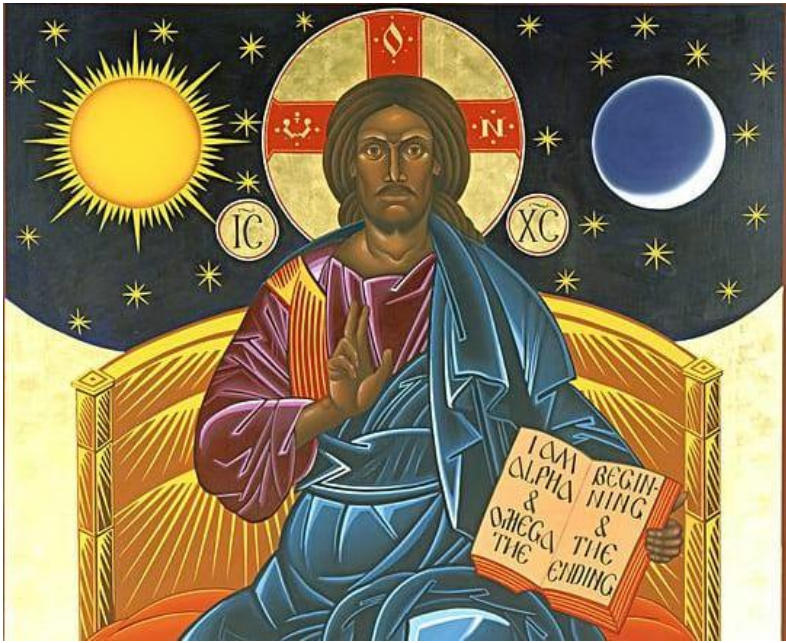


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INTRODUCTION

**The Antithesis: A modern
reconstruction of Marcion's original
Antithesis (now lost)
By Dr Carroll R. Bierbower**

Introduction

When reading the Bible it becomes obvious to the serious Bible student, the Old and New Testaments each present God in a vastly different way. The god of the Old Testament is a god of war and a murderer who boasted of being jealous and the creator of evil. (Isaiah 45:6&7, Exodus 34:14) The God in the New Testament is entirely different, He is the God of love and peace. (2nd Cor. 13:11)

It will be shown in this essay how the modern translators of the Old Testament have taken steps to conceal the antithesis between the Gods of the Old and New Testaments. Many Christian ministers are aware of this matter but remain publicly silent, hoping it will not be noticed.

Most Churchgoers do not study their Bibles well enough to notice this antithesis (opposites) between the Gods of the Old and New Testaments. When the ministry is asked why the god of the Old Testament had so many people killed, they are embarrassed and generally give unreasonable and even stupid answers. In my early Christian life I asked my assistant pastor, "Why did God in the Old Testament have so many people killed?" His answer will never be forgotten. "He said those people God had killed were pagans and

deserved to die!" This answer was spontaneous without really realizing what he said. This goes to show how unprepared he and most ministers are to defend or deal with the evil actions of the Old Testament god.

There is a vast difference between the Old and New Testaments, they are not about the same God or the same people and do not contain the same theology. When the unbiased student of the Bible understands this it will be seen the Hebrew god Jehovah is selfish, vindictive, a racist, ethnic cleanser, child murderer, genocidal war god who boastfully claimed to be jealous and the creator of evil. These accusations will doubtlessly appear to be absurd and blasphemous to the Christian who is unfamiliar with the Old Testament.

The reader is asked to bear with us as we search the Old Testament believing it to be an accurate record penned by Jehovah's prophets, we will let it speak for itself. This essay will explain in both scriptural and in historical terms how and why this antithesis of the Gods became a major issue that divided the church during the second century. This became known as the Marcion Controversy and eventually led to bloodshed. More details on this will be shown in this writing.

The Antithesis

Many observant Christians who have seriously studied their Bibles have likely noticed the God represented in the Old Testament has an entirely different personality and motive than the God Jesus introduced in the New Testament. Many leaders in

modern Christianity are well aware of this problem but their theology does not allow them to deal with it.

Some theologians in an effort to make this antithesis harmonize with their theology have come up with various sorts of 'spin' such as 'progressive revelation' i.e. the Old Testament revealed Jehovah in a much better way as time progressed. This answer is without Bible support; the last book in the Old Testament has the following to say about Jehovah, "I, Jehovah, change not." In the same book we read, "If ye will not lay it to heart, to give glory to my name, saith Jehovah of hosts, then will I send the curse upon you, - I will spread dung upon your faces." (Malachi 3:6 & 2:2&3 ASV) This doesn't sound very much like Jehovah ever had a change of heart!

Various excuses are given for Jehovah's evil acts. However, it is rather difficult to make an excuse for the Old Testament record when Jehovah says this about himself; "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (Isaiah 45:7 ASV)

Jesus, in His sermon on the mount (Matt. Ch. 5) made it clear, an antithesis existed between His teaching and that of the Mosaic Law, and "The people were astonished at His doctrine." (Matt. 7:28) The Apostle Paul also strongly emphasizes this antithesis between the Mosaic Law and the teaching of Jesus. (Matt. 7:28, John 1:17, Luke 16:16 & 2 Cor. 3:15)

During the 1st century, there was no New Testament canon, so the Jesus Movement relied upon the

Hebrew Scriptures along with the teachings of Jesus that had been passed down to them by oral tradition; some had the letters of Paul and a few other writings. Christianity at its beginning was a Jesus Movement engulfed in Judaism. About 38 A.D. Saul of Tarsus, a devout Pharisee, was converted to Jesus and began to preach his version of the Gospel that he called “My Gospel” and “The Gospel which I preach”. (Rom. 2:16 & Gal. 2:2) He said he received this gospel by revelation from the Risen Jesus. (Rom. 2:16 & 16:25, Gal. 1:12) To him Christianity was not an extinction of or any part of Judaism.

James, Peter and John with other Jews were not as willing to give up some of their Judaic beliefs and practices. Some historians have said had it not been for the Apostle Paul, Christianity would have been absorbed into Judaism before the end of the first century. There would have never been a New Testament or the antithesis between the Hebrew god and the Heavenly Father. Judaic Christianity would have had Jehovah as the only god and the Heavenly Father would have been forgotten. It would have been unknown that Jesus introduced the Heavenly Father as the “Only true God”. (John 17:3) The purpose of this essay is to show how the Bible makes a vast difference between the Hebrew god Jehovah and the Heavenly Father, the God of Jesus.

Introducing YHWH the god in the Old Testament
A good place to begin this discussion is to use the Old Testament introduction of the Hebrew god Jehovah. Jehovah revealed himself to Moses as follows: “I am Jehovah: I appeared to Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name

Jehovah I was not known to them”. (Exodus 6:3 ASV)
Later translators avoid rendering the proper translation of the Hebrew YHWH; they use LORD instead of Jehovah. The American Standard translates YHWH to Jehovah 5760 times, Young’s Literal translation 5733 times, the Darby translation 5720 times, the King James Version only 4 times. The New American Standard, the New International Version and the New King James Version do not mention Jehovah at all. They use LORD instead of the proper name Jehovah, even though LORD is not a name but a title. This title is used for Jesus, i.e. the Lord Jesus but Lord was not His name! Why did the translators fail to properly translate YHWH? The answer is simple; they wanted the Bible to show no difference between the Lord in the Old Testament and the Lord in the New Testament. This intentional improper translation has been very successful in accomplishing their purpose, as it has steered most Christians into believing the Hebrew god Jehovah to be the Heavenly Father, the God of Jesus. As we continue this study it will be clearly seen from the Bible record, Jehovah and the Heavenly Father ARE NOT one and the same God.

The Controversy begins

The seeds were sown for this controversy very early in the Jesus Movement. When Paul was converted to Jesus he completely gave up Judaism. He believed he was motivated by the indwelling Spirit of Christ and had received his gospel by revelation from the Risen Jesus, Who was the Savior of mankind, whether they were Jews or Gentiles. James, Peter and John not agreeing with Paul’s version of the Gospel, told him to

take his Gospel to the Gentiles and they would preach their Gospel to the Jews. (Gal. 2:9) This decision resulted in a division within the apostolic church; this resulted in two different Gospels, Judaic and non-Judaic. This eventually caused a dispute between the Jewish and Gentile Christians at Antioch. Peter and Paul had serious words about this question. Paul even called Peter a hypocrite. (Acts 15:2, Gal. 2:7-13) The apostles held a council in Jerusalem in an effort to bring this controversy to closure. As far as the book of Acts is concerned this controversy was only settled in that the Gentiles were not to be burdened with Jewish religious customs. The pro-Jewish apostles as well as Paul continued evangelizing with their different gospels.

After Paul's death the seeds of the earlier controversy begin to germinate. The Gentile faction of the Jesus Movement was centered at Rome and they held much of the Judaic view in their brand of Christianity. Especially having the view that Jehovah and the Heavenly Father is one and the same God. Early in the second century a young Christian bishop from Sinope, by the name of Marcion, an avid disciple of Paul, appeared on the scene determined to rescue the Church from its Judaic beliefs. He understood how Paul had reprimanded the church at Galatia for much the same thing. (See Gal. chapters 1 & 2) The main point of contention between Marcion and the Roman Church was the antithesis between Jehovah and the Heavenly Father. He believed Paul had shown this antithesis (the opposites) of Jehovah's law and the grace of God the Father. He understood Paul to have rejected the Old Testament and its god by saying the

reading of the Old Testament and Moses would veil the heart from Jesus. (2nd Cor. 3:16) 4

The Marcion Controversy

It has been estimated that Marcion was born about 70 A.D. and began his ministry shortly after 100 A.D. His ministry lasted until after 150 A.D. and he lived to be about 85 years old. He was a devoted follower of the Apostle Paul whom he believed was the only apostle who really understood Jesus. In his mind he saw himself as a reformer to bring the Church back to the true gospel of Christ as preached by Paul, who used such statements as “Christ is the end of the Law”, and ‘The law was a curse,’ Paul even went so far as to refer to Judaism as rubbish. (Phl.3:8) He understood the God of Paul to be the Heavenly Father, as he told the Corinthians; “There are gods many, but us there is but one God, the Father, of whom are all things and we in Him.” (1 Cor.8:6)

“Even before Marcion and the great Gnostic theologians appeared upon the scene, there were apparently many Christians who declined to accept the God of the Jews.” (The God of The Early Christians, page 67, by Arthur C. McGiffert 1924) This could account for the widely acceptance of Marcion’s non-Judaic Gospel by the Gentiles, as they resisted accepting the vindictive jealous Hebrew god to be the God of Jesus. “As Marcion saw it, the God of the Old Covenant was merciless, stern and cruel, full of passion, fanaticism, wrath, partisanship, pettiness. His justice was purely formalistic: an eye for an eye and a tooth for a tooth. His self-contradictions and weaknesses, his vacillations and his morality

questionable commandments had to be rejected. Marcion's criticism culminated in his demonstration that the Old Testament God had been an instigator of wars, a breaker of promises, and a master of malice. Marcion regarded him as an enemy." (Heretics by Walter Nigg, p. 63)

"Already around the Year 150, Justin says that the Marcion teaching has spread to the whole human race and they placed great value in being called Chrestians. Tertullian states: Marcion's heretical tradition has filled the whole world." (Apol. 26.5-6) (Orthodoxy & Heresy in earliest Christianity by Walter Bauer.) Jesus was first called the Chrestos, the Greek for the benevolent one. This was later changed to the Greek Christos, the anointed one, to make Jesus the Messiah.

These quotes from the early church fathers strongly indicate Marcion's ministry extended over a period of several years and was very successful. The number of Marcion's converts, who called themselves Chrestians², had become so great it caused the politically powerful bishops in the Roman Church to become very angry. They vigorously defended their pro-Jewish brand of Christianity, maintaining Jehovah was the Heavenly Father and called Marcion a heretic. This conflict grew into one of the greatest divisions among Christians in recorded history, proportionately as great as the Reformation. This historical event is unknown to most Christians.

Meanwhile the 'orthodox' bishops in Rome had no New Testament canon to support their views, the

evangelist Marcion compiled the very first New Testament canon about 142-144 A.D. It contained but one Gospel, called 'The Gospel of the Lord' and the then known writings of Paul. These were Romans, 1st & 2nd Corinthians, Galatians, Ephesians (called Laodiceans) Philippians, Colossians, 1st Thessalonians and Philemon. The Marcion canon did not contain 1st & 2nd Timothy, Titus or Hebrews. These writings never appeared until about mid-second century, about seventy or more years after Paul's death. (More on this later)

The Marcion Gospel vs. the Gospel of Luke

The Judaic-Christian historians make the unfounded and false claim that **Marcion** used the Gospel of Luke and removed from it what he did not like to make his gospel. History does not support that claim but strongly indicates this in reverse. There are independent historians who are convinced, the author of Luke was of the 'orthodox' persuasion and that he edited and expanded the then existing Marcion Gospel for his gospel. He doubled its size by adding the birth story and the genealogy of Jesus, the story of John the Baptist along with some oral legendary stories about Jesus that were circulating at that time. This unknown author then dedicated his Gospel to Theophilus, who was the Bishop of Antioch, 150-180 A.D. This bit of internal evidence gives the approximate date in which this unnamed Gospel appeared that was later called the Gospel of Luke. The author of this gospel claims his information was taken from many **previous writings** along with oral information from unnamed sources. (Luke 1:1-4) He said many had written before him but he claimed to

have perfect understanding of the events he recorded. He makes **no claim** for his gospel to be divinely inspired. It is interesting to note: “The Marcion Gospel, the Protevangelion and The Gospel of the Infancy were all written before Luke”. “Jerome (400 A.D.) had a good reason to say, the gospel of Luke could not have been written before 160 A.D.” (History of the Christian Religion by Charles Waite) “There is little to indicate the existence of Luke – until the time of Justin, just before the middle of the century” Marcion and the New Testament by John Knox. P 130

By searching history we learn the Marcion Gospel was in existence at least 12 or more years before there was the unnamed gospel that later became the gospel of Luke. Luke contains the entire Marcion Gospel along with many added inserts. History points to the Marcion Gospel being the basic source from which the editor of Luke said he obtained his information. (Luke 1:1&2)

To counter Marcion’s work; the ‘orthodox fathers’ launched their attack on him by organizing into what they called the ‘Universal’ (Catholic) Church. To further their cause against Marcion they came up with 1st Timothy, and credited it to Paul. With a stroke of the pen they had the Apostle Paul refuting Marcion’s teaching. It is interesting to note, this epistle uses the word ‘antithesis’ that is found in no Christian writings prior to those by Marcion. We find in 1st Timothy, “O Timothy, keep that which is committed to your trust, avoiding profane and vain babblings, and contradictions (antitheses) of what is falsely called knowledge (Gnosis).” (1stTim. 6:20) This

statement and nearly all of the doctoral statements mentioned in 1st Timothy identifies this epistle to the Marcion controversy of the second century.

Many Bible scholars believe 1st and 2nd Timothy and Titus have the 'footprint' of the editor of Luke & Acts. (Luke 1:3 & Acts 1:1) If this is true, these writings can be dated no earlier than 150 A.D. and during the time of the Marcion controversy.

The evangelist Marcion was not a Gnostic as claimed by his enemies, but he was a well-educated evangelist engaged in evangelizing the Gentiles in the Roman controlled countries, especially those bordering the Mediterranean. He brought more converts to Christianity than any other preacher during the second 7 century. He was well educated in the Scriptures. Even some of those who so drastically opposed him said he was a "man of letters". We feel it was necessary for this essay to have given this brief history of the formation of the Marcion Gospel and the Gospel of Luke before we deal with

The Basis of Marcion's Teaching

Marcion's Antitheses began by quoting the words of Jesus as recorded in his 'Gospel of the Lord' 4:17, that later found their way into Luke 6:43 & 44, "For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit." He then quoted Isaiah 45:6&7, "I am Jehovah, and there is none else. I form the light and create darkness: I make peace, and create evil: I Jehovah do all these things." Based upon this and other passages in the Hebrew Scripture, Marcion understood

Jehovah to be the creator of darkness and evil, and represented the tree that bore bad fruit. He saw the tree that produced good fruit to represent the Heavenly Father, the God of Jesus. He based his view upon comparing the Hebrew Scriptures with the teachings of Jesus and the Apostle Paul.

We now present Marcion's case for the antithesis as he compared the Old Testament with the New Testament. It is not the purpose of this writing to deal with all the beliefs and teachings of Marcion. It is unfortunate that Marcion's New Testament and his commentary called the Antitheses did not survive the destructive forces by the 'orthodox fathers'. However enough was written about him, using quotes from his writings to show his 'Antitheses' made a very strong scriptural presentation for his case.

Thirty-Seven Articles of the Antitheses:

The Old Testament Speaks for Itself!

1. Jehovah was untruthful to Adam. He told Adam, "The day you eat of the tree you will surely die" (Gen.3:4) Jehovah lied; Adam ate of the tree and he did not die or even 'fall'. He was created a natural human being by a god who himself was evil. (Isaiah 45:7) It can hardly be called a 'fall' when his intelligence was elevated to that of the gods! (Gen. 3:22) Jehovah said to His council of gods, "Behold man has become as one of Us, knowing good and evil". The serpent (The most crafty creature on earth) told the truth when he told Eve Jehovah would not carry out his threat. There has been a lot of 'spin' on Adam not dying, and about his so-called fall; but 8

we let the Bible speak for itself. Adam lived to be 930 years old and begot many sons and daughters. No mention is made of a 'fall'. Jehovah lied to Adam but the God of the New Testament cannot lie. (Hebrew 6:18) Note: Adam never fell until Augustine 420 A.D.

2. Jehovah told Moses to get permission from Pharaoh to take the Israelites a three days journey into the wilderness to offer a sacrifice to their god. (Exodus 5:3). This was really a lie because it was Jehovah's plan for his people to leave Egypt for good and go to the Promised Land. So Jehovah lied again, the Bible says, 'It is impossible for the God of the New Testament to lie.' (Heb. 6:18)

3. We read something very interesting from 1st Kings. "I saw Jehovah sitting on his throne, and all the host of heaven standing by him, on His right and on his left. And Jehovah said, 'who will persuade Ahab to go up, that he might fall in Gilead? So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before Jehovah and said, 'I will persuade him: Jehovah said in what way? So he said, 'I will go out and be a lying spirit in the mouth of all his prophets', and He said, 'You shall persuade him and prevail, go and do so.'" This passage goes on to say, "Jehovah hath put a lying spirit in the mouth of all these prophets" to accomplish the murder of King Ahab. (1st Kings 22:22,23 & 40 ASV) This is a very detailed account of how Jehovah and his council, the 'Principalities and Powers', got together and plotted the death of King Ahab. This passage resembles a mafia gang as they devise some evil plan to murder a victim. The antithesis here is;

Jehovah is a murderer but Jesus came to save lives not to destroy them. (Luke 9:56)

4. Jehovah also stirred up the Pharisees, who in a like manner plotted the death of Jesus; He “blinded their eyes and hardened their hearts,” (John 12:40) as a result, the Pharisees under Jehovah’s influence and by using his law (Lev. 24:16) devised a plan whereby they could have Jesus murdered. However Jesus said, of the Father, “Thy word is truth”. Paul said, “All the promises of God in Him are yea and in Him Amen”. (2nd Cor. 1:20) The God that deceives and murders cannot be the God whose word is truth.

5. “I Jehovah your God am a jealous God, visiting the iniquities of the fathers on the children to the 3rd and 4th generation of those who hate me: And showing mercy to thousands of those who love me and keep my commandments.” (Exodus 20:5 ASV) If we take this passage at face value, Jehovah said he would punish the children for the sins of their fathers for 3 or 4 generations, while his love was extended only to the generation that loved him. This shows Jehovah’s hatred to be as much as four times greater than his love! Jehovah was the god of Israel only, (Deut.7:7) “O Children of Israel, You only have I known of all the families of the earth”. Jehovah loved only Israel (Deut. 7:6-7, Amos 3:2) but the Heavenly Father loves the world. (John 3:16)

6. Jehovah sent his death angel out among the Egyptians and killed all of their firstborn including infants and children. (Exodus 11:5&6, 12:29&30) Jesus said, “Suffer the little children to come unto me,

and forbid them not, for such is the Kingdom of Heaven” (Matthew 19:14) Jehovah killed children but Jesus loved children. Every year the Jews celebrate with great joy Jehovah’s murder of these children. This is called “The Passover”.

7. Jehovah hardened Pharaoh’s heart so he would not let the Israelites go. This was so he could inflict great suffering upon the Egyptian people. (Exodus 4:21 & 9:12) Jehovah loved to see the people he hated suffer. “He that sitteth in the heavens shall laugh, Jehovah shall have them in derision. (Ps. 2:4 ASV) But when Jesus saw the sicknesses and sufferings of people, “He was moved with compassion for them, (Matthew 9:36) While Jehovah laughs at them.

8. While Jeremiah was praying to Jehovah, he called him a deceiver, because he ‘deceived the people and Jerusalem.’ (Jer.4:10) “I am Jehovah. And if the prophet be deceived - - I Jehovah have deceived that prophet.” (Ezek.14:9 ASV) Jehovah deceived his prophets; in contrast Jesus said of the Father, “Thy word is truth”.

9. Jehovah put an evil spirit into King Saul so he would hate David and try to kill him. (1st Samuel 18:10) But the God of Jesus gives us His Spirit without measure. The fruit of His Spirit is “love, joy, peace, and self control”. (Gal. 5:22)

10. Jehovah hated his enemies and upon many occasions had them murdered. In contrast Jesus said, ‘Love your enemies, and do good unto them. That you might be children of your Father who is in heaven.’

(Matt. 5:44) Jesus said we should be like the Heavenly Father. He did not suggest being like Jehovah!

11. When forty-two children mocked and insulted Elisha, calling him “you bald head,” he cursed them in the name of Jehovah, who then sent two female bears out of the woods and mauled all of them. Their only crime was using the truth to insult Elisha who was baldheaded. (2 Kings 2:23&24) In contrast Jesus said, “Bless those who curse you”. (Matthew 5:44)

12. There was an Israelite man who gathered sticks on Jehovah’s Sabbath so his wife could cook a meal for their family. For this he was killed. This murder illustrates the harshness of Jehovah’s law, which shows no mercy, (Numbers 15:32-35) but ‘Grace and Mercy are from God the Father’. (Titus 3:4, 2nd John 1:3)

13. “Anyone who rejected Moses’ law died without mercy”. (Hebrews 10:28) Jehovah had no mercy of those who violated his law. (Exodus 33:19) In contrast the Scripture says the God of Jesus “Is rich in mercy.” (Eph. 2:4) The mercy of the Hebrew god is limited to the obedient, while the mercy of the God of Jesus is to all. (Romans 11:32)

14. Jehovah was NOT all knowing, as he had to call out to Adam “Where art thou?” (Gen. 3:9) He had to ask Cain where Able was, and asked Abraham where Sarah his wife was when she was nearby in the tent. (Gen.18:1&9) He said this concerning Sodom, “I will go down and see whether they have done altogether

according to the outcry – that has come to me, then will I know’. (Gen. 18:21) Jehovah didn’t know what was presently happening in Sodom without personally checking it out; his foresight as to current or future events was quite dim. God the Father knew future events even some things Jesus did not know. (Matt. 24:36) God the Father is all knowing while Jehovah is not.

15. Jehovah taught the Israelites to love their neighbor and to hate their enemies, but Jesus said, “Love your enemies”. (Matthew 5:45 & 46) Jesus said the Father in Heaven loves and does good to His enemies. The Old Testament gives an entirely different message about Jehovah who hated his enemies and often had them killed.

16. “Jacob have I loved, but Esau I have hated” (Romans 9:11&13, Mal. 1:2&3). Jehovah hated Esau before he was born, “before he had done any good or evil”. No reason is given for this hatred. The Heavenly Father hates no one. He is said to be, “the God of Love, grace, mercy and peace”. (1st John 4:16, Titus 1:4)

17. When the Israelites complained about having to eat manna, and wanted some meat to eat, “The wrath of Jehovah was kindled against the people and he smote the people with a very great plague.” He sent them contaminated quail that was so contaminated some of the Israelites died while they were still eating and the “flesh was still in their teeth.” (Numbers 11:33&34ASV) Out of spite and revenge Jehovah killed many Israelites. Jesus said, “What man is there

among you who, if his son asks for a fish, will he give him a serpent?" (Matt.7:10) According to Jesus, Jehovah's evil action far exceeded that of a normal human being.

