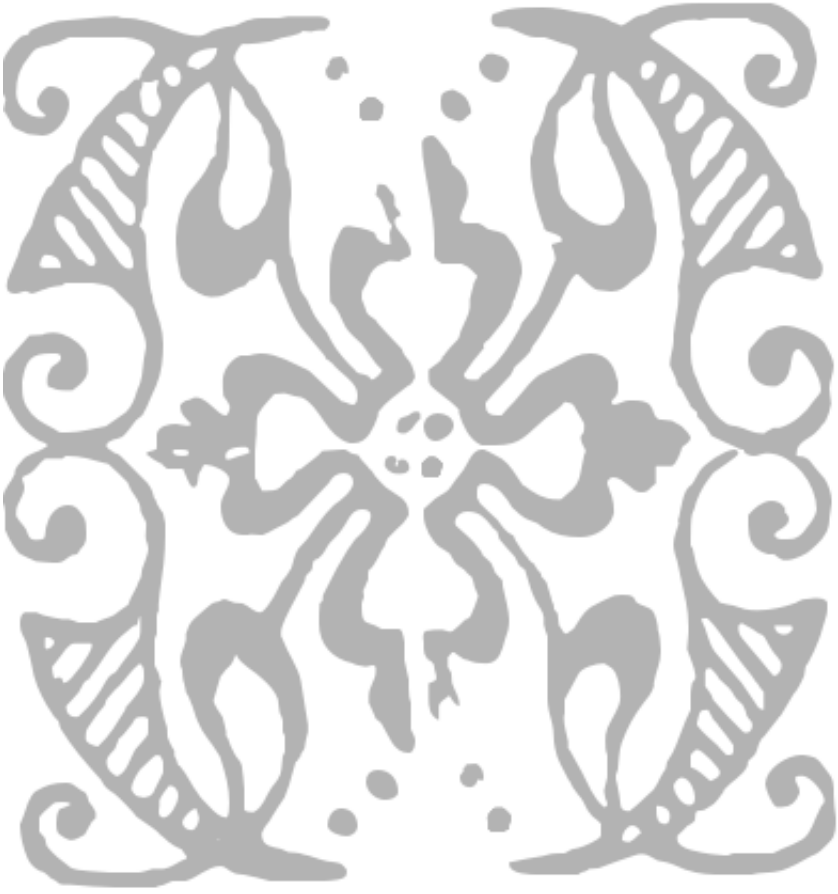

OpenEnglishBible

OPEN ENGLISH BIBLE

NT, PSALMS

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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 sons to live in the
2 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 Beth-
lehem in Judah. After they had been living in Moab for some time, Elim-
3 elech died, and Naomi was left with her two sons, who married Moabite
4 women named Orpah and Ruth. After they had lived there about ten years,
5 Mahlon and Chilion both died, and Naomi was left alone, without hus-
band 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 remembered his people and
7 given them food. As they were setting out together on the journey to Ju-
8 dah, Naomi said to her daughters-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
9 to the dead 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 to her,
11 "No, we will return with you to your people." But Naomi said, "Go back,
my daughters. Why should you go with me? Can I still bear sons who
12 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,'
13 even if I should 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 Lord has sent
14 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 own people
16 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 will be my people, and your God my God;

17 I will die where you die, and be buried there. May the LORD bring a curse
18 upon me, 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 Mara[1] , for the
21 Almighty has given me a bitter lot. I had plenty when I left, but the LORD
has brought me back empty handed. Why should you call me Naomi, now
that the LORD has afflicted me, and the Almighty has brought misfortune
22 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 man of
2 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.
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, who was of the family
4 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 the
6 reapers. The servant who had charge of the reapers replied, "It is the
7 Moabite girl who came back with Naomi from the 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
9 another field nor leave this place, but stay here with my 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 to me, to
11 take interest in me when I am just a foreigner?" Boaz replied, "I have heard

[1] 1:20 In Hebrew "Naomi" means "pleasant," and "Mara" means "bitter."

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
12 come to a people that you did not know before. May the LORD repay you
for what you have done, and may you be fully rewarded by the God of
13 Israel, under whose wings you have come to take refuge." Then she said,
"I trust I may please you, my lord, for you have comforted me and spoken kindly to your servant, although I am not really equal to one of your own servants."

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 ate until she was satisfied and
15 had some left. When she rose to glean, Boaz gave this order to his young
16 men: "Let her glean even among the sheaves and do not disturb her. Also pull out some for her from the bundles and leave for her to glean, and do not find fault with her."

17 So she gleaned in the field until evening, then beat out what she had
18 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
23 his girls because you might not be as safe in another field." So she gleaned with the girls of Boaz until the end of the barley and wheat harvest; but she lived with her mother-in-law.

Night and morning

3 One day, Naomi said to Ruth, "My daughter, should I not seek to secure
2 a home for you where you will be happy and prosperous? Is not Boaz,
3 with whose girls you have been, a relative of ours? 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 the man until he has finished eating and drinking.
4 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 mother-in-
7 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
8 Ruth came quietly and uncovered his feet and lay down. At midnight the
man was startled and turned over, and there was a woman lying at his
9 feet! "Who are you?" he said. "I am Ruth your servant." she answered,
10 "Spread 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
favor now than at first, for you have not followed young men, whether
11 poor or rich. My daughter, have no fear. I will do for you all that you ask,
12 for the whole town knows that you are a virtuous woman. Now it is true
13 that I am 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 rec-
ognize her, for Boaz said, "No one must know that a woman came to the
15 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
17 daughter?" Then Ruth told Naomi all that the man had 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 af-
fair 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 kins-
man of whom Boaz had spoken came along. Boaz said, "Hello, So-and-so
(calling him by name), come here and sit down." So he stopped and sat
2 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 which belonged to

4 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 the way contracts were attested in Israel.
8 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 and all that was
10 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 wit-
nesses. 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
12 in Ephrata, and become famous 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 gave to
14 her a son. Then the women said to Naomi, "Blessed be the Lord who has
not left you at this time without a near relative, and may his name be
15 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 he was her
17 own. The women of the neighborhood 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 hun-
2 dred and twenty-seven provinces from India to Ethiopia 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,
4 the nobles and provincial rulers were 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 peo-
ple who were present in the royal palace at Susa, high and low alike. It
6 was a seven days' feast in the enclosed 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 mar-
7 ble, mother-of-pearl, and dark stone. Drink was brought in vessels of gold
– which were all different – and the king's wine was provided with royal
8 liberality. The drinking was unrestricted, for the king had directed all the
9 officers of his household to let 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, Zathar and
11 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
12 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.
13 The king turned to the wise men who knew the precedents, for it was his
14 custom to confer with those wise in law. Those next to him were Carshena,
Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, seven offi-
cials of Persia and Media who had access to the king and were highest in

the kingdom. "Queen Vashit", 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 honor 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 decreed against her.
Then the king's servants who waited upon him said, "Let beautiful young
virgins be sought for the king, and let the king appoint commissioners to all the provinces of his kingdom to gather them all to Susa the royal residence. Let them be brought into the women's quarters under the custody of Hegai, the king's eunuch, who has charge of the women. Then give
them what is 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.

In Susa the royal residence lived a Jew named Mordecai. He 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 Nebuchadrezzar 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
9 Hegai, who had charge of the women. The girl pleased him and gained his favor, 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 maids to the best
10 place in the harem. Esther had not revealed her people nor her family
11 background because Mordecai had ordered her not to. Every day Mordecai would to 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
13 and cosmetics. After the twelve months, each girl went in to the king. She was allowed to take with her whatever she wished from the women's
14 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
15 again unless he desired her and summoned her by name. When it was the turn of Esther (the girl adopted by Mordecai, daughter of his uncle Abihail) to go in to the king, she only took with her those things that Hegai, the king's eunuch in charge of the women, had advised her to take. Esther
16 was liked by all who saw her. Esther was taken to King Ahasuerus in the royal palace in the tenth month, the month of Tebeth, in the seventh year
17 of his reign. And the king loved her more than all the other women, and she became his favorite and won his affection. He placed the royal diadem
18 on her head and made her queen instead of Vashti. Then the king gave a great feast to all his officials and courtiers in honor 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 sitting as
20 an offical 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
22 the palace, became enraged and attempted to kill King Ahasuerus. But
Mordecai learned of the conspiracy and disclosed it to Queen Esther, and
23 she told the king on Mordecai's behalf. When the affair was investigated
and the facts discovered, the conspirators were both hanged on the gal-
lows. 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 all the
2 officials who were with him. All the king's courtiers who were in the
king's gate used to bow down before Haman, for so the king had
commanded, but Mordecai did not bow down nor prostrate himself.

3 Then the king's courtiers, who were in the king's gate, said to Mordecai,
4 "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
5 that he was a Jew. When Haman saw that Mordecai did not bow down
6 nor 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 kingdom, whose laws differ
from those of every other and who do not keep the king's laws. Therefore
9 it is not right for the king to tolerate them. If it seems best to the king, let
an order be given to destroy them, and I will pay ten thousand silver coins
10 into the royal treasury." So the king took off his signet ring from his hand
and gave it to Haman son of Hammedatha the Agagite, the enemy of the
11 Jews. "The money is yours," the king said to Haman, "and the people also
12 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 with his
13 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 the twelfth month, and plunder their
14 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
15 day. By command of the king the couriers raced off, and the edict was
published in Susa itself.

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

A Queen's Efforts to Save Her People

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
2 city and raised a loud and bitter cry of lamentation. He went as far as
3 the king's gate, but no one could enter the gate clothed with sackcloth. In
every province, wherever the king's command and decree went, there was
great mourning, fasting, weeping, and wailing among the Jews. Many of
them sat in sackcloth and ashes.

4 When Esther's maids and attendants told her about Mordecai's behav-
ior, she was greatly troubled. She sent garments for Mordecai to put on,
5 so that he could take off his sack-cloth, 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 of the
7 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 trea-
8 sury for the destruction of the Jews. 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, she in-
10 structed Hathach to go and say to Mordecai, "All the king's 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 this reply
13 to Esther, "Don't imagine that you alone of all the Jews will escape because
14 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 quar-
ter, 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 Jews
16 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, al-
17 though it is contrary to the law, and if I 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
2 throne in the palace, opposite the entrance. When he saw Esther the queen
standing in the court, she won his favor, and he held out to her the golden
sceptre that was in his hand. So Esther approached and touched the top of
3 the 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
5 today to the banquet that I have prepared for him." 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 prepared.
6 While they were drinking wine, the king said to Esther, "Whatever your
petition is, it will be granted. Your request, it will be done – even if it takes
7 half of my kingdom." Esther answered, "If I have won the king's favor
8 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,
10 he was furiously angry with Mordecai. Nevertheless Haman restrained
himself and went home. He called together his friends and Zeresh his wife
11 and recounted to them the greatness of his wealth, how many children he
had, and all the ways in which the king had honored him, and how he
12 had promoted him above the officials and the royal courtiers. "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

13 invited by her along with the king. 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 were read before the
2 king. It was found recorded how Mordecai had furnished information re-
garding Bigthan and Teresh, two of the king's attendants who guarded the
3 entrance of the palace, who had attempted to kill King Ahasuerus. "What
honor and dignity have been conferred on Mordecai for this?" the king
asked. When the king's pages who waited on him replied "Nothing has
4 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
5 hanging Mordecai on 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 honor?" Haman
7 said to himself, "Whom besides me could the king wish to honor?" So he
8 said to the king, "For the man whom the king wishes to honor let a royal
garment be brought, which the king has worn, and the horse on which the
9 king has ridden and on whose head a royal diadem has been placed. Then
let the garment and the horse be placed in charge of one of the king's no-
ble officials. Let him clothe the man whom the king wishes to honor 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
honor.'"
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
11 in the king's gate. Omit nothing of all you have 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 honor."
12 Mordecai returned to the king's gate, but Haman hurried to his house,
13 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 humiliated 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. As they were
2 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
3 you request it will be done, even if it takes half of the kingdom." Then Queen Esther answered, "Your Majesty, if I have won your favor, and if it seems best to Your Majesty, let my life be 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. Haman
7 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
8 the king was fully determined 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 Haman's face
9 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!"
10 The 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,
2 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.

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
4 and to frustrate his designs against the Jews. The king held out to her the
5 golden sceptre, and she arose and stood before him. "If it seems best to the
king," she said, "and if I have won his favor and he thinks it right, and if
I please him, let written orders be given to revoke the dispatches devised
by Haman son of Hammedatha the Agagite, which he wrote ordering the
6 destruction of the Jews who are in all the king's provinces. For how can I
bear to look upon the evil that will come to my people? How can I bear to
7 see their destruction?" Then King Ahasuerus said to Queen Esther and to
Mordecai the Jew, "See, I have given Esther the property of Haman, and
they have hanged him on the gallows, because he laid hands upon the
8 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
11 swift, noble steeds, bred of the royal studs. 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 peo-
ple or province that might be hostile to them, including their children and
12 women, and to take their goods as plunder throughout all the provinces
of King Ahasuerus on that thirteenth day of the twelfth month (which is
13 called Adar). A copy of the edict was to be published as a decree in every
province – publicly displayed so that the Jews might be ready for that day
14 and avenge themselves. So the couriers who rode the swift, noble steeds
went out, hastened and impelled by the king's commands!

15 Meantime the decree had been given out in the royal palace at Susa; and
Mordecai had gone out from the presence of the king in royal garments
of violet and white and with a great crown of gold and with a robe of fine
16 linen and purple. The people of Susa shouted and were glad. To the Jews

17 there came light and gladness and joy and honor. And in every province
and city, wherever the king's command and decree came, there was glad-
ness 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 ex-
ecution, on the day that the enemies of the Jews hoped to gain the mas-
tery over them, then the tables were turned so that the Jews had the mas-
2 tery 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
3 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
4 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
5 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
6 who hated them. In Susa the capital the Jews killed five hundred people.
7 They killed Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha,
8 Parmashta, Arisia, Aridai, and Vaizatha, the ten sons of Haman the son of
10 Hammedatha, the Jews' enemy; but they did not take any plunder.
11 On that day the number of those who were slain in Susa was brought
12 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."
13 "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
14 bodies of Haman's ten sons be hanged on the gallows." And the king com-
manded it to be done. A decree was given out in Susa and they hung the
15 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
16 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
17 any plunder. This was on the thirteenth day of Adar.

On the fourteenth day of the month Adar the Jews rested and made it a
18 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
21 were in all the provinces of the King Ahasuerus, both near and far. He told them to keep the fourteenth day of the month of Adar and also the
22 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, just as
24 Mordecai had written to them. For Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted to destroy them. He had cast 'Pur', that is the lot, intending to consume them and to destroy them.
25 But when the matter came before the king, he gave written orders that his wicked plot, which he had planned against the Jews, should come upon his own head, and that he and his sons should be hanged on the gallows.
26 This is why these days are called Purim, after the word Pur. Therefore because of all the words of this letter, as well as all they had seen, and
27 all they had experienced, the Jews established and made it a custom for them, for their descendants, and for all who should join them, so that it might not be repealed, that they should continue to observe these two days
28 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 au-
30 thority in writing to confirm this second letter of Purim. He sent letters to all the Jews, to the hundred and twenty-seven provinces of the king-
31 dom of Ahasuerus, wishing them peace and security, to confirm these days of Purim in their proper times, to be observed as Mordecai the Jew and Queen Esther had directed and as the Jews had proscribed for themselves and their descendants, in the matter of the fastings and their cry

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. All the
2 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
3 book of the chronicles of the kings of Media and Persia? For Mordecai the
Jew was next in rank to King Ahasuerus, and great among the Jews, and
loved by them all. 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,
this futile plotting of peoples,
2 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 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 Answer my cry,
God, my defender.
Often from straits you have brought me
to spacious places.
So now show me your favor
and hear my prayer.

2 How long, you proud people,
will my honor 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 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 favor protects them.

Psalm 6 – A Cry for Help in Time of Trouble

6 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 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 honor 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 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 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 favor, 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 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 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 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 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 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 neighbor,
who regards with contempt those rejected by God;
but honors 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 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 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 marvelous 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 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,
darting on wings of wind,
11 with his screen of darkness about him,
in thick dark clouds of water.

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

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

and, for love of me, he saved me.

20 The Lord repays my innocence,
he rewards my cleanness of hands.
21 For I kept the ways of the Lord,
nor have wickedly strayed from my God.
22 His commandments were all before me,
his statutes I put not away.
23 And I was blameless before him,
guarding myself from sin.
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 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 chamber,
it joyfully runs its course like a hero.
6   From one end of the heavens it rises,
and around 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 offense.

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 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 favor. *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 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,
honor 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 unshaken.
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 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 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 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 savior.
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 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 savior.
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 favor,
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 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 companied 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 The LORD is my light and my savior;
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 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 neighbors 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 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 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 favor 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 favor, 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 favor,
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 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 honored.
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 neighbors 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.

Psalm 32 – A Prayer of Confession and Joy

32 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*

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*

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

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

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

Psalm 33 – A Hymn of Thanksgiving

33 Shout for joy in the Lord, you righteous:
praise for the upright is seemly.
Give thanks to the Lord on the lyre,
play to him on a ten-stringed harp.
Sing to him a new song,
play skilfully and shout merrily.
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 honor the Lord,
let all who live on earth be in awe.
9 For at his word it came into being,
at his command it stood forth.

10 The Lord frustrates the designs of the nations,
what the peoples have purposed, he brings to nought,
11 but the Lord's own design will stand forever,
and what his heart has purposed, through all 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 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.
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 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 Dishonor 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;

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?"

Violent witnesses rise,
and ask of me things that I know not.
Evil for good they requite me,
leaving me inwardly comfortless.

But when *they* were sick, *I* put on sackcloth,
and chastened myself with fasting.
I prayed with head bowed low,
as if for my friend or my brother.
I went about bowed and in mourning,
as one who laments his mother.

When I stumbled, they gleefully gathered,
strangers gathered around me,
and tore at me without ceasing,
impiously mocking and mocking,
bearing their teeth at me.

How long, LORD, will you look on?
Rescue me from their roaring,
my precious life from the lions.
I will then give you thanks in the great congregation,
and praise you before many people.
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.

For it is not peace that they speak
of those who are quiet in the land;
but treacherous charges they plot.
With wide open mouths they shout,
"Hurrah! Hurrah!
With our own eyes we saw it."

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 dishonor
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 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 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 honor 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 honor 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 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 neighbors 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 savior.

Psalm 39 – The Pathos of Life

39 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,
a stranger visiting, like all my ancestors.
13 Look away from me, let me smile again,
before I die and am gone.

Psalm 40 – Thanksgiving and Petition

40 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 dishonor.
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 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 favor;
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 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.

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

I am sunk in my misery;
I will therefore call you to mind
from the land of Jordan and Hermon,
the mountain Mizar.
Flood is calling to flood
at the noise of your cataracts;
all your waves and your breakers
have passed over me.

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.
I say to God my rock,
"Why have you forgotten me?
Why must I walk so sadly,
so hard pressed by the foe?"
It pierces me to the heart
to hear the enemy's taunts,
as all the day long they say to me,
"Where is your God?"

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 O God, we have heard with our ears,
all our ancestors have told us
of the work that you wrought in their day,
your wonders in days of old,
2 uprooting and crushing the nations,
then planting and settling them.
For it wasn't their own sword that won them the land,
3 it was not their own arm that brought them the victory.
Yours was the hand and the arm,
yours was the face that shone on them with favor.
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 neighbors,
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 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 splendor!

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 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 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 Marvelous Deliverance of Zion

48 Great is the LORD and worthy all praise
in the city of our God.
2 His holy mountain, that rises so fair,
is the joy of all the world.
Like the mount of the gods is Mount Zion,
the city of the great king.

3 Once God made himself known
as the defence of her palaces.
4 For see! A concert of kings
passed over the frontier together.
5 But one glance, and they were astounded;
they hastened away in dismay.
6 Trembling took hold of them there,
like the pains of a woman in labor.
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 Hear this, you peoples all;
give ear, 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 portion. *Selah*
14 Like sheep they descend to Sheol
with Death for their shepherd;
down they go straight to the grave,
and their form wastes away in their home below.

15 But God will assuredly ransom my life
from the hand of Sheol;
for he will receive me. *Selah*
16 So be not afraid when someone grows rich,
when the wealth of their house increases.
17 Not a shred of it all can they take when they die,
wealth cannot follow them down.
18 Though they count themselves happy, when they are alive,
and win praise from many for faring so well,

19 they must join their ancestors,
who see the light nevermore.
20 The wealthy are without understanding,
they perish like dumb animals.

Psalm 50 – True Worship

50 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 he-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 honor 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 honor 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 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 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 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 Save me, O God, by your name,
by your power secure for me justice.
2 Listen, O God, to my prayer,
give ear 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 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 clamor 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,
5 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,
unharmed from the war.
19 God, who sits on his ancient throne
will hear and will humble them,
for they never change,
they never fear God. *Selah*

20 My friend turned against me,
betrayed his word.
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 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 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 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 Save me, O God, from my enemies;
secure me from my assailants.
2 Save me from those who do wrong,
save me from the bloodthirsty.
3 For see! They lay ambush for me,
strong men are banded against me
not for sin or transgression of mine,
for no guilt of mine, O LORD,
4 they run and make ready. Awake!
Come forth to meet me, and see!
5 You, O LORD of hosts,
God of Israel, awake!
And punish the proud, every one;
spare none of the traitors vile. *Selah*

6 At evening they come,
and, howling like dogs,
make their round in the city.
7 Look at their venomous mouths,
tongues like swords,
they think no one
hears them.
8 But you, LORD, laugh at them,
you mock all the insolent.
9 My strength, I will sing to you,
for God is my sure retreat.
10 My God with his love will meet me,
and feast my eyes on my foes.

11 Slay them not, lest my people forget,
let your hosts keep them roaming and wandering.
12 In their sinful speech snare them, O LORD;
and may they be trapped in their pride,
for the curses and lies that they utter.
13 In your wrath make a clean end of them,
that people, to the ends of the earth,
may know that God rules in Jacob. *Selah*

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 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 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 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 honor 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
that power belongs to God,
12 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 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 Hear, O my God, the voice of my lament:
guard my life from the foe who affrights me.
2 Hide me from villains who secretly plot,
from the blustering throng of the workers of evil,
3 who have sharpened their tongue like a sword,
and aimed bitter words like arrows,
4 which from ambush they launch at the blameless,
shooting swiftly and unafraid.

5 They strengthen their wicked purpose,
they tell of the snares they have hidden,
they say to themselves, "Who can see?"
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 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.
You prepare the corn thereof,
10 watering her furrows,
settling her ridges;
you make her soft with showers,
and bless what grows thereon.
11 You crown the year with your goodness,
your chariot-tracks drip with fatness.
12 The desert pastures are lush,
the hills greened with joy.
13 The meadows are clothed with flocks,
the valleys are covered with corn;
they shout to each other and sing.

Psalm 66 – Thanksgiving for National Deliverance

66 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,
arid 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 Bless us, O God, with your favor,
let the light of your face fall upon us; *Selah*
2 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 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 savior. *Selah*
20 Our God is a God who is savior.
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 Zebulon, 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,
whose strength and majesty live in the skies.
35 Awe-inspiring is God in his holy place,

it is Israel's God
who gives strength and might to his people.
Blessed be God.

Psalm 69 – A Prayer for Deliverance and Vengeance

69 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 favor.
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 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 dishonor.
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 dishonor,
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 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 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 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 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 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 splendor
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 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 My people, give ear to my teaching:
bend your ears to the words of my mouth,
2 as I open my mouth in a poem
on the riddling story of the past.

3 What we have heard and known,
and what our ancestors have told us,
4 we will not hide from their children.
We will tell to the next generation
the praises and might of the LORD,
and the wonders that he has done.

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
should arise and tell their children;

7 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 willfully 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 first-born 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 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 neighbors
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 savior,
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 neighbors 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 Listen, Shepherd of Israel,
who leads Joseph like a flock of sheep;
from your throne on the cherubs shine forth
2 before Ephraim, Manasseh, and Benjamin.
Stir up your mighty power,
come to our help.
3 God, restore us:
show us the light of your face,
so we may be saved.

4 O Lord of hosts,
how long is your anger to smoke,
despite the prayer of your people?
5 You have fed them with bread of tears,
you have made them drink tears by the measure.
6 The scorn of our neighbors 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 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 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 favor 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 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,
all their princes like Zebah and Zalmunna,
12 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 How dearly loved is the place where you live,
LORD of hosts!
2 How I long and yearn
for the courts of the LORD.
Now heart and flesh cry for joy
to the living God.

3 Even the sparrow has found her a home
and the swallow a nest,
to lay her young,
near your altar,
LORD of hosts,
my king and my God.
4 Happy those who live in your house,
praising you evermore. *Selah*

5 Happy those whose strength is in you,
people with pilgrim hearts.
6 As they pass through the valley of tears,
they make it a place of fountains,
clothed with the blessings of early rain.
7 From rampart to rampart on they march,
till at last God reveals himself in Zion.

8 LORD , God of hosts, hear my prayer,
give ear, O God of Jacob. *Selah*
9 Behold, O God, our defender,
and look upon your anointed,
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 Once, LORD, you did favor 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 savior,
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 Favor

86 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 honor 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 favor,
which those who hate me may see with confusion,
since you, Lord, are my helper and comforter.

Psalm 87 – Zion, City of God

87 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 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,
9 my eyes are wasted with sorrow.
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 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 marvelous 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 favor will lift us to honor.
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 honor.
25 I will set his hand on the sea,
and his right hand on the rivers.

26 "As for him, he will call me 'My father,
my God, and my rock of salvation.'
27 And I will make him my first-born,
highest of kings on the earth.

28 "My love will I keep for him ever,
my covenant with him shall stand fast.
29 His line will I make everlasting,
and his throne as the days of the heavens.

30 "If his children forsake my law,
and walk not as I have ordained;
31 if they profane my statutes,
and do not keep my commandments;

32 "I will punish their sin with the rod,
their iniquity with scourges.
33 But my love will I not take from him,
nor will I belie my faithfulness.

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 neighbors 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 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 honor.
16 I will give them a life of many days,
I will show them my salvation."

Psalm 92 – The Ways of God

92 It is good to give thanks to the LORD,
to sing praise to your name, O Most High,
2 to declare your love in the morning,
and your faithfulness in the night,
3 with voice and a ten-stringed harp,
with music that throbs on the lyre.
4 For you make me glad by your deeds, LORD,
at the work of your hands I will ring out my joy.

5 How great are your works, O LORD;
how deep are your thoughts!
6 The insensitive cannot know,
nor can a fool understand,
7 that, though the wicked flourish like grass,
and evil-doers all blossom,
they will perish forever.

8 But you are exalted forever.
9 For see! Your enemies, LORD
For see! Your enemies perish,
all evil-doers are scattered.

10 But you lift me to honor,
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 splendor 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 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 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 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 neighbor in secret,
I bring them to silence:
haughty looks and proud hearts
I will not abide.

6 I will favor the true in the land,
they shall live in my court.
Those who walk in a way that is blameless
will be my attendant.

7 No one will live in my house
who practises guile.
No one that speaks a lie
will abide in my presence.

8 Morn by morn I will wholly wipe out
all the bad in the land,
and cut off from the Lord's own city
all workers of evil.

Psalm 102 – A Prayer for Pity and for the Restoration of Zion

102 Hear my prayer, O Lord;
let my cry for help come to you.
2 Hide not your face from me
in the day of my distress.
Incline your ear to me:
when I call, answer me speedily.

3 For my days pass away like smoke:
my bones are burned through as with fire.
4 My heart is scorched, withered like grass;
I forget to eat my bread.
5 By reason of my loud groaning,
my flesh clings to my bones.

6 Like a desert-owl of the wilderness,
like an owl among ruins am I.
7 I make my sleepless lament
like a bird on the house-top alone.
8 All the day wild foes revile me,
using my name for a curse.

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 O my soul, bless the Lord;
and all that is in me, his holy name.
2 O my soul, bless the Lord;
and forget not one of his benefits.
3 He pardons all your sins,
he heals all your diseases.
4 He ransoms your life from the pit,
he crowns you with kindness and pity.
5 He gives you your heart's desire,
renewing your youth like the eagle's.

6 The Lord executes justice –
and right for all who are wronged.
7 He revealed his ways to Moses,
his acts to the children of Israel.
8 Full of pity and grace is the Lord,
patient, and rich in kindness:
9 he will not always chide,
nor cherish his anger forever.
10 Not after our sins has he dealt with us,
nor requited us after our wickedness.

11 For high as the heavens o'er the earth
is his love over those who fear him.

12 Far as is east from the west
has he put our transgressions from us.
13 As a father pities his children,
so the Lord pities those who fear him;
14 for well he knows our frame,
he remembers that we are dust.

15 A person's days are as grass;
blossoms like a flower of the meadow.
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 splendor,
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 mountains,
and satisfies earth with the vials of heaven.

14 He makes grass grow for the cattle,
and herbs for people.
He brings bread out of the earth;
15 wine, to gladden hearts;
oil, to make faces shine;
bread, to strengthen hearts.
16 The trees of the Lord drink their fill
the cedars he planted on Lebanon,
17 where the little birds build their nest,
and the stork whose home is the cypress.
18 The high hills are for the wild goats,
and the rocks are for 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 first-born,
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 delightsome 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 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 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 dishonor,
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 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 marvelous 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.

Psalm 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 favor 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 honor.
10 The sight of them fills the wicked with anger:
grinding their teeth with despair.
The hopes of the wicked will come to nothing.

Psalm 113 – The Lord loves the Humble

113 Hallelujah.
Praise the Lord, you his servants,
praise the name of the Lord.
2 The name of the Lord be blessed
from now and for evermore.
3 From sunrise to sunset
is the name of the Lord to be praised.

4 High is the Lord above all nations,
above the heavens is his glory.
5 Who is like the Lord our God,
seated on high?
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 marvelous 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,
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.
Wreathe 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 favor.
59 I have thought upon my ways,
and turned my feet to your charges.
60 I hasted 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 favor,
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 Ere the 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 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

A song of ascents

121 I will lift up my eyes to the mountains.
O whence shall help for me come?
2 From the Lord comes help to me
the creator of heaven and earth.

3 Your foot he will not let totter:
he who guards you will not sleep.
4 The guardian of Israel
will neither slumber nor sleep.

5 The Lord is he who guards you
your shelter upon your right hand.
6 The sun by day shall not strike you,

nor the moon by night.

7 From all evil the LORD will guard you,
he will guard 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 I was glad when they said to me,
"We will go to the house of the LORD."
2 Now we are standing,
within your gates, O Jerusalem.

3 O Jerusalem, built close-packed,
like a city without breach or gap,
4 to you do the tribes come,
the tribes of the LORD,
as the law has ordained for Israel,
there to give thanks to the LORD.
5 There once stood thrones of justice
even thrones of the household of David.

6 Pray that all may be well with Jerusalem,
and well with those who love you,
7 well within your ramparts,
and well within your palaces.

8 For the sake of my brethren and friends,
I will wish you now prosperity:
9 for the sake of the house of the LORD
our God, I will seek your good.

Psalm 123 – A Prayer for Mercy

123 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 "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 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 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 Unless the Lord builds the house,
those who build it labor 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 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 "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 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 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 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,

never to enter his tent,
never to lie on his bed,
never to give his eyes sleep
or his eyelids slumber,
till he had found a place for the LORD,
for the Strong One of Jacob to live in.

We heard of it in Ephrathah,
in the fields of Jaar we found it.
We went to the place where he dwelt,
we bowed ourselves low at his footstool.
"Arise, LORD, and enter your resting-place,
you and your mighty ark.
Let your priests wear a garment of righteousness,
your faithful shout aloud for joy.
For the sake of David your servant,
do not reject your Anointed."

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.
If your sons keep my covenant
and the statutes I teach them,
then their sons, too, forever,
will sit on your throne."
For the choice of the LORD is Zion;
she is the home of his heart.

"This is forever my resting-place,
this is the home of my heart.
I will royally bless her provision,
and give bread to her poor in abundance.
Her priests I will clothe with salvation;
her faithful will shout for joy.
There will I raise up for David
a dynasty of power.
I have set my anointed a lamp
that shall never go out.
Robes of shame I will put on his foes,
but on his head a glittering crown."

Psalm 133 – Family together

133 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 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 first-born 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 first-born 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 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 uttered;
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 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
and fly to the end of the sea,
10 there also your hand would grasp me,
and your right hand take hold of me.

11 If I say, "Let the darkness cover me,
and night be the light about me,"
12 The dark is not dark for you,
but night is as light as the day.

13 For you did put me together;
in my mother's womb you did weave me.
14 I give you praise for my fashioning
so full of awe, so wonderful.
Your works are wonderful.

You knew me right well;
15 my bones were not hidden from you,
when I was made in secret,
and woven in the depths of the earth.

16 Your eyes saw all my days:
    they stood on your book every one
written down, before they were fashioned,
    while none of them yet was mine.

17 But how far, O God, beyond measure
    are your thoughts! How mighty their sum!
18 Should I count, they are more than the sand.
    When I wake, I am still with you.

19 Will you slay the wicked, O God?
    And remove from me the 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 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;
give ear, Lord, to my loud plea.
7 O Lord my Lord, my savior 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 Lord , I call to you: hasten, to me,
give ear to my voice, when I call to you.
2 Let my prayer be presented as incense before you,
and my uplifted hands as the evening meal-offering.

3 Set, O Lord, a watch on my mouth,
put a guard on the door of my lips.
4 Incline not my heart to an evil matter,
to busy myself in deeds of wickedness,
in company with workers of evil:
never may I partake of their dainties.

5 A wound or reproof from a good person in kindness
is oil which my head shall never refuse.
In their misfortune my prayer is still with them.

6 Abandoned they are to the hands of their judges:
they shall learn that my words are true.

7 Like stones on a country road cleft and broken
so lie our bones scattered for Death to devour.
8 But my eyes are turned towards you, O Lord.
Do not pour out my life, for in you I take refuge.
9 Keep me safe from the trap they have laid for me,
from the snares of the workers of trouble.
10 Into their own nets let wicked people fall;
while I pass by in safety.

Psalm 142 – A Prayer for Deliverance from Persecutors

142 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 Listen, O Lord, to my prayer;
give ear 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 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 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.
The LORD is faithful in all that he promises,
gracious is he in all that he does.

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 favor 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 honor.

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.

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 grain,
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 grain 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,
and with fasting and weeping and mourning,
13 rend your hearts and not your garments,
and turn to the LORD your God;
for he indeed is gracious and merciful,
slow to anger and plenteous in love,
and relents of the evil.
14 Who knows but he will turn and relent,
and leave a blessing behind him,
a cereal and drink-offering for the LORD your God.

15 Blow a horn in Zion,
sanctify a fast, summon an assembly,
16 gather the people, make holy the congregation,
assemble the elders,
gather the children,
and the infants at the breast.
Let the bridegroom come forth from his chamber,
and the bride from her bridal tent.

17 Between the porch and the altar,

let the priests, the ministers of the LORD weep aloud,
let them say:
Spare, the LORD, your people.
Make not your heritage an object of reproach,
for the heathen to mock them.
Why should it be said among the nations, 'Where is their God?'

Future blessings

18 Then the LORD became deeply concerned for his land, and took pity upon
19 his people, and the LORD answered and said to his people:

I will send you grain, 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 the captivity
2 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?
5 Quickly will I return your deed upon your heads. You who have taken my silver and my gold, and you have brought my goodly jewels into your

palaces, you have sold the people of Judah and of Jerusalem to the Greeks,
so that you might remove them far from their own borders. I am about to
stir them up from the place to which you have sold them, and I will turn
your deeds upon your own head. I will sell your sons and your daugh-
ters into the hands of the people of Judah, and they will sell them to the
Sabeans, to a nation far off, for the LORD has spoken.

Proclaim this among the nations, sanctify war.
Arouse the warriors,
let all the fighting men muster and go up.
Beat your ploughshares into swords,
and your pruning-hooks into lances;
let the weak say, I, indeed, am strong.
Bestir yourselves and come,
all you nations round about.
Quickly gather yourselves together,
ask the LORD to bring his warriors.

Let the nations rouse themselves
and come up to the Valley of Jehoshaphat,
for there will I sit to judge
all the surrounding nations.
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.
Noisy multitudes, noisy multitudes
in the valley of decision
For near is the LORD's day in the valley of decision!

Sun and moon have turned dark,
and the stars withdrawn their shining.

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.
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!

THE VISION OF OBADIAH CONCERNING EDOM

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: "Arise, go
2 to that great city, Nineveh, and preach against it; for their wickedness is
3 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
4 the presence of 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 the bottom of the ship and lay fast
6 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 cast lots, and the lot
8 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
9 and to what people 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
10 dry 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
12 for us?" For the sea grew more and more stormy. He said to them, "Take me up and throw me into the sea, and the sea will be calm for you, for I know that it is because of me this fierce storm has overtaken you."

13 But instead the men rowed hard to get back to the land; they could not,
14 however, for the sea grew more and more stormy 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
15 are the Lord; you have done as it pleases you." And they took up Jonah,
16 and threw 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, and said:

2 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, "Arise, go to
2 that great city, Nineveh, and proclaim to it the message that I tell you." So
Jonah started for Nineveh, as the Lord commanded. Now Nineveh was
4 so large a city that it took 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 shall be overthrown."
5 And the people of Nineveh believed God; and they ordered a fast and
6 put on sackcloth, from the greatest to the least of them. And when word
came to the king of Nineveh, he rose from his throne, took off his robe,
7 dressed in sackcloth, and sat in ashes. And he made this proclamation
and published it in Nineveh: "By the decree of the king and his nobles:
People, beast, herd, and flock shall not taste anything; let them not eat nor
8 drink water. Let both people and animals put on sackcloth and let them
cry earnestly to God; let them each turn from their evil ways and from the
9 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 prayed
2 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, patient, and loving and ready to
3 forgive. Therefore, Lord, I beg you, take my life from me; for it is better for
4 me to die than to 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 what would become
6 of the city. And the Lord arranged for a bush to grow up over Jonah as a

shade for his head to make him comfortable. The bush gave Jonah great
7 pleasure; but at dawn the next day God arranged for a worm which at-
8 tacked the bush, 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 die than to
9 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 possi-
bly 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 a night and wilted in a
11 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 morning 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 prophesy!
Shame will not overtake us!
7 Is the Lord impatient, or are such things his deeds?
Are not his words favorable 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 shall 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 World-wide 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.

All the nations will flow to it,
2 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 counselor perished, so you writhe in pain like a woman
in labor?

10 Writhe and scream, daughter of Zion, like a woman in labor!
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 labor 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 realize 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 first-born 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 neighbor,
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 wonders 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 Abra-
ham,
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,
fulfill 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.

(Habbakuk)

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.

(Habbakuk)

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 unpityingly?

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 the strength of the proud fails,
but the upright lives by their faithfulness.

5 Wealth is treacherous.
the arrogant never have enough,
They makes 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.

I have heard, Lord, of your fame,
I have seen, Lord, your work;
through the years you have make yourself known,
in wrath you remember mercy.

God comes from Teman,
and the Holy One from the mountain-land of Paran. *Selah*
His glory covers the heavens,
and his splendor fills the earth.
Before him it is like the light,
rays he has at his side,
where his power is hidden.
Before him pestilence stalks,
after him plague follows.

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.
The tents of Cushan are afraid,
the curtains of Midian tremble.

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?
Why you bare your bow?
Why you fill your quiver with shafts?

You split the earth with torrents.
The mountains see you and writhe.
The tempest of waters sweeps by.
The great deep sends forth its voice,
and lifts up its hands.
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 apparel.

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 you will
7 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 breeding-place 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
10 the LORD's name, to serve him with one accord. 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,
12 and you will never again be haughty on my holy mountain. But I will leave
in your midst a people humble and poor, and the remnant of Israel will
13 trust in the 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.

This says the Lord.

THE ADDRESSES OF HAGGAI TO THE TEMPLE BUILDERS

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
15 worked on the temple of the LORD of hosts, their God, in the twenty-fourth day of the sixth month.

The future glory of the new Temple

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 the prophet,
2 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 shall 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
shall be greater than the former.

The LORD of hosts says:
In this place I will grant prosperity.

This is the message of the LORD of hosts.

Former displeasure and the new promise of blessings

10 In the twenty-fourth day of the ninth month, in the second year of Darius,
11 this message from the Lord came to Haggai the prophet: The Lord of hosts
12 says: "Ask the priests for a ruling: '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 that which they
15 offer there is unclean. Think back from this day, before a stone was laid
16 upon a stone in the temple of the Lord. How were you? When you came
to a heap of grain expecting twenty measures, there were only ten; when
you came to the wine vat to draw out fifty vessels, there were only twenty.
17 'I struck all the work of your hands with blasting and blight, with mildew
18 and with hail. Yet you didn't turn to me,' says the Lord, 'Think back from
this day, think! From the twenty-fourth day of the ninth month, from the
day when the foundations of the temple of the Lord were laid, and con-
19 sider. 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 shall 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 this mes-
3 sage of the Lord of hosts: "Return to me," says the Lord of hosts, "and
4 I will return to you" says the Lord of hosts. "Do not be like your ances-
tors 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
5 nor listen to me," says the Lord. "Your ancestors, where are they? And
6 the prophets, do they live forever? But did not my words and my statutes
with which I charged my servants the prophets overtake your ancestors?
And they 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 She-
bat, 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, red, sorrel, and white.
9 Then said I, "My Lord, what are these?" And the messenger who was
10 talking with me said, "I will show you what they are." And the man who
was standing among the myrtle trees answered, "They are those whom the
11 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
13 been angry for seventy years?" And the Lord answered the messenger
14 who was talking with me with kind and comforting words. So the mes-
senger who was talking with me said to me, "Proclaim now that the Lord

15 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
16 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
17 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 pros-
perity 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
19 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
21 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 his hand. I said,
2 "Where are you going?" He replied, "To measure Jerusalem, to see what is
3 its breadth and length." Then the messenger who talked with me stepped
4 forward, and another 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 around 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 messen-
ger of the LORD and the Adversary standing at his right hand to accuse
2 him. And the messenger of the LORD said to the Adversary, "May the
LORD rebuke you, Adversary! The LORD, who has chosen Jerusalem, re-
3 buke you! Is not this man a brand plucked out of the fire?" Now Joshua
was clothed with filthy garments and was standing before the messenger.
4 The messenger said to those who stood before him, "Take off his filthy
garments." Then to Joshua he said, "I have taken your guilt from you and
5 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 of hosts
7 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
8 access among these that stand by. Hear now, Joshua the high priest, you
and your associates who sit before me; for they are men who are a sign;
9 for I am going to 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 in one day.
10 On that day," says the LORD of hosts, "you will each invite your neighbor
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 me, as
2 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 of the lamps, which are on its
3 top, and two olive trees next to it, one on the right side of the bowl, and
4 the other on its left side." I said to the messenger who talked with me,
5 "What are these, my lord?" Then the messenger who talked with me an-
6 swered, "Don't 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
7 might, nor by power, but by my spirit, says the Lord of hosts, will I make
the great mountain before Zerubbabel a plain. He will bring forth the top
8 stones with shoutings of, 'Grace, grace, to it.'" Moreover this message of
9 the Lord came to me: The hands of Zerubbabel have laid the foundation
of this house. His hands will also finish it. Then you will know that the
10 Lord 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 Zerub-
babel. (The seven lamps are the eyes of the Lord that search all around the
11 world.) Again I asked, "What are these two olive trees on the right side of
12 the candlestick and 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 are?" And I
14 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, "What do
2 you see?" I answered, "I see a flying scroll; twenty cubits long, ten cubits
3 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 shall be banished according to the writing
4 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 to me,
6 "Look up and see what is now coming." I said. "What is it?" He said, "It
7 is a measuring basket, full of the guilt of the land." A round leaden cover
was lifted up, and there was a woman sitting in the middle of the basket.
8 He said, "This is Wickedness." He thrust her down into the midst of the
9 basket and he pushed 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 between
10 them. Then I said to the messenger who talked with me, "Where are they
11 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 two moun-
2 tains. The mountains were mountains of bronze. The first chariot had red
3 horses. The second chariot had black horses, the third chariot white horses,
4 and the fourth chariot dappled horses. Then I said to the messenger who
5 talked with me, "What 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 toward the south coun-
7 try." The strong horses came out, and were impatient to patrol the earth.
8 So he said, "Go, patrol the 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 the exiles
10 Heldai, Tobijah and Jedaiah who have come from Babylon and go at once

11 to Josiah the son of Zephaniah. Take their silver and gold and make a
crown and set it on the head of the high priest, Joshua son of Jehozadak.
12 Tell him: "Thus says the Lord of hosts: Behold, the man whose name
is the Branch. He will branch out from his place and rebuild the temple
13 of the Lord. He will rebuild the temple and will sit and rule upon his
throne, receiving the honor due to a king. A priest will stand by his throne
14 and they will work 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,
2 the ninth month, the message of the Lord came to Zechariah. The city
of Bethel had sent Sharezer and Regem-melech and their men, to entreat
3 the favor 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,
4 separating myself, as I have done for many years?" Then this message of
5 the Lord of hosts came to me: Tell all the people of the land and the priests,
"When you fasted and mourned in the fifth and in the seventh month, for
6 these seventy years, did you really fast for me? When you eat and when
7 you drink, do you not eat for yourselves, and 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 says, ex-
10 ecute true judgments. Show kindness and mercy to each other. Do not
oppress the widow or the orphan, the resident alien or the poor. Let none
of you devise evil against another in your hearts.
11 But they refused to listen, and turned a stubborn shoulder, and stopped
12 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 the earlier prophets. Great was the anger of
13 the Lord of hosts: I called and they would not hear, so they call and I do not
14 hear, 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 Mountain.'
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 foundations for the
10 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
11 enemies, because I set each against their neighbor. 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, and I did not relent,
15 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 each other.
17 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 of hosts
19 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 cities will
21 come, and the inhabitants of one city will go to another, saying, "Let us go speedily to entreat the favor of the Lord, and to seek the Lord of hosts;
22 I will go also." Many peoples and strong nations will come to seek the
23 Lord of hosts in Jerusalem, and to entreat the favor 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 clan 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, whose pos-
5 sessors 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
6 have no compassion for them. I will no longer have pity on the people of
this earth, says the Lord. I will turn neighbor against neighbor, and put
everyone under the power of a king, and when the land is devastated I
7 will not rescue them. So I shepherded the flock of slaughter for the sheep-
merchants. I took two staffs: one I called Mercy and the other I called
8 Union. So I shepherded the sheep. I set aside three of the shepherds in one
month; for I was indignant against them, and they also were displeased
9 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 watched me
12 knew that it was the Lord's message. And I said to them, "If it is good in
your sight, give me my wage. If not, don't." So they weighed out my wage,
13 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 the brother-
15 hood between Judah and Jerusalem. And the Lord said to me: Take again
16 the implements of a worthless shepherd. For I am about to appoint a shep-
herd 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 peoples.
But Jerusalem will abide on its own site.
7 And the Lord will first give victory to the tents of Judah,
so that the glory of the house of David, and of the inhabitants 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 inhabitants of
Jerusalem
the spirit of pity and compassion. They will look on him whom
they have pierced
and they will lament for him as one laments for an only son.
They will bitterly grieve for him as one grieves for the first-born.
11 In that day mourning will be as great in Jerusalem
as the mourning for Hadad-rimmon in the plain of Megiddo.
12 And the land will mourn, each family by itself:
the family of the house of David by itself,
and their wives by themselves,
and the family of the house of Nathan by itself,
and their wives by themselves,
13 and the family of the house of Levi by itself,
and their wives by themselves,
the family of the Shimeites by itself,
and their wives by themselves,
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 uncleanness.
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 the hairy mantle 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 will be
2 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 into captivity, and the rest of the peo-
3 ple left in the ruins. Then the LORD will go forth and fight against these
4 nations, as once 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 slide northwards and
5 half southwards. You will escape through my valley – the valley between the hills will extend as far as Azel, and you will flee as you fled from before the earthquake, in the days of Uzziah king of Judah. But the LORD your God will come, and all the holy ones with him.
6 And in that day, there will be no heat nor cold nor frost, but it will be
7 constant day – it is known to the LORD – with neither day nor night. Even
8 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

9 the western sea; in both summer and winter. The LORD will be king over
10 all the earth. On that 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
11 the Corner Gate, and as far as the king's 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
13 tongues will rot in their mouth. On that day a great panic sent by the Lord
will fall on them. Everyone will seize their neighbours and attack them.
14 Even Judah will fight at Jerusalem, and the wealth of the surrounding na-
15 tions will be gathered up – gold and silver and piles of clothing. Plague
will fall upon the horses, mules, camels, and asses, 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
17 to keep the pilgrim-feast of tabernacles. Whoever of all the peoples of the
earth will not come up to Jerusalem to worship the King, the LORD of hosts,
18 on them there will be no rain. If the family of Egypt does not go up nor en-
ter in, on them also will come the plague with which the LORD will strike
19 the nations. This will be the punishment for the sin of Egypt and the pun-
ishment 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 as holy as the
21 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 you shown
love to us?' Was not Esau Jacob's brother?" explains the LORD of hosts, "yet
3 I loved Jacob, but hated Esau, and made his mountains a desolation, and
4 transformed his ancestral land into a wilderness. When Edom says, 'We
are beaten down, but we will return and rebuild the ruined places'" the
LORD of hosts says, "They may build, but I will throw down. They will
be called, 'The border land of wickedness,' the people against whom the
5 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 honors his father and servant their master. If I am a father, where is
my honor? 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
7 despised your name?' You offer on my altar bread that is polluted. You
ask, 'How have we polluted it?' Because you say, 'The table of the LORD
8 is 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
9 receive you favorably?" says the LORD of hosts. Now, plead for the favor
of God with such an offering, so that he may be gracious to us. "Would I
receive any of you favorably?" 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
11 of hosts, "Nor will I accept an offering from 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 polluted,
13 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 accept this from your hand?" says the
14 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 hear, and
2 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
3 curses. Indeed I have already done so, because you pay no attention. I
will punish your descendants! I will spread offal upon your faces, even
4 the offal of your pilgrim 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 in awe of my name.
6 The true instruction was in his mouth, and injustice was not found in his
lips; He walked with me in peace and uprightness, and turned many away
7 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 Levi," says the
9 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 our ancestors?
11 Judah is treacherous, and abominations are committed in Israel and in
Jerusalem because Judah has profaned the holy things loved by the LORD,
12 and has married the daughter of a foreign god. May the LORD banish from
the community of Jacob anyone who does this, anyone awaking, testify-
13 ing, and 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
14 offering any more, doesn't accept it from your hand. 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 you deal faithlessly with the wife
16 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 long for is already coming, says
2 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 laun-
3 derer's soap, and he will sit as a refiner and purifier. He will purify the descendants of Levi, and refine them like gold and silver, until they are
4 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, and do not fear me," says the LORD
6 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
8 LORD. "You say, 'How should we turn?' Can a human rob God? Yet you
9 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
11 sky, and pour you out a blessing, 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
12 hosts, 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, 'What
14 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
15 walking mournfully in funeral garb 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
17 revered the Lord and those who keep in mind his 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 a man spares his son who serves him.
18 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
2 up," says the Lord of hosts, "leaving neither root nor branch. But to you
who revere my name there will arise the sun of righteousness with healing
3 in its wings, 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
5 I gave him at Horeb for all Israel. I am about to send to you Elijah the
6 prophet, before the great and terrible day 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 Abraham.
2 Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his
3 brothers, Judah of Perez and Zerah, whose mother was Tamar, Perez of
4 Hezron, Hezron of Aram, Aram of Aminadab, Aminadab of Nahshon,
5 Nahshon of Salmon, Salmon of Boaz, whose mother was Rahab, Boaz of
6 Obed, whose mother was Ruth, Obed of Jesse, Jesse of David the King.
David was the father of Solomon, whose mother was Uriah's widow,
7 Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of
8 Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah, Uzziah of Jotham,
9 Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of
10 Amon, Amon of Josiah, Josiah of Jechoniah and his brothers, at the time
11 of the Exile to Babylon. After the Exile to Babylon – Jechoniah was the
12 father of Salathiel, Salathiel of Zerubbabel, Zerubbabel of Abiud, Abiud
13 of Eliakim, Eliakim of Azor, Azor of Zadok, Zadok of Achim, Achim of
14 Eliud, Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob, Jacob of
15 Joseph, the husband of Mary, who was the mother of Jesus, who is called
16 'Christ'. So the whole number of generations from Abraham to David is
17 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
19 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
20 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
21 Spirit. She will give birth to a son; name him Jesus, for he will save his
people from their sins."
22 All this happened in fulfillment 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 woke up, he did
25 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,
2 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
3 to worship him." When King Herod heard of this, he was much troubled,
4 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 them the
8 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
9 word back to me, so that I, too, can go and worship him." The astrologers
heard what the king had to say, and then continued their journey. The star
which they had seen in the east led them on, until it reached and stood
10 over the place where the child was. At the sight of the star they were filled
11 with joy. Entering the house, they saw the child with his mother, Mary,
and fell at his feet and worshiped him. Then they opened their treasure
chests, and offered to the child presents of gold, frankincense, and myrrh.
12 But afterward, 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
14 child, to put him to death." Joseph woke up, and taking the child and his
15 mother by night, went into Egypt, and there he stayed until Herod's death;
in fulfillment 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
17 had learned from 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 dream to
20 Joseph in Egypt, and said, "Get up, take the child and his mother, and
go into the Land of Israel, for those who sought to take the child's life
21 are dead." He woke up, and taking the child and his mother, went into
22 the Land of Israel. But, hearing that Archelaus had succeeded his father
Herod as king of Judea, he was afraid to go back there; and having been
warned in a dream, he went into the part of the country called Galilee.
23 There he settled in the town of Nazareth, in fulfillment of these words in
the prophets – 'He will be called a Nazarene.'

The Preparation

3 About that time John the Baptist first appeared, proclaiming in the wilder-
2 ness of Judea: "Repent, for the kingdom of heaven is at hand." John was
3 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 around his
5 waist, and his food was locusts and wild honey. At that time Jerusalem,

and all Judea, as well as the whole district of the Jordan, went out to him
6 and were baptized by him in the Jordan River, confessing their sins.
7 But when John saw many of the Pharisees and Sadducees coming to
receive his baptism, he said to them, "You children of snakes! Who has
8 prompted you to seek refuge from the coming judgment? Let your life,
9 then, prove your repentance; and do not think that you can say among
yourselves 'Abraham is our ancestor,' for I tell you that out of these stones
10 God is able to raise descendants for Abraham! Already the axe is lying at
the root of the trees. Therefore every tree that fails to bear good fruit will
11 be cut down and thrown into the fire. I, indeed, baptize you with water to
teach repentance; but he who is coming after me is more powerful than
I, and I am not fit even to carry his sandals. He will baptize you with the
12 Holy Spirit and with fire. His winnowing-fan is in his hand, and he will
clear his threshing-floor, and store his grain in the barn, but the chaff he
will burn with a fire that cannot be put out."
13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by
14 him. But John tried to prevent him.
"I need to be baptized by you," he said, "so why have you come to me?"
15 "This is the way it should be for now," Jesus answered, "because we
should do everything that God requires." So John agreed.
16 After the baptism of Jesus, and just as he came up from the water, the
heavens opened, and he saw the Spirit of God coming down like a dove
17 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 tempted
2 by the devil. And, after he had fasted for forty days and forty nights, he
3 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 on the
6 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 splendor, 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 Galilee. Af-
13 terward, leaving Nazareth, he went and settled at Capernaum, which is
14 by the side of the sea, within the borders of Zebulun and Naphtali; in fulfillment 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 peo-
20 ple." The two men left their nets at once and followed him. Going further
21 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.

22 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, proclaim-
ing the good news of the kingdom, and curing every kind of disease and
24 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
25 were lunatic, or paralyzed; 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
2 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 right-
eousness,
for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you, and persecute you, and say
12 all kinds of evil lies about you because of me. Be glad and rejoice, be-
cause your reward in heaven will be great; this is the way they perse-
cuted 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 is thrown away,
14 and trampled underfoot. It is you who are the light of the world. A town
15 that stands on a hill cannot be hidden. People do not light a lamp and put it
under a basket, but on the lamp-stand, where it gives light to everyone in

16 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;
18 I have not come to do away with them, but to complete them. For I tell
you, until the heavens and the earth disappear, not even the smallest letter,
nor one stroke of a letter, will disappear from the Law until all is done.
19 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 so,
20 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
22 murder,' and 'Whoever commits murder will be brought to trial.' But I say
to you that anyone who is angry at their brother or sister will be brought
to trial; and whoever insults their brother or sister will be brought before
the High Council, while whoever calls them a fool will be in danger of
23 the fires of Gehenna. Therefore, when presenting your gift at the altar, if
even there you remember that your brother or sister has something against
24 you, leave your gift there, before the altar, go and be reconciled to them,
25 first, then come and present your gift. Be ready to make friends with your
opponent, even when you meet them on your way to the court; otherwise
they might hand you over to the judge, and the judge to the judicial officer,
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 adultery.' But I
28 say to you that anyone who looks at a woman and desires her has already
29 committed adultery with her in his 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
30 of your body, and not to have the whole of it thrown into Gehenna. And,
if your right hand causes you to sin, cut it off and throw it away. It would
be best for you to lose one part of your body, and not to have the whole of
it go down to Gehenna.
31 "It was also said – 'Let anyone who divorces his wife serve her with a
32 notice of separation.' But I say to you that anyone who divorces his wife,
except on the ground of some serious sexual sin, leads to her committing
adultery; while anyone who marries her after her divorce is guilty of adul-
33 tery. Again, you have heard that our ancestors were told – 'Do not break
34 your oaths, keep your vows to the Lord.' But I say to you that you must not
35 swear at all, either by heaven, since that is God's throne, or by the earth,

since that is his footstool, or by Jerusalem, since that is the city of the Great
36 King. Nor should you swear by your head, since you cannot make a single
37 hair either white or black. 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 tooth for
39 a tooth.' But I say to you that you must not resist those who wrong you;
but, if anyone strikes you on the right cheek, turn the other to them also.
40 If someone sues you for your shirt, let them have your cloak as well. If
42 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 neighbor and hate
44 your enemy.' But what I tell you is this: love your enemies, and pray for
45 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
46 sends rain on the righteous and on the unrighteous. For, if you love only
those who love you, what reward will you have? Even the tax-gatherers do
47 this! And, if you only welcome your brothers and sisters, what are you do-
48 ing more than others? Even the Gentiles 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 has no reward for
2 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
3 that people will praise them. There, I tell you, is their reward! But, when
you do acts of charity, do not let your left hand know what your right
4 hand 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
6 that people will see them. There, I tell you, is 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
7 secret, will reward them. When praying, do not repeat the same words
over and over again, as is done by the Gentiles, who think that by using
8 many words they will obtain a hearing. Do not imitate them; for God, your
9 Father, knows what you need before you ask him. You, therefore, should
pray like this –

'Our Father, who is in heaven,

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

14 For, if you forgive others their offenses, your heavenly Father will for-
15 give you also; but, if you do not forgive others their offenses, not even
your Father will forgive your offenses.
16 "And, when you fast, do not put on gloomy looks, as hypocrites do who
disfigure their faces so that they may be seen by people to be fasting. That,
17 I tell you, is their reward! But, when one of you fasts, they should anoint
18 their head and wash their face, so that they may not be seen by people to
be fasting, but by their Father who dwells in secret; and their Father, who
sees what is secret, will reward them.
19 "Do not store up treasures for yourselves on earth, where moth and rust
20 destroy, and where thieves break in and steal. But store up treasures for
yourselves in heaven, where neither moth nor rust destroys, and where
21 thieves do not break in or steal. For where your treasure is, there will your
22 heart be also. The lamp of the body is the eye. If your eye is unclouded,
23 your whole body 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
26 not life more than food, and the body more than clothing? Look at the wild
birds – they neither sow, nor reap, nor gather into barns; and yet your heav-
27 enly Father feeds them! Aren't you more precious than they? But which of
28 you, by being anxious, can prolong their life a single moment? And why
be anxious about clothing? Study the wild lilies, and how they grow. They
29 neither toil nor spin; yet I tell you that even Solomon in all his splendor
30 was not robed like one of these. If God so clothes even the grass of the field,
which is living today and tomorrow will be thrown into the oven, 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 drink?' or 'What can we
32 get to wear?' All these are the things for which the nations are seeking,
33 and your heavenly Father knows that you need them all. But first seek his
kingdom and the righteousness that he requires, and then all these things
34 will be added for you. Therefore do not be anxious about tomorrow, for
tomorrow will bring its own anxieties. Every day has trouble enough of
its own.

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

6 "Do not give what is sacred to dogs; they will turn and maul you. Do
7 not throw your pearls before pigs; they will trample them underfoot. Ask,
and it will be given to you; search, and you will find; knock, and the door
8 will be opened to you. For the person who asks receives, the person who
searches finds, and to the door will be opened to the person who knocks.
9 Who among you, when their child asks them for bread, will give them
10 a stone, or when they ask for a fish, will give them a snake? If you, then,
11 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; for that is
13 the teaching of both the Law and the prophets. Go in by the small gate.
The road that leads to destruction is broad and spacious, and many go in
14 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 guise of sheep,
16 but at heart they are ravenous wolves. By the fruit of their lives you will
know them. Do people pick grapes from thorn bushes, or figs from this-
17 tles? So, too, every sound tree bears good fruit, while a worthless tree bears
18 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 down and
20 thrown into the fire. So it is by the fruit of their lives that you will know
21 such people. Not everyone who says to me 'Master! Master!' will enter the
kingdom of heaven, but only he who does the will of my Father who is in
22 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 their house on the
25 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. Every-
26 one who listens to this teaching of mine and does not act on it may be
27 compared to 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 filled with
29 amazement at his teaching. For he taught them like one who had authority,
and not like their teachers of the Law.

8 When Jesus had come down from the hill, great crowds followed him.
2 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."
3 Stretching out his hand, Jesus touched him, saying as he did so, "I am
4 willing; become clean." 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
5 evidence of your cure." After Jesus had entered Capernaum, a captain in
6 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 suf-
fering terribly."
7 "I will come and cure him," answered Jesus. "Sir," the captain went on,
8 "I am unworthy to receive you under my roof; but only speak, and my
9 manservant will be cured. For I myself am a man under the orders of oth-
ers, with soldiers under me; and, if I say to one of them 'Go,' he goes, and
to another 'Come,' he comes, and to my slave 'Do this,' he does it." Je-
10 sus was surprised to hear this, and said to those who were following him,
11 "Never I tell you, in any Israelite have I met with such faith as this! Yes,
and many will come in from East and West and take their places beside
12 Abraham, Isaac, and Jacob, in the kingdom of heaven; while the heirs to
the kingdom will be banished into the darkness outside; there, there will
13 be weeping and grinding of teeth." Then Jesus said to the captain, "Go
now, and it will be according to your faith." And the man was cured that
very hour.

14 When Jesus went into Peter's house, he saw Peter's mother-in-law pros-
15 trated with fever. On his taking her hand, the fever left her, and she rose
16 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
17 a word, and cured all who were ill, in fulfillment of these words in the
prophet Isaiah – 'He took our infirmities on himself, and bore the burden
of our diseases.'
18 Seeing a crowd around him, Jesus gave orders to go across. A teacher
19 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, but the
21 Son of Man has nowhere to lay his head." "Master," said another, who
22 was a disciple, "let me first go and bury my father." But Jesus answered,
23 "Follow me, and leave the dead to bury their dead." Then he got into the
24 boat, followed by his disciples. Suddenly so great a storm came up on the
25 sea, that the waves broke right over the boat. But Jesus was asleep; and
the disciples came and roused him. "Master," they cried, "save us; we are
lost!"
26 "Why are you so timid?" he said. "You of little faith!" Then Jesus rose
27 and rebuked the winds and the sea, and a great calm followed. The men
were amazed, and exclaimed, "What kind of man is this, that even the
winds and the sea obey him!"
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
29 were so violent that no one was able to pass that way. Suddenly they
shrieked out, "What do you want with us, Son of God? Have you come
30 here to torment us before our time?" A long way off, there was a drove of
31 many pigs, feeding; and the foul spirits began begging Jesus, "If you drive
us out, send us into the drove of pigs."
32 "Go," he said. The spirits came out, and entered the pigs; and the whole
drove rushed down the steep slope into the sea, and died in the water.
33 At this the men who tended them ran away and went to the town, carry-
ing the news of all that had occurred, and of what had happened to the
34 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 Afterward Jesus got into a boat, and, crossing over, came to his own
2 city. There some people brought to him a paralyzed man on a bed. When
Jesus saw their faith, he said to the man, "Courage, child! Your sins are
3 forgiven." Then some of the teachers of the Law said to themselves, "This
4 man is blaspheming!" Knowing their thoughts, Jesus exclaimed, "Why

5 do your cherish such wicked thoughts? Which, I ask, is the easier? – to
6 say 'Your sins are forgiven'? Or to say 'Get up, and walk'? But to show
you that the Son of Man has power on earth to forgive sins" – then he
said to the paralyzed man – "Get up, take up your bed, and return to your
7 home." The man got up and went to his home. When the crowd saw this,
8 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-
gatherers and outcasts came in and took their places at the table with Jesus
11 and his disciples. When the Pharisees saw this, they said to his disciples,
"Why does your teacher eat in the company of tax-gatherers and outcasts?"
12 On hearing this, Jesus said, "It is not those who are healthy who need a
13 doctor, 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, but the
14 outcast." Then John's disciples came to Jesus, and asked, "Why do we and
15 the Pharisees fast while your disciples do not?" Jesus answered, "Can the
groom's friends mourn as long as the groom is with them? But the days
will come, when the groom will be taken away from them, and they will
16 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
19 and place your hand on her, and she will be restored to life." So Jesus rose
20 and followed him, and his disciples went also. But meanwhile a woman,
who had been suffering from hemorrhage for twelve years, came up be-
21 hind and touched the tassel of his cloak. "If I only touch his cloak," she said
22 to herself, "I will get well." Turning and seeing her, Jesus said, "Courage,
daughter! Your faith has delivered you." And at that very moment she be-
23 came well. When Jesus reached the leader's house, seeing the flute players,
24 and a number of people all in confusion, he said, "Go away, the little girl is
25 not dead; she is asleep." They began to laugh at him; but, when the people
had been sent out, Jesus went in, and took the little girl's hand, and she
26 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,
28 who kept calling out, "Take pity on us, Son of David!" When he had gone

indoors, the blind men came up to him; and Jesus asked them, "Do you
29 believe that I am able to do this?" "Yes, Master!" they answered. Then
30 he touched their eyes, and said, "It will be according to your faith." Then
their eyes were opened. Jesus sternly cautioned them. "See that no one
31 knows 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 possessed by a demon;
33 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
34 been seen in Israel!" But the Pharisees said, "He drives out the demons by
the help of the chief of the demons."
35 Jesus went around all the towns and the villages, teaching in their syn-
agogues, proclaiming the good news of the kingdom, and curing every
36 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 dis-
37 tressed and harassed, like sheep without a shepherd; and he said to his
38 disciples, "The harvest is abundant, but the laborers are few. Therefore
pray to the owner of the harvest to send laborers 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
2 curing every kind of disease and every kind of sickness. The names of
the twelve apostles are these, First Simon, also known as Peter, and his
3 brother Andrew; James the son of Zebedee, and his brother John; Philip
and Bartholomew; Thomas and Matthew the tax-gather; James the son of
4 Alphaeus, 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 any Samaritan town,
6 but make your way rather to the lost sheep of Israel. On your way pro-
8 claim that the kingdom of heaven is at hand. Cure the sick, raise the dead,
make the lepers clean, drive out demons. You have received free of cost,
9 give free of 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
11 sandals, or even a staff; for the worker is worth his food. Whatever town or
village you visit, find out who is worthy in that place, and remain there un-
12 til you leave. As you enter the house, greet it. Then, if the house is worthy,
13 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
15 leave that house or that town, shake off its dust from your feet. I tell you,

the doom of the land of Sodom and Gomorrah will be more bearable in the day of judgment than the doom of that town.

16 "Remember, I am sending you out as my messengers like sheep among
17 wolves. So be as wise as snakes, and as blameless as doves. Be on your guard against others, for they will betray you to courts of law, and scourge
18 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
19 nations. 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 you at
20 the moment; for it will not be you who speak, but the Spirit of your Fa-
21 ther that speaks within you. Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause
22 them to be put to death; and you will be hated by everyone because of me.
23 Yet the person who endures to the end will be saved. But, when they persecute you in one town, escape to the next; for, I tell you, you will not have
24 come to the end of the towns of Israel before the Son of Man comes. A stu-
25 dent is not above his teacher, nor a servant 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
26 members of his household! Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor anything hidden which
27 will not become known. What I tell you in the dark, say again in the light;
28 and what is whispered in your ear, proclaim on the housetops. Do not be afraid of those who kill the body, but are unable to kill the soul; rather be
29 afraid of him who is able to destroy both soul and body in Gehenna. Are not two sparrows sold for a one copper coin? Yet not one of them will fall
30 to the ground without your Father's knowledge. While as for you, even
31 the hairs of your head are numbered. Do not, therefore, be afraid; you are
32 of more value than many sparrows. Everyone, therefore, who will publicly acknowledge me, I, too, will acknowledge before my Father who is in
33 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 have
35 come to bring, not peace, but the sword. For I have come to set – a man against his father, and a daughter against her mother, and a daughter-in-
36 law against her mother-in-law. A person's enemies will be the members
37 of their own household. Anyone who loves father or mother more than me is not worthy of me; and anyone who loves son or daughter more than
38 me is not worthy of me. Anyone who does not take their cross and follow

39 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 who
41 welcomes me is welcoming him who sent me as his messenger. 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
42 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 Disciples, he left
that place in order to teach and preach in their towns.
2 Now John had heard in prison what the Christ was doing, and he sent a
3 message by his disciples, and asked – "Are you 'the coming one,' or are we
4 to look for someone else?" The answer of Jesus to the question was – "Go
5 and report to John what you hear and see – the blind recover their sight
and the lame walk, the lepers are made clean and the deaf hear, the dead,
6 too, are 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 the crowds
8 with reference to John, "What did you go out into the wilderness to look
at? A reed waving in the wind? If not, what did you go out to see? A man
richly dressed? Why, those who wear rich things are to be found in the
9 courts of kings! What, then, did you go for? To see a prophet? Yes, I tell
10 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
11 before you.' I tell you, no one born of a woman has yet appeared who is
greater than John the Baptist; and yet the least in the kingdom of heaven
12 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
13 have been seizing it. For the teaching of all the prophets and of the Law
14 continued until the time of John; and – if you are ready to accept it – John is
15 himself the Elijah who was destined to come. If you have ears, listen. But to
16 what will I compare the present generation? It is like little children sitting
17 in the market-places and calling out to their playmates – We have played
the flute for you, but you have not danced; We have wailed, but you have
18 not mourned. For, when John came, neither eating nor drinking, people
19 said 'He 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-gatherers and outcasts!' And yet wisdom is vindicated by
her actions."
20 Then Jesus began to reproach the towns in which most of his miracles
21 had been done, because they had not repented, "Alas for you, Chorazin!
Alas for you, Bethsaida! For, if the miracles which were done in you had
been done in Tyre and Sidon, they would have repented long ago in sack-
22 cloth and ashes. Yet, I tell you, the doom of Tyre and Sidon will be more
23 bearable in 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 in Sodom, it would
24 have been standing to this day. Yet, I tell you, the doom of Sodom will
25 be more bearable in the day of judgment than yours." At that same time
Jesus uttered the words, "I thank you, Father, Lord of heaven and earth,
that, though you have hidden these things from the wise and learned, you
26 have revealed them to the child-like! Yes, Father, I thank you that this has
27 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
28 him. Come to me, all you who toil and are burdened, and I will give you
29 rest! Take my yoke on you, and learn from me, for I am gentle and humble,
30 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
2 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
4 companions were hungry – how he went into the house of God, and how
they ate the consecrated bread, through it was not allowable for him or his
5 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
6 yet are not guilty? Here, however, I tell you, there is something greater
7 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
8 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
10 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
11 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

12 of it and pull it out? How much more precious a person is than a sheep!
13 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
14 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
16 number of people followed him, and he cured them all; but he warned
17 them not to make him known, in fulfillment of these words in the prophet
18 Isaiah – 'Here is my chosen servant, who I love and who pleases me! I
will breathe my spirit on him, and he will announce a time of judgment to
19 the Gentiles. He will not contend, nor cry aloud, Neither will anyone hear
20 his voice in the streets; a bruised reed he will not break, and a smoldering
wick he will not quench, until he has brought the judgment to a victorious
21 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 had been dumb both
23 talked and saw. At this all the people were astounded. "Is it possible that
24 this is the son of David?" they exclaimed. But the Pharisees heard of it
and said, "He drives out demons only by the help of Beelzebul the chief
25 of the demons." 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 will not last.
26 So, if Satan drives Satan out, he must be divided against himself; and how,
27 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
28 they will themselves be your judges. But, if it is by the help of the Spirit of
God that I drive out demons, then the kingdom of God must already be
29 upon you. How, again, can anyone get into a strong man's house and carry
off his goods, without first securing him? Not until then will he plunder
30 his house. Anyone who is not with me is against me, and the person who
31 does not help me to 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 a tree is known.
34 You children of snakes! How can you, evil as you are, say anything good?
35 For what fills the heart will rise to the lips. A good person, from his good
stores, produces good things; while an evil person, from his evil stores,

36 produces evil 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 ask-
ing for a sign, and no sign will be given it except the sign of the prophet
40 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
41 of the earth. At the judgment, the people of Nineveh will stand up with
this generation, and will condemn it, because they repented at Jonah's
42 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
43 of Solomon; and here is more than a Solomon! No sooner does a foul
spirit leave a person, than it passes through places where there is no wa-
44 ter, in search of rest, and does not find it. Then it says 'I will go back to
the home which I left'; but, on coming there, it finds it unoccupied, and
45 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
47 standing outside, asking to speak to him. Someone told him this, and Jesus
48 replied, "Who is my mother? And who are my brothers?" Then, stretching
49 out his hands towards his disciples, he said, "Here are my mother and my
50 brothers! 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 by the sea,
2 such great crowds gathered around him, that he got into a boat, and sat in
3 it, while all the people stood on the beach. Then he told them many truths
4 in parables. "The sower," he began, "went out to sow; and, as they were
sowing, some seed fell along the path, and the birds came and ate it up.
5 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 enough, withered away.
7 Some, again, fell into the brambles; but the brambles shot up and choked
8 it. Some, however, fell on good soil, and yielded a return, sometimes one
9 hundred, sometimes sixty, sometimes thirty fold. Let those who have ears
hear."

10 Afterward 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
12 kingdom of heaven has been imparted, but not to those. For, to all who
have, more will be given, and they will have abundance; but, from all who
13 have nothing, even what they have will be taken away. That is why I speak
to them in parables, because, though they have eyes, they do not see, and
14 though they have ears, they do not hear or understand. In them is being
fulfilled that prophecy of Isaiah which says –

'You will hear with your ears without ever understanding,
and, though you have eyes, you will see without ever perceiving,
15 for the mind of this nation has grown dense,
and their ears are dull of hearing,
their eyes also have they closed;
Otherwise some day they might perceive with their eyes,
and with their ears they might hear,
and in their mind they might understand,
and might turn –
and I might heal them.'

16 "But blessed are your eyes, for they see, and your ears, for they hear; for
17 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 anyone hears
19 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
20 meant by the seed which was sown along the path. By the seed which
was sown on rocky places is meant the person who hears the message,
21 and at once accepts it joyfully; but, as they have no root, they stand for
only a short time; and, when trouble or persecution arises because of the
22 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 completely choke the message, so that it gives
23 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 kingdom of
25 heaven is compared to a person who sowed good seed in their field. But,

while everyone was asleep, their enemy came and sowed weeds among
26 the wheat, and then went away. So, when the blades of corn shot up, and
27 came into ear, the weeds 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,' they asked, 'to go and
29 gather them together?' 'No,' said he, 'because while you are pulling up
30 the weeds you might uproot the wheat with them. Let both grow side by
side until harvest; and then I will say to the reapers, Gather the weeds to-
gether 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
32 is like a mustard seed, which a person took and sowed in his field. This
seed is smaller than all other seeds, but, when it has grown up, it is larger
than the herbs and becomes a tree, so that 'the wild birds come and roost
in its branches.'"

