no law! And
24 those who belong to Jesus, the Christ, have already crucified
their earthly nature, with its passions and its cravings.

25 Since our life is due to the Spirit, let us rule our conduct also
26 by the Spirit. Do not let us grow vain, and provoke or envy
6 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
2 you yourselves are not tempted. Bear one another's burdens,
3 and so carry out the Law of the Christ. If a person imagines
themselves to be somebody, when they are really nobody, they
4 deceive themselves. Let everyone test their own work, and then
their cause for satisfaction will be in themselves and not in a
5 comparison with their neighbour; for everyone must bear their
6 own load. The person, however, who is being instructed in the
message ought always to share their blessings with their teacher.

7 Do not be deceived. God cannot be mocked. What a person
8 sows that they will reap. For the person who sows the field of
their earthly nature will from that earthly nature reap corrup-
tion; while the one who sows the field of the spirit will from that
9 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.
10 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

11 See in what large letters I am writing with my own hand. The
12 people who are trying to compel you to be circumcised are the
people who wish to appear to advantage in regard to outward
observances. They do it only to avoid being persecuted for the
13 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.

- 14 But, for my part, may I never boast of anything except the cross
of Jesus Christ, our Master, through whom the world has been
15 crucified to me, and I to the world. For neither is circumcision
nor the omission of it anything; but a new nature is everything.
16 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

1 To Christ's people at Ephesus who are faithful to him, from Paul,
2 an apostle of Christ Jesus, by the will of God. May God, our
Father, and the Lord Jesus Christ bless you and give you peace.

3 Blessed is the God and Father of Jesus Christ, our Lord, who
has blessed us on high with every spiritual blessing, in Christ.
4 For he chose us in our union with Christ before the creation
of the universe, so that we might be holy and blameless in his
5 sight, living in the spirit of love. From the first he destined us,
in his goodwill towards us, to be adopted as sons through Jesus
6 Christ, and so to enhance that glorious manifestation of his
7 loving kindness which he gave us in the one he loves; for in
him, and through the shedding of his blood, we have found
8 redemption in the pardon of our offences. All this accords with
the loving kindness which God lavished on us, accompanied
9 by countless gifts of wisdom and discernment, when he made
known to us his hidden purpose. And it also accords with the
10 goodwill which God purposed to exhibit in Christ, in view of
that divine order which was to mark the completion of the ages,
when he should make everything, both in heaven and on earth,
11 centre in him. In him, I 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
12 own fixed purpose; that we should enhance his glory – we who
13 have been the first to rest our hopes on the Christ. And you, too,

by your union with him, after you had heard the message of the truth, the good news of your salvation – you believed in him and were sealed as his by receiving the holy Spirit, which he
14 had promised. And the Spirit is a pledge of our future heritage, foreshadowing the full redemption of God’s own people – to enhance his glory.

*The power of God displayed in
Christ, the Head of the Church*

15 And therefore I, ever since I heard of the faith in the Lord Jesus which prevails among you, and of your confidence in all
16 Christ’s people, have never omitted to thank God on your behalf,
17 whenever 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
18 knowledge of himself; that your minds may be so enlightened that you may realise the hope given by God’s call, the wealth of
19 the glory of his heritage among Christ’s people, and the transcendent greatness of the power which he is able to exercise in
20 dealing with us 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
21 him above all angels and archangels of every rank, and above every name that can be named, whether in the present age, or
22 in the age to come. And God placed all things under Christ’s feet, and gave him to the church as its supreme head; for the church is Christ’s body, and is filled by him who fills all things
2 everywhere with his presence. You yourselves were once dead
2 because of your offences and 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 Spirit who is still at work among the
3 disobedient. And it was among them that we all once lived our lives, indulging the cravings of our earthly nature, and carrying

out the desires prompted by that earthly nature and by our own thoughts. Our nature exposed us to the divine wrath, like the
4 rest of humanity. Yet God, in his abundant compassion, and be-
5 cause of the great love with which he loved us, even though we
were dead because of our offences, gave life to us in giving life
to the Christ. (By God's loving kindness you have been saved.)
6 And, through our union with Christ Jesus, God raised us with
7 him, and caused us to sit with him on high, in order that, by
his goodness to us in Christ Jesus, he might display in the ages
8 to come the boundless wealth of his loving kindness. For it is
by God's loving kindness that you have been saved, through
9 your faith. It is not due to yourselves; the gift is God's. It is not
10 due to obedience to Law, so that no one can boast. For we are
God's handiwork, created, by our union with Christ Jesus, for
the good actions in doing which God had pre-arranged that we
should spend our lives.
11 Remember, therefore, that you were once Gentiles yourselves,
as your bodies showed; you were called "the Uncircumcised"
by those who were called "the Circumcised" – circumcised only
12 by human hands! Remember that you were at that time far from
Christ; you were shut out from the citizenship of Israel; you were
strangers to the covenants founded on God's promise; you were
13 in the world without hope and without God. But now, through
your union with Christ Jesus, you who once were far off have, by
14 the shedding of the blood of the Christ, been brought near. He
it is who is our peace. He made the two divisions of humanity
15 one, broke down the barrier that separated them, and in his
human nature put an end to the cause of enmity between them –
the Law with its injunctions and ordinances – in order to create,
through union with himself, from Jew and Gentile, one new
16 humanity and so make peace. And when, on the cross, he had
destroyed their mutual enmity, he sought by means of his cross
17 to reconcile them both to God, united in one body. He came
with the good news of peace for you who were far off, and of
18 peace for those who were near; for it is through him that we,

the Jews and the Gentiles, united in the one Spirit, are now able
19 to approach the Father. It follows, then, that you are no longer
strangers and foreigners, but are fellow citizens with Christ's
20 people and members of God's household. You have been built
up on the foundation laid by the apostles and prophets, Christ
21 Jesus himself being the cornerstone. United in him, every part
of the building, closely joined together, will grow into a temple,
22 consecrated by its union with the Lord. And, through union in
him, you also are being built up together, to be a place where
God lives through the Spirit.

The Apostle's Divine Commission to the Gentiles

3 For this reason I, Paul, the prisoner of Jesus, the Christ, for
2 the sake of you Gentiles – For you have heard, I suppose, of
the responsible charge with which God entrusted me for your
3 benefit, and also that it was by direct revelation that the hidden
purpose of God was made known to me, as I have already
4 briefly told you. And, by reading what I have written, you will
be able to judge how far I understand this hidden purpose of
5 God in Christ. In former generations it was not made known
to humanity, as fully as it has now been revealed by the Spirit
6 to the apostles and prophets among Christ's people – That,
by union with Christ Jesus and through the good news, the
Gentiles are coheirs with us and members of one body, and
7 that they share with us in God's Promise. Of this good news
I become an assistant, in virtue of the charge with which God
8 entrusted me in the exercise of his power – 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 the boundless
9 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
10 has been concealed in the mind of the Creator of all things; so
that now to the archangels and to all the powers on high should

be made known, through the church, the all-embracing wisdom
11 of God, in accordance with that purpose which runs through
all the ages and which he has now accomplished in Jesus, the
12 Christ, our Master. And in union with him, and through our
trust in him, we find courage to approach God with confidence.
13 Therefore I beg you not to be disheartened at the sufferings
that I am undergoing for your sakes; for they redound to your
14 honour. For this reason, then, I kneel before the Father – from
15 whom all “fatherhood” in heaven and on earth derives its name
16 – and pray that, in proportion to the wealth of his glory, he will
strengthen you with his power by breathing his Spirit into your
17 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 rooted and established, may, with all Christ’s people,
18 have the power to comprehend in all its width and length and
19 height and depth, and to understand – though it surpasses all
understanding – the love of the Christ; and so be filled with all
the fullness of God.

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
21 – to him be all glory through the church and through Christ
Jesus, for all generations, age after age. Amen.

The Gospel and Daily Life

4 I beg you, then – I who am a prisoner in the Master’s cause –
2 to live lives worthy of the call that you have received; always
humble and gentle, patient, bearing lovingly with one another,
3 and striving to maintain in the bond of peace the unity given by
4 the Spirit. There is but one body and one Spirit, just as there
was but one hope set before you when you received your call.
5 There is but one Lord, one faith, one baptism. There is but one
6 God and Father of all – the God who is over all, pervades all,

7 and is in all. Everyone of us, however, has been entrusted with
some charge, each in accordance with the extent of the gift of
8 the Christ. That is why it is said –

“When he went up on high, he led his captives into captivity. And gave gifts to humanity.”

9 Now surely this “going up” must imply that he had already
10 gone down into the world beneath. He who went down is the
same as he who went up – up beyond the highest heaven, so
11 that he might fill all things with his presence. And he it is who
gave to the church apostles, prophets, missionaries, pastors,
12 and teachers, to fit his people for the work of the ministry, for
the building up of the body of the Christ. And this will continue,
13 until we all attain 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.
14 Then we will no longer be like infants, tossed backward and
forward, blown about by every breath of human teaching and
15 by people’s trickery and craftiness; but holding the truth in a
spirit of love, we will grow into complete union with him who
16 is our head – Christ himself. For from him 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
18 continue to live such purposeless lives as the Gentiles live, with
their powers of discernment darkened, cut off from the life of
God, owing to the ignorance that prevails among them and to
19 the hardness of their hearts. Lost to all sense of shame, they have
abandoned themselves to licentiousness, in order to practice
20 every kind of impurity without restraint. But far different is
the lesson you learned from the Christ – if, that is, you really
21 listened to him, and through union with him were taught the
22 truth, as it is to be 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 deluding passions, grows corrupt; that the spirit of your minds 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.

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 to one another like the parts of a body. Be angry, yet do not sin. Do not let the sun go down on your anger; and give no opportunity to the devil. Let the person who steals steal no longer, but rather they should toil with their hands at honest work, so that they may have something to share with anyone in need. Never let any foul word pass your lips, but only such good words as the occasion demands, so that they may be a help to those who hear them. And do not grieve God's Holy Spirit; for it was through that Spirit that God sealed you as his, against the day of redemption. Let all bitterness, passion, anger, brawling, and abusive language be banished from among you, as well as all malice. Be kind to one another, tenderhearted, ready to forgive one another, just as God, in Christ, forgave you. Therefore imitate God, as his dear children, 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.

As for sexual immorality and every kind of impurity, or greed, do not let them even be mentioned among you, as befits Christ's people, nor shameful conduct, nor foolish talk or jesting, for they 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 are the sins that bring down the wrath of God on the

7 disobedient. Therefore have nothing to do with such people.
8 For, although you were once in darkness, now, by your union
with the Lord, you are in the light. Live as children of light –
9 for the outcome of life in the light may be seen in every form of
10 goodness, righteousness, and sincerity – always trying to find
11 out what is pleasing to the Lord. Take no part in deeds of dark-
ness, from which no good can come; on the contrary, expose
12 them. It is degrading even to speak of the things continually
13 done by them in secret. All such actions, when exposed, have
14 their true character made manifest by the light. For everything
that has its true character made manifest is clear as light. And
that is why it is said –

“Sleeper, awake!
Arise from the dead,
and the Christ will give you light!”

15 Take great care, then, how you live – not unwisely but
16 wisely, making the most of every opportunity; for these are
17 evil days. Therefore do not grow thoughtless, but try to un-
18 derstand what the Lord’s will is. Do not drink wine to excess,
for that leads to profligacy; but seek to be filled with the Spirit
of God, and speak to one another in psalms and hymns and
19 sacred songs. Sing and make music in your hearts to the Lord.
20 Always give thanks for everything to our God and Father, in
the name of our Lord Jesus Christ.

21 Submit to one another because you honour and respect Christ.

22 Wives should submit to their husbands as submitting to the
23 Lord. For a man is the head of his wife, as the Christ is the head
of the church – being indeed himself the Saviour of his body.
24 But as the church submits to the Christ, so also should wives
25 submit to their husbands in everything. Husbands, love your
wives, just as the Christ loved the church, and gave himself for
26 her, to make her holy, after purifying her by the washing with
27 the water, according to his promise; so that he might himself
bring the church, in all her beauty, into his own presence, with

no spot or wrinkle or blemish of any kind, but that she might
28 be holy and faultless. That is how husbands ought to love their
wives – as if they were their own bodies. A man who loves his
29 wife is really loving himself; for no one ever yet hated his own
body. But everyone feeds his body and cares for it, just as the
30 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
33 and his 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
3 first Commandment with a promise – “so that you may prosper
4 and have a long life on earth.” And fathers, do not irritate
your children, but bring them up with Christian discipline and
instruction.

5 Slaves, obey your earthly masters, with anxious care, giving
6 them ungrudging service, as if obeying the Christ; not only
when 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
7 God. Give your service heartily and cheerfully, as working for
8 the Master and not for people; for you know that everyone will
be rewarded by the Master for any honest work that he has done,
9 whether he is a slave or free. And masters, treat your slaves in
the same spirit. Give up threatening them; for you know that he
who is both their Master and yours is in heaven, and that before
him there is no distinction of rank.

10 For the future, find strength in your union with the Lord,
11 and 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
12 against the stratagems of the devil. For ours is no struggle against

enemies of flesh and blood, but against all the various powers of evil that hold sway in the darkness around us, against the
 13 spirits of wickedness on high. Therefore take up the full armour of God, so that when the evil day comes, you may be able to
 14 withstand the attack, and, having fought to the end, still to
 15 stand your ground. Stand your ground, then, with truth for
 16 your belt, and with righteousness for your breastplate, and with
 17 the readiness to serve the good news of peace as shoes for your
 18 feet. At every onslaught take up faith for your shield; for with
 19 it you will be able to extinguish all the flaming darts of the
 20 evil one. And receive 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 unwearying perseverance and supplication for all Christ's
 19 people – and on my behalf also, so that when I begin to speak, words may be given me, so that I may fearlessly make known
 20 the inmost truth of the good news, on behalf of which I am an ambassador – in chains! Pray that, in telling it, I may speak fearlessly as I ought.

Conclusion

21 To enable you, as well as others, to know all that concerns me and what I am doing, Tychicus, our dear friend and faithful helper
 22 in the Master's cause, will tell you everything. I am sending him to you on purpose that you may learn all about us, and that he may cheer your hearts.

23 May God, the Father, and the Lord Jesus Christ give every
 24 follower peace, and love linked with faith. May God's blessing be with all who love our Lord Jesus Christ with an undying love.

PAUL'S LETTER TO THE PHILIPPIANS

1 To all Christ's people at Philippi, with the supervisors and
2 assistants, from Paul and Timothy, servants of Christ Jesus. May
3 God, our Father, and the Lord Jesus Christ bless you, and give
4 you peace. Every recollection that I have of you is a cause of
5 thanksgiving to God, always, in every prayer that I offer for you
6 all – my prayers are full of joy – because of the share that you
7 have had in spreading the good news, from the first day that
8 you received it until now. For of this I am confident, that he who
9 began a good work in you will complete it in readiness for the
10 day of Jesus Christ. And, indeed, I am justified in feeling like
11 this about you all; because you have a warm place in my heart
12 – you who all, both in my imprisonment and in the work of
13 defending and establishing the good news, shared my privilege
14 with me. God will bear me witness how I yearn for you all with
15 the tenderness of Christ Jesus. And what I pray for is this – that
16 your love may grow yet stronger and stronger, with increasing
17 knowledge and all discernment, until you are able to appreciate
18 all moral distinctions. And I pray, too, that you may be kept
19 pure and blameless against the day of Christ, bearing a rich
20 harvest of that righteousness which comes through Jesus Christ,
21 to the glory and praise of God.

22 Friends, I want you to realise that what has happened to me
23 has actually served to forward the good news. It has even be-
24 come evident, not only to all the imperial guard, but to everyone
25 else, that it is for Christ's sake that I am in chains. And besides
26 this, most of our fellow followers have gained confidence in
27 the Lord through my chains, and now venture with far greater
28 freedom to speak of God's message fearlessly. It is true that
29 some do proclaim the Christ out of jealousy and opposition, but

16 there are others who proclaim him from goodwill. The latter
do it from love for me, knowing that I have been appointed to
17 plead the cause of the good news. The former spread the news
of the Christ in a factious spirit, and not sincerely, thinking to
18 add to the pain of my chains. But what of that? Only that in
some way or other, either with assumed or with real earnestness,
19 Christ is being made known; and at that I rejoice. Yes, and I will
rejoice, for I know that, through your prayers and through a
rich supply of the Spirit of Jesus Christ, all this will make for my
20 salvation. And this will fulfil my earnest expectation and hope
that I will have no cause for shame, but that, with unflinching
courage, now as before, Christ will be honoured in my body,
21 whether by my life or by my death, for to me life is Christ, and
22 death is gain. But what if the life here in the body – if this brings
me fruit from my labours? Then which to choose I cannot tell!
23 I am sorely perplexed either way! My own desire is to depart
24 and be with Christ, for this would be far better. But, for your
sakes, it may be more needful that I should still remain here
25 in the body. Yes, I am confident that this is so, and therefore I
am sure that I will stay, and stay near you all, to promote your
26 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
27 in me fresh cause for exultation. Under 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 standing firm, animated by
one spirit, and joining with one heart in a common struggle for
28 the faith taught by the good news, without ever shrinking from
your opponents. To them this will be a sign of their destruction
29 and of your salvation – a sign from God. For, on behalf of Christ,
you have had the privilege granted you, not only of trusting in
30 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 commu-
 2 nion 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
 3 by one Spirit. Nothing should be done out of selfish ambition or
 vain conceit. Rather, in humility lift others up above yourselves,
 4 considering not only your own interests but also the interests
 5 of others. Let the spirit of Christ Jesus be yours also. Though
 6 the divine nature was his from the beginning, yet he did not
 look on equality with God as above all things to be clung to,
 7 but impoverished himself by taking the nature of a servant and
 8 becoming like one of us; he appeared among us as a man, and
 still further humbled himself by submitting even to death – to
 9 death on a cross! And that is why God raised him to the very
 highest place, and gave him the name which stands above all
 10 other names, so that in adoration of the name of Jesus every
 11 knee should bend, in heaven, on earth, and under the earth, and
 that every tongue should acknowledge JESUS CHRIST as LORD
 12 – to the glory of God the Father. Therefore, my dear 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
 13 you, but all the more now that I am absent. Remember it is God
 who, in his kindness, is at work within you, enabling you both
 14 to will and to work. In all that you do, avoid murmuring and
 15 dissension, so as to prove yourselves blameless and innocent
 – faultless children of God, in the midst of an evil-disposed and
 perverse generation, in which you are seen shining like stars in a
 16 dark world, offering to them the message of life; and then I will
 be able at the day of Christ to boast that I did not run my course
 17 for nothing, or toil for nothing. And yet, even if, when your faith
 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;
 18 and you must also rejoice and share my joy. I hope, however, as
 19 one 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.
 20 For I have no one but him to send – no one of kindred spirit
 21 who would take the same genuine interest in your welfare. They
 are all pursuing their own aims and not those of Christ Jesus.
 22 But you know what Timothy has proved himself to be, and how,
 like a child working for his father, he worked hard with me in
 23 spreading the good news. It is Timothy, then, whom I hope to
 send, just as soon as I find out what is going to happen to me
 24 here. And I am confident, as one who trusts in the Lord Jesus,
 25 that before long I myself will follow. Still I think it necessary to
 send Epaphroditus to you now, for he is my dear friend, fellow
 worker, and fellow soldier, and he was also your messenger to
 26 help me in my need. For he has been longing to see you all, and
 27 has been distressed because you heard of his illness. And I can
 assure you that his illness very nearly proved fatal. But God had
 pity on him, and not on him only but also on me, so that I might
 28 not have sorrow on sorrow. I am all the more ready, therefore,
 to send him, so that the sight of him may revive your spirits and
 29 my own sorrow be lightened. Give him, then, the heartiest of
 30 Christian welcomes, and hold such people in great honour. For
 it was owing to his devotion to the Master's work that he was
 at the point of death, having risked his own life in the effort to
 supply what was wanting in the help that you sent me.