18. The Israelites spoke against Jehovah and Moses, "and Jehovah sent fiery serpents among the people, and they bit the people: many of the people died." (Numbers 21:6 ASV) Jehovah was a murderer! "The Son of man is not come to destroy men's lives, but to save them". (Luke (9:56)

19. "Ye shall not eat any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it or thou mayest sell it unto an alien; for thou art an holy people unto Jehovah thy God." (Deut.14:21) According to Jehovah the Israelites should not eat contaminated food, but they were told to give or sell it to strangers or an alien. Jesus said, "And just as you want men to do unto you, you do to them likewise". (Luke 6:31)

20. There were two different times when Jehovah became very angry at the Israelites and threatened to kill them all. Both times Moses used Jehovah's pride and ego and talked him out of this wholesale murder. Jehovah was very high tempered and it took very little for it to be aroused. If he ever thought his authority or respect was challenged he became very angry and his anger often led to him committing murder, not only of a single person, but also sometimes many were murdered. (Exodus 32:9-12, Num. 14:11-12-20)

21. Jehovah's commandment was, "Thou shalt not steal," Yet He had the Israelites steal gold, silver and clothing from the Egyptians. (Exodus 11:2&3) The same god who said, "Thou shalt not bear false witness," lied to his prophets and deceived his people. (Jer.4:10) Jehovah told Moses to take vengeance on the Midianites. The Israeli army then massacred them by killing all of the men and the women that had known a man. The soldiers were rewarded with, "Keep the virgins for your own use". (Num.31:16) This same god who said, "Thou shall not commit adultery", (Exodus 20:14) rewarded the Israeli soldiers by giving them all of their captive virgins for their own use! (Numbers 31:7, 17&18) Both of these commands came from the same god, Jehovah.

22. Jehovah boasted of being the creator of darkness, (Isaiah 45:7). He spread darkness over the land of Egypt, but of the God of the New Testament it is said, "God is light and in Him is no darkness at all". (1 John 1:5) This again shows that Jehovah the creator of darkness is not and cannot be the Heavenly Father in whom "there is no darkness at all." (1 John 1:5)

23. Jehovah afflicted people with leprosy (Numbers 12:10) but Jesus cured ten lepers. (Luke 17:12&15)

24. Jehovah called Isaiah to be his prophet and gave him a message that would confuse the Israelites causing them to sin. Jehovah then punished them for that sin. (Isaiah 6:9&11) He also told Ezekiel, "If the prophet be deceived, I Jehovah have deceived that prophet, and will destroy him from the midst of the people" (Ezek. 14:9 ASV) but Jesus called the apostle

Paul to, "Open their eyes and to turn them from darkness to light --- that they may receive forgiveness of sins". (Acts 26:1) "You shall call His name Jesus, for He shall save His people from their sins."

(Matthew 1:21) Jehovah caused people to sin while Jesus saves people from their sins.

25. "Jehovah is mighty in battle." (Ps. 24:8) Jehovah was Israel's war god who led them into many battles and ordered the slaughter of thousands of people, only because they were not Israelites. (Ethnic cleansing) Jehovah was a god of war, but God the Father is the God of peace. (Rom.15:33, 2nd Cor. 13:11)

26. At Elijah's command, an angel of Jehovah brought fire down from heaven and consumed two captains and a hundred men while they pled for mercy. (2nd Kings 1:13&14) When the Samaritans offended James and John, they asked Jesus about calling fire to come down and consume them as Elijah did. Jesus rebuked them saying, "You do not know what manner of spirit you are of. -- I did not come to destroy men's lives but to save them". Jehovah's fire burned to death 102 men without mercy. Jesus told them "You know not what manner of spirit you are of." (Luke 9:54) Jehovah's spirit was to kill, but the spirit of Jesus is "to save men's lives."

Jehovah's spirit was to kill and destroy all of whom he disliked. (1st Samuel 15:3 ASV) "Thus saith Jehovah of hosts, - - Now go and smite the Amalek, and utterly destroy all that they have, - - slay both men, and women, infant and suckling." (Deuteronomy 20:16 ASV) "The cities and the peoples that Jehovah of hosts hath given thee, thou shalt save alive nothing

that breatheth.” (Ps. 137:9) O daughter of Babylon, Happy is the one who takes and dashes your little ones against the rock.” (Hosea 13:16) “Samaria is held guilty, For she has rebelled against her God. They shall fall by the sword. Their infants shall be dashed in pieces And their women with child ripped open”. A most gruesome crime! This happened before by the Israeli army in Samaria. (2nd Kings 15:16)

27. These crimes and atrocities described in the Old Testament were not committed by Hitler, Stalin, Mao of China or Saddam Hussein, but were instigated and approved by Jehovah the god of Israel, who seemed to be amused by seeing people suffer. (Ps. 2:4) Many have taken great pains in trying to defend Jehovah for all of the crimes the Bible claims for him. Their efforts are in vain as long as they accept the Old Testament to be the inerrant Word of God. Much has been said and written in an effort to justify Jehovah’s evil actions, yet their theology forbids them to recognize Jehovah’s evil nature. Some say Jehovah changed as the Old Testament progressed. However the last book in the Old Testament shows he never changed. “I am Jehovah and I change not.” (Mal. 3:6 ASV) For further proof of the evil mind of Jehovah, he said to the priests, “If you will not take it to heart, to give glory to my name, I will send a curse upon you, I will rebuke your decedents and spread dung in your faces”. (Malachi 2:2&3) Jehovah’s threat to these priests displays his evil vulgar mind has no resemblance to mind of the Heavenly Father or Jesus. We are told to have “The mind of Christ,” (1stCor. 2:16) The Bible does not suggest or recommend we have the mind of Jehovah!

28. "I am Jehovah, that is my name; and my glory I will not give to another". (Isaiah 42:8 ASV) Jesus praying to God the Father said, "And now O Father, glorify Thou Me with the glory I had with Thee before the world was". (John 17:5) "And the glory which you gave me." (John 17:22) Jealous Jehovah (Exodus 34:14) will not give his glory to another, but the Heavenly Father gave His glory to Jesus. (John 17:5)

29. In His sermon on the mount, in Matthew chapter five, Jesus teaches in contrast to the Law of Moses at least six times. One of which was "Eye for eye and tooth for tooth." (Lev .24:20 & Matt. 5:38&39) He continued; "But I tell you not to resist an evil person." Jesus taught against taking revenge. "Repay no one evil for evil". (Romans 12:17) Jehovah always sought revenge! While the Heavenly Father loves and is not revengeful!

30. Concerning the Heavenly Father, Jesus told the Pharisees, "You have never heard His voice nor seen His form." (John 5:37) John said, "No one has seen God at anytime". (John 1:18, 1st John 4:12) According to the Old Testament Jehovah had been both visually seen and audibly heard several times. "So Jehovah spoke to Moses face to face, as a man speaks to his friend." (Exodus.33:11) Moses also saw him. Jehovah was visible but God the Father is Spirit and invisible. Paul used the expression, "the invisible God". (Col.1:1`5)

31. The Old Testament records several occasions when Jehovah made decisions he later repented of. A

few of these are: "It repented Jehovah that he had made man on the earth," (Gen. 6:6). It repenteth me that I have set up Saul to be king, (1 Sam.15: 11) "Jehovah repented of the evil that he said he would do to the Ninevites, (Jonah 3:10) "And Jehovah repented of the evil that he thought to do to his people", (Exodus 33:14) The Heavenly Father is "the only true God", (John 17:3) and does nothing to repent of.

32. Jesus had the following to say, "No one knows the Son but the Father. Nor does anyone know the Father except the Son, and he to whom the Son wills to reveal Him." (Matthew 11:27) According to Jesus, the Heavenly Father was not known in the world until He revealed Him. He told the Jews, "It is my Father who honors Me, of whom you say He is your God. Yet you have not known Him". (John 8:54) Jesus once and for all confirms to the Pharisees, the Heavenly Father was not the God of their religion neither was He known in the Old Testament. He was not known until Jesus revealed Him. (Matthew 11:27)

33. The twelve apostles were devout Jews and had been taught to pray to Jehovah. Jesus changed this by telling them, "In this manner, therefore pray: Our Father who art in Heaven", (Matthew 6:9). This change Jesus made unto whom their prayers are to be addressed generally goes unnoticed. His disciples were no longer to pray to Jehovah but to the Heavenly Father. (Matthew 6:9 & Luke 11:2) It is very obvious why Jesus made this change; Jehovah was not His god! Jesus always prayed to the Father (John 17:1, 5 & 25, Luke 22:42) Jesus would not have

made this change if Jehovah were Heavenly Father. His final prayer was to the Father, asking Him to receive His Spirit. (Luke 23:46, Matt. 26:39)

34. The conversation Jesus had with the woman at Jacob's well brings out an interesting point. 'She said the Jews worshipped in Jerusalem and her fathers said this mountain was the place to worship'. The answer Jesus gave her should not be overlooked, He said, "Woman believe Me, the hour is coming when you will neither in this mountain, nor in Jerusalem worship the Father". (John 4:21) Her fathers worshipped the golden calf on mount Gerizim in Samaria the Jews worshipped Jehovah in the Temple in Jerusalem. Jesus actually told her the Heavenly Father was not worshipped in either place. (John 4:23&24)

35. The Scripture tells us why the Jews rejected Jesus. "He (Jehovah) blinded their eyes and hardened their heart". (John 12:37-40) The god of the Pharisees blinded their minds and hardened their hearts so they could not believe in Jesus. Paul said, "None of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory." (1 Cor.2:8) Jehovah was the god of the Jewish world (age) of which Paul said, 'The god of this world blinded the minds of them which believe not.' (1st Cor. 4:4) Jesus was to "recover the sight of the blind." (Lk. 4:18) Jehovah blinds but the Heavenly Father opens blind eyes.

36. Jesus had more to say about the ruler of the world: "Now is the judgment of this world; now the ruler of

this world (age) is cast out.” (John 12:31) And again, “for the ruler of this world (age) is coming, and he has nothing in Me.” (John 14:30) Please note: I am very much aware of the common spin on the “ruler of this world (age)” and “the god of this world”. Most Bible scholars jump to the conclusion these passages have reverence to the devil as being the god of this world, this has a real problem. How can Christians have two gods and be Monotheists? The Bible never says the devil is a god or that he is ruler of this world. The world to which Jesus and Paul were addressing was the Jewish world of which Jehovah was the Prince and Ruler. The devil could not have offered the kingdoms of Jehovah’s world to Jesus unless Jehovah gave him the authority. See Job 1:7 – 12 ASV.

37. Last but not the least, Under Jehovah’s law they were to take oaths, (Deut. 6:13) but Jesus said, “I say unto you, swear not at all, - -But let your ‘Yes’ be Yes’ and your ‘No’ be ‘No’. For whatever is more than these is from the evil one”. (Matt. 5:33&37) Is Jesus really saying Jehovah who required the taking of oaths is ‘the evil one’? It certainly appears so; the Old Testament confirms Jehovah to be the creator of evil! (Isaiah 45:6&7)

Over and over again, The Bible confirms The Antithesis between Jehovah and the Heavenly Father Jehovah has proven to be of the same nature and character throughout the Old Testament. He is selfish, vindictive, a racist, ethnic cleanser, child murderer, genocidal war god who boasts of being “Jealous” (Exodus 34:14) and “The creator of evil”. (Isaiah 45:6&7) The Old Testament presents

overwhelming evidence this to be the very character of Jehovah who boasted saying, “I am Jehovah, I change not”. (Mal. 3:6 ASV) If one believes the Old Testament to give an inerrant truthful record, then there is no way in which its truth about Jehovah can be avoided. Therefore, neither the Old Testament nor its god are Christian and have no place in the Christian Faith.

The Apostle Paul had the following to say about the Old Testament, “We use great plainness of speech; - For until this day the same veil (blindfold) remains unlifted in the reading of the Old Testament, the veil is taken away in Christ. --- But even to this day, when Moses is read, the veil is upon their heart.” (2ndCor.3:12&14&15) This is passage of scripture is self-explanatory.

Conclusion

Christians, who do not accept the Jewish god Jehovah to be their God, are not alone. “Even before Marcion and the great Gnostic theologians appeared upon the scene, there were apparently many Christians who declined to accept the God of the Jews, when converted to Christianity. To be a Christian did not necessarily carry with it the acceptance of the Jewish god”. The God of the early Christians, by Arthur C. McGiffert 1924.

Paul told the Christians at Galatia who had backslid into Judaism, they were deceived, foolish, bewitched, and had become “estranged from Christ and had fallen from grace”. (Gal .3:1-

3&5:4) He also referred to Judaism as rubbish.
(Phil.3:8) He told the Corinthians, reading the Old Testament and the writings of Moses would veil (blindfold) the heart to Christ. (2ndCor. 3:12–15)
From all indications Paul was the only Apostle who rejected any part of Judaism to be incorporated into the Jesus Movement.

Barnabas A.D.130, Basilides A.D 125, Cerdon 140 A.D. and Marcion A.D.120-150 along with the Gnostic Christians all followed Paul's view of the Old Testament, that it is not Christian!

“The early Christian movement did not require the acceptance of the Jewish god as the God of Jesus.”
(The God of the early Christians McGiffert) The Gentile Christians thought it not logical to accept the jealous and warlike Hebrew tribal god to be their God.

The ‘orthodox’ historians have so well concealed the second century controversy over the antithesis of the Gods in the Old and New Testaments, known as the Marcion Controversy, that it is scarcely known by today's Christians. Present day Bible scholars continue to ignore the facts of this event. This has resulted in today's gross ignorance of the beliefs, sufferings and conflicts of the second century Christians. Christians have been taught to follow the early Roman Church in claiming Jehovah to be the Christian God. Today's Christianity is therefore known as ‘Judaic and seeing no inconsistency in having a god that is both evil and good.

If Jehovah were a man in our society committing the evil crimes the Bible records of him, he would either be in a mental institution or locked up in prison. Yet, in sincere ignorance, Christians worship him as the God of love and peace, singing “Guide me, O Thou Great Jehovah,” really believing they are worshipping the Heavenly Father!

“The Christian concept of God must therefore be stated exclusively and without remainder in terms of the redemption wrought by Christ. Thus God may not and cannot be anything other than the God in the sense of merciful and redeeming love”. The Gospel of the Alien God, page 13 by Adolf von Harnack. Berlin, June 1920, Revised 3/5/2011

In Appreciation

I'm greatly indebted to Ray Embry, a dear brother in Christ, who in 1980 introduced me to the contrasts (antithesis) that exist between Jehovah of the Old Testament and the Heavenly Father of the New Testament. At first, I was shocked and in unbelief, but as I searched the scriptures with this in mind, this truth came alive and completely rearranged my understanding of the Old and New Testaments.

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The writings by Daniel Mahar have also been a great help. Many other sources including early Christian historians and Bible scholars were also used.

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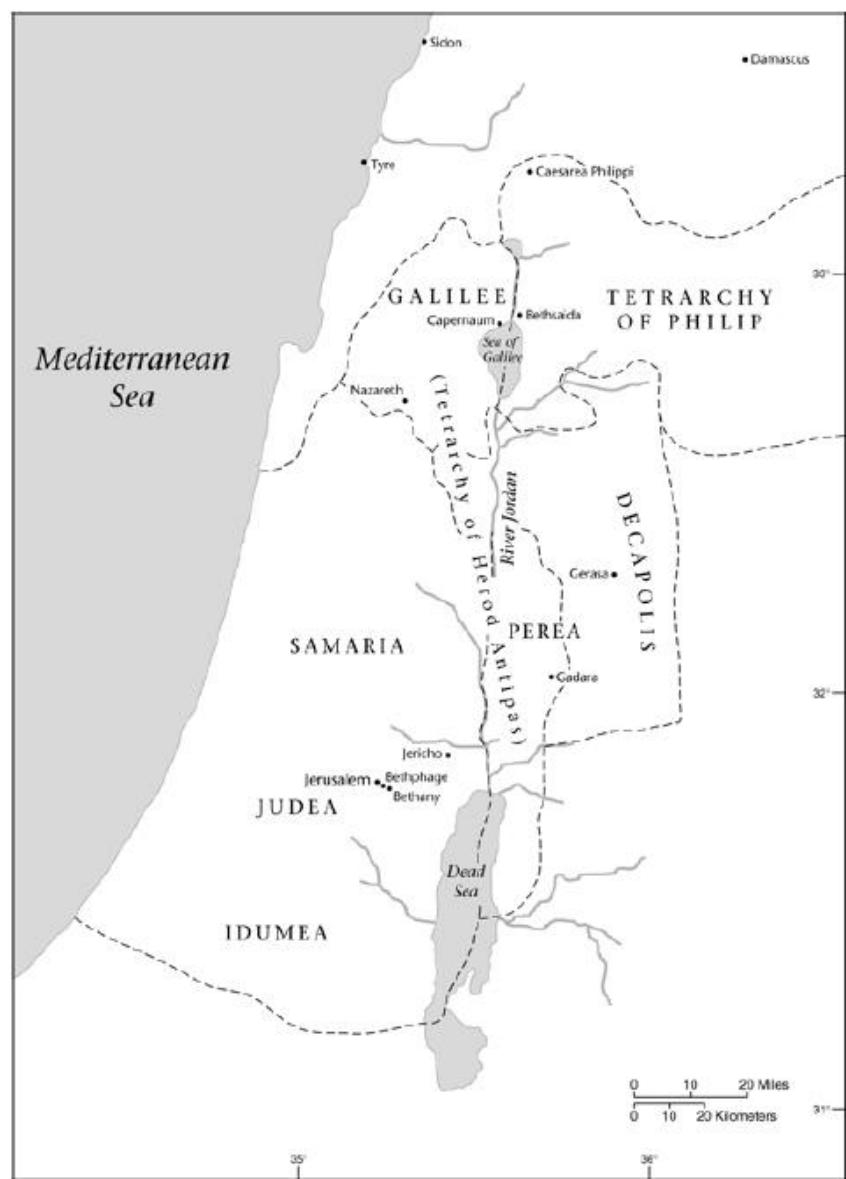
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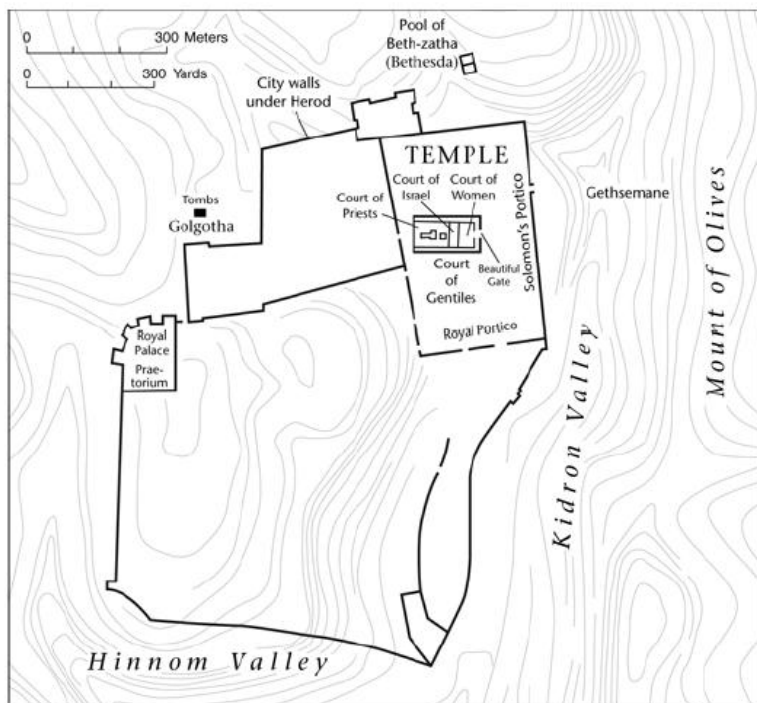
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THE LORE: **Gospels and Acts**





Jerusalem in Jesus' time

01

The Gospel According to Mark

Mark the earliest Gospel was probably written around 50CE. Although scholars date it to 70CE, the *principal reason* is that it predicts the destruction of the Jerusalem Temple in 70CE. This supposes that prophecy does not happen and that the Gospel was written after the destruction of Jerusalem.

Lumen Ecclesia Christi believes the words of scripture though written by men is inspired and prophetic. Hence the earlier date. We have placed Mark first as we believe it was the first Gospel, although traditionally Matthew is listed first.

The principal divisions of the Gospel according to Mark are the following:

I. The Preparation for the Public Ministry of Jesus (1:1–13)

II. The Mystery of Jesus (1:14–8:26)

III. The Mystery Begins to Be Revealed (8:27–9:32)

IV. The Full Revelation of the Mystery (9:33–16:8)

The Longer Ending (16:9–20)

The Shorter Ending

The Freer Logion (in the note on 16:9–20)

I. THE PREPARATION FOR THE PUBLIC MINISTRY OF JESUS

CHAPTER 1

1*The beginning of the gospel of Jesus Christ [the Son of God].

The Preaching of John the Baptist.

2ab*As it is written in Isaiah the prophet:

“Behold, I am sending my messenger
ahead of you;
he will prepare your way.

3c A voice of one crying out in the desert:

‘Prepare the way of the Lord,
make straight his paths.’ ”

4John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins. 5People of the whole Judean countryside and all the inhabitants of Jerusalem were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins.

6*John was clothed in camel’s hair, with a leather belt around his waist. He fed on locusts and wild honey. 7And this is what he proclaimed: “One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals. 8d*I have baptized you with water; he will baptize you with the holy Spirit.”

The Baptism of Jesus.

9eIt happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. 10*On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. 11f And a voice came from the heavens, “You are my beloved Son; with you I am well pleased.”

The Temptation of Jesus.

12g*At once the Spirit drove him out into the desert, 13and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

II. THE MYSTERY OF JESUS

The Beginning of the Galilean Ministry.

14h*After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: 15i“**This is the time of fulfilment. The kingdom of God is at hand. Repent, and believe in the gospel.**”

The Call of the First Disciples.

16j*As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. 17Jesus said to them, “**Come after me, and I will make you fishers of men.**” 18Then they abandoned their nets and followed him. 19He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. 20Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

The Cure of a Demoniac.

21k*Then they came to Capernaum, and on the sabbath he entered the synagogue and taught. 22lThe people were astonished at his teaching, for he taught them as one having authority and not as the scribes. 23*In their synagogue was a man with an unclean spirit; 24*he cried out, “**What have you to do with us,**

Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” 25Jesus rebuked him and said, “Quiet! Come out of him!” 26The unclean spirit convulsed him and with a loud cry came out of him. 27All were amazed and asked one another, “What is this? A new teaching with authority. He commands even the unclean spirits and they obey him.” 28His fame spread everywhere throughout the whole region of Galilee.

The Cure of Simon’s Mother-in-Law.

29^mOn leaving the synagogue he entered the house of Simon and Andrew with James and John. 30Simon’s mother-in-law lay sick with a fever. They immediately told him about her. 31He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

Other Healings.

32When it was evening, after sunset, they brought to him all who were ill or possessed by demons. 33The whole town was gathered at the door. 34He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

Jesus Leaves Capernaum.

35ⁿRising very early before dawn, he left and went off to a deserted place, where he prayed. 36Simon and those who were with him pursued him 37and on finding him said, “Everyone is looking for you.” 38He told them, “Let us go on to the nearby villages that I may preach there also. For this purpose have I come.” 39So he went into their

synagogues, preaching and driving out demons throughout the whole of Galilee.

The Cleansing of a Leper.

40o* A leper came to him [and kneeling down] begged him and said, “If you wish, you can make me clean.” 41p Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.” 42q The leprosy left him immediately, and he was made clean. 43 Then, warning him sternly, he dismissed him at once. 44r Then he said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.” 45 The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

CHAPTER 2

The Healing of a Paralytic.

1s* When Jesus returned to Capernaum after some days, it became known that he was at home. 2 Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. 3 They came bringing to him a paralytic carried by four men. 4 Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. 5* When Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.” 6* Now some of the scribes were sitting there asking themselves, 7t* “Why

does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" 8Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? 9Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat and walk'? 10*But that you may know that the Son of Man has authority to forgive sins on earth"— 11he said to the paralytic, "I say to you, rise, pick up your mat, and go home." 12He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."

The Call of Levi.