33 This was another parable which Jesus related – "The kingdom of heaven
is like some yeast which a woman took and covered up in three pecks of
34 flour, until the whole had risen." Of all this Jesus spoke to the crowd in
35 parables; indeed to them he used never to speak at all except in parables, in
fulfillment 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 disci-
ples came to him, and said, "Explain to us the parable of the weeds in the
37 field." He answered, "The sower of the good seed is the Son of Man. The
38 field is the world. By the good seed is meant the people of the kingdom.
39 The weeds are the wicked, and the enemy who sowed them is the devil.
40 The harvest time is the close of the age, and the reapers are angels. And,
just as the weeds are gathered and burnt, so it will be at the close of the age.
41 The Son of Man will send his angels, and they will gather from his king-
42 dom all that hinders and those who live in sin, and will throw them into
the blazing furnace, where there will be weeping and grinding of teeth.
43 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 per-
son found and hid again, and then, in their delight, went and sold every-
thing that they had, and bought that field.

45 "Again, the kingdom of heaven is like a merchant in search of choice
46 pearls. Finding one of great value, they went and sold everything that
47 they had, and bought it. Or again, the kingdom of heaven is like a net

48 which was cast into the sea, and caught fish of all kinds. When it was
full, they hauled it up on the beach, and sat down and sorted the good
49 fish into baskets, but threw the worthless ones away. So will it be at the
close of the age. The angels will go out and separate the wicked from the
50 righteous, and will throw them into the blazing furnace, where there will
be weeping and grinding of teeth.
51 "Have you understood all this?" Jesus asked. "Yes," they answered.
52 Then he added, "So every teacher of the Law, who has received
instruction about the kingdom of heaven, is like a householder who
produces from his stores things both new and old."
53 When Jesus had finished these parables, he withdrew from that place.
54 Going to his own part of the country, he taught the people in their syn-
agogue in such a manner that they were deeply impressed. "Where did
55 he get this wisdom?" they said, "and the miracles? Isn't he the carpenter's
son? Isn't his mother called Mary, and his brothers James, and Joseph, and
56 Simon, and Judas? And his sisters, too – are not they all living among us?
57 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 honor, except
58 in his own country and in his own house." He did not work many miracles
there, because of their want of faith.
14 At that time Prince Herod heard of the fame of Jesus, and said to his
2 attendants, "This must be John the Baptist; he must be risen from the dead,
3 and that is why these miraculous powers are active in him." For Herod
had arrested John, put him in chains, and shut him up in prison, to please
4 Herodias, the wife of Herod's brother Philip. For John had said to him
5 'You have no right to be living with her.' Yet, though Herod wanted to put
him to death, he was afraid of the people, because they looked on John
6 as a prophet. But, when Herod's birthday came, the daughter of Herodias
7 danced before his guests, and so pleased Herod, that he promised with
8 an oath to give her whatever she asked. Prompted by her mother, the girl
9 said 'Give me here, on a dish, the head of John the Baptist.' The king was
distressed at this; yet, because of his oath and of the guests at his table, he
10 ordered it to be given her. He had John beheaded in the prison and his
11 head was brought on a dish and given to the girl, and she took it to her
12 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 in crowds from
14 the towns on foot. On getting out of the boat, Jesus saw a great crowd,
and his heart was moved at the sight of them; and he cured all the sick

among them. In the evening the disciples came up to him, and said, "This is a lonely spot, and the day is now far advanced; send the crowds away so that they can to the villages, and buy themselves food." But Jesus said, "They need not go away, it is for you to give them something to eat." "We have nothing here," they said, "except five loaves and two fish."

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

When they had crossed over, they landed at Gennesaret. But the people of that place, recognizing Jesus, sent out to the whole country around, 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, and said, "How is it that your disciples break the traditions of our ancestors? For they do not wash their hands when they eat food." His reply was, "How is it that you on your side break God's commandments out of respect for your own traditions? For God said – 'Honor your father and mother,' and 'Anyone who abuses his father or mother shall 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," he is in no way bound
to honor his father.' In this way you have nullified the words of God for
the sake of your traditions. Hypocrites! It was well said by Isaiah when
he prophesied about you – 'This is a people that honor me with their lips,
While their hearts are far removed from me; but vainly do they worship
me, For they teach but human precepts.'" Then Jesus called the people to
him, and said, "Listen, and mark my words. It is not what enters a person's
mouth that defiles them, but what comes out from their mouth – that does
defile them!" His disciples came up to him, and said, "Do you know that
the Pharisees were shocked on hearing what you said?"

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

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

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

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

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

On leaving that place, Jesus went to the shore of the Sea of Galilee; and
then went up the hill, and sat down. Great crowds of people came to him,
bringing with them those who were lame, crippled, blind, or dumb, and
many others. They put them down at his feet, and he cured them; and
the crowds were astonished, when they saw the dumb talking, the crip-
ples made sound, the lame walking about, and the blind with their sight

restored; and they praised the God of Israel. Afterward Jesus called his
disciples to him, and said, "My heart is moved at the sight of all these peo-
ple, for they have already been with me three days and they have nothing
to eat; and I am unwilling to send them away hungry; they might faint on
the way home." "Where can we," his disciples asked, "in a lonely place
find enough bread for such a crowd as this?"
"How many loaves have you?" said Jesus. "Seven," they answered, "and
a few small fish." Telling the crowd to sit down on the ground, Jesus took
the seven loaves and the fish, and, after saying the thanksgiving, broke
them, and gave them to the disciples; and the disciples gave them to the
crowds. Everyone had sufficient to eat, and they picked up seven baskets
full of the broken pieces left. The men who ate were four thousand in
number without counting women and children. Then, after dismissing
the crowds, Jesus got into the boat, and went to the region of Magadan.

16 Here the Pharisees and Sadducees came up, and, to test Jesus, requested
him to show them some sign from the heavens. But Jesus answered, "In
the evening you say 'It will be fine weather, for the sky is as red as fire.'
But in the morning you say 'Today it will be stormy, for the sky is as red
as fire and threatening.' You learn to read the sky; yet you are unable to
read the signs of the times! A wicked and unfaithful generation is asking
for a sign, but no sign will be given it except the sign of Jonah." So he left
them and went away.
Now the disciples had crossed to the opposite shore, and had forgot-
ten to take any bread. Presently Jesus said to them, "Take care and be
on your guard against the leaven of the Pharisees and Sadducees." But
the disciples began talking among themselves about their having brought
no bread. On noticing this, Jesus said, "Why are you talking among your-
selves about your being short of bread, you of little faith? Don't you yet
see, nor remember the five loaves for the five thousand, and how many
baskets you took away? Nor yet the seven loaves for the four thousand,
and how many basketfuls you took away? How is it that you do not see
that I was not speaking about bread? Be on your guard against the leaven
of the Pharisees and Sadducees." Then they understood that he had told
them to be on their guard, not against the leaven of bread, but against the
teaching of the Pharisees and Sadducees.
On coming into the region of Caesarea Philippi, Jesus asked his disci-
ples this question – "Who do people say that the Son of Man is?" "Some
say John the Baptist," they answered, "Others, however, say that he is Eli-
jah, 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 Peter
16 answered, "You are the Christ, the Son of the living God."
17 "Blessed are you, Simon, Son of Jonah," Jesus replied. "For no human
18 being has revealed this to you, but my Father who is in heaven. Yes, and I
say to you, your name is 'Peter' – a Rock, and on this rock I will build my
19 church, and the gates of Hades 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, and be put to death, and rise on the
22 third day. But Peter took Jesus aside, and began to rebuke him. "Master,"
23 he said, "please God that will never be your fate!" Jesus, however, turning
to Peter, said, "Out of my way, Satan! You are a hindrance to me; for you
24 look at things, not as God does, but as person does." Then Jesus said to his
disciples, "If anyone wishes to walk in my steps, they must renounce self,
25 and take up their cross, and follow me. For whoever wishes to save his
26 life will lose it, and whoever, for my sake, loses his life will find it. What
good will it do a person to gain the whole world, if he forfeits his life? Or
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, and then he will give
28 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 James and
2 John, and led them up a high mountain alone. There his appearance was
transformed before their eyes; his face shown like the sun, and his clothes
3 became as white as the light. All at once Moses and Elijah appeared to
4 them, talking with Jesus. "Master," exclaimed Peter, interposing, "it is
good to be here; if you wish, I will make three tents here, one for you,
5 one for Moses, and one for Elijah." While he was still speaking, a bright
cloud enveloped them, and there was a voice from the cloud that said –
6 "This is my dearly loved son, who brings me great joy; listen to him." The
7 disciples, on hearing this, fell on their faces, greatly afraid. But Jesus came
and touched them, saying as he did so, "Rise up, and do not be afraid."
8 When they raised their eyes, they saw no one but Jesus himself alone. As
9 they were going down the mountain side, Jesus gave them this warning
– "Do not speak of this vision to anyone, until the Son of Man has risen

10 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 everything;
12 and I tell you that Elijah has already come, and people have not recognized
him, but have treated him just as they pleased. In the same way, too, the
13 Son of Man is destined to undergo suffering at people's hands." Then the
disciples understood that it was of John the Baptist that he had spoken to
them.
14 When they came to the crowd, a man came up to Jesus, and, kneeling
15 down before him, said, "Master, take pity on my son, for he is epileptic
and suffers terribly; indeed, he often falls into the fire and into the water;
16 I brought him to your disciples, but they could not cure him."
17 "Faithless and perverse generation!" Jesus exclaimed, "how long must
I be among you? How long must I have patience with you? Bring the boy
18 here to me." Then Jesus rebuked the demon, and it came out of the boy;
19 and he was cured from that very hour. Afterward 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."[2]
22 While Jesus and his disciples were together in Galilee, he said to them,
23 "The Son of Man is destined to be betrayed into human hands, and they
will put him to death, but on the third day he will rise." The disciples were
greatly distressed.
24 After they had reached Capernaum, the collectors of the Temple-rate
came up to Peter, and said, "Does not your Master pay the Temple-rate?"
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
26 kings take taxes or tribute? From their sons, or from others?" "From oth-
27 ers," answered Peter. "Well then," continued Jesus, "their sons go free. Still,
so we don't offend them, go and throw a line into the sea; take the first fish
that rises, open its mouth, and you will find in it a piece of money. Take
that, and give it to the collectors for both of us."
18 On the same occasion the disciples came to Jesus, and asked him, "Who
2 is really the greatest in the kingdom of heaven?" Jesus called a little child
3 to him, and placed it in the middle of them, and then said, "I tell you,

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[2] 17:21 Some later manuscripts add: But this kind does not go out except by prayer and fasting.

unless you change and become like little children, you will not enter the
4 kingdom of heaven at all. Therefore, anyone who will humble themselves
like this child – that person will be the greatest in the kingdom of heaven.
5 And anyone who, for the sake of my name, welcomes even one little child
6 like this, is welcoming me. But, if anyone puts temptation in the way of
one of these little ones who believe in me, it would be best for them to
be sunk in the depths of the sea with a great millstone hung around their
7 neck. Alas for the world because of such temptations! There cannot but be
temptations but sorrow awaits the person who does the tempting!
8 "If your hand or your foot causes you to sin, cut it off, and throw it away.
It would be better for you to enter the life maimed or lame, than to have
both hands, or both feet, and be thrown into the fire that never goes out.
9 If your eye causes you to sin, take it out, and throw it away. It would be
better for you to enter the life with only one eye, than to have both eyes
10 and be thrown into the fires of Gehenna. Beware of despising one of these
little ones, for in heaven, I tell you, their angels always see the face of my
Father who is in heaven.[3]
12 "What think you? If a person owns a hundred sheep, and one of them
strays, will the person not leave the ninety-nine on the hills, and go and
13 search for the one that is straying? And, if they succeed in finding it, I tell
you that they rejoice more over that one sheep than over the ninety-nine
14 which did not stray. So, too, it is the will of my Father who is in heaven
that not one of these little ones should be lost.
15 "If your brother or sister does wrong, go to them and convince them of
their fault when you are both alone. If they listen to you, you have won
16 them over. But, if they do not listen to you, take with you one or two others,
so that on the evidence of two or three witnesses, every word may be put
17 beyond dispute. If they refuse to listen to them, speak to the church; and,
if they also refuse to listen to the church, treat him as you would a Gentile
or a tax-gatherer.
18 "I tell you, all that you forbid on earth will be held in heaven to be forbid-
den, and all that you allow on earth will be held in heaven to be allowed.
19 Again, I tell you that, if but two of you on earth agree as to what they
will pray for, whatever it be, it will be granted them by my Father who is
20 in heaven. For where two or three have come together in my name, I am
present with them."

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[3] 18:11 Some later manuscripts add, For the Son of Mana has come to save the lost.

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

The Journey to Jerusalem

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

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

8 "Moses, owing to the hardness of your hearts," answered Jesus, "permit-
9 ted you to divorce your wives, but that was not so at the beginning. But I
tell you that anyone who divorces his wife, except on the ground of some
10 serious sexual sin, and marries 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
12 only those who have been enabled to do so. Some men, it is true, have
from birth been disabled for marriage, while others have been disabled
by their fellow men, and others again have disabled themselves for the
sake of the kingdom of heaven. 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 with those who
14 had brought them. Jesus, however, said, "Let the little children come to
me, and do not hinder them, for it is to the childlike that the kingdom of
15 heaven belongs." So he placed his hands on them, and then went on his
way.
16 A man came up to Jesus, and said, "Teacher, what good thing must I do
to obtain eternal life?"
17 "Why ask me about goodness?" answered Jesus. "There is but One who
18 is good. If you want to enter the life, keep the commandments." "What
commandments?" asked the man. "These," answered Jesus, – "'You must
not kill. You must not commit adultery. You must not steal. You must not
19 say what is false about others. Honor your father and your mother.' And
20 'You must love your neighbor as you love yourself.'" "I have observed all
these," said the young man. "What is still wanting in me?"
21 "If you wish to be perfect," answered Jesus, "go and sell your property,
and give to the poor, and you will have wealth in heaven; then come and
22 follow me." On hearing these words, the young man went away distressed,
23 for he had great possessions. At this, Jesus said to his disciples, "I tell you
24 that a rich person will find it hard to enter the kingdom of heaven! I say
again, it is easier for a camel to get through a needle's eye than for a rich
25 person to enter the kingdom of heaven!" On hearing this, the disciples
26 exclaimed in great astonishment, "Who then can possibly be saved?" But
Jesus looked at them, and said, "With people this is impossible, but with
27 God everything is possible." 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
29 seated on twelve thrones, as judges of the twelve tribes of Israel. Everyone

who has left houses, or brothers, or sisters, or father, or mother, or children,
or land, for my sake, will receive many times as much, and will gain eternal
30 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
2 in the early morning to hire laborers for his vineyards. He agreed with the
laborers to pay them the standard daily rate of two silver coins, and sent
3 them into his vineyard. On going out again, about nine o'clock, he saw
4 some others standing in the marketplace, doing nothing. 'You also may
5 go into my 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 as
6 before. When he went out about five, he found some others standing there,
and said to them 'Why have you been standing here all day long, doing
7 nothing?' 'Because no one has hired us,' they answered. 'You also may go
8 into my vineyard,' he said. In the evening the owner of the vineyard said
to his steward 'Call the laborers, and pay them their wages, beginning
9 with the last, and ending with the first.' Now when those who had been
10 hired about five o'clock went up, they received two silver coins each. So,
when the first went up, they thought that they would receive more, but
11 they also received two silver coins each; at which they began to grumble
12 at their employer. 'These last,' they said, 'have done only one hour's work,
and yet you have put them on the same footing with us, who have borne
13 the brunt 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 with me for two
14 silver coins? Take what belongs to you, and go. I choose to give to this last
15 man the same as to you. Don't I have the right to do as I choose with what
16 is mine? Are you envious because I am liberal?' So those who are last will
be first, and the first last."

17 When Jesus was on the point of going up to Jerusalem, he gathered the
twelve disciples around him by themselves, and said to them as they were
18 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
19 will condemn him to death, and give him up to the Gentiles for them to
mock, and to scourge, and to crucify; and on the third day he will rise."

20 Then the mother of Zebedee's sons came to him with her sons, bowing
21 to the ground, and begging a favor. "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 for whom it has
24 been prepared by my Father." On hearing of this, the ten others were very
25 indignant about the two brothers. Jesus, however, called the ten to him,
and said, "The rulers of the Gentiles lord it over them as you know, and
26 their high officials oppress them. Among you it is not so. No, whoever
27 wants to become great among you must be your servant, and whoever
28 wants to take the first place among you, must be your slave; just as the
Son of Man came, not to be served, but to serve, and to give his life as a
ransom for many."
29 As they were going out of Jericho, a great crowd followed him. Two
30 blind men who were sitting by the roadside, hearing that Jesus was pass-
31 ing, called out, "Take pity on us, Master, Son of David!" The crowd told
them to be quiet; but the men only called out the louder, "Take pity on
32 us, Master, Son of David!" Then Jesus stopped and called them. "What do
33 you want me to do for you?" he said. "Master," they replied, "we want our
34 eyes to 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 Beth-
2 phage, on the Mount of Olives, Jesus sent on two disciples. "Go to the
village facing you," he said, "and you will immediately find an ass teth-
3 ered, with a foal by her side; untie her, and lead her here for me. And,
if anyone says anything to you, you are to say this – 'The Master wants
4 them'; and he will send them at once." This happened in fulfillment of
5 these words in the prophet – 'Say to the people of Zion – "Your King is
coming to you, gentle, and riding on an ass, and on the foal of a beast of
burden."'
6 So the disciples went and did as Jesus had directed them. They led the
7 ass and the foal back, and, when they had put their cloaks on them, he
8 seated himself on them. The immense crowd of people spread their cloaks
in the road, while some cut branches off the trees, and spread them on the
9 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
10 the name of the Lord! God save him from on high!" When he had entered
11 Jerusalem, the whole city was stirred, and asked – "Who is this?", to which
the crowd replied – "This is the prophet Jesus from Nazareth in Galilee."

12 Jesus went into the Temple Courts, and drove out all those who were
buying and selling there. He overturned the tables of the money changers,
13 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 rob-
14 bers." While he was still in the Temple Courts, some blind and some lame
15 people came up to him, and he cured them. But, when the chief priests
and the teachers of the Law saw the wonderful things that Jesus did, and
the boys who were calling out in the Temple Courts "God save the Son of
16 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 hungry; and,
19 noticing a solitary fig tree by the roadside, he went up to it, but found noth-
ing on it but leaves. So he said to it, "Never again will fruit be gathered off
20 you." And suddenly the fruit tree withered up. When the disciples saw
this, they exclaimed in astonishment, "How suddenly the fig tree with-
ered up!"

21 "I tell you," replied Jesus, "if you have faith, without ever a doubt, you
will do what not only what has been done to the fig tree, but, even if you
should say to this hill 'Be lifted up and hurled into the sea!' it would be
22 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 authority I have to act as I
25 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
26 us 'Why then 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 do these
28 things. What do you think of this? There was a man who had two sons.
He went to the elder and said 'Go and work in the vineyard today my
29 son.' 'Yes, sir,' he answered; but he did not go. Then the father went to the
30 second son, and said the same. 'I will not,' he answered; but afterward

31 he was sorry and went. Which of the two sons did as his father wished?"
"The second," they said. "I tell you," added Jesus, "that tax-gatherers and
32 prostitutes are going into the kingdom of God before you. For when John
came to you, walking in the path of righteousness, you did not believe
him, but tax-gatherers and prostitutes did; and yet you, though you saw
this, even then were not sorry, nor did you believe him.
33 "Listen to another parable. A man, who was an employer, once planted
a vineyard, put a fence around it, dug a winepress in it, built a tower, and
34 then let it out to tenants and went abroad. When the time for the grape har-
vest drew near, he sent his servants to the tenants, to receive his share of
35 the produce. But the tenants seized his servants, beat one, killed another,
36 and stoned a third. A second time the owner sent some servants, a larger
37 number than before, and the tenants treated them in the same way. As a
last resource he sent his son to them. 'They will respect my son,' he said.
38 But the tenants, on seeing his son, said to each other 'Here is the heir!
39 Come, let us kill him, and get his inheritance.' So they seized him, and
40 threw him outside the vineyard, and killed him. Now, when the owner
41 of the vineyard 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 share
42 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 corner-stone. This corner-stone has come from the Lord,
43 and is marvelous in our 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 Pharisees saw
46 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 of heaven,"
2 he said, "may be compared to a king who gave a banquet in honor of his
3 son's wedding. He sent his servants to call those who had been invited
4 to the banquet, but they were unwilling to come. A second time he sent
some servants, with orders to say to those who had been invited 'I have
prepared my breakfast, my cattle and fat beasts are killed and everything
5 is ready; come to the banquet.' They, however, took no notice, but went off,
6 one to their farm, another to their business; while the rest, seizing his ser-
7 vants, ill-treated them and killed them. The king, in anger, sent his troops,
8 put those murderers to death, and set their city on fire. Then he said to

his servants 'The banquet is prepared, but those who were invited were
9 not worthy. So go to the cross-roads, and invite everyone you find to the
10 banquet.' The servants went out into the roads and collected all the people whom they found, whether bad or good; and the bridal-hall was filled
11 with guests. But, when the king went in to see his guests, he noticed there
12 a man who had not put on a wedding-robe. So he said to him 'My friend, how is it that you came in here without a wedding-robe?' The man was
13 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
14 and grinding of teeth.' For many are called, but few chosen."

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

23 That same day some Sadducees came up to Jesus, maintaining that
24 there is no resurrection. Their question was this, – "Teacher, Moses said – 'should a man die without children, the man's brother will become the
25 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,
26 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
27 seven. The woman herself died last of all. At the resurrection, then,
28 whose wife will she be out of the seven, all of them having been married to her?"

29 "Your mistake," replied Jesus, "is due to your ignorance of the scrip-
30 tures, and of the power of God. For at the resurrection there is no marry-
31 ing or being married, but all who rise are as angels in heaven. As to the
32 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
33 not the God of dead people, but of living." The crowds, who had been listening to him, were greatly struck with his teaching.

34 When the Pharisees heard that Jesus had silenced the Sadducees, they
35 collected together. Then one of them, a Student of the Law, to test him,
36 asked this question – "Teacher, what is the greatest commandment in the
37 Law?" His answer was, "You must love the Lord your God with all your
38 heart, and with all your soul, and with all your mind. This is the great
39 first commandment. The second, which is like it, is this – You must love
40 your neighbor as you love yourself. On these two commandments hang
41 all the Law and the prophets." Before the Pharisees separated, Jesus put
42 this question to them – "What do you think about the Christ? Whose son
43 is he?" "David's," they said. "How is it, then," Jesus replied, "that David,
44 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
45 your feet'? Since, then, David calls him 'lord,' how is he David's son?" No
46 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, "The teach-
2 ers of the Law and the Pharisees now occupy the chair of Moses. Therefore
practice and lay to heart everything that they tell preach but do not prac-
4 tice. While they make up heavy loads and pile them on other people's
5 shoulder's they decline, themselves, to lift a finger to move them. All their
actions are done to attract attention. They widen their phylacteries, and in-
6 crease the size of their tassels, and like to have the place of honor at dinner,
7 and the best seats in the synagogues, and to be greeted in the markets with
8 respect, and to be called 'Rabbi' for everybody. But do not allow yourselves
to be called 'Rabbi,' for you have only one teacher, and you yourselves are
9 all brothers and sisters. And do not call anyone on the earth your 'Father,'
10 for your have only one Father, the heavenly Father. Nor must you allow
yourselves to be called 'leaders,' for you have only one leader, the Christ.
11 The person who wants to be the greatest among you must be your servant.
12 Whoever exalts themselves will be humbled, and whoever humbles them-
13 selves will be exalted. But alas for you, teachers of the Law and Pharisees,
hypocrites that you are! You turn the key of the kingdom of heaven in peo-
ple's faces. For you do not go in yourselves, and do not allow those who
15 try to go in to do so.[4] Alas for you, teachers of the law and Pharisees, hyp-
ocrites 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

[4] 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.

16 you are yourselves. Alas for you, you blind guides! You say 'if any answer
by the Temple, their oath counts for nothing; but, if anyone swears by the
17 gold of the Temple, their oath is binding them'! Fools that you are and
blind! Which is the more important? The gold? Or the Temple which has
18 given sacredness to the gold? You say, too, 'If anyone swears by the altar,
their oath counts for nothing, but, if anyone swears by the offering placed
19 on it, their oath is binding on them'! Blind indeed! Which is the more im-
portant? The offering? Or the altar which gives sacredness to the offering?
20 Therefore a person, swearing by the altar, swears by it and by all that is
21 on it, and a person, swearing by the Temple, swears by it and by him who
22 dwells in it, while a person, swearing by heaven, swears by the throne of
23 God, and by him who sits on it. Alas for you, teachers of the Law and Pha-
risees, 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 practice, without ne-
24 glecting the first. You blind guides, to strain out a gnat and to swallow a
25 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
26 are filled with the results of greed and self-indulgence. You blind Phar-
isee! First clean the inside of the cup and the dish, so that the outside may
27 become clean as well. Alas for you, teachers of the Law and Pharisees, hyp-
ocrites that you are! You are like whitewashed tombs, which indeed look
fair outside, while inside they are filled with dead people's bones and all
28 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
29 sin. Alas for you, teachers of the Law and Pharisees, hypocrites that you
are! You build the tombs of the prophets, and decorate the monuments of
30 religious people, and say 'Had we been living in the days of our ancestors,
31 we should have taken no part in their murder of the prophets!' By doing
this you are furnishing evidence against yourselves that you are true chil-
32 dren of the people who murdered the prophets. Go on then, finish what
33 your ancestors began! You snakes and children of snakes! How can you es-
34 cape 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
35 from town to town; in order the blood on your heads may fall every drop
of innocent blood split on earth, from the blood of innocent Abel down
to that of Zechariah, Barachiah's son, whom you murdered between the
36 Temple and the altar. All this, I tell you, will come home to the present
37 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 around me, as a hen gathers her brood under her wings, and you
38 would not come! Verily, your house is left to you desolate! For nevermore,
39 I tell you, will you see me, until you say – 'Blessed is He who comes in the
name of the Lord!'"
24 Leaving the Temple Courts, Jesus was walking away, when his disciples
2 came up to draw his attention to the Temple buildings. "Do you see all
these things?" was his answer. "I tell you, not a single stone will be left here
3 on another, which will not be thrown down," so, while Jesus was sitting on
the Mount of Olives, his disciples came up to him privately and said, "Tell
us when this will be, and what will be the sign of your coming, and of the
4 close of the age." Jesus replied to them, "See that no one leads you astray;
5 for, many will take my name, and come saying 'I am the Christ,' and will
6 lead many astray. You will hear of wars and rumors of wars; take care not
7 to be alarmed, for such things must occur; but the end is not yet here. For
nation will rise against nation and kingdom against kingdom, and there
8 will be famines and earthquakes in various places. All this, however, will
9 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
10 hated by all nations because of me. And then many will fall away, and will
11 betray one another, and hate one another. Many false prophets, also, will
12 appear and lead many astray; and, owing to the increase of wickedness,
13 the love of most will grow cold. Yet the person who endures to the end will
14 be saved. This good news of the kingdom will be proclaimed throughout
15 the world as a witness to all nations; and then will come the end. As soon,
then, as you see 'the Foul Desecration,' mentioned by the prophet Daniel,
standing in the Holy place," (the reader must consider what this means)
16 "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 that are
18 in his house; nor must one who is on their farm turn back to get his cloak.
19 Alas for pregnant women, and for those who are nursing infants in those
20 days! Pray, too, that your flight may not take place in winter, nor on a
21 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,
22 nor ever will again. Had not those days been limited, not a single soul
would escape; but for the sake of God's people a limit will be put to them.
23 At that time, if anyone should say to you 'Look! Here is the Christ!' or
24 '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
25 God's people would be led astray. Remember, I have told you beforehand.

26 Therefore, 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 will it be with the coming
28 of the Son of Man. Wherever a dead body lies, there will the vultures flock.
29 Immediately after the distress of those days, the sun will be darkened, the
moon will not give her light, the stars will fall from the heavens, and the
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 clouds of the heavens, with
31 power and great glory; and he will send his angels, with a great trumpet,
and they will gather his people around 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
33 of sap, and it is bursting into leaf, you know that summer is near. And
so may you, as soon as you see all these things, know that he is at your
34 doors. I tell you, even the present generation will not pass away, until all
35 these things have taken place. The heavens and the earth will pass away,
36 but my words will never pass away. But about that day and hour, no one
knows – not even the angels of heaven, not even the Son – but only the
37 Father himself. For, just as in the days of Noah, so will it be at the coming
38 of the Son of Man. In those days before the flood they went on eating and
drinking, marrying and being married, up to the very day on which Noah
39 entered the ark, taking not notice until the flood came and swept them
40 one and all away; and so will it be at the coming of the Son of Man. At that
41 time, of two men on a farm one will be taken and one left; of two women
42 grinding with a hand-mill one will be taken and one left. Therefore watch;
43 for you cannot be sure on what day your Master is coming. But this you
do know, that, had the owner of the house known at what time of night
the thief was coming, they would have been on the watch, and would
44 not 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
45 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
46 at the proper time? Happy will that servant be whom their master, when
47 he comes home, will find doing this. I tell you that their master will put
48 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,'
49 and begin to beat their fellow servants, and eat and drink with drunkards,
50 that servant's master will come on a day when they do not expect him, and
51 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 who took
2 their lamps and went out to meet the groom. Five of them were foolish,
3 and five were prudent. The foolish ones took their lamps, but took no oil
4 with them; while the prudent ones, besides taking their lamps, took oil in
5 their jars. As the groom was late in coming, they all became drowsy, and
6 slept. But at midnight a shout was raised – 'The groom is coming! Come
7 out to meet him!' Then all the bridesmaids woke up and trimmed their
8 lamps, and the foolish said to the prudent 'Give us some of your oil; our
9 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 him to the banquet,
11 and the door was shut. Afterward the other bridesmaids came. 'Sir, Sir,'
12 they said, 'open the door to us!' But the groom answered 'I tell you, I do
13 not know you.' 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 servants, and
15 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.
16 Then he set out on his travels. The servant who had received the five bags
17 of gold went at once and traded with it, and made another five bags. So,
too, the servant who had received the two bags of gold made another two
18 bags. But the servant who had received the one bag went and dug a hole
19 in the ground, and hid his master's money. After a long time the master of
20 those servants returned, and settled accounts with them. The servant who
had received the five bags of gold came up and brought five bags more.
'Sir,' he said, 'you entrusted me with five bags of gold; look, I have made
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
22 one in your hands; come and share your master's joy!' Then the one who
had received the two bags of gold came up and said 'Sir, you entrusted
23 me with two bags pounds; look, I have made another two!' 'Well done,
good, trustworthy servant!' said his master. 'You have been trustworthy
with a small sum; now I will place a large one in your hands; come and
24 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 not sown, and gather up where you have not winnowed;
25 and, in my fear, I went and hid your money in the ground; look, here is

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

"When the Son of Man has come in his glory and all the angels with him,
then he will take his seat on his throne of glory; and all the nations will be
gathered before him, and he will separate the people – just as a shepherd
separates sheep from goats – placing the sheep on his right hand, and
the goats on his left. Then the king will say to those on his right 'Come,
you who are blessed by my Father, enter into possession of the kingdom
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 homes; when I was naked, you clothed
me; when I fell ill, you visited me; and when I was in prison, you came to
me.' Then the righteous will answer 'Lord, when did we see you hungry,
and feed you? Or thirsty, and give you a drink? When did we see you a
stranger, and take you to our homes? Or naked, and clothe you? When
did we see you ill, or in prison, and come to you?' And the king will reply
'I tell you, as often as you did it to one of these my brothers or sisters,
however unimportant 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 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 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, 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 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 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 disciples,
"You know that in two days time the Festival of the Passover will be here;
and that the Son of Man is to be given up to be crucified." Then the chief

priests and the elders of the people met in the house of the high priest,
4 who was called Caiaphas, and plotted together to arrest Jesus by stealth
5 and 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 house of Si-
7 mon the leper, a woman came up to him with an alabaster jar of very costly
8 perfume, and poured the perfume on his head as he sat at the table. The
disciples were indignant at seeing this. "What is this waste for?" they ex-
9 claimed. "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.
11 "For this is a beautiful deed that she has done to me. You always have the
12 poor with you, but you will not always have me. In pouring this perfume
13 on my body, she has done it for my burying. I tell you, wherever, in the
whole world, this good news is proclaimed, what this woman has done
will be told in memory of her."
14 It was then that one of the Twelve, named Judas Iscariot, made his way
15 to the chief priests, and said "What are you willing to give me, if I betray
Jesus to you?" The Priests weighed him out thirty pieces of silver as pay-
16 ment. 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 with my disciples at
19 your house.'" The disciples did as Jesus directed them, and prepared the
20 Passover. In the evening Jesus took his place with the twelve disciples, and,
21 while they were eating, he said, "I tell you that one of you will betray me."
22 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 Jesus,
24 "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 be-
25 trayed! For that man it would be better 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, said, "Take it and eat it;
27 this is my body." Then he took a cup, and, after saying the thanksgiving,
28 gave it to them, with the words, "Drink from it, all of you; for this is my
covenant blood, which is poured out for many for the forgiveness of sins.

29 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. Then
31 Jesus said to them, "Even you will all fall away from me tonight. Scrip-
ture says – 'I will strike down the shepherd, and the sheep of the flock
32 will be scattered.' But, after I have risen, I will go before you into Galilee."
33 "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 crows,
35 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
37 to his disciples, "Sit down here while I go and pray over there." Taking
with him Peter and the two sons of Zebedee, he began to show signs of
38 sadness and deep distress of mind. "I am sad at heart," he said, "sad even
39 to death; wait here and 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 Peter, "could none of
41 you watch with me for one hour? Watch and pray so that you don't fall into
42 temptation. True, the spirit is eager, but human nature is weak." Again, a
second time, he went away, and prayed. "My Father," he said, "if I cannot
43 be spared 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 saying the same words.
45 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
46 the hands of wicked people. Up, and let us be going. Look! My betrayer
47 is close at hand." And, while he was still speaking, Judas, who was one of
the Twelve, came in sight; and with him was a great crowd of people, with
48 swords and clubs, sent from the chief priests and elders of the people. Now
the betrayer had arranged a signal with them. "The man whom I kiss," he
49 had said, "will 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 up, seized Jesus, and
51 arrested him. Suddenly one of those who were with Jesus stretched out
his hand, and drew his sword, and striking the high priest's servant, cut
52 off his ear. "Sheathe your sword," Jesus said, "for all who draw the sword
53 will be put to the sword. Do you think that I cannot ask my Father for help,

when he would at once send to my aid more than twelve legions of angels?
54 But in that case how would the scriptures be fulfilled, which say that this
55 must be?" Jesus at the same time said to the crowds, "Have you come out,
as if after a robber, with swords and clubs, to take me? I have sat teaching
56 day after day in the Temple Courts, and yet you did not arrest me." The
whole of this occurred in fulfillment of the Prophetic scriptures. Then the
disciples all forsook him and fled.

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

64 "It is true," Jesus answered; "Moreover I tell you all that hereafter you
will see the Son of Man sitting on the right hand of the Almighty, and com-
65 ing on the clouds of the heavens." Then the high priest tore his robes. "This
is blasphemy!" he exclaimed. "Why do we want any more witnesses? You
66 have just heard his blasphemy! What is your decision?" They answered,
67 "He deserves death." Then they spat in his face, and struck him, while oth-
68 ers dealt blows at him, saying as they did so, "Now play the prophet for us,
69 you Christ! Who was it that struck you?" Peter, meanwhile, was sitting out-
side in the courtyard; and a maidservant came up to him, and exclaimed,
70 "Why, you were with Jesus the Galilean!" But Peter denied it before them
71 all. "I do not know what you mean," he replied. When he had gone out
into the gateway, another maid saw him, and said to those who were there,
72 "This man was with Jesus of Nazareth!" Again he denied it with an oath,
73 "I do not know the man!" But soon afterward those who were standing by
came up and said to Peter, "You also are certainly one of them; why, even
74 your way of speaking proves it!" Then Peter said, "I swear that I do not
know the man! May God punish me if I am lying!" At that moment a cock
75 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 consulted
2 together against Jesus, to bring about his death. They put him in chains
3 and led him away, and gave him up to the Roman Governor, Pilate. Then
Judas, who betrayed him, seeing that Jesus was condemned, repented of
what he had done, and returned the thirty pieces of silver to the chief
4 priests and elders. "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
5 that yourself." Judas flung down the pieces of silver in the Temple, and
6 left; and went away and hanged himself. The chief priests took the pieces
of silver, but they said, "We must not put them into the Temple treasury,
7 because they are blood-money." So, after consultation, they bought with
8 them the 'Potter's Field' for a burial-ground for foreigners; and that is why
9 that field is called the 'Field of Blood' to this very day. Then it was that
these words spoken by the prophet Jeremiah were fulfilled – 'They took
the thirty pieces of silver, the price of him who was valued, whom some of
10 the people of Israel valued, and gave them for the Potter's field, as the Lord
11 commanded me.' Meanwhile Jesus was brought before the Roman Gover-
nor. "Are you the king of the Jews?" asked the Governor. "It is true," an-
12 swered Jesus. While charges were being brought against him by the chief
13 priests and elders, Jesus made no reply. Then Pilate said to him, "Don't
14 you hear how many accusations they are making against you?" Yet Jesus
made no reply – not even a single word; at which the Governor was greatly
15 astonished. Now, at the feast, the Governor was accustomed to grant the
16 people the release of any one prisoner whom they might choose. At that
17 time they had a notorious prisoner called Barabbas. So, when the people
had collected, Pilate said to them, "Which do you wish me to release for
18 you? Barabbas? Or Jesus who is called 'Christ'?" For he knew that it was
19 out of jealousy that they had given Jesus up to him. While he was still on
the Bench, his wife sent this message to him – "Do not have anything to
do with that good man, for I have been very unhappy today in a dream
20 because of him." But the chief priests and elders persuaded the crowds to
21 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?"
22 "Barabbas," they answered. "What then," Pilate asked, "should I do
23 with Jesus who is called 'Christ?'" "Crucify him," they all replied. "Why,
what harm has he done?" he asked. But they kept shouting furiously, "Cru-
24 cify him!" When Pilate saw that his efforts were unavailing, but that, on
the contrary, a riot was beginning, he took some water, and washed his
hands in the sight of the crowd, saying as he did so, "I am not answer-
25 able for this bloodshed; you must see to it yourselves." And all the people

26 answered, "His blood be on our heads and on our children's!" The Pilate
released Barabbas to them; but Jesus he scourged, and gave him up to be
crucified.
27 After that, the Governor's soldiers took Jesus with them into the Govern-
28 ment house, and gathered the whole garrison around him. They stripped
29 him, and put on him a red military cloak, and having twisted some thorns
into a crown, put it on his head, and a rod in his right hand, and then, go-
ing down on their knees before him, they mocked him. "Long life to you,
30 king of 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 of
the name of Simon; and they compelled him to go with them to carry the
33 cross. On reaching a place named Golgotha (a place named from its like-
34 ness to a skull), they gave him some wine to drink which had been mixed
35 with gall; but after tasting it, Jesus refused to drink it. When they had
36 crucified him, they divided his clothes among them by casting lots. Then
37 they sat down, and kept watch over him there. Above his head they fixed
the accusation against him written out – 'THIS IS JESUS THE KING OF
38 THE JEWS.' At the same time two robbers were crucified with him, one on
39 the right, the other on the left. The passers-by railed at him, shaking their
40 heads as they said, "You who 'destroy the Temple and build one in three
41 days,' save yourself! If you are God's Son, come down from the cross!" In
the same way the chief priests, with the Teaches of the Law and elders, said
42 in mockery, "He saved others, but he cannot save himself! He is the 'king
of Israel'! Why doesn't he come down from the cross now, then we will be-
43 lieve in him. He has trusted in God; if God wants him, let him deliver him
44 now; for he said 'I am God's Son.'" Even the robbers, who were crucified
45 with him, insulted him in the same way. After midday a darkness came
46 over all the country, lasting until three in the afternoon. About three Jesus
called out loudly, "Eloi, Eloi, lema sabacthani" – that is to say, 'My God,
47 my God, why have you forsaken me?' Some of those standing by heard
48 this, and said, "The man is calling for Elijah!" One of them immediately
ran and took a sponge, and, filling it with common wine, put it on the end
49 of a rod, and offered it to him to drink. But the rest said, "Wait and let us
50 see if Elijah is coming to save him."[5] But Jesus, uttering another loud cry,

[5] 27:49 Some later manuscripts add: However another man took a spear, and pierced his side; and water and blood flowed from it.

51 gave up his spirit. Suddenly the Temple curtain was torn in two from top
52 to bottom, the earth shook, the rocks were torn asunder, the tombs opened,
53 and the bodies of many of God's people who had fallen asleep rose, and
they, leaving their tombs, went, after the resurrection of Jesus, into the
54 Holy City, and appeared to many people. The Roman captain, and the
men with him who were watching Jesus, on seeing the earthquake and all
that was happening, became greatly frightened and exclaimed, "This must
55 indeed have been God's Son!" There were many women there, watching
from a distance, who had accompanied Jesus from Galilee and had been
56 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 belonging to Ramah,
58 named Joseph, who had himself become a disciple of Jesus. He went to see
Pilate, and asked for the body of Jesus. Pilate ordered it to be given him.
59 So Joseph took the body, and wrapped it in a clean linen sheet, and laid it
60 in his newly made tomb which he had cut in the rock; and, before he left,
61 he rolled a great stone against the entrance of the tomb. Mary of Magdala
and the other Mary remained behind, sitting in front of the grave.
62 The next day – that is, the day following the Preparation-day – the chief
63 priests and Pharisees came in a body to Pilate, and said, "Sir, we remember
that, during his lifetime, that impostor said 'I will rise after three days.'
64 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."
65 "You may have a guard," was Pilate's reply. "Go and make the tomb as
66 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
2 Magdala and the other Mary had gone to look at the grave, when suddenly
a great earthquake occurred. For an angel of the Lord descended from
3 heaven, and came and rolled away the stone, and seated himself on it. His
appearance was as dazzling as lightning, and his clothing was as white
4 as snow; and, in their terror of him, the men on guard trembled violently
5 and became like dead men. But the angel, addressing the women, said,
"You need not be afraid. I know that it is Jesus, who was crucified, for
6 whom you are looking. He is not here; for he has risen, as he said he would.

7 Come, and see the place where he was lying; and then go quickly and
say to his disciples 'He has risen from the dead, and is going before you
8 into Galilee; there you will see him.' Remember, I have told you." They
left the tomb quickly, in awe and great joy, and ran to tell the news to
9 the disciples. Suddenly Jesus met them. "Welcome!" he said. The women
went up to him, and clasped his feet, bowing to the ground before him.
10 Then Jesus said to them, "Do not be afraid; go and tell my brothers and
11 sisters to set out for Galilee, and they will see me there." While they were
still on their way, some of the guard came into the city, and reported to
12 the chief priests 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 night, and
14 stole him while they were asleep; "And should this matter come before
the Governor," they added, "we will satisfy him, and see that you have
15 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 Jesus told
17 them to meet him; and, when they saw him, they bowed to the ground
18 before him; although some felt doubtful. Then Jesus came up, and spoke
to them, saying, "All authority in heaven and on the earth has been given
19 to me. Therefore go and make disciples of all the nations, baptizing them
20 into the faith of the Father, the Son, and the Holy Spirit, and teaching them
to lay to heart all the commands that I have given you; and, remember, I
myself am with you every day until the close of the age."

THE GOOD NEWS ACCORDING TO MARK

The Preparation

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 Baptizer appeared in the wilderness, proclaiming a baptism
5 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 baptized by him in the Jordan River, confessing their sins.
6 John wore clothes made of camels' hair, with a leather strap around his
7 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
8 stoop down and unfasten his sandals. I have baptized you with water, but he will baptize you with the Holy Spirit."
9 Now about that time Jesus came from Nazareth in Galilee, and was bap-
10 tized by John in the Jordan. Just as he was coming up out of the water, he saw the heavens split open and the Spirit coming down to him like a dove,
11 and from the heavens came a voice – "You are my dearly loved son; you bring me great joy."
12 Immediately afterward the Spirit drove Jesus out into the wilderness;
13 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 the good
15 news of God – "The time has come, and the kingdom of God is at hand;
repent, and believe the good news."
16 As Jesus was going along the shore of the Sea of Galilee, he saw Simon
and his brother Andrew casting a net in the sea, for they were fishermen.
17 "Come and follow me," Jesus said, "and I will teach you to fish for people."
18 They left their nets at once, and followed him.
19 Going on a little further, he saw James, Zebedee's son, and his brother
20 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 into the
22 synagogue and began to teach. The people were amazed at his teaching,
for he taught them like one who had authority, and not like the teachers
23 of the Law. Now there was in their synagogue at the time a man under
24 the power of a foul spirit, who called out, "What do you want with us,
Jesus the Nazarene? Have you come to destroy us? I know who you are
25 – the Holy One of God!" But Jesus rebuked the spirit, "Be silent! Come
26 out from him." The foul spirit threw the man into a fit, and with a loud
27 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 of teaching? He gives
his commands with authority even to the foul spirits, and they obey him!"
28 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 house of Simon
30 and Andrew, along with James and John. Now Simon's mother-in-law was
31 lying ill with a fever, and they at 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 who were
33 ill or possessed by demons; and the whole city was gathered around the
34 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 out to a
36 lonely spot, and there he began to pray. But Simon and his companions
37 went out searching for him; and, when they found him, they exclaimed,

38 "Everyone is looking for you!" But Jesus said to them, "Let us go some-
where else, into the country towns nearby so that I can make my procla-
39 mation in them also; for that 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 make me clean."
41 Moved with compassion, Jesus stretched out his hand and touched him,
42 saying as he did so, "I am willing; become clean." Instantly the leprosy
43 left the man, and he became clean; and then Jesus, after sternly warning
44 him, immediately 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 your cure."
45 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 news spread
2 that he was in a house there; and so many people collected together, that
after a while there was no room for them even around the door; and he
3 began to tell them his message. Some people came, bringing to him a para-
4 lyzed man, who was being carried by four of them. Being, however, unable
to get him near to Jesus, owing to the crowd, they removed the roofing
above Jesus; and, when they had made an opening, they let down the mat
5 on which the paralyzed 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 were debat-
7 ing in their minds, "Why does this man speak like this? He is blasphem-
8 ing! Who can forgive sins except God?" Jesus, at once intuitively aware
that they were debating with themselves in this way, said to them, "Why
9 are you debating in your minds about this? Which is easier? – to say to
the paralyzed man, 'Your sins are forgiven'? Or to say 'Get up, and take
10 up your mat, and walk'? But so you may know that the Son of Man has
11 power to forgive sins on earth" – here he said to the paralyzed man – "To
12 you I say, Get up, take up your mat, and 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 him, and he
14 taught them. As he went along, he saw Levi, the son of Alphaeus, sitting

in the tax office, and said to him, "Follow me." Levi got up and followed him.

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

18 Now John's disciples and the Pharisees were fasting, and people came and asked Jesus, "Why is it that John's disciples and the disciples of the
19 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
20 with them, they cannot fast. But the days will come, when the groom will be taken away from them, and they will fast then – when that day comes."

21 "No one ever sews a piece of unshrunk cloth on an old garment; if they do, the patch tears away from it – the new from the old – and a worse tear
22 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
24 began to pick the ears of wheat as they went along. "Look!" the Pharisees said to him, "why are they doing what is not allowed on the Sabbath?"

25 "Have you never read," answered Jesus, "what David did when he was
26 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 not people
28 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 there was a
2 man whose hand was withered. And they watched Jesus closely, to see if he would cure the man on the Sabbath, so that they might have a charge
3 to bring against him. "Stand out in the middle," Jesus said to the man
4 with the withered hand; and to the people he said, "Is it allowable to do
5 good at the Sabbath – or harm? To save a life, or destroy it?" As they remained silent, Jesus looked around at them in anger, grieving at the hardness of their hearts, and said to the man, "Stretch out your hand." The man
6 stretched it out; and his hand had become sound. Immediately on leaving

the synagogue, the Pharisees and the Herodians united in laying a plot against Jesus, to put him to death.

7 Then Jesus went away with his disciples to the sea, followed by a great
8 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
9 the Jordan, and from the country around Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, so that the crowd would not
10 crush him. 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,
12 and screamed out, "You are the Son of God"! But he repeatedly warned them not to make him known.
13 Jesus made his way up the hill, and called those whom he wished; and
14 they went to him. He appointed twelve – whom he also named 'apostles' – so that they might be with him, and that he might send them out as
15 his messengers, to preach, and with power to drive out demons. So he
16 appointed the Twelve – Peter (which was the name that Jesus gave to Si-
17 mon), James, the son of Zebedee, and his brother John (to whom he gave
18 the name of Boanerges, which means the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus,
19 Simon the Zealot, and Judas Iscariot, the man who betrayed him.
20 Jesus went into a house; and again a crowd collected, so that they were
21 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 help of their chief."
23 So Jesus called them to him, and answered them in parables, "How can
24 Satan drive out Satan? When a kingdom is divided against itself, it cannot
25 last; and when a household is divided against itself, it will not be able to
26 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 will he plunder his
28 house. I tell you that people will be forgiven everything – their sins, and all
29 the slanders that they utter; but whoever slanders the Holy Spirit remains
30 unforgiven to the end; he has to answer for an enduring sin." This was
31 said in reply to 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 to

32 them. There was a crowd sitting around Jesus, and some of them said to
him, "Look, your mother and your brothers are outside, asking for you."
33 "Who is my mother? And my brothers?" was his reply. Then he looked
34 around on the people sitting in a circle around him, and said, "Here are
35 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 around 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 sowing,
4 some of the seed fell along the path; and the birds came, and ate it up.
5 Some fell on rocky ground, where it had not much soil, and, because
6 the soil wasn't deep, sprang up at once; but, when the sun rose, it was
scorched, and, because their roots were not deep enough, withered away.
7 Some of the seed fell among brambles; but the brambles shot up and com-
8 pletely choked it, and it yielded no return. Some fell into good soil, and,
shooting up and growing, yielded a return, amounting to thirty, sixty, and
9 even a hundred fold." And Jesus said, "Let anyone who has ears to hear
with hear."
10 Afterward, when he was alone, his followers and the Twelve asked him
11 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
12 takes the form of parables so that – '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; "Then how
14 will you understand all the other parables? The sower sows the message.
15 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
16 comes and carries 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,
17 when they have heard the message, at once accept it joyfully; but, as they
have no root, they stand only for a short time; and so, when trouble or
18 persecution arises because of the message, they fall away at once. Those
meant by the seed sown among the brambles are different; they are the
19 people who hear the 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 un-
22 der the couch, instead of being put on the lamp-stand? There is nothing
hidden that will not come to light and nothing is concealed that will not
23 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 use will
25 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 a man
27 who has scattered seed on the ground, and then sleeps by night and rises
by day, while the seed is shooting up and growing – he knows not how.
28 The ground bears the crop of itself – first the blade, then the ear, and then
29 the full grain in the ear; but, as soon as the crop is ready, immediately he
puts in the sickle because harvest has come."
30 Jesus also said, "To what can we liken the kingdom of God? By what
31 can we illustrate it? Perhaps by the growth of a mustard seed. This seed,
32 when sown in the ground, though it is smaller 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 his mes-
34 sage, 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 across."
36 So, leaving the crowd behind, they took him with them, just as he was,
37 in the boat; and there were other boats with him. A violent squall came
on, and the waves kept dashing into the boat, so that the boat was actu-
38 ally filling. Jesus was in the stern asleep on the cushion; and the disciples
roused him and cried, "Teacher! Is it nothing to you that we are lost?" Je-
39 sus 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 timid?" he
41 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 Gerasenes; and,
2 as soon as Jesus had got out of the boat, he met a man coming out of the

3 tombs, who was under the power of a foul spirit, and who made his home
in the tombs. No one had ever been able to secure him, even with a chain;
4 for, though he had many times been left secured with fetters and chains,
he had snapped the chains and broken the fetters to pieces, and no one
5 could master him. Night and day alike, he was continually shrieking in
6 the tombs and among the hills, and cutting himself with stones. Catching
sight of Jesus from a distance, he ran and bowed to the ground before him,
7 shrieking out in a loud voice, "What do you want with me, Jesus, Son of
8 the Most High God? For God's sake do not torment me!" For Jesus had
9 said, "Come out from the man, you foul spirit." And he asked him, "What
is your name?" "My name," he said, "is Legion, for there are many of us;"
10 and he begged Jesus again and again not to send them away out of that
country.
11 There was a large drove of pigs close by, feeding on the hillside; and the
12 spirits begged Jesus, "Send us into the pigs so that we can take possession
13 of them." Jesus gave them leave. They came out, and entered into the pigs;
and the drove – about two thousand in number – rushed down the steep
slope into the sea and were drowned in the sea.
14 Then the men who tended them ran away, and carried the news to the
town, and to the country around; and the people went to see what had
15 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'
16 in him – and they were awe-struck. Then those who had seen it related
to them all that had happened to the possessed man, as well as about the
17 pigs; so they began to beg Jesus to leave their region.
18 As Jesus was getting into the boat, the possessed man begged him to
19 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,
20 and how he took pity on you." So the man went, and began to proclaim in
the district of the Ten Towns all that Jesus had done for him; and everyone
was amazed.
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 were standing by the sea.
22 One of the leaders of the synagogue, whose name was Jairus, came and, as
soon as he saw Jesus, threw himself at his feet and begged him repeatedly,
23 saying, "My little daughter is at death's door. Please come and place your
24 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 around him.
25 Meanwhile a woman who for twelve years had suffered from hemor-
26 rhage, and undergone much at the hands of many doctors, (spending all

she had without obtaining any relief, but, on the contrary, growing worse),
27 heard about Jesus, came behind in the crowd, and touched his cloak. "If I
28 can only touch his clothes," she said, "I will get well!" At once her bleeding
30 stopped, 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
around in the crowd, he said, "Who touched my clothes?"
31 "You see the people pressing around you," exclaimed his disciples,
32 "and yet you say 'Who touched me?'" But Jesus looked about to see who
33 had done it. Then the woman, in fear and trembling, knowing what had
happened to her, came and threw herself down before him, and told him
34 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
36 you trouble the teacher further?" But Jesus, overhearing what they were
saying, said to the synagogue leader, "Do not be afraid; only have faith."
37 And he allowed no one to accompany him, except Peter, James, and John,
38 the brother of 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. "The little child
40 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,
41 went into the room where she was lying. Taking her hand, Jesus said to
her, "Talitha, koum!" – which means 'little girl, I am speaking to you –
42 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 overwhelmed with
43 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 his own
2 part of the country. When the Sabbath came, he began to teach in the syn-
agogue; 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
3 him? And these miracles 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
honor, except in his home town, and among his own relatives, and in his
5 own home." And he could not work any miracle there, beyond placing his
6 hands on a few infirm persons, and curing them; and he wondered at the

want of faith shown by the people. Jesus went around the villages, one after another, teaching.

7 He called the Twelve to him, and began to send them out as his messen-
8 gers, two and two, and gave them authority over foul spirits. He instructed them to take nothing but a staff for the journey – not even bread, or a bag,
9 or coins in their purse; but they were to wear sandals, and not to put on a
10 second coat. "Whenever you go to stay at a house," he said, "remain there
11 until you leave that place; and if a place does not welcome you, or listen to you, as you go out of it shake off the dust that is on the soles of your
12 feet, as a protest against them." So they set out, and proclaimed the need
13 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 Baptizer must have risen from the dead,
15 and that is why these miraculous powers are active in him." Others again said – "He is Elijah," and others – "He is a prophet, like one of the great
16 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 Philip, because Herod
18 had married her. For John had said to Herod – "You have no right to be
19 living with your brother's wife." So Herodias was incensed against John,
20 and wanted to put him to death, but was unable to do so, because Herod stood in fear of John, knowing him to be an upright and holy man, and protected him. He had listened to John, but still remained much perplexed, and yet he found pleasure in listening to him.
21 A suitable opportunity, however, occurred when Herod, on his birthday, gave a dinner to his high officials, and his generals, and the foremost men
22 in Galilee. When his daughter – that is, the daughter of Herodias – came in and danced, she delighted Herod and those who were dining with him. "Ask me for whatever you like," the king said to the girl, "and I will give
23 it to you"; and he swore to her that he would give her whatever she asked
24 him – up to half his kingdom. The girl went out, and said to her mother "What must I ask for?"
25 "The head of John the Baptizer," answered her mother. So she went in as quickly as possible to the king, and made her request. "I want you,"
26 she said, "to give me at once, on a dish, the head of John the Baptist." The king was much distressed; yet, because of his oath and of the guests at
27 his table, he did not like to refuse her. He immediately dispatched one

of his bodyguard, with orders to bring John's head. The man went and
28 beheaded John in the prison, and, bringing his head on a dish, gave it to
the girl, and the girl gave it to her mother.
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 they had
31 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 peo-
32 ple coming and going that they had not time even to eat. So they set off
33 privately in their boat for a lonely spot. Many people saw them going, and
recognized 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 he began to teach them many
35 things. When it grew late, his disciples came up to him, and said, "This
36 is a lonely spot, and it is already late. Send the people away, so that they
may go to the farms and villages around and buy themselves something
37 to 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 they had
39 found out, they told him, "Five, and two fish." Jesus directed them to make
40 all the people take their seats on the green grass, in parties; and they sat
41 down in groups – in hundreds, 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
42 the people, and he divided the two fish also among them all. Everyone had
43 sufficient to eat; and they picked up enough broken pieces to fill twelve
44 baskets, as well as some of the fish. The people who ate the bread were
five thousand in number.
45 Immediately afterward Jesus made his disciples get into the boat, and
cross over in advance, in the direction of Bethsaida, while he himself was
46 dismissing the crowd. After he had taken leave of the people, he went
47 away up the hill to pray. When evening fell, the boat was out in the mid-
48 dle of the sea, and Jesus on the shore alone. Seeing them laboring at the
oars – for the wind was against them – about three hours after midnight
Jesus came towards them, walking on the water, intending to join them.
49 But, when they saw him walking on the water, they thought it was a ghost,
50 and cried out; for all of them saw him, and were terrified. But Jesus at once
51 spoke to them. "Courage!" he said, "it is I; do not be afraid!" Then he got

into the boat with them, and the wind dropped. The disciples were utterly
52 amazed, for they had not understood about the loaves, their minds being
53 slow to learn. When they had crossed over, they landed at Gennesaret, and
54 moored the boat. But they had no sooner left her than the people, recogniz-
55 ing Jesus, hurried over the whole country-side, and began to carry about
56 on mats those who were ill, wherever they heard he was. So wherever he
went – to villages, or towns, or farms – they would lay their sick in the
market-places, begging him to let them touch only the tassel of his cloak;
and all who touched were made well.

7 One day the Pharisees and some of the teachers of the Law who had
2 come from Jerusalem gathered around Jesus. They had noticed that some
of his disciples ate their food with their hands 'defiled,' by which they
3 meant unwashed. (For the Pharisees, and indeed all strict Jews, will not
eat without first scrupulously washing their hands, holding in this to the
4 traditions of their ancestors. When they come from market, they will not
eat without first sprinkling themselves; and there are many other customs
which they have inherited and hold to, such as the ceremonial washing
5 of cups, and jugs, and copper pans). So the Pharisees and the teachers
of the Law asked Jesus this question – "How is it that your disciples do
not follow the traditions of our ancestors, but eat their food with defiled
6 hands?" His answer was, "It was well said by Isaiah when he prophesied
about you hypocrites in the words – 'This is a people who honor me with
7 their lips, while their hearts are far removed from me; but vainly do they
8 worship me, For they teach but human precepts.' You neglect God's com-
9 mandments and hold to human traditions. Wisely do you set aside God's
10 commandments," he exclaimed, "to keep your own traditions! For while
Moses said 'Honor your father and your mother,' and 'Let anyone who
11 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
12 you is Corban"' (which means 'Set apart for God') – why, then you do not
13 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
15 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."[6]

[6] 7:16 Some later manuscripts add, Let anyone with ears to hear, listen.

17 When Jesus went indoors, away from the crowd, his disciples began
18 questioning him about this saying. "What, do even you understand so lit-
tle?" exclaimed Jesus. "Don't you see that there is nothing external to a
19 person, which by going into a person, can defile them, because it does
not pass into his heart, but into his stomach, and is afterward got rid of?"
20 – in saying this Jesus pronounced all food clean. "It is what comes out
21 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,
22 theft, murder, adultery, greed, wickedness, deceit, indecency, envy, slan-
23 der, haughtiness, folly; all these wicked things come from within, and do
defile a person."
24 On leaving that place, Jesus went to the district of Tyre and Sidon. He
went into a house, and did not wish anyone to know it, but could not
25 escape notice. For a woman, whose little daughter had a foul spirit in her,
26 heard of him immediately, and came and threw herself at his feet – the
woman was a foreigner, from Syrian Phoenicia – and she begged him to
27 drive the demon out of her daughter. "Let the children be satisfied first,"
answered Jesus. "For it is not fair to take the children's food, and throw it
to dogs."
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 gone out
30 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,
32 to the Sea of Galilee, across the district of the Ten Towns. Some people
brought to him a man who was deaf and almost dumb, and they begged
33 Jesus to place his hand on him. Jesus took him aside from the crowd qui-
etly, put his fingers into the man's ears, and touched his tongue with saliva.
34 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 string of his
36 tongue was freed, and he began to talk plainly. Jesus insisted on their
not telling anyone; but the more he insisted, the more perseveringly they
37 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
2 had nothing to eat, Jesus called his disciples to him, and said, "My heart
is moved at the sight of all these people, for they have already been with

me three days and they have nothing to eat; and if I send them away to
their homes hungry, they will break down on the way; and some of them
have come a long distance."
"Where will it be possible," his disciples answered, "to get sufficient
bread for these people in this lonely place?"
"How many loaves have you?" he asked. "Seven," they answered. Je-
sus told the crowd to sit down on the ground. Then he took the seven
loaves, and, after saying the thanksgiving, broke them, and gave them to
his disciples to serve out; and they served them out to the crowd. They had
also a few small fish; and, after he had said the blessing, he told the disci-
ples to serve out these as well. The people had sufficient to eat, and they
picked up seven baskets full of the broken pieces that were left. There were
about four thousand people. Then Jesus dismissed them. Immediately af-
terward, getting into the boat with his disciples, Jesus went to the district
of Dalmanutha.
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.
Now the disciples had forgotten to take any bread with them, one loaf
being all that they had in the boat. So Jesus gave them this warning. "Take
care," he said, "beware of the leaven of the Pharisees and the leaven of
Herod." They began talking to one another about their being short of
bread; and, noticing this, Jesus said to them, "Why are you talking about
your being short of bread? Don't you yet see or understand? Are your
minds still so slow or comprehension? Though you have eyes, do you not
see? And though you have ears, do you not hear? Don't you remember,
when I broke up the five loaves for the five thousand, how many baskets
of broken pieces you picked up?"
"Twelve," they said. "And when the seven for the four thousand, how
many basketfuls of broken pieces did you pick up?"
"Seven," they said. "Don't you understand now?" he repeated.
They came to Bethsaida. There some people brought a blind man to
Jesus, and begged him to touch him. Taking the blind man's hand, Jesus
led him to the outskirts of the village, and, when he had put saliva on
the man's eyes, he placed his hands on him, and asked him, "Do you see
anything?" The man looked up, and said, "I see the people, for, as they
walk about, they look to me like trees." Then Jesus again placed his hands
on the man's eyes; and the man saw clearly, his sight was restored, and he

saw everything with perfect distinctness. Jesus sent him to his home, and said, "Do not go even into the village."

Afterward Jesus and his disciples went into the villages around Caesarea Philippi; and on the way he asked his disciples this question – "Who do people say that I am?"

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

"But you," he asked, "who do you say that I am?" To this Peter replied, "You are the Christ." At which Jesus charged them not 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 three days. He said all this quite openly. But Peter took Jesus aside, and began to rebuke him. Jesus, however, turning around 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."

Calling the people and his disciples to him, Jesus said, "If anyone wishes to walk in my steps, they must renounce self, 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 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? For what could a person give that is of equal value with their life? Whoever is ashamed of me and of my teaching, in this unfaithful and wicked generation, of them will the Son of Man be ashamed, when he comes in his Father's 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."

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 around, 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
10 risen from the dead. They seized on these words and discussed with one
11 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 every-
thing; and does not scripture speak, with regard to the Son of Man, of his
13 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 scrip-
ture says of him."
14 When they came to the other disciples, they saw a great crowd around
15 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
16 him. "What are you arguing about with them?" Jesus asked. "Teacher,"
17 answered a man in the crowd, "I brought my son to see you, as he has a
18 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?
20 How long must I have patience with you? Bring the 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,
21 foaming at the mouth. "How long has he been like this?" Jesus asked the
22 boy's father. "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 possibly
23 do anything, take pity on us, and help us!" "Why say 'possibly'?" Jesus
24 replied. "Everything is possible for one who has faith." The boy's father
25 immediately cried out, "I have faith; 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
26 never enter him again." With a loud cry the spirit threw the boy into re-
peated convulsions, and then came out from him. The boy looked like a
27 corpse, so that most of them said that he was dead. But Jesus took his hand,
and lifted him; and he stood up.
28 When Jesus had gone indoors, his disciples asked him 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 through
31 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
32 been put to death, he will rise again after three days." But the disciples
did not understand his meaning and were afraid to question him.
33 They came to Capernaum. When Jesus had gone into the house, he
34 asked them, "What were you discussing on the way?" But they were silent;
for on the way they had been arguing with one another which was the
35 greatest. Sitting down, Jesus called the Twelve and said, "If anyone wishes
36 to be first, he must be last of all, and servant of all." Then Jesus took a little
child, and placed it in the middle of them. Taking it in his arms, he said to
37 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 to speak evil of
40 me. He who is not against us is for us. If anyone gives you a cup of wa-
41 ter 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
43 into the sea with a great millstone around his neck. If your hand causes
you to sin, cut it off. It would be better for you to enter the life maimed,
than to have both your hands and go into Gehenna, into the fire that cannot
45 be put out.[7] If your foot causes you to sin, cut it off. It would be better for
you to enter the life lame, than to have both your feet and be thrown into
47 Gehenna.[8] 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 eye, than to have both eyes
48 and be thrown into Gehenna, where their worm does not die, and the fire
is not put out.
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."

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7 9:44 Some later manuscripts add here or at verse 46: where their worm never dies and the fire is never quenched.

8 9:46 See the note on verse 44.

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,
2 he began teaching them. Presently some Pharisees came up and, to test
him, asked, "Has a husband the right to divorce his wife?"
3 "What direction did Moses give you?" replied Jesus. "Moses," they said,
4 "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 Moses
6 gave you this direction; but, at the beginning of the Creation, 'God made
7 them male and female.' 'For this reason a man will leave his father and
8 mother, and the man and his wife will become one;' so that they are no
9 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 this, and
11 he said, "Anyone who divorces his wife and marries another woman is
12 guilty of adultery against his wife; and, if the woman divorces her hus-
band and marries another man, she is guilty of adultery."
13 Some of the people were bringing little children to Jesus, for him to
14 touch them; but the disciples rebuked those who had brought them. When,
however, Jesus saw this, he was indignant. "Let the little children come to
me," he said, "do not hinder them; for it is to the childlike that the king-
15 dom of God belongs. I tell you, unless a person receives the kingdom of
16 God like a child, they will not enter it at all." Then he embraced the chil-
dren, 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.
19 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. Honor your
father and your mother.'"
20 "Teacher," he replied, "I have observed all these from my childhood."
21 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."

22 But the man's face clouded at these words, and he went away distressed,
for he had great possessions.
23 Then Jesus looked around, and said to his disciples, "How hard it will
24 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
25 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.
27 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
30 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,
31 eternal 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 fol-
lowing behind were overwhelmed with fear. Gathering the Twelve around
him once more, Jesus began to tell them what was about to happen to him.
33 "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
34 will condemn him to death, and they will give him up to the Gentiles, who
will mock him, spit on him, and scourge him, and put him to death; and
after three days he will rise again."
35 James and John, the two sons of Zebedee, went to Jesus, and said,
"Teacher, we want you to do for us whatever we ask."
36 "What do you want me to do for you?" he asked. "Grant us this," they
37 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 re-
ceive?"
39 "Yes," they answered, "we can."
"You will indeed drink the cup that I am to drink," Jesus said, "and
40 receive the baptism that I am to receive, but as to a seat at my right or at

my left – that is not mine to give, but it is for those for whom it has been prepared."

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

46 They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar,
47 was sitting by the roadside. Hearing that it was Jesus the Nazarene, he be-
48 gan to call out, "Jesus, Son of David, take pity on me." Many of the people kept telling him to be quiet; but the man continued to call out all the louder,
49 "Son of David, take pity on me." Then Jesus stopped. "Call him," he said. So they called the blind man. "Have courage!" they exclaimed. "Get up;
50 he is calling you." The man threw off his cloak, sprang up, and came to
51 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
2 Bethany, near the Mount of Olives, Jesus sent on two of his 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 ever ridden; untie it, and
3 bring it. And, if anyone says to you 'Why are you doing that?', say 'The
4 Master wants it, and will be sure to send it back here at once.'" The two disciples went, and, finding a foal tethered outside a door in the street,
5 they untied it. Some of the bystanders said to them, "What are you
6 doing, untying the foal?" And the two disciples answered as Jesus had
7 told them; and they allowed them to go. Then they brought the foal to Jesus, and, when they had laid their cloaks on it, he seated himself on it.
8 Many of the people spread their cloaks on the road, while some strewed
9 boughs which they had cut from the fields; and those who led the way, as well as those who followed, kept shouting, "God save him! Blessed is

10 He who 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 around 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; and,
13 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
14 but leaves, for it was not the season 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
16 tables of the money changers, and the seats of the pigeon-dealers, and
17 would not allow anyone to carry 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 greatly impressed by his teaching.
19 As soon as evening fell, Jesus and his disciples went out of the city.
20 As they passed by early in the morning, they noticed that the fig-tree
21 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 should say
23 to this hill 'Be lifted up and hurled into the sea!', without ever a doubt in
his mind, but in the faith that what he says will be done, he would find
24 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 offenses."[9]

27 They came to Jerusalem again. While Jesus was walking about in the
Temple Courts, the chief priests, the teachers of the Law, and the elders

[9] 11:26 Some later manuscripts add: But if you do not forgive, neither will your Father in heaven forgive your offenses.

28 came up to him. "What authority have you to do these things?" they said.
"Who gave you the authority to do them?"
29 "I will put one question to you," said Jesus. "Answer me that, and then I
30 will tell you what authority I have to act as I do. It is about John's baptism.
31 Was it of divine or human origin? Answer me that." They began arguing
together. "If we say 'divine,' he will say 'Why then didn't you believe him?'
32 Yet can we say 'human'?" They were afraid of the people, for everyone
33 regarded John as undoubtedly a prophet. So their answer to Jesus was –
"We do not know."
"Then I," replied Jesus, "refuse to tell you what authority I have to do
these things."
12 Jesus began to speak to them in parables, "A man once planted a vine-
yard, put a fence around it, dug a wine-press, built a tower, and then let it
2 out to tenants and went abroad. At the proper time he sent a servant to the
tenants, to receive from them a share of the produce of the grape harvest;
3 but they seized him, and beat him, and sent him away empty-handed. A
4 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
6 so with many others – some they beat and some they killed. He had still
one son, who was very dear to him; and him he sent to them last of all.
7 'They will respect my son,' he said. But those tenants said to one another
8 'Here is the heir! Come, let us kill him, and his inheritance will be ours.' So
they seized him, and killed him, and threw his body 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
11 the builders despised has now itself become the corner-stone; this corner-
stone 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 Afterward they sent to Jesus some of the Pharisees and Herodians, to set
14 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
15 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
16 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
wondered at him.
18 Next came some Sadducees – the men who maintain that there is no
19 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
20 brother. There were once seven brothers. The eldest married, but died and
21 left no family; and the second married his widow, and died without family;
22 and so did the third. All the seven died and left no family. The woman
23 herself died last of all. At the resurrection whose wife will she be, all seven
brothers having had her as their wife?"
24 "Is not the reason of your mistake," answered Jesus, "your ignorance of
25 the scriptures and of the power of God? When people rise from the dead,
there is no marrying or being married; but they are as angels in heaven.
26 "As to the dead, and the fact that they rise, have you never read in the
book of Moses, in the passage about the Bush, how God spoke to him
saying – 'I am the God of Abraham, and the God of Isaac, and the God
27 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 dis-
cussions. 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 Lord our
30 God is the one Lord; and you must love the Lord your God with all your
heart, and with all your soul, and with all your mind, and with all your
31 strength.' The second is this – 'You must love your neighbor 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 no other besides him;
33 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 neighbor as one loves oneself is
34 far beyond all burnt offerings and sacrifices." Seeing that he had answered
with discernment, Jesus said to him, "You are not far from the kingdom
of God."

After that no one ventured to question him further.

35 While Jesus was teaching in the Temple Courts, he asked, "How is it
36 that the teachers of the Law say that the Christ is to be David's son? David
said himself, speaking under the inspiration of the Holy Spirit – 'The Lord
said to my lord: Sit at my right hand, until I put your enemies beneath your

37 feet.' David himself calls him 'lord,' how comes it, then, that he is to be his
son?"
38 The mass of the people listened to Jesus with delight. In the course of his
teaching, Jesus said, "See that you are on your guard against the teachers
of the Law, who delight to walk about in long robes, and to be greeted
39 in the streets with respect, and to have the best seats in the synagogues,
40 and places of honor at dinner. They are the men who rob widows of their
homes, and make a pretense 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 rich people were
42 putting in large sums; but one poor widow came and put in two small
43 coins, worth very little. Then, calling his disciples to him, Jesus said, "I
tell you that this poor widow has put in more than all the others who
44 were putting money 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,
4 Peter, James, John and Andrew questioned him 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 will take my
6 name, and come saying 'I am He', and will lead many astray.
7 "And, when you hear of wars and rumors of wars, do not be alarmed;
8 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 var-
ious 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 can bear witness before them.
10 But the good news must first be proclaimed to every nation. Whenever
11 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;
12 for it will not be you who speak, but the Holy Spirit. Brother will betray
brother to death, and the father his child; and children will turn against

13 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
15 who are in Judea must take refuge in the mountains; and a person on the
house-top must not go down, or go in to get anything out of their house:
16 nor must one who is on their farm turn back to get their cloak. And alas
17 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 be a time of
19 distress, the like of which has not occurred from the beginning of God's
20 creation until now – and never will again. And, had not the Lord put a
limit to those days, not a single soul would escape; but, for the sake of
God's own chosen people, he did limit them.
21 "And at that time if anyone should say to you 'Look, here is the Christ!'
22 'Look, there he is!', do not believe it; for false Christs and false prophets
will arise, and display signs and marvels, to lead astray, were it possible,
23 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 darkened, the
25 moon will not give her light, the stars will be falling from the heavens, and
26 the forces that are in the heavens will be convulsed. Then will be seen the
27 Son of Man coming in clouds with great power and glory; and then he
will send the angels, and gather his people from the four winds, from one
end of the world to the other.
28 "Learn the lesson taught by the fig-tree. As soon as its branches are full
29 of sap, and it is bursting into leaf, you know that summer is near. And so
may you, as soon as you see these things happening, know that he is at
30 your doors. I tell you that even the present generation will not pass away,
31 until all these things 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 time
34 will be. It is like a man going on a journey, who leaves his home, puts his
servants in charge – each having their special duty – and orders the porter
35 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
36 in the morning – otherwise he might come suddenly and find you asleep.
37 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
2 an opportunity to arrest Jesus by stealth, and to put him to death; for they said, "Not during the Festival, or the people may riot."
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 broke the jar, and poured the per-
4 fume on his head. Some of those who were present said to one another
5 indignantly, "Why has the perfume been wasted like this? This perfume could have been sold for more than a year's wages, and the money given to the poor."
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 she has done for me.
7 You always have the poor with you, and whenever you wish you can do
8 good to them; but you will not always have me. She has done what she
9 could; she has perfumed my body beforehand for my burial. And I tell you, wherever, in the whole world, the good news is proclaimed, what this woman has done will be told in memory of her."
10 After this, Judas Iscariot, one of the Twelve, went to the chief priests, to
11 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 your eating the Passover?"
13 Jesus sent forward two of his disciples and said to them, "Go into the city, and there a man carrying a pitcher of water will meet you; follow him;
14 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; and there
16 make preparations for us." So the disciples set out and went into the city, and found everything just as Jesus had told them; and they prepared the Passover.
17 In the evening he went there with the Twelve, and when they had taken
18 their places and were eating, Jesus said, "I tell you that one of you is going
19 to betray me – one who is eating with 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 his bread
21 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 it; this is my body."
23 Then he took a cup, and, after saying the thanksgiving, gave it to them,
24 and they all drank from it. "This is my covenant-blood," he said, "which
25 is poured out on behalf of many. I tell you that I will never again drink
of the juice of the grape, until that day when I will drink it new in the
kingdom of God."
26 They then sang a hymn, and went out up the Mount of Olives, presently
27 Jesus said to them, "All of you will fall away; for scripture says – 'I will
28 strike down the shepherd, and the sheep will 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
31 night – before the cock crows twice, will disown me three times." But Peter
vehemently protested, "Even if I must die with you, I will never disown
you!" And they all said the same.