3 In conclusion, my friends, may all joy be yours in your union
 with the Lord. To repeat what I have already written does not
 2 weary me, and is the safe course for you. Beware of those dogs!
 Beware of those mischievous workers! Beware of the men who
 3 mutilate themselves! For it is we who are the circumcised – we
 whose worship is prompted by the Spirit of God, who exult in
 4 Christ Jesus, and who do not rely on external privileges; though
 I, if anyone, have cause to rely even on them. If anyone thinks he
 5 can rely on external privileges, far more can I! I was circumcised
 when eight days old; I am an Israelite by birth, and of the tribe
 of Benjamin; I am a Hebrew, and the child of Hebrews. As to
 6 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 rubbish, if I may but
9 gain Christ and be found in union with him; any righteousness
that I have being, not the righteousness that results from Law,
but the righteousness which comes through faith in Christ –
the righteousness which is derived from God and is founded
10 on faith. Then indeed I will know Christ, and the power of his
11 resurrection, and all that it means to share his sufferings, in the
hope that, if I become like him in death, I may possibly attain
12 to the resurrection from the dead. Not that I have already laid
hold of it, or that I am already made perfect. But I press on, in
the hope of actually laying hold of that for which indeed I was
13 laid hold of by Christ Jesus. For I, friends, do not regard myself
as having yet laid hold of it. But this one thing I do – forgetting
what lies behind, and straining every nerve for that which lies in
14 front, I press on to the goal, to gain the prize of that heavenward
15 call which God gave me through Christ Jesus. Let all of us, then,
whose faith is mature, think this way. Then, if on any matter you
16 think otherwise, God will make that also plain to you. Only we
are bound to order our lives by what we have already attained.
17 My friends, unite in following my example, and fix your eyes
on those who are living by the pattern which we have set you.
18 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
19 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
20 given up to earthly things. But we are citizens of heaven, and
from heaven we expect a saviour to come, the Lord Jesus Christ.
21 By the exercise of his power to bring everything into subjection
to himself, he will make our humble bodies like his glorious
body.

- 4 So then, my dear friends, whom I am longing to see – you
 2 who are my joy and my crown, stand fast in union with the Lord,
 3 dear friends. I entreat Euodia, and I entreat Syntyche, to live in
 4 harmony, in union with the Lord; yes, and I ask you, my true
 5 comrade, to help them, remembering that they toiled by my
 6 side in spreading the good news; and so, too, did Clement and
 7 my other fellow workers, whose names are in the book of life.
 8 All joy be yours at all times in your union with the Lord. Again
 9 I repeat – All joy be yours. Let your forbearing spirit be plain to
 10 everyone. The Lord is near. Do not be anxious about anything;
 11 but under all circumstances, by prayer and entreaty joined with
 12 thanksgiving, make your needs known to God. Then the peace
 13 of God, which is beyond all human understanding, will stand
 14 guard over your hearts and thoughts, through your union with
 15 Christ Jesus.
- 8 In conclusion, friends, whenever you find things that are true
 9 or honourable, righteous or pure, loveable or praiseworthy, or if
 10 virtue and honour have any meaning, let them fill your thoughts.
 11 All that you learned and received and heard and saw in me put
 12 into practice continually; and then God, the giver of peace, will
 13 be with you. It was a matter of great joy to me, as one in union
 14 with the Lord, that at length your interest in me had revived. The
 15 interest indeed you had, but not the opportunity. Do not think
 16 that I am saying this under the pressure of want. For I, however
 17 I am placed, have learned to be independent of circumstances. I
 18 know how to face humble circumstances, and I know how to
 19 face prosperity. Into all and every human experience I have been
 20 initiated – into plenty and hunger, into prosperity and want.
 21 I can do everything through the strength of the one who makes
 22 me strong! Yet you have acted nobly in sharing my troubles.
 23 And you at Philippi know, as well as I, that in the early days
 24 of the good news – at the time when I had just left Macedonia
 25 – no church, with the one exception of yourselves, had anything
 26 to do with me as far as giving and receiving are concerned.
 27 Indeed, even while I was still in Thessalonica, you sent more

- 17 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
18 to spare. My wants are fully satisfied, now that I have received
from Epaphroditus the gifts which you sent me – the sweet
19 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.
20 To him, our God and Father, be ascribed all glory for every
21 and ever. Amen. Give my greeting to everyone of the people of
Christ Jesus. The Lord's followers who are with me send your
22 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

1 From Paul, an apostle of Christ Jesus, by the will of God, and
2 from Timothy, also a follower of the Lord. To Christ's people at
Colossae – the followers who are faithful to him: May God, our
Father, bless you and give you peace.

3 Whenever we pray we never fail to thank God, the Father of
4 our Lord Jesus Christ, for you, now that we have heard of your
faith in Christ Jesus and of the love that you have for all his
5 people, because of the hope which is kept safe for you in heaven.
Of this hope you heard long ago in the true message of the good
6 news which reached you, bearing fruit and growing, as it does,
through all the world, just as it did among you from the very
day that you heard of God's loving kindness, and understood
7 what that loving kindness really is. It is just what you learned
from Epaphras, our dear fellow servant, who, as a minister of
8 the Christ, faithfully represents us, and who told us of the love
with which the Spirit has inspired you.

9 And therefore we, from the very day that we heard this, have
never ceased praying for you, or asking that you may be filled
with the knowledge of the will of God, which comes through
10 all true spiritual wisdom and insight. Then you will live lives
worthy of the Master, and so please God in every way. Your
lives will be fruitful in every kind of good action, and grow
11 into a fuller knowledge of God; you will be made strong at all
points with a strength worthy of the power manifested in his

- glory – strong to endure with patience, and even with gladness,
12 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
removed us into the kingdom of his Son, who is the embodiment
14 of his love, and through whom we have found deliverance in
the forgiveness of our sins.
- 15 For Christ is the incarnation of the invisible God – firstborn
16 and head of all creation; for in him was created all that is in
heaven and on earth, the visible and the invisible – angels and
17 archangels and all the powers of heaven. All has been created
through him and for him. He was before all things, and all
18 things unite in him; and he is the head of the church, which is
his body. The firstborn from the dead, he is to the church the
19 source of its life, that he, in all things, may stand first. For it
pleased the Father that in him the divine nature in all its fulness
20 should live, and through him to reconcile all things to himself
(making peace by the shedding of Christ's blood offered on the
21 cross) – whether on earth or in heaven. And it pleased God that
you, once estranged from him and hostile towards him in your
22 thoughts, intent only 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,
23 pure, and blameless, if only you remain true to your faith, firm
and immovable, never abandoning the hope held out in the
good news to which you listened, which has been proclaimed
among all created things under heaven, and of which I, Paul,
was made an assistant.
- 24 Now at last I can rejoice in my sufferings on your behalf,
and in my own person I supplement the afflictions endured

25 by the Christ, for the sake of his body, the church; of which
I myself became a minister in virtue of the office with which
God entrusted me for your benefit, to declare the message of
26 God in all its fulness – that truth which has been hidden from
former ages and generations. But now it has been revealed to
27 God’s people, to whom it was his pleasure to make known
the surpassing glory of that hidden truth when proclaimed
among the Gentiles – “Christ among you! Your hope of glory!”
28 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
29 by union with Christ. It is for that I toil, struggling with all the
energy which he inspires and which works powerfully within
2 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
2 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
3 knowledge of God’s hidden truth, even Christ himself, in whom
4 all treasures of wisdom and knowledge lie hidden. I say this
to prevent anyone from deceiving you by plausible arguments.
5 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.

6 Since, therefore, you have received Jesus, the Christ, as your
7 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
8 and thanksgiving. Take care that 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
9 puerile questions of this world, and not with Christ. For in Christ
10 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

- 11 all archangels and powers of heaven. By your union with him
you received a circumcision that was not performed by human
12 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
13 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!
14 He canceled the bond which stood against us – the bond that
consisted of ordinances – and which was directly hostile to us!
15 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
17 weekly festivals. These things are only the shadow of what is to
18 come; the substance is in the Christ. Do not let anyone defraud
you of the reality by affecting delight in so-called “humility”
and angel-worship. Such a person busies themselves with their
visions, and without reason are rendered conceited by their
19 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

- 3 our earthly nature. Since, therefore, you were raised to life with
the Christ, seek for the things that are above; for it is there that
2 the 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
8 you lived for them. You, however, must now lay aside all such
9 things – anger, passion, malice, slander, abuse. Never lie to one
10 another. 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.
11 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!
12 Therefore, as God's people, consecrated and dear to him,
clothe yourselves with tenderness of heart, kindness, humility,
13 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.
14 Over all these virtues put on love; for that is the belt
which makes all complete. Let the peace that the Christ gives
15 decide all doubts within your hearts; for you also were called
to the enjoyment of peace as members of one body. And show
16 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

17 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.

18 Wives, submit to your husbands, as befits those who belong
19 to the Lord. Husbands, love your wives, and never treat them
20 harshly. Children, always obey your parents; for that is pleas-
21 ant to see in those who belong to the Lord. Fathers, never irri-
tate your children, otherwise they might become disheartened.
22 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.
23 Whatever you do, do it with all your heart, as if working for
24 the Master and not for people, since you know that it is from
the Master that you will receive the inheritance which will be
25 your reward. You are serving Christ, the Master. Those who do
wrong will reap the wrong they have done; and there will be
4 no partiality. Masters, do what is right and fair by your slaves,
for you know that you also have a Master – in heaven.

2 Devote yourselves to prayer. Give your whole mind to it, and
3 also offer thanksgiving; and at the same time pray for us, so
that God may give us an opening for our message, so that we
may speak of the truths hidden in the Christ – the truths for
4 which I am in chains! Then I will make them known, as I ought
5 to do. Show tact in your behaviour to the outside world, making
6 the most of every opportunity. Let your conversation always be
kindly, but not bland, season it, as it were, with salt; be aware in
each case of the answer you should be giving.

Conclusion

7 Our dear friend, Tychicus, will tell you all about me. He is a
8 faithful minister, and a fellow servant in the Master's cause. I

send him to you expressly that you may learn our circumstances,
 9 and that he may give you encouragement. With him will be Onesimus, our dear faithful friend, who is one of yourselves. They will tell you all that is going on here.

10 My fellow prisoner, Aristarchus, sends you his greeting, and Barnabas's cousin, Mark, sends his. (You have received directions about him. If he comes to you, make him welcome.) Joshua,
 11 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. Epaphras, who
 12 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 accordance with God's
 13 will. I can bear testimony to the deep interest he takes in you, as well as in the followers at Laodicea and at Hierapolis. Luke,
 14 our dear doctor, sends you his greeting, and Demas sends his. Give my greeting to the followers at Laodicea, and to Nymphe,
 15 and to the church that meets at her 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 read the letter which will be
 17 forwarded from there. Give this message to Archippus – "Take care to discharge to the best of your ability the office to which you were appointed in the Master's cause."

18 I, Paul, add this greeting in my own handwriting. Remember these chains of mine. God's blessing be with you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction

- 1 To the Thessalonian church in union with God the Father and the Lord Jesus Christ, from Paul, Silas, and Timothy. May God bless you and give you peace.

The Apostle and his Converts

- 2 We always mention you in our prayers and thank God for you all;
3 recalling continually before our God and Father the efforts that have resulted from your faith, the toil prompted by your love, and the patient endurance sustained by your hope in our Lord
4 Jesus Christ. Friends, whom God loves, we know that he has
5 chosen you, because the good news that we brought came home to you, not merely as so many words, but with a power and a fulness of conviction due to the Holy Spirit. For you know the
6 life that we lived among you for your good. And you yourselves began to follow, not only our example, but the Master's also; and, in spite of much suffering, you welcomed the message with
7 a joy inspired by the Holy Spirit, and so became a pattern to all
8 who believed in Christ throughout Macedonia and Greece. For it was from you that the Lord's message resounded throughout Macedonia and Greece; and, more than that, your faith in God has become known far and wide; so that there is no need for us
9 to say another word. Indeed, in speaking about us, the people themselves tell of the reception you gave us, and how, turning

to God from your idols, you became servants of the true and
10 living God, and are now awaiting the return from heaven of his
Son whom he raised from the dead – Jesus, our deliverer from
the coming wrath.

2 Yes, friends, you yourselves know that your reception of us
2 was not without result. For, although we had experienced suf-
fering 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
3 spite of great opposition. Our appeal to you was not based on a
delusion, nor was it made from unworthy motives, or with any
4 intention of misleading you. But, having been found worthy
by God to be entrusted with the good news, therefore we tell
it; with a view to please, not people, but God who proves our
5 hearts. Never at any time, as you know, did we use the language
of flattery, or make false professions in order to hide selfish aims.
6 God will bear witness to that. Nor did we seek to win honour
from people, whether from you or from others, although, as
apostles of Christ, we might have burdened you with our sup-
7 port. But we lived among you with the simplicity of a child;
8 we were like a woman nursing her own children. In our strong
affection for you, that seemed to us the best way of sharing with
you, not only God's good news, but our lives as well – so dear
9 had you become to us. You will not have forgotten, friends, our
labour and toil. Night and day we used to work at our trades,
so as not be a burden to any of you, while we proclaimed to
10 you God's good news. You will bear witness, and God also, that
our relations with you who believed in Christ were pure, and
11 upright, and beyond reproach. Indeed, you know that, like a
father with his own children, we used to encourage and comfort
12 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 what it really is – the teaching of God, which is even now doing
14 its work within you who believe in Christ. For you, friends, began to follow the example of the churches of God in Judea which are in union with Jesus Christ; you, in your turn, suffering at the hands of your fellow citizens, in the same way as those
15 churches did at the hands of their people – who killed both the Lord Jesus and the prophets, and persecuted us also. They do
16 not try to 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!

17 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
18 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
19 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
20 presence of our Lord Jesus, at his coming, if it isn't you? You are our pride and our delight!

3 And so, as we could bear it no longer, we made up our minds
2 to remain behind alone at Athens, and sent Timothy, our dear friend and God's minister of the good news of the Christ, to
3 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
4 with such things. For, even while we were with you, we warned you beforehand that we were certain to encounter trouble. And
5 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
6 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
7 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
8 our difficulties and troubles, by your faith. For it is new life to
9 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
10 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.

11 May our God and Father himself, and Jesus, our Lord, make
12 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
13 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
2 your daily life must be, if it is to please God. For you have not
forgotten the directions that we gave you on the authority of
our Lord Jesus.

3 For this is God's purpose – that you should be pure; abstaining
4 from all immorality; each of you learning to gain control over
5 your own body, in a way that is holy and honourable, and not
for the mere gratification of your passions, like the Gentiles
6 who 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
7 already warned you and solemnly declared. For God does not
8 call us to an impure life, but demands holiness. Therefore the

person who disregards this warning disregards, not people, but God who gives you his Holy Spirit.

9 As to love for each other there is no need to write to you; for
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
14 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,
15 those 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
16 have passed to their rest. For, with a loud summons, with the shout of an archangel, and with the trumpet-call of God, the
17 Lord himself 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
18 Lord. Therefore, comfort one another with what I have told you.

5 But as to the times and the moments, there is no need, friends,
2 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,
3 and there will be no escape! You, however, friends, are not in
4

darkness, that the daylight should take you by surprise as if you
5 were thieves. For you all are children of light and children of the day.

6 We have nothing to do with night, or darkness. Therefore
let us not sleep as others do. No, let us be watchful and self-
7 controlled. It is at night that people sleep, and at night that
8 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
9 hope of salvation as a helmet. For God destined us, not for wrath,
but to win salvation through our Lord Jesus Christ, who died
10 for us, that, whether we are still watching or have fallen asleep,
11 we may live with him. Therefore encourage one another, and try
to build up one another's characters, as indeed you are doing.

Conclusion

12 We beg you, friends, to value those who toil among you, and
are your leaders in the Lord's service, and give you counsel.
13 Hold them in the very greatest esteem and affection for the sake
14 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.
15 Take care that none of you ever pays back wrong for wrong,
but always follow the kindest course with one another and
16 with everyone. Always be joyful; never cease to pray; under all
17 circumstances give thanks to God. For this is his will for you
18 as made known in Christ Jesus. Do not quench the Spirit; do
19 not make light of preaching. Bring everything to the test; cling
20 to what is good; shun every form of evil. May God himself, the
21 giver of peace, make you altogether holy; and may your spirits,
22 souls, and bodies be kept altogether faultless until the coming
23 of our Lord Jesus Christ. He who calls you will not fail you; he
24 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

- 1 To the Thessalonian church in union with God our Father and
2 the Lord Jesus Christ, From Paul, Silas, and Timothy. May God,
the Father, and the Lord Jesus Christ bless you and give you
peace.

The Apostle and his Converts

- 3 Friends, it is our duty always to thank God about you, as is
but right, considering the wonderful growth of your faith, and
because, without exception, your love for one another is con-
4 tinually increasing. So much is this the case that we ourselves
speak with pride, before the churches of God, of the patience
and faith which you have shown, in spite of all the persecutions
5 and troubles that you are enduring. These persecutions will
vindicate the justice of God's judgment, and will result in your
being reckoned worthy of God's kingdom, for the sake of which
6 you are now suffering; since God deems it just to inflict suffering
7 on those who are now inflicting suffering on you, and to give
relief to you who are suffering, as well as to us, at the appearing
of the Lord Jesus from heaven with his mighty angels, in flaming
8 fire. Then he will inflict punishment on those who refuse to
know God, and on those who turn a deaf ear to the good news
9 of Jesus, our Lord. They will pay the penalty of unutterable ruin
– banished from the presence of the Lord and from the glorious

- 10 manifestation of his might, when he comes to be honoured in his
people, and to be revered in all who have learned to believe in
him (for you also believed our testimony) – as he will be on that
11 day. With this in view, our constant prayer for you is that our
God may count you worthy of the call that you have received,
and by his power make perfect your delight in all goodness and
12 the efforts that have resulted from your faith. Then, in the loving
kindness of our God and the Lord Jesus Christ, will the name of
Jesus, our Lord, be honoured in you, and you in him.

Events that must precede the Lord's Coming

- 2 As to the coming of our Lord Jesus Christ, and our being gath-
2 ered 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 letter purporting to come from us, to the effect
3 that the day of the Lord is come. Don't let anyone deceive you
in any way. For it will not come before the final rebellion against
God, when lawlessness is revealed in human form, headed for
4 destruction. He is the adversary of everything that is spoken
of as a god or as an object of worship, enthroning himself in
5 God's Temple claiming to be God! Don't you remember how,
6 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
7 his appearing before his appointed time. Wickedness, indeed,
is already at work in secret, but only until he who at present
8 restrains it is removed out of the way. Then the lawless person
will be revealed, but the Lord Jesus will destroy him with the
breath of his mouth, annihilate him by the splendour of his
9 coming. When the lawless person comes, 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
10 delude – to the ruin of those who are on the path to destruction,
because they have never received and loved the truth to their

11 own salvation. That is why God places them under the influence
12 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
14 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
15 Christ. Stand firm then, friends, and hold fast to the truths that
16 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
17 ground for hope, console your hearts, and strengthen you to do
and to say all that is right.