13u*Once again he went out along the sea. All the crowd came to him and he taught them. 14v*As he passed by, he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, "Follow me." And he got up and followed him. 15*While he was at table in his house, many tax collectors and sinners sat with Jesus and his disciples; for there were many who followed him. 16*Some scribes who were Pharisees saw that he was eating with sinners and tax collectors and said to his disciples, "Why does he eat with tax collectors and sinners?" 17*Jesus heard this and said to them [that], "Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners."

The Question About Fasting.

18w*The disciples of John and of the Pharisees were accustomed to fast. People came to him and objected,

“Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”

19*Jesus answered them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20But the days will come when the bridegroom is taken away from them, and then they will fast on that day. 21No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. 22Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins.”

The Disciples and the Sabbath.

23x*As he was passing through a field of grain on the sabbath, his disciples began to make a path while picking the heads of grain. 24yAt this the Pharisees said to him, “Look, why are they doing what is unlawful on the sabbath?” 25*He said to them, “Have you never read what David did when he was in need and he and his companions were hungry? 26zHow he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?” 27a*Then he said to them, “The sabbath was made for man, not man for the sabbath. 28*That is why the Son of Man is lord even of the sabbath.”

CHAPTER 3

A Man with a Withered Hand.

1**b***Again he entered the synagogue. There was a man there who had a withered hand. 2They watched him closely to see if he would cure him on the sabbath so that they might accuse him. 3He said to the man with the withered hand, “Come up here before us.” 4Then he said to them, “Is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?” But they remained silent. 5**c**Looking around at them with anger and grieved at their hardness of heart, he said to the man, “Stretch out your hand.” He stretched it out and his hand was restored. 6*The Pharisees went out and immediately took counsel with the Herodians against him to put him to death.

The Mercy of Jesus.

7**d***Jesus withdrew toward the sea with his disciples. A large number of people [followed] from Galilee and from Judea. 8Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighbourhood of Tyre and Sidon. 9He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. 10**e**He had cured many and, as a result, those who had diseases were pressing upon him to touch him. 11**f***And whenever unclean spirits saw him they would fall down before him and shout, “You are the Son of God.” 12He warned them sternly not to make him known.

The Mission of the Twelve.

13**g***He went up the mountain and summoned those whom he wanted and they came to him. 14**h***He appointed twelve [whom he also named apostles] that

they might be with him and he might send them forth to preach ¹⁵and to have authority to drive out demons: ^{16*}[he appointed the twelve:] Simon, whom he named Peter; ¹⁷ⁱJames, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; ¹⁸Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, ¹⁹and Judas Iscariot who betrayed him.

Blasphemy of the Scribes.

^{20j*}He came home. Again [the] crowd gathered, making it impossible for them even to eat. ^{21k}When his relatives heard of this they set out to seize him, for they said, “He is out of his mind.” ^{22l*}The scribes who had come from Jerusalem said, “He is possessed by Beelzebul,” and “By the prince of demons he drives out demons.”

Jesus and Beelzebul.

²³Summoning them, he began to speak to them in parables, “How can Satan drive out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵And if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. ²⁷But no one can enter a strong man’s house to plunder his property unless he first ties up the strong man. Then he can plunder his house. ^{28m}Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. ^{29*}But whoever blasphemes against the holy Spirit will never have forgiveness, but is guilty of an

everlasting sin.” 30For they had said, “He has an unclean spirit.”

Jesus and His Family.

31ⁿHis mother and his brothers arrived. Standing outside they sent word to him and called him. 32*^aA crowd seated around him told him, “Your mother and your brothers [and your sisters] are outside asking for you.” 33But he said to them in reply, “Who are my mother and [my] brothers?” 34And looking around at those seated in the circle he said, “Here are my mother and my brothers. 35[For] whoever does the will of God is my brother and sister and mother.”

CHAPTER 4

The Parable of the Sower.

1^{op}*On another occasion he began to teach by the sea. A very large crowd gathered around him so that he got into a boat on the sea and sat down. And the whole crowd was beside the sea on land. 2And he taught them at length in parables, and in the course of his instruction he said to them, 3*“Hear this! A sower went out to sow. 4And as he sowed, some seed fell on the path, and the birds came and ate it up. 5Other seed fell on rocky ground where it had little soil. It sprang up at once because the soil was not deep. 6And when the sun rose, it was scorched and it withered for lack of roots. 7Some seed fell among thorns, and the thorns grew up and choked it and it produced no grain. 8And some seed fell on rich soil and produced fruit. It came up and grew and yielded thirty, sixty, and a hundredfold.” 9He added, “Whoever has ears to hear ought to hear.”

The Purpose of the Parables.

10And when he was alone, those present along with the Twelve questioned him about the parables. 11*He answered them, “The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables, 12qso that ‘they may look and see but not perceive, and hear and listen but not understand, in order that they may not be converted and be forgiven.’ ”

13r*Jesus said to them, “Do you not understand this parable? Then how will you understand any of the parables? 14The sower sows the word. 15These are the ones on the path where the word is sown. As soon as they hear, Satan comes at once and takes away the word sown in them. 16And these are the ones sown on rocky ground who, when they hear the word, receive it at once with joy. 17But they have no root; they last only for a time. Then when tribulation or persecution comes because of the word, they quickly fall away. 18Those sown among thorns are another sort. They are the people who hear the word, 19but worldly anxiety, the lure of riches, and the craving for other things intrude and choke the word, and it bears no fruit. 20But those sown on rich soil are the ones who hear the word and accept it and bear fruit thirty and sixty and a hundredfold.”

Parable of the Lamp.

21stHe said to them, “Is a lamp brought in to be placed under a bushel basket or under a bed, and not to be placed on a lampstand? 22uFor there is nothing hidden except to be made visible; nothing is secret

except to come to light. 23Anyone who has ears to hear ought to hear.” 24vHe also told them, “Take care what you hear. The measure with which you measure will be measured out to you, and still more will be given to you. 25wTo the one who has, more will be given; from the one who has not, even what he has will be taken away.”

Seed Grows of Itself.

26x*He said, “This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land 27and would sleep and rise night and day and the seed would sprout and grow, he knows not how. 28Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. 29And when the grain is ripe, he wields the sickle at once, for the harvest has come.”

The Mustard Seed.

30yHe said, “To what shall we compare the kingdom of God, or what parable can we use for it? 31It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. 32*But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade.” 33zWith many such parables he spoke the word to them as they were able to understand it. 34Without parables he did not speak to them, but to his own disciples he explained everything in private.

The Calming of a Storm at Sea.

35a*On that day, as evening drew on, he said to them, “Let us cross to the other side.” 36Leaving the crowd,

they took him with them in the boat just as he was. And other boats were with him. 37A violent squall came up and waves were breaking over the boat, so that it was already filling up. 38Jesus was in the stern, asleep on a cushion. They woke him and said to him, "Teacher, do you not care that we are perishing?" 39*He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind ceased and there was great calm. 40Then he asked them, "Why are you terrified? Do you not yet have faith?" 41b*They were filled with great awe and said to one another, "Who then is this whom even wind and sea obey?"

CHAPTER 5

The Healing of the Gerasene Demoniac.

1c*They came to the other side of the sea, to the territory of the Gerasenes. 2*When he got out of the boat, at once a man from the tombs who had an unclean spirit met him. 3The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain. 4In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong enough to subdue him. 5Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones. 6Catching sight of Jesus from a distance, he ran up and prostrated himself before him, 7*crying out in a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!" 8(He had been saying to him, "Unclean spirit, come out of the man!") 9d*He asked him, "What is your name?" He

replied, "Legion is my name. There are many of us."
10And he pleaded earnestly with him not to drive them away from that territory. 11*Now a large herd of swine was feeding there on the hillside. 12And they pleaded with him, "Send us into the swine. Let us enter them." 13And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned. 14The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened. 15As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear. 16Those who witnessed the incident explained to them what had happened to the possessed man and to the swine. 17Then they began to beg him to leave their district. 18As he was getting into the boat, the man who had been possessed pleaded to remain with him. 19*But he would not permit him but told him instead, "Go home to your family and announce to them all that the Lord in his pity has done for you." 20Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

Jairus's Daughter and the Woman with a Haemorrhage.

21e*When Jesus had crossed again [in the boat] to the other side, a large crowd gathered around him, and he stayed close to the sea. 22/One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet 23*and pleaded earnestly with him, saying, "My daughter is at the point of death. Please,

come lay your hands on her that she may get well and live.” 24He went off with him, and a large crowd followed him and pressed upon him. 25There was a woman afflicted with hemorrhages for twelve years. 26She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. 27She had heard about Jesus and came up behind him in the crowd and touched his cloak. 28*She said, “If I but touch his clothes, I shall be cured.” 29Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. 30Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, “Who has touched my clothes?” 31But his disciples said to him, “You see how the crowd is pressing upon you, and yet you ask, ‘Who touched me?’ ” 32And he looked around to see who had done it. 33The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. 34gHe said to her, “Daughter, your faith has saved you. Go in peace and be cured of your affliction.”

35*While he was still speaking, people from the synagogue official’s house arrived and said, “Your daughter has died; why trouble the teacher any longer?” 36Disregarding the message that was reported, Jesus said to the synagogue official, “Do not be afraid; just have faith.” 37He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. 38When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly.

39^h*So he went in and said to them, “Why this commotion and weeping? The child is not dead but asleep.” 40And they ridiculed him. Then he put them all out. He took along the child’s father and mother and those who were with him and entered the room where the child was. 41*He took the child by the hand and said to her, “*Talitha koum*,” which means, “Little girl, I say to you, arise!” 42The girl, a child of twelve, arose immediately and walked around. [At that] they were utterly astounded. 43He gave strict orders that no one should know this and said that she should be given something to eat.

CHAPTER 6

The Rejection at Nazareth.

1ⁱ*He departed from there and came to his native place, accompanied by his disciples. 2*When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, “Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! 3^j*Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him. 4^k*Jesus said to them, “A prophet is not without honor except in his native place and among his own kin and in his own house.” 5*So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. 6He was amazed at their lack of faith.

The Mission of the Twelve.

He went around to the villages in the vicinity

teaching. *7l**He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. *8**He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts. *9*They were, however, to wear sandals but not a second tunic. *10**He said to them, “Wherever you enter a house, stay there until you leave from there. *11*Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them.” *12*So they went off and preached repentance. *13m**They drove out many demons, and they anointed with oil many who were sick and cured them.

Herod's Opinion of Jesus.

*14no**King Herod heard about it, for his fame had become widespread, and people were saying, “John the Baptist has been raised from the dead; that is why mighty powers are at work in him.” *15p*Others were saying, “He is Elijah”; still others, “He is a prophet like any of the prophets.” *16*But when Herod learned of it, he said, “It is John whom I beheaded. He has been raised up.”

The Death of John the Baptist.

*17q**Herod was the one who had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, whom he had married. *18r*John had said to Herod, “It is not lawful for you to have your brother's wife.” *19**Herodias harboured a grudge against him and wanted to kill him but was unable to do so. *20*Herod feared John, knowing him to be a righteous and holy man, and kept him in custody. When he heard him speak he was very much

perplexed, yet he liked to listen to him. 21She had an opportunity one day when Herod, on his birthday, gave a banquet for his courtiers, his military officers, and the leading men of Galilee. 22Herodias's own daughter came in and performed a dance that delighted Herod and his guests. The king said to the girl, "Ask of me whatever you wish and I will grant it to you." 23sHe even swore [many things] to her, "I will grant you whatever you ask of me, even to half of my kingdom." 24She went out and said to her mother, "What shall I ask for?" She replied, "The head of John the Baptist." 25The girl hurried back to the king's presence and made her request, "I want you to give me at once on a platter the head of John the Baptist." 26The king was deeply distressed, but because of his oaths and the guests he did not wish to break his word to her. 27tSo he promptly dispatched an executioner with orders to bring back his head. He went off and beheaded him in the prison. 28He brought in the head on a platter and gave it to the girl. The girl in turn gave it to her mother. 29When his disciples heard about it, they came and took his body and laid it in a tomb.

The Return of the Twelve.

30u*The apostles gathered together with Jesus and reported all they had done and taught. 31v*He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat. 32uSo they went off in the boat by themselves to a deserted place. 33People saw them leaving and many came to know about it. They hastened there on

foot from all the towns and arrived at the place before them.

The Feeding of the Five Thousand.

34When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things. 35*By now it was already late and his disciples approached him and said, "This is a deserted place and it is already very late. 36Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat."

37He said to them in reply, "Give them some food yourselves." But they said to him, "Are we to buy two hundred days' wages worth of food and give it to them to eat?" 38He asked them, "How many loaves do you have? Go and see." And when they had found out they said, "Five loaves and two fish." 39So he gave orders to have them sit down in groups on the green grass.

40*The people took their places in rows by hundreds and by fifties. 41*Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to [his] disciples to set before the people; he also divided the two fish among them all. 42They all ate and were satisfied. 43And they picked up twelve wicker baskets full of fragments and what was left of the fish. 44Those who ate [of the loaves] were five thousand men.

The Walking on the Water.

45x*Then he made his disciples get into the

boat and precede him to the other side toward Bethsaida, while he dismissed the crowd. 46*And when he had taken leave of them, he went off to the mountain to pray. 47When it was evening, the boat was far out on the sea and he was alone on shore. 48*Then he saw that they were tossed about while rowing, for the wind was against them. About the fourth watch of the night, he came toward them walking on the sea. He meant to pass by them. 49But when they saw him walking on the sea, they thought it was a ghost and cried out. 50*They had all seen him and were terrified. But at once he spoke with them, "Take courage, it is I, do not be afraid!" 51He got into the boat with them and the wind died down. They were [completely] astounded. 52y*They had not understood the incident of the loaves. On the contrary, their hearts were hardened.

The Healings at Gennesaret.

53zAfter making the crossing, they came to land at Gennesaret and tied up there. 54As they were leaving the boat, people immediately recognized him. 55They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. 56aWhatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

CHAPTER 7

The Tradition of the Elders.

1b*Now when the Pharisees with some scribes who had come from Jerusalem gathered around him, 2they observed that some of his disciples ate their

meals with unclean, that is, unwashed, hands. 3*(For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. 4And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles [and beds].) 5*So the Pharisees and scribes questioned him, “Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?” 6cHe responded, “Well did Isaiah prophesy about you hypocrites, as it is written: ‘This people honours me with their lips, but their hearts are far from me; 7In vain do they worship me, teaching as doctrines human precepts.’ 8You disregard God’s commandment but cling to human tradition.” 9He went on to say, “How well you have set aside the commandment of God in order to uphold your tradition! 10dFor Moses said, ‘Honour your father and your mother,’ and ‘Whoever curses father or mother shall die.’ 11*Yet you say, ‘If a person says to father or mother, “Any support you might have had from me is *qorban*” ’ (meaning, dedicated to God), 12you allow him to do nothing more for his father or mother. 13You nullify the word of God in favour of your tradition that you have handed on. And you do many such things.” 14eHe summoned the crowd again and said to them, “Hear me, all of you, and understand. 15Nothing that enters one from outside can defile that person; but the things that come out from within are what defile.” [16]*17f*When he got home away from the crowd his disciples questioned him about the parable. 18He said to them, “Are even

you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, 19g* since it enters not the heart but the stomach and passes out into the latrine?” (Thus he declared all foods clean.) 20“**But what comes out of a person, that is what defiles. 21hFrom within people, from their hearts, come evil thoughts, unchastity, theft, murder, 22adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. 23All these evils come from within and they defile.**”

The Syrophoenician Woman's Faith.

24i*From that place he went off to the district of Tyre. He entered a house and wanted no one to know about it, but he could not escape notice. 25Soon a woman whose daughter had an unclean spirit heard about him. She came and fell at his feet. 26jThe woman was a Greek, a Syrophoenician by birth, and she begged him to drive the demon out of her daughter. 27*He said to her, **“Let the children be fed first. For it is not right to take the food of the children and throw it to the dogs.”** 28She replied and said to him, “Lord, even the dogs under the table eat the children’s scraps.” 29Then he said to her, **“For saying this, you may go. The demon has gone out of your daughter.”** 30When the woman went home, she found the child lying in bed and the demon gone.

The Healing of a Deaf Man.

31kAgain he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. 32And people brought to him a deaf man who had a speech impediment and begged him to lay

his hand on him. 33He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; 34then he looked up to heaven and groaned, and said to him, "*Ephphatha!*" (that is, "Be opened!") 35And [immediately] the man's ears were opened, his speech impediment was removed, and he spoke plainly. 36*He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. 37They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and [the] mute speak."

CHAPTER 8

The Feeding of the Four Thousand.

1m*In those days when there again was a great crowd without anything to eat, he summoned the disciples and said, 2"*My heart is moved with pity for the crowd, because they have been with me now for three days and have nothing to eat. 3If I send them away hungry to their homes, they will collapse on the way, and some of them have come a great distance.*" 4His disciples answered him, "Where can anyone get enough bread to satisfy them here in this deserted place?" 5Still he asked them, "*How many loaves do you have?*" "Seven," they replied. 6*He ordered the crowd to sit down on the ground. Then, taking the seven loaves he gave thanks, broke them, and gave them to his disciples to distribute, and they distributed them to the crowd. 7They also had a few fish. He said the blessing over them and ordered them distributed also. 8They ate and were satisfied. They picked up the fragments left over—seven baskets. 9There were about four thousand people. He

dismissed them ¹⁰and got into the boat with his disciples and came to the region of Dalmanutha.

The Demand for a Sign.

¹¹*no**The Pharisees came forward and began to argue with him, seeking from him a sign from heaven to test him. ¹²He sighed from the depth of his spirit and said, “Why does this generation seek a sign? Amen, I say to you, no sign will be given to this generation.” ¹³Then he left them, got into the boat again, and went off to the other shore. The Leaven of the Pharisees. ¹⁴*p*They had forgotten to bring bread, and they had only one loaf with them in the boat.

¹⁵*He enjoined them, “Watch out, guard against the leaven of the Pharisees and the leaven of Herod.”

¹⁶They concluded among themselves that it was because they had no bread. ¹⁷*q*When he became aware of this he said to them, “Why do you conclude that it is because you have no bread? Do you not yet understand or comprehend? Are your hearts hardened?¹⁸Do you have eyes and not see, ears and not hear? And do you not remember, ¹⁹when I broke the five loaves for the five thousand, how many wicker baskets full of fragments you picked up?” They answered him, “Twelve.” ²⁰“When I broke the seven loaves for the four thousand, how many full baskets of fragments did you pick up?” They answered [him], “Seven.” ²¹He said to them, “Do you still not understand?”

The Blind Man of Bethsaida.

²²*When they arrived at Bethsaida, they brought to him a blind man and begged him to touch him. ²³*s*He took the blind man by the hand and led him outside

the village. Putting spittle on his eyes he laid his hands on him and asked, “Do you see anything?”
24Looking up he replied, “I see people looking like trees and walking.” 25Then he laid hands on his eyes a second time and he saw clearly; his sight was restored and he could see everything distinctly.
26Then he sent him home and said, “Do not even go into the village.”

III. THE MYSTERY BEGINS TO BE REVEALED

Peter's Confession About Jesus.

27^t*Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, “Whom do people say that I am?”
28They said in reply, “John the Baptist, others Elijah, still others one of the prophets.” 29And he asked them, “But who do you say that I am?” Peter said to him in reply, “You are the Messiah.” 30Then he warned them not to tell anyone about him.

The First Prediction of the Passion.

31^u*He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. 32He spoke this openly. Then Peter took him aside and began to rebuke him. 33At this he turned around and, looking at his disciples, rebuked Peter and said, “Get behind me, Satan. You are thinking not as God does, but as human beings do.”

The Conditions of Discipleship.

34^v*He summoned the crowd with his disciples and said to them, “Whoever wishes to come after me must

deny himself, take up his cross, and follow me. 35^w*For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it. 36What profit is there for one to gain the whole world and forfeit his life? 37What could one give in exchange for his life? 38^xWhoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of when he comes in his Father's glory with the holy angels."

CHAPTER 9

1^y*He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."

The Transfiguration of Jesus.

2^z*After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, 3and his clothes became dazzling white, such as no fuller on earth could bleach them. 4Then Elijah appeared to them along with Moses, and they were conversing with Jesus. 5*Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." 6He hardly knew what to say, they were so terrified. 7*Then a cloud came, casting a shadow over them; then from the cloud came a voice, "This is my beloved Son. Listen to him." 8Suddenly, looking around, they no longer saw anyone but Jesus alone with them.

The Coming of Elijah.

9a*As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. 10So they kept the matter to themselves, questioning what rising from the dead meant. 11bThen they asked him, “Why do the scribes say that Elijah must come first?” 12He told them, “Elijah will indeed come first and restore all things, yet how is it written regarding the Son of Man that he must suffer greatly and be treated with contempt? 13cBut I tell you that Elijah has come and they did to him whatever they pleased, as it is written of him.”

The Healing of a Boy with a Demon.

14d*When they came to the disciples, they saw a large crowd around them and scribes arguing with them. 15Immediately on seeing him, the whole crowd was utterly amazed. They ran up to him and greeted him. 16He asked them, “What are you arguing about with them?” 17Someone from the crowd answered him, “Teacher, I have brought to you my son possessed by a mute spirit. 18Wherever it seizes him, it throws him down; he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they were unable to do so.” 19He said to them in reply, “O faithless generation, how long will I be with you? How long will I endure you? Bring him to me.” 20They brought the boy to him. And when he saw him, the spirit immediately threw the boy into convulsions. As he fell to the ground, he began to roll around and foam at the mouth. 21Then he questioned his father, “How long has this been happening to him?” He replied, “Since childhood. 22It has often thrown him into fire and into water to kill

him. But if you can do anything, have compassion on us and help us.” 23Jesus said to him, “**‘If you can!’ Everything is possible to one who has faith.**” 24Then the boy’s father cried out, “I do believe, help my unbelief!” 25Jesus, on seeing a crowd rapidly gathering, rebuked the unclean spirit and said to it, **“Mute and deaf spirit, I command you: come out of him and never enter him again!”** 26Shouting and throwing the boy into convulsions, it came out. He became like a corpse, which caused many to say, “He is dead!” 27But Jesus took him by the hand, raised him, and he stood up. 28When he entered the house, his disciples asked him in private, “Why could we not drive it out?” 29*He said to them, **“This kind can only come out through prayer.”**

The Second Prediction of the Passion.

30^{ef} They left from there and began a journey through Galilee, but he did not wish anyone to know about it. 31He was teaching his disciples and telling them, **“The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise.”** 32But they did not understand the saying, and they were afraid to question him.

IV. THE FULL REVELATION OF THE MYSTERY

The Greatest in the Kingdom.

33^{g*} They came to Capernaum and, once inside the house, he began to ask them, **“What were you arguing about on the way?”** 34But they remained silent. They had been discussing among themselves on the way who was the greatest. 35^h Then he sat down, called

the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." 36 Taking a child he placed it in their midst, and putting his arms around it he said to them, 37i "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me."

Another Exorcist.

38j* John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." 39 Jesus replied, "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. 40k For whoever is not against us is for us. 41l Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward.

Temptations to Sin.

42m "Whoever causes one of these little ones who believe [in me] to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea. 43* If your hand causes you to sin, cut it off. It is better for you to enter into life maimed than with two hands to go into Gehenna, into the unquenchable fire. [44]* 45 And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna. [46]* 47 And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, 48n where 'their worm does not die, and the fire is not quenched.'

The Simile of Salt.

49*“Everyone will be salted with fire. 50oSalt is good, but if salt becomes insipid, with what will you restore its flavour? Keep salt in yourselves and you will have peace with one another.”

CHAPTER 10

Marriage and Divorce.

1He set out from there and went into the district of Judea [and] across the Jordan. Again crowds gathered around him and, as was his custom, he again taught them. 2p*The Pharisees approached and asked, “Is it lawful for a husband to divorce his wife?” They were testing him. 3He said to them in reply, “What did Moses command you?” 4qThey replied, “Moses permitted him to write a bill of divorce and dismiss her.” 5But Jesus told them, “Because of the hardness of your hearts he wrote you this commandment. 6rBut from the beginning of creation, ‘God made them male and female. 7sFor this reason a man shall leave his father and mother [and be joined to his wife], 8and the two shall become one flesh.’ So they are no longer two but one flesh. 9Therefore what God has joined together, no human being must separate.” 10In the house the disciples again questioned him about this. 11tHe said to them, “Whoever divorces his wife and marries another commits adultery against her; 12and if she divorces her husband and marries another, she commits adultery.”