32 Presently they came to a garden known as Gethsemane, and Jesus said
33 to his disciples "Sit down here while I pray." He took with him Peter, James,
and John; and began to show signs of great dismay and deep distress of
34 mind. "I am sad at heart," he said, "sad even to death; wait here, and
35 watch." Going on a little further, he threw himself on the ground, and
36 began to pray that, if it were possible, he might be spared that hour. "Abba,
Father," he said, "all things are possible to you; take away this cup from
me; yet, not what I will, but what you will."
37 Then he came and found the three apostles asleep. "Simon," he said to
38 Peter, "are you asleep? Couldn't you watch for one hour? Watch and pray,"
he said to them all, "so that you may not fall into temptation. True, the
39 spirit is willing, but the flesh is weak." Again he went away, and prayed in
40 the same words; and coming back again he found them asleep, for their
eyes were heavy; and they did not know what to say to him.
41 A third time he came, and said to them, "Sleep on now, and rest your-
selves. Enough! My time has come. Look, the Son of Man is being betrayed
42 into the hands of wicked people. Up, and let us be going. Look! My be-
trayer 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,
44 sent by the chief priests, the teachers of the Law, and the elders. Now the

betrayer had arranged a signal with them. "The man whom I kiss," he had
45 said, "will be the one; arrest him and take him away safely." As soon as
Judas came, he went up to Jesus at once, and said, "Rabbi!" and kissed
46 him. Then the men seized Jesus, and arrested him.
47 One of those who were standing by drew his sword, and struck at the
48 high priest's servant, and cut off his ear. But Jesus spoke up, and said to
the men, "Have you come out, as if after a robber, with swords and clubs,
49 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 fulfillment of the
50 scriptures." And all the apostles deserted him and fled. One young man
51 did indeed follow him, wrapped only in a linen sheet. They tried to arrest
52 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, elders,
54 and the teachers of the Law assembled. Peter, who had followed Jesus at
a distance into the courtyard of the high priest, was sitting there among
the police officers, warming himself at the blaze of the fire.
55 Meanwhile the chief priest and the whole of the High Council were
trying to get such evidence against Jesus as would warrant his being put
56 to death, but they could not find any; for, though there were many who
57 gave false evidence against him, yet their evidence did not agree. Presently
58 some men stood up, and gave this false evidence against him – "We our-
selves heard him say 'I will destroy this Temple made with hands, and in
59 three days 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 which these men
61 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
63 right hand of the Almighty, and coming in the clouds of heaven." At this
the high priest tore his vestments. "Why do we want any more witnesses?"
64 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 police officers received him with blows.
66 While Peter was in the courtyard down below, one of the high priest's
67 maidservants came up; and, seeing Peter warming himself, she looked

closely at him, and exclaimed, "Why, you were with Jesus, the Nazarene!"
68 But Peter denied it. "I do not know or understand what you mean," he
69 replied. Then he went out into the porch; and there the maidservant, on
seeing him, began to say again to the bystanders, "This is one of them!"
70 But Peter again denied it.

Soon afterward the bystanders again said to him, "You certainly are one
71 of them; why you are a Galilean!" But he said to them, "I swear that I do
not know the man you are talking about! May God punish me if I am
72 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 consulta-
tion 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 Pi-
2 late. "Are you the king of the Jews?" asked Pilate. "It is true," replied Jesus.
3 Then the chief priests brought a number of charges against him. So Pilate
4 questioned Jesus again. "Have you no reply to make?" he asked. "Listen,
5 how many charges they are bringing against you." But Jesus still made no
reply whatever; at which Pilate was astonished.

6 Now, at the feast, Pilate used to grant the people the release of any one
7 prisoner whom they might ask for. A man called Barabbas was in prison,
8 with the rioters who had committed murder during a riot. So, when the
9 crowd went up and began to ask Pilate to follow his usual custom, he
10 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
11 Jesus up to him. But the chief priests incited the crowd to get Barabbas
12 released instead. Pilate, however, spoke to them again, "What should I
13 do then with the man whom you call the 'king of the Jews'?" Again they
shouted, "Crucify him!"

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

16 The soldiers then took Jesus away into the courtyard – that is the Govern-
17 ment 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,
18 and then began to salute him. "Long life to you, king of the Jews!" they
19 said. And they kept striking him on the head with a rod, spitting at him,

20 and bowing to the ground before him – going down on their knees; and,
when they had left off mocking him, they took off the purple robe, and
put his own clothes on him.

21 They led Jesus out to crucify him; and they compelled a passer-by, Si-
mon 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 – a name
23 which means 'place of a Skull.' There they offered him drugged wine; but
24 Jesus refused it. Then they crucified him, and divided his clothes among
them, casting lots for them, to settle what each should take.
25 It was nine in the morning when they crucified him. The words of the
26 charge against him, written up over his head, read – 'THE KING OF THE
27 JEWS.' And with him they crucified two robbers, one on the right, and the
other on the left.[10]
29 The passers-by railed at him, shaking their heads, as they said, "Ah! You
30 who would destroy the Temple and build one in three days, come down
31 from the cross and save yourself!" In the same way the chief priests, with
32 the teachers of the Law, said to one another in mockery, "He saved others,
but he cannot save himself! Let the Christ, the 'king of Israel,' come down
from the cross now so that we can see it and believe." Even the men who
had been crucified with Jesus insulted him.
33 At midday, a darkness came over the whole country, lasting until three
34 in the afternoon. And, at three, Jesus called out loudly, "Eloi, Eloi, lama
sabacthani?" which means 'My God, my God, why have you forsaken me?'
35 Some of those standing around heard this, and said, "Listen! He is calling
36 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,
37 "Wait and let us see if Elijah is coming to take him down." But Jesus, giving
38 a loud cry, breathed his last. The Temple curtain was torn in two from top
39 to bottom. The Roman officer, who was standing facing Jesus, on seeing
the way in which he breathed his last, exclaimed, "This man must indeed
have been God's son!"

40 There were some women also watching from a distance, among them
being Mary of Magdala, Mary the mother of James the Little and of
41 Joseph, and Salome – all of whom used to accompany Jesus when he was

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10 15:28 Some later manuscripts add: And the scripture was fulfilled that says, 'He was counted among outlaws.'

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

The Risen Life Announced

16 When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought some spices, so that they might go and anoint the body
2 of Jesus. Very early on the first day of the week they went to the tomb, after
3 sunrise. They were saying to one another, "Who will roll away the stone
4 for us from the entrance of the tomb?" But, on looking up, they saw that
5 the stone had already been rolled back; it was a very large one. Going into the tomb, they saw a young man sitting on their right, in a white robe,
6 and they were dismayed; but he said to them, "Do not be dismayed; you are looking for Jesus, the Nazarene, who has been crucified; he has risen,
7 he is not here! Look! Here 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
8 you will 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 driven out
10 seven demons. She went and told the news to those who had been with
11 him and who were now in sorrow and tears; yet even they, when they
heard that he was alive and had been seen by her, did not believe it.
12 Afterward, altered in appearance, he made himself known to two of
13 them, as they were walking, on their way into the country. They also
14 went and told the rest, 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 had risen
15 from the dead. Then he said to them, "Go into all the world, and
16 proclaim the good news to all creation. He who believes and is baptized
will be saved; but he who refuses to believe will be condemned.
17 Moreover these signs will attend those who believe. In my name they
18 will drive out demons; they 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 will place their hands on sick people and they will recover."
19 So the Lord Jesus, after he had spoken to them, was taken up into heaven,
20 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. Afterward Jesus himself sent them out, 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
2 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
3 afterward became bearers of the message. And, therefore, I also, since I
have investigated all these events with great care from their very begin-
4 ning, 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
6 was Elizabeth, was also a descendant of Aaron. They were both righteous
people, who lived blameless lives, guiding their steps by all the command-
7 ments 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, during
9 the turn of his division, it fell to him by lot, in accordance with the practice
10 among the priests, to go into the Temple of the Lord and burn incense; and,
11 as it was the Hour of Incense, the people were all praying outside. And
an angel of the Lord appeared to him, standing on the right of the Altar
12 of Incense. Zechariah was startled at the sight and was awe-struck. But
13 the angel said to him, "Do not be afraid, Zechariah; your prayer has been

heard, and your wife Elizabeth will bear you a son, whom you will call by
14 the name John. He will be to you a joy and a delight; and many will rejoice
15 over his birth. For he will be great in the sight of the Lord; he will not
drink any wine or strong drink, and he will be filled with the Holy Spirit
16 from the very hour of his birth, and will reconcile many of the Israelites
17 to the Lord their God. He will go before him in the spirit and with the
power of Elijah, to reconcile fathers to their children and the disobedient
to the wisdom of the righteous, and so make ready for the Lord a people
prepared for him."
18 "How can I be sure of this?" Zechariah asked the angel. "For I am an
old man and my wife is advanced in years."
19 "I am Gabriel," the angel answered, "who stand in the presence of God,
20 and I have been sent to speak to you and to bring you this good news. And
now you will be silent and unable to speak until the day when this takes
place, because you did not believe what I said, though my words will be
fulfilled in due course."
21 Meanwhile the people were watching for Zechariah, wondering at his
22 remaining so long in the Temple. When he came out, he was unable to
speak to them, and they perceived that he had seen a vision there. But
23 Zechariah kept making signs to them, and remained dumb. And, as soon
24 as his term of service was finished, he returned home. After this his wife,
25 Elizabeth, became pregnant and lived in seclusion for five months. "The
Lord has done this for me," she said, "he has shown me kindness and
taken away the public disgrace of childlessness under which I have been
living."

26 Six months later the angel Gabriel was sent from God to a town in
27 Galilee called Nazareth, to a maiden there who was engaged to a man
28 named Joseph, a descendant of David. Her name was Mary. Gabriel came
into her presence and greeted her, saying, "You have been shown great
favor – the Lord is with you."
29 Mary was much disturbed at his words, and was wondering to herself
30 what such a greeting could mean, when the angel spoke again, "Do not
31 be afraid, Mary, for you have found favor with God. And now, you will
conceive and give birth to a son, and you will give him the name Jesus.
32 The child will be great and will be called 'Son of the Most High,' and the
33 Lord God will give him the throne of his ancestor David, and he will reign
over the descendants of Jacob for ever; And to his kingdom there will be
no end."
34 "How can this be?" Mary asked the angel. "For I have no husband."

35 "The Holy Spirit will descend on you," answered the angel, "and the
Power of the Most High will overshadow you; and therefore the child will
36 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
37 her, though she is called 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 the hill-
40 country, to a town in Judah; and there she went into Zechariah's house
41 and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child
moved within her, and Elizabeth herself was filled with the Holy Spirit,
42 and cried aloud, "Blessed are you among women, and blessed is your un-
43 born child! But how have I this honor, that the mother of my Lord should
44 come to me? For, as soon as your greeting reached my ears, the child
45 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 Savior,
48 for he has looked with favor 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
for Abraham and his descendants for ever."

56 Mary stayed with Elizabeth about three months, and then returned to
57 her home. When Elizabeth's time came, she gave birth to a son; and her
58 neighbors and relatives, hearing of the great goodness of the Lord to her,
59 came to share her joy. A week later they met to circumcise the child, and
60 were about to call him Zechariah after his father, when his mother spoke
up, "No, he is to be called John."
61 "You have no relation of that name!" they exclaimed; and they made signs
62 to the child's father, to find out what he wished the child to be called. Ask-
63 ing for a writing-tablet, he wrote the words – 'His name is John.' Every-
64 one was surprised and immediately Zechariah recovered his voice and
65 the use of his tongue, and began to bless God. All their neighbors were
awe-struck at this, and throughout the hill-country of Judea the whole
66 story 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 deliverance,
69 and has raised up for us the Strength of our salvation
In the house of his servant David –

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

73 This was the oath which he swore to our ancestor Abraham –
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
In the forgiveness of their sins,

78 through the tender mercy of our God,
Whereby the Dawn will break on us from heaven,
79 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 that a cen-
2 sus should be taken of the whole Empire. (This was the first census taken
3 while Quirinius was Governor of Syria). And everyone went to his own
4 town to be registered. Among others Joseph went up from the town of
Nazareth in Galilee to Bethlehem, the town of David, in Judea – because
5 he belonged to the family and house of David – To be registered with Mary,
6 his engaged wife, who was about to become a mother. While they were
7 there her time came, and she gave birth to her first child, a son. And be-
cause there was no room for them in the inn, she swathed him around and
8 laid him in a manger. In that same country-side were shepherds out in the
9 open fields, watching 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
11 you good news of a great joy in store for all the nation. This day there has
been born to you, in the town of David, a Savior, who is Christ and Lord.
12 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 heav-
enly Host, praising God, and singing –

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

15 Now, when the angels had left them and gone back to heaven, the
shepherds said to one another, "Let us go at once to Bethlehem, and
16 see this thing that has happened, of which the Lord has told us." So
they went quickly, and found Mary and Joseph, and the infant lying in
17 a manger; and, when they saw it, they told of all that had been said to
18 them about this child. All who heard the shepherds were astonished
19 at their story, while Mary treasured up all that they said, and thought
20 about it often in her thoughts. 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 up to Jerusalem
23 to present him to the Lord, in compliance with the Law of the Lord that
24 every first-born male will be dedicated 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 the Consolation of
26 Israel, and under the guidance of the Holy Spirit. It had been revealed
to him by the Holy Spirit that he should not die until he had seen the
27 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
28 customary 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 was said
34 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
35 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."
36 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
37 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,
38 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.
39 When the child's parents had done everything required by the Law of
40 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.

41 Every year the child's parents used to go to Jerusalem at the Passover
42 Festival. When Jesus was twelve years old, they went according to custom

43 to Jerusalem, and had finished their visit; but, when they started to re-
turn, the boy Jesus remained behind in Jerusalem, without their knowing
44 it. Thinking that he was with their fellow travelers, they went one day's
journey before searching for him among their relatives and acquaintances;
45 and then, as they did not find him, they returned to Jerusalem, searching
46 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,
47 now asking them questions. All who listened to him marveled at his intel-
ligence and his answers.
48 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."
49 "What made you search for me?" he answered. "Didn't you know that
50 I must be in my Father's house?" His parents did not understand what
51 he meant. However he went down with them to Nazareth, and submitted
himself to their control; and his mother treasured all that was said in her
52 heart. And Jesus grew in wisdom as he grew in years, and gained the
blessing of God and people.

The Preparation

3 In the fifteenth year of the reign of the Emperor Tiberius, when Pontius
Pilate was Governor of Judea, Herod Ruler of Galilee, his brother Philip
Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias
2 Ruler of Abilene, and when Annas and Caiaphas were high priests, a com-
mand from God came to John, the son of Zechariah, while he was in the
3 wilderness. And John went through the whole district of the Jordan, pro-
4 claiming baptism on repentance, for the forgiveness of sins. This was in
fulfillment 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 leveled,
The winding ways will be straightened,
The rough roads made smooth,
6 and everyone will see the salvation of God."'

7 And John said to the crowds that went to be baptized by him, "You
children of snakes! Who has prompted you to seek refuge from the com-
8 ing judgment? Let your lives, then, prove your repentance; and do not
begin to say among yourselves 'Abraham is our ancestor,' for I tell you
that out of these stones God is able to raise descendants for Abraham!
9 Already, indeed, the axe is lying at the root of the trees. Therefore every
tree that fails to bear good fruit will be cut down and thrown into the
fire."
10 "What are we to do then?" the people asked. "Let anyone who has two
11 coats," answered John, "share with the person who has none; and anyone
who has food do the same."
12 Even tax-gatherers came to be baptized, and said to John, "Teacher,
what are we to do?"
13 "Do not collect more than you have authority to demand," John an-
14 swered. 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 debating with
16 themselves whether John could be the Christ, John, addressing them all,
said, "I, indeed, baptize you with water; but there is coming one more
powerful than I, and I am not fit even to unfasten his sandals. He will
17 baptize you with the Holy Spirit and with fire. His winnowing-fan is in
his hand so that he may clear his threshing-floor, and store the grain in his
barn, but the chaff he will burn with a fire that cannot be put out."
18 And so with many different appeals John told his good news to the
19 people. But Prince Herod, being rebuked by John respecting Herodias,
the wife of Herod's brother, and for all the evil things that he had done,
20 crowned them all by shutting John up in prison.

21 Now after the baptism of all the people, and when Jesus had been bap-
22 tized 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 re-
garded as the son of Joseph, whose ancestors were –

24 Eli, Mattith, Levi, Melchiah, Janna, Joseph, Mattithiah, Amos,
25 Nahum, Azaliah, Nogah, Mattith, Mattithiah, Shimei, Joseph,
27 Josheh, Johanan, Rhesa, Zerubbabel, Salathiel, Neriah, Melchiah,
28 Addi, Cosam, Elmodam, Er, Joshua, Eliezer, Joram, Mattith, Levi,
30 Simeon, Judah, Joseph, Jonam, Eliakim, Meleah, Menan,
31

32 Mattithiah, Nathan, David, Jesse, Obed, Boaz, Salah, Nahshon,
33 Aminadab, Arni, Hezron, Perez, Judah, Jacob, Isaac, Abraham,
34 Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, Kenan, Arpachshad,
35 Shem, Noah, Lamech, Methuselah, Enoch, Jared, Mahalalel,
36 Kenan, Enosh, Seth and Adam the son of God.

4 1 On returning from the Jordan, full of the Holy Spirit, Jesus was led by
the power of the Spirit through the wilderness for forty days, tempted
by the devil.
2 All that time he ate nothing; and, when it was over, he became hungry. So
3 the devil said to him, "If you are God's Son, tell this stone to become a loaf
4 of bread." And Jesus answered him, "Scripture says – 'It is not on bread
alone that a person is to live.'"
5 And the devil led Jesus up, and showing him in a single moment all the
6 kingdoms of the earth, said to him, "I will give you all this power, and the
splendor of them; for it has been given into my hands and I give it to whom
7 I wish. If you worship me, it will all be yours." And Jesus answered him,
8 "Scripture says – 'You should worship the Lord your God, and worship
him only.'"
9 The devil next led him into Jerusalem, and, placing him on the parapet
of the Temple, said, "If you are God's Son throw yourself down from here,
10 for scripture says – 'He will give his angels commands about you, to guard
11 you safely,' And 'On their hands they will lift you up, otherwise you might
12 strike 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. Reports about
15 him spread through all that region; and he began to teach in their syna-
gogues, and was honored by everyone.

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

18 'The Spirit of the Lord is on me,

For he has consecrated me to bring good news to the poor,
He has sent me to proclaim release to captives and restoration of sight to the blind,
To set the oppressed at liberty,
19 to proclaim the accepted year of the Lord.'

20 Then, closing the book and returning it to the attendant, he sat down.
21 The eyes of all in the synagogue were fixed on him, 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 Joseph's son?" they asked.
23 "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
24 heard that has been done at Capernaum.' I tell you," he continued, "that
25 no prophet is acceptable in his own country. There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the coun-
26 try; and yet it was not to one of them that Elijah was sent, but to a widow
27 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
28 Naaman the Syrian." All the people in the synagogue, as they listened to
29 this, became enraged. Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to
30 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 the Sabbath
32 he taught the people. They were amazed at his teaching, because his words
33 were spoken with authority. In the synagogue there was a man with the
34 spirit of a foul demon in him, who called out loudly, "Stop! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know
35 who you are – the Holy One of God!" But Jesus rebuked the demon. "Be silent! Come out from him," he said. The demon flung the man down in the middle of the people, and then came out from him, without causing
36 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
37 foul spirits with a marvelous authority, and they come out." And rumors about Jesus traveled through every place in the region.
38 On leaving the synagogue, Jesus went into Simon's house. Now Simon's mother-in-law was suffering from a severe attack of fever, and they asked
39 Jesus to cure her. Bending over her, he rebuked the fever; the fever left her,

40 and she immediately got up and began to take care of them. At sunset,
all who had friends suffering from various diseases took them to Jesus;
41 and 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
43 to detain him and prevent his leaving them. Jesus, however, said to them,
"I must take the good news of the kingdom of God to the other town also,
44 for that was why I was sent." And he continued to make his proclamation
in the synagogues of Judea.

5 Once, when the people were pressing around Jesus as they listened to
God's message, he happened to be standing by the shore of the Lake of
2 Gennesaret, and saw two boats close to the shore. The fishermen had gone
3 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.
4 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
6 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
7 break. So they signaled 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
8 were almost sinking. When Simon Peter saw this, he threw himself down
9 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
10 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
11 today you will catch people." And, when they had brought their boats to
shore, they left everything, and followed him.

12 On one occasion Jesus was staying in a town, when he saw a man who
was covered with leprosy. When the leper saw Jesus, he threw himself on
his face and implored his help, "Master, if only you are willing, you are
13 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
15 manner directed by Moses, as evidence of your cure." However, the story
about Jesus spread all the more, and great crowds came together to listen
16 to him, and to be cured 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 vil-
lages in Galilee and Judea, and from Jerusalem; and the power of the Lord
18 was on Jesus, so that he could work cures.) And there some men brought
on a bed a man who was paralyzed. 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 pal-
20 let, into the middle of the people and in front of Jesus. When he saw their
21 faith, Jesus said, "Friend, your sins have been forgiven you." The teachers
of the Law and the Pharisees began debating about this. "Who is this man
who speaks so blasphemously?" they asked. "Who can forgive sins except
God?"
22 When Jesus became aware of the way in which they were debating, he
turned to them and exclaimed, "What are you debating with yourselves?
23 Which is the easier? – to say 'Your sins have been forgiven you'? Or to say
24 'Get up, and walk'? But so that you may know that the Son of Man has
power on earth to forgive sins" – he spoke to the paralyzed man – "To you
25 I say, Get up, and take up your pallet, and go to your home." Instantly
the man stood up before their eyes, took up what he had been lying on,
26 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
marvelous things today!"

27 After this, Jesus went out; and he noticed a tax-gatherer, named Levi,
28 sitting in the tax office, and said to him, "Follow me." Levi left everything
29 and got up and followed him. And Levi gave a great entertainment at his
house, in honor of Jesus; and a large number of tax-gatherers and others
were having dinner with them.
30 The Pharisees and the teachers of the Law belonging to their party com-
31 plained of this to the disciples of Jesus. In answer Jesus said, "It is not
32 those who are well who need a doctor, but 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 fast while
35 the groom is with them? But the days will come – a time when the groom
will be taken away from them; and they will fast then, when those days
36 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
37 match 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 will run out, and
38 the skins be lost. But new wine must be put into fresh skins. No one after
39 drinking old wine wishes for new. 'No,' they say, 'the old is excellent.'"

6 One Sabbath Jesus was walking through cornfields, and his disciples
were picking the ears of wheat, and rubbing them in their hands, and
2 eating them. "Why are you doing what it is not allowable to do on the
3 Sabbath?" asked some of the Pharisees. Jesus' answer was, "Haven't you
read even of what David did, when he was hungry, he and his compan-
4 ions – 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 are
5 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; and
7 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 might find a charge to bring against
8 him. Jesus, however, knew what was in the their minds, and said to the
man whose hand was withered, "Stand up and come out into the middle."
9 The man stood up; and Jesus said to them, "I ask you, is it allowable to
10 do good on the Sabbath – or harm? To save a life, or let it perish?" Then,
looking around at them all, he said to the man, "Stretch out your hand."
11 The man did so; and his hand had become sound. 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 spent the
13 whole night in prayer to God. When day came, he summoned his disciples,
14 and chose twelve of them, whom he also named 'apostles.' They were Si-
mon (whom Jesus also named Peter), and his brother Andrew, James, John,
15 Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon
16 known as the Zealot, Judas son of James, and Judas Iscariot, who proved

17 a traitor. Afterward 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 dis-
18 trict of Tyre and Sidon, who had come to hear him and to be restored to
19 health. Those, too, who were troubled with foul spirits were cured; and
everyone in the crowd was trying to touch him, because a power went out
from him which restored them all.

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 is what their ances-
24 tors 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 kindness
28 to those who hate you, bless those who curse you, pray for those
29 who insult you. When someone gives one of you a blow on the
cheek, offer the other cheek as well; and, when anyone takes away
30 your cloak, do not keep back your coat either. Give to everyone
who asks of you; and, when anyone takes away what is yours, do
31 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
33 you? Why, even the outcast love those who love them! For, if you
show kindness only to those who show kindness to you, what

34 thanks will be due to you? 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 merciful. Do not
37 judge, and you will not be judged; do not condemn, and you will
38 not be condemned. Forgive, 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 person guide
40 another? Will they not both fall into a ditch? A student is not above
41 their teacher; yet every finished student will be like their teacher. And
why do you look at the speck of sawdust in someone's eye, while you
42 pay no attention at all 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 see clearly how to take
43 out the speck in your friend's. There is no such thing as a good tree bear-
ing worthless fruit, or, on the other hand, a worthless tree bearing good
44 fruit. For every tree is known by its own fruit. People do not gather figs
45 off thorn 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
46 someone's heart will rise to their lips. Why do you call me 'Master! Mas-
47 ter!' and yet fail to do what I tell you? Everyone who comes to me and
listens to my teaching and acts on it – I will show you to whom they may
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
49 shake it, because it had been built well. But those who have listened and
not acted on what they have heard may be compared to a person who
built a house on the ground without any foundation. The river swept
down on it, and the house immediately collapsed; and great was the
crash that followed."

7 When Jesus had brought to a conclusion all that he had then had to say
to the people, he entered Capernaum.
2 A captain in the Roman army had a slave whom he valued, and who was
3 seriously ill – almost at the point of death. And, hearing about Jesus, he
sent some Jewish elders to him, with the request that he would come and
4 save his slave's life. When they found Jesus, they earnestly implored him
5 to do so. "He deserves the favor from you," they said, "For he is devoted to
6 our nation, and himself built our synagogue for us." So Jesus went with
them. But, when he was no great distance from the house, the captain
sent some friends with the message – "Do not trouble yourself, Sir; for I
7 am unworthy to receive you under my roof. That was why I did not even
venture to come to you myself; but speak, and let my manservant be cured.
8 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
9 comes, and to my slave 'Do this,' he does it." Jesus was surprised to hear
these words from him; and, turning to the crowd which was following
him, he said, "I tell you, nowhere in Israel have I met with such faith as
10 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 and a great
12 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 number of the people of the town were with her.
13 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 speaking to you –
15 Rise!" The dead man sat up and began to talk, and Jesus restored him to
16 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 neigh-
boring countries as well.

18 All these events were reported to John by his disciples. So he summoned
19 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
21 else?" At that very time Jesus had cured many people of diseases, afflic-
tions, and wicked spirits, and had given many blind people their sight.
22 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
23 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
25 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
26 clothes and luxury live in royal palaces. What then did you go to see? A
27 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-gatherers, having
30 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 of the
32 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,
33 but you have not wept!' For now that John the Baptist has come, not eating
34 bread or drinking wine, you are saying 'He has a demon in him'; and now that the Son of Man has come, eating and drinking, you are saying 'Here is
35 a glutton and a wine-drinker, a friend of tax-gatherers and outcasts.' And yet wisdom is vindicated by all her children."

36 One of the Pharisees asked Jesus to dine with him, so Jesus went to his
37 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
38 house, brought an alabaster jar of perfume, and placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume.
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 him, and that she is an outcast."
40 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 five hundred
42 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 wet with her tears and
45 dried them with her hair. You did not give me one kiss, but she, from the
46 moment I came in, has not ceased to kiss my feet. You did not anoint even
47 my head with 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 pardoned.
48 One who is pardoned little loves little." Then he said to the woman, "Your
49 sins have been pardoned." The other guests began to say to one another,
50 "Who is this man who even pardons sins?" But Jesus said to the woman,
"Your faith has delivered you; go, and peace be with you."

8 Shortly afterward, Jesus went on a journey through the towns and vil-
lages, proclaiming the good news of the kingdom of God. With him went
2 the Twelve, as well as some women who had been cured of wicked spir-
its and of infirmities. They were Mary, known as Mary of Magdala (from
3 whom seven demons had been expelled), and Joanna (the wife of Herod's
steward, Chuza), and Susannah, and many others – all of whom provided
for Jesus and his apostles out of their own resources.
4 Once, when a great crowd was collecting, and, when the people of town
after town were flocking to Jesus, he spoke to them in the form of a parable,
5 "The sower went out to sow his seed; and, as he was sowing, some of the
seed fell along the path and was trodden on; and the wild birds ate it up.
6 Other seed fell on rock, and, as soon as it began to grow, because it had
7 no moisture, it withered away. Other seed fell in the middle of brambles,
8 but the brambles grew up with it and choked it entirely. Other seed fell
into rich soil, and grew, and gave a hundredfold return." After saying this,
Jesus cried aloud, "Let those who have ears to hear with hear."
9 His disciples asked Jesus the meaning of this parable. "To you," he said,
10 "the knowledge of the hidden truths of the kingdom of God has been im-
parted, but to others in parables only, so that though they have eyes they
11 may not see, and though they have ears, they may not understand. This

12 is the parable – The seed is God's message. By the seed which fell along
the path are meant those who hear the message; but then comes the devil
and carries away the message from their minds, to prevent their believing
13 it and being saved. By the seed which fell on the rock are meant those
who, as soon as they hear the message, welcome it joyfully; but they have
no root, and believe it only for a time, and, when the time of temptation
14 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 com-
pletely choked by this world's cares and wealth and pleasures, and bring
15 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 that anyone who
17 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
18 known and come into the light of day. Take care, then, how you listen. For,
to all those who have, more will be given; while, from all those who have
nothing, even what they seem to have will be taken away."

19 Presently Jesus' mother and brothers came where he was, but they were
20 not able to join him because of the crowd. So word was brought to him –
'Your mother and your brothers are standing outside, wanting to see you.'
21 His reply, spoken to them all, was, "My mother and my brothers are those
who listen to God's teaching and do what it says."
22 One day about that time, Jesus got into a boat with his disciples and
23 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
24 was filling and they were in danger. So the disciples came and roused him.
"Sir, Sir," they cried, "we are lost!" Jesus rose and rebuked the wind and the
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 And they reached the region of the Gerasenes, which is on the opposite
27 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
28 clothing, and he had not lived in a house, but in the tombs. Catching sight
of Jesus, he shrieked out and threw himself down before him, and in a
loud voice exclaimed, "What do you want with me, Jesus, Son of the Most

29 High God? I beg you not to torment me." For Jesus was commanding the
foul spirit to come out of the man. On many occasions it had seized him,
and, even when secured with chains and fetters, and watched, he would
break through anything that bound him, and be driven by the demon into
the Wilds.
30 "What is your name?" Jesus asked.
"Legion," he answered (for many demons had taken possession of him);
31 and the demons begged Jesus not to order them away into the bottom-
32 less pit. There was a drove of many pigs close by feeding on the hill-side;
and the demons begged Jesus to give them leave to enter into them. Jesus
33 gave them leave. They came out from the man and took possession of the
pigs; and the drove rushed down the steep slope into the lake and were
34 drowned. When the men who tended them saw what had happened, they
ran away, and carried the news to the town, and to the country around.
35 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 his right mind, at Jesus' feet; and they were awe-struck.
36 Those who had seen it told them how the possessed man had been de-
37 livered. Then all the people in the region of the Gerasenes asked Jesus to
38 leave them, for they were terrified. Jesus got into a boat and returned. The
man from whom the demons had gone out begged Jesus to let him be with
39 him; but Jesus sent him away. "Go back to your home," he said, "and re-
late 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 was
41 looking out for him. And a man named Jairus, who was a synagogue
leader, came to Jesus, and threw himself at Jesus' feet, with entreaties
42 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
43 pressing closely around him. And a woman, who had suffered from hem-
44 orrhage for twelve years, and whom no one could cure, came up behind
and touched the tassel of his cloak. Instantly the hemorrhage ceased.
45 "Who touched me?" Jesus asked; and, while everyone was denying hav-
ing done so, Peter exclaimed, "Why, Sir, the people are crowding around
you and pressing against you!"
46 "Somebody touched me," said Jesus; "for I felt that power had gone
47 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! Do not trouble the
50 teacher further." But Jesus, hearing this, spoke to the leader, "Do not be
51 afraid; only have faith, and she will yet be delivered." When he reached
the house, he did not allow anyone to go in with him, except Peter, John,
52 and James, and 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 began
54 to laugh at him, for they knew that she was dead. But, taking her by the
55 hand, Jesus said in a loud voice, "Child, rise!" The child's spirit returned
to her, and she instantly stood up; and Jesus ordered them to give her
56 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 authority
2 over all demons, as well as to cure diseases. He sent them out as his mes-
3 sengers, to proclaim the kingdom of God, and to work cures. "Do not," he
said to them, "take anything for your journey; not even a staff, or a bag,
4 or bread, or any silver, or a change of clothes with you. Whatever house
5 you go to stay in, remain there, and leave from that place. If people do not
welcome you, as you leave that town, shake even the dust off your feet, as
6 a protest against them." Then they set out and went from village to village,
telling the good news and curing people everywhere.
7 Prince Herod heard of all that was happening, and was perplexed,
8 because it was said by some that John must be risen from the dead. Some
again said that Elijah had appeared, and others that one of the old
9 prophets had risen again. But Herod himself said, "John I beheaded; but
who is this of whom I hear such things?" And he endeavored 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, taking the apostles
11 with him. But the people recognized him and followed him in crowds;
and Jesus welcomed them and spoke to them about the kingdom of God,
12 while he cured those who were in need of help. The day was drawing to a
close, when the twelve came up to him, and said, "Send the crowd away,
so that they may make their way to the villages and farms around about,

and find themselves lodgings and provisions, for we are in a lonely spot
13 here." But Jesus said, "It is for you to give them something to eat."
"We have not more than five loaves and two fish," they answered. "Un-
14 less indeed we are to go and buy food for all these people." (For the men
among them were about five thousand.) "Get them seated in companies,"
15 was his reply, "about fifty in each." This they did, and got all the people
16 seated. Taking the 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 Afterward, 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; he told
22 them that the Son of Man must undergo much suffering, and be rejected
by the elders, and chief priests, and teachers of the Law, and be put to
23 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
24 cross daily, and follow me. For whoever wishes to save their life will lose
25 it, and whoever, for my sake, loses his life – that person will save it. What
good does it do someone if, when they has gained the whole world, they
26 has 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
27 glory and the glory of the father and of the holy angels. Indeed, I tell you,
some who are standing before me will not know death, until they have
seen the kingdom of God."

28 About eight days after speaking these words, Jesus went up the moun-
29 tain to pray, taking with him Peter, John, and James. As he was praying,
the aspect of his face was changed, and his clothing became of a glittering
30 whiteness. And all at once two men were talking with Jesus; they were
31 Moses and Elijah, who appeared in a glorified state, and spoke of his de-
32 parture, which was destined to take place at Jerusalem. Peter and his com-
panions had been overpowered by sleep but, suddenly becoming wide
awake, they saw Jesus glorified and the two men who were standing be-
side him.

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

37 The next day, when they had come down from the mountain, a great
38 crowd met Jesus. And just then a man in the crowd shouted out, "Teacher,
39 I entreat you to look at my son, for he is my only child; all at once a spirit
will seize him, suddenly shriek out, and throw him into convulsions until
40 he foams, and will leave him only when he is utterly exhausted. I entreated
your disciples to drive the spirit out, but they could not."
41 "Faithless and perverse generation!" Jesus exclaimed; "how long must
42 I be with you and have patience with you? Lead your son here." While the
boy was coming up to Jesus, the demon dashed him down and threw him
into convulsions. But Jesus rebuked the foul spirit, and cured the boy, and
43 gave him back to his father. And all present were struck with awe at the
majesty of God.

In the midst of the general astonishment at all that Jesus was doing, he
44 said to his disciples, "Listen carefully to my words. For the Son of Man is
45 destined to be betrayed into the hands of his fellow men." But the disciples
did not understand the meaning of this; it had been concealed from them
so that they did not see it, and they were afraid to question him as to what
he meant.

46 A discussion arose among the disciples as to which of them was the
47 greatest; and Jesus, knowing of the discussion that was occupying their
48 thoughts, took hold of a little child, and placed 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's not
against you is for you."

The Journey to Jerusalem

51 As the days before his being taken up to heaven were growing few, Jesus
set his face resolutely in the direction of Jerusalem; and he sent on messen-
52 gers in advance. On their way, they went into a Samaritan village to make
53 preparations for him, but the people there did not welcome him, because
54 his face was set in the direction of Jerusalem. When James and John saw
this, they said, "Master, do you wish us to call for fire to come down from
55 the heavens and consume them?" But Jesus turned and rebuked them.
56 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 the Son
59 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 goodbye
62 to my family." But Jesus answered, "No one who looks back, after putting
their hand to the plow, 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 laborers are few. Therefore
pray to the owner of the harvest to send laborers to gather in his harvest.
3 Now, go. Remember, I am sending you out as my messengers like lambs
4 among wolves. Do not take a purse with you, or a bag, or sandals; and do
5 not stop to greet anyone on your journey. Whatever house you go to stay
6 at, begin by praying for a blessing on it. Then, if anyone there is deserving
of a blessing, your blessing will rest on him; but if not, it will come back on
7 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
8 one house to another. Whatever town you visit, if the people welcome
9 you, eat what is set before you; cure the sick there, and tell people that the
10 kingdom of God is close at hand. But, whatever town you go to visit, if
11 the people do not welcome you, go out into its streets and say 'We wipe

off the dust of your town which has clung to Our feet; still, be assured
12 that the kingdom of God is close at Hand.' I tell you that the doom of
Sodom will be more bearable on that day than the doom of that town.
13 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
15 and Sidon will be more bearable at the judgment than yours. And you,
Capernaum! Will you exalt yourself to heaven? You will be flung down
16 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, "Master, even
18 the demons submit to us when we use your name." And Jesus replied, "I
have had visions of Satan, fallen, like lightning from the heavens. Remem-
19 ber, I have given you the power to trample on snakes and scorpions, and
to meet all the strength of the Enemy. Nothing will ever harm you in any
20 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 re-
> vealed 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 any-
> one know who the Son is, except the Father, or who the Father is,
> except the Son and those to whom the Son may choose to reveal
> him."

23 Then, turning to his disciples, Jesus said to them alone, "Blessed are
24 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 there?" His
27 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 neighbor as you love yourself."

28 "You have answered right," said Jesus; "do that, and you will live."
29 But the man, wanting to justify himself, said to Jesus, "And who is my
neighbor?"
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 every-
31 thing, and beat him, and went away leaving him half dead. As it chanced,
a priest was going down by that road. He saw the man, but passed by
32 on the opposite side. A Levite, too, did the same; he came up to the spot,
33 but, when he saw the man, passed by on the opposite side. But a Samar-
itan, traveling that way, came upon the man, and, when he saw him, he
34 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
35 brought him to an inn, and took care of him. The next day he took out
two silver coins and gave them to the innkeeper. 'Take care of him,' he
said, 'and whatever more you may spend I will myself repay you on my
36 way back.' Now which, do you think, of these three men," asked Jesus,
"proved himself a neighbor 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 a woman
39 named Martha welcomed him to her house. She had a sister called Mary,
40 who seated herself at the Master's feet, and listened to his teaching; but
Martha was distracted by the many preparations that she was making. So
she went up to Jesus and said, "Master, do you approve of my sister's
leaving me to make preparations alone? Tell her to help me."
41 "Martha, Martha," replied the Master, "you are anxious and trouble
42 yourself about many things; but only a few are necessary, or rather one.
Mary has chosen the good part, and it will not be taken away from her."
11 One day Jesus was at a certain place praying, and, when he had finished,
one of his disciples said to him, "Master, teach us to pray, as John taught
his disciples."
2 "When you pray," Jesus answered, "say –

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

5 Jesus also said to them, "Suppose that one of you who has a friend
were to go to him in the middle of the night and say 'Friend, lend me
6 three loaves, for a friend of mine has arrived at my house after a journey,
7 and I have nothing to offer him;' And suppose that the other should answer from inside 'Do not trouble me; the door is already fastened, and
8 my children and I are in bed; I cannot get up and give you anything'; I
tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself
and give him what he wants.
9 "And so I say to you – Ask, and your prayer will be granted, search, and
10 you will find; knock, and the door will be opened to you. For the person
who asks receives, everyone who searches finds, and to the person who
11 knocks the door will be opened. What father among you, if his son asks
12 him for a fish, will give him a snake instead, or, if he asks for an egg, will
13 give him a 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 dumb demon, and, when the demon had
15 gone out, the dumb man spoke. The people were amazed at this; but some
of them said, "He drives out demons by the help of Beelzebul, the chief of
16 the demons"; while others, to test him, asked him for some sign from the
17 heavens. Jesus himself, however, was aware of what they were thinking,
and said to them, "Any kingdom wholly divided against itself becomes a
18 desolation; and a divided house falls. So, too, if Satan is wholly divided
against himself, how can his kingdom last? Yet you say that I drive out
19 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?
20 Therefore they 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, over his
22 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
23 the other had relied, and divides his spoil. Whoever who is not with me is
against me, and the person who does not help me to gather is scattering.
24 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 it unoccupied,
26 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

27 the last state of that person proves to be worse than the first." As Jesus was
saying this, a woman in the crowd, raising her voice, exclaimed, "Happy
28 was the mother who bore you and nursed you!" But Jesus replied, "Rather,
happy are those who listen to God's message and keep it."

29 As the crowds increased, Jesus began to speak, "This generation is a
wicked generation. It is asking a sign, but no sign will be given it except
30 the sign of Jonah. For, as Jonah became a sign to the people of Nineveh, so
31 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
32 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
33 they repented at Jonah's proclamation; and here is more than a Jonah! No
one sets light to a lamp, and then puts it in the cellar or under a basket,
but he puts it on the lamp-stand, so that anyone who comes in may see the
34 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,
35 also, is darkened. Take care, therefore, that the inner light is not darkness.
36 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."

37 As Jesus finished speaking, a Pharisee asked him to breakfast with him,
38 and Jesus went in and took his place at the table. The Pharisee noticed, to
his astonishment, that Jesus omitted the ceremonial washing before break-
39 fast. 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
40 with greed and wickedness. Fools! Did not the maker of the outside make
41 the inside too? Only give away what is in them in charity, and at once you
42 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
43 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,
44 and to be greeted in the markets with respect. Alas for you! You are like
unsuspected graves, over which men walk unawares."
45 Here one of the students of the Law interrupted him by saying, "Teacher,
46 when you say this, you are insulting us also." But Jesus went on, "Alas for
you, too, you students of the Law! You load people with loads that are
too heavy to carry, but do not, yourselves, touch them with one of your
47 fingers. Alas for you! You build the monuments of the prophets whom

48 your ancestors killed. You are actually witnesses to your ancestors' acts
and show your approval of them, because, while they killed the prophets,
49 you build tombs for them. That is why the wisdom of God said – 'I will
50 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
51 the creation of the world may be exacted from this generation – from the
blood of Abel down to the blood of Zechariah, who was slain between
the altar and the house of God.' Yes, I tell you, it will be exacted from this
52 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
54 began to press him hard and question him closely on many subjects, laying
traps for him, so as to seize on anything that he might say.

12 Meanwhile the people had gathered in thousands, so that they trod on
one another, when Jesus, addressing himself to his disciples, began by say-
ing to them, "Be on your guard against the leaven – that is, the hypocrisy
2 – of the Pharisees. There is nothing, however covered up, which will not
3 be uncovered, nor anything kept secret which will not become known. So
all that you have said in the dark will be heard in the light, and what you
have spoken in the ear, within closed doors, will be proclaimed on the
4 housetops. To you who are my friends I say, Do not be afraid of those who
5 kill the body, but after that can do no more. I will show you of whom you
should be afraid. Be afraid of him who, after killing you, has the power to
6 fling you into Gehenna. Yes, I say, be afraid of him. Are not five sparrows
sold for two copper coins? Yet not one of them has escaped God's notice.
7 No, even the hairs of your head are all numbered. Do not be afraid; you
8 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
9 angels; but the person who publicly disowns me will be altogether dis-
10 owned 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
11 Spirit there will be no forgiveness. Whenever they take you before the syn-
agogue Courts or the magistrates or other authorities, do not be anxious
as to how you will defend yourselves, or what your defense will be, or
12 what you will say; for the Holy Spirit will show you at the moment what
you ought to say."
13 "Teacher," a man in the crowd said to Jesus, "tell my brother to share
14 the property with me." But Jesus said to him, "Man, who made me a judge

15 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."

16 Then Jesus told them this parable – "There was once a rich man whose
17 land was very fertile; and he began to ask himself 'What will I do, for I
18 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
19 in them; and I will say to myself, Now you have plenty of good things put
20 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
21 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."

22 And Jesus said to his disciples, "That is why I say to you, Do not be anxious about the life here – what you can get to eat; or about your body
23 – what you can get to wear. For life is more than food, and the body than
24 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
25 more precious are you than birds! But which of you, by being anxious,
26 can prolong your life a moment? And, if you cannot do even the smallest
27 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
28 his splendor was not robed like one of these. If, even in the field, God so clothes the grass which is living today and tomorrow will be thrown into
29 the oven, how 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 get
30 to drink; and do not waver. These are the things for which all the nations
31 of the world are seeking, and your Father knows that you need them. No,
32 seek his kingdom, and these things will be added for you. So do not be afraid, my little flock, for your Father has been pleased to give you the kingdom.

33 "Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out – an inexhaustible treasure in heaven, where no thief
34 comes near, or moth works ruin. For where your treasure is, there also
35 will your heart be. Make yourselves ready, with your lamps alight; and be
36 like servants who are waiting for their Master's return from his wedding, so that, when he comes and knocks, they may open the door for him at
37 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
38 their places at the table, and will come and serve them. Whether it is late at night, or in the early morning that he comes, if he finds all as it should

39 be, then happy are they. This you do know, that, had the owner of the
house known at what time the thief was coming, he would have been on
40 the watch, and would not have let his house be broken into. You must also
prepare, for when you are least expecting him the Son of Man will come."
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 care-
ful man, who will be placed by his master over his establishment, to give
43 them their rations at the proper time? Happy will that servant be whom
44 his master, when he comes home, will find doing this. His master, I tell
45 you, will put him in charge of the whole of his property. But should that
servant say to himself 'My master is a long time coming,' and begin to
beat the menservants and the maidservants, and to eat and drink and get
46 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
47 assign him his place among the untrustworthy. The servant who knows
his master's wishes and yet does not prepare and act accordingly will re-
48 ceive 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
49 whom much has been entrusted the more will be demanded. I came to cast
50 fire on the earth; and what more can I wish, if it is already kindled? There
is a baptism that I must undergo, and how great is my distress until it is
51 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,
53 they will be divided, three against two, and two 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,
55 you say at once 'There is a storm coming,' and come it does. And when
you see that the wind is in the south, you say 'It will be burning hot,' and
56 so it proves. Hypocrites! You know how to judge of the earth and the sky;
57 how is it, then, that you cannot judge of this time? Why don't you your-
58 selves decide what is right? When, for instance, you are going with your
opponent before a magistrate, on your way to the court do your best to be
quit of him; otherwise he might drag you before the judge, then the judge
will hand you over to the bailiff of the court, and the bailiff throw you into
59 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,
2 whose blood Pilate had mingled with the blood of their sacrifices. "Do you
suppose," replied Jesus, "that, because these Galileans have suffered in
3 this way, they were worse sinners than any other Galileans? No, I tell you;
4 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?
5 No, I tell you; but, unless you repent, you will all perish in the same man-
ner."
6 And Jesus told them this parable – "A man, who had a fig tree grow-
ing in his vineyard, came to look for fruit on it, but could not find any.
7 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
8 soil?' 'Leave it this one year more, Sir,' the man answered, 'until I have
9 dug around 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
11 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
12 wholly unable to raise herself. When Jesus saw her, he called her to him,
13 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
14 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 everyone of you
let your ox or your ass loose from its manger, and take it out to drink, on
16 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
17 released from her 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 can I liken
19 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 birds roosted in its branches."
20 And again Jesus said, "To what can I liken the kingdom of God? It is like
21 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, and mak-
23 ing his way towards Jerusalem. "Master," someone asked, "are there but
24 few in the path of salvation?" And Jesus answered, "Strive to go in by the
small door. Many, I tell you, will seek to go in, but they will not be able,
25 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
26 us.' His answer will be – 'I do not know where you come from.' Then you
will begin to say 'We have eaten and drunk in your presence, and you
27 have taught in our streets,' and his reply will be – 'I do not know where
you come from. Leave my presence, all you who are living in wickedness.'
28 There, there will be weeping and grinding of teeth, when you see Abra-
ham, Isaac, and Jacob, and all the prophets, in the kingdom of God, while
29 you yourselves are being driven outside. People will come from East and
West, and from North and South, and take their places at the banquet in
30 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 and leave
32 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
33 today and tomorrow, and 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 messengers sent to you – Oh,
how often have I wished to gather your children around me, as a hen takes
35 her brood under her 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
2 of the leading Pharisees to dine, they were watching him closely. There
3 he saw before him a man who was suffering from dropsy. "Is it allow-
able," said Jesus, addressing the students of the Law and the Pharisees,
4 "to work a cure on the Sabbath, or is it not?" They remained silent. Jesus
5 took hold of 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
6 well, will not immediately pull them out on the Sabbath day?" And they
could not make any answer to that.

7 Observing that the guests were choosing the best places for themselves,
8 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
9 rank might have been invited by your host; and the host who invited you both will come and say to you 'Make room for this person,' and then you
10 will begin in confusion to take the lowest place. No, when you are invited, go and take the lowest place, so that, when the host who has invited you comes, he may say to you 'Friend, come higher up'; and then you will
11 be honored in the eyes of all your fellow 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 neighbors, because they might invite you
13 in return, and so you should be repaid. No, when you entertain, invite the
14 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 good."

15 One of the guests heard what he said and exclaimed, "Happy will be
16 the person who will eat bread in the kingdom of God!" But Jesus said to
17 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
18 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
19 excused.' The next said 'I have bought five pairs of bullocks, and I am on
20 my way to try them. I must ask you to consider me excused'; while the
21 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
22 blind, and the lame.' Presently the servant said 'Sir, your order has been
23 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
24 be filled; for I tell you all that not one of those people who were invited will taste my dinner.'"

25 One day, when great crowds of people were walking with Jesus, he
26 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
27 and even their life, he can be no disciple of mine. Whoever does not carry

28 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
29 reckon the cost, to see if you have enough to complete it? – Otherwise, if
you have laid the foundation and are not able to finish it, everyone who
30 sees it will laugh at you, and say 'Here is a person who began to build and
31 was not able to finish!' Or what king, when he is setting out to fight an-
other 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 sends en-
33 voys and asks for terms of peace. And so with everyone of you who does
34 not bid farewell to all you have – you cannot be a disciple of mine. Yes, salt
is good; but, if the salt itself should lose its strength, what will be used to
35 season it? It is not fit either for the land or for the manure heap. People
throw it away. Let those who have ears to hear with hear!"

15 The tax-gatherers and the outcasts were all drawing near to Jesus to
2 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 a hundred
4 sheep, and has lost one of them, does not leave the ninety-nine out in the
5 open country, and go after the lost sheep until he finds it? And, when he
6 has found it, he puts in on his shoulders rejoicing; and, on reaching home,
he calls his friends and his neighbors together, and says 'Come and rejoice
7 with me, for I have found my sheep which was lost.' So, I tell you, there
will be more rejoicing in heaven over one outcast who repents, than over
8 ninety-nine religious people, who have no need to repent. Or again, what
woman who has ten silver coins, if she loses one of them, does not light a
9 lamp, and sweep the house, and search carefully until she finds it? And,
when she has found it, she calls her friends and neighbors together, and
says 'Come and rejoice with me, for I have found the coin which I lost.'
10 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 of them
12 said to his father 'Father, give me my share of the inheritance.' So the father
13 divided the property between them. A few days later the younger son got
together all that he had, and went away into a distant land; and there he
14 squandered his inheritance by leading a dissolute life. After he has spent
all that he had, there was a severe famine through all that country, and he
15 began to be in actual want. So he went and engaged himself to one of the

16 people of that country, who sent him into his fields to tend pigs. He even
longed to satisfy his hunger with the bean-pods on which the pigs were
17 feeding; and no one gave him anything. But, when he came to himself, he
said 'How many of my father's hired servants have more bread than they
18 can eat, while here am I starving to death! I will get up and go to my father,
19 and say to him "Father, I sinned against heaven and against you; I am no
20 longer fit to be called your son; make me one of your hired servants."' And
he got up and went to his father. But, while he was still a long way off, his
father saw him and was deeply moved; he ran and threw his arms around
21 his neck and kissed him. 'Father,' the son said, 'I sinned against heaven and
against you; I am no longer fit to be called your son; make me one of your
22 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
23 finger and sandals for his feet; and bring the fattened calf and kill it, and
24 let us eat and make merry; for here is my son who was dead, and is alive
25 again, was lost, and is found.' So they began making merry. Meanwhile
the elder son was out in the fields; but, on coming home, when he got near
26 the house, he heard music and dancing, and he called one of the servants
27 and asked what it all meant. 'Your brother has come back,' the servant told
him, 'and your father has killed the fattened calf, because he has him back
28 safe and sound.' This made him angry, and he would not go in. But his
29 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
30 merrymaking with my friends. But, no sooner has this son of yours come,
who has eaten up your property in the company of prostitutes, than you
31 have killed the fattened calf for him.' 'Child,' the father answered, 'you are
32 always with me, and everything that I have is yours. We could but make
merry and rejoice, for here is your brother who was dead, and is alive;
who was lost, and is found.'"

16 Jesus said to his disciples, "There was a rich man who had a steward;
2 and this steward was maliciously accused to him of wasting his estate. So
the master called him and said 'What is this that I hear about you? Give
3 in your accounts, for you cannot act as steward any longer.' 'What am I
to do,' the steward asked himself, 'now that my master is taking the stew-
ard's place away from me? I have not strength to dig, and I am ashamed
4 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 owe my master?' he
6 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
7 hundred and twenty.' And you, the steward said to the next, 'how much
do you owe?' 'Seventy quarters of wheat,' he replied. 'Here is your agree-
8 ment,' the steward said; 'make it fifty-six.' His master complimented this
dishonest steward on the shrewdness of his action. And indeed men of the
world are shrewder in dealing with their fellow men than those who have
9 the light. And I say to you 'Win friends for yourselves with your dishon-
est 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 dishon-
11 est in the smallest matter is dishonest in a great one also. So, if you have
proved untrustworthy with the dishonest money, who will trust you with
12 the true? And, if you have proved untrustworthy with what does not be-
13 long to us, who will give you what is really our own? No servant can serve
two masters, for, either they will hate one and love the other, or else they
will attach themselves to one and despise the other. You cannot serve both
God and Money."

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

15 "You," said Jesus, "are the ones who justify themselves before the world,
but God can read your hearts; and what is highly esteemed among people
16 may be an abomination in the sight of God. The Law and the prophets
sufficed until the time of John. Since then the good news of the kingdom
17 of God has been told, and everybody has been forcing their way into it. It
would be easier for the heavens and the earth to disappear than for one
18 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
19 divorced woman is an adulterer. There was once a rich man, who dressed
in purple robes and fine linen, and feasted every day in great splendor.
20 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
22 from the rich man's table. Even the dogs came and licked his sores. After
a time the beggar died, and was taken by the angels to be with Abraham.
23 The rich man also died and was buried. In Hades he looked up in his
24 torment, and saw Abraham at a distance and Lazarus at his side. So he
called out 'Pity me, Father Abraham, and send Lazarus to dip the tip of
his finger in water and cool my tongue, for I am suffering agony in this
25 flame.' 'Child,' answered Abraham, 'remember that you in your lifetime
received what you thought desirable, just as Lazarus received what was
not desirable; but now he has his consolation here, while you are suffering

26 agony. And not only that, but between you and us there lies a great chasm,
so that those who wish to pass from here to you cannot, nor can they cross
27 from there to us.' 'Then, Father,' he said, 'I beg you to send Lazarus to my
28 father's house – For I have five brothers to warn them, so that they may
29 not come to this place of torture also.' 'They have the writings of Moses
30 and the prophets,' replied Abraham; 'let them listen to them.' 'But, Father
Abraham,' he urged, 'if someone from the dead were to go to them, they
31 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 tempta-
2 tions but sorrow awaits the person who does the tempting! It would be
good for them if they had been flung into the sea with a millstone around
their neck, rather than that they should prove a trap even one of these little
3 ones. 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 Master
6 said, "If your faith were only like a mustard seed, you could say to this
mulberry tree 'Be uprooted and planted in the sea,' and it would obey
7 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
8 take your place at the table,' Instead of saying 'Prepare my dinner, and
then make yourself ready and serve me while I am eating and drinking,
9 and after that you will eat and drink yourself'? Does he feel grateful to his
10 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 Galilee. As
12 he was entering a village, ten lepers met him. Standing still, some distance
14 off, they called out loudly, "Jesus! Sir! Pity us!" When Jesus saw them, he
said, "Go and show yourselves to the priest." And, as they were on their
15 way, they were made clean. One of them, finding he was cured, came back,
16 praising God loudly, and threw himself on his face at Jesus' feet, thanking
17 him for what he had done; and this man was a Samaritan. "Were not all
18 the ten made clean? exclaimed Jesus. But the nine – where are they? Were
19 there none to come back and praise God except this foreigner? Get up," he
said to him, "and go on your way. Your faith has delivered you."

20 Being once asked by the Pharisees when the kingdom of God was to
come, Jesus answered, "The kingdom of God does not come in a way that
21 can be seen, nor will people say 'Look, here it is!' or 'There it is!'; for the
22 kingdom of God is within you! 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
23 not see it. People will say to you 'There he is!' Or 'Here he is!' Do not go
24 and follow them. For, just as lightning will lighten and flare from one side
25 of the heavens to the other, so will it be with the Son of Man. But first
he must undergo much suffering, and he must be rejected by the present
26 generation. As it was in the days of Noah, so will it be again in the days of
27 the Son of Man. They were eating and drinking and marrying and being
married, up to the very day on which Noah entered the ark, and then the
28 flood came and destroyed them all. So, too, in the days of Lot. People were
29 eating, drinking, buying, selling, planting, building; but, on the very day
on which Lot came out of Sodom, it rained fire and sulfur from the skies
30 and destroyed them all. It will be the same on the day on which the Son
31 of Man reveals himself. On that day, if a person is on their house-top and
their goods in the house, they must not go down to get them; nor again
32 must one who is on the farm turn back. Remember Lot's wife. Whoever is
33 eager to get the most out of their life will lose it; but whoever will lose it
34 will preserve it. On that night, I tell you, of two people on the same bed,
35 one will be taken and the other left; of two women grinding grain together,
one will be taken and the other left."[11]
37 "Where will it be, Master?" asked the disciples. "Where there is a body,"
said Jesus, "there will the vultures flock."

18 Jesus told his disciples a parable to show them that they should always
2 pray and never despair. "There was," he said, "in a certain town a judge,
3 who had no fear of God nor regard for people. In the same town there was
a widow who went to him again and again, and said 'Grant me justice
4 against my opponent.' For a time the judge refused, but afterward he said
5 to himself 'Although I am without fear of God or regard for people, yet,
as this widow is so troublesome, I will grant her justice, to stop her from
6 plaguing me with her endless visits.'" Then the Master added, "Listen
7 to what this iniquitous judge says! And God – won't he see that his own
people, who cry to him night and day, have justice done them – though

[11] 17:36 Some later manuscripts add: There will be two in the field; one will be taken and the other left.

8 he holds his hand? He will, I tell you, give them justice soon enough! Yet,
when the Son of Man comes, will he find faith on earth?"

9 Another time, speaking to people who were satisfied that they were reli-
gious, and who regarded everyone else with scorn, Jesus told this parable
10 – "Two men went up into the Temple Courts to pray. One was a Pharisee
11 and the other a tax-gatherer. The Pharisee stood forward and began pray-
ing to himself in this way – 'God, I thank you that I am not like other men
12 – thieves, rogues, adulterers – or even like this tax-gatherer. I fast twice
13 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 'God, have mercy on me, a sin-
14 ner.' This man, I tell you, went home pardoned, rather than the other. For
everyone who exalts himself will be humbled, while everyone who hum-
bles himself will be exalted."

15 Some of the people were bringing even their babies to Jesus, for him to
touch them; but, when the disciples saw it, they began to find fault with
16 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,
17 for it is to the childlike that the kingdom of God belongs. I tell you, unless
a man receives the kingdom of God like a child, he will not enter it at all."

18 And one of the leaders asked Jesus this question – "Good teacher, what
must I do if I am to gain eternal life?"
19 "Why do you call me good?" answered Jesus. "No one is good but God.
20 You know the commandments – Do not commit adultery, Do not kill, Do
not steal, Do not say what is false about others, Honor your father and
your mother."
21 "I have observed all these," he replied, "from childhood." Hearing this,
22 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
23 heaven; then come and follow me." But the man became greatly distressed
24 on hearing this, for he was extremely rich. Seeing this, Jesus said to his dis-
25 ciples, "How hard it is for the wealthy to enter the kingdom of God! It is
easier, indeed, for a camel to get through a needle's eye than for a rich
person to enter the kingdom of God!"
26 "Then who can be saved?" asked those who heard this. But Jesus said,
27 "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 of the kingdom of
30 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 around him, Jesus said to them, "Listen! We are
going up to Jerusalem; and there everything that is written in the prophets
32 will be done to the Son of Man. For he will be given up to the Gentiles,
33 mocked, insulted and spat on; they will scourge him, and then put him
34 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 by the road-
36 side, begging. Hearing a crowd going by, the man asked what was the
37 matter; and, when people told him that Jesus of Nazareth was passing, he
38 shouted out, "Jesus, Son of David, take pity on me!" Those who were in
front kept telling him to be quiet, but he continued to call out the louder,
40 "Son of David, take pity on me!" Then Jesus stopped and ordered the man
to be brought to him. And, when he had come close up to him, Jesus asked
41 him, "What do you want me to do for you?"
42 "Master," he said, "I want to recover my sight." And Jesus said, "Recover
43 your sight, your faith has delivered you." Instantly he recovered his sight,
and began to follow Jesus, praising God. And all the people, on seeing it,
gave glory to God.

19 Jesus entered Jericho and made his way through the town. There was
2 a man there, known by the name of Zacchaeus, who was a commissioner
3 of taxes and a rich man. He tried to see what Jesus was like; but, being
4 short, he was unable to do so because of the crowd. So he ran on ahead
and climbed into a mulberry tree, to see Jesus, for he knew that he must
5 pass that way. When Jesus came to the place, he looked up and said to
him, "Zacchaeus, be quick and come down, for I must stop at your house
6 today." So Zacchaeus got down quickly, and joyfully welcomed him. On
7 seeing this, everyone began to complain, "He has gone to stay with a man
8 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 even this
10 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
12 that the kingdom of God was going to be proclaimed at once. He said, "A nobleman once went to a distant country to receive his appointment
13 to a kingdom and then return. He called ten of his servants and gave them ten pounds of silver each, and told them to trade with them dur-
14 ing his absence. But his subjects hated him and sent envoys after him to
15 say 'We will not have this man as our king.' On his return, after having been appointed king, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of
16 trade they had done. The first came up, and said 'Sir, your ten pounds
17 have made a hundred.' 'Well done, good servant!' exclaimed the master. 'As you have proved trustworthy in a very small matter, I appoint you gov-
18 ernor over ten towns.' When the second came, he said 'Your ten pounds,
19 Sir, have produced fifty.' So the master said to him 'And you I appoint
20 over five towns.' Another servant also came and said 'Sir, here are your
21 ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted,
22 and reap what you have not sown.' The master answered 'Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man,
23 that I take what I have not planted, and reap what I have not sown? Then why didn't you put my money into a bank? And I, on my return, could
24 have claimed it with interest. Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.'
25 'But, Sir,' they said, 'he has a hundred pounds already!' 'I tell you,' he an-
26 swered, 'that, to him who has, more will be given, but, from him who has
27 nothing, even what he has will be taken away. But as for my enemies, these men who would not have me as their king, bring them here and put them to death in my presence.'"

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
30 Mount of Olives, that he sent on two of the disciples. "Go to the village facing us," he said, "and, when you get there, you will find a foal tethered,
31 which no one has yet ridden; untie it and lead it here. And, if anybody asks you 'Why are you untying it?,' you are to say this – 'The Master wants
32 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 are you
34 untying the foal?" And the two disciples answered – "The Master wants
35 it." Then they led it back to Jesus, and threw their cloaks on the foal and
36 put Jesus on it. As he went along, the people kept spreading their cloaks
37 in the road. When he had almost reached the place where the road led
down the Mount of Olives, everyone of the many disciples began in their
joy to praise God loudly for all the miracles that they had seen:

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

39 Some of the Pharisees in the crowd said to him, "Teacher, restrain
40 your disciples." But Jesus answered, "I tell you that if they are silent, the
stones will call out."
41 When he drew near, on seeing the city, he wept over it, and said, "If only
42 you had known, while yet there was time – even you – the things that
43 make for peace! But now they have been hidden from your sight. For a
time is coming when your enemies will surround you with earthworks,
44 and encircle you, and hem you in on all sides; they will trample you down
and your children within you, and they will not leave in you one stone on
another, because you did not know the time of your visitation."
45 Jesus went into the Temple Courts and began to drive out those who
46 were selling, saying as he did so, "Scripture says – 'My house will be a
house of prayer'; but you have made it a den of robbers."

47 Jesus continued to teach each day in the Temple Courts; but the chief
priests and teachers of the Law were eager to take his life, and so also
48 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
2 Law, joined by the elders, confronted him, and addressing him, said, "Tell
us what authority you have to do these things. Who is it who has given
you this authority?"
3 "I, too," said Jesus in reply, "will ask you one question. Give me an an-
4 swer to it. It is about John's baptism – was it of divine or of human ori-
5 gin?" But they began arguing together, "If we say 'divine,' he will say 'Why
6 didn't you believe him?' But, if we say 'human,' the people will all stone
7 us, for they are persuaded that John was a prophet." So they answered

that they did not know its origin. "Then I," said Jesus, "refuse to tell you what authority I have to do these things."

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

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

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

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

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

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

27 Presently there came up some Sadducees, who maintain that there is no
28 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, after tak-
30 ing a wife, died childless. The second and third brothers both took her
31 as their wife; and so, too, did all seven – dying without children. The
32 woman herself was the last to die. About the woman, then – at the res-
urrection, 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 given in
35 marriage; but, for those who are thought worthy to attain to that other
world and the resurrection from the dead, there is no marrying or being
36 married, nor indeed can they die again, for they are like angels and, having
37 shared in the resurrection, they are God's children. As to the fact that the
dead rise, even Moses indicated that, in the passage about the Bush, when
he calls the Lord –

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

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, for they
40 did not venture to question him any further. But Jesus said to them, "How
42 is it that people say that the Christ is to be 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, "Be on your
46 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
47 best seats in the synagogues, and places of honor at dinner. These are the
men who rob widows of their houses, and make a pretense of saying long
prayers. Their sentence will be all the heavier."
21 Looking up, Jesus saw the rich people putting their gifts into the chests
2 for the Temple offerings. He saw, too, a widow in poor circumstances
3 putting two small coins into them. "I tell you" , he said "that this poor

widow has put in more than all the others; for everyone else here put in
something from what he had to spare, while she, in her need, has put in
all she had to live on."

When some of them spoke about the Temple being decorated with beau-
tiful stones and offerings, Jesus said, "As for these things that you are look-
ing at, a time is coming when not one stone will be left on another here.
Every one will be thrown down." So the disciples questioned Jesus, "But,
teacher, when will this happen? And what sign will there be when this is
near?"
And Jesus said, "See that you are not led astray; for many will take my
name, and come saying 'I am He,' and 'The time is close at hand.' Do not
follow them. And, when you hear of wars and disturbances, do not be terri-
fied, for these things must occur first; but the end will not be at once." Then
he said to them, "Nation will rise against nation and kingdom against
kingdom, and there will be great earthquakes, and plagues and famines
in various places, and there will be terrible appearances and signs in the
heavens. Before all this, they will lay hands on you and persecute you, and
they will betray you to synagogues and put you in prison, when you will
be brought before kings and governors for the sake of my name. Then will
be your opportunity of witnessing for me. Make up your minds, therefore,
not to prepare your defense; for I will myself give you words, and a wis-
dom which all your opponents together will be unable to resist or defy.
You will be betrayed even by your parents and brothers and sisters and
sisters and relatives and friends, and they will cause some of you to be
put to death, and you will be hated by everyone because of me my name.
Yet not a single hair of your heads will be lost! By your endurance you will
win yourselves life. As soon, however, as you see Jerusalem surrounded
by armed camps, then you may know that the hour of her desecration is at
hand. Then those of you who are in Judea must take refuge in the moun-
tains, those who are in Jerusalem must leave at once, and those who are
in the country places must not go into it. For these are to be the days of
vengeance, when all that scripture says will be fulfilled. Alas for pregnant
women, and for those who are nursing infants in those days! For there will
be great suffering in the land, and anger against this people. They will fall
by the edge of the sword, and will be taken prisoners to every land, and
Jerusalem will be under the heel of the Gentiles, until their day is over –
as it will be. There will be signs, too, in the sun and moon and stars, and
on the earth despair among the nations, in their dismay at the roar of the
sea and the surge. People's hearts will fail them through dread of what is

coming upon the world; for the forces of the heavens will be convulsed.
27 Then will be seen the Son of Man coming in a cloud with power and great
28 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 and all the
30 other trees. As soon as they shoot, you know, as you look at them, without
31 being told, that summer is near. And so may you, as soon as you see these
32 things happening, know that the kingdom of God is near. I tell you that even the present generation will not pass away until all has taken place.
33 The heavens and the earth will pass away, but my words will never pass
34 away. Be on your guard or your minds will become dulled by debauches or drunkenness or the anxieties of life, and 'that day' will close on you
35 suddenly like a trap. For come it will on all who are living upon the face
36 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
38 went out and spent the nights on the hill called the 'Mount of Olives.' And all the people would get up early in the morning and come to listen to him in the Temple Courts.

22 The feast of the unleavened bread, known as the Passover, was near. The
2 chief priest and the teachers of the Law were looking for an opportunity of destroying Jesus, for they were afraid of the people.
3 Now Satan took possession of Judas, who was known as Iscariot, and
4 who belonged to the Twelve; and he went and discussed with the chief priests and officers in charge at the Temple the best way of betraying Jesus
5 to them. They were glad of this, and agreed to pay him. So Judas assented,
6 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, on which
8 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. "Listen," he
10 answered, "when you have got into the city, a man carrying a pitcher of
11 water will meet you; follow him into whatever house he enters; and you will say to the owner of the house 'The teacher says to you – Where is the
12 room where I am to eat the Passover with my disciples?' The man will show you a large upstairs room, set out; there make preparations."

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 apostles
15 with him. "I have most earnestly wished," he said, "to eat this Passover
16 with you before I suffer. For I tell you that I will not eat it again, until it has
17 had its fulfillment in the kingdom of God." Then, on receiving a cup, after
18 saying the thanksgiving, he said, "Take this and share it among you. For
I tell you that I will not, after today, drink of the juice of the grape, until
19 the kingdom of God has come." Then Jesus took some bread, and, after
saying the thanksgiving, broke it and gave to them, with the words, "This
21 is my body.[12] Yet see! The hand of the man who is betraying me is beside
22 me on the table! True, the Son of Man is passing, by the way ordained
23 for him, yet alas for that man by whom he is being betrayed!" Then they
began questioning one another which of them it could be who was going
to do this.
24 And a dispute arose among them as to which of them was to be re-
25 garded as the greatest. Jesus, however, said, "The kings of the Gentiles
26 lord it over them, and their oppressors are styled 'Benefactors.' But with
you it must not be so. No, let the greatest among you become like the
27 youngest, and him who leads like him who serves. Which is the greater
– the master at the table or his servant? Is not it the master at the table?
28 Yet I myself am among you as one who serves. You are the men who have
29 stood by me in my trials; and, just as my Father has assigned me a king-
30 dom, I assign you places, so that you may eat and drink at my table in my
kingdom, and be seated on twelve thrones as judges of the twelve tribes
31 of Israel. Simon! Simon! listen. Satan demanded leave to sift you all like
32 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 until you
35 have disowned all knowledge of me three times." Then he said to them all,
"When I sent you out as my messengers, without either purse, or bag, or
sandals, were you in need of anything?"
36 "No; nothing," they answered. "Now, however," he said, "he who has
a purse must take it and his bag as well; and he who has not must sell his

[12] 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."

37 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 fulfillment."
38 "Master," they exclaimed, "look, here are two swords!"
"Enough!" said Jesus.

39 Jesus then went out, and made his way as usual to the Mount of Olives,
40 followed by his disciples. And, when he reached the spot, he said to them,
41 "Pray that you may not fall into temptation." Then he withdrew about a
42 stone's throw, and knelt down and began to pray. "Father," he said, "if it
is your pleasure, spare me this cup; only, not my will but your be done."
43 Presently there appeared to him an angel from heaven, who strengthened
44 him.[13] And, as his anguish became intense, he prayed still more earnestly,
45 while his sweat was like great drops of blood falling on the ground. Then
he rose from praying, and came to the disciples and found them sleeping
46 for sorrow. "Why are you asleep?" he asked them. "Rise and pray so that
47 you don't fall into temptation." While he was still speaking, a crowd ap-
peared 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, "Judas,
49 is it by a kiss that you betray the Son of Man?" But when those who were
around Jesus saw what was going to happen, they exclaimed, "Master,
50 should we use our swords?" And one of them struck the high priest's ser-
51 vant and cut off his right ear; at which Jesus said, "Let me at least do this";
52 and, touching his ear, he healed the wound. Then, turning to the chief
priests and 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 swords
53 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 house of
55 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
56 himself in the middle of them. Presently a maidservant saw him sitting
near the blaze of the fire. She looked carefully at him and said, "Why, this
57 man was one of his companions!" But Peter denied it. "I do not know him,"
58 he replied. A little while afterward someone else – a man – saw him and
said, "Why, you are one of them!"

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[13] 22:43 Some later manuscripts do not contain verses 43 or 44.

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

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

66 At daybreak the the assembly of the elders of the people met – both the
chief priests and the teachers of the Law – and took Jesus before their High
67 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 I question
69 you, you will not answer. But from this hour the Son of Man will be seated
on the right hand of God Almighty."
70 "Are you, then, the Son of God?" they all asked. "It is true," answered Je-
71 sus, "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 they began
2 to accuse him, "This is a man whom we found misleading our people,
preventing them from paying taxes to the Emperor, and giving out that
he himself is 'Christ, a king.'"
3 "Are you the king of the Jews?" Pilate asked him. "It is true," replied
4 Jesus. But Pilate, turning to the chief priests and the people, said, "I do
5 not see anything to find fault with in this man." But they insisted, "He
is stirring up the people by his teaching all through Judea; he began with
6 Galilee and has now come here." Hearing this, Pilate asked if the man was
7 a Galilean; and, having satisfied himself that Jesus came under Herod's
jurisdiction, he sent him to Herod, who also was at Jerusalem at the time.
8 When Herod saw Jesus, he was exceedingly pleased, for he had been want-
ing to see him for a long time, having heard a great deal about him; and he
9 was hoping to see some sign given by him. So he questioned him at some
10 length, but Jesus made no reply. Meanwhile the chief priests and the teach-
11 ers of the Law stood by and vehemently accused him. And Herod, with
his soldiers, treated Jesus with scorn; he mocked him by throwing a gor-
12 geous robe around him, and then sent him back to Pilate. And Herod and

Pilate became friends that very day, for before that there had been ill-will between them.