Conclusion

3 In conclusion, friends, pray for us – pray that the Lord’s message
may spread rapidly, and be received everywhere with honour,
2 as it was among you; and that we may be preserved from wrong-
headed and wicked people – for it is not everyone who believes
3 in Christ. But the Lord will not fail you. He will give you strength,
4 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
5 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.

6 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
7 in agreement with the teaching that you received from us. For
you know well that you ought to follow our example. When
8 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
9 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
10 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
11 eat.” We hear that there are among you people who are living
ill-ordered lives, and who, instead of attending to their own
12 business, are mere busybodies. All such people we beg, and
implore, in the name of the Lord Jesus Christ, to attend quietly
13 to their business, and earn their own living. You, friends, must
14 not grow weary of doing what is right. If anyone disregards
what we have said in this letter, take note of them and avoid
15 their company, so that they may feel ashamed. Yet do not think
of them as an enemy, but caution them as you would a brother
16 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
18 signature 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

1 From Paul, an apostle of Christ Jesus by the appointment of
2 God, our Saviour, and Christ Jesus, our hope. To Timothy, my
true child in the faith: May God, the Father, and Christ Jesus,
our Lord, bless you, and be merciful to you, and give you peace.

3 I beg you, as I did when I was on my way into Macedonia,
to remain at Ephesus; so that you may instruct certain people
4 there not to teach new and strange doctrines, nor to devote their
attention to legends and interminable genealogies, which tend
to give rise to argument rather than to further that divine plan
5 which is revealed in the faith. The object of all instruction is
to call forth that love which comes from a pure heart, a clear
6 conscience, and a sincere faith. And it is because they have not
aimed at these things that the attention of certain people has
7 been diverted to unprofitable subjects. They want to be teachers
of the Law, and yet do not understand either the words they use,
8 or the subjects on which they speak so confidently. We know,
9 of course, that the Law is excellent, when used legitimately, by
one who recognises that laws were not made for good people,
but for the lawless and disorderly, for irreligious and wicked
people, for those who are irreverent and profane, for those who
10 ill-treat their fathers or mothers, for murderers, for the immoral,
for perverts, for slave traders, for liars, for perjurers, and for
11 whatever else is opposed to sound Christian teaching – as is

taught in the glorious good news of the ever-blessed God, with which I was entrusted.

- 12 I am thankful to Christ Jesus, our Lord, who has been my
strength, for showing that he thought me worthy of trust by
13 appointing me to his ministry, though I once used to blaspheme,
and to persecute, and to insult. Yet mercy was shown me, be-
14 cause I acted in ignorance, while still an unbeliever; and the
loving kindness of our Lord was boundless, and filled me with
that faith and love which come from union with Christ Jesus.
15 How true the saying is, and worthy of the fullest acceptance,
that “Christ Jesus came into the world to save sinners”! And
16 there is no greater sinner than I! Yet mercy was shown me for
the express purpose that Christ Jesus might exhibit in my case,
beyond all others, his exhaustless patience, as an example for
those who were afterwards to believe on him and attain eternal
17 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,
20 as regards the faith, some have wrecked their lives. Hymenaeus
and Alexander are instances – the men whom I delivered over
to Satan so that they might be taught not to blaspheme.

General Directions on Church Matters

- 2 First of all, then, I ask that petitions, prayers, intercessions, and
2 thanksgivings should be offered for everyone, especially for
kings 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

mediator between God and humanity – the human, Christ Jesus,
6 who gave himself as a ransom on behalf of all.

This must be our testimony, as opportunities present themselves; 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 appropriate dress, worn quietly and modestly, and not with wreaths
10 or gold ornaments for the hair, or pearls, or costly clothing, but – 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 becoming teachers, or exercising authority over men; they ought to not
13 make a fuss. Adam was formed first, not Eve. And it was not
14 Adam who was deceived; it was the woman who was entirely
15 deceived and fell into sin. But she will be saved by the birth of a child, if they never abandon faith, love, or holiness, and behave with modesty.

3 How true is this saying: “To aspire to be to be a supervisor in
2 the church is to be ambitious for a noble task.” The supervisor should be of blameless character; a faithful partner; living a temperate, discreet, and well-ordered life; hospitable, and a skilful
3 teacher, not addicted to drink or brawling, but of a forbearing
4 and peaceable disposition, and not a lover of money; they should provide for their own household well, and their children should
5 kept under control and be well-behaved. If someone does not know how to provide for their own household, how can they
6 take charge of the church of God? The supervisor should not be a recent convert, or they might become blinded by pride and
7 fall under the same judgement as the devil. They should also be well spoken of by outsiders, so that they may not incur censure
8 and so fall into the devil’s trap. So, too, assistants should be

serious and straightforward, not given to taking much drink or
9 to questionable money-making, but people who hold the deep
10 truths of the faith and have a clear conscience. They should be
tested first, and only appointed to their office if no objection is
11 raised against them. It should be the same with the women in
this office. They should be serious, not gossips, sober, and trust-
12 worthy in all respects. Assistants should be faithful partners
13 who manage their children and their households well. Those
who have filled that post with honour gain for themselves an
honourable position, as well as great confidence through the
faith that they place in Christ Jesus.

Special Directions to Timothy

14 I am writing this to you, though I hope that I will come to see
15 you before long; but in case I should be delayed, I want you to
know what your conduct ought to be in the household of God,
which is the church of the living God – the pillar and stay of the
16 truth. Yes, and undeniably 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,
2 who will make use of the hypocrisy of lying teachers. These
3 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.

- 4 Everything created by God is good, and there is nothing that
need be rejected – provided only that it is received thankfully;
5 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
7 that good teaching by which you have guided your life. As for
profane legends and old wives' tales, leave them alone. Train
8 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
9 with it, as it does, a promise of life both here and hereafter. How
10 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
12 look down on you because you are young, but, by your conversa-
tion, your conduct, your love, your faith, and your purity, be an
13 example to those who hold the faith. Until I come, apply your-
14 self 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 church elders were laid on
15 your head. Practice these things, devote yourself to them, so
16 that your progress may be plain to everyone. Look to yourself
as well as to your teaching. Persevere in this, for your doing so
will mean salvation for yourself as well as for your hearers.

- 5 Do not reprimand an older man, but plead with him as if he
2 were your father. Treat the young men as brothers, the older
women as mothers, and the younger women as sisters – with all
3 purity. Show consideration for widows – I mean those who are
4 really widowed. But, if a widow has children or grandchildren,
they should learn to show proper regard for the members of
their own family first, and to make some return to their parents;
5 for that is pleasing in God's sight. As for the woman who is

really widowed and left 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 who is devoted to pleasure is a living death. Those are the points you should teach, so that there may be no call for your censure. Anyone who fails to provide for their own relatives, and especially for those under their own roof, has disowned the faith, and is worse than an unbeliever. A widow, when her name is added to the list, should not be less than sixty years old; she should have been a faithful wife, and be well spoken of for her kind actions. She should have brought up children, have shown hospitality to strangers, have washed the feet of her fellow Christians, have relieved those who were in distress, and devoted herself to every kind of good action. But you should exclude the younger widows from the list; for, when they grow restive under the yoke of the Christ, they want to marry, and so they bring condemnation on themselves for having broken their previous promise. And not 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 young widows to marry, bear children, and attend to their homes, and so avoid giving the enemy an opportunity for scandal. There are some who have already left us, to follow Satan. Any Christian woman, who has relatives 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.

Those church elders who fill their office well should 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 entertain a charge against an church elder, unless
 20 it is supported by two or three witnesses; but rebuke offend-
 21 ers 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
 22 acting with partiality. Never ordain anyone hastily, and take
 23 no part in the wrongdoing of others. Keep your life pure. Do
 not continue to drink water only, but take a little wine because
 of the weakness of your stomach, and your frequent ailments.
 24 There are some people whose sins are conspicuous and lead
 on to judgment, while there are others whose sins dog their
 25 steps. In the same way noble deeds become conspicuous, and
 those which are otherwise cannot be concealed.
 6 All who are in the position of slaves should regard their masters
 as deserving of the greatest respect, so that the name of God, and
 2 our teaching, may not be maligned. Those who have Christian
 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

Those are the things to insist on in your teaching.

3 Anyone who teaches otherwise, and refuses their assent to
 sound instruction – the instruction of our Lord Jesus Christ
 4 – and to the teaching of religion, is puffed up with conceit,
 not really knowing anything, but having a morbid craving for
 discussions and arguments. Such things only give rise to envy,
 5 quarrelling, recriminations, base suspicions, and incessant wran-
 gling 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

6 of gain. Of course religion is a great source of gain – when com-
 7 bined with contentment! For we brought nothing into the world,
 8 because we cannot even carry anything out of it. So, with food
 9 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
 10 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.

11 But you must, servant of God, avoid all this. Aim at right-
 12 eousness, 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
 13 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
 14 Pilate made the great profession of faith – I implore you to keep
 his command free from stain or reproach, until the appearing of
 15 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
 16 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.

17 Teach those who are wealthy in this life not to pride them-
 selves, or fix their hopes, on so uncertain a thing as wealth, but
 18 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
 19 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.

20 Timothy, guard what has been entrusted to you. Avoid the
 profane prattle and contradictions of what some miscall “theol-
 21 ogy,” 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

1 From Paul who, by the will of God, is an apostle of Christ Jesus,
charged to proclaim the life that comes from union with Christ
2 Jesus, to Timothy, my dear child: may God, the Father, and Christ
Jesus, our Lord, bless you, and be merciful to you, and give you
peace.

3 I am thankful to God, whom I serve, as my ancestors did,
with a clear conscience, when I remember you, as I never fail
4 to do, in my prayers – night and day alike, as I think of your
tears, longing to see you, that my happiness may be completed,
5 now that I have 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
6 also. And that is my reason for reminding you to stir into flame
that gift of God, which is yours through your ordination at
7 my hands. For the Spirit which God gave us was not a spirit
8 of cowardice, but a spirit of power, love, and self-control. Do
not, therefore, be ashamed of the testimony 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
9 you. It was God who saved us, and from him we received 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
10 extended to us, through Christ Jesus, before time began, and has
now been made apparent through the appearing of our Saviour,

Christ Jesus; who has made an end of death, and has brought
11 life and immortality to light by that good news, of which I was
12 myself appointed a herald, apostle, and teacher. That is why I
am undergoing these sufferings; yet I feel no shame, for I know
in whom I have put my 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
14 union with Christ Jesus. Guard by the help of the Holy Spirit,
who is within us, the glorious trust that has been committed to
you.

15 You know, of course, that all our friends in Roman Asia turned
16 their backs on me, including Phygellus and Hermogenes. May
the Lord show mercy to the household of Onesiphorus; for he
17 often cheered me and was not ashamed of my chains. On the
contrary, when he arrived in Rome, he sought eagerly for me
18 until 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
5 in the affairs of ordinary life. No athlete is ever awarded the
6 wreath of victory unless they have kept the rules. The labourer
who does the work should be the first to receive a share of the
7 fruits of the earth. Reflect on what I say; the Lord will always
8 help you to understand. Keep before your mind Jesus Christ,
raised from the dead, a descendant of David, as told in the good

9 news entrusted to me; in the service of which I am suffering hardships, even to being put in fetters as a criminal. But the
10 message of God is not fettered; and that is why I submit to anything for the sake of God's people: so that they also may obtain the salvation which comes from union with Christ Jesus,
11 and imperishable glory. How true this saying is – "If we have
12 shared his death, we will also share his life. If we continue to endure, we will also share his throne. If we should ever disown
13 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
15 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
16 message of the truth. Avoid profane prattle. Those who indulge
17 in it only get deeper into irreligious ways, and their teaching will spread like a cancer. Hymenaeus and Philetus are instances
18 of this. They have gone completely astray as regards the truth; they say that a resurrection has already taken place, and so
19 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."

20 Now in a large house there are not only things of gold and silver, but also others of wood and earthenware, some for bet-
21 ter 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
22 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.
23 Shun foolish and ignorant discussions, for you know that

- 24 they only breed quarrels; and a servant of the Lord should
never quarrel. They ought, on the contrary, to be courteous
25 to everyone, skilful teachers, and forbearing. They should in-
struct their opponents in a gentle spirit; for, possibly, God may
give those opponents a repentance that will lead to a fuller
26 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.
- 3 Be sure of this, that in the last days difficult times will come.
2 People will be selfish, mercenary, boastful, haughty, and blas-
phemous; disobedient to their parents, ungrateful, impure, inca-
3 pable of affection, merciless, slanderous, wanting in self-control,
4 brutal, careless of the right, treacherous, reckless, and puffed
up with pride; they will love pleasure more than they love God;
5 and while they retain the outward form of religion, they will
not allow it to influence them. Turn your back on such people
6 as these. For among them are to be found those who creep into
homes and captivate weak women – women who, loaded with
7 sins, and slaves to all kinds of passions, are always learning,
8 and yet never able to attain to a real knowledge of the truth. Just
as Jannes and Jambres opposed Moses, so do these people, in
their turn, oppose the truth. Their minds are corrupted, and,
9 as regards the faith, they are utterly worthless. They will not,
however, make further progress; for their wicked folly will be
10 plain to everyone, just as the folly Jannes and Jambres was. But
you, Timothy, were a close observer of my teaching, my conduct,
my purposes, my faith, my forbearance, my love, and my patient
11 endurance, as well as of my persecutions, and of the sufferings
which I met with at Antioch, Iconium, and Lystra. You know
what persecutions I underwent; and yet the Lord brought me
12 safe out of all! Yes, and all who aim at living a religious life
13 in union with Christ Jesus will have to suffer persecution; but
wicked people and impostors will go from bad to worse, deceiv-
14 ing others and deceived themselves. You, however, must stand

by what you learnt and accepted as true. You know who they
 15 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 Jesus, leads to salvation.
 16 All scripture is God-breathed: helpful for teaching, for refuting
 error, for giving guidance, and for training others in righteous-
 17 ness; 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, encourage,
 3 never failing to instruct with forbearance. For a time will come
 when people will not tolerate sound teaching. They will follow
 their own wishes, and, in their itching for novelty, procure
 4 themselves a crowd of teachers. They will turn a deaf ear to
 5 the truth, and give their attention to legends instead. But you,
 Timothy, 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
 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

9 Do your utmost to come to me soon, for Demas, in his love
 10 for the world, has deserted me. He has gone to Thessalonica,
 11 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
 12 you, for he is useful to me in my work. I have sent Tychicus to
 13 Ephesus. Bring with you, when you come, the cloak which I left

- at Troas with Carpus, and the books, especially the parchments.
14 Alexander, the coppersmith, showed much ill feeling towards
15 me. The Lord will give him what his actions deserve. You must
also be on your guard against him, for he is strongly opposed
16 to our teaching. At my first trial no one stood by me. They all
17 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
18 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.
- 19 Give my greeting to Prisca and Aquila, and to the household of
20 Onesiphorus. Erastus remained at Corinth, and I left Thopimus
21 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.
- 22 May the Lord be with your soul. God bless you all.

PAUL'S LETTER TO TITUS

Introduction

1 From Paul, a servant of God, and an apostle of Jesus Christ, on
2 behalf of the faith of God's chosen people, and their knowledge
3 of that truth which makes for godliness – and is based on the
4 hope of eternal life, which God, who never lies, promised before
5 the ages began, and has revealed at his own time in his message,
6 with the preaching of which I was entrusted by the command
7 of God our Saviour. To Titus, my true child in our shared faith:
8 May God, the Father, and Christ Jesus, our Saviour, bless you
9 and give you peace.

Mission of Titus in Crete

5 My reason for leaving you in Crete was that you might put in
6 order what had been left unfinished, and appoint church elders
7 in the various towns, as I myself directed you. They are to be
8 of irreproachable character, faithful to their partners, whose
9 children are believers in Christ and have never been open to
10 the charge of being wild or unruly. For a supervisor, as God's
11 steward, ought to be of blameless character – not arrogant or
12 quick-tempered, not given to drunkenness, violence or shady
13 money-making. Instead, they should be hospitable, love what is
14 good, self-controlled, upright, people of holy life and disciplined,
15 holding firmly to the trustworthy message as it has been taught –

so that they may be able to encourage others by sound teaching, as well as to refute those who contradict it.

10 For there are many undisciplined persons who lead others
astray with their nonsense, especially those of the group advo-
11 cating the necessity of circumcision. They need to be kept quiet
as they disrupt whole households by teaching what they ought
12 not to teach, simply to make shameful financial gain. It was a
Cretan – one of their own prophets – who said: “Cretans are
always liars, evil beasts, and lazy gluttons.” This statement is
13 true. Therefore rebuke them sharply, so that they may be sound
14 in the faith, and may pay no attention to Jewish legends, or to
15 the directions of those who turn their backs on the truth. To
those whose minds are pure, all things are ritually pure, but
to those whose minds are tainted and unbelieving nothing is
16 pure, as their minds and consciences are alike polluted. They
claim to know God, but by their actions they deny him. They
are detestable and disobedient and useless for any good work.

2 You however, should speak of such subjects as properly have
2 a place in sound teaching. Teach that the older men should be
soberly clear minded, dignified and self-controlled – sound in
3 faith, love, and patient endurance. So, too, that the older women
should live reverent lives, not slanderers, not slaves to excessive
4 drinking. They should teach what is good, so as to train the
5 younger women to love their husbands and children, and to be
self-controlled, pure-minded, to be watching over their home,
to be kind, respecting the authority of their husbands, so that
6 no one will speak badly of God’s message. In the same way
with the younger men – encourage them to be self-controlled.
7 In all things, set an example of doing good. In your teaching,
8 show integrity and seriousness – let the instruction that you
give be sound and above reproach, so that those who oppose
you may be ashamed when they fail to find anything bad to
9 say about us. Tell slaves to respect their owner’s authority in all
10 circumstances, and to try their best to please them. Teach them

not to contradict or to pilfer, but to show such praiseworthy fidelity in everything, as to recommend the teaching about God our Saviour by all that they do.

11 For the loving kindness of God has been revealed, bringing
12 salvation for all, leading us to renounce ungodliness and worldly
desires, and to live self-controlled, upright, and godly lives
13 here in this present age, while awaiting our blessed hope –
the appearing in glory of our great God and Saviour, Christ
14 Jesus. For he gave himself on our behalf, to deliver us from all
wickedness, and to purify for himself a people who should be
15 truly his own and eager to do good. Tell them of all this, and
encourage and rebuke with all authority. Do not let anyone
3 belittle you. Remind them to respect and obey the rulers and
authorities, to be ready for every kind of good work, to slander
2 no one, to avoid quarrelling, to be reasonable, and under all
3 circumstances to show a gentle spirit with all. There was a time
when we ourselves were foolish, disobedient, misled, enslaved
to all kinds of desires and pleasures, living in malice and envy,
4 hating ourselves and hating one another. But, when the kindness
of God our Saviour and his love for humanity appeared, he saved
5 us, not as the result of any righteous actions that we had done,
but due to his mercy. He saved us through the washing of rebirth
6 and renewal by the power of the Holy Spirit, which he poured
7 out on us abundantly through Jesus Christ our Saviour – so that,
having been put right with God through his grace, we become
8 heirs to the hope of eternal life. This saying is trustworthy! And
it is on these subjects that I want you to lay special emphasis, so
that those who have learned to trust in God may be careful to
devote themselves to doing good. Such subjects are excellent
9 in themselves, and of benefit to all. But have nothing to do with
foolish controversies, or with genealogies, or with quarrels, or
10 fights about the Law. They are useless and futile. If someone is
causing divisions among you then, after giving them a second
11 warning, excuse yourself from them. You can be sure that such

a person has forsaken the truth and is in the wrong. They stand self-condemned.