Blessing of the Children.

13uvAnd people were bringing children to him

that he might touch them, but the disciples rebuked them. 14When Jesus saw this he became indignant and said to them, “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. 15w*Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.” 16Then he embraced them and blessed them, placing his hands on them.

The Rich Man.

17xAs he was setting out on a journey, a man ran up, knelt down before him, and asked him, “Good teacher, what must I do to inherit eternal life?” 18*Jesus answered him, “Why do you call me good? No one is good but God alone. 19yYou know the commandments: ‘You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honour your father and your mother.’” 20He replied and said to him, “Teacher, all of these I have observed from my youth.” 21Jesus, looking at him, loved him and said to him, “You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me.” 22At that statement his face fell, and he went away sad, for he had many possessions. 23z*Jesus looked around and said to his disciples, “How hard it is for those who have wealth to enter the kingdom of God!” 24The disciples were amazed at his words. So Jesus again said to them in reply, “Children, how hard it is to enter the kingdom of God! 25It is easier for a camel to pass through [the] eye of [a] needle than for one who is rich to enter the kingdom of God.” 26They were exceedingly astonished and said among

themselves, “Then who can be saved?” 27Jesus looked at them and said, “For human beings it is impossible, but not for God. All things are possible for God.”

28Peter began to say to him, “We have given up everything and followed you.” 29Jesus said, “Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel 30who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come. 31aBut many that are first will be last, and [the] last will be first.”

The Third Prediction of the Passion.

32bThey were on the way, going up to Jerusalem, and Jesus went ahead of them. They were amazed, and those who followed were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him. 33“Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles 34who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise.”

Ambition of James and John.

35cThen James and John, the sons of Zebedee, came to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” 36He replied, “What do you wish [me] to do for you?” 37They answered him, “Grant that in your glory we may sit one at your right and the other at your left.” 38d*Jesus said to

them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?" 39They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized; 40but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared." 41When the ten heard this, they became indignant at James and John. 42e*Jesus summoned them and said to them, "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. 43But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; 44whoever wishes to be first among you will be the slave of all. 45For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

The Blind Bartimaeus.

46f*They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. 47On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me." 48And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me." 49Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, he is calling you." 50He threw aside his cloak, sprang up, and came to Jesus. 51Jesus said to him in reply, "What do you want me to do for you?" The blind man replied to him, "Master, I want to see." 52Jesus told

him, “Go your way; your faith has saved you.”

Immediately he received his sight and followed him on the way.

CHAPTER 11

The Entry into Jerusalem.

1g*When they drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples 2and said to them, “Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. 3If anyone should say to you, ‘Why are you doing this?’ reply, ‘The Master has need of it and will send it back here at once.’” 4So they went off and found a colt tethered at a gate outside on the street, and they untied it. 5Some of the bystanders said to them, “What are you doing, untying the colt?” 6They answered them just as Jesus had told them to, and they permitted them to do it. 7So they brought the colt to Jesus and put their cloaks over it. And he sat on it. 8Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9hThose preceding him as well as those following kept crying out:

“Hosanna!

Blessed is he who comes in the name of the Lord!

10Blessed is the kingdom of our father

David that is to come!

Hosanna in the highest!”

11iHe entered Jerusalem and went into the temple area. He looked around at everything and, since it

was already late, went out to Bethany with the Twelve.

Jesus Curses a Fig Tree.

12j*The next day as they were leaving Bethany he was hungry. 13Seeing from a distance a fig tree in leaf, he went over to see if he could find anything on it. When he reached it he found nothing but leaves; it was not the time for figs. 14And he said to it in reply, **“May no one ever eat of your fruit again!”** And his disciples heard it.

Cleansing of the Temple.

15k*They came to Jerusalem, and on entering the temple area he began to drive out those selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. 16He did not permit anyone to carry anything through the temple area. 17l Then he taught them saying, **“Is it not written: ‘My house shall be called a house of prayer for all peoples’? But you have made it a den of thieves.”** 18The chief priests and the scribes came to hear of it and were seeking a way to put him to death, yet they feared him because the whole crowd was astonished at his teaching. 19m When evening came, they went out of the city.

The Withered Fig Tree.

20n Early in the morning, as they were walking along, they saw the fig tree withered to its roots. 21Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” 22Jesus

said to them in reply, “Have faith in God. 23oAmen, I say to you, whoever says to this mountain, ‘Be lifted up and thrown into the sea,’ and does not doubt in his heart but believes that what he says will happen, it shall be done for him. 24pTherefore I tell you, all that you ask for in prayer, believe that you will receive it and it shall be yours. 25qWhen you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions. [26]”*

The Authority of Jesus Questioned.

27r*They returned once more to Jerusalem. As he was walking in the temple area, the chief priests, the scribes, and the elders approached him 28and said to him, “By what authority are you doing these things? Or who gave you this authority to do them?” 29Jesus said to them, “I shall ask you one question. Answer me, and I will tell you by what authority I do these things. 30Was John’s baptism of heavenly or of human origin? Answer me.” 31They discussed this among themselves and said, “If we say, ‘Of heavenly origin,’ he will say, ‘[Then] why did you not believe him?’ 32But shall we say, ‘Of human origin?’”—they feared the crowd, for they all thought John really was a prophet. 33So they said to Jesus in reply, “We do not know.” Then Jesus said to them, “Neither shall I tell you by what authority I do these things.”

CHAPTER 12

Parable of the Tenants.

1st*He began to speak to them in parables. “A man planted a vineyard, put a hedge around it, dug a wine press, and built a tower. Then he leased it to tenant

farmers and left on a journey. 2At the proper time he sent a servant to the tenants to obtain from them some of the produce of the vineyard. 3But they seized him, beat him, and sent him away emptyhanded. 4Again he sent them another servant. And that one they beat over the head and treated shamefully. 5He sent yet another whom they killed. So, too, many others; some they beat, others they killed. 6He had one other to send, a beloved son. He sent him to them last of all, thinking, 'They will respect my son.' 7But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' 8So they seized him and killed him, and threw him out of the vineyard. 9What [then] will the owner of the vineyard do? He will come, put the tenants to death, and give the vineyard to others. 10uHave you not read this scripture passage: 'The stone that the builders rejected has become the cornerstone; 11by the Lord has this been done, and it is wonderful in our eyes?'" 12They were seeking to arrest him, but they feared the crowd, for they realized that he had addressed the parable to them. So they left him and went away.

Paying Taxes to the Emperor.

13uw*They sent some Pharisees and Herodians to him to ensnare him in his speech. 14They came and said to him, "Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth. Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?" 15Knowing

their hypocrisy he said to them, “Why are you testing me? Bring me a denarius to look at.” 16They brought one to him and he said to them, “Whose image and inscription is this?” They replied to him, “Caesar’s.” 17xSo Jesus said to them, “Repay to Caesar what belongs to Caesar and to God what belongs to God.” They were utterly amazed at him.

The Question About the Resurrection.

18*Some Sadducees, who say there is no resurrection, came to him and put this question to him, 19ysaying, “Teacher, Moses wrote for us, ‘If someone’s brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.’ 20Now there were seven brothers. The first married a woman and died, leaving no descendants. 21So the second married her and died, leaving no descendants, and the third likewise. 22And the seven left no descendants. Last of all the woman also died. 23At the resurrection [when they arise] whose wife will she be? For all seven had been married to her.” 24Jesus said to them, “Are you not misled because you do not know the scriptures or the power of God? 25When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. 26zAs for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, ‘I am the God of Abraham, [the] God of Isaac, and [the] God of Jacob’? 27He is not God of the dead but of the living. You are greatly misled.”

The Greatest Commandment.

28a*One of the scribes, when he came forward and heard them disputing and saw how well he had answered them, asked him, “Which is the first of all the commandments?” 29Jesus replied, “The first is this: ‘Hear, O Israel! The Lord our God is Lord alone! 30bYou shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ 31cThe second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” 32The scribe said to him, “Well said, teacher. You are right in saying, ‘He is One and there is no other than he.’ 33dAnd ‘to love him with all your heart, with all your understanding, with all your strength, and to love your neighbour as yourself’ is worth more than all burnt offerings and sacrifices.” 34eAnd when Jesus saw that [he] answered with understanding, he said to him, “You are not far from the kingdom of God.” And no one dared to ask him any more questions.

The Question About David’s Son.

35f*As Jesus was teaching in the temple area he said, “How do the scribes claim that the Messiah is the son of David? 36gDavid himself, inspired by the holy Spirit, said: ‘The Lord said to my lord, ‘Sit at my right hand until I place your enemies under your feet.’” 37David himself calls him ‘lord’; so how is he his son?” [The] great crowd heard this with delight.

Denunciation of the Scribes.

38h*In the course of his teaching he said,

“Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, 39seats of honour in synagogues, and places of honour at banquets. 40They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation.”

The Poor Widow's Contribution.

41*i* *He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. 42A poor widow also came and put in two small coins worth a few cents. 43Calling his disciples to himself, he said to them, “Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. 44For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood.”

CHAPTER 13

The Destruction of the Temple Foretold.

1*j**As he was making his way out of the temple area one of his disciples said to him, “Look, teacher, what stones and what buildings!” 2Jesus said to him, “Do you see these great buildings? There will not be one stone left upon another that will not be thrown down.”

The Signs of the End.

3*k**As he was sitting on the Mount of Olives opposite the temple area, Peter, James, John, and Andrew asked him privately, 4“Tell us, when will this happen, and what sign will there be when all these things are about to come to an end?” 5*l* Jesus began to say to

them, “See that no one deceives you. 6Many will come in my name saying, ‘I am he,’ and they will deceive many. 7When you hear of wars and reports of wars do not be alarmed; such things must happen, but it will not yet be the end. 8Nation will rise against nation and kingdom against kingdom. There will be earthquakes from place to place and there will be famines. These are the beginnings of the labour pains.

The Coming Persecution.

9m“Watch out for yourselves. They will hand you over to the courts. You will be beaten in synagogues. You will be arraigned before governors and kings because of me, as a witness before them. 10*But the gospel must first be preached to all nations. 11nWhen they lead you away and hand you over, do not worry beforehand about what you are to say. But say whatever will be given to you at that hour. For it will not be you who are speaking but the holy Spirit. 12Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. 13You will be hated by all because of my name. But the one who perseveres to the end will be saved.

The Great Tribulation.

14o p*“When you see the desolating abomination standing where he should not (let the reader understand), then those in Judea must flee to the mountains, 15q[and] a person on a housetop must not go down or enter to get anything out of his house, 16and a person in a field must not return to get his cloak. 17Woe to pregnant women and nursing mothers in those days. 18Pray that this does not

happen in winter. 19For those times will have tribulation such as has not been since the beginning of God's creation until now, nor ever will be. 20If the Lord had not shortened those days, no one would be saved; but for the sake of the elect whom he chose, he did shorten the days. 21If anyone says to you then, 'Look, here is the Messiah! Look, there he is!' do not believe it. 22False messiahs and false prophets will arise and will perform signs and wonders in order to mislead, if that were possible, the elect. 23Be watchful! I have told it all to you beforehand.

The Coming of the Son of Man.

24st"But in those days after that tribulation the sun will be darkened, and the moon will not give its light, 25and the stars will be falling from the sky, and the powers in the heavens will be shaken. 26u*And then they will see 'the Son of Man coming in the clouds' with great power and glory, 27and then he will send out the angels and gather [his] elect from the four winds, from the end of the earth to the end of the sky.

The Lesson of the Fig Tree.

28v"Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. 29In the same way, when you see these things happening, know that he is near, at the gates. 30Amen, I say to you, this generation will not pass away until all these things have taken place. 31Heaven and earth will pass away, but my words will not pass away.

Need for Watchfulness.

32“But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. 33uBe watchful! Be alert! You do not know when the time will come. 34xIt is like a man traveling abroad. He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. 35Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. 36May he not come suddenly and find you sleeping. 37What I say to you, I say to all: ‘Watch!’ ”

CHAPTER 14

The Conspiracy Against Jesus.

1y*The Passover and the Feast of Unleavened Bread were to take place in two days’ time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. 2They said, “Not during the festival, for fear that there may be a riot among the people.”

The Anointing at Bethany.

3z*When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. 4There were some who were indignant. “Why has there been this waste of perfumed oil? 5It could have been sold for more than three hundred days’ wages and the money given to the poor.” They were infuriated with her. 6Jesus said, “Let her alone. Why do you make trouble for her? She has done a good thing for me. 7The poor you will always have with you, and whenever you wish you can do good to

them, but you will not always have me. 8She has done what she could. She has anticipated anointing my body for burial. 9Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her.”

The Betrayal by Judas.

10aThen Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them.

11When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

Preparations for the Passover.

12b*On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where do you want us to go and prepare for you to eat the Passover?” 13*He sent two of his disciples and said to them, “Go into the city and a man will meet you, carrying a jar of water. Follow him. 14Wherever he enters, say to the master of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’ 15Then he will show you a large upper room furnished and ready. Make the preparations for us there.” 16The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

The Betrayer.

17cWhen it was evening, he came with the Twelve.

18*And as they reclined at table and were eating, Jesus said, “Amen, I say to you, one of you will betray me, one who is eating with me.” 19They began to be

distressed and to say to him, one by one, “Surely it is not I?” 20He said to them, **“One of the Twelve, the one who dips with me into the dish. 21*For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”**

The Lord's Supper.

22d*While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, **“Take it; this is my body.”** 23Then he took a cup, gave thanks, and gave it to them, and they all drank from it. 24*He said to them, **“This is my blood of the covenant, which will be shed for many. 25Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”** 26e*Then, after singing a hymn, they went out to the Mount of Olives.

Peter's Denial Foretold.

27f*Then Jesus said to them, **“All of you will have your faith shaken, for it is written: ‘I will strike the shepherd, and the sheep will be dispersed.’ 28But after I have been raised up, I shall go before you to Galilee.”** 29Peter said to him, **“Even though all should have their faith shaken, mine will not be.”** 30Then Jesus said to him, **“Amen, I say to you, this very night before the cock crows twice you will deny me three times.”** 31But he vehemently replied, **“Even though I should have to die with you, I will not deny you.”** And they all spoke similarly.

The Agony in the Garden.

32^{gh}*Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray."
33He took with him Peter, James, and John, and began to be troubled and distressed. 34Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." 35He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; 36*he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will."
37When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38i*Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." 39Withdrawing again, he prayed, saying the same thing. 40Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. 41He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. 42Get up, let us go. See, my betrayer is at hand."

The Betrayal and Arrest of Jesus.

43^jThen, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. 44His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." 45He came and immediately went over to him and said, "Rabbi." And he kissed him. 46At this they laid hands on him and arrested him. 47One of

the bystanders drew his sword, struck the high priest's servant, and cut off his ear. 48Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? 49Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the scriptures may be fulfilled." 50And they all left him and fled. 51Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, 52but he left the cloth behind and ran off naked.

Jesus Before the Sanhedrin.

53^k*They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. 54Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. 55The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. 56Many gave false witness against him, but their testimony did not agree. 57*Some took the stand and testified falsely against him, alleging, 58^l"We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" 59Even so their testimony did not agree. 60The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" 61*But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Messiah, the son of the Blessed One?" 62^mThen Jesus answered, "I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven." 63At

that the high priest tore his garments and said, "What further need have we of witnesses? 64You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. 65ⁿSome began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows.

Peter's Denial of Jesus.

66^oWhile Peter was below in the courtyard, one of the high priest's maids came along. 67Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." 68^{*}But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. [Then the cock crowed.] 69The maid saw him and began again to say to the bystanders, "This man is one of them." 70Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean." 71He began to curse and to swear, "I do not know this man about whom you are talking." 72^pAnd immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

CHAPTER 15

Jesus Before Pilate.

1^{qr}^{*}As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. 2^{*}Pilate questioned him, "Are you the king of the Jews?" He

said to him in reply, “You say so.” 3The chief priests accused him of many things. 4Again Pilate questioned him, “Have you no answer? See how many things they accuse you of.” 5Jesus gave him no further answer, so that Pilate was amazed.

The Sentence of Death.

6s*Now on the occasion of the feast he used to release to them one prisoner whom they requested. 7*A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. 8The crowd came forward and began to ask him to do for them as he was accustomed. 9Pilate answered, “Do you want me to release to you the king of the Jews?” 10For he knew that it was out of envy that the chief priests had handed him over. 11But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12Pilate again said to them in reply, “Then what [do you want] me to do with [the man you call] the king of the Jews?” 13*They shouted again, “Crucify him.” 14Pilate said to them, “Why? What evil has he done?” They only shouted the louder, “Crucify him.” 15*So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

Mockery by the Soldiers.

16t*The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. 17They clothed him in purple and, weaving a crown of thorns, placed it on him. 18They began to salute him with, “Hail, King of the Jews!” 19and kept striking his head with a reed and spitting upon him.

They knelt before him in homage. 20And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

The Way of the Cross.

21u*They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

The Crucifixion.

22vThey brought him to the place of Golgotha (which is translated Place of the Skull). 23They gave him wine drugged with myrrh, but he did not take it.

24w*Then they crucified him and divided his garments by casting lots for them to see what each should take. 25*It was nine o'clock in the morning when they crucified him. 26*The inscription of the charge against him read, "The King of the Jews."

27xWith him they crucified two revolutionaries, one on his right and one on his left. [28]*29*y*Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30save yourself by coming down from the cross." 31Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself.

32zLet the Messiah, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also kept abusing him.

The Death of Jesus.

33At noon darkness came over the whole land until three in the afternoon. 34^a*And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" 35*Some of the bystanders who heard it said, "Look, he is calling Elijah." 36One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." 37Jesus gave a loud cry and breathed his last. 38*The veil of the sanctuary was torn in two from top to bottom. 39^b*When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" 40^c*There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. 41These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

The Burial of Jesus.

42^dWhen it was already evening, since it was the day of preparation, the day before the sabbath, 43*Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. 44Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. 45And when he learned of it from the centurion, he gave the body to Joseph. 46Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he

rolled a stone against the entrance to the tomb.
47Mary Magdalene and Mary the mother of Joses
watched where he was laid.

CHAPTER 16

The Resurrection of Jesus.

1ef*When the sabbath was over, Mary Magdalene,
Mary, the mother of James, and Salome bought spices
so that they might go and anoint him. 2Very early
when the sun had risen, on the first day of the week,
they came to the tomb. 3They were saying to one
another, “Who will roll back the stone for us from the
entrance to the tomb?” 4When they looked up, they
saw that the stone had been rolled back; it was very
large. 5gOn entering the tomb they saw a young man
sitting on the right side, clothed in a white robe, and
they were utterly amazed. 6He said to them, “Do not
be amazed! You seek Jesus of Nazareth, the crucified.
He has been raised; he is not here. Behold, the place
where they laid him. 7hBut go and tell his disciples
and Peter, ‘He is going before you to Galilee; there
you will see him, as he told you.’” 8Then they went
out and fled from the tomb, seized with trembling and
bewilderment. They said nothing to anyone, for they
were afraid.

THE LONGER ENDING

The Appearance to Mary Magdalene.

[9i*When he had risen, early on the first day of the
week, he appeared first to Mary Magdalene, out of
whom he had driven seven demons. 10jShe went and
told his companions who were mourning and weeping.
11When they heard that he was alive and had been
seen by her, they did not believe.

The Appearance to Two Disciples.

12*k*After this he appeared in another form to two of them walking along on their way to the country. 13They returned and told the others; but they did not believe them either.

The Commissioning of the Eleven.

14[But] later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. 15*m*He said to them, “Go into the whole world and proclaim the gospel to every creature. 16Whoever believes and is baptized will be saved; whoever does not believe will be condemned. 17These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. 18*n*They will pick up serpents [with their hands], and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover.”

The Ascension of Jesus.

19*o*So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. 20*p*But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.]

The Shorter Ending

[And they reported all the instructions briefly to Peter’s companions. Afterwards Jesus himself, through them, sent forth from east to west the

sacred and imperishable proclamation of eternal salvation. Amen.]

NOTES:

1:1–13 The prologue of the Gospel according to Mark begins with the title (Mk 1:1) followed by three events preparatory to Jesus' preaching: (1) the appearance in the Judean wilderness of John, baptizer, preacher of repentance, and precursor of Jesus (Mk 1:2–8); (2) the baptism of Jesus, at which a voice from heaven acknowledges Jesus to be God's Son, and the holy Spirit descends on him (Mk 1:9–11); (3) the temptation of Jesus by Satan (Mk 1:12–13).

1:1 The gospel of Jesus Christ [the Son of God]: the "good news" of salvation in and through Jesus, crucified and risen, acknowledged by the Christian community as Messiah (Mk 8:29; 14:61–62) and Son of God (Mk 1:11; 9:7; 15:39), although some important manuscripts here omit the Son of God.

1:2–3 Although Mark attributes the prophecy to Isaiah, the text is a combination of Mal 3:1; Is 40:3; Ex 23:20; cf. Mt 11:10; Lk 7:27. John's ministry is seen as God's prelude to the saving mission of his Son. The way of the Lord: this prophecy of Deutero-Isaiah concerning the end of the Babylonian exile is here applied to the coming of Jesus; John the Baptist is to prepare the way for him.

1:6 Clothed in camel's hair ... waist: the Baptist's garb recalls that of Elijah in 2 Kgs 1:8.

Jesus speaks of the Baptist as Elijah who has already come (Mk 9:11–13; Mt 17:10–12; cf. Mal 3:23–24; Lk 1:17).

1:8–9 Through the life-giving baptism with the holy Spirit (Mk 1:8), Jesus will create a new people of God. But first he identifies himself with the people of Israel in submitting to John's baptism of repentance and in bearing on their behalf the burden of God's decisive judgment (Mk 1:9; cf.

Mk 1:4). As in the desert of Sinai, so here in the wilderness of Judea, Israel's sonship with God is to be renewed.

1:10–11 He saw the heavens ... and the Spirit ... upon him: indicating divine intervention in fulfillment of promise.

Here the descent of the Spirit on Jesus is meant, anointing him for his ministry; cf. Is 11:2; 42:1; 61:1; 63:9.

A voice ... with you I am well pleased: God's acknowledgment of Jesus as his unique Son, the object of his love. His approval of Jesus is the assurance that Jesus will fulfill his messianic mission of salvation.

1:12–13 The same Spirit who descended on Jesus in his baptism now drives him into the desert for forty days. The result is radical confrontation and temptation by Satan who attempts to frustrate the work of God. The presence of wild beasts may indicate the horror and danger of the desert regarded as the abode of demons or may reflect the paradise motif of harmony among all creatures; cf. Is 11:6–9. The presence of ministering angels to sustain Jesus recalls the angel who guided the Israelites in the desert in the first Exodus (Ex 14:19; 23:20) and the angel who supplied nourishment to Elijah in the wilderness (1 Kgs 19:5–7). The combined forces of good and evil were present to Jesus in the desert. His sustained obedience brings forth the new Israel of God there where Israel's rebellion had brought death and alienation.

1:14–15 After John had been arrested: in the plan of God, Jesus was not to proclaim the good news of salvation prior to the termination of the Baptist's active mission. Galilee: in the Marcan account, scene of the major part of Jesus' public ministry before his arrest and condemnation. The gospel of God: not only the good news from God but about God at work in Jesus Christ. This is the time of fulfillment: i.e., of God's promises. The kingdom of God... Repent: see note on Mt 3:2.

1:16–20 These verses narrate the call of the first Disciples. See notes on Mt 4:18–22 and Mt 4:20.

1:21–45 The account of a single day's ministry of Jesus on a sabbath in and outside the synagogue of Capernaum (Mk 1:21–31) combines teaching and miracles of exorcism and healing. Mention is not made of the content of the teaching but of the effect of astonishment and alarm on the people. Jesus' teaching with authority, making an absolute claim on the hearer, was in the best tradition of the ancient prophets, not of the scribes. The narrative continues with events that evening (Mk 1:32–34; see notes on Mt 8:14–17) and the next day (Mk 1:35–39). The cleansing in Mk 1:40–45 stands as an isolated story.

1:23 An unclean spirit: so called because of the spirit's resistance to the holiness of God. The spirit knows and fears the power of Jesus to destroy his influence; cf. Mk 1:32, 34; 3:11; 6:13.

1:24–25 The Holy One of God: not a confession but an attempt to ward off Jesus' power, reflecting the notion that use of the precise name of an opposing spirit would guarantee mastery over him. Jesus silenced the cry of the unclean spirit and drove him out of the man.