13 So Pilate summoned the chief priests, and the leading men, and the peo-
14 ple, and said to them, "You brought this man before me charged with misleading the people; and yet, for my part, though I examined him before you, I did not find this man to blame for any of the things of which you
15 accuse him; nor did Herod either; for he has sent him back to us. And,
16 as a fact, he has not done anything deserving death; so I will have him
18 scourged, and then release him."[14] But they began to shout as one man,
19 "Kill this fellow, but release Barabbas for us." (Barabbas was a man who had been put in prison for a riot that had broken out in the city and for
20 murder.) Pilate, however, wanting to release Jesus, called to them again;
21 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
23 to death. So I will have him scourged, and then release him." But they persisted in loudly demanding his crucifixion; and their clamor gained the
24 day. Pilate decided that their demand should be granted. He released the
25 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
27 on his shoulders, for him to carry it behind Jesus. There was a great crowd of people following him, many being women who were beating
28 their breasts and wailing for him. So Jesus turned and said to them, "Women of Jerusalem, do not weep for me, but weep for yourselves and
29 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 to the
31 mountains 'Fall on us,' and to the hills 'Cover us.' If what you see is done
32 while the tree is green, what will happen when it is dry?" There were
33 two others also, criminals, led out to be executed with Jesus. When they had reached the place called 'The Skull,' there they crucified Jesus and
34 the criminals, one on the right, and one on the left. Then Jesus said, "Father, forgive them; they do not know what they are doing." His
35 clothes they divided among them by casting lots. Meanwhile the people stood looking on. Even the leading men said with a sneer, "He saved

[14] 23:17 Some later manuscripts add: He had to release someone to them at the feast.

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

'THIS IS THE KING OF THE JEWS.'

One of the criminals who were hanging beside Jesus railed at him. "Aren't you the Christ? Save yourself and us," he said. But the other rebuked him. "Haven't you," he said, "any fear of God, now that you are under the same sentence? And we justly so, for we are only reaping our deserts, but this man has not done anything wrong. Jesus," he went on, "do not forget me when you have come to your kingdom." And Jesus answered, "I tell you, this very day you will be with me in Paradise."
It was nearly midday, when a darkness came over the whole country, lasting until three in the afternoon, the sun being eclipsed; and the Temple curtain was torn down the middle. Then Jesus, with a loud cry, said, "Father, into your hands I commit my spirit." And with these words he expired.
The Roman captain, on seeing what had happened, praised God, exclaiming, "This must have been a good man!" All the people who had collected to see the sight watched what occurred, and then went home beating their breasts. All the friends of Jesus had been standing at a distance, with the women who accompanied him from Galilee, watching all this.

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

The Risen Life

24 During the Sabbath they rested, as directed by the commandment. But very early on the first day of the week they went to the tomb, taking with

them the spices that they had prepared. They found that the stone had been rolled away from the tomb; and, on going into it, they could not find the body[15] . While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. But, when in their fear the women bowed their faces to the ground, the men said to them, "Why are you looking among the dead for him who is living?[16] Remember how he spoke to you before he left Galilee – How he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and rise again on the third day." Then they remembered the words of Jesus, and, on returning from the tomb, they told all this to the Eleven and to all the rest. There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the apostles. What they said seemed to the apostles mere nonsense, and they did not believe them.[17]

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

"What things do you mean?" asked Jesus. "Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people, was a prophet, whose power was felt in both his words and actions; and how the chief priests and our leading men gave him up to be sentenced to death, and afterward crucified him. But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. And what is more, some of the women among us have greatly astonished us. They went to the tomb at daybreak And, not finding the body of Jesus there, came and told us that they had seen a vision of angels who told them that he was alive. So some of our

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15 24:3 Some later manuscripts add: of the Lord Jesus.

16 24:6 Some later manuscripts add: He is not here but he has risen.

17 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.

number went to the tomb and found everything just as the women had
said, but they did not see Jesus."
25 Then Jesus said to them, "Foolish men, slow to accept all that the
26 prophets have said! Was not the Christ bound to undergo this suffering
27 before entering into his glory?" Then, beginning with Moses and all the
prophets, he explained to them all through the scriptures the passages
28 that referred to himself. When they got near the village to which they
29 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,
30 and the sun in 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 said
31 the blessing, and broke it, and gave it to them. Then their eyes were
opened and they recognized him; but he disappeared from their sight.
32 "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
34 found the Eleven and their companions all together, who told them that
35 the Master had really risen, and had appeared to Simon. So they also re-
lated what had happened during their walk, and how they had recognized
36 Jesus at the breaking of the bread. While they were still talking about these
37 things, Jesus himself stood among them.[18] In their terror and alarm they
38 thought they saw a ghost, but Jesus said to them, "Why are you so startled?
39 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
41 flesh and bones, as you see that I have."[19] While they were still unable to
believe it all, overcome with joy, and were wondering if it were true, Jesus
42 said to them, "Have you anything here to eat?" They handed him a piece
43 of broiled fish, and he took it and ate it before their eyes. "This is what I
44 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, say-
46 ing to them, "Scripture says that the Christ will suffer, and that he will rise
47 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

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18 24:36 Some later manuscripts add: and said, "Peace be with you."

19 24:40 Some later manuscripts add: After saying this he showed them his hands and his feet.

48 Jerusalem. You yourselves are to be witnesses to all this. And now I am my-
49 self about to send you that which my Father has promised. But you must
remain in the city until you have been invested with power from above."

50 After this, Jesus led them out as far as Bethany, and there raised his
51 hands and blessed them. As he was in the act of blessing them, he left
52 them.[20] They returned[21] to Jerusalem full of joy; and they were constantly
53 in the Temple Courts, blessing God.

[20] 24:51 Some later manuscripts add: and was carried up into heaven.

[21] 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 become children of God –
to those who believe in his name.

13 For not to natural conception, nor to human instincts, nor to human will did they owe the new life,
but to God.

14 And the Word became human, and lived among us,
(We saw his glory – the glory of the Only Son sent from the Father),
full of love and truth.
15 (John bears witness to him; he cried aloud – for it was he who spoke –
"He who is coming after me is now before me,
for he was ever first");
16 out of his fullness we have all received some gift,
gift after gift of love;
17 for the Law was given through Moses,
love and truth came through Jesus Christ.
18 No one has ever yet seen God;
God the Only Son, who is ever with the Father –
He has revealed him.

The Preparation

19 When the religious authorities in Jerusalem sent some Priests and Levites
20 to ask John – "Who are you?", he told them clearly and simply, "I am not the Christ."
21 "What then?" they asked. "Are you Elijah?"
"No," he said, "I am not."
"Are you 'the prophet'?" He answered, "No."
22 "Who then are you?" they continued. "Tell us so that we have an answer to give to those who have sent us. What do you say about yourself?"
23 "I," he answered, "am –

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

as the prophet Isaiah said."
24 These men had been sent from the Pharisees; and their next question
25 was, "Why then do you baptize, if you are not the Christ or Elijah or 'the
26 prophet'?" John's answer was – "I baptize with water, but among you
27 stands one whom you do not know; he is coming after me, yet I am not

28 worthy even to unfasten his sandal." This happened at Bethany, across
the Jordan, where John was baptizing.
29 The next day John saw Jesus coming towards him, and exclaimed, "Here
30 is the Lamb of God, who takes away the sin of the world! I was taking
about him when I said 'After me there is coming a man who ranks ahead
31 of me, because before I was born he already was.' I did not know who he
was, but I have come baptizing with water to make him known to Israel."
32 John also said:
"I saw the Spirit come down from heaven like a dove and rest on him.
33 I myself did not know him, but he who sent me to baptize with water, he
said to me 'He on whom you see the Spirit descending, and remaining on
34 him – he it is who baptizes with the Holy Spirit.' This I have seen myself,
and I have declared my belief that he is the Son of God."

35 The next day, when John was standing with two of his disciples, he
36 looked at Jesus as he passed and exclaimed, "There is the Lamb of God!"
37 The two disciples heard him say this, and followed Jesus. But Jesus turned
38 around, 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
41 John said and followed Jesus, was Andrew, Simon Peter's brother. He first
found his own brother Simon, and said to him, "We have found the Mes-
42 siah!" (a word which means 'Christ,' or 'Consecrated'.) Then he brought
him to Jesus. Looking straight at him, Jesus said, "You are Simon, the son
43 of John; you will be called Cephas" (which means 'Peter,' or 'Rock'). The
following day Jesus decided to leave for Galilee. He found Philip, and said
44 to him, "Follow me." Philip was from Bethsaida, the same town as Andrew
45 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. "Come
47 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
51 under the fig tree? You will see greater things than those! In truth I tell
you," he added, "you will all see heaven open, and the angels of God ascending and descending on the Son of Man."

The Work in Judaea, Galilee and Samaria

2 Two days after this there was a wedding at Cana in Galilee, and Jesus'
2 mother was there. Jesus himself, too, with his disciples, was invited to the
3 wedding. And, when the wine ran short, his mother said to him, "They
have no wine left."
4 "What do you want with me?" answered Jesus. "My time has not come
5 yet." His mother said to the servants, "Do whatever he tells you." There
6 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, when
8 they had filled them to the brim, he added, "Now take some out, and carry
9 it to the Master of the feast." The servants 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
10 water knew – He called the groom and said to him, "Everyone puts good
wine on the table first, and inferior wine afterward, when his guests have
11 drunk freely; but you have kept back the good wine till now!" This, the
first sign of his mission, Jesus gave at Cana in Galilee, and by it 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 Jerusalem. In
14 the Temple Courts he found people who were selling bullocks, sheep, and
15 pigeons, and the money changers at 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
16 overturned 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 in build-
21 ing, and are you going to 'raise it in three days'?" But Jesus was speaking
22 of his body as a temple. Afterward, 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 mission that he was giving.
24 But Jesus did not put himself in their power because he knew what was
25 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 leading man
2 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
6 to water and Spirit, they cannot enter the kingdom of God. All that owes
its birth to human nature is human, and all that owes its birth to the Spirit
7 is spiritual. Do not wonder at my telling you that you all need to be reborn.
8 The wind blows wherever it wants, and you can hear the sound it makes,
but you do not know where it comes from, or where it goes; it is the same
with everyone who owes his birth to the Spirit."
9 "How can that be?" asked Nicodemus. "What! You a teacher of Israel,"
10 exclaimed Jesus, "and yet do not understand this! In truth I tell you that
we speak of what we know, and state what we have seen; and yet you do
12 not accept our statements. If, when I tell you earthly things, you do not
believe me, how will you believe me when I tell you of heavenly things?
13 No one has ascended to heaven, except him who descended from heaven
14 – the Son of Man himself. And, as Moses lifted up the snake in the desert,
15 so must the Son of Man be lifted up; so that everyone who believes in him
may have eternal life."

16 For God so loved the world, that he gave his only Son, so that every-
17 one who believes in him may not be lost, but have eternal life. For God
did not send his Son into the world to condemn the world, but so that
18 the world might be saved through him. The person who believes in him
escapes condemnation, while the person who does not believe in him is al-
ready condemned, because they have not believed in the only Son of God.
19 The ground of their condemnation is this, that though the light has come
into the world, people preferred the darkness to the light, because their
20 actions were wicked. For the person who lives an evil life hates the light,
21 and will not come to it, fearing that their actions will be exposed; but the
person who lives by the truth comes into the light, so it can be clearly seen
that God is in all they do.

22 After this, Jesus went with his disciples into the country parts of Judea;
23 and there he stayed with them, and baptized. John, also, was baptizing
at Aenon near Salim, because there were many streams there; and people
24 were constantly coming and being baptized. (For John had not yet been
25 imprisoned). Now a discussion arose between some of John's disciples
26 and a fellow Jew on the subject of purification; and the disciples came to
John and said, "Rabbi, the man who was with you on the other side of
the Jordan, and to whom you have yourself borne testimony – he, also, is
27 baptizing, and everybody is going to him." John's answer was – "A person
28 can gain nothing but what is given them from heaven. You are yourselves
witnesses that I said 'I am not the Christ,' but 'I have been sent before
29 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
30 the groom's voice. This joy I have felt to the full. He must become greater,
and I less."
31 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
32 above all others. He states what he has seen and what he heard, and yet
33 no one accepts his statement. They who did accept his statement confirm
34 the fact that God is true. For he whom God sent as his messenger gives
35 us God's own teaching, for God does not limit the gift of the Spirit. The
36 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.

4 Now, when the Master heard that the Pharisees had been told that he
2 was making and baptizing more disciples than John (Though it was not

3 Jesus himself, but his disciples, who baptized), he left Judea, and set out
4 again for Galilee. He had to pass through Samaria, and, on his way, he
5 came to a Samaritan town called Shechem, near the plot of land that Jacob
6 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
7 about midday. A woman of Samaria came to draw water; and Jesus said
8 to her – "Give me some to drink," For his disciples had gone into the town
9 to buy food. "How is it," replied the Samaritan woman, "that you who are
a Jew ask for water from a Samaritan woman like me?" (For Jews do not
10 associate with Samaritans). "If you knew of the gift of God," replied Jesus,
"and who it is that is saying to you 'Give me some water,' you would have
asked him, and he would have given you living water."
11 "You have no bucket, Sir, and the well is deep," she said. "Where did
12 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 again; but
14 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 saying 'I
18 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 was on
20 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
22 on this mountain nor in Jerusalem that you will worship the Father. You
Samaritans do not know what you worship; we know what we worship,
23 for salvation comes from the Jews. But a time is coming, indeed it is al-
ready here, when the true worshipers will worship the Father spiritually
24 and truly; for 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 this mo-
27 ment his disciples came up, and were surprised to find him talking with
a woman; but none of them asked 'What do you want?' or 'Why are you
28 talking with her?' So the woman, leaving her pitcher, went back to the
29 town, and said to the people, "Come and see someone who has told me
30 everything that I have 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
34 one another. "My food," replied Jesus, "is to do the will of him who sent
35 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!
36 Already the reaper is receiving wages and gathering in sheaves for eternal
37 life, so that sower and reaper rejoice together. For here the proverb holds
38 good – 'One sows, another reaps.' I have sent you to reap that on which
you have spent no labor; others have labored, and you have reaped the
results of their labor."
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
40 done.' And, when these Samaritans had come to Jesus, they begged him to
41 stay with them, and he stayed there two days. But far more came to believe
42 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 Savior of the world."

43 After these two days Jesus went on to Galilee; for he himself declared
44 that 'a prophet is not honored in his own country.' When he entered
Galilee, the Galileans welcomed him, for they had seen all that he did at
46 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
47 Capernaum. When this man heard that Jesus had returned from Judea to
Galilee, he went to him, and begged him to come down and cure his son;
48 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 Jesus
50 answered, "Go, your son is living." The man believed what Jesus said to
51 him, and went; and, while he was on his way down, his servants met him,

52 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,
53 "that the fever left him." By this the father knew that it was at the very time
when Jesus had said to him 'Your son is living' ; and he himself, with all
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 went up to
2 Jerusalem. There is in Jerusalem, near the sheep-gate, a bath with five
3 colonnades around it. It is called in Hebrew 'Bethesda.' In these colon-
nades a large number of sick people were lying – blind, lame, and crip-
5 pled.[22] One man who was there had been crippled for thirty-eight years.
6 Jesus saw the man lying there, and, finding that he had been in this state
a long time, said to him, "Do you wish to be cured?"
7 "I have no one, Sir," the sick man answered, "to put me into the bath
when there is a troubling of the water, and, while I am getting to it, some-
one else steps down before me."
8 "Stand up," said Jesus, "take up your mat, and walk." The man was
9 cured immediately, and took up his mat and began walking. Now it was
the Sabbath. So the religious authorities said to the man who had been
cured, "This is the Sabbath; you must not carry your mat."
11 "The man who cured me," he answered, "said to me 'Take up your mat
and walk.'"
12 "Who was it," they asked, "that said to you 'Take up your mat and
13 walk'?" But the man who had been restored did not know who it was;
14 for Jesus had moved away, because there was a crowd there. Afterward Je-
sus 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
16 cured him. And that was why they began to persecute Jesus – because
17 he did things of this kind on the Sabbath. But Jesus replied, "My Father
18 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.

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22 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.

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
20 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
21 – 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.
22 The Father himself does not judge any one, but has entrusted the work of
23 judging entirely to his Son, so that everyone may honor the Son, just as
they honor the Father. The person who does not honour the Son fails to
24 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
25 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
26 who listen will live. For, just as the Father has inherent life within him,
27 so also he has granted to the Son to have inherent life within him; and,
because he is Son of Man, he has also given him authority to act as judge.
28 Do not wonder at this; for the time is coming when all who are in their
29 graves will hear his voice, and will come out – those who have done good
rising to life, and those who have lived evil lives rising for condemnation.
30 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 trustworthy; it is an-
32 other who bears testimony to me, and I know that the testimony which he
33 bears to me is trustworthy. You have yourselves sent to John, and he has
34 testified to the truth. But the testimony which I receive is not from people;
35 I am saying this for your salvation. He was the Lamp that was burning
36 and shining, and you were ready to rejoice, for a time, in his light. But the
testimony which I have is of greater weight than John's; for the work that
the Father has given me to carry out – the work that I am doing – is in
37 itself proof that the Father has sent me as his messenger. The Father who
has sent me has himself borne testimony to me. You have neither listened
38 to his voice, not seen his form; and you have not taken his message home
to your hearts, because you do not believe him whom he sent as his mes-
39 senger. You search the scriptures, because you think that you find in them
immortal life; and, though it is those scriptures that bear testimony to me,
40 you refuse to come to me to have life.

41 "I do not receive honor from people, but I know this of you, that you
43 have not the love of God in your hearts. I have come in my Father's name,

and you do not receive me; if another comes in his own name, you will
44 receive him. How can you believe in me, when you receive honor from
one another and do not desire the honor which comes from the only God?
45 Do not think that I will accuse you to the Father; your accuser is Moses,
46 on whom you have been resting your hopes. For, had you believed Moses,
47 you would have believed me, for it was of me that Moses wrote; but, if you
do not believe his writings, how will you believe my teaching?"

6 After this, Jesus crossed the Sea of Galilee – otherwise called the Lake
2 of Tiberias. A great crowd of people, however, followed him, because they
3 saw the signs of his mission in his work among those who were sick. Jesus
4 went up the hill, and sat down there with his disciples. It was near the
5 time of the Jewish Festival of the Passover. Looking up, and noticing that
a great crowd was coming towards him, Jesus said to Philip, "Where are
6 we to buy bread for these people to eat?" He said this to test him, for he
7 himself knew what he meant to do. "Even if we spent a years' wages on
bread," answered Philip, "it would not be enough for each of them to have
a little."
8 "There is a boy here," said Andrew, another of his disciples, Simon Pe-
9 ter'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 the peo-
11 ple, 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 with the fish, giving the people as
12 much as they wanted. When they were satisfied, Jesus said to his disciples,
"Collect the broken pieces that are left, so that nothing may be wasted."
13 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
15 certainly the prophet who was to come into the world." 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, getting into
17 a boat, began to cross to Capernaum. By this time darkness had set in, and
18 Jesus had not yet come back to them; the sea, too, was getting rough, for a
19 strong wind was blowing. When they had rowed three or four miles, they
caught sight of him walking on the water and approaching the boat, and
20 they were frightened. But Jesus said to them, "It is I; do not be afraid!"

21 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 further side of the sea had seen that
only one boat had been there, and that Jesus had not gone into it with his
23 disciples, but that they had left without him. Some boats, however, had
come from Tiberias, from near the spot where they had eaten the bread
24 after the Master had said the thanksgiving. So, on the next day, when the
people saw that Jesus was not there, or his disciples either, they themselves
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 you had the bread to eat
27 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
31 so believe you? What is the work that you are doing? Our ancestors had
the manna to eat in the desert; as scripture says – 'He gave them bread
from heaven to eat.'"
32 "In truth I tell you," replied Jesus, "Moses did not give you the bread
from heaven, but my Father does give you the true bread from heaven;
33 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 will never thirst again.
36 But, as I have said already, you have seen me, and yet you do not believe in
37 me. All those whom the Father gives me will come to me; and no one who
38 comes to me will I ever turn away. For I have come down from heaven, to
39 do, not my own will, but the will of him who sent me; and his will is this –
that I should not lose one of all those whom he has given me, but should
40 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 am the bread
42 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 one can
44 come to me, unless the Father who sent me draws him to me; and I will
45 raise him up at the Last day. It is said in the prophets – 'And they will all
be taught by God.' Everyone who is taught by the Father and learns from
46 him comes to me. Not that anyone has seen the Father, except him who
47 is from God – 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 ancestors
49 ate the manna in the desert, and yet died. The bread that comes down
51 from heaven is such that whoever eats of it will never die. I am the living
bread that has come down from heaven. If anyone eats of this bread, they
will live for ever; and the bread that I will give is my flesh, which I will
give for the life of the world."
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
54 of Man, and drink his blood, you have not life within you. Everyone who
takes my flesh for their food, and drinks my blood, has eternal life; and I
55 will raise them up at the Last day. For my flesh is true food, and my blood
56 true drink. Everyone who takes my flesh for their food, and drinks my
57 blood, remains united to me, and I to them. As the living Father sent me
as his messenger, and as I live because the Father lives, so the person who
58 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 Capernaum.
60 On hearing it, many of his disciples said, "This is harsh doctrine! Who
61 can bear to listen to it?" But Jesus, aware that his disciples were murmur-
62 ing about it, said to them, "Is this a hindrance to you? What, then, if you
63 should see the Son of Man ascending where he was before? It is the Spirit
that gives life; human strength achieves nothing. In the teaching that I
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 that would betray him;
65 and he added, "This is why I told you that no one can come to me, unless
66 enabled by the Father." After this many of his disciples drew back, and did
67 not go about with him any longer. So Jesus said to the Twelve, "Do you also

68 wish to 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; "and yet,
71 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 Judea,
because the religious authorities (in Jerusalem) were eager to put him to
2 death. When the Jewish Festival of Tabernacles was near, his brothers said
3 to him, "Leave this part of the country, and go into Judea, so that your
4 disciples, as well as we, may see the work that you are doing. For no one
does a thing privately, if they are seeking to be widely known. Since you
5 do these things, you should show yourself publicly to the world." For even
his brothers did not believe in him.
6 "My time," answered Jesus, "is not come yet, but your time is always
7 here. The world cannot hate you, but it does hate me, because I testify that
8 its ways are evil. Go yourselves up to the Festival; I am not going to this
9 Festival yet, because my time has not yet come." After telling them this,
he stayed on in Galilee.
10 But, when his brothers had gone up to the Festival, Jesus also went up
11 – not publicly, but privately. The authorities were looking for him at the
12 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
13 is leading the people astray.' No one, however, spoke freely about him,
because they were afraid of the authorities.

14 About the middle of the Festival week, Jesus went up into the Temple
15 Courts, and began teaching. The authorities were astonished. "How has
16 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.
17 If anyone has the will to do God's will, they will find out whether my
18 teaching is from God, or whether I speak on my own authority. The person
who speaks on their own authority seeks honor for themselves; but the
one who seeks the honor of him who sent him is sincere, and there is
19 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?"
20 "You must be possessed by a demon!" the people exclaimed. "Who is
seeking to put you to death?"

21 "There was one thing I did," replied Jesus, "at which you are all still
22 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
23 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 people of
25 Jerusalem exclaimed, "Is not this the man who they are seeking to put to
26 death? Yet here he is, speaking out boldly, and they say nothing to him! Is it
possible that our leading men have really discovered that he is the Christ?
27 Yet we know where this man is from; but, when the Christ comes, no one
28 will be able to tell where he is from." Therefore, Jesus, as he was teaching
in the Temple Courts, raised his voice and said, "Yes; you know me and
you know where I am from. Yet I have not come on my own authority, but
29 he who sent me may be trusted; and him you do not know. I do know him,
30 for it is from him that I have come, and he sent me as his messenger." So
they sought to arrest him; but no one touched him, for his time was not
31 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 officers to arrest him;
33 at which Jesus said, "I will be with you but a little longer, and then I am
34 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, and teach for-
36 eigners? 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
38 by, exclaimed, "If anyone thirsts, they should come to me, and drink. I
tell you what I have myself seen in the presence of my Father; and you,
39 in the same way, do what you have learned from your father." (By this he
meant the Spirit, which those who had believed in him were to receive;
for the Spirit had not yet come, because Jesus had not yet been exalted.)
40 Some of the people, when they heard these words, said, "This is certainly
41 the Prophet!"; others said, "the Christ!"; but some asked, "What! Does
42 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
43 belonged, that the Christ is to come?" So there was a sharp division among

44 the people because of Jesus. Some of them wanted to arrest him, and yet
45 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 you
47 been led astray too?" the Pharisees replied. "Have any of our leading men
49 believed in him, or any of the Pharisees? As for these people who do not
50 know the Law – they are cursed!" But one of their number, Nicodemus,
51 who before this had been to see Jesus, said to them, "Does our Law pass
judgment on a person without first giving them a hearing, and finding out
what they have been doing?"
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 Mount of
8 Olives[23] . But he went again into the Temple Courts early in the morning,
and all the people came to him; and he sat down and taught them.
3 Presently, however, the Teachers of the Law and the Pharisees brought a
woman who had been caught in adultery, and placed her in the middle
4 of the Court, and said to Jesus, "Teacher, this woman was found in the
5 act of adultery. Now Moses, in the Law, commanded us to stone such
women to death; what do you say?"
6 They said this to test him, in order to have a charge to bring against
him. But Jesus stooped down, and wrote on the ground with his finger.
7 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 they
9 heard that, they went out one by one, beginning with the eldest; and Je-
10 sus was left alone with the woman in the middle of the Court. Raising
himself, Jesus said to her, "Woman, where are they? Did no one condemn
you?"
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."

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[23] 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.

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
15 do not know where I come from, nor where I am going. You judge by ap-
16 pearances; I judge no one. Yet, even if I were to judge, my judgment would
be trustworthy; because I am not alone, but the Father who sent me is with
17 me. Why, in your own Law it is said that the testimony of two persons is
18 trustworthy. I, who bear testimony to myself, am one, and the Father who
19 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
20 known me, you would have also known my Father." These statements Je-
sus 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 says – 'You
23 cannot go where I am going'?" "You," added Jesus, "are from below, I am
24 from above; you are of this present world, I am not; and so I told you that
you would die in your sins, for, unless you believe that I am what I am,
you will die in your sins."
25 "Who are you?" they asked. "Why ask exactly what I have been telling
26 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
27 the world only of the things which I have heard from him." They did not
28 understand that he meant the Father. So Jesus added, "When you have
lifted up the Son of Man, then you will understand that I am what I am,
and that I do nothing of myself, but that I say just what the Father has
29 taught me. Moreover, he who sent me is with me; he has not left me alone;
30 for I always do what pleases him." While he was speaking in this way,
31 many came to believe in him. So Jesus went on to say to those who had
believed him, "If you remain constant to my message, you are truly my
32 disciples; and you find out the truth, and the truth will set you free."
33 "We are descendants of Abraham," was their answer, "and have never
yet been in slavery to anyone. What do you mean by saying 'you will be
34 set free'?" "In truth I tell you," replied Jesus, "everyone who sins is a slave
35 to sin. And a slave does not remain in the home always; but a son remains
36 always. If, then, the Son sets you free, you will be free indeed! I know that
37

you are descendants of Abraham; yet you are seeking to put me to death,
38 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 Abraham's chil-
40 dren," 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
41 God. Abraham did not act in that way. You are doing what your own father
does."
"We are not bastards," they said, "we have one Father – God himself."
42 "If God were your Father," Jesus replied, "you would have loved me, for
I came out from God, and now am here; and I have not come of myself, but
43 he sent me as his messenger. How is it that you do not understand what
44 I say? It is because you 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 is a liar, and the father of lying.
45 But, as for me, it is because I speak the truth to you that you do not believe
46 me. Which of you can convict me of sin? Why then don't you believe me,
47 if I am speaking truth? The person who comes from God listens to God's
teaching; the reason why you do not listen is because you do not come
from God."
48 "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 honoring
50 my Father; and yet you dishonor me. Not that I am seeking honor for my-
51 self; there is one who is seeking my honor, 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
53 anyone lays my message to heart, they will never know death.' Are you
greater than our ancestor Abraham, who died? And the prophets died
too. Whom do you make yourself out to be?"
54 "If I do honor to myself," answered Jesus, "such honor counts for noth-
ing. It is my Father who does me honor – and you say that he is your God;
55 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
56 him, and I lay his message to heart. Your ancestor Abraham rejoiced that
he would see my day; and he did see it, and was glad."

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 I was." At
59 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 his birth.
2 "Rabbi," asked his disciples, "who was it that sinned, this man or his par-
ents, that he was born blind?"
3 "Neither the man nor the parents," replied Jesus; "but he was born blind
4 so that the work of God should be made plain in him. We must do the work
of him who sent me, while it is day; night is coming, when no one can work.
5 As long as I am in the world, I am the light of the world." Saying this, Jesus
6 spat on the ground, made clay with the saliva, and put it on the man's eyes.
7 "Go," he said, "and wash your eyes in the Bath of Siloam" (a word which
means 'messenger'). So the man went and washed his eyes, and returned
8 able to see. His neighbors, 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 whom they
11 call Jesus," he answered, "made clay, and anointed my eyes, and said to
me 'Go to Siloam and wash your eyes.' So I went and washed my eyes, and
gained my sight."
12 "Where is he?" they asked. "I do not know," he answered. They took the
13 man, who had been blind, to the Pharisees. Now it was a Sabbath when Je-
15 sus made the clay and gave him his sight. So the Pharisees also questioned
the man as to how he had gained his sight. "He put clay on my eyes," he
answered, "and I washed them, and I can see."
16 "The man cannot be from God," said some of the Pharisees, "for he does
not keep the Sabbath."
"How is it possible," retorted others, "for a bad man to give signs like
17 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
18 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
19 called his parents and questioned them. "Is this your son," they asked,
"who you say was born blind? If so, how is it that he can see now?"

20 "We know that this is our son," answered the parents, "and that he was
21 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
22 will tell you about himself." His parents spoke in this way because they
were afraid of the authorities; for the authorities had already agreed that,
if anyone should acknowledge Jesus as the Christ, he should be expelled
23 from their synagogues. This was why his parents said 'He is old enough;
24 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."
25 "I know nothing about his being a bad man," he replied. "One thing I
do know, that although I was blind, now I can see."
26 "What did he do to you?" they asked. "How did he give you your
sight?"
27 "I told you just now," he answered, "and you did not listen. Why do
you want to hear it again? Surely you also do not want to become his dis-
ciples?"
28 "You are his disciple," they retorted scornfully. "But we are disciples of
29 Moses. We know that God spoke to Moses; but, as for this man, we do not
know where he comes from."
30 "Well," the man replied, "this is very strange; you do not know where
31 he comes from, and yet he has given me my sight! We know that God
never listens to bad people, but, when a person is god-fearing and does
32 God's will, God listens to them. Since the world began, such a thing was
33 never heard of as anyone's giving sight to a person born blind. If this man
had not been from God, he could not have done anything at all."
34 "You," they retorted, "were born totally depraved; and are you trying
35 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 speak-
ing to you."
38 "Then, Sir, I do believe," said the man, bowing to the ground before
39 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
40 that can see should become blind." 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 your sin remains.
10 In truth I tell you, whoever does not go into the sheepfold through the

door, but climbs up at some other place, that person is a thief and a robber;
2 but the person who goes in through the door is shepherd to the sheep.
3 For him the watchman opens the door; and the sheep listen to his voice;
4 and he calls his own sheep by name, and leads them out. When he has
brought them all out, he walks in front of them, and his sheep follow him,
5 because they know his voice. They will not follow a stranger, but will run
6 away from him; because they do not know a stranger's voice." This was the
allegory that Jesus told them, but they did not understand of what he was
7 speaking. 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 did not
9 listen to them. I am the door; he who goes in through me will be safe, and
10 he will go in and out and find pasture. The thief comes only to steal, to
kill, and to destroy; I have come so that they may have life, and may have
11 it in greater fullness. I am the good shepherd. The good shepherd lays
12 down his life for his sheep. The hired man who is not a shepherd, and
who does not own the sheep, when he sees a wolf coming, leaves them
13 and runs away; then the wolf seizes them, and scatters the flock. He does
14 this because he is only a hired man and does not care about the sheep. I
am the good shepherd; and I know my sheep, and my sheep know me –
15 Just as the Father knows me and I know the Father – and I lay down my
16 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 loves me,
18 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 arose
20 among the people. Many of them said, "He is possessed by a demon and
21 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 Jerusalem.
23 It was winter; and Jesus was walking in the Temple Courts, in the Colon-
24 nade of Solomon, when the people gathered around 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
26 work that I am doing in my Father's name bears testimony to me. But you

27 do not believe me, because you are not of my flock. My sheep listen to my
28 voice; I know them, and they follow me; and I give them eternal life, and
29 they will not be lost; nor will anyone snatch them out of my hands. What
my Father has entrusted to me is more than all else; and no one can snatch
30 anything out of the Father's hands. The Father and I are one."
31 Some of the people again brought stones to throw at him; and seeing
32 this, Jesus said, "I have done before your eyes many good actions, inspired
by the Father; for which of them would you stone me?"
33 "It is not for any good action that we would stone you," they answered,
"but for blasphemy; and because you, who are only a man, make yourself
out to be God."
34 "Are there not," replied Jesus, "these words in your Law – 'I said, You
35 are gods'? If those to whom God's word were addressed were said to be
36 '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
37 blaspheming,' because I said 'I am God's Son'? If I am not doing the work
38 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
39 union with me, and I with the Father." The authorities again sought to
arrest him; but he escaped their hands.

40 Then Jesus again crossed the Jordan to the place where John used to
baptize at first, and stayed there some time, during which many people
41 came to see him. "John gave no sign of his mission," they said. "But every-
42 thing that he said about this man was true." And many learned to believe
in Jesus there.

11 Now a man named Lazarus, of Bethany, was lying ill; he belonged to
2 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,
3 and wiped his feet with her hair. The sisters, therefore, sent this message
4 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 honor of God, in
5 order that the Son of God may be honored through it." Jesus loved Martha
6 and her sister, and Lazarus. Yet, when he heard of the illness of Lazarus,
7 he still stayed two days in the place where he was. Then, after that, he said
to his disciples, "Let us go to Judea again."
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, because they can see the
10 light of the sun; but, if they walk about at night, they stumble, because they
11 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 disciples. But
13 Jesus meant that he was dead; they, however, supposed that he was speak-
14 ing of natural sleep. Then he said to them plainly, "Lazarus is dead; and I
15 am glad for your sakes that I was not there, so that you may learn to believe
16 in me. But let us go to him." At this, Thomas, who was called 'The Twin,'
said to his fellow disciples, "Let us go too, so that we may die with him."
17 When Jesus reached the place, he found that Lazarus had been four days
18 in the tomb already. Bethany being only about two miles from Jerusalem,
19 a number of the people had come there to comfort Martha and Mary be-
20 cause of brother's death. When Martha heard that Jesus was coming, she
21 went to meet him; but Mary sat quietly at home. "Master," Martha said to
22 Jesus, "if you had been here, my brother would not have died. Even now,
I know that God will grant you whatever you ask him."
23 "Your brother will rise to life," said Jesus. "I know that he will," replied
24 Martha, "in the resurrection at the Last day."
25 "I am the resurrection and the life," said Jesus. "He who believes in me
26 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
28 the Christ, the Son of God, who was to come into the world." After say-
ing this, Martha went and called her sister Mary, and whispered, "The
29 teacher is here, and is asking for you." As soon as Mary heard that, she
30 got up quickly, and went to meet him. Jesus had not then come into the
31 village, but was still at the place where Martha had met him. So the people,
who were in the house with Mary, comforting her, when they saw her get
up quickly and go out, followed her, thinking that she was going to the
32 tomb to weep there. When Mary came where Jesus was and saw him, she
threw herself at his feet. "Master," she exclaimed, "if you had been here,
33 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
34 greatly distressed. "Where have you buried him?" he asked. "Come and
35 see, Master," they answered. Jesus burst into tears. "How he must have
36 loved him!" the people exclaimed; but some of them said, "Could not this
man, who gave sight to the blind man, have also prevented Lazarus from
38 dying?" Again groaning inwardly, Jesus came to the tomb. It was a cave,

39 and a stone lay against the mouth of it. "Move the stone away," said Jesus.
"Master," said Martha, the sister of the dead man, "by this time the smell
must be offensive, for this is the fourth day since his death."
40 "Didn't I tell you," replied Jesus, "that, if you would believe in me, you
41 should see the glory of God?" So they moved the stone away; and Jesus,
with uplifted eyes, said, "Father, I thank you that you have heard my
42 prayer; I know that you always hear me; but I say this for the sake of the
people standing near, so that they may believe that you has sent me as
your messenger."
43 Then, after saying this, Jesus called in a loud voice, "Lazarus! Come out!"
44 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
46 and had seen what Jesus did, learned to believe in him. Some of them,
47 however, went to the Pharisees, and told them what he had done. The
chief priests and the Pharisees called a meeting of the High Council, and
48 said, "What are we to do, 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 city and our
49 Nationality." One of them, however, Caiaphas, who was high priest that
50 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
51 whole nation should be destroyed." Now he did not say this of his own
accord; but, as high priest that year, he prophesied that Jesus was to die
52 for the nation – And not for the nation only, but also that he might unite
53 in one body the children of God now scattered far and wide. So from that
day they plotted to put Jesus to death.

54 In consequence of this, Jesus did not go about publicly among the peo-
ple any more, but left and went into the country bordering on the wilder-
55 ness, to a town called Ephraim, where he stayed with his disciples. But the
Jewish Festival of the Passover was near; and many people had gone up
from the country to Jerusalem, for their purification, before the Festival be-
56 gan. So they looked for Jesus there, and said to one another, as they stood
in the Temple Courts, "What do you think? Do you think he will come to
57 the Festival?" The chief priests and the Pharisees had already issued or-
ders 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 Lazarus, whom
2 he had raised from the dead, was living. There a supper was given in
honor at which Martha waited, while Lazarus was one of those present
3 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
4 her hair. The whole house was filled with the scent of the perfume. One of
5 the disciples, Judas Iscariot, who was about to betray Jesus, asked, "Why
was not this perfume sold for a year's wages, and the money given to poor
6 people?" He said this, not because he cared for the poor, but because he
was a thief, and, being in charge of the purse, used to take what was put
7 in it. "Leave her alone," said Jesus, "so that she may keep it until the day
8 when my body is being prepared for burial. The poor you always have
with you, but you will not always have me."
9 Now great numbers of people found out that Jesus was at Bethany; and
they came there, not only because of him, but also to see Lazarus, whom
10 he had raised from the dead. The chief priests, however, plotted to put
11 Lazarus, as well as Jesus, to death, because it was owing to him that many
12 of the people had left them, and were becoming believers in Jesus. On the
following day great numbers of people who had come to the Festival, hear-
13 ing that Jesus was on his way to Jerusalem, took palm branches, and went
out to meet him, shouting as they went, "God save Him! Blessed is He
14 who Comes in the name of the Lord – The king of Israel!" Having found
a young ass, Jesus seated himself on it, in accordance with the passage of
15 scripture – 'Fear not, people of Zion; Your king is coming to you, Sitting
16 on the foal of an ass.' 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 they had done these things for him.
17 Meanwhile the people who were with him, when he called Lazarus out of
the tomb and raised him from the dead, were telling what they had seen.
18 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 an-
other, "You see that you are gaining nothing! Why, all the world has run
after him!"

20 Among those who were going up to worship at the Festival were some
21 Greeks, who went to Philip of Bethsaida in Galilee, and said, "Sir, we wish
22 to see Jesus." Philip went and told Andrew, and then together they went

23 and told Jesus. This was his reply – "The time has come for the Son of
24 Man to be exalted. In truth I tell you, unless a grain of wheat falls into the
25 ground and dies, it remains solitary; but, if it dies, it becomes fruitful. A
person who loves their life loses it; while someone who hates their life in
26 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
27 also. If a person is ready to serve me, my Father will honor them. Now I
am distressed at heart and what can I say? Father, bring me safe through
28 this hour – yet it was for this reason that I came to this hour – Father,
honor your own name." At this there came a voice from heaven, which
29 said, "I have already honored it, and I will honor it again." The crowd of
bystanders, who heard the sound, said that it was thundering. Others said,
"An angel has been speaking to him."

30 "It was not for my sake that the voice came," said Jesus, "but for yours.
31 Now this world is on its trial. Now the Spirit that is ruling this world will
32 be driven out; and I, when I am lifted up from the earth, will draw all peo-
33 ple to myself." By these words he indicated what death he was destined to
34 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 does not know where he is
36 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 him-
37 self from them. But, though Jesus had given so many signs of his mission
38 before their eyes, they still did not believe in him, in fulfillment of the
words of the prophet Isaiah, where he says – 'Lord, who has believed our
39 teaching? And to whom has the might of the Lord been revealed?' The
reason why they were unable to believe is given by Isaiah elsewhere, in
40 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
41 turn – And 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
43 that they should be expelled from their synagogues; for they valued honor
44 from people more than honor from God. But Jesus had proclaimed, "He
45 who believes in me believes, not in me, but in him who sent me; and he
46 who sees me sees him who sent me. I have come as a light into the world,

47 so that no one who believes in me should remain in the darkness. When
anyone hears my teaching and pays no heed to it, I am not his judge; for I
48 came not to judge the 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 what message I should de-
50 liver. 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
2 were his own in the world, and he loved them to the last. The devil had
already put the thought of betraying Jesus into the mind of Judas Iscariot,
3 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 upper gar-
5 ments, tied a towel around his waist. He then poured some water into the
basin, and began to wash the disciples' feet, and to wipe them with the
6 towel which was tied around him. When he came to Simon Peter, Peter
said, "You, Master! Are you going to wash my feet?"
7 "You do not understand now what I am doing," replied Jesus, "but you
will learn by and by."
8 "You will never wash my feet!" exclaimed Peter. "Unless I wash you,"
answered Jesus, "you have nothing in common with me."
9 "Then, Master, not my feet only," exclaimed Simon Peter, "but also my
hands and my head."
10 "He who has bathed," replied Jesus, "has no need to wash, unless it be
his feet, but is altogether clean; and you," he said to the disciples, "are
11 clean, yet not all of you." For he knew who was going to betray him, and
12 that was why he said 'You are not all clean.' When he had washed their
feet, and had put on his upper garments and taken his place, he spoke
to them again. "Do you understand what I have been doing to you?" he
13 asked. "You yourselves call me 'the teacher' and 'the Master', and you are
14 right, for I am both. If I, then – 'the Master' and 'the teacher' – have washed
15 your feet, you also ought to wash one another's feet; for I have given you an
16 example, so that you may do just as I have done to you. In truth I 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, happy
18 are you if you do them. I am not speaking about all of you. I know whom

I have chosen; but this is in fulfillment of the words of scripture – 'He that
19 is eating my bread has lifted his heel against me.' For the future I will tell
you of things before they take place, so that, when they take place, you
20 may believe that I am what I am. In truth I tell you, the one who receives
anyone that I send receives me; and the person who receives me receives
21 him who sent me." After saying this, Jesus was much troubled, and said
22 solemnly, "In truth I tell you that it is one of you who will betray me." The
23 disciples looked at one another, wondering whom he meant. Next to Jesus,
24 in the place on his right hand, was one of his disciples, whom he loved. So
Simon Peter made signs to that disciple, and whispered, "Tell me who it
25 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
27 took it and gave it to Judas, the son of Simon Iscariot; and it was then, after
he had received it, that Satan took possession of him. So Jesus said to him,
28 "Do at once what you are going to do." But no one at the table understood
29 why he said this to Judas. Some thought that, as Judas kept the purse,
Jesus meant that he was to buy some things needed for the Festival, or to
30 give something to the poor. After taking the piece of bread, Judas went
out immediately; and it was night.

31 When Judas had gone out, Jesus said, "Now the Son of Man has been
32 exalted, and God has been exalted through him; and God will exalt him
33 with himself – yes, he will exalt him forthwith. My children, I am to be
with you but a little while longer. You will look for me; and what I said to
34 the people – 'You cannot come where I am going' – I now say to you. I give
you a new commandment – love one another; love one another as I have
35 loved you. It is by this that everyone will recognize 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,
14 the cock will not crow until you have disowned me three times. Do not let
2 your hearts be troubled. Believe in God; believe also in me. In my Father's
Home there are many dwellings. If it had not been so, I should have told
3 you, for I am going to prepare a place for you. And, since I go and prepare

a place for you, I will return and take you to be with me, so that you may
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. "So how
6 can we know the way?" Jesus answered, "I am the way, and the truth, and
7 the life; no one ever comes to the Father except through me. If you had
recognized me, you would have known my Father also; for the future you
will recognize 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 recognized me? The person who has seen me has seen the Father,
10 how can you say, then, 'Show us the Father'? Don't you believe that I am in
union with the Father, and the Father with me? In giving you my teaching
I am not speaking on my own authority; but the Father himself, always
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 Father with me, or
12 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
13 will do greater work still, because I am going to the Father. Whatever you
14 ask, in my name, I will do, so that the Father may be honored in the Son. If
15 you ask anything, in my name, I will do it. If you love me, you will lay my
16 commands to heart, and I will ask the Father, and he will give you another
17 helper, to be with you always – the Spirit of truth. The world cannot receive
this Spirit, because it does not see him or recognize him, but you recognize
18 him, because he is always with you, and is within you. I will not leave you
19 bereaved; I will come to you. In a little while the world will see me no
more, but you will still see me; because I am living, you will be living also.
20 At that time you will recognize that I am in union with the Father, and
21 you with me, and I with you. It is they who have 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 and make our
24 home with him. The person who does not love me will not lay my mes-
sage to heart; and the message to which you are listening is not my own,
25 but comes from the Father who sent me. I have told you all this while still
26 with you, but the helper – the Holy Spirit whom the Father will send in
my name – will teach you all things, and will recall to your minds all that
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 troubled, or dis-
28 mayed. 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 Fa-
29 ther, because the Father is greater than I. And this I have told you now
before it happens, so that, when it does happen, you may still believe in
30 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 unfruitful
2 branch in me he takes away, and he cleanses every fruitful branch, so that
3 it may bear more fruit. You are already clean because of the message that
4 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 remains united to me, while I remain united to you –
6 you bear fruit plentifully; for you can do nothing apart from me. If anyone
does not remain united to me, they are thrown away, as a branch would be,
and withers up. Such branches are collected and thrown into the fire, and
7 are burnt. If you remain united to me, and my teaching remains in your
8 hearts, ask whatever you wish, and it will be yours. It is by your bearing
fruit plentifully, and so showing yourselves my disciples, that my Father
9 is honored. As the Father has loved me, so have I loved you; remain in
10 my love. If you lay my commands to heart, you will remain in my love;
just as I have laid the Father's commands to heart and remain in his love.
11 I have told you all this so that my own joy may be yours, and that your
12 joy may be complete. This is my command – love one another, as I have
13 loved you. No one can give greater proof of love than by laying down their
14 life for their friends. And you are my friends, if you do what I command
15 you. I no longer call you 'servants,' because a servant does not know what
their master is doing; but I have given you the name of 'friends,' because
16 I 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 Father might grant you
17 whatever you ask in my name. I am giving you these commands that you
18 may love one another. If the world hates you, you know that it has first
19 hated me. If you belonged to the world, the world would love its own.
Because you do not belong to the world, but I have chosen you out of the
20 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
21 will lay yours to heart also. But they will do all this to you, because you
22 believe in my name, for they do not know him who sent me. If I had not
come and spoken to them, they would have had no sin to answer for; but
23 as it is, they have no excuse for their sin. The person who hates me hates
24 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
25 both seen and hated both me and my Father. And so is fulfilled what is
26 said in their Law – 'They hated me without cause.' But, when the helper
comes, whom I will send to you from the Father – the Spirit of truth, who
27 comes from the Father – will bear testimony to me; yes, and you also are
16 to bear testimony, because you have been with me from the first. "I have
2 spoken to you in this way so that you may not falter. They will expel you
from their synagogues; indeed the time is coming when anyone who kills
3 you will think that they are making an offering to God. They will do this,
4 because 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
5 may remember that I told you about them myself. I did not tell you all this
at first, because I was with you. But now I am to return to him who sent
6 me; and yet not one of you asks me – 'Where are you going?' Although
7 your hearts are full of sorrow at all that I have been saying to you. Yet I am
only telling you the truth; it is for your good that I should go away. For
otherwise the helper will never come to you, but, if I leave you, I will send
8 him to you. And he, when he comes, will bring conviction to the world as
9 to sin, and as to righteousness, and as to judgment; as to sin, for people
10 do not believe in me; as to righteousness, for I am going to the Father, and
11 you will see me no longer; as to judgment, for the Spirit that is ruling this
12 world has been condemned. I have still much to say to you, but you cannot
13 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
14 of all that he hears; and he will tell you of the things that are to come. He
will honor me; because he will take of what is mine, and will tell it to you.
15 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 'Because I am going to the Father'?
18 What does he mean by 'In a little while'?" they said. "We do not know

19 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
20 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
21 turn to joy. A woman in labor 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
22 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
23 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
24 name. So far you have not asked for anything, in my name; ask, and you
25 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
26 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
27 Father for you; for the Father himself loves you, because you have loved
28 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."

29 "At last," exclaimed the disciples, "you are using plain words and not
30 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."

31 "Do you believe that already?" Jesus answered. "Listen! A time is com-
32 ing – 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
33 Father is with me. I have spoken to you in this way, so that in me you may
find peace. In the world you will find trouble; yet, take courage! I have
conquered the world."

17 After saying this, Jesus raised his eyes heaven-wards, and said:

"Father, the hour has come; honor your Son, so that your Son may
2 honor you; even as you gave him power over all humanity, so that
he should give eternal life to all those whom you has given him.
3 And the eternal life is this – to know you the one true God, and
4 Jesus Christ whom you has sent as your messenger. I have honored
you on earth by completing the work which you has given me to do;
5 and now do you honor me, Father, at your own side, with the honor
6 which I had at your side before the world began. I have revealed you

to those whom you gave me from the world; they were your own,
and you gave them to me; and they have laid your message to heart.
7 They recognize now that everything that you gave me was from
8 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
9 they believed that you has sent me as your messenger. I intercede
for them; I am not interceding for the world, but for those whom
10 you has given me, for they are your own – All that is mine is yours,
11 and all that is yours is mine – and I am honored in them. Now I am
to be in this world no longer, but they are still to be in the world,
and I am to come to you. Holy Father, keep them by that revelation
of your name which you has given me, so that they may be one,
12 as we are. Whilst I was with them, I kept them by that revelation,
and I have guarded them; and not one of them has been lost, except
13 that lost soul – in fulfillment of scripture. But now I am to come to
you; and I am speaking like this, while still in the world, so that
14 they may have my own joy, in all its fullness, in their hearts. I have
given them your message; and the world hated them, because they
do not belong to the world, even as I do not belong to the world.
15 I do not ask you to take them out of the world, but to keep them
16 from evil. They do not belong to the world, even as I do not belong
17 to the world. Consecrate them by the truth; your message is truth.
18 Just as you has sent me as your messenger to the world, so I send
19 them as my messengers to the world. And it is for their sakes that I
am consecrating myself, so that they also may be truly consecrated.
20 But it is not only for them that I am interceding, but also for those
21 who believe in me through their message, that they all may be one
– that as you, Father, are in union with us – and so the world may
22 believe that you have sent me as your messenger. I have given them
the honor which you has given me, so that they may be one as we
23 are one – I in union with them and you with me – that so they may
be perfected in their union, and so that the world may know that
you have sent me as your messenger, and that you have loved them
24 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 honor which you have given me; for thou did love me
25 before the beginning of the world. Righteous Father, though the
world did not know you, I knew you; and these people knew that
26 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
brook Kedron to a place where there was a garden, into which he and
2 his disciples went. The place was well known to Judas, the betrayer, for
3 Jesus and his disciples had often met there. So Judas, who had obtained
the soldiers of the Roman garrison, and some police officers from the chief
priests and the Pharisees, came there with lanterns, torches, and weapons.
4 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. (Judas, the
6 betrayer, was also standing with them.) When Jesus said 'I am he,' they
7 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 for me
9 that you are looking, let these people go." This was in fulfillment of his
10 words – 'Of those whom you have given me 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 his right ear. The servant's name was Malchus.
11 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 officer and the
13 Jewish police, arrested Jesus and bound him, and took him first of all to
Annas. Annas was the father-in-law of Caiaphas, who was high priest that
14 year. It was Caiaphas who had counseled the religious authorities, that
15 it was best that one person should die for the people. Meanwhile Simon
Peter followed Jesus, and so did another disciple. That disciple, being well-
known to the high priest, went with Jesus into the high priest's courtyard,
16 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,
17 and brought Peter in. So the maidservant said to Peter, "Aren't you also
one of this man's disciples?"
18 "No, I am not," he said. The servants and police officers were stand-
ing around a charcoal fire (which they had made because it was cold),
and were warming themselves. Peter, too, was with them, standing and
19 warming himself. The high priest questioned Jesus about his disciples and
20 about his teaching. "For my part," answered Jesus, "I have spoken to all
the world openly. I always taught in some synagogue, or in the Temple

Courts, places where everyone assembles, and I never spoke of anything
21 in secret. Why question me? Question those who have listened to me as to
22 what I have spoken about to them. They must know what I said." When
Jesus said this, one of the police officers, who was standing near, gave him
a blow with his hand. "Do you answer the high priest like that?" he ex-
23 claimed. "If I said anything wrong, give evidence about it," replied Jesus;
24 "but if not, why do you strike me?" Annas sent him bound to Caiaphas the
25 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
26 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
27 with him in the garden?" Peter again denied it; and at that moment a cock
crowed.

28 From Caiaphas they took Jesus to the Government house. It was early
in the morning. But they did not enter the Government house themselves,
otherwise they might become defiled, and so be unable to eat the Passover.
29 Therefore Pilate came outside to speak to them. "What charge do you
30 bring against this man?" he asked. "If he had not been a criminal, we
31 should not have given him up to you," they answered. "Take him your-
selves," said Pilate, "and try him by your own Law."
32 "We have no power to put anyone to death," the authorities replied – In
fulfillment of what Jesus had said when indicating the death that he was
33 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?"
34 "Do you ask me that yourself?" replied Jesus, "or did others say it to
you about me?"
35 "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?"
36 "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
39 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
2 some thorns and put it on his head and threw a purple robe around him.
3 They kept coming up to him and saying, "Long live the king of the Jews!"
4 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."
5 Then Jesus came outside, wearing the crown of thorns and the purple robe;
6 and Pilate said to them, "Here is the man!" When the chief priests and the police officers saw him, they shouted, "Crucify him! Crucify him!"

"Take him yourselves and crucify him," said Pilate. "For my part, I find nothing with which he can be charged."

7 "But we," replied the crowd, "have a Law, under which he deserves
8 death for making himself out to be the Son of God." When Pilate heard
9 what they said, he became still more alarmed; and, going into the Gov-
10 ernment house again, he said to Jesus, "Where do you come from?" But Jesus made no reply. So Pilate said to him, "Do you refuse to speak to me? Don't you know that I have power to release you, and have power to crucify you?"

11 "You would have no power over me at all," answered Jesus, "if it had not been given you from above; and, therefore, the man who betrayed me
12 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
13 against the Emperor!" 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
15 noon. Then he said to the crowd, "Here is your king!" At that the people shouted, "Kill him! Kill him! Crucify him!"

"What! Should I crucify your king?" exclaimed Pilate. "We have no king
16 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
18 place which is named from a scull, or, in Hebrew, Golgotha. There they

crucified him, and two others with him – one on each side, and Jesus be-
19 tween them. Pilate also had these words written and put up over the cross
20 – 'JESUS OF NAZARETH, THE KING OF THE JEWS.' These words were
read by many people, because the place where Jesus was crucified was
21 near the city; and they were written in Hebrew, Latin and Greek. The chief
priests said to Pilate, "Do not write 'The king of the Jews', but write what
22 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 in one piece from top to bottom.
24 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 fulfillment 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 as Mary the
26 wife of Clopas and Mary of Magdala. When Jesus saw his mother, and
the disciple whom he loved, standing near, he said to his mother, "There
27 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 Afterward, knowing that everything was now finished, Jesus said, in ful-
29 fillment of the words of scripture, "I am thirsty." There was a bowl stand-
ing there full of common wine; so they put a sponge soaked in the wine
30 on the end of a hyssop-stalk, and held it up to his mouth. When Jesus had
received the wine, he exclaimed, "All is finished!" Then, bowing his head,
31 he resigned 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 Sab-
bath was a great day), the Jews asked Pilate to have the legs broken and
32 the bodies removed. Accordingly the soldiers came and broke the legs of
the first man, and then those of the other who had been crucified with Je-
33 sus; but, on coming to him, when they saw that he was already dead, they
34 did not break his legs. One of the soldiers, however, pierced his side with
35 a spear, and blood and water immediately flowed from it. This is the state-
ment of one who actually saw it – and his statement may be relied on, and
he knows that he is speaking the truth – and it is given in order that you
36 also may be convinced. For all this happened in fulfillment of the words

37 of scripture – 'Not one of its bones will be broken.' And there is another
38 passage which says – 'They will look on him whom they pierced.' After
this, Joseph of Ramah, a disciple of Jesus – but a secret one, owing to his
fear of the religious authorities – begged Pilate's permission to remove the
body of Jesus. Pilate gave him leave; so Joseph went and removed the body.
39 Nicodemus, too – the man who had formerly visited Jesus by night – came
40 with a roll of myrrh and aloes, weighing nearly a hundred pounds. They
took the body of Jesus, and wound it in linen with the spices, according
41 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
42 one had ever been laid. And so, because of its being the Preparation day,
and as the tomb was close at hand, they laid Jesus there.

The Risen Life

20 On the first day of the week, early in the morning, while it was still dark,
Mary of Magdala went to the tomb, and saw that the stone had been re-
2 moved. 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 Mas-
3 ter out of the tomb, and we do not know where they have laid him!" So,
4 Peter started off with that other disciple, and they went to the tomb. The
two began running together; but the other disciple ran faster than Peter,
5 and reached the tomb first. Stooping down, he saw the linen wrappings
6 lying there, but did not go in. Presently Simon Peter came following be-
hind him, and went into the tomb; and he looked at the linen wrappings
7 lying there, and the cloth which had been on Jesus' head, not lying with
8 the wrappings, but rolled up on one side, separately. Then the other dis-
ciple, 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
10 of scripture which says that Jesus must rise again from the dead. The dis-
ciples then returned to their companions.
11 Meanwhile Mary was standing close outside the tomb, weeping. Still
12 weeping, she leant forward into the tomb, and perceived two angels
clothed in white sitting there, where the body of Jesus had been lying,
13 one where the head and the other where the feet had been. "Why are
you weeping?" asked the angels. "They have taken my Master away," she
14 answered, "and I do not know where they have laid him." After saying
this, she turned around, and looked at Jesus standing there, but she did

15 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 around, and exclaimed in Hebrew, "Rab-
17 boni!" (or, as we should say, 'teacher'). "Do not hold me," Jesus said; "for
I have not yet ascended to the Father. But go to my brothers, and tell them
that I am ascending to him who is my Father and their Father, my God and
18 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
20 and said, "Peace be with you"; after which he showed them his hands
and his side. The disciples were filled with joy when they saw the Master.
21 Again Jesus said to them, "Peace be with you. As the Father has sent me
22 as his messenger, so I am sending you." After saying this, he breathed on
23 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 with them
25 when Jesus came; so the rest of the disciples said to him, "We have seen
the Master!"
"Unless I see the marks of the nails in his hands," he exclaimed, "and put
my finger into the marks, and put my hand into his side, I will not believe
26 it." A week later the disciples were again in the house, and Thomas with
them. After the doors had been shut, Jesus came and stood among them,
27 and said, "Peace be with you." Then he said to Thomas, "Place your finger
here, and look at my hands; and place your hand here, and put it into my
28 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
31 of the disciples, which are not recorded in this book; but these have been
recorded so that you may believe that Jesus is the Christ, the Son of God –
and that, through your belief in his name, you may have life.

21 Later on, Jesus showed himself again to the disciples by the Sea of
2 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
3 disciples of Jesus, were together, when Simon Peter said, "I am going
fishing."

"We will come with you," said the others. They went out and got into
4 the boat, but caught nothing that night. Just as day was breaking, Jesus
came and stood on the beach; but the disciples did not know that it was
5 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 could not haul
7 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 Mas-
ter, he fastened his coat around him (for he had taken it off), and threw
8 himself into the sea. But the rest of the disciples came in the boat (for they
were only about a hundred yards from shore), dragging the net full of
9 fish. When they had come ashore, they found a charcoal fire ready, with
10 some fish already on it, and some bread as well. "Bring some of the fish
11 which you have just caught," said Jesus. So Simon Peter got into the boat
and hauled the net ashore full of large fish, a hundred and fifty-three of
them; and yet, although there were so many, the net had not been torn.
12 "Come and have breakfast." , Jesus said. None of the disciples dared ask
13 him who 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 wher-
ever 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
19 where you do not wish." Jesus said this to show the death by which Peter
20 was to honor God, and then he added, "Follow me." Peter turned around,
and saw the disciple whom Jesus loved following – the one who at the supper leant back on the Master's shoulder, and asked him who it was who
21 would betray him. Seeing him, Peter said to Jesus, "Master, what about this man?"
22 "If it is my will that he should wait until I come," answered Jesus, "what
23 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
2 did and taught from the very first, down to that day on which he was taken
up to heaven, after he had, by the help of the Holy Spirit, given instructions
3 to the apostles whom he had chosen. With abundant proofs, he showed
himself to them, still living, after his death; appearing to them from time
to time during forty days, and speaking of all that related to the kingdom
4 of God. And once, when he had gathered them together, he charged them
not to leave Jerusalem, but to wait there for the fulfillment of the Father's
promise – "that promise," he said, "of which you have heard me speak;
5 for, while John baptized with water, you will be baptized 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-establish the kingdom for
7 Israel?" His answer was, "It is not for you to know times or hours, for the
8 Father has reserved these for his own decision; but you will receive power,
when the Holy Spirit will have descended on you, and will be witnesses
for me not only in Jerusalem, but throughout Judea and Samaria, and to
the ends of the earth."
9 No sooner had Jesus said this than he was caught up before their eyes,
10 and a cloud received him from their sight. While they were still gazing up
into the heavens, as he went, suddenly two men, clothed in white, stood
11 beside them, and said, "People of Galilee, why are you standing here look-
ing 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,
13 which is about three quarters of a mile from the city. 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
14 Zealot, and Judas the son of James. They all united in devoting themselves to prayer, and so did some women, and Mary, the mother of Jesus, and his brothers.

15 About this time, at a meeting of the Lord's followers, when there were
16 about a hundred and twenty present, Peter rose to 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
17 as guide to the men who arrested Jesus, for he was one of our number
18 and had his part allotted him in this work of ours." (This man had bought a piece of land with the price of his treachery; and, falling heavily, his
19 body had burst open, and all his bowels protruded. This became known to everyone living in Jerusalem, so that the field came to be called, in their language, 'Akeldama,' which means the 'Field of Blood.')

20 "For in the book of Psalms," Peter continued, "it is said –

'Let his home 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 all the time
22 that Jesus, our Master, went in and out among us – from his baptism by John down to that day on which he was taken from us – someone
23 must be found to join us as a witness of his resurrection." So they put forward two men, Joseph called Barsabas, whose other name was Justus,
24 and Matthias; and they offered this prayer –

"Lord, who reads all hearts, show which of these two men you
25 have chosen to take the place in this apostolic work, which Judas has abandoned, to go to his proper place."

26 Then they drew lots between them; and, the lot having fallen to Matthias, he was added to the number of the eleven apostles.

2 In the course of the Festival at the close of the Harvest the disciples had
2 all met together, when suddenly there came from the heavens a noise like
a strong wind rushing by; it filled the whole house in which they were sit-
3 ting. Then there appeared tongues of what seemed to be flame, separating,
4 so that one settled on each of them; and they were all filled with the Holy
Spirit, and began to speak in different languages as the Spirit prompted
their utterances.
5 Now there were then staying in Jerusalem religious Jews from every
6 country in the world; and, when this sound was heard, numbers of peo-
ple collected, in the greatest excitement, because each of them heard the
7 disciples speaking in his own language. They were utterly amazed, and
kept asking in astonishment, "What! Are not all these people who are
8 speaking Galileans? Then how is it that we each of us hear them in our
9 own language? Some of us are Parthians, some Medes, some Elamites;
and some 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
11 Libya adjoining Cyrene; some of us are visitors from Rome, either Jews
by birth or converts, and some are Cretans and Arabians – yet we all alike
hear them speaking in our own languages of the great things that God has
12 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, rais-
ing his voice, addressed the crowd. "People of Judea," he began, "and all
you who are staying in Jerusalem, let me tell you what this means. Mark
15 well my words. These people are not drunk, as you suppose; for it is only
16 now nine in the morning! 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 you through him, as you know full
23 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 impossible for death
25 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 is here among us
30 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,
31 looked into the future, and referred to the resurrection of the Christ when he said that he had not been abandoned to Hades, nor had his
32 body undergone corruption. It was this Jesus, whom God raised to life;
33 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
34 you yourselves now see and hear. It was not David who went up into heaven; for he himself says –

'The Lord said to my master, "Sit on my right hand,
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 baptized every one of you in the faith
of Jesus Christ for the forgiveness of your sins; and then you will receive
39 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 perverse spirit of this age."
41 So those who accepted his teaching were baptized, and about three thou-
42 sand people joined the disciples on that day alone. They devoted them-
selves 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 wonders and
44 signs were done at the hands of the apostles. All who became believers
45 in Christ held everything for the common use; they sold their property
and their goods, and shared the proceeds among them all, according to
46 their individual needs. Every day they devoted themselves to meeting to-
gether in the Temple Courts, and to the breaking of bread at their homes,
while they partook of their food in simple-hearted gladness, praising God,
47 and winning the goodwill of all the people. And the Lord daily added to
their company those who were in the path of salvation.

3 One day, as Peter and John were going up into the Temple Courts for
the three o'clock Prayers, a man, who had been lame from his birth, was
2 being carried by. This man used to be set down every day at the gate of
3 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 some-
4 thing. Peter fixed his eyes on him, and so did John, and then Peter said,
"Look at us."
5 The man was all attention, expecting to get something from them; but
6 Peter added, "I have no gold or silver, but I give you what I have. In the
7 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
8 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,
9 and praising God. All the people saw him walking about and praising

10 God; and, when they recognized him as the man who used to sit begging at the Beautiful Gate of the Temple, they were utterly astonished and
11 amazed at what had happened to him. While the man still clung to Peter and John, the people all quickly gathered around them in the Colonnade named after Solomon, in the greatest astonishment.
12 On seeing this, Peter said to the people, "People of Israel, why are you surprised at this? And why do you stare at us, as though we, by any power
13 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 honor to his servant Jesus – him whom you gave up and disowned before Pilate, when he had
14 decided to set him free. You, I say, disowned the holy and righteous one,
15 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.
16 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
17 all. And yet, my friends, I know that you acted as you did from ignorance,
18 and your rulers also. But it was in this way that God fulfilled all that he had long ago foretold, as to the sufferings of his Christ, by the lips of all
19 the prophets. Therefore, repent and turn so that your sins may be wiped
20 away; so that happier times may come from the Lord himself, and so that
21 he may send you, in Jesus, your long-appointed Christ. But heaven must be his home, until the days of the Universal Restoration, of which God has
22 spoken by the lips of his holy prophets from the very first. Moses himself said –

> 'The Lord your God will raise up from among yourselves a prophet, as he raised me. To him you will listen whenever he speaks to you.
23 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 succes-
25 sors who had a message to deliver, told of these days. You yourselves are the heirs of the prophets, and heirs, too, of the covenant which God made with your ancestors, when he said to Abraham –

> 'In your descendants will all the nations of the earth be blessed.'

26 For you, first, God raised up his servant, and sent him to bless you,
4 by turning each one of you from his wicked ways." While Peter and John were still speaking to the people, the chief priest, with the officer

2 in charge at the Temple and the Sadducees, came up to them, much an-
noyed because they were teaching the people, and because, through Je-
3 sus, they were preaching the resurrection from the dead. They arrested
the apostles and, as it was already evening, had them placed in custody
4 until the next day. Many, however, of those who had heard the apos-
tles' message became believers in Christ, the number of the men alone
amounting to about five thousand.

5 The next day, a meeting of the leaders of the people, the elders, and the
6 teachers of the Law was held in Jerusalem. There were present Annas the
high priest, Caiaphas, John, Alexander, and all who were of High-Priestly
7 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 people and
9 elders, since we are on our trial today for a kind act done to a helpless man,
10 and are asked in what way the man here before you has been cured, let
me tell you all and all the people of Israel, that it is by the name of Jesus
Christ of Nazareth, whom you crucified and whom God raised from the
dead – it is, I say, by his name that this man stands here before you lame
11 no longer. Jesus is 'the stone which, scorned by you the builders, has yet
12 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
14 realized that they had been companions of Jesus. But, when they looked
at the man who had been healed, standing there with them, they had noth-
15 ing 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 re-
markable sign has been given through them is obvious to everyone living
17 in Jerusalem, and we cannot deny it. But, to prevent this thing from spread-
ing 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
20 listen to you rather than to him – judge for yourselves, for we cannot help

21 speaking of what we have seen and heard." 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
22 occurred; for the man who was the subject of this miraculous cure was more than forty years old.

23 After they had been set at liberty, the apostles went to their friends and
24 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,
25 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?
26 The kings of the earth set their array,
and its rulers gathered together,
against the Lord and against his Christ.'

27 There have indeed gathered together in this city against your holy servant Jesus, whom you has consecrated the Christ, not Herod and Pontius Pilate only, but the nations and the people of Israel besides
28 – Yet only to do what you, by your power and of your own will,
29 did long ago destine to be done. Now, therefore, Lord, mark their threats, and enable your servants, with all fearlessness, to tell your
30 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."

31 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.

32 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
33 everything was held for the common use. The apostles continued with great power to bear their testimony to the resurrection of the Lord Jesus,
34 and God's blessing rested on them all abundantly. Nor was there anyone in need among them, for all who were owners of land or houses sold them,
35 and brought the proceeds of the sales And laid them at the apostles' feet;
36 and then everyone received a share in proportion to his wants. A Levite

of Cyprian birth, named Joseph, (who had received from the apostles the
37 additional name of 'Barnabas' – which means 'The Consoler,') Sold a farm
that belonged to him, and brought the money and laid it at the apostles'
feet.

5 There was, however, a man named Ananias, who, with his wife Sap-
2 phira, 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 posses-
sion of your heart that you have lied to the Holy Spirit, and kept back a
4 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 everyone
6 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 knowing
8 what had happened. "Is it true," Peter asked, addressing her, "that you
sold your land for such a sum?"
9 "Yes," she answered, "we did." Then Peter said, "How did you come
to agree to provoke the Spirit of the Lord? Listen! The footsteps of those
who have buried your husband are at the door; and they will carry you
out too."
10 Instantly Sapphira fell down at Peter's feet and expired. On coming in,
the young men found her dead; so they carried her out and buried her by
11 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 it was to meet all to-
13 gether in the Colonnade of Solomon; but of the rest no one ventured to
14 join them. On the other hand, the people were full of their praise, and
still larger numbers, both of men and women, as they became believers in
15 the Lord, 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 least his shadow might fall
16 on someone of them. Besides this, the inhabitants of the towns around
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 support-
18 ers (who formed the party of the Sadducees), moved by jealousy, arrested
19 the apostles, and had them placed in custody. An angel of the Lord, how-
20 ever, opened the prison doors at night and led them out. "Go," he said,
"and stand in the Temple Courts, and tell the people the whole message
21 of this new life." When they heard this, they went at daybreak into the
Temple Courts, and began to teach. The high priest and his party, on their
arrival, summoned the High Council, including all the leaders of the peo-
22 ple among the Israelites, and sent to the jail to fetch the apostles. But, when
the officers got there, they did not find them in the prison; so they returned
23 and reported that, while they had found the goal barred securely and the
guards posted at the doors, yet, on opening them, they had not found any-
24 one inside. When the officer in charge at the Temple and the chief priests
heard their story, they were perplexed about the apostles and as to what
25 all this would lead to. Presently, however, someone came and told them,
that the men whom they had put in prison were actually standing in the
26 Temple Courts, teaching the people. Then, the officer went with his men
and fetched the apostles – without using violence, for they were afraid of
27 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 rather than
30 people. The God of our ancestors raised Jesus, whom you put to death by
31 hanging him on a cross. It is this Jesus whom God has exalted to his right
hand, to be a guide and a Savior, to give Israel repentance and forgiveness
32 of sins. And we are witness to the truth of this, and so is the Holy Spirit –
the gift of God to those who obey him."
33 The members of the Council became frantic with rage on hearing this,
34 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 to do
36 with these men. For not long ago Theudas appeared, professing to be
somebody, and was joined by a body of some four hundred men. But he
37 was killed; and all his followers scattered and dwindled away. After him,
Judas the Galilean appeared at the time of the census, and induced people
to follow him; Yet he, too, perished and all his followers were dispersed.

38 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
39 of human origin, they will come to an end; but, if they are of divine ori-
gin, you will be powerless to put an end to them – or else you may find
yourselves fighting against God!"
40 The Council followed his advice, and, calling the apostles in, had them
flogged, and then, after cautioning them not to speak in the name of Jesus,
41 set them free. But the apostles left the Council, rejoicing that they had been
42 thought worthy to suffer disgrace for that name; and never for a single day,
either in the Temple Courts or in private houses, did they cease to teach,
or to tell the good news of Jesus, the Christ.