Conclusion

12 As soon as I send Artemas or Tychicus to you, join me as quickly
13 as possible at Nicopolis, for I have arranged to spend the winter
14 there. Do your best to help Zenas, the teacher of the Law, and
15 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

1 From Paul, now a prisoner for Christ Jesus, and from Timothy,
2 a fellow follower of the Lord. To our dear friend and fellow
worker Philemon, to our sister Apphia, to our fellow soldier
Archippus; and to the church that meets at Philemon's house;
3 may God, our Father, and the Lord Jesus Christ bless you and
give you peace.

Request regarding runaway slave

4 I always mention you in my prayers and thank God for you,
5 because I hear of the love and the faith which you show, not
6 only to the Lord Jesus, but also to all his people; and I pray that
your participation in the faith may result in action, as you come
to a fuller realisation of everything that is good and Christlike
7 in us. I have indeed found great joy and encouragement in your
love, knowing, as I do, how the hearts of Christ's people have
been cheered, friend, by you.
8 And so, though my union with Christ enables me, with all
9 confidence, to dictate the course that you should adopt, yet the
claims of love make me prefer to plead with you – yes, even me,
Paul, though I am an ambassador for Christ Jesus and, now a
10 prisoner for him as well. I plead with you for this child of mine,
11 Onesimus, to whom, in my prison, I have become a father. Once
he was of little service to you, but now he has become of great

12 service, not only to you, but to me as well; and I am sending
13 him back to you with this letter – though it is like tearing out
14 of my heart. For my own sake I should like to keep him with
15 me, so that, while I am in prison for the good news, he might
16 attend to my wants on your behalf. But I do not wish to do
17 anything without your consent, because I want your generosity
18 to be voluntary and not, as it were, compulsory. It may be that
19 he was separated from you for an hour, for this reason, so that
20 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 Christian! If, then, you count
me your friend, receive him as you would me. If he has caused
you any loss, or owes you anything, charge it to me. I, Paul, put
my own hand to it – I will repay you myself. I say nothing about
your owing me your self. Yes, friend, let me gain something
from you because of your union with the Lord. Cheer my heart
by your Christlike spirit.

21 Even as I write, I have such confidence in your compliance
22 with my wishes, that I am sure that you will do even more than
I am 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
fellow workers, send theirs.

25 May the blessing of the Lord Jesus Christ rest on your souls.

THE LETTER TO THE HEBREWS

Christ the Mediator

1 God, who, of old, at many times and in many ways, spoke to
2 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
3 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
4 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.

5 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”?

6 And again, when God brought the firstborn into the world,
he said –

“Let all the angels of God bow down before him.”

7 Speaking of the angels, he said –

“He makes the winds his angels
and the flames of fire his servants”;

8 while of the Son he said –

- “God is your throne for ever and ever;
the sceptre of his kingdom is the sceptre of Justice;
9 You love righteousness and hates iniquity;
therefore God, your God, has anointed you with the
festal oil more abundantly than your peers.”
- 10 Again –
“You, Lord, in the beginning did lay the foundation of
the earth,
and the heavens are the work of your hands.
11 They will perish, but you remain;
as a garment they will all grow old;
12 As a cloak you will fold them up,
and as a garment they will be changed,
but you are the same, and your years will know no
end.”
- 13 To which of the angels has God ever said –
“Sit you at my right hand
until I put your enemies as a stool for your feet”?
- 14 Are not all the angels spirits in the service of God, sent out
to minister for the sake of those who are destined to obtain
salvation?
- 2 Therefore we must give still more heed to what we were taught,
2 so we do not drift away. For, if the message which was delivered
by angels had its authority confirmed, so that every offence
3 against it, or neglect of it, met with a fitting requital, how can
we, of all people, expect to escape, if we disregard so great a
salvation? It was the 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, we do not see everything placed under humanity.

- 9 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
10 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
11 through suffering. For he who purifies, and those whom he purifies, all spring from One; and therefore he is not ashamed
12 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.”

- 13 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.”

- 14 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
15 is, the devil – and so might deliver all those who, from fear
16 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

17 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
18 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.

3 Therefore, my Christian friends, you who, all alike, have received
the call from heaven, fix your attention on Jesus, the apostle and
2 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.
3 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
4 house itself. For every house has its founder, and the founder of
5 the universe is God. While the faithful service of Moses in the
whole house of God was that of a servant, whose duty was to
6 bear testimony to a message still to come, the faithfulness of
Christ was that of a son set over the house of God. And we are
his house – if only we retain, unshaken to the end, the courage
and confidence inspired by our hope.

7 Therefore, as the Holy Spirit says –

“If today you hear God's voice,

8 harden not your hearts, as when Israel provoked me
on the day when they tried my patience in the desert,

9 Where your ancestors tried my forbearance,
and saw my mighty deeds for forty years.

10 Therefore I was sorely vexed with that generation,
and I said – ‘Their hearts are always straying;
they have never learned my ways’;

11 While in my wrath I swore –

“They will never enter upon my rest.”

12 Be careful, friends, that there is never found in anyone of
you a wicked and faithless heart, shown by that person sep-
13 arating themselves from the living God. Rather encourage

one another daily – while there is a today – to prevent anyone among you from being hardened by the deceitfulness of sin.

14 For we now all share in the Christ, if indeed we retain, un-
15 shaken to the end, the confidence that we had at the first. To use the words of scripture –

“If today you hear God’s voice,
harden not your hearts, as when Israel provoked me.”

16 Who were they who heard God speak and yet provoked
him? Were not they all those who left Egypt under the lead-
17 ership of Moses? And with whom was it that God was sorely
vexed for forty years? Was not it with those who had sinned,
18 and who fell dead in the desert? And who were they to whom
God swore that they should not enter upon his rest, if not
19 those who had proved faithless? We see, then, that they failed
4 to enter upon it because of their want of faith. We must, there-
fore, be very careful, though there is a promise still standing
that we will enter upon God’s rest, that none of you even ap-
2 pear 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
3 attentive to it. Upon that rest we who have believed are now
entering. As God has said –

“In my wrath I swore –
“They will never enter upon my rest;”

Although God’s work was finished at the creation of the
4 world; for, in a passage referring to the seventh day, you will
find these words –

“God rested on the seventh day after all his work.”

5 On the other hand, we read in that passage –

“They will never enter upon my rest.”

6 Since, then, there is still a promise that some will enter
upon this rest, and since those who were first told the good

7 news did not enter upon it, because of their disbelief, again
God fixed a day. "Today," he said, speaking after a long interval through the mouth of David, in the passage already quoted –

"If today you hear God's voice
harden not your hearts."

8 Now if Joshua had given "rest" to the people, God would
9 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
10 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
11 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
12 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.
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
14 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
15 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
3 to weakness, and is therefore bound to offer sacrifices for sins, not only for the people, but equally so for himself. Nor does
4 anyone take that high office on themselves, until they have been
5 called to 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 sup-
plications, with earnest cries and with tears, to him who was
able to save him from death; and he was heard because of his
8 devout submission. Son though he was, he learned obedience
9 from his sufferings; and, being made perfect, he became to
10 all those who 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;
14 they are a mere infant. But solid food is for Christians of mature
faith – those whose faculties have been trained by practice to
6 distinguish right from wrong. Therefore, let us leave behind the
elementary teaching about the Christ and press on to perfec-
tion, not always laying over again a foundation of repentance
2 for a lifeless formality, of faith in God – teaching concerning
baptisms and the laying on of hands, the resurrection of the
3 dead and a final judgment. Yes and, with God’s help, we will.
4 For if those who were once for all brought into the light, and
learned to appreciate the gift from heaven, and came to share
5 in the Holy Spirit, and learned to appreciate the beauty of the
6 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.

7 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, 8 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.

9 But about you, dear friends, even though we speak in this way, we are confident of better things – of things that point to your 10 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 11 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 12 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.

13 When God gave his promise to Abraham, since there was no 14 one greater by whom he could swear, he swore by himself. His words were –

“I will assuredly bless you and increase your numbers.”

15 And so, after patiently waiting, Abraham obtained the 16 fulfilment of God's promise. People, of course, swear by what is greater than themselves, and with them an oath is accepted 17 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. 18 For he intended us to find great encouragement in these two unchangeable things, which make it impossible for God to prove false – we, I mean, who fled for safety where we might 19 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
20 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
2 the 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
3 king of Salem, 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,
10 through Abraham, paid tithes; for Levi was still in the body of
his ancestor when Melchizedek met Abraham.
11 If, then, perfection had been attainable through the Levitical
priesthood – and it was under this priesthood that the people

received the Law – why was it still necessary that a priest of a different order should appear, a priest of the order of Melchizedek and not of the order of Aaron? With the change of the priesthood a change of the Law became a necessity. And he of whom all this is said belonged to quite a different tribe, no member of which has ever served at the altar. For it is plain that our Lord had sprung from the tribe of Judah, though of that tribe Moses said nothing about their being priests. All this becomes even yet plainer when we remember that a new priest has appeared, resembling Melchizedek, and that he was appointed, not under a Law regulating only earthly matters, but by virtue of a life beyond the reach of death; for that is the meaning of the declaration –

“You are for all time a priest of the order of Melchizedek.”

On the one hand, we have the abolition of a previous regulation as being both inefficient and useless (for the Law never brought anything to perfection); and, on the other hand, we have the introduction of a better hope, which enables us to draw near to God. Then again, the appointment of this new priest was ratified by an oath, which is not so with the Levitical priests, but his appointment was ratified by an oath, when God said to him –

“The Lord has sworn, and will not change, ‘You are a priest for all time.’”

And the oath shows the corresponding superiority of the covenant of which Jesus is appointed the surety. Again, new Levitical priests are continually being appointed, because death prevents their remaining in office; but Jesus remains for all time, and therefore the priesthood that he holds will never pass to another. And that is why he is able to save perfectly those who come to God through him, living for ever, as he does, to intercede of their behalf.

This was the high priest that we needed – holy, innocent, spotless, withdrawn from sinners, exalted above the highest heaven, one

who has no need to offer sacrifices daily as those high priests have, first for their own sins, and then for those of the people. For this he did once and for all, when he offered himself as
28 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.

8 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
2 the throne of God's Majesty in heaven, where he serves 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
5 priests who offer the gifts as the Law directs. (These priests, it is true, are engaged in a service which is only a copy and shadow of the heavenly realities, as is shown by the directions given to Moses when he was about to construct the tent. "Look to it," are the words, "that you make every part in accordance
6 with the pattern shown you on the mountain.") But Jesus, as we see, has obtained a ministry as far excelling theirs, as the covenant of which he is the intermediary, based, as it is, on better
7 promises, excels the former covenant. If that first covenant had been faultless, there would have been no occasion for a second.
8 But, finding fault with the people, God says –

 "'A time is coming,' says the Lord,

 'When I will ratify a new covenant with the people of Israel and with the people of Judah –

9 Not such a covenant as I made with their ancestors on the day when I took them by the hand to lead them out of the land of Egypt.

For they did not abide by their covenant with me, and therefore I disregarded them,' says the Lord.

10 'This is the covenant that I will make with the people of Israel

- after those days,' says the Lord.
'I will impress my laws on their minds,
and will inscribe them on their hearts;
and I will be their God,
and they will be my people.
- 11 There will be no need for anyone to instruct their fellow citizen,
or for a person to say to their relatives "Learn to know the Lord";
for everyone will know me,
from the lowest to the highest.
- 12 For I will be merciful to their wrongdoings,
and I will no longer remember their sins.'"
- 13 By speaking of a new covenant, God at once renders the former covenant obsolete; and whatever becomes obsolete and loses its force is virtually annulled.

The New Revelation and the Old

- 9 It is true that even the first covenant had its regulations for divine worship, and its sanctuary – though only a material one.
- 2 For a tent was constructed, with an outer part which contained the stand for the lamps, and the table, and the consecrated bread. This is called the sanctuary. The part of the tent behind
- 3 the second curtain is called the inner sanctuary. In it is the gold incense-altar, and the ark containing the covenant, completely covered with gold. In the ark is a gold casket containing the manna, Aaron's rod that budded, and the tablets on which the
- 4 covenant was written; while above it, and overshadowing the cover on which atonement was made, are the cherubim of the presence. Now is not the time to discuss these things in detail.
- 5 Such, then, was the arrangement of the tent. Into the outer part priests are constantly going, in the discharge of their sacred
- 6 duties; but into the inner only the high priest goes, and that

but once a year, and never without taking the blood of a victim, which he offers on his own behalf, and on behalf of the errors of
8 the people. By this the Holy Spirit is teaching that the way into the sanctuary was hidden, as long as the outer part of the tent
9 still remained. For that was only a type, to continue down to the present time; and, in keeping with it, both gifts and sacrifices are offered, though incapable of satisfying the conscience of
10 the worshiper; the whole system being concerned only with food and drink and various ablutions – external ceremonials imposed until the coming of the new order.

11 But, when Christ came, he appeared as high priest of that better system which was established; and he entered through that nobler and more perfect tent, not made by human hands
12 – that is to say, not a part of this present creation. Nor was it with the blood of goats and calves, but with his own blood, that he entered, once and for all, into the sanctuary, and obtained
13 our eternal deliverance. For, if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, purify those who have
14 been defiled (as far as ceremonial purification goes), how much more will the blood of the Christ, who, through his eternal Spirit, offered himself up to God, as a victim without blemish, purify our consciences from a lifeless formality, and fit us for the
15 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
16 the eternal inheritance promised to them. Whenever such a covenant as a will is in question, the death of the testator must
17 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
18 alive. This explains why even the first covenant was not ratified
19 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

20 the book of the Law, as well as all the people, saying, as he did
21 so – ‘This is the blood that renders valid the covenant which
22 God has commanded to be made with you.’ And in the same
23 way he also sprinkled with the blood the tent and all the things
24 that were used in public worship. Indeed, under the Law, almost
25 everything is purified with blood; and, unless blood is shed, no
26 forgiveness is to be obtained.

23 While, then, it was necessary for the copies of the heavenly
24 realities to be purified by such means as these, the heavenly
25 realities themselves required better sacrifices. For it was not into
26 a sanctuary made by human hands, which merely foreshadowed
27 the true one, that Christ entered, but into heaven itself, so that
28 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.

10 The Law, though able to foreshadow the better system which
was coming, never had its actual substance. Its priests, with
those sacrifices which they offer continuously year after year,
2 can never make those who come to worship perfect. Otherwise,
would not the offering of these sacrifices have been abandoned,
as the worshipers, having been once purified, would have had
3 their consciences clear from sins? But, on the contrary, these
4 sacrifices recall their sins to mind year after year. For the blood
5 of bulls and goats is powerless to remove sins. That is why, when
he was coming into the world, the Christ declared –

"Sacrifice and offering you do not desire, but you provide for me a body;

6 You take no pleasure in burnt offerings and sacrifices for sin.

7 So I said, 'See, I have come' (as is written of me in the pages of the book),

 "To do your will, God."

8 First come the words – "You do not desire, nor do you take pleasure in, sacrifices, offerings, burnt offerings, and sacrifices for sin" (offerings regularly made under the Law), and then there is added – "See, I have come to do your will." The former sacrifices are set aside to be replaced by the latter. And it is in the fulfilment of the will of God that we have been purified by the sacrifice, once and for all, of the body of Jesus Christ. Every other priest stands day after day at his ministrations, and offers the same sacrifices over and over again – sacrifices that can never take sins away. But, this priest, after he had offered one sacrifice for sins, which should serve for all time, "took his seat at the right hand of God," and has since then been waiting "for his enemies to be put as a stool for his feet." By a single offering he has made perfect for all time those who are being purified. We have also the testimony of the Holy Spirit. For, after saying –

16 "'This is the covenant that I will make with them after those days,' says the Lord;

 'I will impress my laws on their hearts, and will inscribe them on their minds,'"

17 then we have –

 "And their sins and their iniquities I will no longer remember."

18 And, when these are forgiven, there is no further need of an offering for sin.

Encouragement and Warning

19 Therefore, friends, since we may enter the sanctuary with confidence, in virtue of the blood of Jesus, by the way which he inaugurated for us – a new and living way, a way through the sanctuary curtain (that is, his human nature); and, since we have in him “a 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
34 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
35 a lasting one. Do not, therefore, abandon the confidence that
36 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.
- 37 "For there is indeed but a very little while
before he who is coming will have come, without
delay;
38 and through faith the righteous will find life,
but, if anyone draws back, my heart can find no pleasure in them."
- 39 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

- 11 Faith is the realisation of things hoped for – the proof of
2 things not seen. And it was for faith that the people of old
3 were renowned. Faith enables us to perceive that the universe was created at the bidding of God – so that we know that what
4 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
5 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

6 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.

7 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 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 childbearing), 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 foreigners 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. 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
20 receive Isaac back from the dead. It was faith that enabled
Isaac to bless Jacob and Esau, even with regard to the future.
21 Faith enabled Jacob, when dying, to give his blessing to each
of the sons of Joseph, and “to bow himself in worship as he
22 leant on the top of his staff.” Faith caused Joseph, when his
end was near, to speak of the future migration of the Israelites,
23 and to give instructions with regard to his bones. Faith caused
the parents of Moses to hide the child for three months after
his birth, for they saw that he was a beautiful child; and they
24 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
25 daughter of Pharaoh.” He preferred sharing the hardships of
26 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
27 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
28 God. Faith led him to institute the Passover and the sprinkling
of the blood, so that the Destroyer might not touch the eldest
29 children of the Israelites. Faith enabled the people to cross
the Red Sea, as if it had been dry land, while the Egyptians,
30 when they attempted to do so, were drowned. Faith caused
the walls of Jericho to fall after being encircled for seven days.
31 Faith saved Rahab, the prostitute, from perishing with the un-
believers, after she had entertained the spies with friendliness.
32 Need I add anything more? Time would fail me if I attempted to
relate the stories of Gideon, Barak, Samson, and Jephthah, and
33 those of David, Samuel, and the prophets. By their faith they
subdued kingdoms, ruled righteously, gained the fulfilment of
34 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
 35 hostile armies. Women received back their dead raised to life. Some were tortured on the wheel, and refused release in order
 36 that they might rise to a better life. Others had to face taunts and
 37 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
 38 sheep or goats, destitute, persecuted, ill-used – people of whom the world was not worthy – roaming in lonely places, and on the
 39 mountains, and in caves and holes in the ground. Yet, though they all won renown by their faith, they did not obtain the final
 40 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
 2 endurance the race that lies before us, our eyes fixed on Jesus, the leader and perfect example of our faith, who, for the joy that lay before him, endured the cross, heedless of its shame, and now "has taken his seat at the right hand" of the throne of
 3 God. Weigh well the example of him who had to endure such opposition from "people who were sinning against themselves,"
 4 so that you should not grow weary or faint-hearted. You have
 5 not yet, in your struggle with sin, resisted to the death; and you have forgotten the encouraging words which are addressed to you as God's children –

"My child, think not lightly of the Lord's discipline,
 do not despond when he rebukes you;

6 For it is him whom he loves that he disciplines,
 and he chastises every child whom he acknowledges."

7 It is for your discipline that you have to endure all this. God is dealing with you as his children. For where is there a child

8 whom his father does not discipline? If you are left without
 9 that discipline, in which all children share, it shows that you
 10 are bastards, and not true children. Further, when our earthly
 11 fathers disciplined us, we respected them. Should we not,
 12 then, much rather yield submission to the Father of souls, and
 13 live? Our fathers disciplined us for only a short time and as
 14 seemed best to them; but God disciplines us for our true good,
 15 to enable us to share his holiness. No discipline is pleasant at
 16 the time; on the contrary, it is painful. But afterwards its fruit
 17 is seen in the peacefulness of a righteous life which is the lot
 18 of those who have been trained under it. Therefore "lift again
 19 the down-dropped hands and straighten the weakened knees;
 20 make straight paths for your feet," so that the lame limb may
 21 not be put out of joint, but rather be cured.