1:24 What have you to do with us?: see note on Jn 2:4.

1:40 A leper: for the various forms of skin disease, see Lv 13:1–50 and the note on Lv 13:2–4. There are only two instances in the Old Testament in which God is shown to have cured a leper (Nm 12:10–15; 2 Kgs 5:1–14). The law of Moses provided for the ritual purification of a leper. In curing the leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also note on Lk 5:14.

2:1–3:6 This section relates a series of conflicts between Jesus and the scribes and Pharisees in which the growing opposition of the latter leads to their plot to put Jesus to death (Mk 3:6).

2:1–2 He was at home: to the crowds that gathered in and outside the house Jesus preached the word, i.e., the gospel concerning the nearness of the kingdom and the necessity of repentance and faith (Mk 1:14).

2:5 It was the faith of the paralytic and those who carried him that moved Jesus to heal the sick man. Accounts of other miracles of Jesus reveal more and more his emphasis on faith as the requisite for exercising his healing powers (Mk 5:34; 9:23–24; 10:52).

2:6 Scribes: trained in oral interpretation of the written law; in Mark's gospel, adversaries of Jesus, with one exception (Mk 12:28, 34).

2:7 He is blaspheming: an accusation made here and repeated during the trial of Jesus (Mk 14:60–64).

2:10 But that you may know that the Son of Man ... on earth: although Mk 2:8–9 are addressed to the scribes, the sudden interruption of thought and structure in Mk 2:10 seems not addressed to them nor to the paralytic. Moreover, the early public use of the designation "Son of Man" to unbelieving scribes is most unlikely. The most probable explanation is that Mark's insertion of Mk 2:10 is a commentary addressed to Christians for whom he recalls this miracle and who already accept in faith that Jesus is Messiah and Son of God.

2:13 He taught them: see note on Mk 1:21–45.

2:14 As he passed by: see note on Mk 1:16–20. Levi, son of Alphaeus: see note on Mt

9:9. Customs post: such tax collectors paid a fixed sum for the right to collect customs duties within their districts. Since whatever they could collect above this amount constituted their profit, the abuse of extortion was widespread among them. Hence, Jewish customs officials were regarded as sinners (Mk 2:16), outcasts of society, and disgraced along with their families. He got up and followed him: i.e., became a disciple of Jesus.

2:15 In his house: cf. Mk 2:1; Mt 9:10. Lk 5:29 clearly calls it Levi's house.

2:16–17 This and the following conflict stories reflect a similar pattern: a statement of fact, a question of protest, and a reply by Jesus.

2:17 Do not need a physician: this maxim of Jesus with its implied irony was uttered to silence his adversaries who objected that he ate with tax collectors and sinners (Mk 2:16). Because the scribes and Pharisees were self-righteous, they were not capable of responding to Jesus' call to repentance and faith in the gospel.

2:18–22 This conflict over the question of fasting has the same pattern as Mk 2:16–17; see notes on Mt 9:15; 9:16–17.

2:19 Can the wedding guests fast?: the bridal metaphor expresses a new relationship of love between God and his people in the person and mission of Jesus to his disciples. It is the inauguration of the new and joyful messianic time of fulfilment and the passing of the old. Any attempt at assimilating the Pharisaic practice of fasting, or of extending the preparatory discipline of John's disciples beyond the arrival of the bridegroom, would be as futile as sewing a piece of unshrunk cloth on an old cloak or pouring new wine into old wineskins with the resulting destruction of both cloth and wine (Mk 2:21–22). Fasting is rendered superfluous during the earthly ministry of Jesus; cf. Mk 2:20.

2:23–28 This conflict regarding the sabbath follows the same pattern as in Mk 2:18–22.

2:25–26 Have you never read what David did?: Jesus defends the action of his disciples on the basis of 1 Sm 21:2–7 in which an exception is made to the regulation of Lv 24:9 because of the extreme hunger of David and his men. According to 1 Samuel, the priest who gave the bread to David was Ahimelech, father of Abiathar.

2:27 The sabbath was made for man: a reaffirmation of the divine intent of the sabbath to benefit Israel as contrasted with the restrictive Pharisaic tradition added to the law.

2:28 The Son of Man is lord even of the sabbath: Mark's comment on the theological meaning of the incident is to benefit his Christian readers; see note on Mk 2:10.

3:1–5 Here Jesus is again depicted in conflict with his adversaries over the question of sabbath-day observance. His opponents were already ill disposed toward him because they regarded Jesus as a violator of the sabbath. Jesus' question Is it lawful to do good on the sabbath rather than to do evil? places the matter in the broader theological context outside the casuistry of the scribes. The answer is obvious. Jesus heals the man with the withered hand in the sight of all and reduces his opponents to silence; cf. Jn 5:17–18.

3:6 In reporting the plot of the Pharisees and Herodians to put Jesus to death after this series of conflicts in Galilee, Mark uses a pattern that recurs in his account of later controversies in Jerusalem (Mk 11:17–18; 12:13–17). The help of the Herodians, supporters of Herod Antipas, tetrarch of Galilee and Perea, is needed to take action against Jesus. Both series of conflicts point to their gravity and to the impending passion of Jesus.

3:7–19 This overview of the Galilean ministry manifests the power of Jesus to draw people to himself through his teaching and deeds of power. The crowds of Jews from many regions surround Jesus (Mk 3:7–12). This phenomenon prepares the way for creating a new people of Israel. The choice and mission of the Twelve is the prelude (Mk 3:13–19).

3:11–12 See note on Mk 1:24–25.

3:13 He went up the mountain: here and elsewhere the mountain is associated with solemn moments and acts in the mission and self-revelation of Jesus (Mk 6:46; 9:2–8; 13:3). Jesus acts with authority as he summoned those whom he wanted and they came to him.

3:14–15 He appointed twelve [whom he also named apostles] that they might be with him: literally "he made," i.e., instituted them as apostles to extend his messianic mission through them (Mk 6:7–13). See notes on Mt 10:1 and 10:2–4.

3:16 Simon, whom he named Peter: Mark indicates that Simon's name was changed on this occasion. Peter is first in all lists of the apostles (Mt 10:2; Lk 6:14; Acts 1:13; cf. 1 Cor 15:5–8).

3:20–35 Within the narrative of the coming of Jesus' relatives (Mk 3:20–21) is inserted the account of the unbelieving scribes from Jerusalem who attributed Jesus' power over demons to Beelzebul (Mk 3:22–30); see note on Mk 5:21–43. There were those even among the relatives of Jesus who disbelieved and regarded Jesus as out of his mind (Mk 3:21). Against this background, Jesus is informed of the arrival of his mother and brothers [and sisters] (Mk 3:32). He responds by showing that not family ties but doing God's will (Mk 3:35) is decisive in the kingdom; cf. note on Mt 12:46–50.

3:20 He came home: cf. Mk 2:1–2 and see note on Mk 2:15.

3:22 By Beelzebul: see note on Mt 10:25. Two accusations are leveled against Jesus: (1) that he is possessed by an unclean spirit and (2) by the prince of demons he drives out demons. Jesus answers the second charge by a parable (Mk 3:24–27) and responds to the first charge in Mk 3:28–29.

3:29 Whoever blasphemes against the holy Spirit: this sin is called an everlasting sin because it attributes to Satan, who is the power of evil, what is actually the work of the holy Spirit, namely, victory over the demons.

3:32 Your brothers: see note on Mk 6:3.

4:1–34 In parables (Mk 4:2): see note on Mt 13:3. The use of parables is typical of Jesus' enigmatic method of teaching the crowds (Mk 4:2–9, 12) as compared with the interpretation of the parables he gives to his disciples (Mk 4:10–25, 33–34) to each group according to its capacity to understand (Mk 4:9–11). The key feature of the parable at hand is the sowing of the seed (Mk 4:3), representing the breakthrough of the kingdom of God into the world. The various types of soil refer to the diversity of response accorded the word of God (Mk 4:4–7). The climax of the parable is the harvest of thirty, sixty, and a hundredfold,

indicating the consummation of the kingdom (Mk 4:8). Thus both the present and the future action of God, from the initiation to the fulfilment of the kingdom, is presented through this and other parables (Mk 4:26–29, 30–32).

4:1 By the sea: the shore of the Sea of Galilee or a boat near the shore (Mk 2:13; 3:7–8) is the place where Mark depicts Jesus teaching the crowds. By contrast the mountain is the scene of Jesus at prayer (Mk 6:46) or in the process of forming his disciples (Mk 3:13; 9:2).

4:3–8 See note on Mt 13:3–8.

4:11–12 These verses are to be viewed against their background in Mk 3:6, 22 concerning the unbelief and opposition Jesus encountered in his ministry. It is against this background that the distinction in Jesus' method becomes clear of presenting the kingdom to the disbelieving crowd in one manner and to the disciples in another. To the former it is presented in parables and the truth remains hidden; for the latter the parable is interpreted and the mystery is partially revealed because of their faith; see notes on Mt 13:11 and Mt 13:13.

4:13–20 See note on Mt 13:18–23.

4:26–29 Only Mark records the parable of the seed's growth. Sower and harvester are the same. The emphasis is on the power of the seed to grow of itself without human intervention (Mk 4:27). Mysteriously it produces blade and ear and full grain (Mk 4:28). Thus the kingdom of God initiated by Jesus in proclaiming the word develops quietly yet powerfully until it is fully established by him at the final judgment (Mk 4:29); cf. Rev 14:15.

4:32 The universality of the kingdom of God is indicated here; cf. Ez 17:23; 31:6; Dn 4:17–19.

4:35–5:43 After the chapter on parables, Mark narrates four miracle stories: Mk 4:35–41;

5:1–20; and two joined together in Mk 5:21–43. See also notes on Mt 8:23–34 and 9:8–26.

4:39 Quiet! Be still!: as in the case of silencing a demon (Mk 1:25), Jesus rebukes the wind and subdues the turbulence of the sea by a mere word; see note on Mt 8:26.

4:41 Jesus is here depicted as exercising power over wind and sea. In the Christian community this event was seen as a sign of Jesus' saving presence amid persecutions that threatened its existence.

5:1 The territory of the Gerasenes: the reference is to pagan territory; cf. Is 65:1. Another reading is "Gadarenes"; see note on Mt 8:28.

5:2–6 The man was an outcast from society, dominated by unclean spirits (Mk 5:8, 13), living among the tombs. The prostration before Jesus (Mk 5:6) indicates Jesus' power over evil spirits.

5:7 What have you to do with me?: cf. Mk 1:24 and see note on Jn 2:4.

5:9 Legion is my name: the demons were numerous and the condition of the possessed man was extremely serious; cf. Mt 12:45.

5:11 Herd of swine: see note on Mt 8:30.

5:19 Go home: Jesus did not accept the man's request to remain with him as a disciple (Mk 5:18), yet invited him to announce to his own people what the Lord had done for him, i.e., proclaim the gospel message to his pagan family; cf. Mk 1:14, 39; 3:14; 13:10.

5:21–43 The story of the raising to life of Jairus's daughter is divided into two parts: Mk 5:21–24; 5:35–43. Between these two separated parts the account of the cure of the hemorrhage victim (Mk 5:25–34) is interposed. This technique of intercalating or sandwiching one story within another occurs several times in Mk 3:19b–21; 3:22–30; 3:31–35; 6:6b–13; 6:14–29; 6:30; 11:12–14; 11:15–19; 11:20–25; 14:53; 14:54; 14:55–65; 14:66–73.

5:23 Lay your hands on her: this act for the purpose of healing is frequent in Mk 6:5; 7:32–35; 8:23–25; 16:18 and is also found in Mt 9:18; Lk 4:40; 13:13; Acts 9:17; 28:8.

5:28 Both in the case of Jairus and his daughter (Mk 5:23) and in the case of the hemorrhage victim, the inner conviction that physical contact (Mk 5:30) accompanied by faith in Jesus' saving power could effect a cure was rewarded.

5:35 The faith of Jairus was put to a twofold test: (1) that his daughter might be cured and, now that she had died, (2) that she might be restored to life. His faith contrasts with the lack of faith of the crowd.

5:39 Not dead but asleep: the New Testament often refers to death as sleep (Mt 27:52; Jn 11:11; 1 Cor 15:6; 1 Thes 4:13–15); see note on Mt 9:24.

5:41 Arise: the Greek verb *egeirein* is the verb generally used to express resurrection from death (Mk 6:14, 16; Mt 11:5; Lk 7:14) and Jesus' own resurrection (Mk 16:6; Mt 28:6; Lk 24:6).

6:1 His native place: the Greek word *patris* here refers to Nazareth (cf. Mk 1:9; Lk 4:16, 23–24) though it can also mean native land.

6:2–6 See note on Mt 13:54–58.

6:3 Is he not the carpenter?: no other gospel calls Jesus a carpenter. Some witnesses have “the carpenter’s son,” as in Mt 13:55. Son of Mary: contrary to Jewish custom, which calls a man the son of his father, this expression may reflect Mark’s own faith that God is the Father of Jesus (Mk 1:1, 11; 8:38; 13:32; 14:36). The brother of James ... Simon: in Semitic usage, the terms “brother,” “sister” are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf. Gn 14:16; 29:15; Lv 10:4. While one cannot suppose that the meaning of a Greek word should be sought in the first place from Semitic usage, the Septuagint often translates the Hebrew *’āh* by the Greek word *adelphos*, “brother,” as in the cited passages, a fact that may argue for a similar breadth of meaning in some New Testament passages. For instance, there is no doubt that in v. 17, “brother” is used of Philip, who was actually the half-brother of Herod Antipas.

On the other hand, Mark may have understood the terms literally; see also 3:31–32; Mt 12:46; 13:55–56; Lk 8:19; Jn 7:3, 5. The question of meaning here would not have arisen but for the faith of the church in Mary's perpetual virginity.

6:4 A prophet is not without honour except ... in his own house: a saying that finds parallels in other literatures, especially Jewish and Greek, but without reference to a prophet. Comparing himself to previous Hebrew prophets whom the people rejected, Jesus intimates his own eventual rejection by the nation especially in view of the dishonour his own relatives had shown him (Mk 3:21) and now his townspeople as well.

6:5 He was not able to perform any mighty deed there: according to Mark, Jesus' power could not take effect because of a person's lack of faith.

6:7–13 The preparation for the mission of the Twelve is seen in the call (1) of the first disciples to be fishers of men (Mk 1:16–20), (2) then of the Twelve set apart to be with Jesus and to receive authority to preach and expel demons (Mk 3:13–19). Now they are given the specific mission to exercise that authority in word and power as representatives of Jesus during the time of their formation.

6:8–9 In Mark the use of a walking stick (Mk 6:8) and sandals (Mk 6:9) is permitted, but not in Mt 10:10 nor in Lk 10:4. Mark does not mention any prohibition to visit pagan territory and to enter Samaritan towns. These differences indicate a certain adaptation to conditions in and outside of Palestine and suggest in Mark's account a later activity in the church. For the rest, Jesus required of his apostles a total dependence on God for food and shelter; cf. Mk 6:35–44; 8:1–9.

6:10–11 Remaining in the same house as a guest (Mk 6:10) rather than moving to another offering greater comfort avoided any impression of seeking advantage for oneself and prevented dishonor to one's host. Shaking the dust off one's feet served as testimony against those who rejected the call to repentance.

6:13 Anointed with oil ... cured them: a common medicinal remedy, but seen here as a vehicle of divine power for healing.

6:14–16 The various opinions about Jesus anticipate the theme of his identity that reaches its climax in Mk 8:27–30.

6:14 King Herod: see note on Mt 14:1.

6:17–29 Similarities are to be noted between Mark's account of the imprisonment and death of John the Baptist in this pericope, and that of the passion of Jesus (Mk 15:1–47). Herod and Pilate, each in turn, acknowledges the holiness of life of one over whom he unjustly exercises the power of condemnation and death (Mk 6:26–27; 15:9–10, 14–15). The hatred of Herodias toward John parallels that of the Jewish leaders toward Jesus. After the deaths of John and of Jesus, well-disposed persons request the bodies of the victims of Herod and of Pilate in turn to give them respectful burial (Mk 6:29; 15:45–46).

6:19 Herodias: see note on Mt 14:3.

6:30 Apostles: here, and in some manuscripts at Mk 3:14, Mark calls apostles (i.e., those sent forth) the Twelve whom Jesus sends as his emissaries, empowering them to preach, to expel demons, and to cure the sick (Mk 6:13). Only after Pentecost is the title used in the technical sense.

6:31–34 The withdrawal of Jesus with his disciples to a desert place to rest attracts a great number of people to follow them. Toward this people of the new exodus Jesus is moved with pity; he satisfies their spiritual hunger by teaching them many things, thus gradually showing himself the faithful shepherd of a new Israel; cf. Nm 27:17; Ez 34:15.

6:35–44 See note on Mt 14:13–21. Compare this section with Mk 8:1–9. The various accounts of the multiplication of loaves and fishes, two each in Mark and in Matthew and one each in Luke and in John, indicate the wide interest of the early church in their eucharistic gatherings; see, e.g., Mk 6:41; 8:6; 14:22; and recall also the sign of bread in Ex 16; Dt 8:3–16; Ps 78:24–25; 105:40; Wis 16:20–21.

6:40 The people ... in rows by hundreds and by fifties: reminiscent of the groupings of Israelites encamped in the desert (Ex 18:21–25) and of the wilderness tradition of the prophets depicting the transformation of the wasteland into pastures where the true shepherd feeds his flock (Ez 34:25–26) and makes his people beneficiaries of messianic grace.

6:41 On the language of this verse as eucharistic (cf. Mk 14:22), see notes on Mt 14:19, 20. Jesus observed the Jewish table ritual of blessing God before partaking of food.

6:45–52 See note on Mt 14:22–33.

6:45 To the other side toward Bethsaida: a village at the northeastern shore of the Sea of Galilee.

6:46 He went off to the mountain to pray: see Mk 1:35–38. In Jn 6:15 Jesus withdrew to evade any involvement in the false messianic hopes of the multitude.

6:48 Walking on the sea: see notes on Mt 14:22–33 and on Jn 6:19.

6:50 It is I, do not be afraid!: literally, “I am.” This may reflect the divine revelatory formula of Ex 3:14; Is 41:4, 10, 14; 43:1–3, 10, 13. Mark implies the hidden identity of Jesus as Son of God.

6:52 They had not understood ... the loaves: the revelatory character of this sign and that of the walking on the sea completely escaped the disciples. Their hearts were hardened: in Mk 3:5–6 hardness of heart was attributed to those who did not accept Jesus and plotted his death. Here the same disposition prevents the disciples from comprehending Jesus’ self-revelation through signs; cf. Mk 8:17.

7:1–23 See note on Mt 15:1–20. Against the Pharisees’ narrow, legalistic, and external practices of piety in matters of purification (Mk 7:2–5), external worship (Mk 7:6–7), and observance of commandments, Jesus sets in opposition the true moral intent of the divine law (Mk 7:8–13). But he goes beyond contrasting the law and Pharisaic interpretation of it. The parable of Mk 7:14–15 in

effect sets aside the law itself in respect to clean and unclean food. He thereby opens the way for unity between Jew and Gentile in the kingdom of God, intimated by Jesus' departure for pagan territory beyond Galilee. For similar contrast see Mk 2:1–3:6; 3:20–35; 6:1–6.

7:3 Carefully washing their hands: refers to ritual purification.

7:5 Tradition of the elders: the body of detailed, unwritten, human laws regarded by the scribes and Pharisees to have the same binding force as that of the Mosaic law; cf. Gal 1:14.

7:11 Qorban: a formula for a gift to God, dedicating the offering to the temple, so that the giver might continue to use it for himself but not give it to others, even needy parents.

7:16 Mk 7:16, "Anyone who has ears to hear ought to hear," is omitted because it is lacking in some of the best Greek manuscripts and was probably transferred here by scribes from Mk 4:9, 23.

7:17 Away from the crowd ... the parable: in this context of privacy the term *parable* refers to something hidden, about to be revealed to the disciples; cf. Mk 4:10–11, 34. Jesus sets the Mosaic food laws in the context of the kingdom of God where they are abrogated, and he declares moral defilement the only cause of uncleanness.

7:19 (Thus he declared all foods clean): if this bold declaration goes back to Jesus, its force was not realized among Jewish Christians in the early church; cf. Acts 10:1–11:18.

7:24–37 The withdrawal of Jesus to the district of Tyre may have been for a respite (Mk 7:24), but he soon moved onward to Sidon and, by way of the Sea of Galilee, to the Decapolis. These districts provided a Gentile setting for the extension of his ministry of healing because the people there acknowledged his power (Mk 7:29, 37). The actions attributed to Jesus (Mk 7:33–35) were also used by healers of the time.

7:27–28 The figure of a household in which children at table are fed first and then their leftover food is given to the dogs under the table is used effectively to acknowledge the prior claim of the Jews to the ministry of Jesus; however, Jesus accedes to the Gentile woman's plea for the cure of her afflicted daughter because of her faith.

7:36 The more they proclaimed it: the same verb *proclaim* attributed here to the crowd in relation to the miracles of Jesus is elsewhere used in Mark for the preaching of the gospel on the part of Jesus, of his disciples, and of the Christian community (Mk 1:14; 13:10; 14:9).

Implied in the action of the crowd is a recognition of the salvific mission of Jesus; see note on Mt 11:5–6.

8:1–10 The two accounts of the multiplication of loaves and fishes (Mk 8:1–10; 6:31–44) have eucharistic significance. Their similarity of structure and themes but dissimilarity of detail are considered by many to refer to a single event that, however, developed in two distinct traditions, one Jewish Christian and the other Gentile Christian, since Jesus in Mark's presentation (Mk 7:24–37) has extended his saving mission to the Gentiles.

8:6 See note on Mk 6:41.

8:11–12 The objection of the Pharisees that Jesus' miracles are unsatisfactory for proving the arrival of God's kingdom is comparable to the request of the crowd for a sign in Jn 6:30–31. Jesus' response shows that a sign originating in human demand will not be provided; cf. Nm 14:11, 22.

8:15 The leaven of the Pharisees ... of Herod: the corruptive action of leaven (1 Cor 5:6–8; Gal 5:9) was an apt symbol of the evil dispositions both of the Pharisees (Mk 8:11–13; 7:5–13) and of Herod (Mk 6:14–29) toward Jesus. The disciples of Jesus are warned against sharing such rebellious attitudes toward Jesus; cf. Mk 8:17, 21.

8:22–26 Jesus' actions and the gradual cure of the blind man probably have the same purpose as in the case of the deaf man (Mk 7:31–37). Some commentators regard the

cure as an intended symbol of the gradual enlightenment of the disciples concerning Jesus' messiahship.

8:27–30 This episode is the turning point in Mark's account of Jesus in his public ministry. Popular opinions concur in regarding him as a prophet. The disciples by contrast believe him to be the Messiah. Jesus acknowledges this identification but prohibits them from making his messianic office known to avoid confusing it with ambiguous contemporary ideas on the nature of that office. See further the notes on Mt 16:13–20.

8:31 Son of Man: an enigmatic title. It is used in Dn 7:13–14 as a symbol of “the saints of the Most High,” the faithful Israelites who receive the everlasting kingdom from the Ancient One (God). They are represented by a human figure that contrasts with the various beasts who represent the previous kingdoms of the earth. In the Jewish apocryphal books of 1 Enoch and 4 Ezra the “Son of Man” is not, as in Daniel, a group, but a unique figure of extraordinary spiritual endowments, who will be revealed as the one through whom the everlasting kingdom decreed by God will be established. It is possible though doubtful that this individualization of the Son of Man figure had been made in Jesus' time, and therefore his use of the title in that sense is questionable. Of itself, this expression means simply a human being, or, indefinitely, someone, and there are evidences of this use in pre-Christian times. Its use in the New Testament is probably due to Jesus' speaking of himself in that way, “a human being,” and the later church's taking this in the sense of the Jewish apocrypha and applying it to him with that meaning. Rejected by the elders, the chief priests, and the scribes: the supreme council called the Sanhedrin was made up of seventy-one members of these three groups and presided over by the high priest. It exercised authority over the Jews in religious matters. See note on Mt 8:20.