6 About this time, when the number of the disciples was constantly in-
creasing, complaints were made by the Greek speaking Jews against the
Aramaic speaking Jews, that their widows were being overlooked in the
2 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 distrib-
3 ution at the tables and neglect God's message. Therefore, friends, look for
seven men of reputation among yourselves, wise and spiritually-minded
4 men, and we will appoint them to attend to this matter; while we, for our
part, will devote ourselves to prayer, and to the delivery of the message."
5 This proposal was unanimously agreed to; and the disciples chose
Stephen – a man full of faith and of the Holy Spirit – and Philip,
Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a
6 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 showing
9 great wonders and signs among the people. But some members of the Syn-
agogue of the Freed Slaves (as it was called), Cyrenians, Alexandrians, and
Visitors from Cilicia and Roman Asia, were roused to action and began dis-
10 puting with Stephen; yet they were quite unable to withstand the wisdom
11 and the inspiration with which he spoke. Then they induced some men
to assert that they had heard Stephen saying blasphemous things against
12 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,

13 and brought him before the High Council. There they produced witnesses
who gave false evidence.
"This man," they said, "is incessantly saying things against this Holy
14 place and the Law; indeed, we have heard him declare that this Jesus of
Nazareth will destroy this place, and change the customs handed down
15 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, "Brothers
2 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,
3 and before he settled in Haran, and said to him – 'Leave your country
4 and your people, and come into the country that I will show you.' And
so Abraham left the country of the Chaldaeans and settled in Haran; and
from there, after his father's death, God caused him to migrate into this
5 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 pos-
session of it and his descendants after him, though at that time he had
6 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 hun-
7 dred years. But I myself will judge the nation, to which they will be en-
slaved,' God said, 'and after that they will leave the country and worship
8 me in this place.' Then God made with Abraham the covenant of circum-
cision; 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;
9 and Jacob of the Twelve Patriarchs. The Patriarchs, out of jealousy, sold
10 Joseph into slavery in Egypt; but God was with him, and delivered him
out of all his troubles, and enabled him to win favor and show wisdom be-
fore Pharaoh, king of Egypt, who appointed him Governor of Egypt and
11 of his whole household. Then a famine spread over the whole of Egypt
and Canaan, causing great distress, and our ancestors could find no food.
12 Hearing, however, that there was corn in Egypt, Jacob sent our ancestors
13 there on their first visit. In the course of their second visit, Joseph revealed
14 himself to his brothers, and his family became known to Pharaoh. Then
Joseph sent an urgent invitation to his father Jacob and to his relatives,
15 seventy-five persons in all; and so Jacob went down into Egypt. There he
16 died, and our ancestors also, and their bodies were removed to Shechem,
and laid in the tomb which Abraham had bought for a sum of money
17 from the sons of Hamor in Shechem. As the time drew near for the ful-
fillment of the promise which God had made to Abraham, the people in-
18 creased largely in numbers in Egypt, until a new king, who knew nothing

19 of Joseph, came to the throne. This king acted deceitfully towards our peo-
ple and ill-treated our ancestors, making them abandon their own infants,
20 so that they should not be reared. It was just at this time that Moses was
born. He was an exceedingly beautiful child, and for three months was
21 brought up in his own father's house; and, when he was abandoned, the
22 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
23 ability both by his words and actions. When he was in his fortieth year, he
24 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
25 down the Egyptian. He thought his own people would understand that
26 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
27 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
28 judge over us? Do you mean to make away with me as you did yesterday
29 with that Egyptian?' At these words Moses took to flight, and became an
30 exile in Midian; and there he had two sons born to him. Forty years had
passed when there appeared to him, in the desert of Mount Sinai, an angel
31 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
32 Lord was heard to say – 'I am the God of your ancestors, the God of Abra-
33 ham, Isaac, and Jacob.' Moses trembled, and did not dare to look. Then
the Lord said to him – 'Take your sandals off your feet, for the spot where
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 de-
35 liver them. Come now and I will send you into Egypt.' This same Moses,
whom they had disowned with the words – 'Who made you a ruler and
a judge?' was the man whom God sent to be both a ruler and a deliverer,
under the guidance of the angel that had appeared to him in the bush.
36 He it was who led them out, after he had shown wonders and signs in
37 Egypt, in the Red Sea, and in the desert during forty years. This was the
Moses who said to the people of Israel – 'God will raise up for you, from
38 among yourselves, a prophet, as he raised up me.' He, too, it was who was
present at the assembly in the desert, with the angel who talked to him on
Mount Sinai, and with our ancestors, and who received living truths to
39 impart to you. Yet our ancestors refused him obedience; more than that,
40 they rejected him, and in their hearts turned back to Egypt, while they
said to Aaron – 'Make us Gods who will lead the way for us, since, as for

this Moses who has brought us out of Egypt, we do not know what has
41 become of him.' That was the time when they made the calf and offered
sacrifice to their idol, and held festivities in honor of their own handiwork!
42 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 worshiped
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 worshiped God in the desert,
constructed, just as he who spoke to Moses had directed him to make it,
45 after the model which he had seen. This tent, which was handed down
to them, was brought into this country by our ancestors who accompanied Joshua (at the conquest of the nations that God drove out before
46 their advance), and remained here until the time of David. David found
favor with God, and prayed that he might provide the God of Jacob with
47 a place to reside. But it was Solomon who built a house for God. Yet it
48 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
52 the Holy Spirit; your ancestors did it, and you are doing it still. Which of
the prophets escaped persecution at their hands? They killed those who
foretold the coming of the righteous one; of whom you, in your turn,
53 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 gnashed
55 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 standing
57 at God's right hand!" At this, with a loud shout, they stopped their ears

58 and all rushed on him, forced him outside the city, and began to stone him,
the witnesses laying their clothes at the feet of a young man named Saul.
59 And they stoned Stephen, while he cried to the Lord, "Lord Jesus! Receive
60 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,
2 were all scattered over the districts of Judea and Samaria. Some religious
3 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 from place to
5 place proclaiming the good news. Philip went down to the city of Samaria,
6 and there began to preach the Christ. The people, one and all, listened at-
tentively to what Philip told them, when they heard of, and saw, the mira-
7 cles which he was working. For there were many instances of people with
8 foul spirits, where the spirits, with loud screams, came out of them; and
many who were paralyzed or lame were cured, so that there was great
9 rejoicing throughout that city. There was staying in the city a man named
Simon, who had been practicing magic there and mystifying the Samar-
10 itan people, giving himself out to be some great being. Everyone, high
and low, paid attention to him. 'This man,' they used to say, 'must be that
11 power of God which people call "The Great Power."' And they paid atten-
tion to him because they had for a long time been mystified by his magic
12 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
13 baptized, both men and women. Even Simon believed, and after his bap-
tism 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
15 welcomed God's message, they sent Peter and John to them; and they, on
their arrival, prayed that the Samaritans might receive the Holy Spirit.
16 (As yet the Spirit had not descended on any of them; they had only been
17 baptized into the faith of the 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 apostles' hands
on them that the Spirit was given, he brought them a sum of money and
19 said, "Give me also this power of yours, so that, if I place my hands on
anyone, he may receive the Holy Spirit."

20 "A curse on you and on your money," Peter exclaimed, "for thinking
21 that God's free gift can be bought with gold! You have no share or part in
22 our message, for your heart is not right with God. Therefore repent of this
wickedness of yours, and pray to the Lord, that, if possible, you may be
23 forgiven for such 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 Jerusalem to Gaza." (It is
27 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 Abyssini-
28 ans. He was her treasurer, and had been to Jerusalem to worship, and was
now on his way home, sitting in his carriage and reading the prophet Isa-
iah.
29 The Spirit said to Philip, "Go up to the carriage over there and keep close
30 to it." So Philip ran up, and he heard the Abyssinian reading the prophet
Isaiah.
31 "Do you understand what you are reading?" he asked. "How can I," the
other answered, "unless someone will explain it to me?" and he invited
32 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
35 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

38 being baptized?"[24] So he ordered the carriage to stop, and they went down
into the water – both Philip and the Treasurer – and Philip baptized him.
39 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
40 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
2 of the Lord, went to the high priest, and asked him to give him letters to
the Jewish congregations at Damascus, authorizing 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
4 from the heavens flashed around him. He fell to the ground and heard a
voice saying to him – "Saul, Saul, why are you persecuting me?"
5 "Who are you, Lord?" he asked.
6 "I am Jesus, whom you are persecuting," the voice answered; "Yet stand
up and go into the city, and you will be told what you must do."
7 The men traveling with Saul were meanwhile standing speechless; they
8 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
9 him by the hand, and brought him into Damascus; and for three days he
was unable to see, and took nothing either to eat or to drink.

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, from Tarsus. He
12 is at this moment praying, and he has seen, in a vision, a man named
Ananias coming in and placing his hands on him, so that he may recover
his sight."
13 "Lord," exclaimed Ananias, "I have heard from many people about this
man – how much harm he has done at Jerusalem to your people there.
14 And, here, too, he holds authority from the chief priests to put in chains
15 all those who invoke your name." But the Lord said to him, "Go, for this
man is my chosen instrument to uphold my name before the Gentiles and

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[24] 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."

16 their 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 ap-
peared to you on your way here – so that you may recover your sight and
18 be filled with the Holy Spirit." Instantly it seemed as if a film fell from
Saul's eyes, and his sight was restored. Then he got up and was baptized,
19 and, after he had taken food, he felt his strength return.

Saul stayed for some days with the disciples who were at Damascus,
20 and at once began in the synagogues to proclaim Jesus as the Son of God.
21 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
22 the chief priests?" Saul's influence, however, kept steadily increasing, and
he confounded the Jewish people who lived in Damascus by the proofs
that he gave that Jesus was the Christ.
23 After some time some of them laid a plot to kill Saul, but it became
24 known to him. They even watched the gates day and night, to kill him;
25 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 disciples, but they
were all afraid of him, as they did not believe that he was really a disciple.
27 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
28 spoken out fearlessly in the name of Jesus. After that, Saul remained in
Jerusalem, in close contact with the apostles; and he spoke fearlessly in
29 the name of the Lord, talking and arguing with the Jews of foreign birth,
30 who, however, made attempts to kill him. But, when the followers found
this out, they took him down to Caesarea, and sent him on his way to
Tarsus.

31 And so it came about that the church, throughout Judea, Galilee, and
Samaria, enjoyed peace and became firmly established; and, ordering its
life by respect for the Lord and the help of the Holy Spirit, it increased in
numbers.

32 Peter, while traveling from place to place throughout the country, went
33 down to visit the people of Christ living at Lydda. There he found a man

named Aeneas, who had been bedridden for eight years with paralysis.
34 "Aeneas," Peter said to him, "Jesus Christ cures you. Get up, and make
35 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.

36 At Jaffa there lived a disciple whose name was Tabitha, which is in
Greek 'Dorcas' – a Gazelle. Her life was spent in doing kind and charitable
37 actions. Just at that time she was taken ill, and died; and they had washed
38 her body and laid it out in an upstairs room. Jaffa was near Lydda, and
the disciples, having heard that Peter was at Lydda, sent two men with
39 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
around him in tears, showing the coats and other clothing which Dorcas
40 had made while she was among them. But Peter sent everybody out of
the room, and knelt down and prayed. Then, turning to the body, he said,
"Tabitha! Stand up."
41 She opened her eyes, and, seeing Peter, sat up. Giving her his hand, Peter
raised her up, and, calling in the widows and others of Christ's people,
42 presented her to them alive. This became known all through Jaffa, and
43 numbers of people came to believe in the Lord. And Peter stayed some
days at Jaffa with a tanner named Simon.

10 At Caesarea there was a man named Cornelius, a captain in the regi-
2 ment known as the 'Italian Regiment,' A religious man and one who rev-
erenced God, with all his household. He was liberal in his charities to the
3 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
4 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
5 acceptable offering to God. And now, send messengers to Jaffa and fetch a
6 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 constant attendants,
8 and, after telling them the whole story, sent them to Jaffa.
9 On the next day, while these men were on their way, just as they were
nearing the town, Peter went up on the housetop about midday to pray.
10 He became hungry and wanted something to eat; but while it was being
11 prepared, he fell into a trance, and saw that the heavens were open, and

that something like a great sail was descending, let down by its four cor-
12 ners towards the earth. In it were all kinds of quadrupeds, reptiles, and
13 birds. Then he was aware of a voice which said – "Stand up, Peter, kill
something, and eat."
14 "No, Lord, I cannot," answered Peter, "for I have never eaten anything
15 defiled and unclean." Again he was aware of a voice which said – "What
16 God has pronounced clean, do not regard 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 the way to Simon's
18 house, came up to the gate, and called out and asked if the Simon, who
19 was also known as Peter, was lodging there. Peter was still pondering over
the vision, when the Spirit said to him, "There are two men looking for you
20 at this moment. Go down at once and do not hesitate to go with them, for
I have sent them."
21 Peter went down to the men and said, "I am the person you are looking
for. What is your reason for coming?"
22 The men replied, "Our captain, Cornelius, a pious man who reverences
God and is well spoken of by the whole Jewish nation, has been instructed
by a holy angel to send for you to his house, and to listen to what you have
23 to say." So Peter invited them in and entertained them.
The next day he lost no time in setting out with them, accompanied by
24 some of the Lord's followers from Jaffa; and the day following he entered
Caesarea. Cornelius was expecting them, and had invited his relatives and
25 intimate friends to meet them. So, when Peter entered the city, Cornelius
26 met him, and, throwing himself at Peter's feet, bowed to the ground. Peter,
however, lifted him up, saying as he did so, "Stand up, I am only human
like yourself."
27 Talking with him as he went, Peter entered the house, where he found a
28 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
29 or unclean. That was why I came, when I was sent for, without raising any
objection. And now I ask your reason for sending for me."
30 "Just three days ago this very hour," Cornelius said, "I was in my house,
saying the Afternoon Prayers, when a man in dazzling clothing suddenly
31 stood before me. 'Cornelius,' he said, 'your prayer has been heard, and
32 your charities have been accepted, by God. Therefore send to Jaffa, and
invite the Simon, who is also known as Peter, to come here. He is lodging
33 in the house of Simon the tanner, near the sea.' Accordingly I sent to you

at once, and you have been so good as to come. And now we are all here
in the presence of God, to listen to all that you have been instructed by the
34 Lord to say." Then Peter began.

"I see, beyond all doubt," he said, "that God does not show partiality,
35 but that in every nation he who reverences him and does what is right
36 is acceptable to him. God has sent his message to the Israelites and told
them, through Jesus Christ, the good news of peace – and Jesus is Lord of
37 all! You yourselves know the story which spread through all Judea, how,
38 beginning form Galilee, after the baptism which John proclaimed – The
story, I mean, of Jesus of Nazareth, and how God consecrated him his
Christ by enduing him with the Holy Spirit and with power; and how he
went about doing good and curing all who were under the power of the
39 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
40 him on a cross! This Jesus God raised on the third day, and enabled him
41 to appear, not indeed to everyone, but to witnesses chosen beforehand by
God – to us, who ate and drank with him after his resurrection from the
42 dead. Further, God charged us to proclaim to the people, and solemnly
affirm, that it is Jesus who has been appointed by God judge of the living
43 and the dead. To him it is that all the prophets bear witness, when they say
that everyone who believes in him receives through his name forgiveness
of sins."

44 Before Peter had finished saying these words, the Holy Spirit fell on
45 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
46 bestowed even on the Gentiles; for they heard them speaking in different
47 languages and extolling God. At this Peter asked, "Can anyone refuse the
water for the baptism of these people, now that they have received the
48 Holy Spirit as we did ourselves?" And he directed that they should be
baptized in the faith of Jesus Christ; after which they asked him to stay
there a few days longer.

11 The apostles and the followers throughout Judea heard that even the
2 Gentiles had welcomed God's message. But, when Peter went up to
Jerusalem, those who were converts from Judaism began to attack him,
3 on the ground that he had visited people who were not circumcised, and
4 had taken meals with them. So Peter began to relate the facts to them as
5 they had occurred. "I was in the town of Jaffa," he said, "and was
praying; and, while in a trance, I saw a vision. There was something like
a great sail descending, let down by its four corners out of the heavens;

and it came right down to me. Looking intently at it, I began to distinguish quadrupeds, wild beasts, reptiles, and birds; and I also heard a voice saying to me – 'Stand up, Peter, kill something and eat.' 'No, Lord, I cannot,' I answered, 'for nothing defiled or unclean has ever passed my lips.' Then a second time there came a voice from the heavens. 'What God has pronounced clean', it said, 'you must not call defiled.' This happened three times, and then all was drawn up again into the heavens. At that moment three men, who had been sent from Caesarea to see me, came up to the house in which we were. The Spirit told me to go with them without hesitation. These six companions also went with me. And, when we came into the man's house, he told us how he had seen the angel standing in his house, and how the angel had said to him – 'Send to Jaffa and fetch the Simon, who is also known as Peter; for he will tell you truths, which will prove the means of salvation to you and 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 first; and I recalled the saying of the Master – 'John baptized with water, but you will be baptized 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?"

On hearing this statement, they said no more, but broke out into praise of God. "So even to the Gentiles," they exclaimed, "God has granted the repentance which leads to life!"

Now those who had been scattered in different directions, in consequence of the persecution that followed the death of Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling the message – but only to Jews. Some of them, however, who were men of Cyprus and Cyrene, on coming to Antioch, addressed themselves also to the Jews of foreign birth, telling them the good news about that Lord Jesus. The power of the Lord was with them, so that a great number who had learned to believe came over to the Lord's side. The news about them reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch. On coming there he saw to his great joy these tokens of the loving kindness of God, and encouraged them all to make up their minds to be faithful to the Lord – For Barnabas was a good man and full of the Holy Spirit and of faith – and a large number of people took their stand on the Lord's side. Afterward Barnabas left for Tarsus to look for Saul; and, when he had found him, he brought him to Antioch. And so it came about that, for a whole year, they attended the meetings of the church there, and

taught a large number of people; and it was in Antioch that the disciples were first called 'Christians.'

27 During this time, some prophets came to Antioch from Jerusalem. One
28 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
29 famine which occurred in 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 the mem-
2 bers of the church. He had James, the brother of John, beheaded; and,
3 when he saw that the Jews were pleased with this, he proceeded to arrest
4 Peter also. (This was during the Festival of the unleavened bread.) After seizing Peter, Herod put him in prison, and entrusted him to the keeping of four Guards of four soldiers each, intending, after the Passover, to bring
5 him up before the people. So Peter was kept in prison, but meanwhile the prayers of the church were being earnestly offered to God on his behalf.
6 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 sentries in front of the door, guarding the prison. Sud-
7 denly an angel of the Lord stood by him, and a light shone in the cell. The angel struck Peter on the side, and roused him with the words, "Get
8 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 around 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 seeing a vision.
10 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
12 and from all that the Jewish people have been expecting." As soon as he realized what had happened, he went to the house of Mary, the mother of John who was also known as Mark, where a number of people were gath-
13 ered together, praying. On his knocking at the door in the gate, a maidser-
14 vant, 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 the gate
17 and saw him, they were amazed. Peter signed to them with his hand to
be silent, and then told them how the Lord had brought him out of the
prison, adding, "Tell James and the others all this." Then he left the house,
and went away to another place.
18 In the morning there was a great stir among the soldiers – what could
19 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 win-
ning over Blastus, the Chamberlain, they begged Herod for a reconcilia-
tion, because their country was dependent on the king's for its food sup-
21 ply. On an appointed day Herod, wearing his state robes, seated himself
22 on his throne, and delivered an oration. The people kept shouting, "It is
the voice of God, and not of a person!"
23 Instantly an angel of the Lord struck him, because he did not give God
24 the glory; and he was attacked with worms, and died. 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
2 Saul. While they were engaged in the worship of the Lord and were
fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, for the

3 work to which I 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,
5 went down to Seleucia, and from there sailed to Cyprus. On reaching
Salamis, they began to tell the message of God in the Jewish synagogues;
6 and they had John with them as an assistant. After passing through the
whole island, they reached Paphos, where they found an astrologer who
pretended to be a prophet – a Jew by birth, whose name was Barjoshua.
7 He was at the court of the Governor, Sergius Paulus, a man of intelligence,
8 who sent for Barnabas and Saul and asked to be told God's message. But
Elymas, the astrologer (for that is the meaning of the word), opposed them,
9 eager to divert the Governor's attention from the faith. However, Saul
(who is the same as Paul), full of the Holy Spirit, fixed his eyes on him and
10 said, "You incarnation of deceit and all fraud! You son of the devil! You
opponent of all that is good! Will you never cease to divert the straight
11 paths of the Lord? Listen! The hand of the Lord is on you even now, and
you will be blind for a time and unable to see the sun." Immediately a mist
and darkness fell on him, and he went feeling about for someone to guide
12 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
14 Perga in Pamphylia, where John left them and returned to Jerusalem. The
others went on from Perga and arrived at Antioch in Pisidia. There they
15 went into the synagogue on the Sabbath and took their seats. After the
reading of the Law and the prophets, the synagogue leader sent them this
message – "Friends, if you have any helpful words to address to the people,
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 I have to say.
17 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
18 brought them out from that land. For about forty years he bore with them
19 in the desert; then, after destroying seven heathen nations in Canaan, he al-
20 lotted their land to this people – For about four hundred and fifty years. In
later times he gave them Judges, of whom the prophet Samuel was the last.
21 And, when they demanded a king, God gave them Saul the son of Kish, a
22 man of the tribe of Benjamin, who reigned for forty years. After removing
him, he raised David to the throne, and bore this testimony to him – 'In
David, the son of Jesse, I have found a man after my own heart, who will

23 carry out all my purposes.' It was from this man's descendants that God,
24 in accordance with his promise, gave Israel a Savior – Jesus; John having
first proclaimed, before the appearance of Jesus, a baptism on repentance
25 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 of this salvation was sent.
27 The people of Jerusalem and their leaders, failing to recognize Jesus, and
not understanding the utterances of the prophets that are read every Sab-
28 bath, fulfilled them by condemning him. They found no ground at all for
29 putting him to death, and yet demanded his execution from Pilate; and,
after carrying out everything written about him, they took Jesus down
30 from the cross, and laid him in a tomb. But God raised him from the dead;
31 and he appeared for many days to those who had gone up with him from
32 Galilee to Jerusalem, 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 corrup-
tion, 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 corruption.'

36 David, after obediently doing God's will in his own time, fell asleep
and was laid by the side of his ancestors, and did undergo corruption;
37 but Jesus, whom God raised from the dead, did not undergo corrup-
38 tion. I would, therefore, like you to know, friends, that through Jesus for-
39 giveness of sins is being proclaimed to you, and that, in union with him,
everyone who believes in him is absolved from every sin from which un-
40 der 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
43 for a repetition of this teaching on the next Sabbath. 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 God's mes-
45 sage. But the sight of the crowds of people filled the minds of the Jews with jealousy, and they kept contradicting Paul's statements in violent lan-
46 guage. Then Paul and Barnabas spoke out fearlessly, and said:

"It was necessary that the message of God should be told to you first; but, since you reject it and reckon yourselves not worthy of the eternal life
47 – 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 became believers
49 in Christ; and the Lord's message was carried throughout that district.
50 But the Jews incited the women of high social standing who worshiped with them, and the leading men of the town, and started a persecution
51 against 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 a great number of
2 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
3 followers. Therefore Paul and Barnabas spent a long time there, and spoke out fearlessly, relying on the Lord, who confirmed the message of his
4 love by permitting signs and wonders to take place at their hands. But the townspeople were divided, some siding with the Jews, some with the
5 apostles; and, when there was an attempt on the part of both Gentiles and
6 Jews, with their leaders, to resort to violence and to stone them, the apostles heard of it, and took refuge in Lystra and Derbe, towns in Lycaonia,
7 and in the district around, 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
9 feet; he had been lame from his birth, and had never walked. This man was listening to Paul speaking, when Paul, looking intently at him, and

10 seeing that he had the faith to be healed, said loudly, "Stand upright on
your feet."
11 The man leaped up, and began walking about, and the crowd, seeing
what Paul had done, called out in the Lycaonian language, "The Gods
12 have come down to us in human form." So they called Barnabas 'Zeus,'
13 and Paul 'Hermes,' because he took the lead in speaking; and the priest
of Zeus-beyond-the-Walls, accompanied by the crowd, brought bullocks
14 and garlands to the gates, with the intention of offering sacrifices. But,
when the apostles Barnabas and Paul heard of it, they tore their clothes
and rushed out into the crowd.
15 "Friends, why are you doing this?" they shouted. "We are only people
like yourselves, and we have come with the good news that you should
turn away from these follies to a living God, who made the heavens, the
16 earth, the sea, and everything that is in them. In bygone times he permit-
17 ted all the nations to go their own ways. Yet he has not failed to give you, in
the good he does, some revelation of himself – sending you from heaven
rain and fruitful seasons, and gladdening your hearts with plenty and
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, and dragged him
20 out of the town, thinking him to be dead. But, when the disciples had gath-
ered around him, he got up and went back into the town; the next day he
21 went with Barnabas to Derbe. After telling the good news throughout that
town, and making a number of converts, they returned to Lystra, Iconium,
22 and Antioch, reassuring the minds of the disciples, urging them to remain
true to the faith, and showing that it is only through many troubles that
23 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
24 Lord in whom they had learned to believe. Paul and Barnabas then went
25 through Pisidia, and came into Pamphylia, and, after telling the message
26 at Perga, went down to Attaleia. From there they sailed to Antioch – the
place where they had been committed to the gracious care of God for the
27 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 had opened to the Gentiles the door of faith;
28 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

2 the custom required by Moses, they could 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 oth-
ers 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
4 of the Gentiles, to the great joy of all the followers. On their arrival at
Jerusalem, they were welcomed by the church, as well as by the apostles
and the elders, and gave an account of all that God had helped them to
5 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
7 and the church elders held a meeting to consider this 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 of the good news,
8 and become believers in Christ. Now God, who reads all hearts, declared
his acceptance of the Gentiles, by giving them the Holy Spirit, just as he
9 did to us. He made no distinction between them and us, when he purified
10 their hearts by their faith. Why, then, do you now provoke God, by putting
on the necks of these disciples a yoke which neither our ancestors nor we
11 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
13 God had shown among the Gentiles through them. After they had fin-
ished speaking, James addressed the Council.
14 "Friends," he began, "hear what I have to say. Simon has described
the manner in which God first visited the Gentiles, in order to take from
15 among them a people to bear his name. And that is in harmony with the
words of the prophets, where they say –

16 'After this I will return;
And I will rebuild the house of David which has fallen –
Its ruins I will rebuild,
And will set it up once more;
17 That so the rest of mankind may earnestly seek the Lord –
Even all the Gentiles on whom my name has been bestowed.
18 Says the Lord, as he does these things, known from long ago.'

19 In my judgment, therefore, we should not add to the difficulties of
20 those Gentiles who are turning to God, but we should write to them to
abstain from food that has been polluted by being sacrificed to idols,
from impurity, from eating the flesh of strangled animals, and from
21 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
23 Silas, who were leaders among the community. They were bearers of the
following letter –

'The apostles, and the followers who are the church elders, send
their greetings to the followers of the Lord of Gentile birth in An-
24 tioch, Syria, and Cilicia. As we had heard that some of our num-
ber had upset you by their assertions, and unsettled your minds
25 – without instructions from us – We met and decided to choose
certain men and send them to you with our dear friends Barnabas
26 and Paul, who have risked their lives for the name of our Lord, Je-
27 sus Christ. We are accordingly sending Judas and Silas, and they
28 will tell you by word of mouth what we are now writing. We have,
therefore, decided, under the guidance of the Holy Spirit, to lay no
29 further burden on you beyond these necessary conditions – That
you abstain from food offered to idols, from blood, from eating the
flesh of strangled animals, and from impurity. If you guard your-
selves 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
31 Antioch. There they called a meeting of all the followers, and delivered
the letter, the reading of which caused great rejoicing by its encouraging
32 contents. Judas and Silas, who were themselves prophets, further encour-
33 aged the them by many an address, and strengthened their faith. After
some stay, they were dismissed with kind farewells from the followers,
and returned to those who had sent them.[25]
35 Paul and Barnabas, however, remained in Antioch, where they taught and,
with the help of many others, told the good news of the Lord's message.
36 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,
37 and see how they are prospering." Barnabas wished to take with them

[25] 15:34 Some later manuscripts add: But Silas decided to stay.

38 John, whose other name was Mark; but Paul felt that they ought not to
take with them the man who had deserted them in Pamphylia, and had
39 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
40 Cyprus, while Paul chose Silas for his companion and, after he had been
41 committed by the followers to the gracious care of the Lord, started on his
journey and went through Syria and Cilicia, strengthening the churches
in the faith.

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
2 woman who was a believer, while his father was a Greek, and who was
well spoken of by the followers of the Lord in Lystra and Iconium.
3 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
4 knew that his father had been a Greek. As they traveled from town to
town, they gave the followers the decisions which had been reached by
the apostles and 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 re-
strained by the Holy Spirit from delivering the message in Roman Asia.
7 When they reached the borders of Mysia, they attempted to go into Bithy-
8 nia, but the Spirit of Jesus did not permit them. Passing through Mysia,
9 they went down to Troas; and there one night Paul saw a vision. A Mace-
donian was standing and appealing to him – 'Come over to Macedonia
10 and help us.' So, immediately after Paul had seen the vision, we looked
for an opportunity to cross over to Macedonia, concluding that God had
summoned us to tell the good news to the people there.

11 Accordingly we set sail from Troas, and ran before the wind to Samoth-
12 race, 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 women who were gathered
14 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
baptized, she urged us to become her guests.
"Since you have shown your conviction," she said, "that I really am a
believer in the Lord, come and stay in my house." And she insisted on our
doing so.
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 large profits for her masters
17 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
18 a way to salvation." She had been doing this for several days, when Paul,
much vexed, turned and said to the spirit within her, "In the name of Jesus
Christ I command you to leave her." That very moment the spirit left her.
19 When her masters saw that there was no hope of further profit from
her, they seized Paul and Silas, dragged them into the public square to the
20 authorities, and took them before the Magistrates.
"These men are causing a great disturbance in our town," they com-
21 plained; "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
23 them of their clothing and ordered them to be beaten with rods. After
beating them severely, the Magistrates put them in prison, with orders
24 to the jailer to keep them in safe custody. On receiving so strict an order,
the Governor put them into the inner cell, and secured their feet in the
25 stocks. About midnight, while Paul and Silas were praying and singing
26 hymns to God, and while the prisoners were listening to them, suddenly
there was an earthquake of such violence that the jail was shaken to its
foundations; all the doors flew open, and all the prisoners' chains were
27 loosened. Roused from his sleep, and seeing the prison doors open, the
Governor drew his sword intending to kill himself, in the belief that the
28 prisoners had escaped. But Paul called our loudly, "Do not harm yourself;
we are all here."
29 Calling for a light, the Governor rushed in, and flung himself trembling
30 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 saved, you
32 and your household too." Then they spoke to him of God's message, and
33 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
34 were baptized without delay. Afterward he took them up to his house and

set before them something to eat, rejoicing that he, with all his household, had come to believe in God.

35 In the morning the Magistrates sent the police with an order for the men
36 to be discharged. The jailer told Paul of his instructions. "The Magistrates have sent an order for your discharge," he said, "so you had better leave the place at once and go quietly away."

37 But Paul's answer to them was, "They have flogged us in public without trial, though we are Roman citizens, and they have put us in prison, and now they are for sending us out secretly! No, indeed! Let them come and
38 take us out themselves." The police reported his words to the Magistrates, who, on hearing that Paul and Silas were Roman citizens, were alarmed,
39 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 Silas came
2 to Thessalonica. Here the Jews had a synagogue; and, following his usual custom, Paul joined them, and for three Sabbaths addressed them, draw-
3 ing his arguments from the scriptures. He laid before them and explained that the Christ must undergo suffering and rise from the dead; and "It is this man," he declared, "who is the Christ – this Jesus about whom I am telling you."

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
5 join in the Jewish services, and a great number of leading women. But the Jewish leaders, becoming jealous, engaged some worthless fellows from the streets, and, getting a mob together, kept the city in an uproar. They attacked Jason's house, with the intention of bringing Paul and Silas be-
6 fore the Popular Assembly; and, not finding them there, they proceeded to drag Jason and some of the Lord's followers before the city magistrates, shouting out,

"These men, who have turned the world upside down, have now come
7 here, and have been harbored by Jason! They are all defying the decrees of the Emperor. They say that someone else is king – a man called Jesus!"

8 On hearing this, the people and the city magistrates were much con-
9 cerned; and, before letting them go, they took bail from Jason and the
10 others. That very night the followers sent Paul and Silas off to Beroea; and
11 on reaching that place, they went to the Jewish synagogue. These Jews

of Beroea were better disposed than those in Thessalonica, for they wel-
comed the message with great readiness, and daily examined the scrip-
12 tures to see if what was said was true. As a consequence, many of them be-
came believers in Christ, besides a considerable number of Greek women
13 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
14 came there too, exciting and disturbing the minds of the people. The fol-
lowers immediately arranged for Paul to go away to the coast, but both
15 Silas and Timothy stayed behind in Beroea. The friends who escorted Paul
took him as far as Athens, and, after receiving a message for Silas and Tim-
othy to join him as quickly as possible, they started on their return.

16 While Paul was waiting for them at Athens, his heart was stirred at
17 seeing the whole city full of idols. So he argued in the synagogue with
the Jews and with those who joined in their worship, as well as daily in
18 the public Square with those who happened to be there. Among others,
some Epicurean and Stoic Philosophers joined issue with him. Some asked
"What is this prater wanting to make out?", while others said "He seems
to be a preacher of foreign Deities." (This was because he was telling the
19 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
20 giving? For you are bringing some strange things to our notice, and we
21 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.)

22 So Paul took his stand in the middle of the Court, and said – "People of
23 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
24 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,
25 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,
26 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 –
27 That they might search for God, if by any means they might feel their way
28 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.'

29 Therefore, as the offspring of God, we must not think that the Deity
has any resemblance to anything made of gold, or silver, or stone – a
30 work of human art and imagination. True, God looked with indulgence
on the days of people's ignorance, but now he is announcing to every-
31 one 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 about that another time.
33 And so Paul left the Court. There were, however, some people who joined
34 him, and became believers in Christ. Among them were Dionysius, a mem-
ber of the Court of Areopagus, a woman named Damaris, and several oth-
ers.

18 On leaving Athens, Paul next went to Corinth. There he met a Jew of
2 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
3 Emperor Claudius for all Jews to leave Rome. Paul paid them a visit, and,
since their trade was the same as his, he stayed and worked with them
4 – their 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
6 before the Jews that Jesus was the Christ. However, as they set themselves
against him and became abusive, Paul shook his clothes in protest and
said to them, "Your blood be on your own heads. My conscience is clear.
From this time forward I will go to the Gentiles."
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 house was next door
8 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
9 listened to Paul, became believers in Christ and were baptized. One night
the Lord said to Paul, in a vision, "Have no fear, but continue to speak, and
10 refuse to be silenced; for I am with you, and no one will do you harm, for
11 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 before the Governor's Bench,

13 charging him with persuading people to worship God in a way forbidden
14 by the Law. Just as Paul was on the point of speaking, Gallio said to them,
"If this were a case of misdemeanor or some serious crime, there would
15 be some reason for my listening patiently to you; but, since it is a dispute
about words, and names, and your own Law, you must see to it yourselves.
I do not choose to be a judge in such matters."
16 Saying this, he drove them back from the Bench. Then they all set on
17 Sosthenes, the synagogue leader, and beat him in front of the Bench, but
Gallio did not trouble himself about any of these things.
18 Paul remained there some time after this, and then took leave of the
followers, and sailed to Syria with Priscilla and Aquila, but not before
his head had been shaved at Cenchreae, because he was under a vow.
19 They put into Ephesus, and there Paul, leaving his companions, went into
20 the synagogue and addressed the Jews. When they asked him to prolong
21 his stay, he declined, saying however, as he took his leave, "I will come
22 back again to you, please God," and then set sail from Ephesus. On reaching Caesarea, he went up to Jerusalem and exchanged greetings with the
23 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
25 Apollos, an eloquent man, who was well-versed in the scriptures. He had been well-instructed in the Way of the Lord, and with burning zeal he spoke of, and taught carefully, the facts about Jesus, though he knew
26 of no baptism but John's. This man began to speak out fearlessly in the synagogue; and when Priscilla and Aquila heard him, they took him
27 home and 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 kindness of God,
28 become believers in Christ, for he vigorously confuted the Jews, publicly proving by the scriptures that Jesus was the Christ.
19 While Apollos was at Corinth, Paul passed through the inland districts of Roman Asia, and went to Ephesus. There he found some disciples, of
2 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 was a bap-
4 tism on repentance," rejoined Paul, "and John told the people (speaking
of the 'one coming' after him) that they should believe in him – that is in
Jesus."
5 On hearing this, they were baptized into the faith of the Lord Jesus, and,
6 after Paul had placed his hands on them, the Holy Spirit descended on
7 them, and they began to speak in other 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 fear-
lessly, giving addresses and trying to convince his hearers, about the king-
9 dom of God. Some of them, however, hardened their hearts and refused to
believe, denouncing the Way before the people. So Paul left them and with-
drew his disciples, and gave daily addresses in the lecture-hall of Tyran-
10 nus. 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 people
12 would carry home to the sick handkerchiefs or aprons that had touched
his body, and their diseases would leave them and the wicked spirits go
13 out of them. An attempt was made by some itinerant Jews, who were exor-
cists, 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 preaches." The
15 seven sons of Sceva, a Jewish chief priest, were doing this; but the wicked
spirit answered them, "Jesus I acknowledge, and Paul I know, but you –
who are you?"
16 Then the man, in whom this wicked spirit was, sprang on them, mas-
tered both of them, and so completely overpowered them, that they fled
17 out of the house, stripped of their clothes, and wounded. This incident
came to the knowledge of all the Jews and Greeks living at Ephesus; they
were all awe-struck, and the name of the Lord Jesus was held in the highest
18 honor. Many, too, of those who had become believers in Christ came with
19 a full confession of their practices; while a number of people, who had
practiced magic, collected their books and burnt them publicly; and on
reckoning up the price of these, they found it amounted to fifty thousand
20 silver coins. So irresistibly did the Lord's message spread and prevail.

21 Sometime after these events Paul resolved to go through Macedonia
and Greece, and then make his way to Jerusalem. "And after I have been
22 there," he said, "I must visit Rome also." So he sent to Macedonia two of

his helpers, Timothy and Erastus, while he himself stayed for some time longer in Roman Asia.

23 Just about that time a great disturbance arose about the Way. A silver-
24 smith named Demetrius, who made silver models of the shrine of Artemis,
25 and so gave a great deal of work to the artisans, got these men together, as well as the workmen engaged in similar occupations, and said:

26 "Men, you know that our prosperity depends on this work, and you see and hear that not only at Ephesus, but in almost the whole of Roman Asia, this Paul has convinced and won over great numbers of people, by his
27 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 splendor – though all Roman Asia and the whole world worship her."

28 When they heard this, the men were greatly enraged, and began shout-
29 ing – "Great is Artemis of the Ephesians!" The commotion spread through the whole city, and the people rushed together into the amphitheater, dragging with them Gaius and Aristarchus, two Macedonians who were Paul's
30 traveling companions. Paul wished to go into the amphitheater and face
31 the 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
32 entreaties to him not to trust himself inside. Meanwhile some were shouting one thing and some another, for the Assembly was all in confusion,
33 most of those present not even knowing why they had met. But some of the crowd prompted Alexander, whom several of the Jewish leaders had pushed to the front, and he waved his hand to show that he wanted to
34 speak in their defense to the people. However, when they recognized 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, "Peo-
ple 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
36 the statue which fell down from Zeus? As these are undeniable facts, you
37 ought to keep calm and do nothing rash; for you have brought these men here, though they are neither robbers of Temples nor blasphemers of our
38 Goddess. 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
39 Magistrates; let both parties take legal proceedings. But if you want any-
40 thing more, it will have to be settled in the regular Assembly. For I tell you that we are in danger of being proceeded against for today's riot, there

being nothing to account for it; and in that case we will be at a loss to give
any reason for this disorderly gathering."
41 With these words he dismissed the Assembly.

20 When the uproar had ceased, Paul sent for the disciples, and, with en-
couraging words, bade them goodbye, and started on his journey to Mace-
2 donia. After going through those districts and speaking many encourag-
ing words to the disciples, he went into Greece, where he stayed three
3 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
4 return by way of Macedonia. He was accompanied by Sopater the son of
Pyrrhus, of Beroea, Aristarchus and Secundus from Thessalonica, Gaius
of Derbe, and Timothy, as well as by Tychicus and Trophimus of Roman
5 Asia. These people went to Troas and waited for us there; while we our-
6 selves 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
8 those who were present, and prolonged his address until midnight. There
9 were a good many lamps in the upstairs room, where we had met; and a
young man named Eutychus, sitting at the window, was gradually over-
come with great drowsiness, as Paul continued his address. At last, quite
overpowered by his drowsiness, he fell from the third story to the ground,
10 and was picked up for dead. But Paul went down, threw himself on him,
and put his arms around 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
12 great length until daybreak, and then left. Meanwhile they had taken the
lad 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 arrangement, as he in-
14 tended to go by land himself. So, when he met us at Assos, we took him
15 on board and went on to Mitylene. The day after we had sailed from there,
we arrived off Chios, touched at Samos the following day, and the next
16 day reached Miletus; for Paul had decided to sail past Ephesus, so as to
avoid spending much time in Roman Asia. He was making haste to reach
Jerusalem, if possible, by the Festival at the close of the Harvest.

17 From Miletus, however, he sent to Ephesus and invited the church el-
18 ders to meet him; and, when they came, he said to them, "You know well

the life that I always led among you from the very first day that I set foot in
19 Roman Asia, serving the Lord, as I did, in all humility, amid the tears and
trials which fell to my lot through the plots of some of the Jewish leaders.
20 I never shrank from telling you anything that could be helpful to you, or
21 from teaching you both in public and in private. I earnestly pointed both
Jews and Greeks to the repentance that leads to God, and to faith in Je-
22 sus, our Lord. And now, under spiritual constraint, I am here on my way
23 to Jerusalem, not knowing what will happen to me there, except that in
town after town the Holy Spirit plainly declares to me that imprisonment
24 and troubles await me. But I count my life of no value to myself, if only I
may complete the course marked out for me, and the task that was allot-
ted me by the Lord Jesus – which was to declare the good news of the love
25 of God. And now, I tell you, I know that none of you will ever see my face
again – you among whom I have gone about proclaiming the kingdom.
26 Therefore I declare to you this day, that my conscience is clear in regard to
27 the fate 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 shep-
herd the church of God, which he won for himself at the cost of his life.
29 I know that, after my departure, merciless wolves will get in among you,
30 who will not spare the flock; and from among yourselves, too, people will
arise, who will teach perversions of truth, so as to draw away the disci-
31 ples after them. Therefore, be on your guard, remembering how for three
years, night and day, I never ceased, even with tears, to warn each one
32 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 all those who have become Christ's people.
33 I have never coveted anyone's gold or silver or clothing. You, yourselves,
34 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, laboring
as I labored, you ought to help the weak, and to remember the words of
the Lord Jesus, how he said himself – 'It is more blessed to give than to
36 receive.'" When Paul had finished speaking, he knelt down and prayed
37 with them all. All were in tears; and throwing their arms around Paul's
38 neck, they kissed him again and again, grieving most of all over what he
had said – that they would never see his face again. Then they escorted
him to the ship.

21 When we had torn ourselves away and had set sail, we ran before the
wind to Cos; the next day we came to Rhodes, and from there to Patara,

2 where we found a ship crossing to Phoenicia, and went on board and set
3 sail. After sighting Cyprus and leaving it on the left, we sailed to Syria, and
4 put into Tyre, where the ship was to discharge her cargo. There we found
the disciples and stayed a week with them. Speaking under the influence
5 of the Spirit, they warned Paul not to set foot in Jerusalem. However, when
we had come to the end of our visit, we went on our way, all the disciples
with their wives and children escorting us out of the city. We knelt down
6 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 ex-
changed greetings with the followers there, and spent a day with them.
8 The next day we left, and reached Caesarea, where we went to the house
of Philip, the missionary, who was one of the Seven, and stayed with him.
9 He had four unmarried daughters, who had the gift of prophecy. Dur-
10 ing our visit, which lasted several days, a prophet, named Agabus, came
11 down from Judea. He came to see us, and, taking Paul's belt, and binding
his own feet and hands with it, said, "This is what the Holy Spirit says
– 'The man to whom this belt belongs will be bound like this by the reli-
gious authorities in Jerusalem, and they will give him up to the Gentiles'."
12 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 break-
ing my heart like this? For my part, I am ready not only to be bound, but
14 even to suffer death at Jerusalem for the name of the Lord Jesus." So, as
he would not be persuaded, we said no more to him, only adding – "The
Lord's will be done."

15 At the end of our visit, we made our preparations, and started on our
16 way up to Jerusalem. Some of the disciples from Caesarea went with us,
and brought Mnason with them, a Cypriot disciple of long standing, with
17 whom we were to stay. On our arrival at Jerusalem, the followers of the
18 Lord there gave us a hearty welcome; and the next day Paul went with us
19 to see James, and all the church elders were present. After greeting them,
Paul related in detail all that God had done among the Gentiles through
20 his efforts; and, when they had heard it, they began praising God, and said
to Paul:

"You see, brother, that those of our people who have become believers
in Christ may be numbered by tens of thousands, and they are all naturally
21 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
22 customs. 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 own accord
24 put themselves under a vow. Join these men, share their purification, and
bear their expenses, so that they may shave their heads; and then all will
see that there is no truth in what they have been told about you, but that,
on the contrary, you yourself rule your life in obedience to the Jewish Law.
25 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 present, by seizing Paul and shout-
28 ing, "People of Israel! Help! This is the man who teaches everyone every-
where against our people, our Law, and this place; and, what is more, he
has actually brought Greeks into the Temple and defiled this sacred place."
29 (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 were immediately
31 shut. They were bent on killing him, when it was reported to the offi-
32 cer commanding the garrison, that all Jerusalem was in commotion. He
instantly got together some officers and soldiers, and charged down on
the crowd, who, when they saw the commanding officer and his soldiers,
33 stopped beating Paul. Then he went up to Paul, arrested him, ordered him
to be doubly chained, and proceeded to inquire who he was, and what he
34 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
35 be taken into the barracks. When Paul reached the steps, he was actually
36 being 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 command-
ing 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 si-
22 lence had been obtained, he said to them in Hebrew: "Brothers and fathers,
2 listen to the defense which I am about to make." When they heard that he
was speaking to them in Hebrew, they were still more quiet; and Paul went
on:
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 as zealous in God's service as any of
4 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
5 alike – 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
6 I might find there prisoners to Jerusalem for punishment. While I was
still on my way, just as I was getting close to Damascus, about midday,
7 suddenly there flashed from the heavens a great light all around me. I fell
to the ground, and heard a voice saying to me 'Saul, Saul, why are you
8 persecuting me?' 'Who are you, Lord?' I replied. Then the voice said 'I am
9 Jesus of Nazareth whom you are persecuting.' The men with me saw the
10 light, but did not hear the speaker's voice. Then I said 'What am I to do,
Lord?' 'Get up and go into Damascus,' The Lord said to me, 'and there you
11 will be told all that you have been appointed to do.' In consequence of that
dazzling light I could not see, but my companions held me by the hand,
12 until I reached Damascus. There a man named Ananias, a strict observer
of our Law, well spoken of by all the Jewish inhabitants, came to see me.
13 Standing close to me, he said 'Saul, my brother, recover your sight.' And
14 then and there I recovered my sight and looked up at him. Then he said
'The God of our ancestors has appointed you to learn his will, and to see
15 the righteous one, and to hear words from his lips; for you will be a witness
16 for him to all the world of what you have just seen and heard. And now
why wait any longer, Be baptized at once, wash away your sins, and invoke
17 his name.' After my return to Jerusalem, while I was praying one day in
18 the Temple, I fell into a trance, and saw Jesus saying to me 'Make haste and
leave Jerusalem at once, because they will not accept your testimony about

19 me.' 'Lord,' I answered, 'these people know that I used to imprison and
20 scourge, in synagogue after synagogue, those who believed in you; and,
when the blood of your martyr, Stephen, was being shed, I was myself
standing by, approving of his death, and took charge of the clothes of those
21 who were murdering him.' But Jesus said to me 'Go; for I will send you to
the Gentiles far away'."
22 Up to this point the people had been listening to Paul, but at these words
they called out, "Kill him! A fellow like this ought not to have been allowed
23 to live!" As they were shouting, tearing off their clothes, and throwing
24 dust in the air, the commanding officer ordered Paul to be taken into the
Fort, and directed that he should be examined under the lash so that he
might find out the reason for their outcry against him.
25 But just as they had tied him up to be scourged, Paul said to the cap-
tain standing near, "Is it legal for you to scourge a Roman citizen, uncon-
26 victed?" On hearing this, the captain went and reported it to the command-
ing officer. "Do you know what you are doing?" he said. "This man is a
27 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 citi-
zen," 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
23 to assemble, and then took Paul down and brought him before them. Paul
fixed his eyes on the Council, and began:
"Brothers, for my part, I have always ordered my life before God, with
2 a clear conscience, up to this very day." At this, the high priest Ananias
3 ordered the men standing near to strike him on the mouth; Paul turned to
him and said:
"God will strike you, you whitewashed wall! Are you sitting there to
try me in accordance with law, and yet, in defiance of law, order me to be
4 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 Sad-
8 ducees; and there was a sharp division of opinion among those present.
9 (For Sadducees say there is no such thing as a resurrection, and that there is neither angel nor spirit, while Pharisees believe in both.) So a great uproar ensued, and some of the Teachers of the Law belonging to the Pharisees' party stood up and hotly protested, "We find nothing whatever
10 wrong in this man. Suppose a spirit did speak to him, or an angel…" The dispute was becoming so violent, that the commanding officer, fearing that Paul would be torn in pieces between them, ordered the Guard to go down and rescue him from them, and take him into the Fort.
11 That night the Lord came and stood by Paul, and said, "Courage! You have borne witness for me in Jerusalem and you must bear witness in
12 Rome also." In the morning some Jewish men combined together, and took
13 an oath that they would not eat or drink until they had killed Paul. There
14 were 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 touch food until we
15 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 the Fort,
17 and on being admitted, told Paul about it. Paul called one of the Captains of the garrison and asked him to take the lad to the commanding officer,
18 as he had something to tell him. The captain went with the lad to the commanding officer, and said, "The prisoner Paul called me and asked me to bring this lad to you, as he has something to tell you."
19 The commanding officer took the lad by the hand, and, stepping aside,
20 asked what it was he had to tell him. "Some men have agreed," answered the lad, "to ask you to bring Paul down before the Council tomorrow, on
21 the plea of your making further inquiry into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, until they have made away with him; and they are at this very moment in readiness, counting

22 on your promise." The commanding officer then dismissed the lad, cautioning him not to mention to anybody that he had given him that infor-
23 mation. Then he called two Captains, and ordered them to have two hundred soldiers ready to go to Caesarea, as well as seventy troopers and two
24 hundred lancers, by nine o'clock that night, and to have horses ready for
25 Paul to ride, so that they might take him safely to Felix, the Governor. He also wrote a letter along these lines:

26 'Claudius Lysias sends his compliments to His Excellency Felix the
27 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,
28 as I learned that he was a Roman citizen. Wanting to know exactly the ground of the charges they made against him, I brought him be-
29 fore their Council, when I found that their charges were connected with questions of their own Law, and that there was nothing al-
30 leged involving either death or imprisonment. Having, however, information of a plot against the man, which was about to be put into execution, I am sending him to you at once, and I have also directed his accusers to prosecute him before you.'

31 The soldiers, in accordance with their orders, took charge of Paul and
32 conducted him by night to Antipatris; and on the next day, leaving the
33 troopers to go on with him, they returned to the Fort. On arriving at Caesarea, the troopers delivered the letter to the Governor, and brought
34 Paul before him. As soon as Felix had read the letter, he enquired to what province Paul belonged, and, learning that he came from Cilicia,
35 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 afterward the high priest Ananias came down with some of the elders and a barrister named Tertullus. They laid an information with the
2 Governor against Paul; and, when the hearing came on, Tertullus began
3 his speech for the prosecution. "We owe it to your Excellency," he said, "that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms – advantages which we very
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 statement of our
5 case. We have found this man a public pest; he is one who stirs up disputes among our people all the world over, and is a ringleader of the Nazarene

6 heretics. He even attempted to desecrate the Temple itself, but we caught
8 him;[26] and you will be able, by examining him on all these points, to satisfy
yourself as to the charges which we are bringing against him."
9 The Jewish crowd also joined in the attack and bore out his statements.
10 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
11 nation, it is with confidence that I undertake my own defense. For you can
easily verify that it is not more than twelve days ago that I went up to wor-
12 ship at Jerusalem, where my prosecutors never found me holding discus-
sions with anyone, or causing a crowd to collect – either in the Temple, or
13 in the synagogues, or about the city; and they cannot establish the charges
14 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
15 that is in accordance with 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 God and people. Af-
17 ter some years' absence I had come to bring charitable gifts to my nation,
18 and to make offerings; and it was while engaged in this that they found
me in the Temple, after completing a period of purification, but not with
19 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
20 they may have against me – Or else let my opponents here say what they
21 found wrong in me when I was before the Council, except as to the one
sentence that I shouted out as I stood among them – 'It is about the resur-
rection of the dead that I am on my trial before you today'."
22 Felix, however, adjourned the case – though he had a fairly accurate
knowledge of all that concerned the Way – with the promise, "When
Lysias, the commanding officer, comes down, I will give my decision in
23 your case." So he gave orders to the captain in charge of Paul to keep him
in custody, but to relax the regulations, and not to prevent any of his
personal friends from attending to his wants.
24 Some days later Felix came with his wife Drusilla, who was Jewish, and,
sending for Paul, listened to what he had to say about faith in Christ Jesus.
25 But, while Paul was speaking at length about righteousness, self-control,

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[26] 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.

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
26 again." He was hoping, too, for a bribe from Paul, and so he used to send
27 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.

25 Three days after Festus had arrived in his province, he left Caesarea
2 and went up to Jerusalem. There the chief priests and the leading men
3 among the Jews laid an information before him against Paul, and asked a
favor of him, to Paul's injury – to have Paul brought to Jerusalem. All the
4 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 him formally with it."
6 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
7 to be brought before him. On Paul's appearance, the Jewish leaders who
had come down from Jerusalem surrounded him, and made many serious
8 charges, which they failed to establish. Paul's answer to the charge was – 'I
have not committed any offense against the Jewish Law, or the Temple, or
9 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
11 to be tried. I have not wronged the Jews, as you yourself are well aware. If,
however, I am breaking the law and have committed any offense 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 Caesarea, and
14 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,"
15 he said, "left a prisoner by Felix, about whom, when I came to Jerusalem,
the Jewish chief priest and the elders laid an information, demanding
16 judgment against him. My answer to them was, that it was not the prac-
tice of Romans to give up anyone to their accusers until the accused had

met them face to face, and had also had an opportunity of answering the
17 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
18 brought before me. But, when his accusers came forward, they brought no
19 charge of wrong-doing such as I had expected; but I found that there were
certain questions in dispute between them about their own religion, and
20 about some dead man called Jesus, whom Paul declared to be alive. And,
as I was at a loss how to enquire into questions of this kind, I asked Paul
21 if he were willing to go up 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 Festus Paul was brought be-
24 fore 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 al-
25 lowed to live. I found, however, that he had not done anything deserving
death; so, as he had himself appealed to his August Majesty, I decided to
26 send him. But I have nothing definite to write about him to my Imperial
Master; and for that reason I have brought him before you all, and espe-
cially before you, King Agrippa, that, after examining him, I may have
27 something to write. For it seems to me absurd to send a prisoner, without
at the same time stating the charges made against him."

26 Turning to Paul, Agrippa said, "You are at liberty to speak for yourself."
2 Then Paul stretched out his hand and began his defense. "I have been con-
gratulating myself, King Agrippa," he said, "that it is before you that I
have to make my defense today, with regard to all the charges brought
3 against me by my own people, especially as you are so well-versed in all
the customs and questions of the Jewish world. I beg you therefore to give
4 me a patient hearing. My life, then, from youth upwards, was passed, from
the very first, among my own nation, and in Jerusalem, and is within the
5 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,
6 I lived a true Pharisee. Even now, it is because of my hope in the promise
7 given by God to our ancestors that I stand here on my trial – A promise

which our twelve tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused – and by Jews
8 themselves! Why do you all hold it incredible that God should raise the
9 dead? I myself, it is true, once thought it my duty to oppose in every way
10 the name of Jesus of Nazareth; and I actually did so at Jerusalem. Acting on the authority of the chief priests, I myself threw many of the people of Christ into prison, and, when it was proposed to put them to death, I gave
11 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
12 them even to towns beyond our borders. It was while I was traveling to Damascus on an errand of this kind, entrusted with full powers by the
13 chief priests, that at midday, your Majesty, I saw right in my path, coming from the heavens, a light brighter than the glare of the sun, which shone
14 all around me and those traveling with me. We all fell to the ground, and then I heard a voice saying to me in Hebrew – 'Saul, Saul, why are you persecuting me? By kicking against the goad you are punishing yourself.'
15 'Who are you, Lord?' I asked. And the Lord said, 'I am Jesus, whom you
16 are persecuting; but get up and stand upright; for I have appeared to you in order to appoint you a servant and a witness of those revelations of me which you have already had, and of those in which I will yet appear to
17 you, since I am choosing you out from your own people and from the Gen-
18 tiles, to whom I now send you, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; so that they may receive pardon for their sins, and a place among those who have become
19 God's people, by faith in me.' After that, King Agrippa, I did not fail to
20 obey the heavenly vision; on the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judea, and to the Gentiles as well, I began to preach repentance and conversion to God, and a life befit-
21 ting that repentance. This is why some men seized me in the Temple, and
22 made attempts on my life. However I have received help from God to this very day, and so stand here, and bear my testimony to high and low alike – without adding a word to what the prophets, as well as Moses, declared
23 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 defense, Festus called out loudly, "You are mad, Paul; your great learning is driving you mad."

25 "I am not mad, your Excellency," he replied. "On the contrary, the state-
26 ments 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
27 his attention; for all this 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 become just what I am
30 myself – except for these chains!" Then the king rose, with the Governor
31 and Bernice and those who had been sitting with them, and, after retiring,
discussed the case among themselves. "There is nothing," they said, "de-
32 serving 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 captain of the Augustan Guard, named
2 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
3 sea. Aristarchus, a Macedonian from Thessalonica, went with us. The next
day we put in to Sidon, where Julius treated Paul in a friendly manner, and
4 allowed him to go to see his friends and receive their hospitality. Putting to
sea again, we sailed under the lee of Cyprus, because the wind was against
5 us; and, after crossing the sea of Cilicia and Pamphylia, we reached Myra
6 in Lycia. There the Roman officer found an Alexandrian ship on her way to
7 Italy, and 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 unfavorable when we came off Cape Salmone, we sailed under
8 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,
10 for the Fast was already over; and so Paul gave this warning. "My friends,"
he said, "I see that this voyage will be attended with injury and much
damage, not only to the cargo and the ship, but to our own lives also."
11 The Roman officer, however, was more influenced by the captain and
12 the owner than by what was said by Paul. And, as the harbor was not
a suitable one to winter in, the majority were in favor of continuing the
voyage, in hope of being able to reach Phoenix, and winter there. Phoenix
13 was a Cretan harbor, open to the north-east and south-east. So, when a
light wind sprang up from the south, thinking that they had found their
opportunity, they weighed anchor and kept along the coast of Crete, close

14 in shore. But shortly afterward a hurricane came down on us off the land
15 – a north-easter, as it is called. The ship was caught by it and was unable
to keep her head to the wind, so we had to give way and let her drive be-
16 fore it. Running under the lee of a small island called Cauda, we only just
17 managed to secure the ship's boat, and, after hoisting it on board, the men
frapped the ship. But, afraid of being driven on to the Syrtis Sands, they
18 lowered the yard, and then drifted. So violently were we tossed about by
19 the storm, that the next day they began throwing the cargo overboard, and,
20 on the following day, threw out the ship's tackle with their own hands. As
neither sun nor stars were visible for several days, and, as the gale still con-
tinued 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
22 not have sailed from Crete and so incurred this injury and damage. Yet,
even as things are, I beg you not to lose courage, for there will not be a
23 single life lost among you – only the ship. For last night an angel of the
24 God to whom I belong, and whom I serve, stood by me, and said – 'Have
no fear, Paul; you must appear before the Emperor, and God himself has
25 given you the lives of all your fellow voyagers.' Therefore, courage, my
friends! For I believe God, that everything will happen exactly as I have
26 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 sailors began to suspect that
28 they were drawing near land. So they took soundings, and found twenty
fathoms of water. After waiting a little, they took soundings again, and
29 found fifteen fathoms. Then, as they were afraid of our being driven on
some rocky coast, they let go four anchors from the stern, and longed for
30 daylight. The sailors wanted to leave the ship, and had lowered the boat,
31 on pretense of running out anchors from the bows, when Paul said to the
Roman officer and his men, "Unless the sailors remain on board, you can-
32 not be saved." So the soldiers cut the ropes which held the boat, and let
33 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, you have
34 gone without food, taking nothing. So I beg you to take something to eat;
your safety depends on it, for not one of you will lose even a hair of his
35 head." With these words he took some bread, and, after saying the thanks-
36 giving to God before them all, broke it in pieces, and began to eat; and
37 the men all felt cheered and had something to eat themselves. There were
38 about seventy-six of us on board, all told. After satisfying their hunger,

39 they further lightened the ship by throwing the 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
40 run the ship safely into it. Then they cast off, and abandoned the anchors,
and at the same time unlashed the gear of the steering oars, hoisted the
41 foresail to the wind, and made for the beach. They got, however, into a
kind of channel, and there ran the ship aground. The bows stuck fast and
could not be moved, while the stern began breaking up under the strain.
42 The advice of the soldiers was that the prisoners should be killed, so that
43 none of them could swim away and make their escape. But the Roman
officer, anxious to save Paul, prevented their carrying out their intention,
and ordered that those who could swim should be the first to jump into
44 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 Malta. The
2 island's people showed us marked kindness, for they lit a fire and took
3 us all under shelter, because it had come on to rain and was cold. Paul
had gathered a quantity of dry sticks and laid them on the fire, when a
4 poisonous snake, driven out by the heat, fastened on his hand. When the
islanders saw the creature hanging from his hand, they said to one an-
other, "Evidently this man is a murderer, for though he has been saved
5 from the sea, Justice has not allowed him to live." However, Paul shook
6 the creature off into the fire and took no harm. The islanders were expect-
ing 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 is-
land, whose name was Publius. He took us up to his house, and for three
8 days entertained us most courteously. It happened that the father of Pub-
lius was lying ill of fever and dysentery. So Paul went to see him; and, after
9 praying, he placed his hands on him and cured him. After this, all the peo-
10 ple in the island who had any illness came to Paul, and were cured. They
also presented us with many gifts, and when we set sail they put supplies
of necessaries 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 sons of Zeus for her
12 figure-head. We put in at Syracuse and stayed there three days, and from
13

there we worked to windward and so got to Rhegium. A day later a south
14 wind sprang up and took us to Puteoli in two days. There we found some
of the Lord's followers, and were urged to stay a week with them; after
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
16 us. At sight of them Paul thanked God and was much cheered. On our
reaching Rome, Paul was allowed to live by himself, except for the soldier
who was in charge of him.

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
18 sent from Jerusalem as a prisoner, and handed over to the Romans. The
Romans, when they had examined me, were ready to release me, because
19 there was nothing in my conduct deserving death. But, as the Jewish lead-
ers opposed my release, I was compelled to appeal to the Emperor – not,
20 indeed, that I had any charge to make against my own nation. This, then,
is my reason for urging you to come to see me and talk with me; because
it is for the sake of the hope of Israel that I am here in chains."
21 "We," was their reply, "have not had any letter about you from Judea,
nor have any of our fellow Jews come and reported or said anything bad
22 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
24 and from the prophets – speaking from morning until evening. Some were
25 inclined to 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 per-
ceiving.
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."[27]
30 For two whole years Paul stayed in a house which he rented for himself,
31 welcoming all who came to see him, proclaiming the kingdom of God,
and teaching about the Lord Jesus Christ, with perfect fearlessness, unhindered.

[27] 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 become an
2 apostle, and has been set apart to tell God's good news. This good news
God promised long ago through his prophets in the sacred scriptures, con-
3 cerning his Son, Jesus Christ, our Lord; who, as to his human nature, was
4 descended from David, but, as to the spirit of holiness within him, was
miraculously designated Son of God by his resurrection from the dead.
5 Through him we received the gift of the apostolic office, to win submis-
6 sion to the faith among all nations for the glory of his name. And among
these nations are you – you who have been called to belong to Jesus Christ.
7 To all in Rome who are dear to God and have been called to become
Christ's people, may God, our Father, and the Lord Jesus Christ bless you
and give you peace.

8 First, I thank my God through Jesus Christ for you all, because the report
9 of your faith is spreading throughout the world. God, to whom I offer the
worship of my soul as I tell the goodness of his Son, is my witness how
10 constantly I mention you when I pray, asking that, if he be willing, I may
11 some day at last find the way open to visit you. For I long to see you, in
order to impart to you some spiritual gift and so give you fresh strength –
12 or rather that both you and I may find encouragement in each other's faith.
13 I want you to know, my friends, that I have many times intended coming
to see you – but until now I have been prevented – that I might find among
you some fruit of my labors, 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 cultured
15 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 Jew first, but also to the
17 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
19 who, by their wicked lives, are stifling the truth. This is so, because what
can be known about God is plain to them; for God himself has made it
20 plain. For ever since the creation of the universe God's invisible attributes
– his everlasting power and divinity – are to be seen and studied in his
21 works, 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, and their undiscerning minds
22 were darkened. Professing to be wise, they showed themselves fools; and
23 they transformed the glory of the immortal God into the likeness of mortal
humans, and of birds, and beasts, and reptiles.
24 Therefore God abandoned them to impurity, letting them follow the
25 cravings of their hearts, until they dishonored their own bodies; for they
had substituted a lie for the truth about God, and had reverenced and wor-
shiped created things more than the Creator, who is to be praised for ever.
26 Amen. That, I say, is why God abandoned them to degrading passions.
Even the women among them perverted the natural use of their bodies to
27 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 of shameful things.
29 They reveled in every form of wickedness, evil, greed, vice. Their lives
30 were full of envy, murder, quarreling, treachery, malice. They became
back-biters, slanderers, impious, insolent, boastful. They devised new
31 sins. They disobeyed their parents. They were undiscerning,
32 untrustworthy, 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 defense, whoever you
are who set yourself up as a judge. In judging others you condemn your-
2 self, for you who set yourself up as a judge do the very same things. And
3 we know that God's judgment falls unerringly on those who do them. You

who judge those that do such things and yet are yourself guilty of them
4 – do you suppose that you of all people will escape God's judgment? Or
do you think lightly of his abundant kindness, patience, and forbearance,
not realizing that his kindness is meant to lead you to repentance? Hard-
5 hearted and impenitent as you are, you are storing up for yourself wrath
6 on the day of wrath, when God's justice as a judge will be revealed; for
7 he will give to everyone what their actions deserve. To those who, by per-
severance in doing good, aim at glory, honor, and all that is imperishable,
8 he will give immortal life; while as to those who are factious, and disobe-
dient to truth but obedient to evil, wrath and anger, distress and despair,
9 will fall on every human being who persists in wrong-doing – on the Jew
10 first, but also on the Greek. But there will be glory, honor, and peace for
11 everyone who does right – for the Jew first, but also for the Greek, since
12 God shows no partiality. All who, when they sin, are without Law will
also perish without Law; while all who, when they sin, are under Law,
13 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 who obey it that will be
14 pronounced righteous. When Gentiles, who have no Law, do instinctively
what the Law requires, they, though they have no Law, are a Law to them-
15 selves; for they show the demands of the Law written on their hearts; their
consciences corroborating it, while in their thoughts they argue either in
16 self-accusation or, it may be, in self-defense – 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
18 boast of belonging to God, and understand his will, and, having been care-
fully instructed from the Law, have learned to appreciate the finer moral
19 distinctions. Perhaps you are confident that you are a guide to the blind,
20 a light to those who are in the dark, an instructor of the unintelligent, and
a teacher of the childish, because in the Law you possess the outline of all
21 knowledge and truth. Why, then, you teacher of others, don't you teach
22 yourself? Do you preach against stealing, and yet steal? Do you forbid
adultery, and yet commit adultery? Do you loathe idols, and yet plunder
23 temples? Boasting, as you do, of your Law, do you dishonor God by break-
24 ing the Law? For, as scripture says – 'The Gentiles insult God's name be-
25 cause 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 better than uncircum-
26 cision. If, then, an uncircumcised man pays regard to the requirements of
the Law, won't he, although not circumcised, be regarded by God as if he
27 were? Indeed, the person who, owing to his birth, remains uncircumcised,

and yet scrupulously obeys the Law, will condemn you, who, for all your
28 written Law and your circumcision, are yet a breaker of the Law. For a
man who is only a Jew outwardly is not a real Jew; nor is outward bodily
circumcision real circumcision. The real Jew is the person who is a Jew in
29 soul; and the real circumcision is the circumcision of the heart, a spiritual
and not a literal thing. Such a person wins praise from God, though not
from people.

3 What is the advantage, then, of being a Jew? Or what is the good of
2 circumcision? Great in every way. First of all, because the Jews were
3 entrusted with God's utterances. What follows then? Some, no doubt,
showed a want of faith; but will their want of faith make God break
4 faith? Heaven forbid! God must prove true, though everyone prove a
liar! As scripture says of God – 'That you may be pronounced righteous
in what you say, and gain your cause when people would judge you.'

5 But what if our wrong-doing makes God's righteousness all the clearer?
Will God be wrong in inflicting punishment? (I can but speak as a person.)
6 Heaven forbid! Otherwise how can God judge the world?

7 But, if my falsehood redounds to the glory of God, by making his truth-
fulness more apparent, why am I like others, still condemned as a sinner?
8 Why should we not say – as some people slanderously assert that we do
say – 'Let us do evil that good may come'? The condemnation of such
people is indeed just!

9 What follows, then? Are we Jews in any way superior to others? Not at
all. Our indictment against both Jews and Greeks was that all alike were
10 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
20 bring the whole world under God's judgment. 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,
22 and to it the Law and the prophets bear witness – the divine righteousness
which is bestowed, through faith in Jesus Christ, on all, without distinc-
23 tion, who believe in him. For all have sinned, and all fall short of God's glo-
24 rious ideal, but, in his loving kindness, are being freely pronounced right-
25 eous 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 over the sins that people had previously
26 committed; as a proof, I repeat, at the present time, of his own righteous-
ness, that he might be righteous in our eyes, and might pronounce right-
eous 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 ground
29 of faith, quite apart from obedience to Law. Or can it be that God is the
30 God only of the Jews? Isn't he also the God of the Gentiles? Yes, of the
Gentiles also, since there is only one God, and he will pronounce those
who are circumcised righteous as the result of faith, and also those who
are uncircumcised on their showing the same faith.
31 Do we, then, use this faith to abolish Law? Heaven forbid! No, we estab-
lish Law.
4 What then, it may be asked, are we to say about Abraham, the ancestor
2 of our nation? If he was pronounced righteous as the result of obedience,
3 then he has something to boast of. Yes, but not before God. For what are
the words of scripture? 'Abraham had faith in God, and his faith was re-
4 garded by God as righteousness.' Now wages are regarded as due to the
5 person who works, not as a favor, but as a debt; while, as for the person
who does not rely on their obedience, but has faith in him who can pro-
nounce the godless righteous, their faith is regarded by God as righteous-
ness.
6 In precisely the same way David speaks of the blessing pronounced
on the person who is regarded by God as righteous apart from actions
7 – 'Blessed are those whose wrong-doings have been forgiven and over
8 whose sins a veil has been drawn! Blessed the man whom the Lord will

never regard as sinful!' Is this blessing, then, pronounced on the circumcised only or on the uncircumcised as well? We say that – 'Abraham's faith was regarded by God as righteousness.' Under what circumstances, then, did this take place? After his circumcision or before it? Not after, but before. And it was as a sign of this that he received the rite of circumcision – to show the righteousness due to the faith of an uncircumcised man – in order that he might be the father of all who have faith in God even when uncircumcised, so that they also may be regarded by 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 while still uncircumcised. For the promise that he should inherit the world did not come to Abraham or his descendants through Law, but through the righteousness due to faith. If those who take their stand on Law are to inherit the world, then faith is robbed of its meaning and the promise comes to nothing! Law entails 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 fulfillment 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 fulfillment 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 offenses, and was raised to life that we might be pronounced righteous.

5 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 favor in which we now stand. So let us exult in our hope of attaining
3 God's glorious ideal. And not only that, but let us also exult in our troubles;
4 for we know that trouble develops endurance, and endurance strength of
5 character, and strength of character hope, and that hope never disappoints.
For the love of God has filled our hearts through the Holy Spirit which was
6 given us; seeing that, while we were still powerless, Christ, in God's good
7 time, died on behalf of the godless. Even for an upright person scarcely
anyone will die. For a really good person perhaps someone might even
8 dare to die. But God puts his love for us beyond all doubt by the fact that
9 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
10 of his blood, will we be saved through him from the wrath of God. For
if, when we were God's enemies, we were reconciled to him through the
death of his Son, much more, now that we have become reconciled, will we
11 be saved by virtue of Christ's life. And not only that, but we exult in God,
through Jesus Christ, our Lord, through whom we have now obtained this
reconciliation.

12 Therefore, just as sin came into the world through one man, and through
sin came death; so, also, death spread to all humanity, because every per-
13 son has sinned. Even before the time of the Law there was sin in the world;
14 but sin cannot be charged against someone where no Law exists. Yet, from
Adam to Moses, death reigned even over those whose sin was not a breach
15 of a law, as Adam's was. And Adam foreshadows the One to come. But
there is a contrast between Adam's offense and God's gracious gift. For,
if by reason of the offense of the one man the whole human race died,
far more were the loving kindness of God, and the gift given in the lov-
ing kindness of the one man, Jesus Christ, lavished on the whole human
16 race. There is a contrast, too, between the gift and the results of the one
man's sin. The judgment, which followed on the one man's sin, resulted in
condemnation, but God's gracious gift, which followed on many offenses,
17 resulted in a decree of righteousness. For if, by reason of the offense of
the one man, death reigned through that one man, far more will those, on
whom God's loving kindness and his gift of righteousness are lavished,
18 find life, and reign through the one man, Jesus Christ. Briefly then, just as
a single offense resulted for all humanity in condemnation, so, too, a sin-
gle decree of righteousness resulted for all humanity in that declaration
19 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 right-
20 eous. Law was introduced in order that offenses might be multiplied. But,

where sins were multiplied, the loving kindness of God was lavished the
21 more, in order than, just as sin had reigned in the realm of death, so, too,
might Loving-kindness reign through righteousness, and result in eternal
life, through Jesus Christ, our Lord.

Difficulties arising from this Teaching

6 What are we to say, then? Are we to continue to sin, in order that God's lov-
2 ing kindness may be multiplied? Heaven forbid! We became dead to sin,
3 and how can we go on living in it? Or can it be that you do not know that
all of us, who were baptized into union with Christ Jesus, in our baptism
4 shared his death? Consequently, through sharing his death in our baptism,
we were buried with him; so that, just as Christ was raised from the dead
5 by a manifestation of the Father's power, so we also may live a new life. If
we have become united with him by the act symbolic of his death, surely
we will also become united with him by the act symbolic of his resurrec-
6 tion. We recognize the truth that our old self was crucified with Christ,
in order that the body, the stronghold of sin, might be rendered power-
7 less, so that we should no longer be slaves to sin. For the man who has
8 so died has been pronounced righteous and released from sin. And our
belief is, that, as we have shared Christ's death, we will also share his life.
9 We know, indeed, that Christ, having once risen from the dead, will not
10 die again. Death has power over him no longer. For the death that he died
was a death to sin, once and for all. But the life that he now lives, he lives
11 for God. So let it be with you – regard yourselves as dead to sin, but as
12 living for God, through union with Christ Jesus. Therefore do not let sin
13 reign in your mortal bodies and compel you to obey its cravings. Do not
offer any part of your bodies to sin, in the cause of unrighteousness, but
once for all offer yourselves to God (as those who, though once dead, now
have life), and devote every part of your bodies to the cause of righteous-
14 ness. 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 the reign
16 of love and not of Law? Heaven forbid! Surely you know that, when you
offer yourselves as servants, to obey anyone, you are the servants of the
person whom you obey, whether the service be a service sin which leads
17 to death, or a service Duty which leads to righteousness. God be thanked
that, though you were once servants of sin, yet you learned to give hearty
18 obedience to that form of doctrine under which you were placed. Set free

19 from the control of sin, you became servants to righteousness. I can but
speak as people do because of the weakness of your earthly nature. Once
you offered every part of your bodies to the service of impurity, and of
wickedness, which leads to further wickedness. Now, in the same way, of-
20 fer them to the service of righteousness, which leads to holiness. While
21 you were still servants of sin, you were free as regards righteousness. But
what were the fruits that you reaped from those things of which you are
22 now ashamed? For the end of such things is death. But now that you have
been set free from the control of sin, and have become servants to God,
the fruit that you reap is an ever increasing holiness, and the end eternal
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 as long as they lives.
2 For example, by law a married woman is bound to her husband while he is
living; but, if her husband dies, she is set free from the law that bound her
3 to him. If, then, during her husband's lifetime, she unites herself to another
man, she will be called an adulteress; but, if her husband dies, the law has
no further hold on her, nor, if she unites herself to another man, is she an
4 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
5 our lives might bear fruit for God. When we were living merely earthly
lives, our sinful passions, aroused by the Law, were active in every part of
6 our bodies, with the result that our lives bore fruit for death. But now we
are set free from the Law, because we are dead to that which once kept us
under restraint; and so we serve under new, spiritual conditions, and not
under old, written regulations.