Conclusion

14 Try earnestly to live at peace with everyone, and to attain to that
 15 purity without which no one will see the Lord. Take care that
 16 no one fails to use the loving help of God, "that no bitterness
 17 is allowed to take root and spring up, and cause trouble," and
 18 so poison the whole community. Take care that no one becomes
 19 immoral, or irreligious like Esau, who sold his birthright for
 20 a single meal. For you know that even afterwards, when he
 21 wished to claim his father's blessing, he was rejected – for he
 22 never found an opportunity to repair his error – though he
 begged for the blessing with tears.

18 It is not to tangible "flaming fire" that you have drawn near,
 19 nor to "gloom, and darkness, and storm, and the blast of a
 20 trumpet, and an audible voice." Those who heard that voice
 21 entreated that they might hear no more, for they could not
 22 bear to think of the command – "If even an animal touches the
 mountain, it is to be stoned to death;" and so fearful was the
 sight that Moses said – "I tremble with fear." No, but it is to

Mount Zion that you have drawn near, the city of the living
 23 God, the heavenly Jerusalem, to countless hosts of angels, to
 the festal gathering and assemblage of God's firstborn whose
 names are enrolled in heaven, to God the judge of all people,
 24 to the spirits of the righteous who have attained perfection, to
 Jesus, the intermediary of a new covenant, and to the sprinkled
 25 blood that tells of better things 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.
 26 Then his voice shook the earth, but now his declaration is –

“Still once more I will cause not only the earth to tremble,
 but also the heavens.”

27 And those words “still once more” indicate the passing
 away of all that is shaken – that is, of all created things – in
 28 order that only what is unshaken may remain. Therefore, let
 us, who have received a kingdom that cannot be shaken, be
 thankful, and so offer acceptable worship to God, with awe
 29 and the deepest respect. For our God is “a consuming fire.”

13 Let your love for the Lord's followers continue. Do not neglect to
 2 show hospitality; for, through being hospitable, people have all
 3 unawares entertained angels. Remember the prisoners, as if you
 were their fellow prisoners, and the oppressed, not forgetting
 4 that you also are still in the body. Let marriage be honoured by
 all and the married life be pure; for God will judge those who
 5 are 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
10 of service. We are not without an altar; but it is one at which
11 those who 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 sanctuary, as an offering for sin, are burnt outside
12 the camp. And so Jesus, also, to purify the people by his own
13 blood, suffered outside the gate. Therefore let us go out to him
14 "outside the camp," bearing the same reproaches as he; for here
we have no permanent city, but are looking for the city that is to
be. Through him let us offer, as our sacrifice, continual praise to
15 God – an offering from lips that glorify his name. Never forget to
do kindly acts and to share what you have with others, for such
16 sacrifices are acceptable to God. Obey your leaders, and submit
to their control, for they are watching over your souls, since
they will have to render an account, so that they may do it with
joy, and not in sorrow. That would not be to your advantage.
- 18 Pray for us, for we are sure that our consciences are clear,
19 since 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,"
21 Jesus, our Lord – may God make you perfect in everything that
is good, so that you may be able to do his will. May he bring
out in us all that is pleasing in his sight, through Jesus Christ, to
whom be all glory for ever and ever. Amen.

- 22 I beg you, friends, to bear with these words of advice. For I have written only very briefly to you.
- 23 You will be glad to hear that our friend, Timothy, has been set free. If he comes here soon, we will visit you together.
- 24 Give our greeting to all your leaders, and to all Christ's people. Our friends from Italy send their greetings to you.
- 25 May God bless you all.

THE LETTER FROM JAMES

Greeting

- 1 James, a servant of God and of the Lord Jesus Christ, greets the
twelve tribes that are living abroad.

Advice on Various Subjects

- 2 My friends, whatever trials you may face from time to time,
3 always regard them as a reason for rejoicing, knowing, as you
4 do, that the testing of your faith develops endurance. And let
endurance do its work perfectly, so that you may be altogether
perfect, and in no respect lacking.
- 5 If any one of you lacks wisdom, they should ask wisdom from
the God who gives freely to everyone without reproach, and
6 it will be given to them. But they should ask with confidence,
never doubting; for the person who doubts is like a wave of the
7 sea driven here and there at the mercy of the wind – Such a
person must not expect that they will receive anything from the
8 Lord, vacillating as they are, irresolute at every turn.
- 9 Let a follower in humble circumstances be proud of their
10 exalted position, but a rich follower of their humiliation; for
11 the rich will pass away like a wild flower. As the sun rises, and
the hot wind blows, the plant withers, its flower fades, and all
its beauty is gone. So is it with the rich. In the midst of their
pursuits they will wither away.

12 Blessed is the person who remains firm under temptation, for,
when they have stood the test, they will receive the crown of
13 life, which the Lord has promised to those who love him. Let no
one say, when they are tempted, 'It is God who is tempting me!'
For God, who cannot be tempted to do wrong, does not himself
14 tempt anyone. A man is in every case tempted by their own
15 passions – allured and enticed by them. Then passion conceives
and gives birth to sin, and sin, on reaching maturity, brings
16 forth death. Do not be deceived, my dear friends. Every good
17 thing given us, and every perfect gift, is from above, and comes
down to us from the Father of the lights in the heavens, who
18 is himself never subject to change or to eclipse. Because he so
willed, he gave us life, through the message of the truth, so that
we should be, as it were, a kind of first fruits of his creation.

19 Mark this, my dear friends – Let everyone be quick to listen,
20 slow to speak, and slow to get angry; for human anger does
21 not forward the righteous purpose of God. Therefore, get rid of
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 are
24 like a person looking at their own face in a mirror. They look
25 at themselves, then go on their way, but the person who looks
carefully into the perfect Law, the Law of freedom, and continues
to do so, not listening to it and then forgetting it, but putting it
26 into practice – that person will be blessed in what they do. When
a person appears to be religious, yet does not bridle their tongue,
but imposes on their own conscience, that person's religious
27 observances are valueless. That religious observance which is
pure and spotless in the eyes of God our Father is this – to
visit orphans and widows in their trouble, and to keep oneself
uncontaminated by the world.

Warning on Various Subjects

- 2 My friends, are you really trying to combine faith in Jesus
2 Christ, our glorified Lord, with discrimination? Suppose a visitor should enter your synagogue, with gold rings and in grand clothes, and suppose a poor man should come in also, in shabby
3 clothes, and you show more respect 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
4 my footstool,’ Haven’t you made distinctions among yourselves,
5 and used evil standards of judgement? 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
6 – you insult the poor man! Isn’t it the rich who oppress you?
7 Isn’t it they who drag you into law courts? Isn’t it they who malign that honourable name spoken over you at your baptism?
8 If you keep the royal law which runs – “You must love your
9 neighbour as you love yourself,” you are doing right; but, if you discriminate, you commit a sin, and stand convicted by
10 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
11 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
12 still an offender against the Law. Therefore, speak and act as
13 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.
- 14 My friends, what good is it if someone claims that they have faith, but they do not prove it by actions? Can such faith save
15 them? Suppose some brother or sister should be in need of
16 clothes and of daily bread, and one of you says to them – ‘Go, and peace be with you; keep warm and eat well!’ and yet you do not actually give them the necessities of life, what good would it

17 be to them? In just the same way faith, if not followed by actions,
18 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,
19 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
20 have that faith, and tremble at the thought. Now do you really
want to understand, fool, how it is that faith without actions
21 leads to nothing? Look at our ancestor, Abraham. Was he not
justified by his actions after he had offered his son, Isaac, on the
22 altar? You see how, in his case, faith and actions went together;
23 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,’
24 and ‘He was called the friend of God.’ You see, then, that a
25 person is justified by actions, and not by faith alone. Wasn’t it
the same with the prostitute, Rahab? Was she not justified by
her actions, after she had welcomed the messengers and helped
26 them escape by another road? Just as a body is dead without
a spirit, so faith is dead without actions.

3 Not many of you should become teachers, my friends, because
you know that we who teach will be judged more strictly than
2 others. We often make mistakes, every one of us. Anyone who
does not make mistakes when speaking is indeed a perfect
3 person, able to bridle their whole body as well. When we put
bits into horses’ mouths to make them obey us, we change their
4 course the rest of their bodies. Again, think of ships. Large as
they are, and even when driven by fierce winds, they are guided
by a very small rudder and steered in whatever direction the
5 man at the helm may determine. So is it with the tongue. Small
as it is, it is a great boaster. Think how a tiny spark may set the
6 largest forest ablaze! And the tongue is like a spark. It is a world
of unrighteousness among the parts of our body. It contaminates
the whole body; it sets the whole course of our existence on
7 fire, and is itself set on fire by the flames of Gehenna. For while

all kinds of animals, birds and reptiles and sea creatures can
8 be tamed and have been tamed by humans, no human being
can tame the tongue. It is a restless plague! It is charged with
9 deadly poison! With it we bless our Lord and Father, and with
10 it we curse people who are made "in God's likeness." From the
very same mouth come blessings and curses! My friends, it is
11 not right that this should be so. Does a spring give both good
12 and bad water from the same source? Can a fig tree, my friends,
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? They
should show that their actions are the outcome of a good life
14 lived in the humility of true wisdom. But if you harbour bitter
envy and a spirit of rivalry in your hearts, do not boast or deny
15 the truth. That is not the wisdom which comes from above; no,
16 it is earthly, animalistic, demonic. For where envy and rivalry
exist, there you will also find disorder and all kinds of bad,
17 worthless actions. But the wisdom from above is, before every-
thing else, pure; then peace-loving, gentle, open to conviction,
rich in compassion and good deeds, and free from partiality and
18 insincerity. Justice is the harvest peacemakers will reap from
seeds sown in a spirit of peace.

4 What is the cause of the fighting and quarrelling that goes
on among you? Isn't it to be found in the desires which are
2 always at war within you? You crave, yet do not have, so you
commit murder, so You covet, yet cannot gain your end. You
3 quarrel and fight. You do not have, because you do not ask. You
ask, yet do not receive, because you ask for a wrong purpose –
4 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
5 the world makes himself an enemy to God. Do you suppose
scripture means nothing when it says, "Envy results from the

longings of the spirit which God has implanted within you?"

6 But he gives us greater grace; and that is why it says, –

“God opposes the haughty,
but gives grace to the humble.”

7 Therefore submit to God. Stand up to the devil, and he will
8 flee from you. Draw near to God, and he will draw near to
you. Make your hands clean, you sinners; and your hearts
9 pure, you vacillators! Grieve, mourn, and lament! Let your
laughter be turned to mourning, and your happiness to
10 gloom! Humble yourselves before the Lord, and he will ex-
11 alt you. Do not disparage one another, friends. The person
who disparages others, or passes judgment on them, dispar-
ages the Law and passes judgment on the Law. But, if you
pass judgment on the Law, you are not obeying it, but judg-
12 ing it. There is only one lawgiver and judge – he who has the
power both to save and to destroy. So then who are you to
pass judgment on your neighbour?

13 Listen to me, you who say “Today or tomorrow we will go to
such and such a town and spend a year there, doing business
14 and making money,” yet you do not know what your life will
be like tomorrow! For you are but a puff of smoke that appears
15 for a little while and then vanishes. Instead you should say “If
16 the Lord wills, we will live and do this or that.” But as it is, you
17 are 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
4 stored up for yourselves in these last days. Listen! The wages
you have held back from the labourers who mowed your fields

are crying out against you, and the outcries of your harvesters
5 have reached the ears of the Lord of Hosts! You have lived on
earth a life of extravagance and luxury; you have indulged your
6 fancies in a time of bloodshed. You have condemned, you have
murdered, the righteous one! Must not God be opposed to you?

Concluding Appeal

7 Be patient, then, friends, until the coming of the Lord. Even the
farmer has to wait for the precious fruit of the earth, watching
over 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
10 is already standing at the door! Friends, as an example of the
patient endurance of suffering, take the prophets who spoke
11 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. Let your "Yes" suffice
for yes, and "No" for no, so that you may escape condemnation.
13 If anyone of you is in trouble, they should pray; if anyone
14 is happy, they should sing hymns. If anyone of you is ill, they
should send for the church elders, and let them pray over them,
15 anointing 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,
16 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
17 power of a good person's fervent prayer. Elijah was only human
like ourselves, but, when he prayed fervently that it might not
18 rain, no rain fell on the land for three and a half years. And,

when he prayed again, the clouds brought rain, and the land
19 bore crops. My friends, should one of you be led astray from
20 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 will cover a multitude
of sins.

PETER'S FIRST LETTER

Introduction

- 1 To the people of God who are living abroad, dispersed throughout Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia,
2 and who were chosen in accordance with the foreknowledge of God the Father, through the consecration of the Spirit, to learn obedience, and to be purified by the sprinkling of the blood of Jesus Christ, from Peter, an apostle of Jesus Christ. May blessing and peace be yours in ever increasing measure.

The Christian's Hope of Salvation

- 3 Blessed is the God and Father of our Lord Jesus Christ, who has, in his great mercy, through the resurrection of Jesus Christ from
4 the dead, given us the new life of undying hope, that promises an inheritance, imperishable, stainless, unfading, which has
5 been reserved for you in heaven – for you who, through faith, are being guarded by the power of God, awaiting a salvation
6 that is ready to be revealed in the last days. At the thought of this you are full of exultation, though (if it has been necessary) you
7 have suffered for the moment somewhat from various trials; that the genuineness of your faith – a thing far more precious than gold, which is perishable, yet has to be tested by fire – may win praise and glory and honour at the appearing of Jesus Christ.
8 Though you have never seen him, yet you love him; though you do not even now see him, yet you believe in him, and exalt
9 with a triumphant happiness too great for words, as you receive
10 the reward of your faith in the salvation of your souls! It was this salvation that the prophets, who spoke long ago of the

11 blessing intended for you, sought, and strove to comprehend;
12 as they strove to discern what that time could be, to which the Spirit of Christ within them was pointing, when foretelling the sufferings that Christ would have to endure, and the glories that would follow. And it was revealed to them that it was not for themselves, but for you, that they were acting as Ministers of the truths which have now been told to you, by those who, with the help of the Holy Spirit sent from heaven, have brought you the good news – truths into which even angels long to look.

The Christian's Character

13 Therefore concentrate your minds, with the strictest self-control, and fix your hopes on the blessing that is coming for you at the appearing of Jesus Christ. Be like obedient children; do not let your lives be shaped by the passions which once swayed you in the days of your ignorance, but in your whole life show yourselves to be holy, after the pattern of the Holy One from whom 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 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 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, 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
23 affection, love one another earnestly with all your hearts; since
your new life has come, not from perishable, but imperishable,
24 seed, 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
2 told to you. Now that you have done with all malice, all de-
ceitfulness, insincerity, jealous feelings, and all backbiting,
2 like newly born infants, crave pure spiritual milk, so that you
3 may be enabled by it to grow until you attain salvation – since
4 “you have found by experience that the Lord is kind.” Come
to him, then, as to a living stone, rejected, indeed, by men,
5 but in God’s eyes choice and precious; and, as living stones,
form yourselves into a spiritual house, to be a consecrated
priesthood, for the offering of spiritual sacrifices that will be
6 acceptable to God through Jesus Christ. For there is a passage
of scripture that runs –

“See, I am placing in Zion a choice and precious corner-
stone;
and those who believe in him will have no cause for
shame.”

7 It is to you, then, who believe in him that he is precious,
but to those who do not believe he is “a stone which, though
rejected by the builders, has now itself become the corner-
8 stone,” and “a stumbling-block, and a rock which will prove
a hindrance.” They stumble because they do not accept the
9 message. This was the fate destined for them. But you are
“a chosen people, a royal priesthood, a consecrated nation,
God’s own people,” entrusted with the proclamation of the

goodness of him who called you out of darkness into his
10 wonderful light. Once you were “not a people,” but now you
are “God’s people”; once you “had not found mercy,” but now
you “have found mercy.”

Practical Appeals in view of the Dangers of the Times.

11 Dear friends, I beg you, as pilgrims and strangers on earth, to
refrain from indulging the cravings of your earthly nature, for
12 they make war on the soul. Let your daily life among the Gentiles
be so upright, that, whenever they malign you as evildoers, they
may learn, as they watch, from the uprightness of your conduct,
to praise God “at the time when he will visit them.”

13 Submit to all human institutions for the Lord’s sake, alike to
14 the emperor as the supreme authority, and to governors as sent
by him to punish evildoers and to commend those who do right.
15 For God’s will is this – that you should silence the ignorance
16 of foolish people by doing what is right. Act as free people, yet
not using your freedom as those do who make it a cloak for
17 wickedness, 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
submissive and respectful to their masters, not only to those who
are good and considerate, but also to those who are arbitrary.
19 For this wins God’s approval when, because conscious of God’s
presence, a person who is suffering unjustly bears their troubles
20 patiently. What credit can you claim when, after doing wrong,
you take your punishment for it patiently? But, on the other
hand, if, after doing right, you take your sufferings patiently,
21 that does win the approval of God. For it was to this that you
were called! For Christ, too, suffered – on your behalf – and
22 left you an example, that you should follow in his steps. He
“never sinned, nor was anything deceitful ever heard from his
23 lips.” He was abused, but he did not answer with abuse; he

suffered, but he did not threaten; he entrusted himself to him
24 whose judgments are just. And he "himself carried our sins" in
his own body to the cross, so that we might die to our sins, and
25 live for righteousness. "His bruising was your healing." Once
you were straying like sheep, but now you have returned to the
shepherd and guardian of your souls.

3 Again, you married women should submit to your husbands,
so that if any of them reject the message, they may, apart from
2 the message, be won over, by the conduct of their wives, as
3 they see your pure, reverent 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;
5 for 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
6 themselves; 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 con-
siderately with their wives, showing due regard to their sex, as
physically weaker than their own, and not forgetting that they
share with you in the gift of life. Then you will be able to pray
without hindrance.