8:34–35 This utterance of Jesus challenges all believers to authentic discipleship and total commitment to himself

through self-renunciation and acceptance of the cross of suffering, even to the sacrifice of life itself. Whoever wishes to save his life will lose it ... will save it: an expression of the ambivalence of life and its contrasting destiny. Life seen as mere self-centered earthly existence and lived in denial of Christ ends in destruction, but when lived in loyalty to Christ, despite earthly death, it arrives at fullness of life.

8:35 For my sake and that of the gospel: Mark here, as at Mk 10:29 equates Jesus with the gospel.

9:1 There are some standing ... come in power: understood by some to refer to the establishment by God's power of his kingdom on earth in and through the church; more likely, as understood by others, a reference to the imminent parousia.

9:2–8 Mark and Mt 17:1 place the transfiguration of Jesus six days after the first prediction of his passion and death and his instruction to the disciples on the doctrine of the cross; Lk 9:28 has "about eight days." Thus the transfiguration counterbalances the prediction of the passion by affording certain of the disciples insight into the divine glory that Jesus possessed. His glory will overcome his death and that of his disciples; cf. 2 Cor 3:18; 2 Pt 1:16–19. The heavenly voice (Mk 9:7) prepares the disciples to understand that in the divine plan Jesus must die ignominiously before his messianic glory is made manifest; cf. Lk 24:25–27. See further the note on Mt 17:1–8.

9:5 Moses and Elijah represent, respectively, law and prophecy in the Old Testament and are linked to Mount Sinai; cf. Ex 19:16–20:17; 1 Kgs 19:2, 8–14. They now appear with Jesus as witnesses to the fulfillment of the law and the prophets taking place in the person of Jesus as he appears in glory.

9:7 A cloud came, casting a shadow over them: even the disciples enter into the mystery of his glorification. In the Old Testament the cloud covered the meeting tent, indicating the Lord's presence in the midst of his people

(Ex 40:34–35) and came to rest upon the temple in Jerusalem at the time of its dedication (1 Kgs 8:10).

9:9–13 At the transfiguration of Jesus his disciples had seen Elijah. They were perplexed because, according to the rabbinical interpretation of Mal 3:23–24, Elijah was to come first. Jesus’ response shows that Elijah has come, in the person of John the Baptist, to prepare for the day of the Lord. Jesus must suffer greatly and be treated with contempt (Mk 9:12) like the Baptist (Mk 9:13); cf. Mk 6:17–29.

9:14–29 The disciples’ failure to effect a cure seems to reflect unfavorably on Jesus (Mk 9:14–18, 22). In response Jesus exposes their lack of trust in God (Mk 9:19) and scores their lack of prayer (Mk 9:29), i.e., of conscious reliance on God’s power when acting in Jesus’ name. For Matthew, see note on Mt 17:14–20. Lk 9:37–43 centers attention on Jesus’ sovereign power.

9:29 This kind can only come out through prayer: a variant reading adds “and through fasting.”

9:33–37 Mark probably intends this incident and the sayings that follow as commentary on the disciples’ lack of understanding (Mk 9:32). Their role in Jesus’ work is one of service, especially to the poor and lowly. Children were the symbol Jesus used for the *anawim*, the poor in spirit, the lowly in the Christian community.

9:38–41 Jesus warns against jealousy and intolerance toward others, such as exorcists who do not follow us. The saying in Mk 9:40 is a broad principle of the divine tolerance. Even the smallest courtesies shown to those who teach in Jesus’ name do not go unrewarded.

9:43, 45, 47 Gehenna: see note on Mt 5:22.

9:44, 46 These verses, lacking in some important early manuscripts, are here omitted as scribal additions. They simply repeat Mk 9:48 itself a modified citation of Is 66:24.

9:49 Everyone will be salted with fire: so the better manuscripts. Some add “every sacrifice will be salted with salt.” The purifying and preservative use of salt in food (Lv

2:13) and the refinement effected through fire refer here to comparable effects in the spiritual life of the disciples of Jesus.

10:2–9 In the dialogue between Jesus and the Pharisees on the subject of divorce, Jesus declares that the law of Moses permitted divorce (Dt 24:1) only because of the hardness of your hearts (Mk 10:4–5). In citing Gn 1:27 and 2:24 Jesus proclaims permanence to be the divine intent from the beginning concerning human marriage (Mk 10:6–8). He reaffirms this with the declaration that what God has joined together, no human being must separate (Mk 10:9). See further the notes on Mt 5:31–32; 19:3–9.

10:15 Whoever does not accept the kingdom of God like a child: i.e., in total dependence upon and obedience to the gospel; cf. Mt 18:3–4.

10:18 Why do you call me good?: Jesus repudiates the term “good” for himself and directs it to God, the source of all goodness who alone can grant the gift of eternal life; cf. Mt 19:16–17.

10:23–27 In the Old Testament wealth and material goods are considered a sign of God’s favour (Jb 1:10; Ps 128:1–2; Is 3:10). The words of Jesus in Mk 10:23–25 provoke astonishment among the disciples because of their apparent contradiction of the Old Testament concept (Mk 10:24, 26). Since wealth, power, and merit generate false security, Jesus rejects them utterly as a claim to enter the kingdom. Achievement of salvation is beyond human capability and depends solely on the goodness of God who offers it as a gift (Mk 10:27).

10:38–40 Can you drink the cup ... I am baptized?: the metaphor of drinking the cup is used in the Old Testament to refer to acceptance of the destiny assigned by God; see note on Ps 11:6. In Jesus’ case, this involves divine judgment on sin that Jesus the innocent one is to expiate on behalf of the guilty (Mk 14:24; Is 53:5). His baptism is to be his crucifixion and death for the salvation of the human race; cf. Lk 12:50. The request of James and John for a

share in the glory (Mk 10:35–37) must of necessity involve a share in Jesus' sufferings, the endurance of tribulation and suffering for the gospel (Mk 10:39). The authority of assigning places of honour in the kingdom is reserved to God (Mk 10:40).

10:42–45 Whatever authority is to be exercised by the disciples must, like that of Jesus, be rendered as service to others (Mk 10:45) rather than for personal aggrandizement (Mk 10:42–44). The service of Jesus is his passion and death for the sins of the human race (Mk 10:45); cf. Mk 14:24; Is 53:11–12; Mt 26:28; Lk 22:19–20.

10:46–52 See notes on Mt 9:27–31 and 20:29–34.

11:1–11 In Mark's account Jesus takes the initiative in ordering the preparation for his entry into Jerusalem (Mk 11:1–6) even as he later orders the preparation of his last Passover supper (Mk 14:12–16). In Mk 10:9–10 the greeting Jesus receives stops short of proclaiming him Messiah. He is greeted rather as the prophet of the coming messianic kingdom. Contrast Mt 21:9.

11:12–14 Jesus' search for fruit on the fig tree recalls the prophets' earlier use of this image to designate Israel; cf. Jer 8:13; 29:17; Jl 1:7; Hos 9:10, 16. Cursing the fig tree is a parable in action representing Jesus' judgment (Mk 11:20) on barren Israel and the fate of Jerusalem for failing to receive his teaching; cf. Is 34:4; Hos 2:14; Lk 13:6–9.

11:15–19 See note on Mt 21:12–17.

11:26 This verse, which reads, "But if you do not forgive, neither will your heavenly Father forgive your transgressions," is omitted in the best manuscripts. It was probably added by copyists under the influence of Mt 6:15.

11:27–33 The mounting hostility toward Jesus came from the chief priests, the scribes, and the elders (Mk 11:27); the Herodians and the Pharisees (Mk 12:13); and the Sadducees (Mk 12:18). By their rejection of God's messengers, John the Baptist and Jesus, they incurred the divine judgment implied in Mk 11:27–33 and confirmed in the parable of the vineyard tenants (Mk 12:1–12).

12:1–12 The vineyard denotes Israel (Is 5:1–7). The tenant farmers are the religious leaders of Israel. God is the owner of the vineyard. His servants are his messengers, the prophets. The beloved son is Jesus (Mk 1:11; 9:7; Mt 3:17; 17:5; Lk 3:22; 9:35). The punishment of the tenants refers to the religious leaders, and the transfer of the vineyard to others refers to the people of the new Israel.

12:13–34 In the ensuing conflicts (cf. also Mk 2:1–3:6) Jesus vanquishes his adversaries by his responses to their questions and reduces them to silence (Mk 12:34).

12:13–17 See note on Mt 22:15–22.

12:18–27 See note on Mt 22:23–33.

12:28–34 See note on Mt 22:34–40.

12:35–37 Jesus questions the claim of the scribes about the Davidic descent of the Messiah, not to deny it (Mt 1:1; Acts 2:20, 34; Rom 1:3; 2 Tm 2:8) but to imply that he is more than this. His superiority derives from his transcendent origin, to which David himself attested when he spoke of the Messiah with the name “Lord” (Ps 110:1). See also note on Mt 22:41–46.

12:38–40 See notes on Mk 7:1–23 and Mt 23:1–39.

12:41–44 See note on Lk 21:1–4.

13:1–2 The reconstructed temple with its precincts, begun under Herod the Great ca. 20 B.C., was completed only some seven years before it was destroyed by fire in A.D. 70 at the hands of the Romans; cf. Jer 26:18; Mt 24:1–2. For the dating of the reconstruction of the temple, see further the note on Jn 2:20.

13:3–37 Jesus’ prediction of the destruction of the temple (Mk 13:2) provoked questions that the four named disciples put to him in private regarding the time and the sign when all these things are about to come to an end (Mk 13:3–4). The response to their questions was Jesus’ eschatological discourse prior to his imminent death. It contained instruction and consolation exhorting the disciples and the church to faith and obedience through the trials that would confront them (Mk 13:5–13). The sign is the presence of the

desolating abomination (Mk 13:14; see Dn 9:27), i.e., of the Roman power profaning the temple. Flight from Jerusalem is urged rather than defense of the city through misguided messianic hope (Mk 13:14–23). Intervention will occur only after destruction (Mk 13:24–27), which will happen before the end of the first Christian generation (Mk 13:28–31). No one but the Father knows the precise time, or that of the parousia (Mk 13:32); hence the necessity of constant vigilance (Mk 13:33–37). Luke sets the parousia at a later date, after “the time of the Gentiles” (Lk 21:24). See also notes on Mt 24:1–25:46.

13:10 The gospel ... to all nations: the period of the Christian mission.

13:14 The participle standing is masculine, in contrast to the neuter at Mt 24:15.

13:26 Son of Man ... with great power and glory: Jesus cites this text from Dn 7:13 in his response to the high priest, Are you the Messiah? (Mk 14:61). In Ex 34:5; Lv 16:2; and Nm 11:25 the clouds indicate the presence of the divinity. Thus in his role of Son of Man, Jesus is a heavenly being who will come in power and glory.

14:1–16:8 In the movement of Mark’s gospel the cross is depicted as Jesus’ way to glory in accordance with the divine will. Thus the passion narrative is seen as the climax of Jesus’ ministry.

14:1 The Passover and the Feast of Unleavened Bread: the connection between the two festivals is reflected in Ex 12:3–20; 34:18; Lv 23:4–8; Nm 9:2–14; 28:16–17; Dt 16:1–8. The Passover commemorated the redemption from slavery and the departure of the Israelites from Egypt by night. It began at sundown after the Passover lamb was sacrificed in the temple in the afternoon of the fourteenth day of the month of Nisan. With the Passover supper on the same evening was associated the eating of unleavened bread. The latter was continued through Nisan 21, a reminder of the affliction of the Israelites and of the haste surrounding their departure. Praise and thanks to God for his goodness

in the past were combined at this dual festival with the hope of future salvation. The chief priests ... to death: the intent to put Jesus to death was plotted for a long time but delayed for fear of the crowd (Mk 3:6; 11:18; 12:12).

14:3 At Bethany on the Mount of Olives, a few miles from Jerusalem, in the house of Simon the leper, Jesus defends a woman's loving action of anointing his head with perfumed oil in view of his impending death and burial as a criminal, in which case his body would not be anointed. See further the note on Jn 12:7. He assures the woman of the remembrance of her deed in the worldwide preaching of the good news.

14:12 The first day of the Feast of Unleavened Bread ... the Passover lamb: a less precise designation of the day for sacrificing the Passover lamb as evidenced by some rabbinical literature. For a more exact designation, see note on Mk 14:1. It was actually Nisan 14.

14:13 A man ... carrying a jar of water: perhaps a prearranged signal, for only women ordinarily carried water in jars. The Greek word used here, however, implies simply a person and not necessarily a male.

14:18 One of you will betray me, one who is eating with me: contrasts the intimacy of table fellowship at the Passover meal with the treachery of the traitor; cf. Ps 41:10.

14:21 The Son of Man indeed goes, as it is written of him: a reference to Ps 41:10 cited by Jesus concerning Judas at the Last Supper; cf. Jn 13:18–19.

14:22–24 The actions and words of Jesus express within the framework of the Passover meal and the transition to a new covenant the sacrifice of himself through the offering of his body and blood in anticipation of his passion and death. His blood of the covenant both alludes to the ancient rite of Ex 24:4–8 and indicates the new community that the sacrifice of Jesus will bring into being (Mt 26:26–28; Lk 22:19–20; 1 Cor 11:23–25).

14:24 Which will be shed: see note on Mt 26:27–28. For many: the Greek preposition *hyper* is a different one from

that at Mt 26:28 but the same as that found at Lk 22:19, 20 and 1 Cor 11:24. The sense of both words is vicarious, and it is difficult in Hellenistic Greek to distinguish between them. For many in the sense of “all,” see note on Mt 20:28.

14:26 After singing a hymn: Ps 114–118, thanksgiving songs concluding the Passover meal.

14:27–31 Jesus predicted that the Twelve would waver in their faith, even abandon him, despite their protestations to the contrary. Yet he reassured them that after his resurrection he would regather them in Galilee (Mk 16:7; cf. Mt 26:32; 28:7, 10, 16; Jn 21), where he first summoned them to be his followers as he began to preach the good news (Mk 1:14–20).

14:32–34 The disciples who had witnessed the raising to life of the daughter of Jairus (Mk 5:37) and the transfiguration of their Master (Mk 9:2) were now invited to witness his degradation and agony and to watch and pray with him.

14:36 Abba, Father: an Aramaic term, here also translated by Mark, Jesus’ special way of addressing God with filial intimacy. The word ‘*abbā*’ seems not to have been used in earlier or contemporaneous Jewish sources to address God without some qualifier. Cf. Rom 8:15; Gal 4:6 for other occurrences of the Aramaic word in the Greek New Testament. Not what I will but what you will: note the complete obedient surrender of the human will of Jesus to the divine will of the Father; cf. Jn 4:34; 8:29; Rom 5:19; Phil 2:8; Heb 5:8.

14:38 The spirit is willing but the flesh is weak: the spirit is drawn to what is good yet found in conflict with the flesh, inclined to sin; cf. Ps 51:7, 12. Everyone is faced with this struggle, the full force of which Jesus accepted on our behalf and, through his bitter passion and death, achieved the victory.

14:53 They led Jesus away ... came together: Mark presents a formal assembly of the whole Sanhedrin (chief priests, elders, and scribes) at night, leading to the

condemnation of Jesus (Mk 14:64), in contrast to Lk 22:66, 71 where Jesus is condemned in a daytime meeting of the council; see also Jn 18:13, 19–24.

14:57–58 See notes on Mt 26:60–61 and Jn 2:19.

14:61–62 The Blessed One: a surrogate for the divine name, which Jews did not pronounce. I am: indicates Jesus' acknowledgment that he is the Messiah and Son of God; cf. Mk 1:1. Contrast Mt 26:64 and Lk 22:67–70, in which Jesus leaves his interrogators to answer their own question. You will see the Son of Man ... with the clouds of heaven: an allusion to Dn 7:13 and Ps 110:1 portending the enthronement of Jesus as judge in the transcendent glory of God's kingdom. The Power: another surrogate for the name of God.

14:68 [Then the cock crowed]: found in most manuscripts, perhaps in view of Mk 14:30, 72 but omitted in others.

15:1 Held a council: the verb here, *poieō*, can mean either “convene a council” or “take counsel.” This reading is preferred to a variant “reached a decision” (cf. Mk 3:6), which Mk 14:64 describes as having happened at the night trial; see note on Mt 27:1–2. Handed him over to Pilate: lacking authority to execute their sentence of condemnation (Mk 14:64), the Sanhedrin had recourse to Pilate to have Jesus tried and put to death (Mk 15:15); cf. Jn 18:31.

15:2 The king of the Jews: in the accounts of the evangelists a certain irony surrounds the use of this title as an accusation against Jesus (see note on Mk 15:26). While Pilate uses this term (Mk 15:2, 9, 12), he is aware of the evil motivation of the chief priests who handed Jesus over for trial and condemnation (Mk 15:10; Lk 23:14–16, 20; Mt 27:18, 24; Jn 18:38; 19:4, 6, 12).

15:6–15 See note on Mt 27:15–26.

15:7 Barabbas: see note on Mt 27:16–17.

15:13 Crucify him: see note on Mt 27:22.

15:15 See note on Mt 27:26.

15:16 Praetorium: see note on Mt 27:27.

15:21 They pressed into service ... Simon, a Cyrenian: a condemned person was constrained to bear his own instrument of torture, at least the crossbeam. The precise naming of Simon and his sons is probably due to their being known among early Christian believers to whom Mark addressed his gospel. See also notes on Mt 27:32; Lk 23:26–32.

15:24 See notes on Mt 27:35 and Jn 19:23–25a.

15:25 It was nine o'clock in the morning: literally, "the third hour," thus between 9 a.m. and 12 noon. Cf. Mk 15:33, 34, 42 for Mark's chronological sequence, which may reflect liturgical or catechetical considerations rather than the precise historical sequence of events; contrast the different chronologies in the other gospels, especially Jn 19:14.

15:26 The inscription ... the King of the Jews: the political reason for the death penalty falsely charged by the enemies of Jesus. See further the notes on Mt 27:37 and Jn 19:19.

15:28 This verse, "And the scripture was fulfilled that says, 'And he was counted among the wicked,'" is omitted in the earliest and best manuscripts. It contains a citation from Is 53:12 and was probably introduced from Lk 22:37.

15:29 See note on Mt 27:39–40.

15:34 An Aramaic rendering of Ps 22:2. See also note on Mt 27:46.

15:35 Elijah: a verbal link with Eloi (Mk 15:34). See note on Mk 9:9–13; cf. Mal 3:23–24. See also note on Mt 27:47.

15:38 See note on Mt 27:51–53.

15:39 The closing portion of Mark's gospel returns to the theme of its beginning in the Gentile centurion's climactic declaration of belief that Jesus was the Son of God. It indicates the fulfilment of the good news announced in the prologue (Mk 1:1) and may be regarded as the first fruit of the passion and death of Jesus.

15:40–41 See note on Mt 27:55–56.

15:43 Joseph of Arimathea: see note on Mt 27:57–61.

16:1–8 The purpose of this narrative is to show that the tomb is empty and that Jesus has been raised (Mk 16:6) and is going before you to Galilee (Mk 16:7) in fulfillment of Mk 14:28. The women find the tomb empty, and an angel stationed there announces to them what has happened. They are told to proclaim the news to Peter and the disciples in order to prepare them for a reunion with him. Mark's composition of the gospel ends at Mk 16:8 with the women telling no one, because they were afraid. This abrupt termination causes some to believe that the original ending of this gospel may have been lost. See the following note.

16:9–20 This passage, termed the Longer Ending to the Marcan gospel by comparison with a much briefer conclusion found in some less important manuscripts, has traditionally been accepted as a canonical part of the gospel and was defined as such by the Council of Trent. Early citations of it by the Fathers indicate that it was composed by the second century, although vocabulary and style indicate that it was written by someone other than Mark. It is a general resume of the material concerning the appearances of the risen Jesus, reflecting, in particular, traditions found in Lk 24 and Jn 20.

The Shorter Ending: Found after Mk 16:8 before the Longer Ending in four seventh-to ninth- century Greek manuscripts as well as in one Old Latin version, where it appears alone without the Longer Ending.

The Freer Logion: Found after Mk 16:14 in a fourth-fifth century manuscript preserved in the Freer Gallery of Art, Washington, DC, this ending was known to Jerome in the fourth century. It reads: "And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits [or, does not allow the unclean things dominated by the spirits to grasp the truth and power of God]. Therefore reveal your righteousness now.' They

spoke to Christ. And Christ responded to them, 'The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible heavenly glory of righteousness. But . . .' "

02

The Gospel According to Matthew

Matthew's gospel is a beautiful narration of the life of Jesus, directed principally to Jewish believers. St Matthew shows that Jesus is the Messiah and a new Moses.

The principal divisions of the Gospel according to Matthew are the following:

- I. The Infancy Narrative (1:1–2:23)
- II. The Proclamation of the Kingdom (3:1–7:29)
- III. Ministry and Mission in Galilee (8:1–11:1)
- IV. Opposition from Israel (11:2–13:53)
- V. Jesus, the Kingdom, and the Church (13:54–18:35)
- VI. Ministry in Judea and Jerusalem (19:1–25:46)
- VII. The Passion and Resurrection (26:1–28:20)

I. THE INFANCY NARRATIVE

CHAPTER 1

The Genealogy of Jesus.

*1a**The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. *2bc*Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. *3d*Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, *4e*Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, *5f*Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was

Ruth. Obed became the father of Jesse, *6g*Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah. *7h**Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. *8*Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. *9*Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. *10**Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah. *11*Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile. *12i*After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, *13*Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, *14*Azor the father of Zadok. Zadok became the father of Achim, Achim the father of Eliud, *15*Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, *16*Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah.

*17**Thus, the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations.

The Birth of Jesus.

*18**Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to

Joseph, but before they lived together, she was found with child through the holy Spirit. 19*Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. 20j*Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. 21*She will bear a son and you are to name him Jesus, because he will save his people from their sins.” 22All this took place to fulfil what the Lord had said through the prophet:
23 k **“Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,” which means “God is with us.”*
24When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. 25l*He had no relations with her until she bore a son, and he named him Jesus.

CHAPTER 2

The Visit of the Magi.

1*When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, 2m*saying, “Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage.” 3When King Herod heard this, he was greatly troubled, and all Jerusalem with him. 4*Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born. 5nThey said to him, *“In Bethlehem of Judea, for thus it has*

been written through the prophet:
6 ‘And you, Bethlehem, land of Judah,
are by no means least among the rulers
of Judah;
since from you shall come a ruler,
who is to shepherd my people Israel.’ ”

7Then Herod called the magi secretly and ascertained from them the time of the star’s appearance. 8He sent them to Bethlehem and said, “Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage.” 9After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. 10They were overjoyed at seeing the star, 11o*and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. 12And having been warned in a dream not to return to Herod, they departed for their country by another way.

The Flight to Egypt.

13*When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him.” 14Joseph rose and took the child and his mother by night and departed for Egypt. 15p*He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, “Out of Egypt I called my son.”

The Massacre of the Infants.

16When Herod realized that he had been deceived by the magi, he became furious. He ordered the massacre of all the boys in Bethlehem and its vicinity two years old and under, in accordance with the time he had ascertained from the magi. 17Then was fulfilled what had been said through Jeremiah the prophet:

18 *q* **“A voice was heard in Ramah,
sobbing and loud lamentation;
Rachel weeping for her children,
and she would not be consoled,
since they were no more.”*

The Return from Egypt.

19When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt 20*r* *and said, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” 21He rose, took the child and his mother, and went to the land of Israel. 22*But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. 23*s* *He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, *“He shall be called a Nazorean.”*

II. THE PROCLAMATION OF THE KINGDOM

CHAPTER 3

The Preaching of John the Baptist.

1t*In those days John the Baptist appeared, preaching in the desert of Judea 2u*[and] saying, “Repent, for the kingdom of heaven is at hand!” 3v*It was of him that the prophet Isaiah had spoken when he said:

“A voice of one crying out in the desert,
‘Prepare the way of the Lord,
make straight his paths.’”

4w*John wore clothing made of camel’s hair and had a leather belt around his waist. His food was locusts and wild honey. 5At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him 6*and were being baptized by him in the Jordan River as they acknowledged their sins.

7x*When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the coming wrath? 8Produce good fruit as evidence of your repentance. 9yAnd do not presume to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God can raise up children to Abraham from these stones. 10Even now the axe lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire. 11z*I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire.

12a*His winnowing fan is in his hand. He will clear

his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire.”

The Baptism of Jesus.

13^b*Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14*John tried to prevent him, saying, “I need to be baptized by you, and yet you are coming to me?” 15Jesus said to him in reply, “**Allow it now, for thus it is fitting for us to fulfil all righteousness.**” Then he allowed him.