7 What are we to say, then? That Law and sin are the same thing? Heaven
forbid! On the contrary, I should not have learned what sin is, had not it
been for Law. If the Law did not say 'You must not covet,' I should not
8 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 conscious-
9 ness of Law sin shows no sign of life. There was a time when I myself, un-
conscious of Law, was alive; but when the Commandment was brought
10 home to me, sin sprang into life, while I died! The Commandment that
11 should have meant life I found to result in death! sin took advantage of
the Commandment to deceive me, and used it to bring about my death.
12 And so the Law is holy, and each Commandment is also holy, and just,
13 and good. Did, then, a thing, which in itself was good, involve death in

my case? Heaven forbid! It was sin that involved death; so that, by its use
of what I regarded as good to bring about my death, its true nature might
appear; and in this way the Commandment showed how intensely sin-
14 ful sin is. We know that the Law is spiritual, but I am earthly – sold into
15 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 the Law
17 is right. This being so, the action is no longer my own, but is done by the
18 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
19 act rightly is not easy. I fail to do the good thing that I want to do, but the
20 bad thing that I want not to do – that I habitually do. But, when I do the
thing that I want not to do, the action is no longer my own, but is done by
21 the sin which is within me. This, then, is the law that I find – when I want
22 to do right, wrong presents itself! At heart I delight in the Law of God; but
23 throughout my body I see a different law, one which is in conflict with the
law accepted by my reason, and which endeavors to make me a prisoner
24 to that law of sin which exists throughout my body. Miserable man that I
am! Who will deliver me from the body that is bringing me to this death?
25 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 in union
2 with Christ Jesus; for through your union with Christ Jesus, the Law of
3 the life-giving Spirit has set you free from the Law of sin and death. What
Law could not do, in so far as our earthly nature weakened its action, God
did, by sending his own Son, with a nature resembling our sinful nature,
4 to atone for sin. He condemned sin in that earthly nature, so that the re-
quirements of the Law might be satisfied in us who live now in obedience,
5 not to our earthly nature, but to the Spirit. They who follow their earthly
nature are earthly-minded, while they who follow the Spirit are spiritu-
6 ally minded. To be earthly-minded means death, to be spiritually minded
7 means life and peace; because to be earthly-minded is to be an enemy to
God, for such a mind does not submit to the Law of God, nor indeed can
8 it do so. They who are earthly cannot please God. You, however, are not
9 earthly but spiritual, since the Spirit of God lives within you. Unless a per-
10 son has the Spirit of Christ, they do not belong to Christ; but, if Christ is
within you, then, though the body is dead as a consequence of sin, the
11 spirit is life as a consequence of righteousness. And, if the Spirit of him

who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give life even to your mortal bodies, through his Spirit living within you.

12 So then, friends, we owe nothing to our earthly nature, that we should
13 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
14 the evil habits of the body, you will live. All who are guided by the Spirit
15 of God are sons of God. For you did not receive the spirit of a slave, to fill you once more with fear, but the spirit of a son which leads us to cry 'Abba,
16 Our Father.' The Spirit himself unites with our spirits in bearing witness
17 to our being God's children, and if children, then heirs – heirs of God, and joint heirs with Christ, since we share Christ's sufferings in order that we may also share his glory.

18 I do not count the sufferings of our present life worthy of mention when
19 compared with the glory that is to be revealed and bestowed on us. All Nature awaits with eager expectation the appearing of the sons of God.
20 For Nature was made subject to imperfection – not by its own choice, but
21 owing to him who made it so – yet not without the hope that some day Nature, also, will be set free from enslavement to decay, and will attain to
22 the freedom which will mark the glory of the children of God. We know, indeed, that all Nature alike has been groaning in the pains of labor to
23 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 our full adoption as sons – the redemption of our
24 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 what is
25 before his eyes? But when we hope for what is not before our eyes, then we wait for it with patience.

26 So, also, the Spirit supports us in our weakness. We do not even know how to pray as we should; but the Spirit himself pleads for us in sighs
27 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 peo-
28 ple are in accordance with his will. But we do know that God causes all things to work together for the good of those who love him – those who
29 have received the call in accordance with his purpose. For those whom God chose from the first he also destined from the first to be transformed into likeness to his Son, so that his Son might be the eldest among many
30 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 pro-
nounces 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 long, We are
37 regarded as sheep to be slaughtered.' Yet amid all these things we more
38 than conquer through him who loved us! For I am persuaded that neither
death, nor life, nor angels, nor archangels, nor the present, nor the future,
39 nor any powers, nor height, nor depth, nor any other created thing, will
be able to separate us from the love of God revealed in Christ Jesus, our
Lord!

Gentiles and Jews

9 I am speaking the truth as one in union with Christ; it is no lie; and my
2 conscience, enlightened by the Holy Spirit, bears me out when I say that
there is a great weight of sorrow on me and that my heart is never free
3 from pain. I could wish that I were myself accursed and severed from
4 the Christ, for the sake of my people – my own flesh and blood. For they
are Israelites, and theirs are the adoption as sons, the visible presence, the
5 Covenants, 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 descended
7 from Israel who are true Israelites; nor, because they are Abraham's de-
scendants, are they all his children; but – 'It is Isaac's children who will
8 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

fulfillment of the Promise who are to be regarded as Abraham's descen-
9 dants. 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
11 Rebecca, when she was about to bear children to our ancestor Isaac. For in
order that the purpose of God, working through selection, might not fail
– a selection depending, not on obedience, but on his call – Rebecca was
told, before her children were born and before they had done anything ei-
12 ther right or wrong, that the elder would be a servant to the younger. The
13 words of scripture are – 'I loved Jacob, but I hated Esau.'
14 What are we to say, then? Is God guilty of injustice? Heaven forbid! For
15 his words to Moses are – 'I will take pity on whom I take pity, and be
16 merciful to whom I am merciful.' So, then, all depends, not on human
17 wishes or human efforts, but on God's mercy. In scripture, again, it is said
to Pharaoh – 'It was for this purpose that I raised you to the throne, to
show my power by my dealings with you, and to make my name known
18 throughout the world.' So, then, where God wills, he takes pity, and where
19 he wills, he hardens the heart. Perhaps you will say to me – 'How can any-
20 one still be blamed? For who withstands his purpose?' I might rather ask
'Who are you who are arguing with God?' Does a thing which a person
has moulded say to the person who has moulded it 'Why did you make
21 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 com-
22 mon, use? And what if God, intending to reveal his displeasure and make
his power known, bore most patiently with the objects of his displeasure,
23 though they were fit only to be destroyed, so as to make known his surpass-
ing glory in dealing with the objects of his mercy, whom he prepared be-
24 forehand for glory, and whom he called – even us – Not only from among
25 the Jews but from among the Gentiles also! This, indeed, is what he says in
the book of Hosea – 'Those who were not my people, I will call my people,
26 and those who were unloved I will love. And in the place where it was said
to them – "You are not my people", they will be called sons of the living
27 God.' And Isaiah cries aloud over Israel – 'Though the sons of Israel are
28 like the sand of the sea in number, only a remnant of them will escape! For
the Lord will execute his sentence on the world, fully and without delay.'
29 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 was the result of faith;

31 while Israel, which was in search of a Law which would ensure righteous-
32 ness, failed to discover one. And why? Because they looked to obedience,
33 and not to faith, to secure it. They stumbled over the stumbling-block. As
scripture says – 'See, I place a stumbling-block in Zion – a rock which
will prove a hindrance; and he who believes in him will have no cause for
shame.'

10 My friends, my heart's desire and prayer to God for my people is for
2 their salvation. I can testify that they are zealous for the honor of God;
3 but they are not guided by true insight, for, in their ignorance of the di-
vine righteousness, and in their eagerness to set up a righteousness of
their own, they refused to accept with submission the divine righteous-
4 ness. For Christ has brought Law to an end, so that righteousness may
5 be obtained by everyone who believes in him. For Moses writes that, as
for the righteousness which results from Law, those who practice it will
6 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
7 heaven?"' (which means to bring Christ down) 'or "Who will go down
into the depths below?"' (which means to bring Christ up from the dead).
8 No, but what does it say? 'The message is near you, on your lips and in
9 your heart' (which means 'The Message of faith' which we proclaim). For,
if with your lips you acknowledge the truth of the message that JESUS IS
LORD, and believe in your heart that God raised him from the dead, you
10 will be saved. For with their hearts people believe and so attain to right-
eousness, while with their lips they make their Profession of faith and so
11 find salvation. As the passage of scripture says – 'No one who believes in
12 him will have any cause for shame.' For no distinction is made between
the Jew and the Greek, for all have the same Lord, and he is bountiful to
13 all who invoke him. For everyone who invokes the name of the Lord will
14 be saved. But how, it may be asked, are they to invoke one in whom they
have not learned to believe? And how are they to believe in one whose
words they have not heard? And how are they to hear his words unless
15 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,
17 for Isaiah asks – 'Lord, who has believed our teaching?' And so we gather,
faith is a result of teaching, and the teaching comes in the message of
18 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

19 ends of the world.' But again I ask 'Did not the people of Israel under-
stand?' First there is Moses, who says – 'I, the Lord, will stir you to rivalry
with a nation which is no nation; Against an undiscerning nation I will
20 arouse your anger.' And Isaiah says boldly – 'I was found by those who
were not seeking me; I made myself known to those who were not inquir-
21 ing of me.' But of the people of Israel he says – 'All day long I have stretched
out my hands to a people who disobey and contradict.'

11 I ask, then, 'Has God rejected his people?' Heaven forbid! For I myself
2 am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God
has not rejected his people, whom he chose from the first. Have you for-
gotten the words of scripture in the story of Elijah – how he appeals to
3 God against Israel? 'Lord, they have killed your prophets, they have pulled
down your altars, and I only am left; and now they are eager to take my
4 life.' But what was the divine response? 'I have kept for myself seven thou-
5 sand who have never bowed the knee to Baal.' And so in our own time, too,
6 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
7 to be love. What follows from this? Why, that Israel as a nation failed to
secure what it was seeking, while those whom God selected did secure it.
8 The rest grew callous; as scripture says – 'God has given them a deadness
of mind – eyes that are not to see and ears that are not to hear – and it is so
9 to this very day.' David, too, says – 'May their feasts prove a snare and a
10 trap to them – a hindrance and a retribution; may their eyes be darkened,
11 so that 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 has reached the Gentiles, to
12 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 apostle
14 to the Gentiles, I exalt my office, in the hope that I may stir my country-
15 men to rivalry, and so save some of them. For, if their being cast aside has
meant the reconciliation of the world, what will their reception mean, but
16 life from the dead? If the first handful of dough in holy, so is the whole
17 mass; and if the 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 which is
18 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
19 support the root, but that the root supports you. But branches, you will

say, were broken off, so that I might be grafted in. True; it was because
of their want of faith that they were broken off, and it is because of your
faith that you are standing. Do not think too highly of yourself, but be-
ware. For, if God did not spare the natural branches, neither will he spare
you. See, then, both the goodness and the severity of God – his severity
towards those who fell, and his goodness towards you, provided that you
continue to confide in that goodness; 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 his power to graft them in again. If you were cut off from
your natural stock – a wild olive – and were grafted, contrary to the course
of nature, on a good olive, much more will they – the natural branches –
be grafted back into their parent tree.

My friends, so that you don't think too highly of yourselves, I want you
to recognize 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 in. And then all Israel will be saved. As
scripture says – 'From Zion will come the Deliverer; he will banish ungod-
liness from Jacob. And they will see the fulfillment of my covenant, when
I have taken away their sins.' From the standpoint of the good news, the
Jews are God's enemies for your sake; but from the standpoint of God's
selection, they are dear to him for the sake of the Patriarchs. For God never
regrets his gifts or his call. Just as you at one time were disobedient to him,
but have now found mercy in the day of their disobedience; so, too, they
have now become disobedient in your day of mercy, in order that they
also in their turn may now find mercy. For God has given all alike over to
disobedience, that to all alike he may show mercy. Oh! The unfathomable
wisdom and knowledge of God! How inscrutable are his judgments, how
untraceable his ways! Yes – Who has ever comprehended the mind of the
Lord? Who has ever become his counsellor? Or who has first given to him,
so that he may claim a reward? For all things are from him, through him,
and for him. And to him be all glory for ever and ever! Amen.

Advice on Daily Life

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 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 fulfillment of the charge with which I have been entrusted, I tell every
one of you not to think more highly of himself than he ought to think, but
to think until he learns to think soberly – in accordance with the measure
4 of faith that God has allotted to each. For, just as in the human body there
5 is a union of many parts, and each part has its own function, so we, by
our union in Christ, many though we are, form but one body, and indi-
6 vidually we are related one to another as its parts. Since our gifts differ
in accordance with the particular charge entrusted to us, if our gift is to
7 preach, let our preaching correspond to our faith; if it is to minister to
others, let us devote ourselves to our ministry; the teacher to their teach-
8 ing, the counselor to their counsel. Let the person who gives in charity do
so with a generous heart; let the person who is in authority exercise due
diligence; let the person who shows kindness do so in a cheerful spirit.
9 Let your love be sincere. Hate the wrong; cling to the right. In the love of
10 the community of the Lord's followers, be affectionate to one another; in
11 showing respect, set an example of deference to one another; never flag-
12 ging in zeal; fervent in spirit; serving the Master; rejoicing in your hope;
13 steadfast under persecution; persevering in prayer; relieving the wants of
14 Christ's people; devoted to hospitality. Bless your persecutors – bless and
15 never curse. Rejoice with those who are rejoicing, and weep with those
16 who are weeping. Let the same spirit of sympathy animate you all, not a
spirit of pride; enjoy the company of ordinary people. Do not think too
17 highly of yourselves. Never return injury for injury. Aim at doing what
18 everyone will recognize as honorable. If it is possible, as far as rests with
19 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
20 to avenge, I will requite," says the Lord.' Rather – 'If your enemy is hungry,
feed him; if he is thirsty, give him to drink. By doing this you will heap
21 coals of fire on his head.' Never be conquered by evil, but conquer evil
with good.

13 Let everyone obey the supreme Authorities. For no Authority exists ex-
cept by the will of God, and the existing Authorities have been appointed
2 by God. Therefore he who sets himself against the authorities is resisting
God's appointment, and those who resist will bring a judgment on them-
3 selves. 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,
4 and you will win their praise. For they are God's servants appointed for
your good. But, if you do what is wrong, you may well be afraid; for the
sword they carry is not without meaning! They are God's servants to in-
5 flict his punishments on those who do wrong. You are bound, therefore, to

obey, not only through fear of God's punishments, but also as a matter of
6 conscience. This, too, is the reason for your paying taxes; for the officials
7 are God's officers, devoting themselves to this special work. In all cases
pay what is due from you – tribute where tribute is due, taxes where taxes
are due, respect where respect is due, and honor where honor is due.
8 Owe nothing to anyone except love; for they who love their neighbor
9 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
10 must love your neighbor as you love yourself.' Love never wrongs a neigh-
11 bor. 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 have done with
13 the deeds of darkness, and arm ourselves with the weapons of light. Being
in the light of day, let us live becomingly, not in revelry and drunkenness,
14 not in lust and licentiousness, not in quarreling 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
2 not for the purpose of passing judgment on their scruples. One person's
faith permits of their eating food of all kinds, while another whose faith
3 is weak eats only vegetable food. The person who eats meat must not despise the person who abstains from it; nor must the person who abstains
from eating meat pass judgment on the one who eats it, for God himself
4 has received them. Who are you, that you should pass judgment on the
servant of another? Their standing or falling concerns their own master.
5 And stand they will, for their Master can enable them to stand. Again,
one person considers some days to be more sacred than others, while another considers all days to be alike. Everyone ought to be fully convinced
6 in their own mind. The person who observes a day, observes it to the Master's honor. They, again, who eat meat eat it to the Master's honor, for they
give thanks to God; while the person who abstains from it abstains from it
7 to the Master's honor, and also gives thanks to God. There is not one of us
whose life concerns ourselves alone, and not one of us whose death con-
8 cerns ourself alone; for, if we live, our life is for the Master, and, if we die,
our death is for the Master. Whether, then, we live or die we belong to the
9 Master. The purpose for which Christ died and came back to life was this
10 – that he might be Lord over both the dead and the living. I would ask the

one 'Why do you judge other followers of the Lord?' And I would ask the
other 'Why do you despise them?' For we will all stand before the court of
11 God. For scripture says – '"As surely as I live," says the Lord, "every knee
12 will bend before me and every tongue will praise God."' So, then, each
one of us will have to render account of himself to God.
13 Let us, then, cease to judge one another. Rather let this be your resolve
– never to place a stumbling-block or an obstacle in the way of a fellow
14 follower of the Lord. Through my union with the Lord Jesus, I know and
am persuaded that nothing is defiling in itself. A thing is 'defiling' only
15 to the person who holds it to be so. If, for the sake of what you eat, you
wound your fellow follower's feelings, your life has ceased to be ruled
16 by love. Do 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
18 peace and gladness through the presence of the Holy Spirit. The person
who serves the Christ in this way pleases God, and wins the approval
19 of their fellows. Therefore our efforts should be directed towards all that
20 makes for peace and the mutual building up of character. Do not undo
God's work for the sake of what you eat. Though everything is 'clean,' yet,
if a person eats so as to put a stumbling-block in the way of others, they
21 do wrong. The right course is to abstain from meat or wine or, indeed,
22 anything that is a stumbling-block to 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 weaknesses of
2 those who are not strong, and not merely to please ourselves. Let each of
us please our neighbor for our neighbor's good, to help in the building up
3 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 the scriptures, we might hold
5 fast to our hope. And may God, the giver of this patience and this encour-
6 agement, grant you to 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 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 fulfill 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
sing in honor of your name.' And again it says – 'Rejoice, you Gentiles,
with God's people.' And yet again – 'Praise the Lord, 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 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.

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. But in parts of this letter I have expressed myself somewhat 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 Holy Spirit. It is, then, through my union with Christ Jesus that 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 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 the Christ; yet always with the ambition to tell the good news where Christ's name had not pre-
viously been heard, so as to avoid building on another's foundations. But as scripture says – 'They to whom he had never been proclaimed will see; and they who have never heard will understand!'

Conclusion

That is why I have so often been prevented from coming to you. But now
there are no further openings for me in these parts, and I have for several
years been longing to come to you whenever I may be going to Spain. For my hope is to visit you on my journey, and then to be sent on my way by you, after I have first partly satisfied myself by seeing something of you.
Just now, however, I am on my way to Jerusalem, to take help to Christ's

26 people there. For Macedonia and Greece have been glad to make a collec-
27 tion 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 Gen-
tile converts who have shared their spiritual blessings are in duty bound
28 to minister to them in the things of this world. When I have settled this
matter, and have secured to the poor at Jerusalem the enjoyment of these
29 benefits, I will go, by way of you, to Spain. And I know that, when I come
to you, it will be with a full measure of blessing from Christ.
30 I beg you, then, friends, by Jesus Christ, our Lord, and by the love in-
31 spired by the Spirit, to join me in earnest prayer to God on my behalf. Pray
that I may be rescued from those in Judea who reject the faith, and that
the help which I am taking to Jerusalem may prove acceptable to Christ's
32 people; so that, God willing, I may be able to come to you with a joyful
33 heart, and enjoy some rest among you. May God, the giver of peace, be
with you all. Amen.
16 I commend to your care our sister, Phoebe, who is an assistant of the
2 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 protec-
tor and to many others.
3 Give my greeting to Prisca and Aquila, my fellow workers in the cause of
4 Christ Jesus, who risked their own lives to save mine. It is not I alone who
5 thank them, but all the churches 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 Epaenetus, one of the first in Roman Asia to believe in Christ;
6 to Mary, who worked hard for you; to Andronicus and Junia, fellow Jews
7 and once my fellow prisoners, who are people of note among the apostles,
8 and who became Christians before I did; to my dear Christian friend Am-
9 pliatus; to Urban, our fellow worker in the cause of Christ, and to my dear
10 friend Stachys; to that proved Christian Apelles; to the household of Aris-
11 tobulus; to my countryman Herodion; to the Christians in the household
12 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
13 Master; to that eminent Christian, Rufus, and to his mother, who has been
14 a mother to me also; to Asyncritus, Phlegon, Hermes, Patrobas, Hermas,
15 and our friends with them; also to Philologus and Julia, Nereus and his
16 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.

17 I beg you, friends, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create diffi-
18 culties; dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and, by their
19 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
20 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.

21 Timothy, my fellow worker, sends you his greetings, and Lucius, Jason, and Sosipater, my countrymen, send theirs.

22 I Tertius, who am writing this letter, send you my Christian greeting.

23 My host Gaius, who extends his hospitality to the whole church, sends you his greeting; and Erastus, the city treasurer, and Quartus, our dear friend, add theirs.[28]

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
26 secret but now has been revealed and, in obedience to the command of the immortal God, made known through the writings of the prophets to all
27 nations, to secure submission to the faith – to him, I say, the wise and only God, be ascribed, through Jesus Christ, all glory for ever and ever. Amen.

[28] 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 consecrated by
union with Christ Jesus and called to become his people, and also to all,
wherever they may be, who invoke the name of our Lord Jesus Christ –
2 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 about you for the blessing bestowed on you in Christ
5 Jesus. For through union with him you were enriched in every way – in
6 your power to preach, and in your knowledge of the truth; and so became
7 yourselves a confirmation of my testimony to the Christ. There is no gift
in which you are deficient, while waiting for the appearing of our Lord
8 Jesus Christ. And God himself will strengthen you to the end, so that at
9 the day of our Lord Jesus Christ you may be found blameless. God will not
fail you, and it is he who called you into communion with his Son, Jesus
Christ, our Lord.

The State of the Church at Corinth

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
11 you, but to be united – of one mind and of one opinion. For I have been
informed, my friends, by the members of Chloe's household, that party
12 feeling exists among you. I mean this: that every one of you says either 'I
13 follow Paul,' 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 you bap-
14 tized into the faith of Paul? I am thankful that I did not baptize any of you

except Crispus and Gaius, so that no one can say that you were baptized into my faith. I baptized also the household of Stephanas. I do not know that I baptized anyone else. My mission from Christ was not to baptize, but to tell the good news; not, however, in the language of philosophy, in case the cross of the Christ should be robbed of its meaning.

The message of the cross is indeed mere folly to those who are in the path to ruin, but to us who are in the path of salvation it is 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.'

Where is the philosopher? Where the teacher of the Law? Where the disputant of today? Has not God shown the 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 believe in Christ! While Jews ask for miraculous signs, and Greeks study philosophy, we are proclaiming Christ crucified! – to the Jews an obstacle, to the Gentiles mere folly, but to those who have received the call, whether Jews or Greeks, Christ, the power of God and the wisdom of God! For God's 'folly' is wiser than people, and God's 'weakness' is stronger than people.

Look at the facts of your call, friends. There are not many among you who are wise, as people reckon wisdom, not many who are influential, not many who are high-born; but God chose what the world counts foolish to put its wise to shame, and God chose what the world counts weak to put its strong to shame, and God chose what the world counts poor and insignificant – things that to it are unreal – to bring its 'realities' to nothing, so that in his presence no one should boast. But you, by your union with Christ Jesus, belong to God; and Christ, by God's will, became not only our wisdom, but also our righteousness, holiness, and deliverance, so that – in the words of scripture –

> '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 purpose of God; for I had determined that, while with you, I would forget everything Jesus Christ – and him crucified! Indeed, when I came among you, I was weak, and full of fears, and in great anxiety. My message and my proclamation were not delivered in the persuasive language of philosophy, but were

accompanied by the manifestation of spiritual power, so that your faith
should be based, not on the human wisdom, but on the power of God.
Yet there is a philosophy that we teach to those whose faith is matured,
but it is not the philosophy of today, or of the leaders of today – whose
downfall is at hand. No, it is a divine philosophy that we teach, one concerned with the hidden purpose of God – that long hidden philosophy
which God, before time began, destined for our glory. This philosophy
is not known to any of the leaders of today; for, had they known it, they
would not have crucified our glorified Lord. It is what scripture speaks of
as –

> 'What eye never saw, nor ear ever heard,
> what never entered people's minds –
> even all that God has prepared for those who love him.'

Yet to us God revealed it through his Spirit; for the Spirit fathoms
all things, even the inmost depths of God's being. For what person is
there who knows what a person is, except the person's own spirit within
them? So, also, no one comprehends what God is, except the Spirit of
God. And as for us, it is not the spirit of the world that we have received,
but the Spirit that comes from God, so that we may realize the blessings
given to us by him. And we speak of these gifts, not in language taught
by human philosophy, but in language taught by the Spirit, explaining
spiritual things in spiritual words. The merely intellectual person rejects the teaching of the Spirit of God; for to them it is mere folly; they
cannot grasp it, because it is to be understood only by spiritual insight.
But the person with spiritual insight is able to understand everything,
although they themselves are understood by no one. For who has so
comprehended the mind of the Lord as to be able to instruct him? We,
however, have the mind of Christ.

3 But I, my friends, could not speak to you as people with spiritual insight,
but only as worldly-minded – mere infants in the faith of Christ. I fed you
with milk, not with solid food, for you were not then able to take it.
No, and even now you are not able; you are still worldly. While there exist among you jealousy and party feeling, is it not true that you are worldly,
and are acting merely as other people do? When one says 'I follow Paul,'
and another 'I follow Apollos,' aren't you like other people? What, I ask,
is Apollos? Or what is Paul? Servants through whom you were led to accept the faith; and that only as the Lord helped each of you. I planted, and
Apollos watered, but it was God who caused the growth. Therefore neither the one who plants, nor the one who waters, counts for anything, but

8 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 pro-
9 portion to their own labor. For we are God's fellow workers; you are God's
harvest field, God's building.
10 In fulfillment of the charge which God had entrusted to me, I laid the
foundation like a skillful master; but someone else is now building on it.
11 Let everyone take care how they build; for no one can lay any other foun-
12 dation than the one already laid – Jesus Christ. Whatever is used by those
who build on this foundation, whether gold, silver, costly stones, wood,
13 hay, or straw, the quality of each man's work will become known, for the
day will make it plain; because that day is to be ushered in with fire, and
14 the fire itself will test the quality of every man's work. If anyone's work,
which they have built on that foundation, still remains, they will gain a
15 reward. If anyone's work is burnt up, they will suffer loss; though they
themselves will escape, but only as one who has passed through fire.
16 Don't you know that you are God's Temple, and that God's Spirit has
17 his home in you? If any one destroys the Temple of God, God will destroy
them; for the Temple of God is sacred, and so also are you.

18 Let no one deceive himself. If any one among you imagines that, as re-
gards this world, they are wise, they should become a 'fool,' that they may
19 become wise. For in God's sight this world's wisdom is folly. Scripture tells
of –

'One who catches the wise in their own craftiness,'

20 And it says again –

'The Lord sees how fruitless are the deliberations of the wise.'

21 Therefore let no one boast about people; for all things are yours –
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or
23 the present, or the future – all things are 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 the hidden
2 truths of God. Now what we look for in stewards is that they should be
3 trustworthy. But it weighs very little with me that I am judged by you or
4 by any human tribunal. No, I do not even judge myself; for, though I am
conscious of nothing against myself, that does not prove me innocent. It
5 is the Lord 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 boastfully of one teacher to
7 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
8 as a gift, why 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
9 that you had, so that we also might reign with you! For, as it seems to me,
God has exhibited us, the apostles, last of all, as people doomed to death.
10 We are made a spectacle to the universe, both to angels and to people! We,
for Christ's sake, are fools, but you, by your union with Christ, are people
of discernment. We are weak, but you are strong. You are honored, but
11 we are despised. To this very hour we go hungry, thirsty, and naked; we
12 are beaten; we are homeless; we work hard, toiling with our own hands.
13 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 to warn
15 you as my own dear children. Though you may have thousands of instruc-
tors in the faith of Christ, yet you have not many fathers. It was I who,
through union with Christ Jesus, became your father by means of the good
16 news. Therefore I entreat you – Follow my example. This is my reason for
17 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 coming to
19 you. But come to you I will, and that soon, if it please the Lord; and then I
will find out, not what words these people use who are so puffed up, but
20 what power they possess; for the kingdom of God is based, not on words,
21 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
2 – a man, I hear, is living with his father's wife! Instead of grieving over
it and taking steps for the expulsion of the man who has done this thing,
3 is it possible that you 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
Jesus I have already passed judgment, just as if I had been present, on the
4 man who has acted in this way. I have decided – having been present in
5 spirit at your meetings, when the power of the Lord Jesus was with us – to

deliver such a man as this over to Satan, that what is sensual in him may
6 be destroyed, so that his spirit may be saved at the day of the Lord. Your
boasting is unseemly. Don't you know that even a little leaven leavens all
7 the dough? Get rid entirely of the old leaven, so that you may be like new
dough – free from leaven, as in truth you are. For our passover lamb is
8 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 – not, of
10 course, meaning people of the world who are in immoral, or who are cov-
etous and grasping, or who worship idols; for then you would have to
11 leave the world altogether. But, as things are, I say that you are not to asso-
ciate with anyone who, although a follower of Christ in name, is immoral,
or covetous, or an idolater, or abusive, or a drunkard, or grasping – no, not
12 even to sit down to eat with such people. What have I to do with judging
those outside the church? Is it not for you to judge those who are within
13 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 of before Christ's people?
2 Don't you know that Christ's people will try the world? And if the world
3 is to be tried by you, are you unfit to try the most trivial cases? Don't you
know that we are to try angels – to say nothing of the affairs of this life?
4 Why, then, if you have cases relating to the affairs of this life, do you set
to try them those who carry no weight with the church? To your shame
5 I ask it. Can it be that there is not one among you wise enough to decide
6 between two of their fellow followers? Must a follower sue a fellow fol-
7 lower? In front of unbelievers? To begin with, it is undoubtedly a loss to
you to have lawsuits with one another. Why not rather let yourselves be
8 wronged? Why not rather let yourselves be cheated? Instead of this, you
9 wrong and cheat others yourselves – yes, even other followers! Don't you
know that wrong-doers will have no share in God's kingdom? Do not be
deceived. No one who is immoral, or an idolater, or an adulterer, or licen-
10 tious, or a sexual pervert, or a thief, or covetous, or a drunkard, or abusive,
11 or grasping, will have any share in God's kingdom. Such some of you used
to be; but you washed yourselves clean. You became Christ's people! You
were pronounced righteous through the name of our Lord Jesus Christ,
and through the Spirit of our God!

12 Everything is allowable for me! Yes, but everything is not profitable.
Everything is allowable for me! Yes, but for my part, I will not let myself
13 be enslaved by anything. Food exists for the stomach, and the stomach for
food; but God will put an end to both the one and the other. The body,
however, exists, not for immorality, but for the Lord, and the Lord for the
14 body; and, as God has raised the Lord, so he will raise up us also by the
15 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
16 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
17 'the two,' it is said, 'will become one'); while a man who is united with the
18 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
19 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?
20 Moreover, you are not your own masters; you were bought, and the price
was paid. Therefore, honor God in your bodies.

Answers to Questions Asked by the Church at Corinth

7 With reference to the subjects about which you wrote to me: It is good
2 for a man to remain single. But, owing to the prevalence of immorality, I
advise every man to have his own wife, and every woman her husband.
3 A husband should give his wife her due, and a wife her husband. It is
4 not the wife, but the husband, who exercises power over her body; and
so, too, it is not the husband, but the wife, who exercises power over his
5 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
6 want of self-control and tempt you. I say this, however, as a concession, not
7 as a command. I should wish everyone to be just what I am myself. But
everyone has his own gift from God – one in one way, and one in another.

8 My advice, then, to those who are not married, and to widows, is this:
9 It would be good for them to remain as I am myself. But, if they cannot
control themselves, they should marry, for it is better to marry than to be
10 consumed with passion. To those who are married my direction is – yet it
11 is not mine, but the 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 her

12 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
13 an unbeliever but willing to live with him, he should not divorce her; and
a woman who is married to a man, who is an unbeliever but willing to
14 live with her, should not divorce her husband. For, through his wife, the
husband who is an unbeliever has become associated with Christ's people;
and the wife who is an unbeliever has become associated with Christ's people through the Lord's follower whom she has married. Otherwise your
children would be 'defiled,' but, as it is, they belong to Christ's people.
15 However, if the unbeliever wishes to be separated, let them be so. Under
such circumstances neither is bound; God has called you to live in peace.
16 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
18 them. This is the rule that I lay down in every church. Was a man already
circumcised when he was called? Then he should not efface his circumcision. Has a man been called when uncircumcised? Then he should not
19 be circumcised. Circumcision is nothing; the want of it is nothing; but to
20 keep the commands of God is everything. Let everyone remain in that
21 condition of life in which they were when the call came to them. Were
you a slave when you were called? Do not let that trouble you. No, even if
22 you are able to gain your freedom, still do your best. For the person who
was a slave when they were called to the master's service is the Master's
freedman; so, too, the person who was free when called is Christ's slave.
23 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 in his mercy has
26 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 –
27 that a man should remain as he is. Are you married to a wife? Then do not
seek to be separated. Are you separated from a wife? Then do not seek for
28 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
29 bear, and my wish is to spare you. What I mean, friends, is this – the time
is short. Meanwhile, let those who have wives live as if they had none,
30 those who are weeping as if not weeping, those who are rejoicing as if

31 not rejoicing, those who buy as if not possessing, and those who use the
good things of the world as using them sparingly; for this world as we
32 see it is passing away. I want you to be free from anxiety. The unmarried
33 man is anxious about the Master's cause, desiring to please him; while the
married man is anxious about worldly matters, desiring to please his wife;
34 and so his interests are divided. Again, the unmarried woman, whether
she is old or young, is anxious about the Master's cause, striving to be
pure both in body and in spirit, while the married woman is anxious about
35 worldly matters, desiring to please her husband. I say this for your own
benefit, not with any intention of putting a halter around 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
37 doing nothing wrong – let 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 home will be doing
38 right. In short, the one who consents to his daughter's marriage is doing
right, and yet the other will be doing better.
39 A wife is bound to her husband as long as he lives; but, if the husband
should pass to his rest, the widow is free to marry anyone she wishes,
40 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 conceit, while
2 love builds up character. If someone thinks that they know anything, they
have not yet reached that knowledge which they ought to have reached.
3 On the other hand, if a person loves God, they are known by God. With
4 reference, then, to eating food that has been offered to idols – we are aware
5 that an idol is nothing in the world, and that there is no God but one. Even
supposing that there are so-called 'gods' either in heaven or on earth – and
6 there are many such 'gods' and 'lords' – Yet for us there is only one God,
the Father, from whom all things come (and for him we live), and one Lord,
Jesus Christ, through whom all things come (and through him we live).
7 Still, it is not everyone that has this knowledge. Some people, because of
their association with idols, continued down to the present time, eat the
food as food offered to an idol; and their consciences, while still weak, are

8 dulled. What we eat, however, will not bring us nearer to God. We lose
9 nothing by not eating this food, and we gain nothing by eating it. But take
care that this right of yours does not become in any way a stumbling-block
10 to the weak. For if someone should see you who possess this knowledge,
feasting in an idol's temple, will not their conscience, if they are weak,
11 become so hardened that they, too, will eat food offered to idols? And so,
through this knowledge of yours, the weak person is ruined – someone
12 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
13 sin against Christ. Therefore, if what I eat makes a follower of the Lord fall,
rather than make them fall, I will never eat meat again.

9 Am I not free? Am I not an apostle? Have I not seen our Lord Jesus?
2 Aren't you yourselves my work achieved in union with the Lord? If I am
not an apostle to others, yet at least I am to you; for you are the seal that
3 stamps me as an apostle in union with the Lord. The defense that I make
4 to my critics is this: Haven't we a right to food and drink? Haven't we a
5 right to take 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 and I who
7 have no right to give up working for our bread? Does anyone ever serve
as a soldier at his own expense? Does anyone plant a vineyard and not eat
8 its produce? Or does anyone look after a herd and not drink the milk? Am
I, in all this, speaking only from the human standpoint? Does not the Law
9 also say the same? For in the Law of Moses it is said –

'You should not muzzle a bullock while it is treading out the grain.'

10 Is it the bullocks that God is thinking of? Or is not is said entirely for
our sakes? Surely it was written for our sakes, for the plowman ought
not to plow, nor the thrasher to thrash, without expecting a share of the
11 grain. Since we, then, sowed spiritual seed for you, is it too much that
12 we 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 impede the progress of the
13 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
14 serve at the altar share the offerings with the altar? So, too, the Master
has appointed that those who tell the good news should get their living
15 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; in-
deed, I would far rather die – Nobody will make my boast a vain one!

16 If I tell the good news, I have nothing to boast of, for I am compelled to
17 do so. Woe is me if I do not tell it! If I do this work willingly, I have a re-
18 ward; but, if unwillingly, I have been charged to perform a duty. What is
my reward, then? To present the good news free of all cost, and so make
but a sparing use of the rights which it gives me.
19 Although I was entirely free, yet, to win as many converts as possible, I
20 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 Law – to win those who are subject to
21 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
22 win those who have no law. To the weak I became weak, to win the weak.
23 I have become all things to all people, so as at all costs to save some. And
I do everything for the sake of the good news, so that with them I may
share in its blessings.
24 Don't you know that on a racecourse, though all run, yet only one wins
25 the prize? Run in such a way that you may win. Every athlete exercises
self-restraint in everything; they, indeed, for a crown that fades, we for
26 one that is unfading. I, therefore, run with no uncertain aim. I box – not
27 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 beneath
2 the cloud, and all passed through the sea; that in the cloud and in the sea
3 they all underwent baptism as followers of Moses; and that they all ate
4 the same supernatural food, and all drank the same supernatural water,
for they used to drink from a supernatural rock which followed them, and
5 that rock was the Christ. Yet with most of them God was displeased; for
6 they were struck down in the desert. Now these things happened as warn-
ings to us, to teach us not to long for evil things as our ancestors longed.
7 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 result that
9 twenty-three thousand of them fell dead in a single day. Nor let us try
the patience of the Lord too far, as some of them tried it, with the result
10 that they were, one after another, destroyed by the snakes. And do not
murmur, as some of them murmured, and so were destroyed by the an-
11 gel of death. These things happened to them by way of warning, and

were recorded to serve as a caution to us, in whose days the close of the ages has come.

12 Therefore let the person who thinks that they stand take care that they
13 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 speak to you as
15 man of discernment; form your own judgment about what I am saying. In
16 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
17 body of the Christ? The bread is one, and we, though many, are one body;
18 for we all partake of that one bread. Look at the people of Israel. Do not
19 those who eat the sacrifices share with the altar? What do I mean? That
20 an offering made to an idol, or the idol itself, is anything? No; what I say is that the sacrifices offered by the Gentiles are offered to demons and to
21 a being who is no God, 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. Every-
24 thing is allowable! Yes, but everything does not build up 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 inquiries to
26 satisfy your scruples; for the earth, with all that is in it, belongs to the
27 Lord. If an unbeliever invites you to his house and you consent to go, eat anything that is put before you, without making inquiries to satisfy your
28 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
29 it. I do not say your scruples, but his. For why should the freedom that I
30 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 everything to
32 the honor of God. Do not cause offense either to Jews or Greeks or to the
33 church of God; for I, also, try to please everybody in everything, not seeking my own advantage, but do what is best for others, so that they may be
11 saved. Imitate me, as I myself imitate Christ.

2 I praise you, indeed, because you never forget me, and are keeping my
3 injunctions in mind, exactly as I laid them on you. But I am anxious that
you should understand that the Christ is the head of every man, that man
4 is the head of woman, and that God is the head of the Christ. Any man
who keeps his head covered, when praying or preaching in public, dis-
5 honors him who is his head; while any woman, who prays or preaches in
public bare-headed, dishonors him who is her head; for that is to make
6 herself like one of the shameless women who shave their heads. Indeed,
if a woman does not keep her head covered, she may as well cut her hair
short. But, since to cut her hair short, or shave it off, marks her as one of the
7 shameless women, 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 of man's
8 glory. For it was not man who was taken from woman, but woman who
9 was taken from man. Besides, man was not created for the sake of woman,
10 but woman for the sake of man. And, therefore, a woman ought to wear
on her head a symbol of her subjection, because of the presence of the
11 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
13 by means of woman; and all things come from God. judge for yourselves.
Is it fitting that a woman should pray to God in public with her head un-
14 covered? Does not nature herself teach us that, while for a man to wear his
15 hair long is degrading to him, a woman's long hair is her glory? Her hair
16 has been given her to serve as a covering. If, however, anyone still thinks
it right to contest the point – well, we have no such custom, nor have the
churches of God.

17 In giving directions on the next subject, I cannot praise you; because
18 your meetings do more harm than good. To begin with, I hear you and,
19 to some extent, I believe it. Indeed, there must be actual parties among
20 you, for so only will the people of real worth become known. When you
meet together, as I understand, it is not possible to eat the Lord's Supper;
21 for, as you eat, each of you tries to secure his own supper first, with the
result that one has too little to eat, and another has too much to drink!
22 Have you no houses in which you can eat and drink? Or are you trying
to show your contempt for the church of God, and to humiliate the poor?
What can I say to you? Should I praise you? In this matter I cannot praise
23 you. For I myself received from the Lord the account which I have in turn
given to you – how the Lord Jesus, on the very night of his betrayal, took
24 some bread, and, after saying the thanksgiving, broke it and said "This

25 is my own body given on your behalf. Do this in memory of me." And
in the same way with the cup, after supper, saying "This cup is the new
covenant made by my blood. Do this, whenever you drink it, in memory
26 of me." For whenever you eat this bread and drink the cup, you proclaim
27 the Lord's death – until he comes. Therefore, whoever eats the bread, or
drinks the Lord's cup, in an irreverent spirit, will have to answer for an
28 offense against the Lord's body and blood. Let everyone look into their
29 own heart, and only then eat of the bread and drink from the cup. For
the person who eats and drinks brings a judgment on themselves by their
30 eating and drinking, when they do not discern the body. That is why so
31 many among you are weak and ill, and why some are sleeping. But, if we
32 judged ourselves rightly, we should not be judged. Yet, in being judged by
the Lord, we are undergoing discipline, so that we may not have judgment
33 passed on us with the rest of the world. Therefore, my friends, when you
34 meet together to eat the Supper, wait for 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 about spiri-
2 tual gifts. You know that there was a time when you were Gentiles, going
astray after idols that could not speak, just as you happened to be led.
3 Therefore I tell you plainly that no one who speaks under the influence
of the Spirit of God says 'JESUS IS ACCURSED,' and that no one can say
4 'JESUS IS LORD,' except under the influence of the Holy Spirit. Gifts dif-
5 fer, but the 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 is in every
7 case the same. To each of us there is given spiritual illumination for the
8 general good. To one is given the power to speak with wisdom through
the Spirit; to another the power to speak with knowledge, due to the same
9 Spirit; to another faith by the same Spirit; to another power to cure dis-
10 eases by the one Spirit; to another supernatural powers; to another the
gift of preaching; to another the gift of distinguishing between true and
false inspiration; to another varieties of the gift of 'tongues'; to another the
11 power to interpret 'tongues.' All these result from one and the same Spirit,
who distributes his gifts to each individually as he wills.
12 For just as the human body is one whole, and yet has many parts, and all
its parts, many though they are, form but one body, so it is with the Christ;
13 for it was by one Spirit that we were all baptized to form one body, whether
14 Jews or Greeks, slaves or free, and were all imbued with one Spirit. The
15 human body, I repeat, consists not of one part, but of many. If the foot says

'Since I am not a hand, I do not belong to the body,' it does not because of
16 that cease to belong to the body. Or if the ear says 'Since I am not an eye,
I do not belong to the body,' it does not because of that cease to belong
17 to the body. If all the body were an eye, where would the hearing be? If
18 it were all hearing, where would the sense of smell be? But in fact God
19 has placed each individual part just where he thought fit in the body. If,
20 however, they all made up only one part, where would the body be? But
21 in fact, although it has many parts, there is only one body. The eye cannot
say to the hand 'I do not need you,' nor, again, the head to the feet 'I do
22 not need you.' No! Those parts of the body that seem naturally the weaker
23 are indispensable; and those parts which we deem less honorable we sur-
round with special honor; and our ungraceful parts receive a special grace
24 which our graceful parts do not require. Yes, God has so constructed the
25 body – by giving a special honor to the part that lacks it – As to secure that
there should be no disunion in the body, but that the parts should show
26 the same care for one another. If one part suffers, all the others suffer with
27 it, and if one part has honor done it, all the others share its joy. Together
28 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
29 helping others, capacity to govern, varieties of the gift of 'tongues.' Can
everyone be an apostle? Can everyone be a preacher? Can everyone be
30 a teacher? Can everyone have supernatural powers? Can everyone have
power to cure diseases? Can everyone speak in 'tongues'? Can everyone
31 interpret them? Strive for the greater gifts.

13 Yet I can still show you a way beyond all comparison the best. Though I
speak in the 'tongues' of people, or even of angels, yet have not love, I have
2 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 knowl-
edge; even though I have such faith as might move mountains, yet have
3 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
4 me nothing! Love is long-suffering, and kind; love is never envious, never
5 boastful, never conceited, never behaves unbecomingly; love is never self-
6 seeking, never provoked, never reckons up her wrongs; love never rejoices
7 at evil, but rejoices in the triumph of truth; love bears with all things, ever
8 trustful, ever hopeful, ever patient. Love never fails. But, whether it be the
gift of preaching, it will be done with; whether it be the gift of 'tongues,'
9 it will cease; whether it be knowledge, it, too, will be done with. For our

knowledge is incomplete, and our preaching is incomplete, but, when the
perfect has come, that which is incomplete will be done with. When I was
a child, I talked as a child, I felt as a child, I reasoned as a child; now that
I am a man, I have done with childish ways. As yet we see, in a mirror,
dimly, but then – face to face! As yet my knowledge is incomplete, but then
I will know in full, as I have been fully known. Meanwhile faith, hope, and
14 love endure – these three, but the greatest of these is love. Seek this love
earnestly, and strive for spiritual gifts, above all for the gift of preaching.
The person who, when speaking, uses the gift of 'tongues' is speaking, not
to people, but to God, for no one understands them; yet in spirit they are
speaking of hidden truths. But those who preach are speaking to their fel-
low men and women words that will build up faith, and give them comfort
and encouragement. Those who, when speaking, use the gift of 'tongues'
builds up their own faith, while those who preach build up the faith of the
church. Now I want you all to speak in 'tongues,' but much more I wish
that you should preach. A preacher is worth more than one who speaks in
'tongues,' unless they interprets their words, so that the faith of the church
may be built up. This being so, friends, 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 of preaching or teaching? Even with inan-
imate 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
the harp be recognized? If the bugle sounds a doubtful call, who will pre-
pare for battle? And so with you; unless, in using the gift of 'tongues,' you
utter intelligible words, how can what you say be understood? You will be
speaking to the winds! There is, for instance, a certain number of different
languages in the 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
those who speak it, and they will be foreigners to me. And so with you;
since your are striving for spiritual gifts, be eager to excel in such as will
build up the faith of the church. Therefore anyone who, when speaking,
uses the gift of 'tongues' should pray for ability to interpret them. If, when
praying, I use the gift of 'tongues,' my spirit indeed prays, but my mind is
a blank. What, then, is my conclusion? Simply this – I will pray with my
spirit, but with my mind as well; I will sing with my spirit, but with my
mind as well. If you bless God with your spirit only, how can people in the
congregation who are without your gift say 'Amen' to your thanksgiving?
They do not know what you are saying! Your thanksgiving may be excel-
lent, but the other is not helped by it. Thank God, I use the gift of 'tongues'
more than any of you. But at a meeting of the church I would rather speak

five words with my mind, and so teach others, than ten thousand words
when using the gift of 'tongues.'
20 My friends, do not show yourselves children in understanding. In
21 wickedness be infants, but in understanding show yourselves adults. It is
said in the Law –

> 'In strange tongues and by the lips of strangers will I speak to this
> people, but even then they will not listen to me, says the Lord.'

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 preach-
ing is intended as a sign, not for those who do not believe in Christ, but
23 for those who do. So, when the whole church meets, if all present use
the gift of 'tongues,' and some people who are without the gift, or who
24 are unbelievers, come in, will not they say that you are mad? While, if
all those present use the gift of preaching, and an unbeliever, or some-
one without the gift, comes in, they are convinced of their sinfulness by
25 them all, they are called to account by them all; the secrets of their heart
are revealed, and then, throwing themselves on their face, they will wor-
ship God, and declare 'God is indeed among you!'
26 What do I suggest, then, friends? Whenever you meet for worship, each of
you comes, either with a hymn, or a lesson, or a revelation, or the gift of
'tongues,' or the interpretation of them; let everything be directed to the
27 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
28 someone should interpret them. If there is no one able to interpret what
is said, they should remain silent at the meeting of the church, and speak
29 to themselves and to God. Of preachers two or three should speak, and
30 the rest should weigh well what is said. But, if some revelation is made
31 to another person as he sits there, the first speaker should stop. For you
can all preach in turn, so that all may learn some lesson and all receive
32 encouragement. (The spirit that moves the preachers is within the preach-
33 ers' control; for God is not a God of disorder, but of peace.) This custom
prevails in all the churches of Christ's people.

34 At the meetings of the church married women should remain silent, for
they are not allowed to speak in public; they should take a subordinate
35 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
36 married woman to speak at a meeting of the church. What! Did God's

message to the world originate with you? Or did it find its way to none but you?

37 If anyone thinks that he has the gift of preaching or any other spiritual gift, he should recognize that what I am now saying to you is a command
38 from the Lord. Anyone who ignores it may be ignored. Therefore, my
39 friends, strive for the gift of preaching, and yet do not forbid speaking
40 in 'tongues.' Let everything be done in a proper and orderly manner.

The Apostle's Teaching as to the Resurrection of the Dead

15 Next, friends, I would like to remind you of the good news which I told you, and which you received – the good news on which you have taken
2 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
3 in Christ. For at the very beginning of my teaching I gave you the account which I had myself received – that Christ died for our sins (as the scrip-
4 tures had foretold), that he was buried, that on the third day he was raised
5 (as the scriptures had foretold), and that he appeared to Cephas, and then
6 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
7 to their rest. After that, he appeared to James, and then to all the apostles.
8 Last of all, he appeared even to me, who am, as it were, the abortion. For I
9 am the meanest of the apostles, I who am unworthy of the name of 'apos-
10 tle,' because I persecuted the church of God. But it is through the love of God that I am what I am, and the love that he showed me has not been wasted. No, I have toiled harder than any of them, and yet it was not I, but
11 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 thing as a resurrection
13 of the dead? But, if there is no such thing as a resurrection of the dead, then
14 even Christ has not been raised; and, if Christ has not been raised, then our proclamation is without meaning, and our faith without meaning also!
15 Yes, and we are being proved to have borne false testimony about God; for we testified of God that he raised the Christ, whom he did not raise, if,
16 indeed, the dead do not rise! For, if the dead do not rise, then even Christ
17 himself has not been raised, and, if Christ has not been raised, your faith

18 is folly – your sins are on you still! Yes, and they, who have passed to their
19 rest in union with Christ, perished! If all that we have done has been to
place our hope in Christ for this life, then we of all people are the most to
be pitied.
20 But, in truth, Christ has been raised from the dead, the first-fruits of
21 those who are at rest. For, since through a man there is death, so, too,
22 through a man there is a resurrection of the dead. For, as through union
with Adam all die, so through union with the Christ will all be made to
23 live. But each in their proper order – Christ the first-fruits; afterward, at his
24 coming, those who belong to the Christ. Then will come the end – when
he surrenders the kingdom to his God and Father, having overthrown all
25 other rule and all other authority and power. For he must reign until God
26 'has put all his enemies under his feet.' The last enemy to be overthrown
27 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
28 excepted who placed everything under him.) And, when everything has
been placed under him, the Son will place himself under God who placed
29 everything under him, so that God may be all in all! Again, what good will
they be doing who are baptized on behalf of the dead? If it is true that the
30 dead do not rise, why are people baptized on their behalf? Why, too, do
31 we risk our lives every hour? Daily I face death – I swear it, friends, by the
32 pride in you that I feel through my union with Christ Jesus, our Lord. If
with only human hopes I had fought in the arena at Ephesus, what should
I have gained by it? If the dead do not rise, then let us eat and drink, for
33 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 what body
36 will they come?' You foolish person! The seed you yourself sow does not
37 come to life, unless it dies! And when you sow, you sow not the body that
38 will be, but a mere grain – perhaps of wheat, or something else. God gives
39 it the body that he pleases – to each seed its special body. All forms of life
are not the same; there is one for people, another for beasts, another for
40 birds, and another for fish. There are heavenly bodies, and earthly bod-
ies; but the beauty of the heavenly bodies is not the beauty of the earthly.
41 There is a beauty of the sun, and a beauty of the moon, and a beauty of
42 the stars; for even star differs from star in beauty. It is the same with the

resurrection of the dead. Sown a mortal body, it rises immortal; sown dis-
43 figured, it rises beautiful; sown weak, it rises strong; sown a human body,
44 it rises a spiritual body. As surely as there is a human body, there is also a
45 spiritual body. That is what is meant by the words – 'Adam, the first man,
46 became a human being'; the last Adam became a life-giving spirit. That
which comes first is not the spiritual, but the human; afterward comes the
47 spiritual; the first man was from the dust of the earth; the second man
48 from heaven. Those who are of the dust are like him who came from the
dust; and those who are of heaven are like him who came from heaven.
49 And as we have borne the likeness of him who came from the dust, so
50 let us bear the likeness of him who came from heaven. This I say, friends
– Flesh and blood can have no share in the kingdom of God, nor can the
51 perishable share the imperishable. Listen, I will tell you God's hidden pur-
pose! We will not all have passed to our rest, but we will all be transformed
52 – 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
53 be transformed. For this perishable body of ours must put on an imperish-
54 able 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 –

55 'death has been swallowed up in victory! Where, Death, is your vic-
tory? Where, death, is your sting?'

56 It is sin that gives death its sting, and it is the Law that gives sin its
57 power. But thanks be to God, who gives us the victory, through Jesus
58 Christ, our Lord. Therefore, my dear friends, stand firm, unshaken, al-
ways 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
2 instructions that I gave to the churches in Galatia. On the first day of every
week each of you should put by what he can afford, so that no collections
3 need be made after I have come. On my arrival, I will send any persons,
4 whom you may authorize 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 – for I am
6 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
7 my way, wherever I may be going. I do not propose to pay you a visit in
passing now, for I hope to stay with you for some time, if the Lord permits.
8 I intend, however, staying at Ephesus until the Festival at the close of the
9 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
11 while he is with you. He is doing the Master's work no less than I am. No
one, therefore, should slight him. See him safely on his way to me, for I
am expecting him with some of our friends.
12 As for our friend Apollos, I have often urged him to go to you with the
others. He has, however, been very unwilling to do so as yet; but he will
go as soon as he finds a good opportunity.
13 Be watchful; stand firm in your faith; be brave; be strong. Let everything
14 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
16 Greece, and set themselves to serve Christ's people. I want you, on your
part, to show deference to such people as these, as well as to every fel-
17 low laborer and earnest worker. I am glad Stephanas and Fortunatus and
18 Achaicus have come, for they have made up for your absence; they have
cheered my heart, and your hearts also. Recognize the worth of such peo-
ple as these.

19 The churches in Roman Asia send you their greetings. Aquila and Prisca
and the church that meets at their house send you many Christian greet-
20 ings. 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 anyone
22 who has no love for the Lord. THE LORD IS COMING. May the blessing
24 of the Lord Jesus be with you. My love to all 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 will of God, and from
2 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-merciful
4 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
5 consolation that we ourselves receive from him. It is true that we have our
full share of the sufferings of the Christ, but through the Christ we have
6 also our full share of consolation. If we meet with trouble, it is for the sake
of your consolation and salvation; and, if we find consolation, it is for the
sake of the consolation that you will experience when you are called to
7 endure the sufferings that we ourselves are enduring; and our hope for
you remains unshaken. We know that, as you are sharing our sufferings,
8 you will also share our consolation. We want you, friends, to know that, in
the troubles which befell us in Roman Asia, we were burdened altogether
9 beyond our strength, so much so that we even despaired of life. Indeed,
we had the presentiment that we must die, so that we might rely, not on
10 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
11 hopes of future deliverance, while you, also, help us by your prayers. And
then many lips will give thanks on our behalf for the blessing granted us
in answer to many prayers.

The Apostle's Relations with his Converts

12 Indeed, our main ground for satisfaction is this – Our conscience tells us
that our conduct in the world, and still more in our relations with you, was

marked by a purity of motive and a sincerity that were inspired by God,
13 and was based, not on worldly policy, but on the help of God. We never
write anything to you other than what you will acknowledge to the very
14 end – And, indeed, you have already partly acknowledged it about us –
that you have a right to be proud of us, as we will be proud of you, on the
day of our Lord Jesus.

15 With this conviction in my mind, I planned to come to see you first, so
16 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
17 then to get you to send me on my 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
18 'Yes' and 'No'? As God is true, the message that we brought you does not
19 waver between 'Yes' and 'No'! The Son of God, Christ Jesus, whom we –
Silas, Timothy, and I – proclaimed among you, never wavered between
20 'Yes' and 'No.' With him it has always been 'Yes.' For, many as were the
promises of God, in Christ is the 'Yes' that fulfills them. Therefore, through
21 Christ 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 consecrated us,
22 also set his seal on us, and gave us his Spirit in our hearts as a pledge of
future blessings.
23 But, as my life will answer for it, I call God to witness that it was to
24 spare you that I deferred my visit to Corinth. I do not mean that we are
to dictate to you with regard to your faith; on the contrary, we work with
you for your true happiness; indeed, it is through your faith that you are
2 standing firm. For my own sake, as well, I decided not to pay you another
2 painful visit. If it is I who cause you pain, why, who is there to cheer me,
3 except 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 true of you all that my joy
4 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,
6 to some extent – not to be too severe – pained every one of you. The man
to whom I refer has been sufficiently punished by the penalty inflicted
7 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
8 intensity of his pain. So I entreat you to assure him of your love. I had
9

this further object, also, in what I wrote – to find out whether you might
10 be relied on to be obedient in everything. Anyone you forgive, I forgive
them, too. Indeed, for my part, whatever I have forgiven (if I have had to
forgive anything), I have forgiven for your sakes, in the presence of Christ,
11 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 around Troas to tell the good news of the
13 Christ, even though there was an opening for serving the Master, I could
get no peace of mind because I failed to find Titus, my friend; so I took
14 leave of the people there, and went on to Macedonia. All thanks to God,
who, through our union with the Christ, leads us in one continual triumph,
and uses us to spread the sweet perfume of the knowledge of him in every
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 who are in the
16 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
17 life. But who is equal to such a task? Unlike many people, we are not in
the habit of making profit out of God's message; but in all sincerity, and
bearing God's commission, we speak before him in union with Christ.

3 Are we beginning to commend ourselves again? Or are we like some
2 who need letters of commendation to you, or from you? You yourselves
are our letter – a letter written on our hearts, and one which everybody
3 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 through
5 the Christ. I do not mean that we are fit to form any judgment by ourselves,
6 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 because of its glory, though it
8 was but a passing glory, will not 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 right-
eousness! Indeed, that which then had glory has lost its glory, because 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!

With such a hope as this, we speak with all plainness; unlike Moses,
who covered his face with a veil, to prevent the Israelites from gazing at
the disappearance of what was passing away. But their minds were slow to learn. Indeed, to this very day, at the public reading of the old covenant, the same veil remains; only for those who are in union with Christ does it
pass away. But, even to this day, whenever Moses is read, a veil lies on their
hearts. Yet, whenever someone turns to the Lord, the veil is removed. And
the Lord is the Spirit, and, where the Spirit of the Lord is, there is freedom.
And all of us, with faces from which the veil is lifted, seeing, as if reflected in a mirror, the glory of the Lord, are being transformed into his likeness, from glory to glory, as it is given by the Lord, the Spirit.

4 Therefore, since it is by God's mercy that we are engaged in this ministry,
we do not lose heart. No, we have renounced the secrecy prompted by shame, refusing to adopt crafty ways, or to tamper with God's message, and commending ourselves to everyone's conscience, in the sight of God,
by our exhibition of the truth. And, even if the good news that we bring is veiled, it is veiled only in the case of those who are on the path to ruin –
people whose minds have been blinded by the God of this age, unbelievers as they are, so that the light from the good news of the glory of the Christ,
who is the incarnation of God, should not shine for them. (For it is not ourselves that we proclaim, but Christ Jesus, as Lord, and ourselves as
your servants for Jesus' sake.) Indeed, the same God who said 'Out of darkness light will shine,' has shone in on our hearts, so that we should bring out into the light the knowledge of the glory of God, seen in the face of Christ.

This treasure we have in these earthen vessels, so that its all-prevailing
power may be seen to come from God, and not to be our own. Though hard pressed on every side, we are never hemmed in; though perplexed,
never driven to despair; though pursued, never abandoned; though struck
down, never 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 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 may be exhibited in our mortal nature.

12 And so, while death is at work within us, life is at work within you. But,
13 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 him, and will bring us,
15 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
17 we are wasting away, yet inwardly we are being renewed day by day. The
light burden of our momentary trouble is preparing for us, in measure
18 transcending thought, a weight of imperishable glory; we, all the while,
gazing not on what is seen, but on what is unseen; for what is seen is tran-
5 sient, but what is unseen 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 put over it
3 our heavenly house, sure that, when we have put it on, we will never be
4 found discarnate. For we who are in this tent sigh under our burden, un-
willing to take it off, yet wishing to put our heavenly body over it, so that
5 all that is mortal may be 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
7 the body, we are absent from our home with the Lord. For we guide our
8 lives by faith, and not by what we see. And in this confidence we would
gladly leave our home in the body, and make our home with the Lord.
9 Therefore, whether in our home or absent from our home, our one ambi-
10 tion is to please him. For at the court of the Christ we must all appear in
our true characters, so that each may reap the results of the life which he
has lived in the body, in accordance with his actions – whether good or
worthless.

11 Therefore, because we know the fear inspired by the Lord, it is true that
we are trying to win people over, but our motives are plain to God; and
12 I hope that in your inmost hearts they 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
13 themselves 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, it is in yours!
14 It is the love of the Christ which compels us, when we reflect that, as one
15 died for all, therefore all died; and that he died for all, so that the living

should no longer live for themselves, but for him who died and rose for
them.
16 For ourselves, then, from this time forward, we refuse to regard anyone
from the world's standpoint. Even if we once thought of Christ from the
17 standpoint of the world, yet now we do so no longer. Therefore, if anyone
is in union with Christ, he is a new being! His old life has passed away;
18 a new life has begun! But all this is the work of God, who reconciled us
19 to himself through Christ, and gave us the Ministry of Reconciliation – To
proclaim that God, in Christ, was reconciling the world to himself, not
reckoning people's offenses against them, and that he had entrusted us
with the message of this reconciliation.
20 It is, then, on Christ's behalf that we are acting as ambassadors, God, as
it were, appealing to you through us. We implore you on Christ's behalf –
21 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
6 righteousness of God. Therefore, as God's fellow workers, we also appeal
2 to you 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.'

3 Now is the time for acceptance! Now is the day of deliverance! Never
do we put an obstacle in anyone's way, so that no fault may be found
4 with our ministry. No, we are trying to commend ourselves under all cir-
cumstances, as God's assistants should – in many an hour of endurance,
5 in troubles, in hardships, in difficulties, in floggings, in imprisonments,
6 in riots, in toils, in sleepless nights, in fastings; by purity, by knowledge,
7 by patience, by kindliness, by holiness of spirit, by unfeigned love; by
the message of truth, and by the power of God; by the weapons of right-
8 eousness in the right hand and in the left; amid honor and disrepute,
9 amid slander and praise; regarded as deceivers, yet proved to be true; as
unknown, yet well-known; as at death's door, yet, see, we are living; as
10 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; we have
12 opened our heart; there is room there for you, yet there is not room, in

13 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 righteousness and lawless-
15 ness? Or what has light to do with darkness? What harmony can there be
between Christ and Belial? Or what can those who accept the faith have in
16 common with those who reject it? What agreement can you be between a
temple of God and idols? And we are a temple of the living God. That is
what God meant when he said –

'I will live among them, and walk among them;
And I will be their God, and they will be my people.
17 Therefore "Come out from among the nations, and separate your-
selves 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 daugh-
ters,"
says the Lord, the Ruler of all.'

7 With these promises, dear friends, let us purify ourselves from every-
thing 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 wronged, or
3 harmed, or taken advantage of, anyone. I am not saying this to condemn
you. Indeed, I have already said that you are in our heart, to live and die
4 together. I have the utmost confidence in you; I am always boasting about
you. I am full of encouragement and, in spite of all our troubles, my heart
is overflowing with happiness.
5 Ever since we reached Macedonia, we have had no rest in body or mind;
on every side there have been troubles – conflicts without, anxieties within.
6 But God, who encourages the downcast, has encouraged us by the arrival
7 of Titus. And it is not only by his arrival that we are encouraged, but also
by the encouragement which he received from you; for he tells us of your
strong affection, your penitence, and your zeal on my behalf – so that I am
8 happier still. For, though I caused you sorrow by my letter, I do not regret
it. Even if I were inclined to regret it – for I see that my letter did cause you
9 sorrow though only for a time – I am glad now; not because of the sorrow
it caused you, but because your sorrow brought you to repentance. For it
was God's will that you should feel sorrow, in order that you should not
10 suffer loss in any way at our hands. For, when sorrow is in accordance with

God's will, it results in a repentance leading to salvation, and which will never be regretted. The sure result of the sorrow that the world knows is
11 death. For see what results that other sorrow – sorrow in accordance with God's will – has had in your case. What earnestness it produced! What explanations! What strong feeling! What alarm! What longing! What eagerness! What readiness to punish! You have proved yourselves altogether
12 free from guilt in that matter. So, then, even though I did write to you, it was not for the sake of the wrong-doer, or of the man who was wronged, but to make you conscious, in the sight of God, of your own earnest care for us. And it is this that has encouraged us.
13 In addition to the encouragement that this gave us, we were made far happier still by the happiness of Titus for his heart has been cheered by
14 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,
15 so our boasting to Titus about you has also proved to be the truth. And his affection for you is all the greater, as he remembers the deference that you all showed him, and recalls how you received him with anxious care.
16 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 to the
2 churches in Macedonia – How, tired though they were by many a trouble, their overflowing happiness, and even their deep poverty, resulted in a
3 flood of generosity. I can bear witness that to the full extent of their power,
4 and even beyond 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 the Lord, and to us
6 also, in accordance with God's will. And this led us beg Titus, since he had started the work for you, he should also see to the completion of this
7 expression of your love. And, remembering how you excel in everything – in faith, in teaching, in knowledge, in unfailing earnestness, and in the affection that we have awakened in you – I ask you to excel also in this expression of your love.
8 I am not laying a command on you, but I am making use of the earnest-
9 ness shown by others to test the genuineness of your 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

10 become rich through his poverty. I am only making suggestions on this
matter; for this is the best course for you, since you were a year before
others, not only in taking action, but also in showing your readiness to
11 do so. And now I want you to complete the work, so that its completion
may correspond with your willing readiness – in proportion, of course, to
12 your means. For, where there is willingness, a person's gift is valued by
its comparison with what they have, and not with what they do not have.
13 For our object is not to give relief to others and bring distress on you. It is
14 a matter of a fair balance. On this occasion what you can spare will sup-
ply what they need, at another time what they can spare may supply your
15 need, and so things will be equal. As scripture says –

> 'Those who had much had nothing over, and those who had little
> did not lack!'

16 I thank God for inspiring Titus with the same keen interest in your
17 welfare that I have; for Titus has responded to my appeals and, in his
18 great earnestness, is starting to go to you of his own accord. We are send-
ing with him one of the Lord's followers whose fame in the service of
19 the good news has spread through all the churches; and not only that,
but he has been elected by the churches to accompany us on our jour-
ney, in connexion with this expression of your love, which we are per-
sonally administering to the honor of the Lord, and to show our deep
20 interest. What we are specially guarding against is that any fault should
be found with us in regard to our administration of this charitable fund;
21 for we are trying to make arrangements which will be right, not only in
22 the eyes of the Lord, but also in the eyes of people. We are also sending
with them another of our friends, whose earnestness we have many a
time proved in many ways, and whom we now find made even more
23 earnest by his great confidence in you. If I must say anything about Ti-
tus, he is my intimate companion, and he shares my work for you; if it is
24 our friends, they are delegates of the churches, an honor to Christ. Show
them, therefore – so that the churches may see it – the proof of your af-
fection, and the ground for our boasting to them about you.

9 With reference, indeed, to the Fund for your fellow Christians, it is quite
2 superfluous for me to say anything to you. I know, of course, your willing-
ness 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
3 zeal that stimulated 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 have been

4 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
5 ashamed of our present confidence. Therefore I think it necessary to beg
the friends to go to you in advance, and to complete the arrangements for
the gift, which you have already promised, so that it may be ready, as a
gift, before I come, and not look as if it were being given under pressure.
6 Remember the saying – 'Scanty sowing, scanty harvest; plentiful sowing,
7 plentiful harvest.' Let everyone give as he has determined before hand, not
8 grudgingly or under compulsion; for God loves a cheerful giver. God has
power to shower all kinds of blessings on you, so that, having, under all
circumstances and on all occasions, all that you can need, you may be able
9 to shower all kinds of benefits on others. (As scripture says –

> 'He scattered broadcast, he gave to the poor; His righteousness continues for ever.'

10 And he who supplies seed to the sower, and bread for eating, will sup-
ply you with seed, and cause it to increase, and will multiply the fruits
11 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
12 be offered to God. For the rendering of a public service such as this, not
only relieves the needs of your fellow Christians, but also results in the
13 offering to God of many a thanksgiving. Through the evidence afforded
by the service rendered, you cause people to praise God for your fidelity
to your profession of faith in the good news of the Christ, as well as for
14 the liberality of your contributions for them and for all others. And they
also, in their prayers for you, express their longing to see you, because of
15 the surpassing love of God displayed toward you. All 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 gentle-
ness of the Christ – I who, "in your presence, am humble in my bearing
2 towards you, but, when absent, am bold in my language to you" – I im-
plore you not to drive me to "show my boldness," when I do come, by
the confident tone which I expect to have to adopt towards some of you,
who are expecting to find us influenced in our conduct by earthly mo-
3 tives. For, though we live an earthly life, we do not wage an earthly war.

4 The weapons for our warfare are not earthly, but, under God, are power-
5 ful enough to pull down strongholds. We are engaged in confuting arguments and pulling down every barrier raised against the knowledge of God. We are taking captive every hostile thought, to bring it into submis-
6 sion to the Christ, and are fully prepared to punish every act of rebellion,
7 when once your submission is complete. You look at the outward appearance of things! Let anyone, who is confident that he belongs to Christ, reflect, for himself, again on the fact – that we belong to Christ no less than
8 he does. Even if I boast extravagantly about our authority – which the Lord gave us for building up your faith and not for overthrowing it – still
9 I have no reason to be ashamed. I say this so that it doesn't seem as if I
10 am trying to overawe you by my letters. For people say "His letters are impressive and vigorous, but his personal appearance is insignificant and
11 his speaking contemptible." Let such a person be assured of this – that our words in our letters show us to be, when absent, just what our deeds will
12 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
13 themselves with themselves, they show a want of wisdom. We, however, will not give way to unlimited boasting, but will confine ourselves to the limits of the sphere to which God limited us, when he permitted us to
14 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,
15 we were the very first to reach you with the good news of the Christ! Our boasting, therefore, is not unlimited, nor does it extend to the labors of others; but our hope is that, as your faith grows, our influence among you
16 may be very greatly increased – though still confined to our sphere – So that we will be able to tell the good news in the districts beyond you, without trespassing on the sphere assigned to others, or boasting of what has
17 been already done. Let anyone who boasts make their boast of the Lord.
18 For it is not those who commend themselves that stand the test, but those who are commended by the Lord.

11 I could wish that you would tolerate a little folly in me! But indeed you
2 do tolerate me. I am jealous over you with the jealousy of God. For I engaged you to one husband so that I might present you to the Christ a pure
3 bride. Yet I fear that it may turn out that, just as the snake by his craftiness deceived Eve, so your minds may have lost the loyalty and purity
4 due from you to the Christ. For, if some newcomer is proclaiming a Jesus

other than him whom we proclaimed, or if you are receiving a Spirit different from the Spirit which you received, or a good news different from that
5 which you welcomed, then you are marvelously tolerant! I do not regard
6 myself as in any way inferior to the most eminent apostles! Though I am no trained orator, yet I am not without knowledge; indeed we made this perfectly clear to you in every way.
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 news without payment.
8 I robbed other churches by taking pay from them, so that I might serve
9 you! And, when I was with you in need, I did not become a burden to any of you; for our friends, on coming from Macedonia, supplied my needs. I kept myself, and will keep myself from being an expense to you in any way.
10 As surely as I know anything of the truth of Christ, this boast, as far as I
11 am concerned, will not be stopped in any 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
13 their true characters, just as we do. Such people are false apostles, treache-
14 rous workers, disguising themselves as apostles of Christ! And no wonder;
15 for even Satan disguises himself as an angel of light. It is not surprising, therefore, if his servants also disguise themselves as servants of righteousness. But their end will be in accordance with their actions.

16 I say again – Let no one think me a fool! Yet, if you do, at least welcome
17 me as you would a fool, so that I, too may indulge in a little boasting. When I speak like this, I am not speaking as the Master would, but as a fool might,
18 in boasting so confidently. As so many are boasting of earthly things, I, too,
19 will boast. For all your cleverness, you tolerate fools willingly enough! You
20 tolerate a person even when they enslave you, when they plunder you, when they get you into their power, when they put on airs of superiority,
21 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 –
22 though it is foolish to 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. I have been often at death's
24 door. Five times I received at the hands of my own people forty lashes, all
25 but one. Three times I was beaten with rods. Once I was stoned. Three

times I was shipwrecked. I have spent a whole day and night in the deep.
26 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,
27 dangers among people pretending 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
28 cold and nakedness. And, not to speak of other things, there is my daily
29 burden of anxiety about all the churches. Who is weak without my being
30 weak? Who is led astray without my burning with indignation? If I must
31 boast, I will boast of things which show my weakness! The God and Father
of the Lord Jesus – he who is for ever blessed – knows that I am speaking
32 the truth. 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 revelations
2 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 –
3 was caught up (this man of whom I am speaking) to the third heaven. And
I know that this man – whether in the body or separated from the body
4 I do not know; God knows – Was caught up into Paradise, and heard un-
5 speakable things of which no human being may tell. About such a man
I will boast, but about myself I will not boast except as regards my weak-
6 nesses. 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 mar-
7 velous character of the revelations. It was for this reason, and to prevent
my thinking too highly of myself, that a thorn was sent to pierce my flesh
– an instrument of Satan to discipline me – so that I should not think too
8 highly of myself. About this I three times entreated the Lord, praying that
9 it might leave me. But his reply has been – 'My help is enough for you; for
my strength attains its perfection in the midst of weakness.'

Most gladly, then, will I boast all the more of my weaknesses, so that the
10 strength of the Christ may overshadow me. That is why I delight in weak-
ness, 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 nobody, in no
12 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
13 as by signs, by marvels, and by miracles. In what respect, I ask, were you
treated worse than the other churches, unless it was that, for my part, I
refused to become a burden to you? Forgive me the wrong I did to you!
14 Remember, this is the third time that I have made every preparation to
come to see you, and I will refuse to be a burden to you; I want, not your
money, but you. It is not the duty of children to put by for their parents,
15 but of parents to put by for their children. For my part, I will most gladly
spend, and be spent, for your welfare. Can it be that the more intensely I
16 love you the less I am to be loved? You will admit that I was not a burden
17 to you but you say that I was "crafty" and caught you "by a trick"! Do you
assert that I took advantage of you through any of those whom I have sent
18 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 defense? No, it is in the sight of God, and in union with Christ, that we
20 are speaking. And all this, dear friends, is to build up your characters; for
I am afraid that perhaps, when I come, I may find that you are not what I
want you to be, and, on the other hand, that you may find that I am what
you do not want me to be. I am afraid that I may find quarreling, jealousy,
21 ill feeling, rivalry, slandering, backbiting, self-assertion, and disorder. I
am afraid that, on my next visit, my God may humble me in regard to you,
and that I may have to mourn over many who have long been sinning, and
have not repented of the impurity, immorality, and sensuality, in which
they have indulged.
13 For the third time I am coming to see you. By the word of two or three
2 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
3 as to all others – that if I come again, I will spare no one. And that will be
the proof, which you are looking for, that the Christ speaks through me.
There is no weakness in his dealings with you. No, he shows his power
4 among you. For though his crucifixion was due to weakness, his life is
due to the power of God. And we, also, are weak in his weakness, but

with him we will live for you through the power of God. Put yourselves
to the proof, to see whether you are holding to the faith. Test yourselves.
Surely you recognize this fact about yourselves – that Jesus Christ is in you!
Unless indeed you cannot stand the test! But I hope that you will recognize
that we can stand the test. We pray God that you may do nothing wrong,
not that we may be seen to stand the test, but that you may do what is
right, even though we may seem not to stand the test. We have no power
at all against the truth, but we have power in the service of the truth. We
are glad when we are weak, if you are strong. And what we pray for is
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.