8 Lastly, you should all be united, sympathetic, full of love for
9 each other, kind-hearted, humble-minded; never returning evil
for evil, or abuse for abuse, but, on the contrary, blessing. It was
to this that you were called – to obtain a blessing!

10 "The person who wants to enjoy life
and see happy days –
they should keep their tongue from evil
and their lips from deceitful words,
11 they should turn from evil and do good,
They should seek for peace and follow after it;
12 For the eyes of the Lord are on the righteous,

and his ears are attentive to their prayers,
but the face of the Lord is set against those who
do wrong."

13 Who, indeed, is there to harm you, if you prove yourselves to be
14 eager for what is good? Even if you should suffer for righteousness,
15 count yourselves blessed! "Do not let people terrify you, or
16 allow yourselves to be dismayed." Revere the Christ as Lord in
17 your hearts; always ready to give an answer to anyone who asks
18 your reason for the hope that you cherish, but giving it with
19 courtesy and respect, and keeping your consciences clear, so
20 that, whenever you are maligned, those who vilify your good
21 and Christian conduct may be put to shame. It is better that
22 you should suffer, if that should be God's will, for doing right,
23 than for doing wrong. For Christ himself died to atone for sins
24 once for all – the good on behalf of the bad – that he might
25 bring you to God; his body being put to death, but his spirit
26 entering on new life. And it was then that he went and preached
27 to the imprisoned spirits, who once were disobedient, at the
28 time when God patiently waited, in the days of Noah, while
29 the ark was being prepared; in which some few lives, eight in
30 all, were saved by means of water. And baptism, which this
31 foreshadowed, now saves you – not the mere cleansing of the
32 body, but the search of a clear conscience after God – through
33 the resurrection of Jesus Christ, who has gone into heaven, and
34 is at God's right hand, where angels and archangels and the
35 powers of heaven now yield submission to him.

4 Since, then, Christ suffered in body, arm yourselves with the
5 same resolve as he; for he who has suffered in body has ceased
6 to sin, and so will live the rest of his earthly life guided, not by
7 human passions, but by the will of God. Surely in the past you
8 have spent time enough living as the Gentiles delight to live. For
9 your path has lain among scenes of debauchery, licentiousness,
10 drunkenness, revelry, hard-drinking, and profane idolatry. And,
11 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
6 the living and the dead. For that was why the good news was
told to the dead also – that, after they have been judged in the
body, as people are judged, they might live in the spirit, as God
lives.

7 But the end of all things is near. Therefore exercise self-re-
8 straint and be calm, so that you may be able to pray. Above
all things, let your love for one another be earnest, for “Love
9 throws a veil over countless sins.” Never grudge hospitality to
10 one another. Whatever the gift that each has received, use it in
the service of others, as good stewards of the varied bounty of
11 God. When anyone speaks, they should speak as one who is
delivering the oracles of God. When anyone is endeavouring
to serve others, they should do so in reliance on the strength
which God supplies; so that in everything God may be hon-
oured 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 for the manifestation of his glory, you may rejoice and
14 exult. If you are insulted for bearing the name of Christ, count
yourselves blessed; because the divine glory and the Spirit of
15 God are resting on you. I need hardly say that no one among
you must suffer as a murderer, or a thief, or a criminal, or for
16 interfering in matters which do not concern Christians. But, if
someone suffers as a Christian, they should not be ashamed of
it; they should bring honour to God even though they bear that
17 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
18 those who reject God’s good news? If “a good person is saved
only with difficulty, what will become of the godless and the

- 19 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

- 5 As for the older ones among you, who are elders in the church, I, their fellow elder, and a witness to the sufferings of the Christ, 2 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 3 a base love of gain, but with a ready spirit; not as lords of your 4 charges, but as examples to your flock. Then, when the chief shepherd appears, you will win the crown of glory that never 5 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."
- 6 Humble yourselves, therefore, under the mighty hand of 7 God, so that he may exalt you in his good time, laying all your 8 anxieties on him, for he makes you his care. Exercise self-control, be watchful. Your adversary, the devil, like a roaring lion, is 9 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 10 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, 11 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

1 To those to whom, through the justice of our God and Saviour Jesus Christ, there has been granted faith equally privileged with our own, from Simon Peter, a servant and an apostle of Jesus Christ.

2 May blessing and peace be yours in ever increasing measure, as you advance in the knowledge of God and of Jesus, our Lord.
3 For his divine power has given us everything that is needful for a life of piety, as we advance in the knowledge of him who
4 called us by a glorious manifestation of his goodness. For it was through this that he gave us what we prize as the greatest of his promises, that through them you might participate in the divine nature, now that you have fled from the corruption in
5 the world, resulting from human passions. Yes, and for this reason do your best to supplement your faith by goodness,
6 goodness by knowledge, knowledge by self-control, self-control by endurance, endurance by piety, piety by mutual affection,
7 and mutual affection by love. For, when these virtues are yours, in increasing measure, they prevent your being indifferent to, or
8 destitute of, a fuller knowledge of our Lord Jesus Christ. Surely the person who has not these virtues is shortsighted even to blindness, and has chosen to forget that they have been purified
9 from their sins of the past! Therefore, friends, do your best to put God's call and selection of you beyond all doubt; for, if you
10 do this, you will never fall. For in this way you will be given a triumphant admission into the eternal kingdom of our Lord and Saviour, Jesus Christ.

*The Transfiguration and the
"Second Coming" of the Christ*

12 I will, therefore, always be ready to remind you of all this, even
13 though you know it and are firmly established in the truth that
14 you now hold. But I think it my duty, as long as I live in this
15 "tent," to rouse you by awakening memories of the past; for I
16 know that the time for this "tent" of mine to be put away is soon
17 coming, as our Lord Jesus Christ himself assured me. So I will
18 do my best to enable you, at any time after my departure, to
19 call these truths to mind. For we were not following cleverly
20 devised stories when we told you of the coming in power of our
21 Lord Jesus Christ, but 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 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 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 your hearts. But
first be assured of this: There is no prophetic teaching found in
scripture that can be interpreted by a person's 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 introduce
ruinous divisions, disowning even the Lord who bought them,
2 and bringing speedy ruin on themselves. There will be many,

too, who will follow their licentious courses, and cause the way
3 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 judg-
5 ment. Nor did he spare the world of old; though he preserved
Noah, the preacher of righteousness, and seven others, when he
6 brought a 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
7 them; but he rescued righteous Lot, whose heart was vexed by
8 the wanton licentiousness of his neighbours; for, seeing and
hearing what he did, as he lived his righteous life among them,
day after day, Lot's righteous soul was tortured by their wicked
9 doings. The Lord, therefore, knows how to deliver the pious
from temptation, and to keep the wicked, who are even now
suffering punishment, in readiness for "the day of judgment" –
10 especially those who, following the promptings of their lower
nature, indulge their polluting passions and despise all control.
Audacious and self-willed, they feel no awe of the celestial be-
11 ings, maligning them, even where angels, though excelling them
in strength and power, do not bring against them a malignant
12 charge before the Lord. These people, however, like animals
without reason, intended by nature to be caught and killed –
these people, I say, malign those of whom they know nothing,
and will assuredly perish through their own corruption, suffer-
13 ing themselves, as the penalty for the suffering that they have
inflicted. They think that pleasure consists in the self-indulgence
of the moment. They are a stain and a disgrace, indulging, as
they do, in their wanton revelry, even while joining you at your
14 feasts. They have eyes only for adulteresses, eyes never tired of
sin; they entice weak souls; their minds are trained to covet; they
15 live under a curse. Leaving the straight road, they have gone

astray and followed in the steps of Balaam, the son of Beor, who
16 set his heart on the reward for wrongdoing, but was rebuked
for his offence. A dumb animal spoke with a human voice, and
17 checked the prophet's madness. These people are like springs
without water, or mists driven before a gale; and for them the
18 blackest darkness has been reserved. With boastful and foolish
talk, they appeal to the passions of people's lower nature, and,
by their profligacy, entice those who are just escaping from the
19 people who live such misguided lives. They promise them free-
dom, while they themselves are slaves to corrupt habits; for a
20 person is the slave of anything to which they give way. If, after
having escaped the polluting influences of the world, through
knowing our Lord and Saviour, Jesus Christ, people are again
entangled in them, and give way to them, their last state has
21 become worse than their first. It would, indeed, have been better
for them not to have known the way of righteousness, than, after
knowing it, to turn away from the holy command delivered to
22 them. In their case is seen the truth of the proverb – "A dog
returns to what it has vomited" and "A sow after washing to
her wallowing-place in the mud."

A Reassertion of the "Second Coming" of the Christ

3 This, dear friends, is my second letter to you. In both of them
I have tried, by appealing to your remembrance, to arouse your
2 better feelings. I want you to recall what was foretold by the
holy prophets, as well as the command of our Lord and Saviour
3 given to you through your apostles. First be assured of this, that,
as the age draws to an end, scoffers, led by their own passions,
4 will come and ask scoffingly – "Where is his promised coming?
Ever since our ancestors passed to their rest, everything remains
5 just as it was when the world was first created!" For they wilfully
shut their eyes to the fact that long ago the heavens existed; and
the earth, also – formed out of water and by the action of water,

6 by the fiat of God; and that by the same means the world which
7 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
9 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
10 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
11 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
12 to lead, while you wait for the coming of the day of God and
strive to make it come soon⁵⁶. At its coming the heavens will
13 be dissolved in fire, and the elements melted by heat, but we
look for new heavens and a new earth, where righteousness
will have its home, in fulfilment of the promise of God.

14 Therefore, dear friends, in expectation of these things, make
every effort to be found by him spotless, blameless, and at peace.
15 Regard our Lord's forbearance as your one hope of salvation.
This is what our dear friend Paul wrote to you, with the wisdom
16 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,
17 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
18 people, and so lapsing from your present steadfastness; and

⁵⁶ 3:12 Or: and desire its coming.

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

Preface

- 1 We write to you about the Word of life, which has been in existence from the beginning. We write of what we have heard, of what we have seen with our eyes, of what we watched reverently
2 and touched with our hands. That life was made visible, and we have seen it. We bear our testimony to it, and tell you of that eternal life which was with the Father and was made visible to
3 us. It is of what we have seen and heard that we now tell you, so that you may have fellowship with us. And our fellowship is
4 with the Father and with his Son, Jesus Christ. We are writing all this to you that our joy may be complete.

Fellowship with God

- 5 This is the message which we have heard from him and announce to you: God is light, and there is no darkness in him at
6 all. If we say that we have fellowship with him and yet continue
7 to walk in the darkness, our words and our lives are a lie. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, cleanses us
8 from all sin. If we say, 'we have no sin,' then we are deceiving
9 ourselves, and the truth is not in us. If we confess our sins, he is just and may be trusted to forgive our sins and cleanse us from
10 all wrongdoing. If we say that we haven't sinned, we make God a liar, and his Word is not in us.
- 2 My children, I am writing to you to keep you from sinning. But if anyone does sin, we have an advocate with the Father –
2 Jesus Christ, the righteous. He is the atoning sacrifice for our

- 3 sins, and not for ours only, but the sins of the whole world. It is
by keeping God's commands that we can be sure we know him.
4 Whoever says 'I know him,' but does not keep his commands, is
5 a liar. The truth has no place in them. But the person who keeps
God's word, in them the love of God has indeed reached its
6 perfection. This is how we can be sure we are in him: whoever
claims to live in him should live just as Jesus did.

A new commandment

- 7 Dear friends, it is no new command that I am writing to you,
but an old command, which you have had from the beginning.
8 That old command is the message you have already heard. Yet,
in a way, it is a new command that I am writing to you – which
is shown true in Christ's life and in yours – for the darkness is
9 passing away and the true light is already shining. The person
who says that they are in the light, and yet hates others, is still
10 in the darkness. The person who loves others is always in the
light, and there is nothing within them to cause them to stumble.
11 The person who hates is in the dark. They stumble along in the
darkness; they do not know where they are going because the
darkness blinds them.

Those who know God should not love the world

- 12 Little children, I am writing to you
because your sins have been forgiven for Christ's sake.
13 Parents, I am writing to you
because you have come to know him who has been
from the beginning.
Young people, I am writing to you
because you have conquered the evil one.
Children, I write to you

- because you have come to know the Father.
- 14 Parents, I write to you
because you have learned to know him who has been
from the beginning.
Young people, I write to you
because you are strong,
and God's message is always in your hearts,
and you have conquered the evil one.
- 15 Do not love the world or what the world can offer. When anyone
16 loves the world, there is no love for the Father in them. For all
that the world can offer – the desires for physical pleasure, the
enticements to the eye, the arrogance of wealth – belongs, not
17 to the Father, but to the world. And the world, and all that it
gratifies, is passing away, but they who do God's will remain
for ever.

Warnings against an antichrist

- 18 My children, it is the last hour. You were told that an antichrist
was coming; and many antichrists have already arisen. This is
19 why we know that this is the last hour. These people come from
our ranks, but they were never truly part of us – if they had
been then they would have stayed with us. They left so it would
20 be clear that none of them really belonged to us. You, however,
21 have been anointed by the Holy One. You all know the truth. I
am not writing to you because you do not know the truth, but
because you do know it, and because no lie can come from the
truth.
- 22 Who is a liar, if not the one who denies that Jesus is the Christ?
That person is the antichrist – one who rejects the Father and the
23 Son. No one who rejects the Son has the Father; to acknowledge
24 the Son is to have the Father also. As for you, you must let what
you have heard from the beginning continue to live in you. If
what you heard from the beginning dwells in you, you will

25 remain both in the Son and the Father. And this is what he himself promised us – eternal life!

26 In writing this to you, I have in mind those who are trying to
27 mislead you. As for you, the anointing which you received from him remains with you. You do not need anyone to teach you. His anointing teaches you about everything. What it teaches you is true, it is not a lie. Do what it has taught you: abide in
28 him. Yes, my children, remain in him, so that when he appears our confidence doesn't fail us, and we are not ashamed to meet
29 him at his coming. Since you know he is righteous, you realise that everyone who does what is right is his child.

God's Children

3 See what great love the Father has lavished on us: he lets us be called God's children! For that is what we are. The reason why the world does not know us is that it has not learned to know
2 him. Dear friends, we are God's children now, and what we will be has not yet been revealed. What we do know is that, when it is revealed, we will be like him, because we will see him as he
3 is. And just as he is pure, everyone who has this hope, makes and keeps themselves pure.

4 Everyone who lives sinfully is living in violation of God's law.
5 Sin is lawlessness. You know that Christ appeared to take away
6 our sins and that there is no sin in him. No one who lives in
7 him continues to sin; the sinner has not seen or known him. My children, don't let anyone mislead you. The person who does
8 what is right is righteous, just as Christ is righteous. The person who lives in sin is a child of the devil, for the devil has been sinning from the beginning. To undo the devil's work is the reason the Son of God appeared.

9 No child of God sins, because God's nature dwells in them.
10 They can't live in sin, because they are God's children. By this it is made clear who are the children of God and who are the

devil's: anyone who doesn't do what is right or doesn't love
11 others is not a child of God. For this is the message we heard
12 from the beginning: we are to love one another. We must not
be like Cain, who belonged to the evil one and murdered his
brother. Why did he kill him? Because his actions were evil, and
his brother's were righteous.

Love each other

13 Do not be surprised, friends, if the world hates you. We know
14 that we have passed out of death into life, because we love each
other. The person who does not love remains in a state of death.
15 The person who hates another is a murderer, and you know that
no murderer has eternal life dwelling within them.

16 This is how we know what love is: Christ gave his life for us.
17 So we should lay down our own lives for each other. If anyone
has material possessions, and sees one of our own in need, but
closes their heart against that person, how can it be said that the
18 love of God is within them? My children, our love must not be
mere words or talk. It must be true and show itself in actions.

19 This is how we will know we belong to the truth and reassure
20 ourselves in God's presence: though our conscience condemns
us, God is greater than our conscience and knows everything.
21 Dear friends, if our conscience does not condemn us, then we ap-
22 proach God with confidence, and we receive from him whatever
we ask, because we are keeping his commands, and are doing
23 what pleases him. His command is that we should believe in his
Son, Jesus Christ, and love one another, as Christ commanded
24 us. The person who keeps his commands dwells in God and
God dwells in them. And we are sure he lives in us because of
the Spirit he has given us.

True and False Inspiration

- 4 Dear friends, do not trust every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.
- 2 This is the way to recognise the Spirit of God: those who acknowledge Jesus Christ as come in the flesh have God's Spirit,
- 3 while a spirit that doesn't acknowledge Jesus isn't from God. Instead it is the spirit of the antichrist; you have heard that it was coming, and it is now already in the world!
- 4 You, my children, come from God, and you have successfully resisted such people as these, because he who is in you is greater
- 5 than the one who is in the world. Those people belong to the world and therefore they speak as the world speaks, and the
- 6 world listens to them. We come from God. Whoever knows God listens to us; the person who does not come from God does not listen to us. This is how we distinguish the spirit of truth and the spirit of deception.

God is love

- 7 Dear friends, let us love one another, because love comes from God and everyone who loves is a child of God and knows God.
- 8 Those who do not love know nothing of God, for God is love.
- 9 This is how God showed his love among us: he sent his one and
- 10 only Son into the world that we might live through him. This is what love is: it is not that we have loved God, but that he loved us and sent his Son to be an atoning sacrifice for our sins.
- 11 Dear friends, since God loved us in this way, we should love
- 12 one another. No one has ever seen God, but if we love one another, God lives in us and his love reaches perfection within
- 13 us. We know that we live in him, and he lives in us, because he
- 14 has given us a measure of his Spirit. Moreover, we have seen for ourselves and testify that the Father has sent the Son to be the

15 Saviour of the world. Whoever acknowledges that Jesus Christ
16 is the Son of God, God lives in them, and they live in God. And
so we have come to know and believe the love which God has
for us.

God is love; and whoever lives in love lives in God, and God
17 lives in them. This is the way love has reached its perfection
among us, so that we may have confidence on the day of judg-
18 ment, because in this world we are like Christ. There is no fear
in love; perfect love drives out fear because fear has to do with
punishment. So anyone who is afraid has not reached perfection
19 in love. We love, because God first loved us. If someone says
20 "I love God," and yet hates others, they are a liar. For the person
who does not love their brother or sister, whom they have seen,
21 cannot love God, whom they have not seen. Indeed, we have
this command from Christ: Those who love God must also love
each other.

Faith and Confidence

5 Everyone who believes that Jesus is the Christ is a child of God,
2 and everyone who loves a parent loves his child. By this we
know that we love God's children – when we love God and carry
3 out his commands. For to love God is to do what he commands
4 and his commands are not a burden, for whatever is born of God
overcomes the world. What is the victory by which the world
5 is overcome? Our faith! Who can overcome the world but the
6 person who believes that Jesus is the Son of God? Jesus Christ,
the one who came by water and blood – not by water only but
by water and blood – and the Spirit testifies to this because the
7 Spirit is truth. Indeed three testify: the Spirit, the water, and
8 the blood, and these three agree. We accept human testimony,
9 surely God's testimony is even stronger! And God's testimony
10 is the testimony he has given about his Son. The person who
believes in the Son of God has that testimony within them. The

person who does not believe God has made God a liar, by not
11 believing the testimony God has given about his Son. And this
is that testimony: God gave us eternal life, and this life is in his
12 Son. Whoever has the Son has life; whoever who doesn't have
God's Son does not have life.