16^c*After Jesus was baptized, he came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. 17^d*And a voice came from the heavens, saying, “**This is my beloved Son, with whom I am well pleased.**”

CHAPTER 4

The Temptation of Jesus.

1^e*Then Jesus was led by the Spirit into the desert to be tempted by the devil. 2^f*He fasted for forty days and forty nights, and afterwards he was hungry. 3The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.” 4^g*He said in reply, “**It is written:**

‘One does not live by bread alone, but by every word that comes forth from the mouth of God.’ ”

5*Then the devil took him to the holy city, and made him stand on the parapet of the temple, 6^hand said to him, “If you are the Son of God, throw yourself down. For it is written:

‘He will command his angels concerning you’ and ‘with their hands they will support you,

lest you dash your foot against a stone.’ ”

7*i* Jesus answered him, “Again it is written, ‘You shall not put the Lord, your God, to the test.’ ” 8Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, 9*and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.” 10*j* At this, Jesus said to him, “Get away, Satan! It is written:

‘The Lord, your God, shall you worship and him alone shall you serve.’ ”

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

The Beginning of the Galilean Ministry. 12*k**When he heard that John had been arrested, he withdrew to Galilee. 13*l* He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, 14that what had been said through Isaiah the prophet might be fulfilled:

15 *m* “Land of Zebulun and land of Naphtali,
the way to the sea, beyond the Jordan,
Galilee of the Gentiles,
16 *n* the people who sit in darkness
have seen a great light,
on those dwelling in a land
overshadowed by death
light has arisen.”

17 *o**From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

The Call of the First Disciples.

18*p**As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and

his brother Andrew, casting a net into the sea; they were fishermen. 19He said to them, “Come after me, and I will make you fishers of men.” 20*At once they left their nets and followed him. 21He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, 22and immediately they left their boat and their father and followed him.

Ministering to a Great Multitude.

23q*He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people. 24*His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. 25r*And great crowds from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan followed him.

CHAPTER 5

The Sermon on the Mount.

1*When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. 2He began to teach them, saying:

The Beatitudes

3 s *Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
4 t *Blessed are they who mourn,
for they will be comforted.
5 u *Blessed are the meek,

for they will inherit the land.

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

7 v Blessed are the merciful,
for they will be shown mercy.

8 w*Blessed are the clean of heart,
for they will see God.

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

10 x *Blessed are they who are persecuted
for the sake of righteousness,
for theirs is the kingdom of heaven.

11yBlessed are you when they insult you and
persecute you and utter every kind of evil against you
[falsely] because of me.

12z*Rejoice and be glad, for your reward will be great
in heaven. Thus they persecuted the prophets who
were before you.

The Similes of Salt and Light.

13a*“You are the salt of the earth. But if salt loses its
taste, with what can it be seasoned? It is no longer
good for anything but to be thrown out and trampled
underfoot. 14bYou are the light of the world. A city
set on a mountain cannot be hidden. 15cNor do they
light a lamp and then put it under a bushel basket; it
is set on a lampstand, where it gives light to all in the
house. 16dJust so, your light must shine before others,
that they may see your good deeds and glorify your
heavenly Father.

Teaching About the Law.

17^f*“Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfil. 18eAmen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. 19*Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. 20I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven.

Teaching About Anger.

21^f*“You have heard that it was said to your ancestors, ‘You shall not kill; and whoever kills will be liable to judgment.’ 22g*But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, ‘Raga,’ will be answerable to the Sanhedrin, and whoever says, ‘You fool,’ will be liable to fiery Gehenna. 23hTherefore, if you bring your gift to the altar, and there recall that your brother has anything against you, 24leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. 25iSettle with your opponent quickly while on the way to court with him. Otherwise, your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. 26Amen, I say to you, you will not be released until you have paid the last penny.

Teaching About Adultery.

27j*“You have heard that it was said, ‘You shall not commit adultery.’ 28But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. 29k*If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. 30And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.

Teaching About Divorce.

31l*“It was also said, ‘Whoever divorces his wife must give her a bill of divorce.’ 32mBut I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Teaching About Oaths.

33n*“Again you have heard that it was said to your ancestors, ‘Do not take a false oath, but make good to the Lord all that you vow.’ 34o*But I say to you, do not swear at all; not by heaven, for it is God’s throne; 35nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. 36Do not swear by your head, for you cannot make a single hair white or black. 37*Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’ Anything more is from the evil one.

Teaching About Retaliation.

38p*“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39qBut I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well. 40If anyone wants to go to law with you over your tunic, hand him your cloak as well. 41r*Should anyone press you into service for one mile, go with him for two miles. 42sGive to the one who asks of you, and do not turn your back on one who wants to borrow.

Love of Enemies.

43tu*“You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ 44But I say to you, love your enemies, and pray for those who persecute you, 45that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. 46*For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? 47*And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? 48v*So be perfect, just as your heavenly Father is perfect.

CHAPTER 6

Teaching About Almsgiving.

1w*“[But] take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. 2x*When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. 3But when you give

alms, do not let your left hand know what your right is doing, ⁴so that your almsgiving may be secret. And your Father who sees in secret will repay you.

Teaching About Prayer.

⁵“When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. ⁶But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. ⁷*In praying, do not babble like the pagans, who think that they will be heard because of their many words. ⁸Do not be like them. Your Father knows what you need before you ask him.

The Lord's Prayer.

⁹y*“This is how you are to pray:

Our Father in heaven,

hallowed be your name,

10 z *your kingdom come,

your will be done,

on earth as in heaven.

11 a *Give us today our daily bread;

12 b *and forgive us our debts,

as we forgive our debtors;

13 c *and do not subject us to the final

test,

but deliver us from the evil one.

¹⁴d*If you forgive others their transgressions, your heavenly Father will forgive you. ¹⁵eBut if you do not forgive others, neither will your Father forgive your transgressions.

Teaching About Fasting.

16*“When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. 17But when you fast, anoint your head and wash your face, 18so that you may not appear to others to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.

Treasure in Heaven.

19f*“Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. 20gBut store up treasures in heaven, where neither moth nor decay destroy, nor thieves break in and steal. 21For where your treasure is, there also will your heart be.

The Light of the Body.

22h*“The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; 23but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.

God and Money.

24i*“No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.

Dependence on God.

25j*“Therefore I tell you, do not worry about

your life, what you will eat [or drink], or about your body, what you will wear. Is not life more than food and the body more than clothing? 26^kLook at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? 27*Can any of you by worrying add a single moment to your life-span? 28Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. 29But I tell you that not even Solomon in all his splendour was clothed like one of them. 30*If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? 31So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' 32All these things the pagans seek. Your heavenly Father knows that you need them all. 33*But seek first the kingdom [of God] and his righteousness, and all these things will be given you besides. 34Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil.

CHAPTER 7

Judging Others.

1^{lm}*"Stop judging, that you may not be judged. 2ⁿFor as you judge, so will you be judged, and the measure with which you measure will be measured out to you. 3Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye? 4How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? 5*You hypocrite, remove

the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye.

Pearls Before Swine.

60*“Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces.

The Answer to Prayers.

7pq“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8rFor everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. 9*Which one of you would hand his son a stone when he asks for a loaf of bread, 10or a snake when he asks for a fish? 11sIf you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.

The Golden Rule.

12t*“Do to others whatever you would have them do to you. This is the law and the prophets.

The Narrow Gate.

13u*“Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. 14How narrow the gate and constricted the road that leads to life. And those who find it are few.

False Prophets.

15v*“Beware of false prophets, who come to you in sheep’s clothing, but underneath are ravenous wolves. 16wBy their fruits you will know them. Do people pick grapes from thornbushes, or figs from thistles? 17Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. 18A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. 19xEvery tree that does not bear good fruit will be cut down and thrown into the fire. 20So by their fruits you will know them.

The True Disciple.

21y*“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. 22za Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?’ 23b*Then I will declare to them solemnly, ‘I never knew you. Depart from me, you evildoers.’

The Two Foundations.

24c*“Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. 25dThe rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. 26And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. 27The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined.” 28*When Jesus finished these words, the crowds were astonished at his

teaching, 29e*for he taught them as one having authority, and not as their scribes.

III. MINISTRY AND MISSION IN GALILEE

CHAPTER 8

The Cleansing of a Leper.

1f*When Jesus came down from the mountain, great crowds followed him. 2*And then a leper approached, did him homage, and said, "Lord, if you wish, you can make me clean." 3He stretched out his hand, touched him, and said, "I will do it. Be made clean." His leprosy was cleansed immediately.

4g*Then Jesus said to him, "See that you tell no one, but go show yourself to the priest, and offer the gift that Moses prescribed; that will be proof for them."

The Healing of a Centurion's Servant.

5h*When he entered Capernaum, a centurion approached him and appealed to him, 6saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." 7He said to him, "I will come and cure him." 8*The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. 9For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it."

10*When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. 11i*I say to you, many will come from the east and the west, and will

recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, ¹²but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth.” ¹³And Jesus said to the centurion, “You may go; as you have believed, let it be done for you.” And at that very hour [his] servant was healed.

The Cure of Peter's Mother-in-Law.

^{14j*}Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. ^{15k}He touched her hand, the fever left her, and she rose and waited on him.

Other Healings

^{16*}When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, ^{17l*}to fulfil what had been said by Isaiah the prophet:
“He took away our infirmities and bore our diseases.”

The Would-be Followers of Jesus.

^{18m*}When Jesus saw a crowd around him, he gave orders to cross to the other side. ^{19n*}A scribe approached and said to him, “Teacher, I will follow you wherever you go.” ^{20*}Jesus answered him, “Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head.” ²¹Another of [his] disciples said to him, “Lord, let me go first and bury my father.” ^{22*}But Jesus answered him, “Follow me, and let the dead bury their dead.”

The Calming of the Storm at Sea.

23o*He got into a boat and his disciples followed him.
24 *Suddenly a violent storm came up on the sea, so that the boat was being swamped by waves; but he was asleep. 25p*They came and woke him, saying, "Lord, save us! We are perishing!" 26*He said to them, "Why are you terrified, O you of little faith?" Then he got up, rebuked the winds and the sea, and there was great calm. 27The men were amazed and said, "What sort of man is this, whom even the winds and the sea obey?"

The Healing of the Gadarene Demoniacs. 28q*When he came to the other side, to the territory of the Gadarenes, two demoniacs who were coming from the tombs met him. They were so savage that no one could travel by that road. 29*They cried out, "What have you to do with us, Son of God? Have you come here to torment us before the appointed time?" 30*Some distance away a herd of many swine was feeding. 31rThe demons pleaded with him, "If you drive us out, send us into the herd of swine." 32And he said to them, "Go then!" They came out and entered the swine, and the whole herd rushed down the steep bank into the sea where they drowned. 33The swineherds ran away, and when they came to the town, they reported everything, including what had happened to the demoniacs. 34Thereupon the whole town came out to meet Jesus, and when they saw him they begged him to leave their district.

CHAPTER 9

The Healing of a Paralytic.

1s*He entered a boat, made the crossing, and came into his own town. 2tAnd there people brought to him a paralytic lying on a stretcher. When Jesus saw their faith, he said to the paralytic, “**Courage, child, your sins are forgiven.**” 3*At that, some of the scribes said to themselves, “This man is blaspheming.” 4Jesus knew what they were thinking, and said, “**Why do you harbour evil thoughts? 5Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? 6u*But that you may know that the Son of Man has authority on earth to forgive sins**”—he then said to the paralytic, “**Rise, pick up your stretcher, and go home.**” 7He rose and went home. 8*When the crowds saw this they were struck with awe and glorified God who had given such authority to human beings.

The Call of Matthew.

9v*As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, “**Follow me.**” And he got up and followed him. 10w*While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. 11*The Pharisees saw this and said to his disciples, “Why does your teacher eat with tax collectors and sinners?” 12*He heard this and said, “**Those who are well do not need a physician, but the sick do. 13x*Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.**”

The Question About Fasting.

14^yThen the disciples of John approached him and said, "Why do we and the Pharisees fast [much], but your disciples do not fast?" 15^{*}Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast. 16^{*}No one patches an old cloak with a piece of unshrunk cloth, for its fullness pulls away from the cloak and the tear gets worse. 17People do not put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Rather, they pour new wine into fresh wineskins, and both are preserved."

The Official's Daughter and the Woman with a Haemorrhage.

18^z^{*}While he was saying these things to them, an official came forward, knelt down before him, and said, "My daughter has just died. But come, lay your hand on her, and she will live." 19Jesus rose and followed him, and so did his disciples. 20^{*}A woman suffering haemorrhages for twelve years came up behind him and touched the tassel on his cloak. 21^aShe said to herself, "If only I can touch his cloak, I shall be cured." 22Jesus turned around and saw her, and said, "Courage, daughter! Your faith has saved you." And from that hour the woman was cured. 23When Jesus arrived at the official's house and saw the flute players and the crowd who were making a commotion, 24^{*}he said, "Go away! The girl is not dead but sleeping." And they ridiculed him. 25When the crowd was put out, he came and took her by the hand,

and the little girl arose. 26And news of this spread throughout all that land.

The Healing of Two Blind Men.

27^{bc}*And as Jesus passed on from there, two blind men followed [him], crying out, “Son of David, have pity on us!” 28When he entered the house, the blind men approached him and Jesus said to them, “**Do you believe that I can do this?**” “Yes, Lord,” they said to him. 29Then he touched their eyes and said, “**Let it be done for you according to your faith.**” 30And their eyes were opened. Jesus warned them sternly, “**See that no one knows about this.**” 31But they went out and spread word of him through all that land.

The Healing of a Mute Person.

32^d*As they were going out, a demoniac who could not speak was brought to him, 33^eand when the demon was driven out the mute person spoke. The crowds were amazed and said, “Nothing like this has ever been seen in Israel.” 34^f*But the Pharisees said, “He drives out demons by the prince of demons.”

The Compassion of Jesus.

35^g*Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. 36^h*At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. 37ⁱ*Then he said to his disciples, “**The harvest is abundant but the laborers are few; 38so ask the master of the harvest to send out laborers for his harvest.**”

CHAPTER 10

The Mission of the Twelve.

1j*Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. 2*The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; 3Philip and Bartholomew, Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; 4Simon the Cananean, and Judas Iscariot who betrayed him.

The Commissioning of the Twelve.

5k*Jesus sent out these twelve after instructing them thus, “Do not go into pagan territory or enter a Samaritan town. 6lGo rather to the lost sheep of the house of Israel. 7mAs you go, make this proclamation: ‘The kingdom of heaven is at hand.’ 8*Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give. 9nDo not take gold or silver or copper for your belts; 10ono sack for the journey, or a second tunic, or sandals, or walking stick. The labourer deserves his keep. 11pWhat-ever town or village you enter, look for a worthy person in it, and stay there until you leave. 12As you enter a house, wish it peace. 13*If the house is worthy, let your peace come upon it; if not, let your peace return to you. 14q*Whoever will not receive you or listen to your words—go outside that house or town and shake the dust from your feet. 15rAmen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

Coming Persecutions.

16s“Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. 17tu*But beware of people, for they will hand you over to courts and scourge you in their synagogues, 18and you will be led before governors and kings for my sake as a witness before them and the pagans. 19vWhen they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. 20For it will not be you who speak but the Spirit of your Father speaking through you. 21w*Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. 22*You will be hated by all because of my name, but whoever endures to the end will be saved. 23*When they persecute you in one town, flee to another. Amen, I say to you, you will not finish the towns of Israel before the Son of Man comes. 24xNo disciple is above his teacher, no slave above his master. 25*It is enough for the disciple that he become like his teacher, for the slave that he become like his master. If they have called the master of the house Beelzebul, how much more those of his household!

Courage Under Persecution.

26yz*“There-fore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. 27What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. 28aAnd do not be afraid of those who kill the body but cannot kill the

soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. 29Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. 30Even all the hairs of your head are counted. 31So do not be afraid; you are worth more than many sparrows. 32*Everyone who acknowledges me before others I will acknowledge before my heavenly Father. 33bBut whoever denies me before others, I will deny before my heavenly Father.

Jesus: A Cause of Division.

34c“Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. 35For I have come to set a man ‘against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and one’s enemies will be those of his household.’

The Conditions of Discipleship.

37d“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; 38*and whoever does not take up his cross and follow after me is not worthy of me. 39e*Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Rewards.

40f*“Whoever receives you receives me, and whoever receives me receives the one who sent me. 41*Whoever receives a prophet because he is a prophet will receive a prophet’s reward, and

whoever receives a righteous man because he is righteous will receive a righteous man's reward. 42gAnd whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple—amen, I say to you, he will surely not lose his reward.”

CHAPTER 11

1*When Jesus finished giving these commands to his twelve disciples, he went away from that place to teach and to preach in their towns.

IV. OPPOSITION FROM ISRAEL

The Messengers from John the Baptist.

2h*When John heard in prison of the works of the Messiah, he sent his disciples to him 3*with this question, “Are you the one who is to come, or should we look for another?” 4Jesus said to them in reply, “Go and tell John what you hear and see: 5i*the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them. 6And blessed is the one who takes no offense at me.”

Jesus' Testimony to John.

7j*As they were going off, Jesus began to speak to the crowds about John, “What did you go out to the desert to see? A reed swayed by the wind? 8Then what did you go out to see? Someone dressed in fine clothing? Those who wear fine clothing are in royal palaces. 9*Then why did you go out? To see a prophet? Yes, I tell you, and more than a prophet. 10kThis is the one about whom it is written:

‘Behold, I am sending my messenger ahead of you; he will prepare your way before you.’

11**Amen*, I say to you, among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12l **From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent are taking it by force. 13*All the prophets and the law prophesied up to the time of John. 14mAnd if you are willing to accept it, he is Elijah, the one who is to come. 15Whoever has ears ought to hear.*

16 n*“To what shall I compare this generation? It is like children who sit in marketplaces and call to one another, 17We played the flute for you, but you did not dance, we sang a dirge but you did not mourn.’ 18oFor John came neither eating nor drinking, and they said, ‘He is possessed by a demon.’ 19pThe Son of Man came eating and drinking and they said, ‘Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is vindicated by her works.”

Reproaches to Unrepentant Towns.

20 qThen he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. 21r*“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. 22But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23s*And as for you, Capernaum: ‘Will you be exalted to heaven?’

You will go down to the netherworld.’
For if the mighty deeds done in your midst had been
done in Sodom, it would have remained until this day.
24tBut I tell you, it will be more
tolerable for the land of Sodom on the day of
judgment than for you.”

The Praise of the Father.

25u*At that time Jesus said in reply, “I give praise to
you, Father, Lord of heaven and earth, for although
you have hidden these things from the wise and the
learned you have revealed them to the childlike.
26Yes, Father, such has been your gracious will.
27vAll things have been handed over to me by my
Father. No one knows the Son except the Father, and
no one knows the Father except the Son and anyone
to whom the Son wishes to reveal him.

The Gentle Mastery of Christ.

28*“Come to me, all you who labour and are burdened,
and I will give you rest. 29w*Take my yoke upon you
and learn from me, for I am meek and humble of
heart; and you will find rest for yourselves. 30For my
yoke is easy, and my burden light.”

CHAPTER 12

Picking Grain on the Sabbath.

1xy*At that time Jesus was going through a field of
grain on the sabbath. His disciples were hungry and
began to pick the heads of grain and eat them. 2When
the Pharisees saw this, they said to him, “See, your
disciples are doing what is unlawful to do on the
sabbath.” 3z*He said to them, “Have you not read
what David did when he and his companions were

hungry, *4a*how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? *5b**Or have you not read in the law that on the sabbath the priests serving in the temple violate the sabbath and are innocent? *6*I say to you, something greater than the temple is here. *7c**If you knew what this meant, 'I desire mercy, not sacrifice,' you would not have condemned these innocent men. *8d**For the Son of Man is Lord of the sabbath."

The Man with a Withered Hand.

*9e*Moving on from there, he went into their synagogue. *10**And behold, there was a man there who had a withered hand. They questioned him, "Is it lawful to cure on the sabbath?" so that they might accuse him. *11**He said to them, "*Which one of you who has a sheep that falls into a pit on the sabbath will not take hold of it and lift it out? 12*How much more valuable a person is than a sheep. So it is lawful to do good on the sabbath." *13*Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored as sound as the other. *14f**But the Pharisees went out and took counsel against him to put him to death.

The Chosen Servant.

*15**When Jesus realized this, he withdrew from that place. Many [people] followed him, and he cured them all, *16*but he warned them not to make him known. *17*This was to fulfil what had been spoken through Isaiah the prophet: *18 g* "Behold, my servant whom I have chosen, my beloved in whom I delight;

I shall place my spirit upon him, and he will proclaim justice to the Gentiles.

19 *He will not contend or cry out, nor will anyone hear his voice in the streets.

20 A bruised reed he will not break,
a smouldering wick he will not quench,
until he brings justice to victory.

21 *And in his name the Gentiles will hope.”

Jesus and Beelzebul.

22*h**Then they brought to him a demoniac who was blind and mute. He cured the mute person so that he could speak and see. 23*i**All the crowd was astounded, and said, “Could this perhaps be the Son of David?”

24*j**But when the Pharisees heard this, they said, “This man drives out demons only by the power of Beelzebul, the prince of demons.” 25*k**But he knew what they were thinking and said to them, “Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand.

26And if Satan drives out Satan, he is divided against himself; how, then, will his kingdom stand? 27*And if I drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. 28*l**But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

29*How can anyone enter a strong man’s house and steal his property, unless he first ties up the strong man? Then he can plunder his house. 30*m**Whoever is not with me is against me, and whoever does not gather with me scatters. 31*n**Therefore, I say to you, every sin and blasphemy will be forgiven people, but

blasphemy against the Spirit will not be forgiven.
32And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come.

A Tree and Its Fruits.

33o*“Either declare the tree good and its fruit is good, or declare the tree rotten and its fruit is rotten, for a tree is known by its fruit. 34p*You brood of vipers, how can you say good things when you are evil? For from the fullness of the heart the mouth speaks. 35A good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil. 36q*I tell you, on the day of judgment people will render an account for every careless word they speak. 37By your words you will be acquitted, and by your words you will be condemned.”

The Demand for a Sign.

38r*Then some of the scribes and Pharisees said to him, “Teacher, we wish to see a sign from you.”
39*He said to them in reply, “An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. 40*Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights. 41*At the judgment, the men of Nineveh will arise with this generation and condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here. 42sAt the judgment the queen of the south will arise with this generation and condemn it, because she came from the ends of the

earth to hear the wisdom of Solomon; and there is something greater than Solomon here.

The Return of the Unclean Spirit.

43^t*“When an unclean spirit goes out of a person it roams through arid regions searching for rest but finds none. 44Then it says, ‘I will return to my home from which I came.’ But upon returning, it finds it empty, swept clean, and put in order. 45Then it goes and brings back with itself seven other spirits more evil than itself, and they move in and dwell there; and the last condition of that person is worse than the first. Thus it will be with this evil generation.”

The True Family of Jesus.

46^u*While he was still speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him. [47*Someone told him, “Your mother and your brothers are standing outside, asking to speak with you.”] 48But he said in reply to the one who told him, “Who is my mother? Who are my brothers?” 49And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers. 50For whoever does the will of my heavenly Father is my brother, and sister, and mother.”

CHAPTER 13

The Parable of the Sower.

1^v*On that day, Jesus went out of the house and sat down by the sea. 2Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. 3*And he spoke to them at length in

parables, saying: “A sower went out to sow. 4And as he sowed, some seed fell on the path, and birds came and ate it up. 5Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, 6and when the sun rose it was scorched, and it withered for lack of roots. 7Some seed fell among thorns, and the thorns grew up and choked it. 8But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. 9Whoever has ears ought to hear.”

The Purpose of Parables.

10The disciples approached him and said, “Why do you speak to them in parables?” 11*He said to them in reply, “Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. 12w*To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. 13x*This is why I speak to them in parables, because ‘they look but do not see and hear but do not listen or understand.’ 14y Isaiah’s prophecy is fulfilled in them, which says: ‘You shall indeed hear but not understand, you shall indeed look but never see. 15 Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them.’

The Privilege of Discipleship.

16z*“But blessed are your eyes, because they see, and your ears, because they hear. 17Amen, I say to you, many prophets and righteous people longed to see

what you see but did not see it, and to hear what you hear but did not hear it.