And now, friends, goodbye. Aim at perfection; take courage; agree to-
gether; live in peace. And then God, the source of all love and peace, will
be with you. Greet one another with a sacred kiss. All Christ's people here
send you their greetings.

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
2 Christ and God the Father who raised him from the dead; and from all
3 the followers of the Lord here. May God, our Father, and the Lord Jesus
Christ, bless you and give you peace. For Christ, to rescue us from this
4 present wicked age, gave himself for our sins, in accordance with the will
5 of 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 through
7 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
8 who want to pervert the 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 mere human
12 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 beyond belief, and made
14 havoc of it, and how, in my devotion to Judaism, I surpassed many of my

contemporaries among my own people in my intense earnestness in up-
15 holding the 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
17 Gentiles, then at once, instead of consulting any human being, or even going up to Jerusalem to see those who were apostles before me, I went to
18 Arabia, and came back again to Damascus. Three years afterward I went up to Jerusalem to make the acquaintance of Peter, and I stayed a fortnight
19 with him. I did not, however, see any other apostle, except James, the Mas-
20 ter's brother. (As to what I am now writing to you, I call God to witness
21 that I am speaking the truth). Afterward I went to the districts of Syria and
22 Cilicia. But I was still unknown even by sight to the Christian churches in
23 Judea; all that they had heard was – 'The man who once persecuted us is
24 now telling the good news of the faith of which he once made havoc.' And they praised God for my sake.

2 Fourteen years afterward I went up to Jerusalem again with Barnabas,
2 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
3 have already taken, a course which would prove useless. Yet even my com-
4 panion, Titus, though a Greek, was not compelled to be circumcised. But, because of those who pretended to be followers who had stolen in, the intruders who had crept in to spy on the liberty which we have through
5 union with Christ Jesus, in order to bring us back to slavery – Why, we did not for a moment yield submission to them, so that the truth of 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 recognize human distinctions – those, I say, who are thought highly of
7 added nothing to my message. On the contrary, they saw that I had been entrusted with the good news for the Gentiles, just as Peter had been for
8 the Jews. For he who gave Peter power for his mission to the Jews gave
9 me, also, power to go to the Gentiles. Recognizing 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
10 we should go to the Gentiles, and they to the Jews. Only we were to remem-
11 ber the poor – the thing I was myself anxious to do. But, when Peter came
12 to Antioch, I opposed him to his face; for he stood self-condemned. Before certain persons came from James, he had been in the habit of eating with the Gentile converts; but, when they came, he began to withdraw and hold

aloof, because he was afraid of offending those who still held to circum-
13 cision. The rest of the Jewish converts were guilty of the same hypocrisy,
14 so that even Barnabas was led away by it. But, when I saw that they were
not dealing straightforwardly with the truth of the good news, I said to Pe-
ter, 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 outcasts of Gentile origin, know
that no one is pronounced righteous as the result of obedience to Law,
16 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
17 result in even one soul's being pronounced righteous. If, while seeking to
be pronounced righteous through union with Christ, we were ourselves
seen to be outcasts, would that make Christ an agent of sin? Heaven forbid!
18 For, if I rebuild the things that I pulled down, I prove myself to have done
19 wrong. I, indeed, through Law became dead to Law, in order to live for
20 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
21 it by faith in the Son of God, who loved me and gave himself for me. I do
not reject the love of God. If righteousness comes through Law, then there
was no need for Christ to die!

3 Foolish Galatians! Who has been fascinating you – you before whose
2 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
3 obedience to Law, or of your having listened with faith? Can you be so
foolish? After beginning with what is spiritual, do you now end with what
4 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
6 to Law? Or as the result of your having listened with faith? It is just as it
was with Abraham –

> he had faith in God, and his faith was regarded by God as right-
> eousness.

7 You see, then, that those whose lives are based on faith are the sons of
8 Abraham. And scripture, foreseeing that God would pronounce the Gentiles righteous as the result of faith, foretold the good news to Abraham in the words –

'Through you all the Gentiles will be blessed.'

9 And, therefore, those whose lives are based on faith share the bless-
10 ings bestowed on the faith of Abraham. All who rely on obedience to Law are under a curse, for scripture says –

'Cursed is everyone who does not abide by all that is written in the book of the Law, and do it.'

11 Again, it is evident that no one is pronounced righteous before God through Law, for we read –

'Through faith the righteous will find life.'

12 But the Law is not based on faith; no, its words are –

'Those who practice these precepts will find life through them.'

13 Christ ransomed us from the curse pronounced in the Law, by taking the curse on himself for us, for scripture says –

'Cursed is anyone who is hanged on a tree.'

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 been confirmed, nor do
16 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 to cause the promise to be
18 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 wrong-doings, and intended to last only until the coming of that offspring to whom the promise had been made;
20 and it was delivered through angels by a mediator. Now mediation im-
21 plies more than one person, but God is one only. Does that set the Law

in opposition to God's promises? Heaven forbid! For, if a Law had been given capable of bestowing life, then righteousness would have actually
22 owed its existence to Law. But the words of scripture represent the whole world as being in bondage to sin, so that the promised blessing, dependent, as it is, on faith in Jesus Christ, may be given to those who have faith in him.

23 Before the coming of faith, we were kept under the guard of the Law,
24 in bondage, awaiting the faith that was destined to be revealed. Thus the Law has proved a guide to lead us to Christ, in order that we may be pro-
25 nounced righteous as the result of 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. For all
27 of you who were baptized into union with Christ clothed yourselves with
28 Christ. All distinctions between Jew and Greek, slave and free, male and
29 female, have vanished; for in union 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
2 between him and a slave, though he is master of the whole estate. He is subject to the control of guardians and stewards, during the period for
3 which his father has power to appoint them. And so is it with us; when we were under age, as it were, we were slaves to the puerile teaching of this
4 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 the Spirit
7 of his Son, with the cry – 'Abba, our Father.' You, therefore, are no longer a slave, but a son; and, if a son, then an heir also, by God's appointment.

8 Yet formerly, in your ignorance of God, you became slaves to 'gods'
9 which were no gods. But now that you have found God – or, rather, have been found by him – how is it that you are turning back to that poor and feeble puerile teaching, to which yet once again you are wanting to become
10 slaves? You are scrupulous in keeping days and months and seasons and
11 years! You make me fear that the labor which I have spent on you may have been wasted.

12 I entreat you, friends, to become like me, as I became like you. You have
13 never done me any wrong. You remember that it was owing to bodily infir-
14 mity that on the first occasion I told 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 torn out your eyes and
16 given them to me! Am I to think, then, that I have become your enemy by
17 telling you the truth? Certain people are seeking your favor, but with no
honorable object. No, indeed, they want to isolate you, so that you will
18 have to seek their favor. It is always honorable to have your favor sought
in an honorable cause, and not only when I am with you, my dear children
19 – you for whom I am again enduring a mother's pains, until a likeness to
20 Christ will have been formed in you. But I could wish to be with you now
and speak in a different tone, for I am perplexed about you.

21 Tell me, you who want to be still subject to Law – Why don't you listen
22 to the Law? Scripture says that Abraham had two sons, one the child of
23 the slave-woman and the other the child of the free woman. But the child
of the slave-woman was born in the course of nature, while the child of
24 the free woman was born in fulfillment 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 (The word Hagar meaning in Arabia Mount Sinai) and it ranks with
26 the Jerusalem of today, for she and her children are in slavery. But the
27 Jerusalem above is free, and she it is who is our mother. For scripture says
–

'Rejoice, you barren one, who does never bear,
Break into shouts, you who are never in labor,
For many are the children of her who is desolate –
aye, more than of her who has a husband.'

28 As for ourselves, friends, we, like Isaac, are children born in fulfill-
29 ment of a promise. Yet at that time the child born in the course of nature
persecuted the child born by the power of the Spirit; and it is the same
30 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 yourselves to
3 be circumcised, Christ will avail you nothing. I again declare to everyone
who receives circumcision, that he binds himself to obey the whole Law.
4 You have severed yourselves from Christ – you who are seeking to be pro-
5 nounced righteous through Law; you have fallen away from love. For we,
by the help of the Spirit, are eagerly waiting for the fulfillment of our hope
6 – that we may be pronounced righteous as the result of faith. If we are
in union with Christ Jesus, neither is circumcision nor the omission of it
7 anything, but faith, working through love, is everything. You were once
making good progress! Who has hindered you from obeying the truth?
8 The persuasion brought to bear on you does not come from him who calls
9 you. A little leaven leavens all the dough. I, through my union with the
10 Lord, am persuaded that you will learn to think with me. But the man
who is disturbing your minds will have to bear his punishment, whoever
11 he may be. If I, friends, am still proclaiming circumcision, why am I still
12 persecuted? It seems that the cross has ceased to be an obstacle! I could
even wish that the people who are unsettling you would go further still
and mutilate themselves.

13 Remember, friends, to you the call came to give you freedom. Only do
not make your freedom an opportunity for self-indulgence, but serve one
14 another in a loving spirit. Indeed, the whole Law has been summed up in
this one precept –

'You must love your neighbor 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
17 then you will never gratify the cravings of your 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
18 do what you wish. But, if you follow the guidance of the Spirit, you are
19 not subject to Law. The sins of our earthly nature are unmistakable. They
20 are sins like these – sexual immorality, impurity, indecency, idolatry, sor-
cery, quarrels, strife, jealousy, outbursts of passion, rivalries, dissensions,
21 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
22 have no place in the kingdom of God. But the fruit produced by the Spirit
is love, joy, peace, forbearance, kindliness, generosity, trustfulness, gentle-
23 ness, self-control. Against such things there is no law! And those who be-
24 long 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 by the Spirit.
26 Do not let us grow vain, and provoke or envy one another. My friends,
6 even if someone should be caught committing a sin, you who are spiritu-
ally minded should, in a gentle spirit, help them to recover themselves, tak-
2 ing care that 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
4 be somebody, when they are really nobody, they deceive themselves. Let
everyone test their own work, and then their cause for satisfaction will be
5 in themselves and not in a comparison with their neighbor; for everyone
6 must bear their 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 sows that
8 they will reap. For the person who sows the field of their earthly nature
will from that earthly nature reap corruption; while the one who sows the
9 field of the spirit will from that spirit reap eternal life. Let us never tire
of doing right, for at the proper season we will reap our harvest, if we do
10 not grow weary. Therefore, I say, as the opportunity occurs, let us treat
everyone with kindness, and especially members of the Household of the
faith.

Conclusion in the Apostle's own handwriting

11 See in what large letters I am writing with my own hand. Those who wish
12 to appear to advantage in regard to outward observances are the people
who are trying to compel you to be circumcised; and they do it only to
13 avoid being persecuted for the cross of Jesus, the Christ. Even these men
who are circumcised do not themselves keep the Law; yet they want you
to be circumcised, so that they may boast of your observance of the rite.
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 crucified to me, and
15 I to the world. For neither is circumcision nor the omission of it anything;
16 but a new nature is everything. May all who rule their conduct by this
principle find peace and mercy – they who are the Israel of God.

17 For the future let no one trouble me; for I bear the marks of Jesus
branded on my body.

18 May the blessing of Jesus Christ, our Lord, rest on your souls, friends.
Amen.

PAUL'S LETTER TO THE EPHESIANS

Introduction

1 To Christ's people at Ephesus who are faithful to him, from Paul, an apos-
2 tle 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
4 us on high with every spiritual blessing, in Christ. For he chose us in our
union with Christ before the creation of the universe, so that we might be
5 holy and blameless in his sight, living in the spirit of love. From the first
he destined us, in his goodwill towards us, to be adopted as sons through
6 Jesus Christ, and so to enhance that glorious manifestation of his loving
7 kindness which he gave us in the one he loves; for in him, and through the
shedding of his blood, we have found redemption in the pardon of our
8 offenses. All this accords with the loving kindness which God lavished
9 on us, accompanied 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
11 everything, both in heaven and on earth, 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
12 carrying out his own fixed purpose; that we should enhance his glory –
13 we who 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
14 by receiving the holy Spirit, which he 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 pre-
16 vails among you, and of your confidence in all Christ's people, have never
omitted to thank God on your behalf, whenever I make mention of you
17 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
18 fuller knowledge of himself; that your minds may be so enlightened that
you may realize the hope given by God's call, the wealth of the glory of
19 his heritage among Christ's people, and the transcendent greatness of the
power which he is able to exercise in dealing with us who believe in him.
20 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, ex-
21 alting him above all angels and archangels of every rank, and above every
name that can be named, whether in the present age, or in the age to come.
22 And God placed all things under Christ's feet, and gave him to the church
23 as its supreme head; for the church is Christ's body, and is filled by him
2 who fills all things everywhere with his presence. You yourselves were
2 once dead because of your offenses 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 disobedient.
3 And it was among them that we all once lived our lives, indulging the crav-
ings of our earthly nature, and carrying out the desires prompted by that
earthly nature and by our own thoughts. Our nature exposed us to the
4 divine wrath, like the rest of humanity. Yet God, in his abundant compas-
5 sion, and because of the great love with which he loved us, even though
we were dead because of our offenses, gave life to us in giving life to the
6 Christ. (By God's loving kindness you have been saved.) And, through our
union with Christ Jesus, God raised us with him, and caused us to sit with
7 him on high, in order that, by his goodness to us in Christ Jesus, he might
display in the ages to come the boundless wealth of his loving kindness.
8 For it is by God's loving kindness that you have been saved, through your
9 faith. It is not due to yourselves; the gift is God's. It is not due to obedience
10 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
12 called 'the Circumcised' – circumcised only by human hands! Remember

that you were at that time far from Christ; you were shut out from the citizenship of Israel; you were strangers to the Covenants founded on God's
13 Promise; you were in the world without hope and without God. But now, through your union with Christ Jesus, you who once were far off have, by
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 one, broke down
15 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
16 Gentile, one new humanity and so make peace. And when, on the cross, he had destroyed their mutual enmity, he sought by means of his cross to
17 reconcile them both to God, united in one body. He came with the good news of peace for you who were far off, and of peace for those who were
18 near; for it is through him that we, the Jews and the Gentiles, united in
19 the one Spirit, are now able to approach the Father. It follows, then, that you are no longer strangers and aliens, but are fellow citizens with Christ's
20 people and members of God's Household. You have been built up on the foundation laid by the apostles and prophets, Christ Jesus himself being
21 the corner-stone. United in him, every part of the building, closely joined together, will grow into a Temple, consecrated by its union with the Lord.
22 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 the sake of you
2 Gentiles – For you have heard, I suppose, of the responsible charge with
3 which God entrusted me for your benefit, and also that it was by direct revelation that the hidden purpose of God was made known to me, as I
4 have already briefly told you. And, by reading what I have written, you will be able to judge how far I understand this hidden purpose of God
5 in Christ. In former generations it was not made known to humanity, as fully as it has now been revealed by the Spirit to the apostles and prophets
6 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 entrusted me in the ex-
8 ercise 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

9 the boundless wealth to be found in the Christ, and to make clear what is
God's way of working out that hidden purpose which from the first has
10 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
11 the church, the all-embracing wisdom of God, in accordance with that pur-
pose which runs through all the ages and which he has now accomplished
12 in Jesus, the Christ, our Master. And in union with him, and through our
13 trust in him, we find courage to approach God with confidence. Therefore
I beg you not to be disheartened at the sufferings that I am undergoing for
14 your sakes; for they redound to your honor. For this reason, then, I kneel
15 before the Father – from whom all 'fatherhood' in heaven and on earth
16 derives its name – And pray that, in proportion to the wealth of his glory,
he will strengthen you with his power by breathing his Spirit into your
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 es-
18 tablished, may, with all Christ's people, have the power to comprehend in
19 all its width and length and height and depth, and to understand – though
it surpasses all understanding – the love of the Christ; and so be filled to
the full with God himself.

20 To him who, through his power which is at work within us, is able to do
21 far more than anything that we can ask or conceive – To him be all glory
through the church and through Christ Jesus, for all generations, age after
age. Amen.

The Gospel and Daily Life

4 I beg you, then – I who am a prisoner in the Master's cause – to live lives
2 worthy of the call that you have received; always humble and gentle, pa-
3 tient, bearing lovingly with one another, and striving to maintain in the
4 bond of peace the unity given by the Spirit. There is but one body and one
Spirit, just as there was but one hope set before you when you received
5 your call. 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, and is in all.
7 Everyone of us, however, has been entrusted with some charge, each in
8 accordance with the extent of the gift of the Christ. That is why it is said –

> 'When he went up on high, he led his captives into captivity. And
> gave gifts to humanity.'

9 Now surely this 'going up' must imply that he had already gone
10 down into the world beneath. He who went down is the same as he
who went up – up beyond the highest heaven, so that he might fill all
11 things with his presence. And he it is who gave to the church apostles,
12 prophets, missionaries, pastors, and teachers, to fit his people for the
13 work of the ministry, for the building up of the body of the Christ. And
this will continue, until we all attain to that unity which is given by
faith and by a fuller knowledge of the Son of God; until we reach ma-
14 turity – the full standard of the perfection of the Christ. Then we will
no longer be like infants, tossed backward and forward, blown about
by every breath of human teaching and by people's trickery and crafti-
15 ness; but holding the truth in a spirit of love, we will grow into com-
16 plete union with him who 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 continue to live
18 such purposeless lives as the Gentiles live, with their powers of discern-
ment darkened, cut off from the life of God, owing to the ignorance that
19 prevails among them and to the hardness of their hearts. Lost to all sense
of shame, they have abandoned themselves to licentiousness, in order to
20 practice every kind of impurity without restraint. But far different is the
lesson you learned from the Christ – if, that is, you really listened to him,
21 and through union with him were taught the truth, as it is to be found
22 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,
23 grows corrupt; that the spirit of your minds must be constantly renewed;
24 and that you must clothe yourselves in that new nature which was created
to resemble God, with the righteousness and holiness springing from the
truth.
25 Since, therefore, you have cast off what is false, you must every one of
you speak the truth to your neighbors. For we are united to one another
26 like the parts of a body. Be angry, yet do not sin. Do not let the sun go
27 down on your anger; and give no opportunity to the devil. Let the person
28 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
29 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.

30 And do not grieve God's Holy Spirit; for it was through that Spirit that
31 God sealed you as his, against the day of redemption. Let all bitterness,
passion, anger, brawling, and abusive language be banished from among
32 you, as well as all malice. Be kind to one another, tenderhearted, ready to
5 forgive one another, just as God, in Christ, forgave you. Therefore imitate
2 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.

3 As for sexual immorality and every kind of impurity, or greed, do not let
4 them even be mentioned among you, as befits Christ's people, nor shame-
ful conduct, nor foolish talk or jesting, for they are wholly out of place
5 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.

6 Do not let anyone deceive you with specious arguments. Those are the
7 sins that bring down the wrath of God on the disobedient. Therefore have
8 nothing to do with such people. For, although you were once in darkness,
now, by your union with the Lord, you are in the light. Live as children
9 of light – for the outcome of life in the light may be seen in every form of
10 goodness, righteousness, and sincerity – always trying to find out what
11 is pleasing to the Lord. Take no part in deeds of darkness, from which
12 no good can come; on the contrary, expose them. It is degrading even to
13 speak of the things continually done by them in secret. All such actions,
14 when exposed, have 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 wisely, making
16 the most of every opportunity; for these are evil days. Therefore do not
18 grow thoughtless, but try to understand 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
19 and sacred songs. Sing and make music in your hearts to the Lord. Al-
20 ways give thanks for everything to our God and Father, in the name of
our Lord Jesus Christ.
21 Submit to one another because you honor and respect Christ.

22 Wives should submit to their husbands as submitting to the Lord. For
23 a man is the head of his wife, as the Christ is the head of the church –
24 being indeed himself the Savior of his body. But as the church submits to
the Christ, so also should wives submit to their husbands in everything.
25 Husbands, love your wives, just as the Christ loved the church, and gave
26 himself for 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
28 blemish of any kind, but that she might be holy and faultless. That is how
husbands ought to love their wives – as if they were their own bodies. A
29 man who loves his wife is really loving himself; for no one ever yet hated
his own body. But everyone feeds his body and cares for it, just as the
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 and his
33 church. However, for you individually, let each love his wife as if she
were himself; and the wife be careful to respect her husband.
6 Children, obey your parents, as children of the Lord; for that is but right.
2 'Honor your father and mother' – this is the first Commandment with a
3 promise – 'so that you may prosper and have a long life on earth.' And
4 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 them un-
6 grudging 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
7 are trying to carry out the will of God. Give your service heartily and
8 cheerfully, as working for the Master and not for people; for you know
that everyone will be rewarded by the Master for any honest work that he
9 has done, whether he is a slave or free. And masters, treat your slaves in
the same spirit. Give up threatening them; for you know that he who is
both their Master and yours is in heaven, and that before him there is no
distinction of rank.
10 For the future, find strength in your union with the Lord, and in the
11 power which comes from his might. Put on the full armor of God, so that
you may be able to stand your ground against the stratagems of the devil.
12 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,
13 against the spirits of wickedness on high. Therefore take up the full armor

of God, so that when the evil day comes, you may be able to withstand the
14 attack, and, having fought to the end, still to stand your ground. Stand
your ground, then, with truth for your belt, and with righteousness for
15 your breast-plate, and with the readiness to serve the good news of peace
16 as shoes for your feet. At every onslaught take up faith for your shield;
for with it you will be able to extinguish all the flaming darts of the evil
17 one. And receive the helmet of salvation, and the sword of the Spirit –
18 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
19 supplication for all Christ's people – and on my behalf also, so that when
I begin to speak, words may be given me, so that I may fearlessly make
20 known 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 in the Master's
22 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 follower
24 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 assistants,
2 from Paul and Timothy, servants of Christ Jesus. May God, our Father, and
3 the Lord Jesus Christ bless you, and give you peace. Every recollection that
4 I have of you is a cause of thankfulness to God, always, in every prayer
5 that I offer for you all – my prayers are full of joy – Because of the share
that you have had in spreading the good news, from the first day that
6 you received it until now. For of this I am confident, that he who began a
good work in you will complete it in readiness for the day of Jesus Christ.
7 And, indeed, I am justified in feeling like this about you all; because you
have a warm place in my heart – you who all, both in my imprisonment
and in the work of defending and establishing the good news, shared my
8 privilege with me. God will bear me witness how I yearn over you all with
9 the tenderness of Christ Jesus. And what I pray for is this – that your love
may grow yet stronger and stronger, with increasing knowledge and all
10 discernment, until you are able to appreciate all moral distinctions. And
I pray, too, that you may be kept pure and blameless against the day of
11 Christ, bearing a rich harvest of that righteousness which comes through
Jesus Christ, to the glory and praise of God.
12 Friends, I want you to realize that what has happened to me has actually
13 served to forward the good news. It has even become evident, not only
to all the imperial guard, but to everyone else, that it is for Christ's sake
14 that I am in chains. And besides this, most of our fellow followers have
gained confidence in the Lord through my chains, and now venture with
15 far greater freedom to speak of God's message fearlessly. It is true that
some do proclaim the Christ out of Jealousy and opposition; but there are
16 others who proclaim him from goodwill. The latter do it from love for
me, knowing that I have been appointed to plead the cause of the good
17 news. The former spread the news of the Christ in a factious spirit, and not
18 sincerely, thinking to 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
20 of Jesus Christ, all this will make for my salvation. And this will fulfill
my earnest expectation and hope that I will have no cause for shame, but
that, with unfailing courage, now as hitherto, Christ will be honored in

21 my body, 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 labors? Then which to choose I cannot tell! I am sorely perplexed
23 either way! My own desire is to depart and be with Christ, for this would
24 be far better. But, for your sakes, it may be more needful that I should still
25 remain here in the body. Yes, I am confident that this is so, and therefore
I am sure that I will stay, and stay near you all, to promote your progress
26 and joy in the faith; so that, when you once more have me among you, you,
in your union with Christ Jesus, may find in me fresh cause for exultation.
27 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 af-
fairs 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 the faith
28 taught by the good news, without ever shrinking from your opponents.
To them this will be a sign of their destruction and of your salvation – a
29 sign from God. For, on behalf of Christ, you have had the privilege granted
30 you, not only of trusting in him, but also of suffering on his behalf. You
will be engaged in the same hard struggle as that which you once saw me
waging, and which you hear that I am waging still.

2 If, then, any encouragement comes through union with Christ, if there
is any persuasive power in love, if there is any communion with the Spirit,
2 if there is any tenderness or pity, I entreat you to make my happiness com-
plete – Live together animated by the same spirit and in mutual love, one
3 in heart, animated by one Spirit. Nothing should be done out of selfish am-
bition or vain conceit. Rather, in humility lift others up above yourselves,
4 considering not only your own interests but also the interests of others. Let
5 the spirit of Christ Jesus be yours also. Though the divine nature was his
from the beginning, yet he did not look on equality with God as above all
7 things to be clung to, but impoverished himself by taking the nature of a
8 servant and becoming like one of us; he appeared among us as a man, and
still further humbled himself by submitting even to death – to death on a
9 cross! And that is why God raised him to the very highest place, and gave
10 him the name which stands above all other names, so that in adoration of
the name of Jesus every knee should bend, in heaven, on earth, and un-
11 der the earth, and that every tongue should acknowledge JESUS CHRIST
12 as LORD – 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 sal-
vation with anxious care, not only when I am with you, but all the more
13 now that I am absent. Remember it is God who, in his kindness, is at work
14 within you, enabling you both to will and to work. In all that you do, avoid

15 murmuring and 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 dark world,
16 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 for nothing, or toil for nothing. And yet, even if, when your faith is offered as a sacrifice to God, my
17 lifeblood must be poured out in addition, still I will rejoice and share the
18 joy of you all; and you must also rejoice and share my joy. I hope, however,
19 as one who trusts in the Lord Jesus, to send Timothy to you before long,
20 so that I may myself be cheered by receiving news of you. For I have no one but him to send – no one of kindred spirit who would take the same
21 genuine interest in your welfare. They are all pursuing their own aims and
22 not those of Christ Jesus. But you know what Timothy has proved himself to be, and how, like a child working for his father, he worked hard with
23 me in spreading the good news. It is Timothy, then, whom I hope to send,
24 as soon as ever I can foresee how it will go with me. And I am confident, as one who trusts in the Lord Jesus, that before long I myself will follow.
25 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 mes-
26 senger to 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 not have sorrow on sorrow.
28 I am all the more ready, therefore, to send him, so that the sight of him
29 may revive your spirits and my own sorrow be lightened. Give him, then, the heartiest of Christian welcomes, and hold such people in great honor.
30 For it was owing to his devotion to the Master's work that he was at the point of death, having risked his own life in the effort to supply what was wanting in the help that you sent me.

3 In conclusion, my friends, all joy be yours in your union with the Lord. To repeat what I have already written does not weary me, and is the safe
2 course for you. Beware of those dogs! Beware of those mischievous work-
3 ers! Beware of the men who mutilate themselves! For it is we who are the circumcised – we whose worship is prompted by the Spirit of God, who
4 exult in Christ Jesus, and who do not rely on external privileges; though I, if anyone, have cause to rely even on them. If anyone thinks he can rely
5 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,
6 and the child of Hebrews. As to the Law, I was a Pharisee; as to zeal, I was a persecutor of the church; as to such righteousness as is due to Law,

7 I proved myself blameless. But all the things which I once held to be gains
8 I have now, for the Christ's sake, come to count as loss. More than that, I
count everything as loss, for the sake of the exceeding value of the knowl-
edge of Christ Jesus my Lord. And for his sake I have lost everything, and
count it as refuse, if I may but gain Christ and be found in union with
9 him; any righteousness that I have being, not the righteousness that results
from Law, but the righteousness which comes through faith in Christ – the
10 righteousness which is derived from God and is founded on faith. Then
indeed I will know Christ, and the power of his resurrection, and all that
11 it means to share his sufferings, in the hope that, if I become like him in
12 death, I may possibly attain to the resurrection from the dead. Not that I
have already laid hold of it, or that I am already made perfect. But I press
on, in the hope of actually laying hold of that for which indeed I was laid
13 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
14 straining every nerve for that which lies in front, I press on to the goal, to
gain the prize of that heavenward call which God gave me through Christ
15 Jesus. Let all of us, then, whose faith is mature, think this way. Then, if
on any matter you think otherwise, God will make that also plain to you.
16 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
18 who are living by the pattern which we have set you. For there are many
– of whom I have often told you, and now tell you even with tears – who
19 are living in enmity to the cross of the Christ. The end of such people is
ruin; for their appetites are their God, and they glory in their shame; their
20 minds are given up to earthly things. But we are citizens of heaven, and
21 from heaven we expect a savior to come, the Lord Jesus Christ. 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 who are my
2 joy and my crown, stand fast in union with the Lord, dear friends. I entreat
Euodia, and I entreat Syntyche, to live in harmony, in union with the Lord;
3 yes, and I ask you, my true comrade, to help them, remembering that they
toiled by my side in spreading the good news; and so, too, did Clement
4 and my other fellow workers, whose names are in the book of life. All joy
be yours at all times in your union with the Lord. Again I repeat – All
5 joy be yours. Let your forbearing spirit be plain to everyone. The Lord is
6 near. Do not be anxious about anything; but under all circumstances, by
prayer and entreaty joined with thanksgiving, make your needs known to
7 God. Then the peace of God, which is beyond all human understanding,

will stand guard over your hearts and thoughts, through your union with Christ Jesus.

8 In conclusion, friends, whenever you find things that are true or honorable, righteous or pure, lovable or praiseworthy, or if virtue and honor
9 have any meaning, let them fill your thoughts. All that you learned and received and heard and saw in me put into practice continually; and then
10 God, the giver of peace, will be with you. It was a matter of great joy to me, as one in union with the Lord, that at length your interest in me
11 had revived. The interest indeed you had, but not the opportunity. Do not think that I am saying this under the pressure of want. For I, however I
12 am placed, have learned to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity. Into all and every human experience I have been initiated – into plenty and
13 hunger, into prosperity and want. I can do everything in the strength of
14 him who makes me strong! Yet you have acted nobly in sharing my trou-
15 bles. And you at Philippi know, as well as I, that in the early days of the good news – at the time when I had just left Macedonia – no church, with the one exception of yourselves, had anything to do with me as far as giv-
16 ing and receiving are concerned. Indeed, even while I was still in Thessa-
17 lonica, you sent more than once to relieve my wants. It is not that I am anxious for your gifts, but I am anxious to see the abundant return that will be placed to your account. I have enough of everything, and to spare.
18 My wants are fully satisfied, now that I have received from Epaphroditus the gifts which you sent me – the sweet fragrance of a sacrifice acceptable
19 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 Je-
20 sus. To him, our God and Father, be ascribed all glory for every and ever.
21 Amen. Give my greeting to everyone of the people of Christ Jesus. The
22 Lord's followers who are with me send your their greetings. All Christ's people here, and especially those who belong to the Emperor's household, send theirs.

23 May the blessing of the Lord Jesus Christ rest on your souls.

PAUL'S LETTER TO THE COLOSSIANS

Introduction

1 From Paul, an apostle of Christ Jesus, by the will of God, and from Timo-
2 thy, also a follower of the Lord. To Christ's people at Colossae – the follow-
ers 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 our Lord
4 Jesus Christ, for you, now that we have heard of your faith in Christ Jesus
5 and of the love that you have for all his people, because of the hope which
is kept safe for you in heaven. Of this hope you heard long ago in the true
6 message of the good news which reached you, bearing fruit and growing,
as it does, through all the world, just as it did among you from the very
day that you heard of God's loving kindness, and understood what that
7 loving kindness really is. It is just what you learned from Epaphras, our
dear fellow servant, who, as a minister of the Christ, faithfully represents
8 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 knowl-
edge of the will of God, which comes through all true spiritual wisdom
10 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 ac-
11 tion, and grow 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, whatever may
12 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
14 us into the kingdom of his Son, who is the embodiment of his love, and
through whom we have found deliverance in the forgiveness of our sins.
15 For Christ is the incarnation of the invisible God – first-born and head
16 of all creation; for in him was created all that is in heaven and on earth,
the visible and the invisible – angels and archangels and all the powers of
17 heaven. All has been created through him and for him. He was before all
18 things, and all things unite in him; and he is the head of the church, which
is his body. The first-born from the dead, he is to the church the Source of
19 its life, that he, in all things, may stand first. For it pleased the Father that
20 in him the divine nature in all its fulness should live, and through him to
reconcile all things to himself (making peace by the shedding of Christ's
21 blood offered on the 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
23 God that you should stand in his presence holy, pure, and blameless, if
only you remain true to your faith, firm and immovable, never abandoning the hope held out in the good news to which you listened, which has been proclaimed among all created things under heaven, and of which I, Paul, was made 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 by the Christ, for the sake of
25 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 mes-
26 sage of God in all its fulness – That truth which has been hidden from
former ages and generations. But now it has been revealed to God's peo-
27 ple, to whom it was his pleasure to make known the surpassing glory of
that hidden truth when proclaimed among the Gentiles – 'Christ among
28 you! Your hope of glory!' This is the Christ whom we proclaim, warning
everyone, and instructing everyone, with all the wisdom that we possess,
in the hope of bringing everyone into God's presence perfected by union
29 with Christ. It is for that I toil, struggling with all the energy which he in-
2 spires and which works powerfully within me. I want you to know in how
great a struggle I am engaged for you and for Christ's people at Laodicea,
2 and for all who have not yet seen me; in the hope that they, being bound
to one another by love, and keeping in view the full blessedness of a firm

conviction, may be encouraged to strive for a perfect knowledge of God's
3 hidden truth, even Christ himself, in whom all treasures of wisdom and
4 knowledge lie hidden. I say this to prevent anyone from deceiving you by
5 plausible arguments. It is true that I am not with you in person, but I am
with you in spirit, and am glad to see the good order and the unbroken
front resulting from your faith in Christ.

6 Since, therefore, you have received Jesus, the Christ, as your Lord, live
7 your lives in union with him – rooted in him, building up your characters through union with him, growing stronger through your faith, as you
8 were taught, overflowing with faith and thanksgiving. Take care there is
not someone who will carry you away by his 'philosophy' – a hollow sham!
– following, as it does, mere human traditions, and dealing with puerile
9 questions of this world, and not with Christ. For in Christ the Godhead in
10 all its fulness dwells incarnate; and, by your union with him, you also are
11 filled with it. He is the head of all archangels and powers of heaven. By
your union with him you received a circumcision that was not performed
by human hands, when you threw off the tyranny of the earthly body, and
12 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
13 your faith in the omnipotence of God, who raised him from the dead. And
to you, who once were dead, by reason of your sins and your uncircumcised nature – to you God gave life in giving life to Christ! He pardoned all
14 our sins! He canceled the bond which stood against us – the bond that consisted of ordinances – and which was directly hostile to us! He has taken it
15 out of our way by nailing it to the cross! He rid himself of all the powers of
evil, and held them up to open contempt, when he celebrated his triumph
over them on the cross!
16 Do not, then, allow anyone to take you to task on questions of eating
or drinking, or in the matter of annual or monthly or weekly festivals.
17 These things are only the shadow of what is to come; the substance is
18 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
19 by their merely human intellect. They fail to maintain union with the head,
to whom it is due that the whole body, nourished and knit together by the
contact and connexion of every part, grows with a divine growth.

20 Since, with Christ, you became dead to the puerile teaching of this
21 world, why do you submit, as if you still belonged to the world, to such

22 ordinances as 'Do not handle, or taste, or touch'? For all the things
referred to in them cease to exist when used. You are following mere
23 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
3 indulgence of 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 the
2 Christ is seated at the right hand of God. Fix your thoughts on the things
3 that are above, not on those that are on earth. For you died, and your life
4 now lies hidden, with the Christ, in God. When the Christ, who is our
life, appears, then you also will appear with him in glory.

The Gospel in the Daily Life

5 Therefore destroy all that is earthly in you – immorality, uncleanness,
6 passions, evil desires, and that greed which is idolatry. These are the
7 things because of which the wrath of God comes, and to which you, like
8 others, once devoted your lives, when you lived for them. You, however,
must now lay aside all such things – anger, passion, malice, slander,
9 abuse. Never lie to one another. Get rid of your old self and its habits,
10 and clothe yourselves with that new self, which, as it gains in knowledge,
11 is being constantly renewed in resemblance to him who made it. In that
new life there is no distinction between Greek and Jew, circumcised and
uncircumcised, barbarian, Scythian, slave, free; but Christ is all! – and in
all!
12 Therefore, as God's people, consecrated and dear to him, clothe your-
selves with tenderness of heart, kindliness, humility, gentleness, forbear-
13 ance; bearing with one another, and, when there is any ground for com-
plaint, forgiving one another freely. As the Master freely forgave you, so
14 you must forgive one another. Over all these virtues put on love; for that
15 is the belt which makes all complete. Let the peace that the Christ gives
decide all doubts within your hearts; for you also were called to the en-
joyment of peace as members of one body. And show yourselves thankful.
16 Let the message of the Christ be alive in your minds in all its wealth, bring-
ing all wisdom with it. Teach and admonish one another with psalms, and
hymns, and sacred songs, full of the loving kindness of God, lifting your
17 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 to the Lord.
19 Husbands, love your wives, and never treat them harshly. Children, al-
20 ways obey your parents; for that is pleasant to see in those who belong
21 to the Lord. Fathers, never irritate your children, otherwise they might
22 become disheartened. Slaves, always obey your earthly masters, not only
when their eyes are on you, as if you had but to please people alone, but
23 giving them ungrudging service, in your respect for the Master. Whatever
you do, do it with all your heart, as if working for the Master and not for
24 people, since you know that it is from the Master that you will receive the
inheritance which will be your reward. You are serving Christ, the Master.
25 Those who do wrong will reap the wrong they have done; and there will
4 be 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 also offer
3 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
4 in the Christ – the truths for which I am in chains! Then I will make them
5 known, as I ought to do. Show tact in your behavior to the outside world,
6 making the most of every opportunity. Let your conversation always be
kindly, but not bland, season it, as it were, with salt; be aware in each case
of the answer you should be giving.

Conclusion

7 Our dear friend, Tychicus, will tell you all about me. He is a faithful minis-
8 ter, and a fellow servant in the Master's cause. I send him to you expressly
that you may learn our circumstances, and that he may give you encour-
9 agement. 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
11 comes to you, make him welcome.) Joshua, who is called Justus, also sends
his greeting. These are the only converts from Judaism who have worked
with me for the kingdom of God; I have found them a great comfort. Epa-
12 phras, who is one of yourselves, sends you his greeting. He is a servant
of Christ Jesus, and is always most earnest in your behalf in his prayers,

praying that you may stand firm, with a matured faith and with a sure con-
13 viction of all that is in accordance with God's will. I can bear testimony to
the deep interest he takes in you, as well as in the followers at Laodicea and
14 at Hierapolis. Luke, our dear doctor, sends you his greeting, and Demas
15 sends his. Give my greeting to the followers at Laodicea, and to Nymphe,
16 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
17 you yourselves read the letter which will be forwarded from there. Give
this message to Archippus – 'Take care to discharge to the best of your
ability the office to which you were appointed in the Master's cause.'

18 I, Paul, add this greeting in my own handwriting. Remember these
chains of mine. God's blessing be with you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction

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; recalling
3 continually before our God and Father the efforts that have resulted from
your faith, the toil prompted by your love, and the patient endurance sus-
4 tained by your hope in our Lord Jesus Christ. Friends, whom God loves,
5 we know that he has 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 life that we
6 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,
7 you welcomed the message with a joy inspired by the Holy Spirit, and so
became a pattern to all who believed in Christ throughout Macedonia and
8 Greece. For it was from you that the Lord's message resounded through-
out 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 to say another
9 word. Indeed, in speaking about us, the people themselves tell of the re-
ception you gave us, and how, turning to God from your idols, you became
10 servants of the true and living God, and are now awaiting the return from
heaven of his Son whom he raised from the dead – Jesus, our deliverer
from the coming wrath.

2 Yes, friends, you yourselves know that your reception of us was not with-
2 out result. For, although we had experienced suffering and ill treatment,

as you know, at Philippi, we had the courage, by the help of our God, to
3 tell you God's good news in spite of great opposition. Our appeal to you
was not based on a delusion, nor was it made from unworthy motives, or
4 with any intention of misleading you. But, having been found worthy by
God to be entrusted with the good news, therefore we tell it; with a view to
5 please, not people, but God who proves our hearts. Never at any time, as
you know, did we use the language of flattery, or make false professions in
6 order to hide selfish aims. God will bear witness to that. Nor did we seek
to win honor from people, whether from you or from others, although,
7 as apostles of Christ, we might have burdened you with our support. But
we lived among you with the simplicity of a child; we were like a woman
8 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
9 lives as well – so dear had you become to us. You will not have forgotten,
friends, our labor and toil. Night and day we used to work at our trades,
so as not be a burden to any of you, while we proclaimed to you God's
10 good news. You will bear witness, and God also, that our relations with
you who believed in Christ were pure, and upright, and beyond reproach.
11 Indeed, you know that, like a father with his own children, we used to en-
12 courage and comfort every one of you, and solemnly plead with you; so
that you should make your daily lives worthy of God who is calling you
into the glory of his kingdom.

13 This, too, is a reason why we, on our part, are continually thanking God
– because, in receiving the teaching that you had from us, you accepted
it, not as the teaching of humans, but as what it really is – the teaching of
God, which is even now doing its work within you who believe in Christ.
14 For you, friends, began to follow the example of the churches of God in
Judea which are in union with Jesus Christ; you, in your turn, suffering
at the hands of your fellow citizens, in the same way as those churches
15 did at the hands of their people – who killed both the Lord Jesus and the
prophets, and persecuted us also. They do not try to please God, and they
16 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 longing to do so was strong on us.
18 That was why we made up our minds to go and see you – at least I, Paul,

19 did, more than once – but Satan put difficulties in our way. For what hope
or joy will be ours, or what crown will we have to boast of, in the presence
20 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 to remain
2 behind alone at Athens, and sent Timothy, our dear friend and God's min-
ister of the good news of the Christ, to strengthen you, and to encourage
3 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 des-
4 tined to meet with such things. For, even while we were with you, we
warned you beforehand that we were certain to encounter trouble. And so
5 it proved, as you know. Therefore, since I could no longer endure the uncer-
tainty, I sent to make inquiries about your faith, fearing that the Tempter
6 had tempted you, and that our toil might prove to have been in vain. But,
when Timothy recently returned to us from you with good news of your
faith and love, and told us how kindly you think of us – always longing,
7 he said, to see us, just as we are longing to see you – on hearing this, we
felt encouraged about you, friends, in the midst of all our difficulties and
8 troubles, by your faith. For it is new life to us to know that you are holding
9 fast to the Lord. How can we thank God enough for all the happiness that
10 you are giving us in the sight of our God? Night and day we pray most
earnestly that we may see you face to face, and make good any deficiency
in your faith.

11 May our God and Father himself, and Jesus, our Lord, make the way
12 plain for us to come to you. And for you, may the Lord fill you to over-
flowing with love for one another and for everyone, just as we are filled
13 with love for you; and so make your hearts strong, and your lives pure
beyond reproach, in the sight of our God and Father, at the coming of our
Lord Jesus, with all his Holy Ones.

Advice on Daily Life

4 Further, friends, we beg and urge you in the name of our Lord Jesus to
carry out more fully than ever – as indeed you are already doing – all that
you have heard from us as to what your daily life must be, if it is to please
2 God. For you have not forgotten the directions that we gave you on the
authority of our Lord Jesus.

3 For this is God's purpose – that you should be pure; abstaining from
4 all immorality; each of you learning to gain control over your own body,

5 in a way that is holy and honorable, and not for the mere gratification of
6 your passions, like the Gentiles 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
7 have already warned you and solemnly declared. For God's call to us does
8 not permit of an impure life, but demands purity. Therefore the person
who disregards this warning disregards, not people, but God who gives
you his Holy Spirit.

9 As to love for each other there is no need to write to you; for you have
10 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 work with your hands,
12 as we directed you; so that your conduct may win respect from those out-
side the church, and that you may not want for anything.

The Dead in Christ at the coming of the Lord

13 We don't want you to be ignorant, friends, about those who have passed
to their rest. We don't want you to grieve like other people who have no
14 hope. For, as we believe that Jesus died and rose again, so also we believe
that God will bring, with Jesus, those who through him have passed to
15 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 Lord himself will come
17 down from heaven. Then those who died in union with Christ will rise
first; and afterward 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, for any-
2 one to write to you. You yourselves know well that the day of the Lord
3 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
4 comes suddenly upon them, and there will be no escape! You, however,
friends, are not in darkness, that the daylight should take you by surprise
5 as if you 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
7 as others do. No, let us be watchful and self-controlled. It is at night that
8 people sleep, and at night that drunkards get drunk. But let us, who be-
long to the day, control ourselves, and put on faith and love as a breast
9 plate, and the hope of salvation as a helmet. For God destined us, not for
wrath, but to win salvation through our Lord Jesus Christ, who died for us,
10 that, whether we are still watching or have fallen asleep, we may live with
11 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
13 leaders in the Lord's service, and give you counsel. Hold them in the very
greatest esteem and affection for the sake of their work. Live at peace with
14 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
15 everyone. Take care that none of you ever pays back wrong for wrong,
but always follow the kindest course with one another and with everyone.
16 Always be joyful; never cease to pray; under all circumstances give thanks
17 to God. For this is his will for you as made known in Christ Jesus. Do
18 not quench the Spirit; do not make light of preaching. Bring everything to
21 the test; cling to what is good; shun every form of evil. May God himself,
23 the giver of peace, make you altogether holy; and may your spirits, souls,
and bodies be kept altogether faultless until the coming of our Lord Jesus
24 Christ. He who calls you will not fail you; he will complete his work.
25 Friends, pray for us.

26 Greet all the Lord's followers with a sacred kiss. I order you in the Lord's
27 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 the Lord
2 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, con-
sidering the wonderful growth of your faith, and because, without excep-
4 tion, your love for one another is continually 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 perse-
5 cutions and troubles that you are enduring. These persecutions will vindi-
cate the justice of God's judgment, and will result in your being reckoned
worthy of God's kingdom, for the sake of which you are now suffering;
6 since God deems it just to inflict suffering on those who are now inflicting
7 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,
8 in flaming 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 of Jesus,
9 our Lord. They will pay the penalty of unutterable ruin – banished from
the presence of the Lord and from the glorious manifestation of his might,
10 when he comes to be honored in his people, and to be revered in all who
have learned to believe in him (for you also believed our testimony) – as
11 he will be on that day. With this in view, our constant prayer for you is that
our God may count you worthy of the call that you have received, and by
his power make perfect your delight in all goodness and the efforts that
12 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 honored in you, and you in him.

Events that must precede the Lord's Coming

2 As to the coming of our Lord Jesus Christ, and our being gathered to meet
2 him, we beg you, friends, not lightly to let your minds become unsettled,
or disturbed by any revelation, or by any message, or by any letter, pur-
3 porting to come from us, to the effect that the day of the Lord is come. Do
not let anyone deceive you, whatever he may do. For it will not come until
after the Great Apostasy, and the appearing of that Incarnation of Wicked-
4 ness, that Lost Soul, who so opposes himself to everyone that is spoken
of as a God or as an object of worship, and so exalts himself above them,
that he seats himself in the Temple of God, and displays himself as God!
5 Don't you remember how, when I was with you, I used to speak to you
6 of all this? And you know now what the restraining influence is which
7 prevents his appearing before his appointed time. Wickedness, indeed, is
already at work in secret; but only until he who at present restrains it is
8 removed out of the way. Then will 'Wickedness Incarnate' appear, but the
Lord Jesus will destroy him with the breath of his lips, and annihilate him
9 by the splendor of his coming. For at the coming of the Lord there will
be great activity on the part of Satan, in the form of all kinds of deceptive
miracles, signs, and marvels, as well as of wicked attempts to delude –
10 to the ruin of those who are on the path to destruction, because they have
11 never received and loved the truth to their own salvation. That is why God
places them under the influence of a delusion, to cause them to believe a
12 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
14 purifying influence of the Spirit, and your belief in the truth. To this you
were called by the good news which we brought you, to attain to the glory
15 of our Lord Jesus Christ. Stand firm then, friends, and hold fast to the
16 truths that we taught you, whether by word or by letter. And may our
Lord Jesus Christ himself, and God our Father, who loved us and, in his
loving kindness, gave us unfailing consolation and good ground for hope,
17 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 honor, as it was among
2 you; and that we may be preserved from wrong-headed and wicked peo-
3 ple – for it is not everyone who believes in Christ. But the Lord will not
4 fail you. He will give you strength, and guard you from evil. Yes, and the
confidence that our union with the Lord enables us to place in you leads
5 us to believe that you are doing, and will do, what we direct you. May the
Lord bring you to the love of God, and to the patience of the Christ.

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 in agreement
7 with the teaching that you received from us. For you know well that you
ought to follow our example. When we were with you, our life was not
8 ill-ordered, nor did we eat anyone's bread without paying for it. Night
and day, laboring and toiling, we used to work at our trades, so as not to
9 be a burden on any of you. This was not because we had not a right to
receive support, but our object was to give you a pattern for you to copy.
10 Indeed, when we were with you, the rule we laid down was – 'Whoever
11 does not choose to work will not get to eat.' We hear that there are among
you people who are living ill-ordered lives, and who, instead of attending
12 to their own business, are mere busybodies. All such people we beg, and
implore, in the name of the Lord Jesus Christ, to attend quietly to their
13 business, and earn their own living. You, friends, must not grow weary of
14 doing what is right. If anyone disregards what we have said in this letter,
take note of them and avoid their company, so that they may feel ashamed.
15 Yet do not think of them as an enemy, but caution them as you would a
16 brother or sister. May the Lord, from whom all peace comes, himself give
you his peace at all times and in all ways. May he be with you all.

17 I, Paul, add this greeting in my own handwriting. It is my signature to
18 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 God, our Sav-
2 ior, 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 there not to teach new
4 and strange doctrines, nor to devote their attention to legends and inter-
minable genealogies, which tend to give rise to argument rather than to
5 further that divine plan which is revealed in the faith. The object of all in-
struction 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 been diverted to un-
7 profitable subjects. They want to be teachers of the Law, and yet do not un-
derstand either the words they use, or the subjects on which they speak so
8 confidently. We know, of course, that the Law is excellent, when used legit-
9 imately, by one who recognizes 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 ill-treat their fathers
10 or mothers, for murderers, for the immoral, for perverts, for slave-dealers,
for liars, for perjurers, and for whatever else is opposed to sound Christ-
11 ian 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 appointing me to his min-
13 istry, though I once used to blaspheme, and to persecute, and to insult.
Yet mercy was shown me, because I acted in ignorance, while still an un-
14 believer; and the loving kindness of our Lord was boundless, and filled me
15 with that faith and love which come from union with Christ Jesus. How
true the saying is, and worthy of the fullest acceptance, that 'Christ Jesus

came into the world to save sinners'! And there is no greater sinner than I!
16 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 exam-
ple for those who were afterward to believe on him and attain eternal life.
17 To the eternal King, ever-living, invisible, the one God, be ascribed honor
and glory for ever and ever. Amen.
18 This, then, is the charge that I lay on you, Timothy, my child, in accor-
dance with what was predicted of you – Fight the good fight in the spirit of
19 those predictions, with faith, and with a clear conscience; and it is because
they have thrust this aside, that, as regards the faith, some have wrecked
20 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 thanksgiv-
2 ings 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
3 deeply religious and reverent spirit. This will be good and acceptable in
4 the eyes of God, our Savior, whose will is that everyone should be saved,
5 and attain to a full knowledge of the truth. There is but one God, and one
6 mediator between God and humanity – the human, Christ Jesus, who gave
himself as a ransom on behalf of all.
7 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 con-
troversy.
9 I also desire that women should adorn themselves with appropriate
dress, worn quietly and modestly, and not with wreaths or gold orna-
10 ments for the hair, or pearls, or costly clothing, but – as is proper for
11 women who profess to be religious – with good actions. They must learn,
12 listening quietly to their teachers and showing them all deference. I do not
consent to them becoming teachers, or exercising authority over men; they
13 ought to not 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 deceived

15 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 the church
2 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
3 life; hospitable, and a skillful teacher, not addicted to drink or brawling,
but of a forbearing and peaceable disposition, and not a lover of money;
4 they should provide for 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 take charge of the church
6 of God? The supervisor should not be a recent convert, or they might be-
7 come blinded by pride and fall under the same judgment as the devil. They
should also be well spoken of by outsiders, so that they may not incur cen-
8 sure and so fall into the devil's trap. So, too, assistants should be serious
and straightforward, not given to taking much drink or to questionable
9 money-making, but people who hold the deep truths of the faith and have
10 a clear conscience. They should be tested first, and only appointed to their
11 office if no objection is raised against them. It should be the same with the
women in this office. They should be serious, not gossips, sober, and trust-
12 worthy in all respects. assistants should be faithful partners who manage
13 their children and their households well. Those who have filled that post
with honor gain for themselves an honorable position, as well as great
confidence through the faith that they place in Christ Jesus.

Special Directions to Timothy

14 I am writing this to you, though I hope that I will come to see you before
15 long; but in case I should be delayed, I want you to know what your con-
duct ought to be in the Household of God, which is the church of the living
16 God – the pillar and stay of the truth. Yes, and confessedly wonderful are
the deep truths of our religion; for –

'He was revealed in our nature,
Pronounced righteous in spirit,
Seen by angels,
Proclaimed among the Gentiles,
Believed on in the world,
Taken up into glory.'

4 But the Spirit distinctly says that in later times there will be some
who will fall away from the faith, and devote their attention to mis-
2 leading spirits, and to the teaching of demons, who will make use of
the hypocrisy of lying teachers. These people's consciences are seared,
3 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 in nothing that need be re-
5 jected – provided only that it is received thankfully; for it is consecrated
by God's blessing and by prayer.
6 Put all this before the followers, and you will be a good servant of Christ
Jesus, sustained by the precepts of the faith and of that good teaching by
7 which you have guided your life. As for profane legends and old wives'
8 tales, leave them alone. Train yourself to lead a religious life; for while the
training of the body is of service in some respects, religion is of service in
all, carrying with it, as it does, a promise of life both here and hereafter.
9 How true that saying is and worthy of the fullest acceptance! With that
10 aim we toil and struggle, for we have set our hopes on the living God,
who is the Savior of all, and especially of those who hold the faith.

11 Remember these things in your teaching. Do not let anyone look down
12 on you because you are young, but, by your conversation, your conduct,
your love, your faith, and your purity, be an example to those who hold the
13 faith. Until I come, apply yourself to public reading, preaching, and teach-
14 ing. 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 your
15 head. Practice these things, devote yourself to them, so that your progress
16 may be plain to everyone. Look to yourself as well as to your teaching. Per-
severe 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 were your
2 father. Treat the young men as brothers, the older women as mothers, and
3 the younger women as sisters – with all purity. Show consideration for
4 widows – I mean those who are really widowed. but, if a widow has chil-
dren or grandchildren, they should learn to show proper regard for the
members of their own family first, and to make some return to their par-
5 ents; 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 de-
6 votes herself to prayers and supplications night and day. But the life of a
7 widow who is devoted to pleasure is a living death. Those are the points

8 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
9 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
10 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
11 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
12 marry, and so they bring condemnation on themselves for having broken
13 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 be-
14 come gossips and busybodies, and talk of what they ought not. Therefore
I advise young widows to marry, bear children, and attend to their homes,
15 and so avoid giving the enemy an opportunity for scandal. There are some
16 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.

17 Those church elders who fill their office well should be held deserving
of especial consideration, particularly those whose work lies in preaching
18 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 it is sup-
20 ported by two or three witnesses; but rebuke offenders publicly, so that
21 others may take warning. I charge you solemnly, before God and Christ
Jesus and the chosen angels, to carry out these directions, unswayed by
22 prejudice, never acting with partiality. Never ordain anyone hastily, and
23 take no part in the wrong-doing of others. Keep your life pure. Do not
continue to drink water only, but take a little wine because of the weak-
24 ness of your stomach, and your frequent ailments. There are some people whose sins are conspicuous and lead on to judgment, while there are
25 others whose sins dog their steps. In the same way noble deeds become
conspicuous, and those which are otherwise cannot be concealed.

6 All who are in the position of slaves should regard their masters as deserving of the greatest respect, so that the name of God, and our teaching, may
2 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 – and to the teaching of reli-
4 gion, is puffed up with conceit, not really knowing anything, but having a morbid craving for discussions and arguments. Such things only give rise
5 to envy, quarreling, recriminations, base suspicions, and incessant wrangling on the part of these corrupt-minded people who have lost all hold on
6 the truth, and who think of religion only as a source of gain. Of course reli-
7 gion is a great source of gain – when combined with contentment! For we brought nothing into the world, because we cannot even carry anything
8 out of it. So, with food and shelter, we will be content. Those who want
9 to be rich fall into the net of temptation, and become the prey of many foolish and harmful ambitions, which plunge people into destruction and
10 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 righteousness, piety,
12 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 pres-
13 ence of many witnesses, made the great profession of faith. I beg you, as in the sight of God, the source of all life, and of Christ Jesus who before
14 Pontius Pilate made the great profession of faith – I implore you to keep his command free from stain or reproach, until the appearing of our Lord
15 Jesus Christ. This will be brought about in his own time by the one ever-
16 blessed Potentate, the king of all kings and Lord of all lords, who alone is possessed of immortality and dwells in unapproachable light, whom no one has ever seen or ever can see – to whom be ascribed honor and power for ever. Amen.
17 Teach those who are wealthy in this life not to pride themselves, or fix their hopes, on so uncertain a thing as wealth, but on God, who gives

18 us a wealth of enjoyment on every side. Teach them to show kindness, to
19 exhibit a wealth of good actions, to be open-handed and generous, storing
up for themselves what in the future will prove to be a good foundation,
so that they may gain the only true life.
20 Timothy, guard what has been entrusted to you. Avoid the profane prat-
21 tle and contradictions of what some miscall 'theology,' for there are those
who, while asserting their proficiency in it, have yet, as regards the faith,
gone altogether astray.

God bless you all.

PAUL'S SECOND LETTER TO TIMOTHY

Introduction

1 From Paul who, by the will of God, is an apostle of Christ Jesus, charged
2 to proclaim the life that comes from union with Christ 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 to do, in my prayers –
4 night and day alike, as I think of your tears, longing to see you, that my
5 happiness may be completed, 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
7 God, which is yours through your ordination at my hands. For the Spirit which God gave us was not a spirit of cowardice, but a spirit of power, love,
8 and self-control. Do not, therefore, be ashamed of the testimony which we have to bear to our Lord, or of me imprisoned for his sake; but join with me
9 in suffering for the good news, as far as God enables 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 fulfillment of his own loving purpose. For that love was extended to us, through Christ Jesus, before time began,
10 and has now been made apparent through the appearing of our Savior, Christ Jesus; who has made an end of death, and has brought life and Im-
11 mortality to light by that good news, of which I was myself appointed a
12 herald and apostle, and teacher. That is why I am undergoing these sufferings; yet I feel no shame, for I know in whom I have put my faith, and am convinced that he is able to guard what I have entrusted to him until that
13 day. Keep before you, as an example of sound teaching, all that you learnt from me as you listened with that faith and love which come from union
14 with Christ Jesus. Guard by the help of the Holy Spirit, who is within us, the glorious trust that has been committed to you.

15 You know, of course, that all our friends in Roman Asia turned their
16 backs on me, including Phygellus and Hermogenes. May the Lord show
mercy to the household of Onesiphorus; for he often cheered me and was
17 not ashamed of my chains. On the contrary, when he arrived in Rome, he
18 sought eagerly for me 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 from the
2 union with Christ Jesus; and what you learnt from me, in the presence of
many listeners, entrust to reliable people, who will be able in their turn to
3 teach others. Share hardships with me, as a true soldier of Christ Jesus. A
4 soldier on active service, to please his superior officer, always avoids en-
5 tangling himself in the affairs of ordinary life. No athlete is ever awarded
6 the wreath of victory unless they have kept the rules. The laborer who
does the work should be the first to receive a share of the fruits of the
7 earth. Reflect on what I say; the Lord will always help you to understand.
8 Keep before your mind Jesus Christ, raised from the dead, a descendant
9 of David, as told in the good news entrusted to me; in the service of which
I am suffering hardships, even to being put in fetters as a 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
11 comes from union with Christ Jesus, and imperishable glory. How true
12 this saying is – 'If we have shared his death, we will also share his life. If
we continue to endure, we will also share his throne. If we should ever
13 disown him, he, too, will disown us. If we lose our trust, he is still to be
trusted, for he cannot be false to himself!'
14 Remind people of all this; tell them solemnly, as in the sight of God,
to avoid controversy, a useless thing and the ruin of those who listen to
15 it. Do your utmost to show yourself true to God, a worker with no rea-
16 son to be ashamed, accurate in delivering the message of the truth. Avoid
profane prattle. Those who indulge in it only get deeper into irreligious
17 ways, and their teaching will spread like a cancer. Hymenaeus and Phile-
18 tus are instances of this. They have gone completely astray as regards the
truth; they say that a resurrection has already taken place, and so upset
19 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 better and some for com-
21 mon use. If, then, a person has escaped from the pollution of such er-
rors as I have mentioned, they will be like a thing kept for better use, set
22 apart, serviceable to its owner, ready for any good purpose. Flee from
the passions of youth, but pursue righteousness, faith, love, and peace,
23 in the company of those who, with a pure heart, invoke the Lord. Shun
foolish and ignorant discussions, for you know that they only breed
24 quarrels; and a servant of the Lord should never quarrel. They ought, on
the contrary, to be courteous to everyone, skillful teachers, and forbear-
25 ing. They should instruct 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. People will
2 be selfish, mercenary, boastful, haughty, and blasphemous; disobedient to
3 their parents, ungrateful, impure, incapable of affection, merciless, slan-
4 derous, wanting in self-control, brutal, careless of the right, treacherous,
reckless, and puffed up with pride; they will love pleasure more than they
5 love God; and while they retain the outward form of religion, they will not
6 allow it to influence them. Turn your back on such people as these. For
among them are to be found those who creep into homes and captivate
weak women – women who, loaded with sins, and slaves to all kinds of
7 passions, are always learning, and yet never able to attain to a real knowl-
8 edge 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 plain to everyone,
10 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 forbear-
11 ance, my love, and my patient endurance, as well as of my persecutions,
and of the sufferings which I met with at Antioch, Iconium, and Lystra.
You know what persecutions I underwent; and yet the Lord brought me

12 safe out of all! Yes, and all who aim at living a religious life in union with
13 Christ Jesus will have to suffer persecution; but wicked people and impostors will go from bad to worse, deceiving others and deceived themselves.
14 You, however, must stand by what you learnt and accepted as true. You
15 know who they were from whom you learnt it; and that, from your childhood, you have known the sacred writings, which can give you the wis-
16 dom that, through belief in Christ Jesus, leads to salvation. All scripture is God-breathed: helpful for teaching, for refuting error, for giving guid-
17 ance, and for training others in righteousness; so that God's people may be capable and equipped for good work of every kind.

4 I solemnly charge you, in the sight of God and of Christ Jesus, who will one day judge the living and the dead – I charge you by his appearing and
2 by his kingdom: – Proclaim the message, be ready in season and out of season, convince, rebuke, encourage, never failing to instruct with forbear-
3 ance. For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itching for novelty, pro-
4 cure themselves a crowd of teachers. They will turn a deaf ear to the truth,
5 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 of my
7 departure is close at hand. I have run the great race; I have finished the
8 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 for the world,
10 has deserted me. He has gone to Thessalonica, Crescens to Galatia, and
11 Titus to Dalmatia. There is no one but Luke with me. Pick up Mark on
12 your way, and bring him with you, for he is useful to me in my work. I
13 have sent Tychicus to Ephesus. Bring with you, when you come, the cloak which I left at Troas with Carpus, and the books, especially the parch-
14 ments. Alexander, the coppersmith, showed much ill feeling towards me.
15 The Lord will give him what his actions deserve. You must also on your
16 guard against him, for he is strongly opposed to our teaching. At my first trial no one stood by me. They all deserted me. May it never be counted

17 against them! But the Lord came to my help and strengthened me, in order that, through me, the proclamation should be made so widely that all the Gentiles should hear it; and I was rescued out of the lion's mouth.
18 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 One-
20 siphorus. Erastus remained at Corinth, and I left Thophimus ill at Miletus.
21 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 behalf of
the faith of God's chosen people, and their knowledge of that truth which
2 makes for godliness – and is based on the hope of eternal life, which God,
3 who never lies, promised before the ages began, and has revealed at his
own time in his message, with the preaching of which I was entrusted
4 by the command of God our Savior. To Titus, my true child in our shared
faith: May God, the Father, and Christ Jesus, our Savior, bless you and give
you peace.

Mission of Titus in Crete

5 My reason for leaving you in Crete was that you might put in order what
had been left unfinished, and appoint church elders in the various towns,
6 as I myself directed you. They are to be of irreproachable character,
faithful to their partners, whose children are believers in Christ and have
7 never been open to the charge of being wild or unruly. For a supervisor,
as God's steward, ought to be of blameless character – not arrogant or
quick-tempered, not given to drunkeness, violence or shady
8 money-making. Instead, they should be hospitable, love what is good,
9 self-controlled, upright, people of holy life and disciplined, 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 advocating the necessity of
11 circumcision. They need to be kept quiet as they disrupt whole households

by teaching what they ought 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 true. Therefore rebuke them sharply, so that they may be sound in the faith, and may pay no attention to Jewish legends, or to 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 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 a place in sound teaching. Teach that the older men should be soberly clear minded, dignified and self-controlled – sound in faith, love, and patient endurance. So, too, that the older women should live reverent lives, not slanderers, not slaves to excessive drinking. They should teach what is good, so as to train the 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 no one will speak badly of God's message. In the same way with the younger men – encourage them to be self-controlled. In all things, set an example of doing good. In your teaching, 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 say about us. Tell slaves to respect their owner's authority in all 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 Savior by all that they do.

For the loving kindness of God has been revealed, bringing salvation for all, leading us to renounce ungodliness and worldly desires, and to live self-controlled, upright, and godly lives here in this present age, while awaiting our blessed hope – the appearing in glory of our great God and Savior, Christ Jesus. For he gave himself on our behalf, to deliver us from all wickedness, and to purify for himself a people who should be truly his own and eager to do good. Tell them of all this, and encourage and **3** rebuke with all authority. Do not let anyone belittle you. Remind them to respect and obey the rulers and authorities, to be ready for every kind of good work, to slander no one, to avoid quarreling, to be reasonable, and under all 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, hating ourselves
4 and hating one another. But, when the kindness of God our Savior and his
5 love for humanity appeared, he saved us, not as the result of any righteous
actions that we had done, but due to his mercy. He saved us though the
6 washing of rebirth and renewal by the power of the Holy Spirit, which he
7 poured out on us abundantly through Jesus Christ our Savior – so that,
having been put right with God through his grace, we become heirs to the
8 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
9 subjects are excellent 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 warning, excuse
11 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 as pos-
13 sible at Nicopolis, for I have arranged to spend the winter there. Do your
best to help Zenas, the teacher of the Law, and Apollos, on their way, and
14 see that they want for nothing. Let all our people learn to devote them-
selves 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, a fellow
2 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
3 meets at Philemon's house; 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, because I hear
5 of the love and the faith which you show, not only to the Lord Jesus, but
6 also to all his people; and I pray that your participation in the faith may re-
sult in action, as you come to a fuller realization of everything that is good
7 and Christlike 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 confidence,
9 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
10 for Christ Jesus and, now a prisoner for him as well. I plead with you
for this child of mine, Onesimus, to whom, in my prison, I have become a
11 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 him back to
13 you with this letter – though it is like tearing out of my heart. For my own
sake I should like to keep him with me, so that, while I am in prison for the
14 good news, he might attend to my wants on your behalf. But I do not wish
to do anything without your consent, because I want your generosity to be
15 voluntary and not, as it were, compulsory. It may be that he was separated

from you for an hour, for this reason, so that you might have him back for
16 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
17 you, not only as a person, but as your fellow Christian! If, then, you count
18 me your friend, receive him as you would me. If he has caused you any
19 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.
20 Yes, friend, let me gain something from you because of your union with
the Lord. Cheer my heart by your Christlike spirit.

21 Even as I write, I have such confidence in your compliance with my
22 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 his greet-
24 ing; 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 our ancestors,
2 by the prophets, has in these latter days spoken to us by the Son, whom he
appointed the heir of all things, and through whom he made the universe.
3 For he is the radiance of the glory of God and the expression of his being,
upholding all creation by the power of his word; and, when he had made
an expiation for the sins of humanity, he took his seat at the right hand of
4 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 first-born 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 scepter of his kingdom is the scepter of Justice;
9 You love righteousness and hates iniquity;
Therefore God, your God, has anointed you with the festal oil
more abundantly than your peers.'

10 Again –

'You, Lord, in the beginning did lay the foundation of the earth,

and the heavens are the work of your hands.
11 They will perish, but you remain;
as a garment they will all grow old;
12 As a mantle you will fold them up,
and as a garment they will be changed,
but you are the same, and your years will know no end.'

13 To which of the angels has God ever said –

'Sit you at my right hand
until I put your enemies as a stool for your feet'?

14 Are not all the angels spirits in the service of God, sent out to minister for the sake of those who are destined to obtain salvation?
2 Therefore we must give still more heed to what we were taught, so we do
2 not drift away. For, if the message which was delivered by angels had its authority confirmed, so that every offense against it, or neglect of it, met
3 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 heard
4 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 which
6 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 honor 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
9 see everything placed under humanity. What our eyes do see is Jesus, who was made for a while lower than angels, now, because of his sufferings and death, crowned with glory and honor; so that his tasting the bitterness of death should, in God's loving kindness, be on behalf of all
10 humanity. It was, indeed, fitting that God, for whom and through whom all things exist, should, when leading many children to glory, make the
11 author of their salvation perfect through suffering. For he who purifies,

and those whom he purifies, all spring from One; and therefore he is not
12 ashamed to call them his brothers and sisters. He says –

'I will tell of your name to my brothers and sisters,
In the midst of the congregation I will sing your praise.'

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
15 him whose power lies in death – that is, the devil – and so might deliver
all those who, from fear of death, had all their lives been living in slav-
16 ery. It was not, surely, to the help of the angels that Jesus came, but to
17 the help of the descendants of Abraham. And consequently it was nec-
essary that he should in all points be made like his brothers and sisters,
in order that he might prove a merciful as well as a faithful high priest
in humanity's relations with God, for the purpose of expiating the sins
18 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 high priest of
2 our religion. See how faithful he was to the God who appointed him, as
3 Moses was in the whole house of God. He has been deemed worthy of
far higher honor than Moses, just as the founder of the house is held in
4 greater regard than the house itself. For every house has its founder, and
5 the founder of 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 bear
6 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 separating themselves
13 from the living God. Rather encourage one another daily – while there is
a today – to prevent anyone among you from being hardened by the de-
14 ceitfulness of sin. For we now all share in the Christ, if indeed we retain,
15 unshaken 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
17 not they all those who left Egypt under the leadership of Moses? And
with whom was it that God was sorely vexed for forty years? Was not it
18 with those who had sinned, and who fell dead in the desert? And who
were they to whom God swore that they should not enter upon his rest,
19 if not those who had proved faithless? We see, then, that they failed to
4 enter upon it because of their want of faith. We must, therefore, be very
careful, though there is a promise still standing that we will enter upon
2 God's rest, that none of you even appear to have missed it. For we have
had the good news told us just as they had. But the message which they
heard did them no good, since they did not share the faith of those who
3 were attentive to it. Upon that rest we who have believed are now enter-
ing. As God has said –

'In my wrath I swore –
"They will never enter upon my rest;"'

4 Although God's work was finished at the creation of the world; for, in
a passage referring to the seventh day, you will find these words –

'God rested on the seventh day after all his work.'

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 news did not enter upon it,

7 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 not have spo-
9 ken of another and later day. There is, then, a Sabbath rest still awaiting
10 God's people. For the person who enters upon God's rest do themselves
11 rest after their work, just as God did. Let us, therefore, make every effort to enter upon that rest, so that none of us fall through such disbelief as
12 that of which we have had an example. God's message is a living and active power, sharper than any two-edged sword, piercing its way until it penetrates soul and spirit – not the joints only but the marrow – and
13 detecting the inmost thoughts and purposes of the mind. There is no created thing that can hide itself from the sight of God. Everything is exposed and laid bare before the eyes of him to whom we have to give account.
14 We have, then, in Jesus, the Son of God, a great high priest who has passed into the highest heaven; let us, therefore, hold fast to the faith which we
15 have professed. Our high priest is not one unable to sympathize with our weaknesses, but one who has in every way been tempted, exactly as we
16 have been, but without 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 gifts and sacrifices
2 in expiation of sins. And he is able to sympathize with the ignorant and
3 deluded, since he is himself subject to weakness, and is therefore bound to offer sacrifices for sins, not only for the people, but equally so for himself.
4 Nor does 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 honor of the high priesthood on himself, but he was appointed by him who said to him –

'You are my Son; this day I have become your Father';

6 and on another occasion also –

'You are a priest for all time of the order of Melchizedek.'

7 Jesus, in the days of his earthly life, offered prayers and supplications, with earnest cries and with tears, to him who was able to save him from

8 death; and he was heard because of his devout submission. Son though
9 he was, he learned obedience from his sufferings; and, being made per-
fect, he became to all those who obey him the source of eternal salva-
10 tion, 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
12 you, because you have shown yourselves so slow to 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,
13 and need again to be fed with milk instead of with 'solid food.' For every-
one who still has to take milk knows nothing of the teaching of righteous-
14 ness; they are a mere infant. But solid food is for Christians of mature
faith – those whose faculties have been trained by practice to distinguish
6 right from wrong. Therefore, let us leave behind the elementary teaching
about the Christ and press on to perfection, not always laying over again a
2 foundation of repentance 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. For if those
4 who were once for all brought into the light, and learned to appreciate
5 the gift from heaven, and came to share in the Holy Spirit, and learned to
appreciate the beauty of the divine message, and the new powers of the
6 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
7 for themselves, and exposing him to open contempt. Ground that drinks
in the showers that from time to time fall on it, and produces vegetation
8 useful to those for whom it is tilled, receives a blessing from God; but, if
it bears thorns and thistles, it is regarded as worthless, it is in danger of
being cursed, and its end will be the fire.

9 But about you, dear friends, even though we speak in this way, we are
10 confident of better things – of things that point to your salvation. For God
is not unjust; he will not forget the work that you did, and the love that
you showed for his name, in sending help to your fellow Christians – as
11 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,
12 and that you should keep that hope to the end. Then you will not show
yourselves slow to learn, but you will copy those who, through faith and
patience, are now entering upon the enjoyment of God's promises.

13 When God gave his promise to Abraham, since there was no one greater
14 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 fulfillment of
16 God's promise. People, of course, swear by what is greater than themselves, and with them an oath is accepted as putting a matter beyond all
17 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
18 oath. For he intended us to find great encouragement in these two unchangeable things, which make it impossible for God to prove false – we, I mean, who fled for safety where we might lay hold on the hope set be-
19 fore us. This hope is an anchor for our souls, secure and strong, and it
20 reaches into the sanctuary that lies behind the curtain, where Jesus, our forerunner, has entered on our behalf, after being made for all time a high priest of the order of Melchizedek.