Final words

13 I have written these things to you who believe in the name of
14 God's Son, so that you may know that you have eternal life. We
can approach him with this confidence, that whenever we ask
anything that is in accordance with his will, he listens to us.
15 And if we know he hears us – whatever we ask – we know also
16 that what we ask for is ours. If anyone sees one of our people
committing some sin that is not a sin leading to death, they
should ask, and God will give them life. I refer to those whose
sin does not lead to death. There is a sin that leads to death. I
17 am not saying that you should pray about that. All wrongdoing
is sin, but there is sin that does not lead to death.

18 We know that those who have been born of God do not keep
sinning. God protects his children and the evil one cannot get
19 hold of them. We know that we are God's children, though the
20 whole world lies in the power of the evil one. We also know that
the Son of God has come and has given us understanding, so
that we may know the true God – and we are in him who is true,
by being in his Son Jesus Christ. He is the true God and eternal
21 life. My children, guard yourselves against false ideas of God.

JOHN'S SECOND LETTER

Greetings

- 1 From the elder, to the lady chosen by God and her children. I truly love you all, and I am not the only one but all who know
- 2 the truth love you as well. We love you for the sake of the truth, which lives in us and will be with us forever.
- 3 Grace, mercy, and peace will be ours – the gift of God, the Father, and of Jesus Christ, the Father's Son – in truth and love.

Live in truth and love

- 4 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
- 5 received from the Father. And now I implore you, dear lady, let us love one another This is not a new command I am writing to you. It is the command we have had from the beginning. –
- 6 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
- 7 from the beginning, to live a life of love. I say this because many deceivers have gone out into the world – men who do not acknowledge that Jesus Christ came in flesh and blood. Any
- 8 such person is a deceiver and antichrist. Take care so that you do not what we have worked for but instead receive your full
- 9 reward. Anyone who goes beyond and fails to live inside of the teaching of Christ does not have God. The person who lives inside that teaching – they have both the Father and the Son.
- 10 If anyone comes to you and does not bring this teaching, do not
- 11 receive them into your house or even welcome them; because

the person who welcomes them is sharing with them in his evil work.

Final words

- 12 Though I have many other things to tell you, I would rather not use paper and ink. Instead I hope to come and see you, and to speak with you face to face, so that our joy may be complete.
- 13 The children of your sister, who is chosen by God, send you their greetings.

JOHN'S THIRD LETTER

Greetings

- 1 From the elder to his dear friend Gaius, whom he sincerely loves.
- 2 Dear friend, I pray that all may be well with you and that you may have good health – I know that all is well with your
- 3 soul. For it was a great joy to me, when some followers of the Lord came and testified to your fidelity to the truth. I know that
- 4 your own life 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.

Gaius

- 5 Dear friend, you are faithful in all the things you do for other fol-
- 6 lowers – even when they are strangers to you. They themselves have testified before the church to your love. You will do well to help them on their way in a manner worthy of the service
- 7 of God. For it was on behalf of Christ's name that they set out, not accepting even one thing from the Gentiles. Therefore, we
- 8 should support people like them, and so take our share in their work for the truth.

Diotrephes and Demetrius

- 9 I wrote something to the church, but Diotrephes (who loves to
- 10 be the leader among them) doesn't welcome us. So if I come, I will bring up his actions in telling wicked nonsense about

us. Not content with that, he not only refuses to personally welcome our friends who are followers, but actually stops those who would, and expels them from the church.

- 11 Dear friend, do not follow a bad example, but a good one.
The person who does what is good is from God; the person who
12 does what is bad has never seen God. Everyone has always had
a good word for Demetrius, and the truth itself speaks for him.
Yes, and we also add our good word, and you know that what
we say is true.

Final words

- 13 I have many things to tell you, but I would rather not use pen
14 and ink. I hope to see you soon, and then we will speak face
15 to face. Peace be with you. The friends here send you their
greetings. Greet each one of our friends.

THE LETTER FROM JUDE

Introduction

- 1 To those who, having received the call, have been loved by God
the Father and protected by Jesus Christ, From Jude, a servant
2 of Jesus Christ, and the brother of James. May mercy, peace, and
love be yours in ever increasing measure.

Warnings against moral corruption

- 3 Dear friends, while I was making every effort to write to you
about our common salvation, I felt that I must write to you at
once to encourage you to fight in defence of the faith that has
4 once for all been entrusted to the keeping of Christ's people. For
there have crept in among you certain godless people, whose
sentence has long since been pronounced, and who make the
mercy of God an excuse for profligacy, and disown our only
lord and master, Jesus Christ.
- 5 Now I want to remind you – but you already know it all –
that, though the Lord delivered the people from Egypt, yet he
6 afterwards destroyed those who refused to believe in him; and
that even those angels, who did not keep to their appointed
spheres, but left their proper homes, have been kept by him for
the judgment of the great day in everlasting chains and black
7 darkness. Like Sodom and Gomorrah and the towns near them,
which gave themselves up to fornication, and fell into unnatural

vice, these angels now stand out as a warning, undergoing, as they are, punishment in eternal fire.

8 Yet in the same way these people, too, cherishing vain dreams,
pollute our human nature, reject control, and malign the celestial
9 beings. Yet even Michael, the archangel, when, in his dispute
with the devil, he was arguing about the body of Moses, did not
venture to charge him with maligning, but said merely "The
10 Lord rebuke you!" But these people malign whatever they do
not understand; while they use such things as they know by
instinct (like the animals that have no reason) for their own
11 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
12 their ruin through 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, dead through and through, torn
13 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
18 the apostles of our Lord Jesus Christ; how they used to say to
you – "As time draws to an end, there will be scoffers, who

19 will be led by their godless passions.” These are the people –
20 animal and unspiritual – who cause divisions. But you must,
21 dear friends, build up your characters on the foundation of your
22 most holy faith, pray under the guidance of the Holy Spirit, and
23 keep within the love of God, while waiting for the mercy of our
24 Lord Jesus Christ, to bring you to eternal life. To some show pity,
25 because they are in doubt. “Drag them out of the fire,” and save
26 them. To others show pity, but with caution, hating the clothing
27 polluted by their touch.

Ascription

24 To him who is able to guard you from falling, and to bring you
25 into his glorious presence, blameless and rejoicing – to the one
26 God, our Saviour, be ascribed, through Jesus Christ, our Lord,
27 glory, majesty, power, and dominion, as it was before time began,
28 is now, and will be for all time to come. Amen.

THE REVELATION TO JOHN

- 1 The Revelation of Jesus Christ, which God gave to him to
make known to his servants, concerning what must shortly take
2 place, and which he sent and revealed by his angel to his servant
3 John, who testified to the message of God and to the testimony
to Jesus Christ, omitting nothing of what he had seen. Blessed
is the one who reads, and blessed are they who listen to, the
words of this prophecy, and lay to heart what is here written;
for the time is near.

Messages to the Seven Churches

- 4 From John, to the seven churches which are in Roman Asia.
Blessing and peace be yours from him who is, and who was,
and who will be, and from the seven spirits that are before his
5 throne, and from Jesus Christ, the faithful witness, the firstborn
from the dead, and the Ruler of all the kings of the earth. To
him who loves us and freed us from our sins by his own blood
6 – and he made us a kingdom of priests in the service of God,
his Father! – to him be ascribed glory and dominion for ever.
7 Amen. He is coming among the clouds! Every eye will see him,
even those who pierced him and all the nations of the earth will
mourn over him. So will it be. Amen.
- 8 “I am the Alpha and the Omega,” says the Lord, the God who
is, and who was, and who will be, the Almighty.
- 9 I, John, who am your brother, and who share with you in the
suffering and kingship and endurance of Jesus, found myself on
the island called Patmos, for the sake of the message of God and
10 the testimony to Jesus. I fell into a trance on the Lord’s day, and I
11 heard behind me a loud voice, like the blast of a trumpet. It said –

“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; 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 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; and his feet were like brass as when molten in a furnace; his 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, and his face was like the sun in the fulness of its power. And, when I saw him, I fell at his feet like one dead. He laid his hand on me and said – “Do not be afraid. I am the First and the Last, the Everliving. I died, and I am alive for ever and ever. And I hold the keys of death and of Hades. Therefore write of what you have seen and of what is happening now and of what is about to take place – the mystic meaning of the seven stars which you saw in my right hand, and the seven golden lamps. The seven stars are the angels of the seven churches, and the seven lamps are the seven churches.

2 ‘To the angel of the church in Ephesus write

These are the words of him who holds the seven stars in his right hand, and walks among the seven golden lamps: I know your life, your toil and endurance, and I know that you cannot tolerate evildoers. I know, too, how you tested those who declare that they are apostles, though they are not, and how you proved them false. You possess endurance, and have borne much for my name, and have never grown weary. But this I have against you – 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, unless you repent. But this is in your favour – You hate the life lived by the Nikolaitans,

7 and I also hate it. Anyone with ears should hear what the Spirit is saying to the churches. To him who conquers – to him I will give the right to eat the fruit of the Tree of life, which stands in the Paradise of God.

8 ‘To the angel of the church in Smyrna write:

9 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,⁵⁷ 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.

12 ‘To the angel of the church in Pergamus write:

13 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

⁵⁷ 2:9 God’s people: Literally “Jews.” These people claimed to be God’s people because they were Jews.

17 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.

18 ‘To the angel of the church in Thyatira write:

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, your love, faith, service, and endurance; and I know that your life of late has been better than it was
20 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 commit
21 licentious acts and eat idol-offerings. I gave her time to repent, but she is determined not to turn from her
22 licentiousness. Therefore I am laying her on a bed of sickness, and bringing great suffering on those who are unfaithful with her, unless they repent and turn from a
23 life like hers. I will also put her children to death; and all the churches will learn that I am he who looks into people’s hearts and souls; and I will give to each one
24 of you what 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 any further burden;
25 only hold fast to what you have received, until I come. To
26 those who conquer and are careful to live my life to the
27 end – to them I will give authority over the nations, and they will rule them with an iron rod, as when earthen vessels are broken in pieces (as I myself have received
28 from my Father) and I will give them the morning star.

29 Let those who have ears 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 that you are living, though you are
2 dead. Be on the watch, and strengthen what still survives, though once it was all but dead; for I have not found your
3 life perfect in the eyes of my God. Therefore remember what you have received and heard, and lay it to heart and repent. Unless you are on the watch, I will come like
4 a thief, 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
5 in white, for they are worthy. Those 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
6 my Father, and before his angels. Let those who have ears hear what the Spirit is saying to the churches.

7 'To the angel of the church in Philadelphia write:

These are the words of him who is holy and true, who holds the Key of David, who opens and no one will shut,
8 and shuts and no one opens: I know your life (see, I have set a door open before you which no one is able to shut), I know that, though you have but little strength, you kept my teaching in mind, and did not disown my
9 name. Listen, I give some of the congregation of Satan, the people who declare that they are God's people,⁵⁸ though they are not, but are lying – I will make them come and bow down at your feet, and they will learn

⁵⁸ 3:9 God's people: Literally "Jews." These people claimed to be God's people because they were Jews.

10 that I loved you. Because you kept in mind the story of
my endurance, I will keep you in the hour of trial that
11 is about to come on the whole world, the hour that will
test all who are living on earth. I will come quickly. Hold
to what you have received so that no one may take your
12 crown. Those who conquer – I will make them a pillar
in the Temple of my God; and never more will they leave
it; and I will write on them the name of my God and the
name of the city of my God, the New Jerusalem, which
13 is coming down out of heaven from my God, and I will
write on them my new name. Let those who have ears
hear what the Spirit is saying to the churches.

14 ‘To the angel of the church in Laodicea write:

These are the words of the Unchanging One, the witness
15 faithful and true, the beginning of the Creation of God: I
know your life; I know that you are neither cold nor hot.
16 If only you were either cold or hot! But now, because you
are lukewarm, neither hot nor cold, I am about to spit you
17 out of my mouth. You say “I am rich and have grown rich,
and I want for nothing,” and you do not know that you
18 are wretched, miserable, poor, blind, naked! Therefore I
counsel you to buy from me gold which has been refined
by fire so that you may grow rich; and white robes, so
that you may be clothed and your shameful nakedness
be hidden; and ointment to anoint your eyes, so that
19 you may see. All whom I love I rebuke and discipline.
20 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
21 will feast with me. To those who conquer – to them I will
give the right to sit beside me on my throne, as I, when I
conquered, took my seat beside my Father on his throne.
22 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
2 what must take place.” Immediately after this I fell into a trance.
There stood a throne in heaven, and on the throne was One
3 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
4 colour of an emerald. And round the throne were twenty-four
other thrones, and on these I saw twenty-four elders sitting
clothed in white robes; and on their heads they had crowns
5 of gold. Out from the throne come flashes of lightning, cries,
and peals of thunder! There are seven torches burning in front
6 of the throne, which are the seven spirits of God; and in front
of the throne is what seemed to be a sea of glass, resembling
crystal, while within the space before the throne and round the
7 throne are four creatures full of eyes in front and behind. The
first creature is like a lion, the second creature like a calf, the
third creature has a face like a man’s, and the fourth creature
8 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
10 for ever and ever, the twenty-four elders prostrate themselves
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 –

11 “Worthy are you, our Lord and God, to receive all
praise, and honour, and power, for you did create all

things, and at your bidding they came into being and were created."

5 Then I saw at the right hand of him who was seated on the throne a book, with writing inside and out, and sealed with
2 seven seals; and I saw a mighty angel who was proclaiming in a loud voice – "Who is worthy to open the book and break
3 its seals?" But no one either in heaven or on earth or under
4 the earth was able to open the book or look within it. At this I wept long, because no one could be found who was worthy
5 to open the book or look within it. But one of the elders said to me – "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."

6 Then, within the space between the throne and the four creatures, and in the midst of the elders, 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
7 are sent into all the world.) The Lamb came forward; and he has taken the book from the right hand of him who was seated on
8 the throne. And, when he had taken the book, the four creatures and the twenty-four elders prostrated themselves before the Lamb, each of them holding a harp and golden bowls full of
9 incense. (These are the prayers of Christ's people.) And they are singing a new song –

"You are worthy to take the book and break its seals, for you were sacrificed, and with your blood you did buy for God people of every tribe, and language, and people,
10 and nation, and did make them a kingdom of priests in the service of our God, and they are reigning on the earth."

11 Then, in my vision, I heard the voices of many angels round the throne, and of the creatures, and of the elders. In number they were ten thousand times ten thousand and thousands of
12 thousands, and they cried in a loud voice –

“Worthy is the Lamb that was sacrificed to receive all power, and wealth, and wisdom, and might, and honour, and praise, and blessing.”

- 13 And I heard every created thing in the air, and on the earth, and under the earth, and on the sea, and all that is in them crying –

“To him who is seated on the throne and to the Lamb be ascribed all blessing, and honour, and praise, and dominion for ever and ever.”

- 14 And the four creatures said “Amen,” and the elders 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 –

- 2 “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
4 creature crying – “Come.” Then there went out another horse, a red horse, and to its rider was given the power to deprive the earth of peace, so that people should kill one another; and he was given a great sword.

- 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
6 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
8 fourth creature crying – “Come.” And in my vision I saw a grey horse. His rider’s name was Death, and Hades 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
10 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
11 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.

12 And I saw the Lamb break the sixth seal, and then there was a
great earthquake. The sun became black, like sackcloth, and the
13 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,
14 drops its unripe fruit. The heavens disappeared like a scroll
when it is rolled up, and every mountain and island was moved
15 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
16 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,
17 for the great day of their wrath is come, and who can stand to
meet it?"

7 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
2 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
3 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
4 foreheads." I heard, too, the number of those who had been
sealed. It was one hundred and forty-four thousand; and they
were from every tribe of the Israelites.

- 5 From the tribe of Judah twelve thousand were sealed,
from the tribe of Reuben twelve thousand,
6 from the tribe of Gad twelve thousand,
from the tribe of Asher twelve thousand,
from the tribe of Napthali twelve thousand,
from the tribe of Manasseh twelve thousand,
7 from the tribe of Simeon twelve thousand,
from the tribe of Levi twelve thousand,
from the tribe of Issachar twelve thousand,
8 from the tribe of Zebulon twelve thousand,
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand were sealed.
- 9 After this, in my vision, I saw a vast throng which no
one could number, of people from every nation and of all
tribes, and peoples, and languages. They stood in front of the
throne and in front of the Lamb, robed in white, holding palm
10 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 elders and the four creatures, and they prostrated them-
selves on their faces in front of the throne and worshiped God,
12 saying –
“Amen. Blessing and praise, and wisdom, and thanks-
giving, and honour, and power, and might be ascribed
to our God for ever and ever. Amen.”
- 13 Then one of the elders 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
Persecution; they washed their robes white in the blood of the
15 Lamb. And therefore it is that they are before the throne of God,
and are serving him day and night in his Temple; and he who is

- 16 seated on the throne will shelter them. Never again will they be hungry, never again will they be thirsty, nor will the sun smite
17 them, nor any scorching heat; for the Lamb that stands in the space before the throne will be their shepherd, and will lead them to life-giving springs of water; and God will wipe away all tears from their eyes.”
- 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.
- 3 Next, another angel came and stood at the altar with a golden censer in his hand; and a great quantity of incense was given to him, to mingle with the prayers of all Christ’s people on
4 the golden altar before the throne. The smoke of the incense ascended, with the prayers of Christ’s people, from the hand
5 of the angel before God. Then the angel took the censer, and filled it with fire from the altar, and threw it down on the earth; and there followed peals of thunder, cries, flashes of lightning,
6 and an earthquake. Then the seven angels holding the seven trumpets prepared to blow their blasts.
- 7 The first blew; and there came hail and fire mixed with blood, and it fell on the earth. A third part of the earth was burnt up, and a third of the trees, and every blade of grass.
- 8 Then the second angel blew; and what appeared to be a great mountain, burning, was hurled into the sea. A third of the sea
9 became blood, and a third part of all created things that are in the sea – that is, of all living things – died, and a third of the ships was destroyed.
- 10 Then the third angel blew; and there fell from the heavens a great star, burning like a torch. It fell on a third of the rivers and

- 11 on the springs. (The star is called "Wormwood.") A third of the water became bitter as wormwood, and so bitter was the water that many died from drinking it.
- 12 Then the fourth angel blew; and a third of the sun and a third of the moon and a third of the stars were blasted, so that a third of them was eclipsed, and for a third part of the day there was no light, and at night it was the same.
- 13 And, in my vision, I heard an eagle flying in mid-heaven and crying in a loud voice – "Woe, woe, woe for all who live on the earth, at the other trumpet-blasts of the three angels who have yet to blow."
- 9 Then the fifth angel blew; and I saw a star that had fallen on the earth from the heavens, and to him was given the key of
- 2 the bottomless pit. He opened the bottomless pit, and from the pit rose a smoke like the smoke of a great furnace. The sun and
- 3 the air grew dark because of the smoke from the pit. Out of the smoke locusts descended on the earth, and they received
- 4 the same power as that possessed by scorpions. They were told not to harm the grass, or any plant, or any tree, but only those
- 5 who have not the seal of God on their foreheads. Yet they were not allowed to kill them, but it was ordered that those men should be tortured for five months. Their torture was like the
- 6 torture caused by a scorpion when it stings a person. In those days people will seek Death and will not find it; They will long
- 7 to die, but Death flees from them. In appearance the locusts were like horses equipped for battle. On their heads there were what appeared to be crowns that shone like gold, their faces
- 8 resembled human faces, and they had hair like the hair of a woman, their teeth were like lions' teeth, and they had what seemed to be iron breastplates, while the noise of their wings was like the noise of chariots drawn by many horses, galloping
- 10 into battle. They have tails like scorpions, and stings, and in their
- 11 tails lies their power to harm people for five months. They have as their king the angel of the bottomless pit, whose name, in

Hebrew, is "Abaddon," while, in Greek, his name is "Apollyon" (the Destroyer).