Paramount Priesthood of the Christ

7 It was this Melchizedek, king of Salem and priest of the Most High God, who met Abraham returning from the slaughter of the kings, and gave
2 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,
3 he was also 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
5 patriarch Abraham himself gave a tithe of the choicest 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 kindred, although they also are descended from
6 Abraham. But Melchizedek, although not of this lineage, received tithes from Abraham, and gave his blessing to the man who had God's promises.
7 Now no one can dispute that it is the superior who blesses the inferior. In
8 the one case the tithes are received by people who are mortal; in the other case by one about whom there is the statement that his life still contin-
9 ues. 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
12 priest of the order of Melchizedek and not of the order of Aaron? With
13 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
14 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
15 their being priests. All this becomes even yet plainer when we remember
16 that a new priest has appeared, resembling Melchizedek, and that he was
appointed, not under a Law regulating only earthly matters, but by virtue
17 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.'

18 On the one hand, we have the abolition of a previous regulation as be-
19 ing both inefficient and useless (for the Law never brought anything to
perfection); and, on the other hand, we have the introduction of a better
20 hope, which enables us to draw near to God. Then again, the appoint-
ment of this new priest was ratified by an oath, which is not so with the
21 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."'

22 And the oath shows the corresponding superiority of the covenant
23 of which Jesus is appointed the surety. Again, new Levitical priests are
continually being appointed, because death prevents their remaining
24 in office; but Jesus remains for all time, and therefore the priesthood
25 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.
26 This was the high priest that we needed – holy, innocent, spotless, with-
27 drawn 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
28 he offered himself as the sacrifice. The Law appoints as high priests men
who are weak, but the words of God's oath, which was later than the Law,
name the Son as, for all time, the perfect priest.

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 the throne of God's Majesty
2 in heaven, where he serves in the sanctuary, in that true tent set up by the
3 Lord and not by man. Every high priest is appointed for the purpose of offering gifts and sacrifices to God; it follows, therefore, that this high priest
4 must have some offering to make. If he were, however, still on earth, he would not even be a priest, since there are already priests who offer the
5 gifts as the Law directs. (These priests, it is true, are engaged in a service which is only a copy and shadow of the heavenly realities, as is shown by the directions given to Moses when he was about to construct the tent. 'Look to it,' are the words, 'that you make every part in accordance with the
6 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 inter-
7 mediary, based, as it is, on better promises, excels the former covenant. If that first covenant had been faultless, there would have been no occasion
8 for a second. But, finding fault with the people, God says –

'"A time is coming," says the Lord,
"When I will ratify a new covenant with the people of Israel and
with the people of Judah –
9 Not such a covenant as I made with their ancestors
On the day when I took them by the hand to lead them out of
the land of Egypt.
For they did not abide by their covenant with me,
And therefore I disregarded them," says the Lord.
10 "This is the covenant that I will make with the people of Israel
After those days," says the Lord.
"I will impress my laws on their minds,
And will inscribe them on their hearts;
And I will be their God,
And they will be my people.
11 There will be no need for anyone to instruct their fellow citizen,
Or for a person to say to their relatives 'Learn to know the Lord';
For everyone will know me,
From the lowest to the highest.
12 For I will be merciful to their wrong-doings,
And I will no longer remember their sins."'

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,
2 and its sanctuary – though only a material one. For a tent was constructed,
with an outer part which contained the stand for the lamps, and the table,
3 and the consecrated bread. This is called the sanctuary. The part of the
4 tent behind the second curtain is called the inner sanctuary. In it is the
gold incense-altar, and the ark containing the covenant, completely cov-
ered with gold. In the ark is a gold casket containing the manna, Aaron's
5 rod that budded, and the tablets on which the covenant was written; while
above it, and overshadowing the cover on which atonement was made, are
the cherubim of the presence. Now is not the time to discuss these things
6 in detail. Such, then, was the arrangement of the tent. Into the outer part
7 priests are constantly going, in the discharge of their sacred duties; but
into the inner only the high priest goes, and that but once a year, and never
without taking the blood of a victim, which he offers on his own behalf,
8 and on behalf of the errors of the people. By this the Holy Spirit is teaching
that the way into the sanctuary was hidden, as long as the outer part of
9 the tent still remained. For that was only a type, to continue down to the
present time; and, in keeping with it, both gifts and sacrifices are offered,
10 though incapable of satisfying the conscience of the worshiper; the whole
system being concerned only with food and drink and various ablutions
– external ceremonials imposed until the coming of the new order.
11 But, when Christ came, he appeared as high priest of that better sys-
tem which was established; and he entered through that nobler and more
perfect tent, not made by human hands – that is to say, not a part of this
12 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 ob-
13 tained our eternal deliverance. For, if the blood of goats and bulls, and the
sprinkling of the ashes of a heifer, purify those who have been defiled (as
14 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 vic-
tim without blemish, purify our consciences from a lifeless formality, and
15 fit us for the service of the living God! And that is why he is the interme-
diary of a new covenant; in order that, as a death has taken place to effect
a deliverance from the offenses committed under the first covenant, those
who have received the call may obtain the eternal inheritance promised to
16 them. Whenever such a covenant as a will is in question, the death of the

17 testator must of necessity be alleged. For such a covenant takes effect only
18 on death, it does not come into force as long as the testator is alive. This
explains why even the first covenant was not ratified without the shed-
19 ding 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,
20 and sprinkled even the book of the Law, as well as all the people, saying,
as he did so – "This is the blood that renders valid the covenant which
21 God has commanded to be made with you." And in the same way he also
sprinkled with the blood the tent and all the things that were used in pub-
22 lic worship. Indeed, under the Law, almost everything is purified with
blood; and, unless blood is shed, no forgiveness is to be obtained.
23 While, then, it was necessary for the copies of the heavenly realities to
be purified by such means as these, the heavenly realities themselves re-
24 quired better sacrifices. For it was not into a sanctuary made by human
hands, which merely foreshadowed the true one, that Christ entered, but
into heaven itself, so that he might now appear in the presence of God on
25 our behalf. Nor yet was it to offer himself may times, as year after year the
high priest entered the sanctuary with an offering of blood – but not his
26 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.
27 And, as it is ordained for people to die but once (death being followed
28 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, can never make those who come to
2 worship perfect. Otherwise, would not the offering of these sacrifices have
been abandoned, as the worshipers, having been once purified, would
3 have had their consciences clear from sins? But, on the contrary, these sac-
4 rifices recall their sins to mind year after year. For the blood of bulls and
5 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 reg-
9 ularly 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
10 latter. And it is in the fulfillment of the will of God that we have been pu-
11 rified 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.
12 But, this priest, after he had offered one sacrifice for sins, which should
13 serve for all time, 'took his seat at the right hand of God,' and has since
14 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 puri-
15 fied. 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
20 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
21 human nature); and, since we have in him 'a great priest set over the house
22 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
23 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
24 will not fail us. Let us vie with one another in a rivalry of love and noble
25 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
26 the day drawing near. Remember, if we sin willfully after we have gained a
27 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
28 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
29 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?
30 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,
33 you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts and injuries heaped on you, you became a public spectacle; and sometimes you suffered through having shown yourselves to be the friends of people who were in the same position in which you
34 had been. For you not only sympathised with those who were in prison, but you even took the confiscation of your possessions joyfully, knowing, as you did, that you had in yourselves a greater possession and a lasting
35 one. Do not, therefore, abandon the confidence that you have gained, for it
36 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 fulfillment of his promise.

37 'For there is indeed but a very little while
Ere 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 realization of things hoped for – the proof of things not seen.
2 And it was for faith that the people of old were renowned. Faith enables us
3 to perceive that the universe was created at the bidding of God – so that we
4 know that what we see was not made out of visible things. Faith made the sacrifice which Abel offered to God a better sacrifice than Cain's, and won him renown as a righteous man, God himself establishing his renown by accepting his gifts; and it is by the example of his faith that Abel, though
5 dead, still speaks. Faith led to Enoch's removal from earth, so that he might not experience death. 'He could not be found because God had removed him.' For, before his removal, he was renowned as having pleased God;
6 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 afterward to obtain as his own; and he
9 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
10 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 child-bearing), because she felt sure that he who had given her
12 the promise would not fail her. And so from one man – and that when his powers were dead – there sprang a people as numerous 'as the stars in the heavens or the countless grains of sand on the shore.'
13 All these died sustained by faith. They did not obtain the promised blessings, but they saw them from a distance and welcomed the sight, and they acknowledged themselves to be only aliens and strangers on the earth.
14 Those who speak like this show plainly that they are seeking their home-
15 land. If they had been thinking of the land that they had left, they could
16 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
17 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

18 received the promises offering up his only son, of whom it had been said
–

> 'It is through Isaac that there will be descendants to bear your name.'

19 For he argued that God was even able to raise a man from the dead –
and indeed, figuratively speaking, Abraham did receive Isaac back from
20 the dead. It was faith that enabled Isaac to bless Jacob and Esau, even
21 with regard to the future. Faith enabled Jacob, when dying, to give his
blessing to each of the sons of Joseph, and 'to bow himself in worship
22 as he leant on the top of his staff.' Faith caused Joseph, when his end
was near, to speak of the future migration of the Israelites, and to give
23 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
24 was a beautiful child; and they would not respect the king's order. It was
faith that caused Moses, when he was grown up, to refuse the title of
25 'son of a 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 he did, to the reward awaiting
27 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 in-
28 visible God. Faith led him to institute the Passover and the sprinkling of
the blood, so that the Destroyer might not touch the eldest children of
29 the Israelites. Faith enabled the people to cross the Red Sea, as if it had
been dry land, while the Egyptians, when they attempted to do so, were
30 drowned. Faith caused the walls of Jericho to fall after being encircled
31 for seven days. Faith saved Rahab, the prostitute, from perishing with
the unbelievers, 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 those of David,
33 Samuel, and the prophets. By their faith they subdued kingdoms, ruled
righteously, gained the fulfillment of God's promises, shut the mouths
34 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,
35 and routed hostile armies. Women received back their dead raised to life.
Some were tortured on the wheel, and refused release in order that they
36 might rise to a better life. Others had to face taunts and blows, and even
37 chains and imprisonment. They were stoned to death, they were tortured,
they were swan asunder, they were put to the sword; they wandered about

clothed in the skins of sheep or goats, destitute, persecuted, ill-used – peo-
38 ple of whom the world was not worthy – roaming in lonely places, and
39 on the mountains, and in caves and holes in the ground. Yet, though they
all won renown by their faith, they did not obtain the final fulfillment of
40 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 wit-
nesses, let us also lay aside everything that hinders us, and the sin that
clings about us, and run with patient endurance the race that lies before
2 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,' so that you should
4 not grow weary or faint-hearted. You have not yet, in your struggle with
5 sin, resisted to the death; and you have forgotten the encouraging words
which are addressed to you as God's children –

'My child, think not lightly of the Lord's discipline,
Do not despond when he rebukes you;
6 For it is him whom he loves that he disciplines,
And he chastises every child whom he acknowledges.'

7 It is for your discipline that you have to endure all this. God is deal-
ing with you as his children. For where is there a child whom his father
8 does not discipline? If you are left without that discipline, in which all
children share, it shows that you are bastards, and not true children. Fur-
9 ther, when our earthly fathers disciplined us, we respected them. Should
we not, then, much rather yield submission to the Father of souls, and
10 live? Our fathers disciplined us for only a short time and as seemed best
to them; but God disciplines us for our true good, to enable us to share
11 his holiness. No discipline is pleasant at the time; on the contrary, it is
painful. But afterward its fruit is seen in the peacefulness of a righteous
12 life which is the lot of those who have been trained under it. Therefore
'lift again the down-dropped hands and straighten the weakened knees;
13 make straight paths for your feet,' so that the lame limb may not be put
out of joint, but rather be cured.

Conclusion

14 Try earnestly to live at peace with everyone, and to attain to that purity
15 without which no one will see the Lord. Take care that no one fails to
use the loving help of God, 'that no bitterness is allowed to take root and
16 spring up, and cause trouble,' and so poison the whole community. Take
care that no one becomes immoral, or irreligious like Esau, who sold his
17 birthright for a single meal. For you know that even afterward, when he
wished to claim his father's blessing, he was rejected – for he never found
an opportunity to repair his error – though he begged for the blessing with
tears.
18 It is not to tangible 'flaming fire' that you have drawn near, nor to 'gloom,
19 and darkness, and storm, and the blast of a trumpet, and an audible voice.'
20 Those who heard that voice entreated that they might hear no more, for
they could not bear to think of the command – 'If even an animal touches
21 the mountain, it is to be stoned to death;' and so fearful was the sight that
22 Moses said – 'I tremble with fear.' No, but it is to Mount Zion that you
have drawn near, the city of the living God, the heavenly Jerusalem, to
23 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 peo-
24 ple, to the spirits of the righteous who have attained perfection, to Jesus,
the intermediary of a new covenant, and to the sprinkled blood that tells of
25 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
26 heaven. 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 order that only what is un-
28 shaken may remain. Therefore, let us, who have received a kingdom that
cannot be shaken, be thankful, and so offer acceptable worship to God,
29 with awe 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 show
2 hospitality; for, through being hospitable, people have all unawares enter-
3 tained angels. Remember the prisoners, as if you were their fellow prison-
ers, and the oppressed, not forgetting that you also are still in the body.
4 Let marriage be honored by all and the married life be pure; for God will

judge those who are immoral and those who commit adultery. Do not let your conduct be ruled by the love of money. Be content with what you have, for God himself has said –

'I will never forsake you, nor will I ever abandon you.'

Therefore we may say with confidence –

'The Lord is my helper, I will not be afraid.
What can mere people do to me?'

Do not forget your leaders, who told you God's message. Recall the close of their lives, and imitate their faith.
Jesus Christ is the same yesterday and today – yes, and for ever! Do not let yourselves be carried away by the various novel forms of teaching. It is better to rely for spiritual strength on the divine help, than on regulations regarding food; for those whose lives are guided by such regulations have not found them of service. We are not without an altar; but it is one at which those who still worship in the tent have no right to eat. The bodies of those animals whose blood is brought by the high priest into the sanctuary, as an offering for sin, are burnt outside the camp. And so Jesus, also, to purify the people by his own blood, suffered outside the gate. Therefore let us go out to him 'outside the camp,' bearing the same reproaches as he; 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 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 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.

Pray for us, for we are sure that our consciences are clear, 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.
May God, the source of all peace, who brought back from the dead him who, 'by virtue of the blood that rendered valid the unchangeable covenant, is the great shepherd of God's Sheep,' Jesus, our Lord – may God make you perfect in everything that is good, so that you may be able to do his will. May he bring out in us all that is pleasing in his sight, through Jesus Christ, to whom be all glory for ever and ever. Amen.
I beg you, friends, to bear with these words of advice. For I 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, always regard
3 them as a reason for rejoicing, knowing, as you do, that the testing of your
4 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 it will be given to
6 them. But they should ask with confidence, never doubting; for the person
who doubts is like a wave of the sea driven here and there at the mercy of
7 the wind – Such a person must not expect that they will receive anything
8 from the Lord, vacillating as they are, irresolute at every turn.
9 Let a follower in humble circumstances be proud of their exalted po-
10 sition, but a rich follower of their humiliation; for the rich will pass away
11 like a wild flower. As the sun rises, and the hot wind blows, the plant with-
ers, 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 life, which the
13 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
14 tempted to do wrong, does not himself tempt anyone. A man is in every
15 case tempted by their own passions – allured and enticed by them. Then
passion conceives and gives birth to sin, and sin, on reaching maturity,

16 brings forth death. Do not be deceived, my dear friends. Every good thing
17 given us, and every perfect gift, is from above, and comes down to us
from the Father of the lights in the heavens, who is himself never subject
18 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, slow to
20 speak, and slow to get angry; for human anger does not forward the
21 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 your hearts and is able to save your
22 souls. Put that message into practice, and do not merely listen to it –
23 deceiving yourselves. For, when anyone listens to it and does not practice
24 it, they are 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 into practice – that
26 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
27 conscience, that person's religious observances are valueless. That
religious observance which is pure and spotless in the eyes of God our
Father is this – to visit orphans and widows in their trouble, and to keep
oneself uncontaminated by the world.

Warning on Various Subjects

2 My friends, are you really trying to combine faith in Jesus Christ, our glo-
2 rified Lord, with discrimination? Suppose a visitor should enter your syn-
agogue, with gold rings and in grand clothes, and suppose a poor man
3 should come in also, in shabby 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
4 by my footstool," Haven't you made distinctions among yourselves, and
5 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
6 who love him? But you – you insult the poor man! Isn't it the rich who
7 oppress you? Isn't it they who drag you into law courts? Isn't it they who

8 malign that honorable name spoken over you at your baptism? If you keep
the royal law which runs – 'You must love your neighbor as you love your-
9 self,' you are doing right; but, if you discriminate, you commit a sin, and
10 stand convicted by that same law of being offenders against it. For a person
who has laid the Law, as a whole, to heart, but has failed in one particular,
11 is accountable for breaking all its provisions. He who said 'You must not
commit adultery' also said 'You must not murder.' If, then, you commit
murder but not adultery, you are still an offender against the Law. There-
12 fore, speak and act as people who are to be judged by the 'Law of freedom.'
13 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
15 they do not prove it by actions? Can such faith save them? Suppose some
16 brother or sister should be in need of 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
17 good would it be to them? In just the same way faith, if not followed by
18 actions, is, by itself, a lifeless thing. Someone, indeed, may say – "You are
a man of faith, and I am a man of action."

"Then show me your faith," I reply, "apart from any actions, and I will
19 show you my faith by my actions." It is a part of your faith, is it not, that
there is one God? Good; yet even the demons have that faith, and tremble
20 at the thought. Now do you really want to understand, fool, how it is that
21 faith without actions leads to nothing? Look at our ancestor, Abraham.
Was he not justified by his actions after he had offered his son, Isaac, on
22 the altar? You see how, in his case, faith and actions went together; that
23 his faith was perfected as the result of his actions; and that in this way
the words of scripture came true – "Abraham believed God, and that was
regarded by God as righteousness," and "He was called the friend of God."
24 You see, then, that a person is justified by actions, and not by faith alone.
25 Wasn't it the same with the prostitute, Rahab? Was she not justified by her
actions, after she had welcomed the messengers and helped them escape
26 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
2 know that we who teach will be judged more strictly than others. We
often make mistakes, every one of us. Anyone who does not make
mistakes when speaking is indeed a perfect person, able to bridle their
3 whole body as well. When we put bits into horses' mouths to make them
4 obey us, we change their 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 largest forest
6 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 fire, and is itself set on fire by the
7 flames of Gehenna. For while all kinds of animals, birds and reptiles and
8 sea creatures can 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 it we
10 curse people who are made 'in God's likeness.' From the very same
mouth come blessings and curses! My friends, it is not right that this
11 should be so. Does a spring give both good and bad water from the same
12 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 lived in the humility of true
14 wisdom. But if you harbor bitter envy and a spirit of rivalry in your hearts,
15 do not boast or deny the truth. That is not the wisdom which comes from
16 above; no, it is earthly, animalistic, demonic. For where envy and rivalry
exist, there you will also find disorder and all kinds of bad, worthless ac-
17 tions. But the wisdom from above is, before everything else, pure; then
peace-loving, gentle, open to conviction, rich in compassion and good
18 deeds, and free from partiality and insincerity. Justice is the harvest peace-
makers will reap from seeds sown in a spirit of peace.

4 What is the cause of the fighting and quarreling that goes on among
you? Isn't it to be found in the desires which are always at war within you?
2 You crave, yet do not have, so you commit murder, so You covet, yet cannot
gain your end. You quarrel and fight. You do not have, because you do
3 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 the world makes himself
5 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
6 within you?' 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 flee from
8 you. Draw near to God, and he will draw near to you. Make your hands
9 clean, you sinners; and your hearts pure, you vacillators! Grieve, mourn,
and lament! Let your laughter be turned to mourning, and your hap-
10 piness to 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, disparages the Law and passes judgment on the Law. But, if you pass judgment on the Law, you are not
12 obeying it, but judging it. There is only one lawgiver and judge – he who has the power both to save and to destroy. So then who who are you to pass judgment on your neighbor?

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 and making money,'
14 yet you do not know what your life will be like tomorrow! For you are but
15 a a puff of smoke that appears for a little while and then vanishes. Instead
16 you should say 'If the Lord wills, we will live and do this or that.' But as
17 it is, you 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 that are
2 coming upon you! Your riches have wasted away, and your clothes have
3 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
4 to speak, that you stored up for yourselves in these last days. Listen! The wages you have held back from the laborers who mowed your fields are crying out against you, and the outcries of your harvesters have reached
5 the ears of the Lord of Hosts! You have lived on earth a life of extravagance
6 and luxury; you have indulged your 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,
8 until it has had the spring and summer rains. And you must be patient
9 also, and not be discouraged; for the Lord's coming is near. Do not make complaints against one another, friends, or judgment will be passed on

you. The judge is already standing at the door! Friends, as an example
of the patient endurance of suffering, take the prophets who spoke in the
name of the Lord. We count those who displayed such endurance blessed!
You have heard, too, of Job's endurance, and have seen what the Lord's
purpose was, for 'the Lord is full of pity and compassion.'
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.
If anyone of you is in trouble, they should pray; if anyone 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, 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,
they will be forgiven. Therefore, confess your sins to one another and pray
for one another, so that you may be cured. Great is the power of a good
person's fervent prayer. Elijah was only human like ourselves, but, when
he prayed fervently that it might not rain, no rain fell on the land for three
and a half years. And, when he prayed again, the clouds brought rain, and
the land bore crops. My friends, should one of you be led astray from the
truth, and someone bring them back again, be sure that the person who
brings a sinner back from their mistaken ways will save that person's soul
from death, and will cover a multitude of sins.

PETER'S FIRST LETTER

Introduction

1 To the people of God who are living abroad, dispersed throughout Pontus,
2 Galatia, Cappadocia, Roman Asia, and Bithynia, and who were chosen in
accordance with the foreknowledge of God the Father, through the consecration of the Spirit, to learn obedience, and to be purified by the sprinkling of the blood of Jesus Christ, from Peter, an apostle of Jesus Christ.
May blessing and peace be yours in ever increasing measure.

The Christian's Hope of Salvation

3 Blessed is the God and Father of our Lord Jesus Christ, who has, in his
4 great mercy, through the resurrection of Jesus Christ from the dead, given
us the new life of undying hope, that promises an inheritance, imperish-
5 able, stainless, unfading, which has been reserved for you in heaven – for
you who, through faith, are being guarded by the power of God, awaiting
6 a salvation that is ready to be revealed in the last days. At the thought of
this you are full of exultation, though (if it has been necessary) you have
7 suffered for the moment somewhat from various trials; that the genuine-
ness of your faith – a thing far more precious than gold, which is perish-
able, yet has to be tested by fire – may win praise and glory and honor
8 at the appearing of Jesus Christ. Though you have never seen him, yet
you love him; though you do not even now see him, yet you believe in
9 him, and exalt with a triumphant happiness too great for words, as you
10 receive the reward of your faith in the salvation of your souls! It was this
salvation that the prophets, who spoke long ago of the blessing intended
11 for you, sought, and strove to comprehend; as they strove to discern what
that time could be, to which the Spirit of Christ within them was pointing,
when foretelling the sufferings that Christ would have to endure, and the
12 glories that would follow. And it was revealed to them that it was not for
themselves, but for you, that they were acting as Ministers of the truths
which have now been told to you, by those who, with the help of the Holy

Spirit sent from heaven, have brought you the good news – truths into which even angels long to look.

The Christian's Character

13 Therefore concentrate your minds, with the strictest self-control, and fix
your hopes on the blessing that is coming for you at the appearing of Jesus
14 Christ. Be like obedient children; do not let your lives be shaped by the
15 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
16 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 impar-
tially by what he has done, let respectful awe be the spirit of your lives
18 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 an-
19 cestors, but by precious blood, as it were of a lamb, unblemished and
20 spotless, the blood of Christ. Destined for this before the beginning of
21 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 honor, so that your faith and hope are now in God.
22 Now that, by your obedience to the truth, you have purified your lives,
so that there is growing up among you a genuine affection, love one an-
23 other earnestly with all your hearts; since your new life has come, not from
perishable, but imperishable, seed, through the message of the Everliving
24 God. For –

'All earthly life is but as grass,
and all its splendor as the flower of grass.
The grass fades,
its flower falls,
25 but the teaching of the Lord remains for ever.'

And that is the teaching of the good news which has been told to you.
2 Now that you have done with all malice, all deceitfulness, insincerity,
2 jealous feelings, and all backbiting, like newly born infants, crave pure
spiritual milk, so that you may be enabled by it to grow until you attain

3 salvation – since ‘you have found by experience that the Lord is kind.’
4 Come to him, then, as to a living stone, rejected, indeed, by men, but in
5 God’s eyes choice and precious; and, as living stones, form yourselves
into a spiritual house, to be a consecrated priesthood, for the offering of
spiritual sacrifices that will be acceptable to God through Jesus Christ.
6 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,
8 has now itself become the corner-stone,’ and ‘a stumbling-block, and a
rock which will prove a hindrance.’ They stumble because they do not
9 accept the message. This was the fate destined for them. But you are ‘a
chosen people, a royal priesthood, a consecrated nation, God’s own peo-
ple,’ entrusted with the proclamation of the goodness of him who called
10 you out of darkness into his wonderful light. Once you were ‘not a peo-
ple,’ 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 they make war on the
12 soul. Let your daily life among the Gentiles be so upright, that, whenever
they malign you as evil-doers, they may learn, as they watch, from the
uprightness of your conduct, to praise God ‘at the time when he will visit
them.’
13 Submit to all human institutions for the Lord’s sake, alike to the emperor
14 as the supreme authority, and to governors as sent by him to punish evil-
15 doers and to commend those who do right. For God’s will is this – that
you should silence the ignorance of foolish people by doing what is right.
16 Act as free people, yet not using your freedom as those do who make it
17 a cloak for wickedness, but as Servants of God. Show honor to everyone,
love the Lord’s followers, ‘revere God, honor 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 con-
19 siderate, but also to those who are arbitrary. For this wins God’s approval

when, because conscious of God's presence, a person who is suffering un-
20 justly bears their troubles 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, that does win
21 the approval of God. For it was to this that you were called! For Christ, too,
suffered – on your behalf – and left you an example, that you should follow
22 in his steps. He 'never sinned, nor was anything deceitful ever heard from
23 his lips.' He was abused, but he did not answer with abuse; he suffered,
but he did not threaten; he entrusted himself to him whose judgments are
24 just. And he 'himself carried our sins' in his own body to the cross, so that
we might die to our sins, and live for righteousness. 'His bruising was your
25 healing.' Once you were straying like sheep, but now you have returned
to the shepherd and guardian of your souls.

3 Again, you married women should submit to your husbands, so that
if any of them reject the message, they may, apart from the message, be
2 won over, by the conduct of their wives, as they see your pure, reverent
3 conduct. Yours should be, not the external adornment of the arrangement
4 of the hair, the wearing of jewelry, or the putting on of dresses, but the
inner life with the imperishable beauty of a quiet and gentle spirit; for
5 this is very precious in God's sight. It was by this that the holy women
of old, who rested their hopes on God, adorned themselves; submitting
6 to their husbands, as Sarah did, who obeyed Abraham, and called him
master. And you are her true children, as long as you live good lives, and
let nothing terrify you.

7 Again, those of you who are married men should live considerately 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 each other,
9 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 eager
14 for what is good? Even if you should suffer for righteousness, count yourselves blessed! 'Do not let people terrify you, or allow yourselves to be dis-
15 mayed.' Revere the Christ as Lord in your hearts; always ready to give an answer to anyone who asks your reason for the hope that you cherish, but
16 giving it with courtesy and respect, and keeping your consciences clear, so that, whenever you are maligned, those who vilify your good and Christ-
17 ian conduct may be put to shame. It is better that you should suffer, if that
18 should be God's will, for doing right, than for doing wrong. For Christ himself died to atone for sins once for all – the good on behalf of the bad – that he might bring you to God; his body being put to death, but his
19 spirit entering on new life. And it was then that he went and preached to
20 the imprisoned spirits, who once were disobedient, at the time when God patiently waited, in the days of Noah, while the ark was being prepared;
21 in which some few lives, eight in all, were saved by means of water. And baptism, which this foreshadowed, now saves you – not the mere cleansing of the body, but the search of a clear conscience after God – through
22 the resurrection of Jesus Christ, who has gone into heaven, and is at God's right hand, where angels and archangels and the powers of heaven now yield submission to him.

4 Since, then, Christ suffered in body, arm yourselves with the same re-
2 solve as he; for he who has suffered in body has ceased to sin, and so will live the rest of his earthly life guided, not by human passions, but by the
3 will of God. Surely in the past you have spent time enough living as the Gentiles delight to live. For your path has lain among scenes of debauchery, licentiousness, drunkenness, revelry, hard-drinking, and profane idol-
4 atry. And, because you do not run to the same extremes of profligacy as
5 others, they are astonished, and malign you. But they will have to answer for their conduct to him who is ready to judge both the living and the
6 dead. For that was why the good news was told to the dead also – that, after they have been judged in the body, as people are judged, they might live in the spirit, as God lives.

7 But the end of all things is near. Therefore exercise self-restraint and
8 be calm, so that you may be able to pray. Above all things, let your love for one another be earnest, for 'Love throws a veil over countless sins.'
9 Never grudge hospitality to one another. Whatever the gift that each has
10

received, use it in the service of others, as good stewards of the varied
11 bounty of God. When anyone speaks, they should speak as one who is
delivering the oracles of God. When anyone is endeavoring to serve others,
they should do so in reliance on the strength which God supplies; so that
in everything God may be honored through Jesus Christ – to whom be
ascribed all honor 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 were happening to you.
13 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
14 may rejoice and exult. If you are insulted for bearing the name of Christ,
count yourselves blessed; because the divine glory and the Spirit of God
15 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 interfering in matters which do
16 not concern Christians. But, if someone suffers as a Christian, they should
not be ashamed of it; they should bring honor to God even though they
17 bear that name. For the time has come for judgment to begin with the
house of God; and, if it begins with us, what will be the end of those who
18 reject God's good news? If 'a good person is saved only with difficulty,
19 what will become of the godless and the sinful?' Therefore, I say, let those
who suffer, because God wills it so, commit their lives into the hands of a
faithful Creator, and persevere in doing right.

Conclusion

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, who will also
2 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
3 own free will; not from a base love of gain, but with a ready spirit; not
4 as lords of your charges, but as examples to your flock. Then, when the
chief shepherd appears, you will win the crown of glory that never fades.
5 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 God, so that
7 he may exalt you in his good time, laying all your anxieties on him, for he

8 makes you his care. Exercise self-control, be watchful. Your adversary, the
9 devil, like a roaring lion, is prowling about, eager to devour you. Stand
firm against him, strong in your faith; knowing, as you do, that the suf-
ferings 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, himself perfect, establish,
11 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 the true love of God. On that
13 take your stand. Your sister church in 'Babylon' sends you greeting, and
14 so does Mark, who is as a 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 Savior 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
3 advance in the knowledge of God and of Jesus, our Lord. For his divine
power has given us everything that is needful for a life of piety, as we
advance in the knowledge of him who called us by a glorious manifes-
4 tation 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 par-
ticipate in the divine nature, now that you have fled from the corruption
5 in the world, resulting from human passions. Yes, and for this reason do
your best to supplement your faith by goodness, goodness by knowledge,
6 knowledge by self-control, self-control by endurance, endurance by piety,
7 piety by mutual affection, and mutual affection by love. For, when these
8 virtues are yours, in increasing measure, they prevent your being indiffer-
9 ent to, or destitute of, a fuller knowledge of our Lord Jesus Christ. Surely
the person who has not these virtues is shortsighted even to blindness,
and has chosen to forget that they have been purified from their sins of
10 the past! Therefore, friends, do your best to put God's call and selection
11 of you beyond all doubt; for, if you do this, you will never fall. For in this
way you will be given a triumphant admission into the eternal kingdom
of our Lord and Savior, 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 though
13 you know it and are firmly established in the truth that you now hold. But
I think it my duty, as long as I live in this 'tent,' to rouse you by awakening
14 memories of the past; for I know that the time for this 'tent' of mine to be
15 put away is soon coming, as our Lord Jesus Christ himself assured me. So I
will do my best to enable you, at any time after my departure, to call these

16 truths to mind. For we were not following cleverly devised stories when
we told you of the coming in power of our Lord Jesus Christ, but we had
17 been eye-witnesses of his majesty. For he received honor 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
18 brings me great joy.' These were the words that we heard, borne to our
19 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
20 hearts. But first be assured of this: – There is no prophetic teaching found
21 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, and bringing speedy ruin
2 on themselves. There will be many, too, who will follow their licentious
3 courses, and cause the way of the truth to be maligned. In their covetous-
ness 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 dark-
5 ness, to be kept under guard for judgment. Nor did he spare the world of
old; though he preserved Noah, the preacher of righteousness, and seven
6 others, when he brought a flood on the godless world. He condemned the
cities of Sodom and Gomorrah and reduced them to ashes, holding them
7 up as a warning to the godless of what was in store for them; but he res-
cued righteous Lot, whose heart was vexed by the wanton licentiousness
8 of his neighbors; for, seeing and hearing what he did, as he lived his right-
eous life among them, day after day, Lot's righteous soul was tortured
9 by their wicked doings. The Lord, therefore, knows how to deliver the
pious from temptation, and to keep the wicked, who are even now suffer-
10 ing punishment, in readiness for 'the day of judgment' – especially those

who, following the promptings of their lower nature, indulge their polluting passions and despise all control. Audacious and self-willed, they
11 feel no awe of the celestial beings, maligning them, even where angels,
though excelling them in strength and power, do not bring against them
12 a malignant 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
13 perish through their own corruption, suffering 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
14 your feasts. They have eyes only for adulteresses, eyes never tired of sin;
they entice weak souls; their minds are trained to covet; they live under
15 a curse. Leaving the straight road, they have gone astray and followed
in the steps of Balaam, the son of Beor, who set his heart on the reward
16 for wrong-doing, but was rebuked for his offense. A dumb animal spoke
17 with a human voice, and checked the prophet's madness. These people
are like springs without water, or mists driven before a gale; and for them
18 the 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 people who live such
19 misguided lives. They promise them freedom, while they themselves are
slaves to corrupt habits; for a person is the slave of anything to which they
20 give way. If, after having escaped the polluting influences of the world,
through knowing our Lord and Savior, Jesus Christ, people are again entangled in them, and give way to them, their last state has become worse
21 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
22 the holy command delivered to them. In their case is seen the truth of the
proverb – 'A dog returns to what it has vomited' and 'A sow after washing to her wallowing-place in the mud.'

A Reassertion of the 'Second Coming' of the Christ

3 This, dear friends, is my second letter to you. In both of them I have tried,
2 by appealing to your remembrance, to arouse your better feelings. I want
you to recall what was foretold by the holy prophets, as well as the com-
3 mand of our Lord and Savior given to you through your apostles. First be

assured of this, that, as the age draws to an end, scoffers, led by their own
4 passions, will come and ask scoffingly – 'Where is his promised coming?
Ever since our ancestors passed to their rest, everything remains just as it
5 was when the world was first created!' For they willfully shut their eyes to
the fact that long ago the heavens existed; and the earth, also – formed out
6 of water and by the action of water, by the fiat of God; and that by the same
means the world which then existed was destroyed in a deluge of water.
7 But the present heavens and earth, by the same fiat, have been reserved
for fire, and are being kept for the day of the judgment and destruction of
the godless.

8 But you, dear friends, must never shut your eyes to the fact that, to the
Lord, one day is the same as a thousand years, and a thousand years as one
9 day. The Lord is not slow to fulfill his promise, as some count slowness;
but he is forbearing with you, as it is not his will that any of you should
10 perish, but that all should be brought to repentance. The day of the Lord
will come like a thief; and on that day the heavens will pass away with
a crash, the elements will be burnt up and dissolved, and the earth and
11 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
12 and pious lives you ought to lead, while you wait for the coming of the
day of God and strive to make it come soon[29] . At its coming the heavens
13 will be dissolved in fire, and the elements melted by heat, but we look for
new heavens and a new earth, where righteousness will have its home, in
fulfillment of the promise of God.

14 Therefore, dear friends, in expectation of these things, make every effort
15 to be found by him spotless, blameless, and at peace. Regard our Lord's
forbearance as your one hope of salvation. This is what our dear friend
16 Paul wrote to you, with the wisdom that God gave him. It is the same
in all his letters, when he speaks in them about these subjects. There are
some things in them difficult to understand, which untaught and weak
17 people distort, just as they do all other writings, to their own ruin. You
must, therefore, dear friends, now that you know this beforehand, be on
your guard against being led away by the errors of reckless people, and
18 so lapsing from your present steadfastness; and advance in the love and
knowledge of our Lord and Savior, Jesus Christ. All glory be to him now
and for ever.

[29] 3:12 Or: and desire its coming.

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 and touched with our hands.
2 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
3 visible to 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 with the
4 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:
6 God is light, and there is no darkness in him at all. If we say that we have
fellowship with him and yet continue to walk in the darkness, our words
7 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
8 us from all sin. If we say, "we have no sin," then we are deceiving ourselves,
9 and the truth is not in us. If we confess our sins, he is just and may be
10 trusted to forgive our sins and cleanse us from 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 – Jesus Christ, the righteous.
2 He is the atoning sacrifice for our sins, and not for ours only, but the sins of
3 the whole world. It is by keeping God's commands that we can be sure we
4 know him. Whoever says "I know him," but does not keep his commands,
5 is 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 perfection. This is
6 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. That old command is
8 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 passing away and the true light is already shining.
9 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
11 there is nothing within them to cause them to stumble. 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 loves the
16 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
17 arrogance of wealth – belongs, not to the Father, but to the world. And the

world, and all that it gratifies, is passing away, but they who do God's will
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 why we know that this
19 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.
20 They left so it would be clear that none of them really belonged to us. You,
however, have have been annointed by the Holy One. You all know the
21 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
23 person is the antichrist – one who rejects the Father and the Son. No one
who rejects the Son has the Father; to acknowledge the Son is to have the
24 Father also. As for you, you must let what you have heard from the begin-
ning continue to live in you. If what you heard from the beginning dwells
25 in you, you will 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 mislead
27 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
28 you: abide in him. Yes, my children, remain in him, so that when he ap-
pears our confidence doesn't fail us, and we are not ashamed to meet him
29 at his coming. Since you know he is righteous, you realize that that every-
one 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
2 not know us is that it has not learned to know 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

3 will see him as he 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. Sin is
5 lawlessness. You know that Christ appeared to take away our sins and that
6 there is no sin in him. No one who lives in him continues to sin; the sinner
7 has not seen or known him. My children, don't let anyone mislead you.
The person who does what is right is righteous, just as Christ is righteous.
8 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. They can't
10 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
11 what is right or doesn't love others is not a child of God. For this is the mes-
12 sage we heard 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 suprised, friends, if the world hates you. We know that we have
14 passed out of death into life, because we love each other. The person who
15 does not love remains in a state of death. The person who hates another
is a murderer, and you know that no murderer has eternal life dwelling
within them.
16 This is how we know that love is: Christ gave his life for us. So we should
17 lay down our own lives for each other. If anyone has material possessions,
and and sees one of our own in need, but closes their heart against that
18 person, how can it be said that the 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 ourselves
20 in God's presence: though our conscience condemns us, God is greater
21 than our conscience and knows everything. Dear friends, if our conscience
22 does not condemn us, then we approach God with confidence, and we
receive from him whatever we ask, because we are keeping his commands,
23 and are doing what pleases him. His command is that we should believe
in his Son, Jesus Christ, and love one another, as Christ commanded us.

24 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 recognize the Spirit of God: those who acknowledge Je-
3 sus Christ as come in the flesh have God's Spirit, 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 than the one
5 who is in the world. Those people belong to the world and therefore they
6 speak as the world speaks, and the 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
8 everyone who loves is a child of God and knows God. Those who do not
9 love know nothing of God, for God is love. This is how God showed his
love among us: he sent his one and only Son into the world that we might
10 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 one another.
12 No one has ever seen God, but if we love one another, God lives in us and
13 his love reaches perfection within us. We know that we live in him, and
14 he lives in us, because he has given us a measure of his Spirit. Moreover,
we have seen for ourselves and testify that the Father has sent the Son to
15 be the Savior of the world. Whoever acknowledges that Jesus Christ is the
16 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 lives in
17 them. This is the way love has reached its perfection among us, so that we

may have confidence on the day of judgment, because in this world we
18 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
19 perfection in love. We love, because God first loved us. If someone says 'I
20 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, cannot love God,
21 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, and every-
2 one who loves a parent loves his child. By this we know that we love God's
3 children – when we love God and carry out his commands. For to love God
4 is to do what he commands and his commands are not a burden, for what-
ever is born of God overcomes the world. What is the victory by which the
5 world is overcome? Our faith! Who can overcome the world but the person
6 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
7 Spirit testifies to this because the Spirit is truth. Indeed three testify: the
8 Spirit, the water, and the blood, and these three agree. We accept human
testimony, 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 believing the testimony God has
11 given about his Son. And this is that testimony: God gave us eternal life,
12 and this life is in his 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 God's Son,
14 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
15 with his will, he listens to us. And if we know he hears us – whatever we
16 ask – we know also 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 am not saying that you should
17 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.
19 God protects his children and the evil one cannot get hold of them. We
know that we are God's children, though the whole world lies in the power
20 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 the truth love you as
2 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 received from the Father.
5 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
6 beginning. – Let us love one another. And this is love – to live in obedience
to the Father's commands. This is the command as you learned from the
7 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
8 in flesh and blood. Any 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 –
10 they have both the Father and the Son. If anyone comes to you and does not
bring this teaching, do not receive them into your house or even welcome
11 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
13 to face, so that our joy may be complete. 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
3 good health – I know that all is well with your soul. For it was a great joy
to me, when some followers of the Lord came and testified to your fidelity
4 to the truth. I know that 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 followers –
6 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
7 manner worthy of the service of God. For it was on behalf of Christ's name
8 that they set out, not accepting even one thing from the Gentiles. Therefore,
we 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 be the
10 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 ac-
tually 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 does what is bad has never
12 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 and ink.
14 I hope to see you soon, and then we will speak face to face. Peace be
15 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 of Jesus Christ, and the
2 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 defense of the faith that has once for all been entrusted to
4 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 afterward destroyed
6 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
7 and black darkness. Like Sodom and Gomorrah and the towns near them,
which gave themselves up to fornication, and fell into unnatural vice, these
angels now stand out as a warning, undergoing, as they are, punishment
in eternal fire.
8 Yet in the same way these people, too, cherishing vain dreams, pollute
9 our human nature, reject control, and malign the celestial beings. Yet even

Michael, the archangel, when, in his dispute with the devil, he was arguing about the body of Moses, did not venture to charge him with malign-
10 ing, but said merely 'The 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 corruption.
11 Alas for them! They walk in the steps of Cain; led astray by Balaam's love of gain, they plunge into sin, and meet their ruin through rebellion like Ko-
12 rah. 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 with-
13 out a vestige of fruit, dead through and through, torn up by the roots; they are wild sea waves, foaming with their own shame; they are 'wandering stars,' for which the blackest darkness has been reserved for ever.

14 To these people, as to others, Enoch, the seventh in descent from Adam, declared – 'See! The Lord has come with his hosts of holy ones around
15 him, to execute judgment on all people, and to convict all godless people of all their godless acts, which in their ungodliness they have committed, and of all the harsh words which they have spoken against him, godless sinners that they are!'

16 These people are always murmuring, and complaining of their lot; they follow where their passions lead them; they have arrogant words on their lips; and they flatter others for the sake of what they can get from them.

17 But you should, dear friends, recall what was foretold by the apostles
18 of our Lord Jesus Christ; how they used to say to you – 'As time draws to an end, there will be scoffers, who will be led by their godless passions.'
19 These are the people – animal and unspiritual – who cause divisions. But
20 you must, dear friends, build up your characters on the foundation of your
21 most holy faith, pray under the guidance of the Holy Spirit, and keep within the love of God, while waiting for the mercy of our Lord Jesus
22 Christ, to bring you to eternal life. To some show pity, because they are
23 in doubt. 'Drag them out of the fire,' and save them. To others show pity, but with caution, hating the clothing polluted by their touch.

Ascription

24 To him who is able to guard you from falling, and to bring you into his
25 glorious presence, blameless and rejoicing – to the one God, our Savior, be ascribed, through Jesus Christ, our Lord, glory, majesty, power, and

dominion, as it was before time began, is now, and will be for all time to come. Amen.

THE REVELATION TO JOHN

1 The Revelation of Jesus Christ, which God gave to him to make known
to his servants, concerning what must shortly take place, and which he
2 sent and revealed by his angel to his servant John, who testified to the
message of God and to the testimony to Jesus Christ, omitting nothing of
3 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
5 the seven spirits that are before his throne, and from Jesus Christ, the faith-
ful witness, the first-born from the dead, and the Ruler of all the kings of
the earth. To him who loves us and freed us from our sins by his own blood
6 – and he made us a kingdom of priests in the service of God, his Father!
7 – to Him be ascribed glory and dominion for ever. Amen. He is coming
among the clouds! Every eye will see him, even those who pierced him
and all the nations of the earth will mourn over him. So will it be. Amen.

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 the testimony to Jesus.
10 I fell into a trance on the Lord's day, and I heard behind me a loud voice,
11 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,
12 Philadelphia, and Laodicaea.' I turned to see what voice it was that spoke
13 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
14 sash across his breast. The hair of his head was as white as wool, as white
15 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,

16 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.
17 And, when I saw him, I fell at his feet like one dead. He laid his hand on
18 me and said – 'Do not be afraid. I am the First and the Last, the Everliving.
I died, and I am alive for ever and ever. And I hold the keys of death and of
19 Hades. Therefore write of what you have seen and of what is happening
20 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
2 hand, and walks among the seven golden lamps: – I know your life,
your toil and endurance, and I know that you cannot tolerate evil-
doers. I know, too, how you tested those who declare that they are
3 apostles, though they are not, and how you proved them false. You
possess endurance, and have borne much for my name, and have
4 never grown weary. But this I have against you – You have aban-
5 doned 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.
6 But this is in your favor – 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: –

These are the words of him who is the First and the Last, who died,
9 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,[30] though they are not, but are
10 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.
11 Be faithful even to death, and I will give you the Crown of life. Let

[30] 2:9 God's people: Literally 'Jews.' These people claimed to be God's people because they were Jews.

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: –

These are the words of him who holds the sharp two-edged sword:
13 – 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
14 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.
15 Again you have among you those who hold in the same way to the
16 teaching of the Nikolaitans. Therefore repent, or else, I will come
quickly and contend with such people with words that will cut like
17 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: –

These are the words of the Son of God, whose eyes are like flam-
19 ing 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
20 been better than it was at first. Yet I have this against you – You tol-
erate the woman Jezebel, who declares that she is a prophet, and
misleads my servants by her teaching, until they commit licentious
21 acts and eat idol-offerings. I gave her time to repent, but she is de-
22 termined not to turn from her licentiousness. Therefore I am laying
her on a bed of sickness, and bringing great suffering on those who
are unfaithful with her, unless they repent and turn from a life like
23 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
24 will give to each one 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
25 not laying on you any further burden; only hold fast to what you
26 have received, until I come. To those who conquer and are careful
to live my life to the end – to them I will give authority over the

27 nations, and they will rule them with an iron rod, as when earthen
vessels are broken in pieces (as I myself have received from my Fa-
28 ther) and I will give them the morning star. Let those who have ears
29 hear what the Spirit is saying to the churches.

3 "To the angel of the church in Sardis write: –

These are the words of him who has the seven spirits of God and the
seven stars; – I know your life, and that people say of you that you
2 are living, though you are dead. Be on the watch, and strengthen
what still survives, though once it was all but dead; for I have not
3 found your 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 a thief, and you will
4 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
5 with me, robed 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 my Father, and
6 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, and shuts and no
8 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,[31] though they are not, but
are lying – I will make them come and bow down at your feet, and
10 they will learn that I loved you. Because you kept in mind the story
of my endurance, I will keep you in the hour of trial that is about
to come on the whole world, the hour that will test all who are
11 living on earth. I will come quickly. Hold to what you have received
12 so that no one may take your 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

[31] 3:9 God's people: Literally 'Jews.' These people claimed to be God's people because they were Jews.

name of the city of my God, the New Jerusalem, which is coming
down out of heaven from my God, and I will write on them my new
13 name. Let those who have ears hear what the Spirit is saying to the
churches.

14 "To the angel of the church in Laodicaea write: –

These are the words of the Unchanging One, the witness faithful
15 and true, the beginning of the Creation of God: – I know your life; I
know that you are neither cold nor hot. If only you were either cold
16 or hot! But now, because you are lukewarm, neither hot nor cold, I
17 am about to spit you out of my mouth. You say 'I am rich and have
grown rich, and I want for nothing,' and you do not know that you
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
19 eyes, so that 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
21 in, and will feast with them, and they will feast with me. To those
who conquer – to them I will give the right to sit beside me on my
throne, as I, when I conquered, took my seat beside my Father on
22 his throne. Let those who have ears hear what the Spirit is saying
to the churches."

The Vision of the Seven Seals

4 After this, in my vision, I saw an open door in the heavens, and the first
voice that I heard was like the blast of a trumpet speaking to me. It said
2 – 'Come up here and I will show you what must take place.' Immediately
after this I fell into a trance. There stood a throne in heaven, and on the
3 throne was One seated. He who was seated on it was in appearance like
a jasper and a sardius; and around the throne there was a rainbow of
4 the color of an emerald. And around the throne were twenty-four other
thrones, and on these I saw twenty-four elders sitting clothed in white
5 robes; and on their heads they had crowns of gold. Out from the throne
come flashes of lightning, cries, and peals of thunder! There are seven
torches burning in front of the throne, which are the seven spirits of God;
6 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 around the throne
7 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
8 man's, and the fourth creature is like an eagle on the wing. These four
creatures have each of them six wings, and all around, 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 honor and thanks to
10 him who is seated on the throne, to him who lives 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
honor, and power, for you did create all things, and at your bid-
ding they came into being and were created.'

5 Then I saw at the right hand of him who was seated on the throne a
2 book, with writing inside and out, and sealed with seven seals; and I
saw a mighty angel who was proclaiming in a loud voice – 'Who is wor-
3 thy to open the book and break its seals?' But no one either in heaven or
on earth or under the earth was able to open the book or look within it.
4 At this I wept long, because no one could be found who was worthy to
5 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
7 seven spirits of God, and they are sent into all the world.) The Lamb came
forward; and he has taken the book from the right hand of him who was
8 seated on 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 incense. (These are the
9 prayers of Christ's people.) And they are singing a new song –

'You are worthy to take the book and break its seals, for you were
sacrificed, and with your blood you did buy for God people of
10 every tribe, and language, and people, 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 around the
throne, and of the creatures, and of the elders. In number they were
12 ten thousand times ten thousand and thousands of 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 honor, and praise, and bless-
ing.'

13 And I heard every created thing in the air, and on the earth, and un-
der 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 honor, and praise, and dominion for ever and
ever.'

14 And the four creatures said 'Amen,' and the elders prostrated them-
selves and worshiped.

6 Then I saw the Lamb break one of the seven seals, and I heard one of the
2 four creatures crying with a voice like thunder – 'Come.' And in my vision
I saw a white horse. Its rider held a bow, and he was given a crown, and
he went out conquering and to conquer.
3 When the Lamb broke the second seal, I heard the second creature cry-
4 ing – 'Come.' Then there went out another horse, a red horse, and to its
rider was given the power to deprive the earth of peace, so that people
should kill one another; and he was given a great sword.
5 When the Lamb broke the third seal, I heard the third creature crying
– 'Come.' And in my vision I saw a black horse. Its rider held scales in
6 his hand. And I heard what seemed to be a voice, coming from among
the four creatures, crying – 'A quart of wheat for a silver coin, and three
quarts of barley for a silver coin! But do not harm the oil and the wine.'
7 When the Lamb broke the fourth seal, I heard the voice of the fourth
8 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 message and for the
10 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
11 our blood on all who are living on the earth?' Then to each of them was
given a white robe, and they were told to rest yet a little longer, until the
number of their fellow servants and of their friends in Christ's service who
were about to be put to death, as they had been, should be complete.
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 moon, which
13 was at its full, like blood. The stars of the heavens fell to the earth, as when
14 a fig-tree, shaken by a strong wind, drops its unripe fruit. The heavens
disappeared like a scroll when it is rolled up, and every mountain and
15 island was moved from its place. Then all the kings of the earth, and the
princes, and the generals, and the rich, and the powerful, and every slave
and free person, hid themselves in the caves and under the rocks of the
16 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
17 the wrath of the Lamb, 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
2 the earth, or over the sea, or against any tree. And, in the east, I saw another
angel, ascending, holding the seal of the living God; and he cried in a loud
voice to the four angels, to whom there had been given power to harm the
3 earth and the sea – 'Do not harm the earth, or the sea, or the trees, until we
4 have sealed the servants of our God on their foreheads.' I heard, too, the
number of those who had been sealed. It was one hundred and forty-four
thousand; and they were from every tribe of the Israelites.

5 From the tribe of Judah twelve thousand were sealed,
from the tribe of Reuben twelve thousand,
from the tribe of Gad twelve thousand,
6 from the tribe of Asher twelve thousand,
from the tribe of Napthali twelve thousand,
from the tribe of Manasseh twelve thousand,
7 from the tribe of Simeon twelve thousand,
from the tribe of Levi twelve thousand,
from the tribe of Issachar twelve thousand,
8 from the tribe of Zebulon twelve thousand,
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand were sealed.

9 After this, in my vision, I saw a vast throng which no one could number, of people from every nation and of all tribes, and peoples, and languages. They stood in front of the throne and in front of the Lamb,
10 robed in white, holding palm branches in their hands. And they are crying in a loud voice –

'Salvation be ascribed to our God who is seated on his throne and to the Lamb.'

11 And all the angels were standing around the throne and the elders and the four creatures, and they prostrated themselves on their faces in
12 front of the throne and worshiped God, saying –

'Amen. Blessing and praise, and wisdom, and thanksgiving, and honor, 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
15 washed their robes white in the blood of the Lamb. And therefore it is that they are before the throne of God, and are serving him day and night in
16 his Temple; and he who is seated on the throne will shelter them. Never again will they be hungry, never again will they be thirsty, nor will the sun
17 smite them, nor any scorching heat; for the Lamb that stands in the space before the throne will be their shepherd, and will lead them to life-giving springs of water; and God will wipe away all tears from their eyes.'

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
4 the prayers of all Christ's people on the golden altar before the throne. The smoke of the incense ascended, with the prayers of Christ's people, from
5 the hand of the angel before God. Then the angel took the censer, and filled it with fire from the altar, and threw it down on the earth; and there

followed peals of thunder, cries, flashes of lightning, and an earthquake.
6 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,
9 burning, was hurled into the sea. A third of the sea became blood, and a
third part of all created things that are in the sea – that is, of all living
things – died, and a third of the ships was destroyed.
10 Then the third angel blew; and there fell from the heavens a great star,
11 burning like a torch. It fell on a third of the rivers and on the springs. (The
star is called 'Wormwood.') A third of the water became bitter as worm-
wood, 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
2 from the heavens, and to him was given the key of 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 the air grew dark because of the smoke
3 from the pit. Out of the smoke locusts descended on the earth, and they re-
4 ceived 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 who have not
5 the seal of God on their foreheads. Yet they were not allowed to kill them,
but it was ordered that those men should be tortured for five months.
Their torture was like the torture caused by a scorpion when it stings a
6 person. In those days people will seek Death and will not find it; They will
7 long to die, but Death flees from them. In appearance the locusts were like
horses equipped for battle. On their heads there were what appeared to
8 be crowns that shone like gold, their faces resembled human faces, and
they had hair like the hair of a woman, their teeth were like lions' teeth,
9 and they had what seemed to be iron breastplates, while the noise of their
wings was like the noise of chariots drawn by many horses, galloping into
10 battle. They have tails like scorpions, and stings, and in their tails lies their

11 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 the cor-
14 ners 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
15 chains at the great river Euphrates.' Then the four angels, that were held
in readiness for that hour and day and month and year, were let loose,
16 to destroy a third of mankind. The number of the hosts of cavalry was
17 ten thousand times ten thousand, twice told; I heard their number. And
this is what the horses and their riders appeared to be like in my vision:
– They had breastplates of fire, blood-red and sulphurous, and the heads
of the horses were like lions' heads, while out of their mouths issue fire,
18 and smoke, and sulfur. Through these three curses a third of humanity
perished – because of the fire, and the smoke, and the sulfur that issued
19 from their mouths; for the power of the horses lies in their mouths and in
their tails. For their tails are like snakes, with heads, and it is with them
20 that they do harm. But those who were left of humanity, who had not per-
ished 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
21 neither see, nor hear, 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 was like the sun, and
2 his feet like pillars of fire; in his hand he held a little book open. He set
3 his right foot on the sea, and his left on the land; and he cried in a loud
voice like the roaring of a lion. At his cry the seven peals of thunder spoke,
4 each with its own voice. And, when they spoke, I was about to write; but
I heard a voice from heaven say – 'Keep secret what the seven peals of
5 thunder said, and do not write it down.' Then the angel, whom I had seen
standing on the sea and on the land, raised his right hand to the heavens,
6 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
7 all that is in it, that time should cease to be. Moreover at the time when
the seventh angel will speak, when he is ready to blow his blast, then the
hidden purposes of God, of which he told the good news to his servants,
8 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
9 is open in the hand of the angel who stands on the sea and on the land.' So
I went to the angel and asked him to give me the little book. And he said
'Take it, and eat it. It will be bitter to your stomach, but in your mouth it
10 will be as sweet as honey.' I took the little book out of the angel's hand and
ate it, and, while in my mouth, it was like the sweetest honey; but, when
11 I had eaten it, it was bitter to my stomach. And I was told – 'You must
prophesy again about men of many peoples, and nations, and languages,
and about many kings.'

11 Then I was given a measure like a rod, and a voice said to me – 'Go and
measure the Temple of God and the altar, and count the worshiper there.
2 But omit the court outside the Temple, and do not measure that, for it has
been given up to the nations; and the holy City will be under their heel
3 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,
4 clothed in 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 will, in this way, inevitably
6 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
7 they will. As soon as they have completed their testimony, the wild Beast
that ascends from the bottomless pit will make war on them and conquer
8 and kill them. Their dead bodies will lie in the streets of the great city,
which is mystically spoken of as 'Sodom' and 'Egypt,' where their Master
9 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
11 prophets brought torments on those who live on the earth. After three
days and a half the life-giving breath of God entered these men, and they
stood up on their feet, and a great terror took possession of those who
12 were watching them. The two men heard a loud voice from heaven which
said to them – 'Come up here,' and they went up to heaven in the cloud,
13 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 worshiped Him, say-
17 ing –

'We thank you, Lord, our God, the Almighty, who is and who was,
18 that you have assumed your great power and reigned. The nations were enraged, and your wrath fell on them; the time came for the dead to be judged, and for you to give the reward to your servants the prophets, and to the people of Christ, and to those who honor 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 on her head a crown of
2 twelve stars. She was pregnant; and she is crying out in the pain and agony
3 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 child, so that he may devour
5 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
6 caught up to God on his throne. But the woman fled into the wilderness, where there is a place prepared for her by God, to be tended there for twelve hundred and sixty days.

7 Then a battle took place in the heavens. Michael and his angels fought
8 with the Dragon. But though the Dragon, with his angels, fought, he did

not prevail; and there was no place left for them any longer in the heav-
9 ens. 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
10 angels were hurled down with him. And I heard a loud voice in heaven
which said –

> 'Now has begun the day of the salvation, and Power, and Dominion
> of our God, and the Rule of his Christ; for the Accuser of our people
> has been hurled down, he who has been accusing them before our
11 God day and night. Their victory was due to the blood of the Lamb,
> and to the message to which they bore their testimony. In their love
12 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 pur-
14 sued the woman who had given birth to the male child. But to the
woman were given the two wings of the great eagle, so that she might
fly to her place in the wilderness, where she is being tended for one year,
15 and for two years, and for half a year in safety from the snake. Then the
snake poured water from its mouth after the woman, like a river, so that
16 it might sweep her away. But Earth came to her help, and opened her
mouth and drank up the river which the Dragon had poured out of its
17 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
18 and bear their testimony to Jesus; and he took his stand on the sea-shore.
13 Then I saw, rising out of the sea, a wild Beast with ten horns and seven
heads. On its horns were ten diadems, and on its heads were blasphe-
2 mous 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
3 power and his throne, 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 can compare with the Beast? And
5 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
6 months. 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 people, and language, and na-
8 tion. 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 sac-
9 rificed from the foundation of the world. Let those who have ears hear.
10 Whoever is destined for captivity goes into captivity. Whoever will kill with the sword must inevitably be killed with the sword. (Here there is need for endurance and faith on the part of Christ's people.)

11 Then I saw, rising out of the earth, another wild Beast. It had two horns
12 like those of a lamb, and its voice was like a dragon's. It exercises all the authority of the first Beast under its eyes; and it makes the earth and all who are living on it worship that first Beast, whose mortal wound was healed.
13 It performs great marvels, even causing fire to fall from the heavens to the
14 earth, before people's eyes; and in consequence of the marvels which it was allowed to perform under the eyes of the Beast, it is able to deceive all who are living on the earth. It tells those who live on the earth to make a statue in honor of the Beast, who, despite the wound from the sword, yet
15 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
16 who refused to worship the image of the Beast to be put to death. High and low, rich and poor, free and enslaved – it causes a brand to be put on
17 the right hand or on the forehead of every one of them, so that no one is able to buy or sell, except those that bear this brand – either the name of
18 the Beast or 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
2 his Father written on their foreheads. And I heard a sound from heaven, like the sound of many waters, and like the sound of a loud peal of thunder; the sound that I heard was like the music of harpers playing on their
3 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 who had been re-
4 deemed 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

5 first-fruits of 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
7 of every nation, and tribe, and language, 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 – 'Whoever
worships the Beast and its image, and receives its brand on his forehead
10 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 sulfur before the eyes of the holy angels and before the eyes
11 of 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,
12 and all who are branded with its name.' (Here there is need for endurance
on the part of Christ's people – those who lay to heart the commands of
13 God and the faith of Jesus.) Then I heard a voice from heaven saying 'Write:
"Blessed are the dead who from this hour die in union with the Lord."'
"Yes," answers the Spirit, "that they may rest from their toil. Their good
deeds go with them."

14 Then, in my vision, I saw a white cloud, and on the cloud there was
sitting one like a man. On his head he had a crown of gold, and in his
hand a sharp sickle.
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
16 to reap has come; the Harvest of Earth is ready.' He who was sitting on the
cloud brought his sickle down on the earth, and the Harvest of Earth was
reaped.
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 the vine of Earth, for its grapes
19 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
20 wrath of God. The grapes were trodden in the press outside the city; and
blood came out of the press, rising as high as the bridles of the horses for
a distance of two hundred miles.

Vision of Seven Curses

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 Beast and its image and
3 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 marvelous are your deeds, Lord, our God, the Almighty.
4 Righteous and true are your ways, eternal King. Who will not honor
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 testimony in
6 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
7 had golden girdles around their breasts. One of the four creatures gave
the seven angels seven golden bowls, filled with the wrath of God who
8 lives for ever and ever. The Temple was filled with smoke from the glory
and majesty of God; and no one could enter the Temple, until the seven
16 curses inflicted by the seven angels were at an end. Then I heard a loud
voice, which came from the Temple, saying to the seven angels – 'Go and
empty the seven bowls of the wrath of God on the earth.'
2 The first angel went and emptied his bowl on the earth; and it turned to
loathsome and painful sores on all who bore the brand of the Beast and
who worshiped its image.
3 Then the second angel emptied his bowl on the sea; and it turned to
blood like the blood of a corpse, and every living thing died – everything
in the sea.
4 Then the third angel emptied his bowl on the rivers and springs of wa-
5 ter; and it turned to blood. And I heard the angel of the Waters saying –

'Righteous are you, you who is and who is, the Holy One, in inflicting this
6 judgment; for men shed the blood of Christ's people and of the prophets,
7 and you have given 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 was permit-
9 ted 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
11 darkness fell on its kingdom. Men gnawed their 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 road for the kings of the East
13 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
14 mouth of the false 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
16 not have to walk about unclothed and let men see his nakedness.') And the
spirits collected the kings at the place called in Hebrew 'Har-Magedon.'
17 Then the seventh angel emptied his bowl on the air. (A loud voice came
18 from the throne in the Temple; it said 'All is over.') There followed flashes
of lightning, cries, and peals of thunder; and there was a great earthquake,
such as had not occurred since man began to be on the earth – none so
19 great; and the great city was torn in three, and the cities of the nation fell,
and God remembered Babylon the Great, and gave her the maddening
20 wine-cup of his wrath; and every island vanished, and the mountains dis-
21 appeared. 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
2 Great Harlot who is seated at the meeting of many waters, and with whom

all the kings of the earth have had licentious intercourse; while all who live
3 on the earth have been make drunk by the wine of her licentiousness.' And
he bore me away in a trance to a lonely place, and I saw a woman seated
on a scarlet Beast, which was covered with blasphemous names; it had
4 seven heads and ten horns. The woman was clothed in purple and scar-
let, 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 there was written this
mystic name – 'BABYLON THE GREAT, THE MOTHER OF HARLOTS
6 AND OF ALL IDOLATROUS ABOMINATIONS ON EARTH.' And I saw
the woman drunk with the blood of Christ's people and with the blood
of the martyrs for Jesus. When I saw her, I was amazed beyond measure;
7 but the angel said to me – 'Why were you amazed? I will tell you the mys-
tic meaning of the vision of this woman, and of the Beast, with the seven
8 heads and ten horns, that carries her. The Beast that you saw was, but is
not, and is about to rise out of the bottomless pit, and is on its way to de-
struction. Those who are living on earth will be amazed – those whose
names have not been written in the book of life from the foundation of the
world – when they see that the Beast was, but is not, and yet will come.'
9 (Here there is need for the discerning mind.) The seven heads are seven
10 mountains on which the woman is seated. They are also seven kings; of
whom five have fallen and one remains, while one is not yet come. When
11 he comes, he must stay for a little while. So must the Beast that was, but
is not. He counts as an eighth king, although he is one of the seven, and is
12 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 au-
13 thority of kings, together with the Beast. These kings are of one mind in
14 surrendering their power and authority to the Beast. They will fight with
the Lamb, but the Lamb will conquer them, for he is Lord of lords and
King of kings; so, too, will those with him who have received the call and
15 are chosen and faithful. And the angel said to me – 'The waters that you
saw, where the Harlot is seated, are throngs of people and men of all na-
16 tions and languages. The ten horns that you saw, and the Beast – they will
hate the Harlot, and cause her to become deserted and strip her bare; they
17 will eat her flesh and utterly consume her with fire. For God has put it into
their minds to carry out his purpose, in carrying out their common pur-
pose and surrendering their kingdoms to the Beast, until God's decrees
18 will be executed. As for the woman whom you saw, she is the great city
that holds sway over all the kings of the earth.'

18 After this I saw another angel, descending from heaven, invested with
2 great authority; and the earth was illuminated by his splendor. 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,
3 a stronghold of every foul and hateful bird. For, after drinking the mad-
dening wine of her licentiousness, all the nations have fallen; while all
the kings of the earth have had licentious intercourse with her, and the
merchants of the earth have grown rich through the excess of her luxury."
4 Then I heard another voice from heaven saying – "Come out of her, my
people, so that you may not participate in her sins, and that you may not
5 suffer from the curses inflicted on her. For her sins are heaped up to the
6 heavens, and God has not forgotten her misdeeds. Pay her back the treat-
ment with which she has treated you; yes, repay twice over what her ac-
tions deserve; in the cup which she mixed for you, mix for her as much
7 again; for her self-glorification and her luxury, give her now an equal mea-
sure of torture and misery. In her heart she says 'I sit here a queen; no
8 widow am I; I will never know misery.' Therefore in one day will these
curses strike her – death, misery, and famine, and she will be utterly con-
9 sumed by fire; for mighty is the Lord God who condemned her." All the
kings of the earth who had licentious intercourse with her and shared her
luxury will weep and lament over her, when they see the smoke from the
10 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
11 judgment 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 of choicest wood, or brass, or iron, or marble;
13 nor their cinnamon, or spice, or incense, or perfumes, or frankincense, or
wine, or oil, or fine flour, or wheat, or cattle, or sheep; nor their horses, or
14 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
15 are lost to you, never to be found again. The merchants who sold these
things, and grew rich by her, will stand at a distance weeping and wailing,
16 horrified at her torture, and crying – "Alas! Alas! Great city! City clothed
in fine linen, and purple, and scarlet cloth! City adorned with gold orna-
17 ments, 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,
18 and all who get their living from the sea, stood at a distance, and seeing
the smoke from the burning city, cried – "What city can compare with

19 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." Re-
20 joice over her, heaven, and people of Christ, and apostles, and prophets,
21 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,
22 the great city, be violently overthrown, never more to be seen. No more
will the music of harpers, or minstrels, or flute players, or trumpeters be
heard in you, no more will any worker, skilled in any art, be found in you;
23 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
24 were deceived by your magical charms." Yes, and in her was to be found
the blood of the prophets and of Christ's people, and of all who have been
put to death on the earth.

19 After this, I heard what seemed to be a great shout from a vast throng
in heaven, crying –

2 'Hallelujah! To our God belong salvation, and glory, and Power, for
true and righteous are his judgments. For he has passed judgment
on the Great Harlot who was corrupting the earth by her licentious-
ness, and he has taken vengeance on her for the blood of his ser-
vants.'

3 Again they cried – 'Hallelujah!' And the smoke from her ruins rises
4 for ever and ever. Then the twenty-four elders and the Four creatures
prostrated themselves and worshiped God who was seated on the
5 throne, crying – 'Amen, Hallelujah!'; and from the throne there came a
voice which said –

'Praise our God all you who serve him, You who worship him,
both high and low.'

6 Then I heard what seemed to be the shout of a vast throng, like the
sound of many waters, and like the sound of loud peals of thunder, cry-
ing –

7 'Hallelujah! For the Lord is king, our God, the Almighty. Let us
rejoice and exalt; and we will pay him honor, for the hour for the
Marriage of the Lamb has come, and his Bride has made herself
8 ready. And to her it has been granted to robe herself in fine linen,

white and pure, for that linen is the good deeds of the people of Christ.'

9 Then a voice said to me 'Write – "Blessed are those who have been summoned to the marriage feast of the Lamb."' And the voice said –
10 'These words of God are true.' I prostrated myself at the feet of him who spoke to worship him, but he said to me – 'No! I am your fellow servant, and the fellow servant of your brothers and sisters who bear their testimony to Jesus. Worship God. For to bear testimony to Jesus needs the
11 inspiration of the prophets.' Then I saw that heaven lay open. There appears a white horse; its rider is called 'Faithful' and 'True'; righteously
12 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
13 knows but himself; he has been clothed in a garment sprinkled with
14 blood; and the name by which he is called is 'The Word of God.' The armies of heaven followed him, mounted on white horses and clothed in
15 fine linen, white and pure. From his mouth comes a sharp sword, with which to smite the nations; and he will rule them with an iron rod. He treads the grapes in the press of the maddening wine of the wrath of
16 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 to the great feast of
18 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
19 free and enslaved, and of high and low.' Then I saw the Beast and the kings of the earth and their armies, gathered together to fight with him who sat
20 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,
21 both of them, into the lake of fire – of burning sulfur. The rest were killed by the sword which came out of the mouth of him who rode on the horse; and all the birds fed on their flesh.

20 Then I saw an angel coming down from heaven, with the key of the
2 bottomless pit and a great chain in his hand. He seized the Dragon, the primeval snake (who is the 'devil' or 'Satan'), and bound him in chains
3 for a thousand years. He flung him into the bottomless pit and locked it, and set his seal on it; that he should not deceive the nations any more,

until the thousand years were ended. After that he must be let loose for a
while.
4 Then I saw thrones, and to those who took their seats on them authority
was given to act as judges. And I saw the souls of those who had been
beheaded because of the testimony to Jesus and because of the message
of God, for they had refused to worship the Beast or its image, and had
not received the brand on their foreheads and on their hands. They were
restored to life, and they reigned with the Christ for a thousand years.
5 (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 from his
8 prison, and he will come out to deceive the nations that live in the four cor-
ners of the earth – Gog and Magog. He will come to gather them together
for battle; and their number will be as great as the sand on the sea-shore.
9 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 sulfur, where the Beast and the false prophet al-
ready 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 left for them.
12 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 to their actions, by what was written in the
13 books. The sea gave up its dead, and Death and Hades gave up their dead;
14 and they were judged, one by one, each according to his actions. Then
Death and Hades were hurled into the lake of fire. This is the Second Death
15 – 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
2 former earth had passed away; and the sea has ceased to be. And I saw
the Holy City, Jerusalem, descending new out of heaven from God, like

3 a bride adorned in readiness for her 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
4 will be among them, and he will wipe away all tears from their eyes. There
will be no more death, nor will there be any more grief or crying or pain.
5 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
6 may be trusted and are true.' And he said to me – 'They are fulfilled. I am
the Alpha and the Omega, the beginning and the End. To those who thirst
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 be their God, and they will
8 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 sulfur. 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,
10 'and I will show you the Bride, the Wife of the Lamb.' He carried me away
in a trance to a great high mountain, and showed me Jerusalem, the Holy
11 City, descending out of heaven from God, filled with the glory of God. Its
brilliance was like a precious stone, like a jasper, transparent as crystal.
12 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,
13 the names of the twelve tribes of the Israelites. There were three gates on
the east, three gates on the north, three gates on the south, and three gates
14 on the west. 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 an-
gel who was speaking to me had as a measure a gold rod, with which to
16 measure the city and its gates and its wall. The city is square; the length
and the breadth are the same. The angel measured with his rod; it was
17 twelve hundred miles; its length, and breadth, and height are equal. Then
he measured the wall; it was two hundred and eighty-eight feet, as peo-
18 ple measure, that is as the angel measured. The material of the wall of
the city was jasper, and the city was built of pure gold, which shone like
19 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
20 second a sapphire; the third 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 pure gold, transparent
22 as glass. And I saw no Temple there, for the Lord, our God, the Almighty,
23 and the Lamb are its Temple. The city has no need of the sun or the moon
to shine on it, for the glory of God illuminated it, and its Lamp was the
24 Lamb. The nations walk by the light of it; and the kings of the earth bring
25 their glory into it. Its gates will never be shut by day, and there will be no
26 night there. And people will bring the glory and honor of the nations into
27 it. Never will any unhallowed thing enter it, nor they whose life is shame-
ful and false, but only those whose names have been written in the Lamb's
22 book of life. And the angel showed me a river of the water of life, as clear
2 as crystal, issuing from the throne of God and of the Lamb, in the middle
of the street of the city. On each side of the river was a Tree of life which
bore twelve kinds of fruit, yielding its fruit each month; and the leaves of
3 the tree were for the healing of the nations. Every thing that is accursed
will cease to be. The throne of God and of the Lamb will be within it, and
4 his servants will worship him; they will see his face, and his name will be
5 on their foreheads. Night will cease to be. They have no need of the light
of a lamp, nor have they the light of the sun; for the Lord God will be their
light, and they will reign for ever and ever.

Conclusion

6 Then the angel said to me – "These words may be trusted and are true.
The Lord, the God that inspires the prophets, sent his angel to show his
7 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 feet of the angel that
9 showed them to me. But he said to me – "Forbear; I am your fellow ser-
vant, 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
11 prophecy contained in this book; for the time is near. Let the wrong-doer
continue to do wrong; the filthy-minded continue to be filthy; the
righteous continue to act righteously; and the holy-minded continue to
12 be holy." ('I will come quickly. I bring my rewards with me, to give to
13 each what their actions deserve. I am the Alpha and the Omega, the First
14 and the Last, 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 be-
fore 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 the curses de-
19 scribed 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.