12 The first Woe has passed; and still there are two Woes to follow!

13 Then the sixth angel blew; and I heard a voice proceeding from
14 the corners of the golden altar that stood before God. It spoke to the sixth angel – the angel with the trumpet – and said "Let loose the four angels that are in chains at the great river Euphrates."

15 Then the four angels, that were held in readiness for that hour and day and month and year, were let loose, to destroy a third of mankind. The number of the hosts of cavalry was ten thousand
16 times ten thousand, twice told; I heard their number. And this is what the horses and their riders appeared to be like in my vision: They had breastplates of fire, blood-red and sulphurous, and the heads of the horses were like lions' heads, while out of
17 their mouths issue fire, and smoke, and sulphur. Through these three curses a third of humanity perished – because of the fire, and the smoke, and the sulphur that issued from their mouths;
18 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
19 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,
20 nor walk; and they did not repent of their murders, or their sorceries, or their licentiousness, or their thefts.

10 Then I saw another mighty angel, descending from heaven. His robe was a cloud; over his head was the rainbow; his face
2 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
3 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
4 own voice. And, when they spoke, I was about to write; but I

heard a voice from heaven say – “Keep secret what the seven
5 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
6 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
7 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
8 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
9 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
10 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.
11 And I was told – “You must prophesy again about men of many
peoples, and nations, and languages, and about many kings.”
11 Then I was given a measure like a rod, and a voice said to me –
“Go and measure the Temple of God and the altar, and count the
2 worshiper there. But omit the court outside the Temple, and do
not measure that, for it has been given up to the nations; and the
3 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
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
anyone wishes to harm them, fire comes from their mouths and
consumes their enemies; and whoever wishes to harm them
6 will, in this way, inevitably perish. These men have the power
to close the heavens, so that no rain may fall during the time
that they are teaching; and they have power to turn the streams
into blood, and to smite the land with any curse, whenever they

7 will. As soon as they have completed their testimony, the wild
Beast that ascends from the bottomless pit will make war on
8 them and conquer and kill them. Their dead bodies will lie in
the streets of the great city, which is mystically spoken of as
9 “Sodom” and “Egypt,” where their Master was crucified. People
of all nations, and tribes, and languages, and races look at their
dead bodies for three days and a half, and do not allow them
10 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
11 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.
12 The two men heard a loud voice from heaven which said to
them – “Come up here,” and they went up to heaven in the
13 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 elders, who were seated on their
thrones before God, prostrated themselves on their faces and
17 worshiped him, saying –

“We thank you, Lord, our God, the Almighty, who
is and who was, that you have assumed your great
18 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.”

- 19 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.

Vision of Seven Figures

- 12 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
2 on her head a crown of twelve stars. She was pregnant; and
3 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
4 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
5 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
6 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.
7 Then a battle took place in the heavens. Michael and his angels fought with the Dragon. But though the Dragon, with his angels,
8 fought, he did not prevail; and there was no place left for them
9 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

10 down with him. And I heard a loud voice in heaven which said

—

“Now has begun the day of the salvation, and Power, and Dominion of our God, and the Rule of his Christ; for the Accuser of our people has been hurled down, he who has been accusing them before our God day and night.

11 Their victory was due to the blood of the Lamb, and to the message to which they bore their testimony. In their
12 love of life they shrank not from death. Therefore, be glad, heaven, and all who live in heaven! Alas for the earth and for the sea, for the devil has gone down to you in great fury, knowing that he has but little time.”

13 When the Dragon saw that he was hurled down to the earth, he pursued the woman who had given birth to the male child.
14 But to the woman were given the two wings of the great eagle, so that she might fly to her place in the wilderness, where she is being tended for one year, and for two years, and for half a
15 year in safety from the snake. Then the snake poured water from its mouth after the woman, like a river, so that it might
16 sweep her away. But Earth came to her help, and opened her mouth and drank up the river which the Dragon had poured
17 out of its mouth. 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;
18 and he took his stand on the sea-shore.

13 Then I saw, rising out of the sea, a wild Beast with ten horns and seven heads. On its horns were ten diadems, and on its
2 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 throne,
3 and wide dominion. One of its heads seemed to me to have been mortally wounded, but its deadly wound had been healed.
4 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
5 can compare with the Beast? And who can fight with it?” The
Beast was given a mouth that spoke proudly and blasphemously,
and it was empowered to work its will for forty-two months.
6 It opened its mouth only to blaspheme God, to blaspheme his
7 name and his tent – those who live in his tent in heaven. It had
been permitted to fight with Christ’s people and to conquer
them, and it had received power over men of every tribe, and
8 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
9 foundation of the world. Let those who have ears hear. Whoever
10 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.)

11 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.
12 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
13 first Beast, whose mortal wound was healed. It performs great
marvels, even causing fire to fall from the heavens to the earth,
14 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,
15 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
16 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
17 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
18 the number indicated by the letters of his name. (Here there is

need for discernment.) The person with ability can compute the number of the Beast; for the number indicates a person's name. Its number is six hundred and sixty-six.

- 14 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.
- 2 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
- 3 heard was like the music of harpers playing on their harps. They are singing what seems to be a new song, before the throne, and before the four creatures and the elders; and no one was able to learn that song except the hundred and forty-four thousand
- 4 who 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
- 5 mankind 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,
- 7 and people; and he cried in a loud voice – “Reverence God, and give him praise (for the hour of his judgment has come) and worship him who made the heaven and the earth and the sea and all springs of water.”
- 8 Then a second angel followed, crying – “She has fallen! She has fallen – Babylon the Great, who has made all the nations drink the maddening wine of her licentiousness!”
- 9 Then a third angel followed them, crying in a loud voice –
- 10 “Whoever worships the Beast and its image, and receives its 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

11 the 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.”
12 (Here 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.’

14 Then, in my vision, I saw a white cloud, and on the cloud there was sitting one like a man. On his head he had a crown of gold, and in his hand a sharp sickle.

15 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
16 Earth is ready.” He who was sitting on the cloud brought his sickle down on the earth, and the Harvest of Earth was reaped.

17 Then another angel came out of the Temple in heaven; he, also, had a sharp sickle.

18 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
19 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
20 God. The grapes were trodden in the press outside the city; and blood came out of the press, rising as high as the bridles of the horses for a distance of two hundred miles.

Vision of Seven Curses

15 Then I saw another portent in the heavens – a great and marvelous portent – seven angels with the seven last curses; because with them the wrath of God is ended.

- 2 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
3 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 –

“Great and marvellous are your deeds, Lord, our God, the Almighty. Righteous and true are your ways, eternal
4 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.”

- 5 After this I saw that the inmost shrine of the tent of testi-
6 mony in heaven was opened, and out of it came the seven angels with the seven curses. They were adorned with precious stones, pure and bright, and had golden girdles round
7 their breasts. One of the four creatures gave the seven angels seven golden bowls, filled with the wrath of God who lives
8 for ever and ever. The Temple was filled with smoke from the glory and majesty of God; and no one could enter the Temple, until the seven curses inflicted by the seven angels were at an
16 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
5 springs of water; and it turned to blood. And I heard the angel of the Waters saying – “Righteous are you, you who is and who
6 is, the Holy One, in inflicting this judgment; for men shed the blood of Christ’s people and of the prophets, and you have given

7 them 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
9 was 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 Euphrates; and the water in the river was dried up, so that the
13 road 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
16 men see his nakedness.") And the spirits collected the kings at the place called in Hebrew "Har-Magedon."

17 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.")
18 There followed flashes of lightning, cries, and peals of thunder; and there was a great earthquake, such as had not occurred
19 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 madden-
20 ing wine-cup of his wrath; and every island vanished, and the
21 mountains disappeared. Great hailstones, a pound in weight,

are falling on men from the heavens. And men blasphemed God because of the curse of the hail, for it was a very terrible curse.

Doom of the Enemies of Christ

- 17 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 infamous prostitute who is seated at
2 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."
3 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
4 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
5 fruits of her licentiousness; while on her forehead was inscribed a name that had a hidden meaning: "Babylon the Great, mother
6 of all prostitutes, source of all obscenities 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
7 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,
8 that carries her. The Beast that you saw was, but is not, and is about to rise out of the bottomless pit, and is on its way to destruction. Those who are living on earth will be amazed – those whose names have not been written in the book of life from the foundation of the world – when they see that the Beast
9 was, but is not, and yet will come." (Here there is need for the discerning mind.) The seven heads are seven mountains on
10 which the woman is seated. They are also seven kings; of whom five have fallen and one remains, while one is not yet come.

11 When he comes, he must stay for a little while. So must the Beast
that was, but is not. He counts as an eighth king, although he
12 is one of the seven, and is on his way to destruction. The ten
horns that you saw are ten kings, who have not yet received
their kingdoms, but for an hour they receive the authority of
13 kings, together with the Beast. These kings are of one mind in
surrendering their power and authority to the Beast. They will
14 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
15 have received the call and are chosen and faithful. And the angel
said to me – “The waters that you saw, where the prostitute
is seated, are throngs of people and men of all nations and
16 languages. The ten horns that you saw, and the Beast – they will
hate the prostitute, and cause her to become deserted and strip
her bare; they will eat her flesh and utterly consume her with
17 fire. For God has put it into their minds to carry out his purpose,
in carrying out their common purpose and surrendering their
18 kingdoms to the Beast, until God’s decrees will be executed. As
for the woman whom you saw, she is the great city that holds
sway over all the kings of the earth.”

18 After this I saw another angel, descending from heaven, in-
vested with great authority; and the earth was illuminated by
2 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
3 every foul and hateful bird. For, after drinking the maddening
wine of her licentiousness, all the nations have fallen; while all
the kings of the earth have had licentious intercourse with her,
and the merchants of the earth have grown rich through the
4 excess of her luxury.’ Then I heard another voice from heaven
saying – ‘Come out of her, my people, so that you may not par-
ticipate in her sins, and that you may not suffer from the curses
5 inflicted on her. For her sins are heaped up to the heavens, and
6 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
7 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
8 know misery." Therefore in one day will these curses strike her
– death, misery, and famine, and she will be utterly consumed
9 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
10 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
11 fell.' And the merchants of the earth weep and wail over her,
12 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
13 of choicest wood, or brass, or iron, or marble; nor their cinna-
mon, or spice, or incense, or perfumes, or frankincense, or wine,
or oil, or fine flour, or wheat, or cattle, or sheep; nor their horses,
14 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.
15 The merchants who sold these things, and grew rich by her,
will stand at a distance weeping and wailing, horrified at her
16 torture, and crying – 'Alas! Alas! Great city! City clothed in fine
linen, and purple, and scarlet cloth! City adorned with gold
17 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,
18 stood at a distance, and seeing the smoke from the burning city,
19 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.'

20 Rejoice over her, heaven, and people of Christ, and apostles,
21 and prophets, for God has avenged you on her! Then a mighty
angel took up a stone like a great millstone, and threw it into
the sea, crying – ‘So will Babylon, the great city, be violently
22 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
23 you; no more will the sound of a mill be heard in you; no more
will the light of a lamp shine in you; no more will the voices
of groom and bride be heard in you. Your merchants were the
great men of the earth, for all the nations were deceived by your
24 magical charms.’ Yes, and in her was to be found the blood of
the prophets and of Christ’s people, and of all who have been
put to death on the earth.

19 After this, I heard what seemed to be a great shout from a
vast throng in heaven, crying –

“Hallelujah! To our God belong salvation, and glory, and
2 Power, for true and righteous are his judgments. For he
has passed judgment on the infamous prostitute who
was corrupting the earth by her licentiousness, and he
has taken vengeance on her for the blood of his servants.”

3 Again they cried – “Hallelujah!” And the smoke from her
4 ruins rises for ever and ever. Then the twenty-four elders and
the Four creatures prostrated themselves and worshiped God
who was seated on the throne, crying – “Amen, Hallelujah!”;
5 and from the throne there came a voice which said –

“Praise our God all you who serve him, You who wor-
ship 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 –

“Hallelujah! For the Lord is king, our God, the
7 Almighty. Let us rejoice and exalt; and we will pay

8 him honour, for the hour for the Marriage of the Lamb has come, and his Bride has made herself ready. And to her it has been granted to robe herself in fine linen, white and pure, for that linen is the good deeds of the people of Christ."

9 Then a voice said to me "Write – 'Blessed are those who have been summoned to the marriage feast of the Lamb.'" 10 And the voice said – "These words of God are true." I prostrated myself 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 11 the inspiration of the prophets." Then I saw that heaven lay open. There appears a white horse; its rider is called "Faithful" 12 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; 13 he has been clothed in a garment sprinkled with blood; and 14 the name by which he is called is "The Word of God." The armies of heaven followed him, mounted on white horses and 15 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 16 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."

17 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 18 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, 19 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 20 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,
21 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
2 of the bottomless pit and a great chain in his hand. He seized the Dragon, the primeval snake (who is the “devil” or “Satan”),
3 and 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,
5 and they reigned with the Christ for a thousand years. (The rest of the dead were not restored to life until the thousand years
6 were ended.) 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
9 will 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
10 heavens 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 was
12 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 Hades gave up their dead; and they
14 were judged, one by one, each according to his actions. Then Death and Hades were hurled into the lake of fire. This is the
15 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.

The New Creation

- 21 Then I saw new heavens and a new earth. The former heavens and the former earth had passed away; and the sea has ceased
2 to be. And I saw the Holy City, Jerusalem, descending new out of heaven from God, like a bride adorned in readiness for her
3 husband. And I heard a loud voice from the throne, which said – “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
4 be among them, and he will wipe away all tears from their eyes. There will be no more death, nor will there be any more grief or
5 crying or pain. The old order has passed away.” And he who was seated on the throne said – “See, I make all things new!”
And he said – “Write this, for these words may be trusted and
6 are true.” And he said to me – “They are fulfilled. I am the Alpha and the Omega, the beginning and the End. To those who thirst
7 I will give of the spring of the water of life, freely. Those who

conquer will enter into possession of these things, and I will
 8 be their God, and they will be my children. But as for cowards,
 unbelievers, the degraded, murderers, the impure, sorcerers,
 idolaters, and all liars – their place will be in the burning lake of
 fire and sulphur. That is the Second Death.”

9 Then one of the seven angels who had the seven bowls, and
 were laden with the seven last curses, came and spoke to me.
 “Come here,” he said, “and I will show you the Bride, the Wife
 10 of the Lamb.” He carried me away in a trance to a great high
 mountain, and showed me Jerusalem, the Holy City, descend-
 11 ing out of heaven from God, filled with the glory of God. Its
 brilliance was like a precious stone, like a jasper, transparent
 12 as crystal. It had a great high wall, in which were twelve gates;
 and at these gates there were twelve angels, and there were
 names inscribed on the gates, the names of the twelve tribes of
 13 the Israelites. There were three gates on the east, three gates on
 the north, three gates on the south, and three gates on the west.
 14 The wall of the city had twelve foundation stones, on which
 15 were the twelve names of the twelve apostles of the Lamb. And
 the angel who was speaking to me had as a measure a gold
 rod, with which to measure the city and its gates and its wall.
 16 The city is square; the length and the breadth are the same. The
 angel measured with his rod; it was twelve hundred miles; its
 17 length, and breadth, and height are equal. Then he measured
 the wall; it was two hundred and eighty-eight feet, as people
 18 measure, that is as the angel measured. The material of the wall
 of the city was jasper, and the city was built of pure gold, which
 19 shone like clear glass. The foundations of the wall of the city
 were ornamented with every kind of precious stone. The first
 foundation stone was a jasper; the second a sapphire; the third
 20 a chalcedony; the fourth an emerald; the fifth a sardonyx; the
 sixth a carnelian; the seventh a chrysolite; the eighth a beryl; the
 ninth a topaz; the tenth a chrysoprase; the eleventh a hyacinth;
 21 and the twelfth an amethyst. The twelve gates were made of

twelve pearls, each gate of one pearl. The street of the city was of
 22 pure gold, transparent as glass. And I saw no Temple there, for
 the Lord, our God, the Almighty, and the Lamb are its Temple.
 23 The city has no need of the sun or the moon to shine on it, for
 the glory of God illuminated it, and its Lamp was the Lamb.
 24 The nations walk by the light of it; and the kings of the earth
 25 bring their glory into it. Its gates will never be shut by day, and
 26 there will be no night there. And people will bring the glory
 27 and honour of the nations into it. Never will any unhallowed
 thing enter it, nor they whose life is shameful and false, but only
 those whose names have been written in the Lamb's book of life.
 22 And the angel showed me a river of the water of life, as clear as
 2 crystal, issuing from the throne of God and of the Lamb, in the
 middle of the street of the city. On each side of the river was a
 Tree of life which bore twelve kinds of fruit, yielding its fruit
 each month; and the leaves of the tree were for the healing of the
 3 nations. Every thing that is accursed will cease to be. The throne
 of God and of the Lamb will be within it, and his servants will
 4 worship him; they will see his face, and his name will be on
 5 their foreheads. Night will cease to be. They have no need of the
 light of a lamp, nor have they the light of the sun; for the Lord
 God will be their light, and they will reign for ever and ever.

Conclusion

6 Then the angel said to me – ‘These words may be trusted and
 are true. The Lord, the God that inspires the prophets, sent his
 7 angel to show his servants what must quickly take place; and
 they said “I will come quickly.” Blessed will he be who lays to
 heart the words of the prophecy contained in this book.’
 8 It was I, John, who heard and saw these things; and, when
 I heard and saw them, I prostrated myself in worship at the
 9 feet of the angel that showed them to me. But he said to me –
 ‘Forbear; I am your fellow servant, and the fellow servant of

your fellow prophets, and of all who lay to heart the words in this book. Worship God.'

10 Then the angel said to me – 'Do not keep secret the words of the prophecy contained in this book; for the time is near.
11 Let the wrongdoer continue to do wrong; the filthy-minded continue to be filthy; the righteous continue to act righteously;
12 and the holy-minded continue to be holy.' ('I will come quickly. I bring my rewards with me, to give to each what their actions
13 deserve. I am the Alpha and the Omega, the First and the Last,
14 the beginning and the End.") Blessed will they be who wash their robes! They will have the right to approach the Tree of life,
15 and may enter the city by the gates. Outside will be the filthy, the sorcerers, the impure, the murderers, the idolaters, and all who love the false and live it.

16 "I, Jesus, sent my angel to bear testimony to you about these things before the churches. I am the Scion and the Offspring of David, the bright star of the Morning."

17 "Come," say the Spirit and the Bride; and all who hear, say "Come." All who thirst, come; anyone who wants, take the water 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
19 the 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.