The Explanation of the Parable of the Sower.

18a*“Hear then the parable of the sower. 19The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. 20The seed sown on rocky ground is the one who hears the word and receives it at once with joy. 21But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. 22The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. 23But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold.”

The Parable of the Weeds Among the Wheat. 24*He proposed another parable to them. “The kingdom of heaven may be likened to a man who sowed good seed in his field. 25*While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. 26When the crop grew and bore fruit, the weeds appeared as well. 27The slaves of the householder came to him and said, ‘Master, did you not sow good seed in your field? Where have the weeds come from?’ 28He answered, ‘An enemy has done this.’ His slaves said to him, ‘Do you want us to go and pull them up?’ 29He replied, ‘No, if you pull up the weeds you might uproot the wheat along with them. 30b*Let them grow together until harvest; then

at harvest time I will say to the harvesters, “First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.”

The Parable of the Mustard Seed.

31c*He proposed another parable to them. “The kingdom of heaven is like a mustard seed that a person took and sowed in a field. 32d*It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the ‘birds of the sky come and dwell in its branches.’”

The Parable of the Yeast.

33e*He spoke to them another parable. “The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened.”

The Use of Parables.

34f*All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, 35g*to fulfil what had been said through the prophet: “I will open my mouth in parables, I will announce what has lain hidden from the foundation [of the world].”

The Explanation of the Parable of the Weeds. 36*Then, dismissing the crowds, he went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.” 37*He said in reply, “He who sows good seed is the Son of Man, 38*the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, 39*and the enemy who

sows them is the devil. The harvest is the end of the age, and the harvesters are angels. 40Just as weeds are collected and burned [up] with fire, so will it be at the end of the age. 41*The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. 42hThey will throw them into the fiery furnace, where there will be wailing and grinding of teeth. 43i*Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.

More Parables.

44j*“The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field.

45Again, the kingdom of heaven is like a merchant searching for fine pearls. 46When he finds a pearl of great price he goes and sells all that he has and buys it.

47Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. 48When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. 49Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous 50and throw them into the fiery furnace, where there will be wailing and grinding of teeth.

Treasures New and Old.

51*“Do you understand all these things?” They answered, “Yes.” 52*And he replied, “**Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.**”

53When Jesus finished these parables, he went away from there.

V. JESUS, THE KINGDOM, AND THE CHURCH

The Rejection at Nazareth.

54^{kl}*He came to his native place and taught the people in their synagogue. They were astonished and said, “Where did this man get such wisdom and mighty deeds? 55^mIs he not the carpenter’s son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? 56Are not his sisters all with us? Where did this man get all this?” 57ⁿAnd they took offense at him. But Jesus said to them, “**A prophet is not without honour except in his native place and in his own house.**” 58And he did not work many mighty deeds there because of their lack of faith.

CHAPTER 14

Herod’s Opinion of Jesus.

1oAt that time Herod the tetrarch ^{*p} heard of the reputation of Jesus^q 2and said to his servants, “This man is John the Baptist. He has been raised from the dead; that is why mighty powers are at work in him.”

The Death of John the Baptist.

3^{r*}Now Herod had arrested John, bound [him], and put him in prison on account of Herodias, the wife of his brother Philip, 4^sfor John had said to him, “It is not lawful for you to have her.” 5^tAlthough he wanted to kill him, he feared the people, for they regarded him as a prophet. 6But at a birthday celebration for Herod, the daughter of Herodias performed a dance before the guests and delighted Herod 7so much that he swore to give her whatever she might ask for. 8Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.” 9The king was distressed, but because of his oaths and the guests who were present, he ordered that it be given, 10and he had John beheaded in the prison. 11His head was brought in on a platter and given to the girl, who took it to her mother. 12His disciples came and took away the corpse and buried him; and they went and told Jesus.

The Return of the Twelve and the Feeding of the Five Thousand.

13^{u*}When Jesus heard of it, he withdrew in a boat to a deserted place by himself. The crowds heard of this and followed him on foot from their towns. 14When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick. 15When it was evening, the disciples approached him and said, “This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves.” 16[Jesus] said to them, “There is no need for them to go away; give them some food yourselves.” 17But they said to him, “Five loaves and two fish are all we have here.” 18Then he said, “Bring them here to me,” 19^{*}and he

ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. 20*They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full. 21Those who ate were about five thousand men, not counting women and children.

The Walking on the Water.

22^v*Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. 23^wAfter doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. 24Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. 25*During the fourth watch of the night, he came toward them, walking on the sea. 26When the disciples saw him walking on the sea they were terrified. “It is a ghost,” they said, and they cried out in fear.

27*At once [Jesus] spoke to them, “Take courage, it is I; do not be afraid.” 28Peter said to him in reply, “Lord, if it is you, command me to come to you on the water.” 29He said, “Come.” Peter got out of the boat and began to walk on the water toward Jesus. 30^xBut when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, “Lord, save me!” 31*Immediately Jesus stretched out his hand and caught him, and said to him, “O you of little faith, why did you doubt?” 32After they got into the boat, the wind died down. 33^y*Those who were in the

boat did him homage, saying, “Truly, you are the Son of God.”

The Healings at Gennesaret.

34^zAfter making the crossing, they came to land at Gennesaret. 35When the men of that place recognized him, they sent word to all the surrounding country. People brought to him all those who were sick 36^aand begged him that they might touch only the tassel on his cloak, and as many as touched it were healed.

CHAPTER 15

The Tradition of the Elders.

1^b*Then Pharisees and scribes came to Jesus from Jerusalem and said, 2^c*“Why do your disciples break the tradition of the elders? They do not wash [their] hands when they eat a meal.” 3*He said to them in reply, “And why do you break the commandment of God for the sake of your tradition? 4^dFor God said, ‘Honour your father and your mother,’ and ‘Whoever curses father or mother shall die.’ 5*But you say, ‘Whoever says to father or mother, “Any support you might have had from me is dedicated to God,”

6need not honour his father.’ You have nullified the word of God for the sake of your tradition.

7Hypocrites, well did Isaiah prophesy about you when he said:

8 ^e*“This people honour me with their lips, but their hearts are far from me; 9 ^fin vain do they worship me, teaching as doctrines human precepts.’ ”

10gHe summoned the crowd and said to them, “Hear and understand. 11It is not what enters one’s mouth that defiles that person; but what comes out of the mouth is what defiles one.”

12Then his disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” 13*He said in reply, “Every plant that my heavenly Father has not planted will be uprooted. 14hLet them alone; they are blind guides [of the blind]. If a blind person leads a blind person, both will fall into a pit.”

15*Then Peter said to him in reply, “Explain [this] parable to us.” 16He said to them, “Are even you still without understanding? 17Do you not realize that everything that enters the mouth passes into the stomach and is expelled into the latrine? 18iBut the things that come out of the mouth come from the heart, and they defile. 19*For from the heart come evil thoughts, murder, adultery, unchastity, theft, false witness, blasphemy. 20These are what defile a person, but to eat with unwashed hands does not defile.”

The Canaanite Woman’s Faith.

21j*Then Jesus went from that place and withdrew to the region of Tyre and Sidon. 22And behold, a Canaanite woman of that district came and called out, “Have pity on me, Lord, Son of David! My daughter is tormented by a demon.”

23But he did not say a word in answer to her. His disciples came and asked him, “Send her away, for she keeps calling out after us.”

24*He said in reply, “I was sent only to the lost sheep of the house of Israel.” 25^kBut the woman came and did him homage, saying, “Lord, help me.” 26*He said in reply, “It is not right to take the food of the children and throw it to the dogs.” 27She said, “Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.”

28^l*Then Jesus said to her in reply, “O woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed from that hour.

The Healing of Many People.

29Moving on from there Jesus walked by the Sea of Galilee, went up on the mountain, and sat down there. 30^mGreat crowds came to him, having with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them. 31The crowds were amazed when they saw the mute speaking, the deformed made whole, the lame walking, and the blind able to see, and they glorified the God of Israel.

The Feeding of the Four Thousand.

32ⁿ*Jesus summoned his disciples and said, “My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse on the way.” 33The disciples said to him, “Where could we ever get enough bread in this deserted place to satisfy such a crowd?”

34Jesus said to them, “How many loaves do you have?” “Seven,” they replied, “and a few fish.” 35He

ordered the crowd to sit down on the ground. 36*Then he took the seven loaves and the fish, gave thanks, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. 37oThey all ate and were satisfied. They picked up the fragments left over—seven baskets full. 38Those who ate were four thousand men, not counting women and children. 39And when he had dismissed the crowds, he got into the boat and came to the district of Magadan.

CHAPTER 16

The Demand for a Sign.

1p*The Pharisees and Sadducees came and, to test him, asked him to show them a sign from heaven. 2*He said to them in reply, “[In the evening you say, ‘Tomorrow will be fair, for the sky is red’; 3qand, in the morning, ‘Today will be stormy, for the sky is red and threatening.’ You know how to judge the appearance of the sky, but you cannot judge the signs of the times.] 4r*An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah.” Then he left them and went away.

The Leaven of the Pharisees and Sadducees. 5s*In coming to the other side of the sea, the disciples had forgotten to bring bread. 6t*Jesus said to them, “Look out, and beware of the leaven of the Pharisees and Sadducees.” 7*They concluded among themselves, saying, “It is because we have brought no bread.” 8When Jesus became aware of this he said, “You of little faith, why do you conclude among yourselves that it is because you have no bread? 9uDo you not yet understand, and do you not remember the five loaves for the five thousand, and how many wicker

baskets you took up? *10v*Or the seven loaves for the four thousand, and how many baskets you took up? *11*How do you not comprehend that I was not speaking to you about bread? Beware of the leaven of the Pharisees and Sadducees.” *12**Then they understood that he was not telling them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter's Confession About Jesus.

*13w**When Jesus went into the region of Caesarea Philippi he asked his disciples, “Who do people say that the Son of Man is?” *14x**They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.”

*15*He said to them, “But who do you say that I am?” *16y**Simon Peter said in reply, “You are the Messiah, the Son of the living God.” *17**Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. *18z**And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. *19a**I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.” *20b**Then he strictly ordered his disciples to tell no one that he was the Messiah.

The First Prediction of the Passion.

*21cd**From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the

scribes, and be killed and on the third day be raised. 22*Then Peter took him aside and began to rebuke him, “God forbid, Lord! No such thing shall ever happen to you.” 23eHe turned and said to Peter, “Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.

The Conditions of Discipleship.

24f*Then Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. 25g*For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.

26What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? 27h*For the Son of Man will come with his angels in his Father’s glory, and then he will repay everyone according to his conduct. 28*Amen, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”

CHAPTER 17

The Transfiguration of Jesus.

1i* After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. 2j*And he was transfigured before them; his face shone like the sun and his clothes became white as light. 3*And behold, Moses and Elijah appeared to them, conversing with him. 4*Then Peter said to Jesus in reply, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.”

5k*While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." 6*When the disciples heard this, they fell prostrate and were very much afraid. 7But Jesus came and touched them, saying, "Rise, and do not be afraid." 8And when the disciples raised their eyes, they saw no one else but Jesus alone.

The Coming of Elijah.

9l*As they were coming down from the mountain, Jesus charged them, "Do not tell the vision to anyone until the Son of Man has been raised from the dead." 10m*Then the disciples asked him, "Why do the scribes say that Elijah must come first?" 11n*He said in reply, "Elijah will indeed come and restore all things; 12obut I tell you that Elijah has already come, and they did not recognize him but did to him whatever they pleased. So also will the Son of Man suffer at their hands." 13*Then the disciples understood that he was speaking to them of John the Baptist.

The Healing of a Boy with a Demon.

14p*When they came to the crowd a man approached, knelt down before him, 15*and said, "Lord, have pity on my son, for he is a lunatic and suffers severely; often he falls into fire, and often into water. 16I brought him to your disciples, but they could not cure him." 17q*Jesus said in reply, "O faithless and perverse generation, how long will I be with you? How long will I endure you? Bring him here to me."

18*Jesus rebuked him and the demon came out of him, and from that hour the boy was cured. 19Then the disciples approached Jesus in private and said, "Why could we not drive it out?" 20r*He said to them, "Because of your little faith. Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you." [21]*

The Second Prediction of the Passion.

22s*As they were gathering in Galilee, Jesus said to them, "The Son of Man is to be handed over to men, 23and they will kill him, and he will be raised on the third day." And they were overwhelmed with grief.

Payment of the Temple Tax.

24t*When they came to Capernaum, the collectors of the temple tax approached Peter and said, "Doesn't your teacher pay the temple tax?" 25*"Yes," he said. When he came into the house, before he had time to speak, Jesus asked him, "What is your opinion, Simon? From whom do the kings of the earth take tolls or census tax? From their subjects or from foreigners?" 26*When he said, "From foreigners," Jesus said to him, "Then the subjects are exempt. 27*But that we may not offend them, go to the sea, drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for me and for you."

CHAPTER 18

The Greatest in the Kingdom.

1u*At that time the disciples approached Jesus and said, “Who is the greatest in the kingdom of heaven?” 2He called a child over, placed it in their midst, 3v*and said,
“Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. 4wWhoever humbles himself like this child is the greatest in the kingdom of heaven. 5*And whoever receives one child such as this in my name receives me.

Temptations to Sin.

6x*“Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea. 7*Woe to the world because of things that cause sin! Such things must come, but woe to the one through whom they come! 8y*If your hand or foot causes you to sin, cut it off and throw it away. It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire. 9And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than with two eyes to be thrown into fiery Gehenna.

The Parable of the Lost Sheep.

10z*“See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father.*[11]*a 12What is your opinion? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine in the hills and go in search of the stray? 13 And if he finds it, amen, I say to you,

he rejoices more over it than over the ninety-nine that did not stray. 14In just the same way, it is not the will of your heavenly Father that one of these little ones be lost.

A Brother Who Sins.

15b*“If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. 16c*If he does not listen, take one or two others along with you, so that ‘every fact may be established on the testimony of two or three witnesses.’ 17d*If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector.

18e*Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19f*Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. 20g*For where two or three are gathered together in my name, there am I in the midst of them.”

The Parable of the Unforgiving Servant. 21h*Then Peter approaching asked him, “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?” 22*Jesus answered, “I say to you, not seven times but seventy-seven times.

23iThat is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. 24*When he began the accounting, a debtor

was brought before him who owed him a huge amount. 25Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. 26*At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.'

27Moved with compassion the master of that servant let him go and forgave him the loan. 28*When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' 29Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' 30But he refused. Instead, he had him put in prison until he paid back the debt. 31Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. 32His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. 33Should you not have had pity on your fellow servant, as I had pity on you?' 34*Then in anger his master handed him over to the torturers until he should pay back the whole debt. 35k*So will my heavenly Father do to you, unless each of you forgives his brother from his heart."

VI. MINISTRY IN JUDEA AND JERUSALEM

CHAPTER 19

Marriage and Divorce.

1*When Jesus finished these words, he left Galilee and went to the district of Judea across the Jordan. 2Great crowds followed him, and he cured them there. 3l*Some Pharisees approached him, and tested him, saying, "Is it lawful for a man to divorce his wife for any cause whatever?" 4m*He said in reply, "Have you not read that from the beginning the Creator 'made them male and female' 5nand said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate." 7o*They said to him, "Then why did Moses command that the man give the woman a bill of divorce and dismiss [her]?" 8He said to them, "Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. 9p*I say to you, whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery." 10[His] disciples said to him, "If that is the case of a man with his wife, it is better not to marry." 11*He answered, "Not all can accept [this] word, but only those to whom that is granted. 12*Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it."

Blessing of the Children.

13q*Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked them, 14rbut Jesus said, "Let the children come to me, and do not prevent them; for the kingdom

of heaven belongs to such as these.” 15After he placed his hands on them, he went away.

The Rich Young Man.

16s*Now someone approached him and said, “Teacher, what good must I do to gain eternal life?” 17*He answered him, “Why do you ask me about the good? There is only One who is good. If you wish to enter into life, keep the commandments.” 18t*He asked him, “Which ones?” And Jesus replied, “‘You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; 19honor your father and your mother’; and ‘you shall love your neighbour as yourself.’” 20*The young man said to him, “All of these I have observed. What do I still lack?” 21u*Jesus said to him, “If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.” 22When the young man heard this statement, he went away sad, for he had many possessions.

23*Then Jesus said to his disciples, “Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven. 24vAgain I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God.” 25*When the disciples heard this, they were greatly astonished and said, “Who then can be saved?” 26wJesus looked at them and said, “For human beings this is impossible, but for God all things are possible.”

27^xThen Peter said to him in reply, "We have given up everything and followed you. What will there be for us?" 28^y*Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. 29And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life. 30^z*But many who are first will be last, and the last will be first.

CHAPTER 20

The Workers in the Vineyard.

1*^a"The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. 2After agreeing with them for the usual daily wage, he sent them into his vineyard. 3Going out about nine o'clock, he saw others standing idle in the marketplace, 4*and he said to them, 'You too go into my vineyard, and I will give you what is just.' 5So they went off. [And] he went out again around noon, and around three o'clock, and did likewise. 6Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' 7They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.'

8^a*When it was evening the owner of the vineyard said to his foreman, 'Summon the labourers and give them their pay, beginning with the last and ending with the first.' 9When those who had started about five o'clock came, each received the usual daily wage.

10So when the first came, they thought that they would receive more, but each of them also got the usual wage. 11And on receiving it they grumbled against the landowner, 12saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat.’ 13*He said to one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? 14*Take what is yours and go. What if I wish to give this last one the same as you? 15 [Or] am I not free to do as I wish with my own money? Are you envious because I am generous?’ 16*Thus, the last will be first, and the first will be last.”

The Third Prediction of the Passion.

17b*As Jesus was going up to Jerusalem, he took the twelve [disciples] aside by themselves, and said to them on the way, 18“Be-hold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, 19and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day.”

The Request of James and John.

20c*Then the mother of the sons of Zebedee approached him with her sons and did him homage, wishing to ask him for something. 21He said to her, “What do you wish?” She answered him, “Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom.” 22*Jesus said in reply, “You do not know what you are asking. Can you drink the cup that I am going to drink?”

They said to him, "We can." 23He replied, "My cup you will indeed drink, but to sit at my right and at my left [, this] is not mine to give but is for those for whom it has been prepared by my Father." 24dWhen the ten heard this, they became indignant at the two brothers. 25But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. 26But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; 27ewhoever wishes to be first among you shall be your slave. 28f*Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

The Healing of Two Blind Men.

29g*As they left Jericho, a great crowd followed him. 30h*Two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "[Lord,] Son of David, have pity on us!" 31The crowd warned them to be silent, but they called out all the more, "Lord, Son of David, have pity on us!" 32Jesus stopped and called them and said, "What do you want me to do for you?" 33They answered him, "Lord, let our eyes be opened." 34Moved with pity, Jesus touched their eyes. Immediately they received their sight, and followed him.

CHAPTER 21

The Entry into Jerusalem.

1i*When they drew near Jerusalem and came to Beth-phage on the Mount of Olives, Jesus sent two disciples, 2*saying to them, "Go into the village

opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. 3And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." 4*This happened so that what had been spoken through the prophet might be fulfilled:

5j"Say to daughter Zion,
'Behold, your king comes to you,
meek and riding on an ass,
and on a colt, the foal of a beast of burden.' "

6The disciples went and did as Jesus had ordered them. 7*They brought the ass and the colt and laid their cloaks over them, and he sat upon them. 8k*The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. 9l*The crowds preceding him and those following kept crying out and saying:
"Hosanna to the Son of David;
blessed is he who comes in the name of the Lord;
hosanna in the highest."

10*And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" 11*And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

The Cleansing of the Temple.

12mn*Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. 13o*And he said to them, "It is written:
'My house shall be a house of prayer,'
but you are making it a den of thieves."

14^p*The blind and the lame approached him in the temple area, and he cured them. 15*When the chief priests and the scribes saw the wondrous things he was doing, and the children crying out in the temple area, “Hosanna to the Son of David,” they were indignant 16^q*and said to him, “Do you hear what they are saying?” Jesus said to them, “**Yes; and have you never read the text, ‘Out of the mouths of infants and nurslings you have brought forth praise’?**” 17And leaving them, he went out of the city to Bethany, and there he spent the night.

The Cursing of the Fig Tree.

18^r*When he was going back to the city in the morning, he was hungry. 19^sSeeing a fig tree by the road, he went over to it, but found nothing on it except leaves. And he said to it, “**May no fruit ever come from you again.**” And immediately the fig tree withered. 20When the disciples saw this, they were amazed and said, “How was it that the fig tree withered immediately?”

21^t*Jesus said to them in reply, “**Amen, I say to you, if you have faith and do not waver, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. 22^uWhatever you ask for in prayer with faith, you will receive.**”

The Authority of Jesus Questioned.

23^{uw}*When he had come into the temple area, the chief priests and the elders of the people approached him as he was teaching and said, “By what authority are you doing these things? And who gave you this

authority?" 24*Jesus said to them in reply, "I shall ask you one question, and if you answer it for me, then I shall tell you by what authority I do these things. 25Where was John's baptism from? Was it of heavenly or of human origin?" They discussed this among themselves and said, "If we say 'Of heavenly origin,' he will say to us, 'Then why did you not believe him?' 26x*But if we say, 'Of human origin,' we fear the crowd, for they all regard John as a prophet." 27*So they said to Jesus in reply, "We do not know." He himself said to them, "Neither shall I tell you by what authority I do these things.

The Parable of the Two Sons.

28*"What is your opinion? A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today.' 29He said in reply, 'I will not,' but afterwards he changed his mind and went. 30The man came to the other son and gave the same order. He said in reply, 'Yes, sir,' but did not go. 31*Which of the two did his father's will?" They answered, "The first." Jesus said to them, "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. 32y*When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.

The Parable of the Tenants.

33za*"Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. 34*When vintage

time drew near, he sent his servants to the tenants to obtain his produce. 35But the tenants seized the servants and one they beat, another they killed, and a third they stoned. 36Again he sent other servants, more numerous than the first ones, but they treated them in the same way. 37Finally, he sent his son to them, thinking, 'They will respect my son.' 38*But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' 39b*They seized him, threw him out of the vineyard, and killed him. 40What will the owner of the vineyard do to those tenants when he comes?"

41*They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." 42c*Jesus said to them, "Did you never read in the scriptures:

'The stone that the builders rejected
has become the cornerstone;
by the Lord has this been done,
and it is wonderful in our eyes'?

43*Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit. [44*The one who falls on this stone will be dashed to pieces; and it will crush anyone on whom it falls.]"

45*When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. 46And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.

CHAPTER 22

The Parable of the Wedding Feast.

1d*Jesus again in reply spoke to them in parables, saying, 2*“The kingdom of heaven may be likened to a king who gave a wedding feast for his son. 3*He dispatched his servants to summon the invited guests to the feast, but they refused to come. 4A second time he sent other servants, saying, ‘Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.”’ 5Some ignored the invitation and went away, one to his farm, another to his business. 6eThe rest laid hold of his servants, mistreated them, and killed them. 7*The king was enraged and sent his troops, destroyed those murderers, and burned their city.

8Then he said to his servants, ‘The feast is ready, but those who were invited were not worthy to come. 9Go out, therefore, into the main roads and invite to the feast whomever you find.’ 10*The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. 11*But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. 12He said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence. 13f*Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’ 14Many are invited, but few are chosen.”

Paying Taxes to the Emperor.

15g*Then the Pharisees went off and plotted how they might entrap him in speech. 16*They sent their disciples to him, with the Herodians, saying, "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status. 17*Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?"

18Knowing their malice, Jesus said, "Why are you testing me, you hypocrites? 19*Show me the coin that pays the census tax." Then they handed him the Roman coin. 20He said to them, "Whose image is this and whose inscription?" 21h*They replied, "Caesar's." At that he said to them, "Then repay to Caesar what belongs to Caesar and to God what belongs to God." 22When they heard this they were amazed, and leaving him they went away.

The Question About the Resurrection.

23i*On that day Sadducees approached him, saying that there is no resurrection. They put this question to him, 24j*saying, "Teacher, Moses said, 'If a man dies without children, his brother shall marry his wife and raise up descendants for his brother.' 25Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother. 26The same happened with the second and the third, through all seven. 27Finally the woman died. 28Now at the resurrection, of the seven, whose wife will she be? For they all had been married to her."

29*Jesus said to them in reply, “You are misled because you do not know the scriptures or the power of God. 30At the resurrection they neither marry nor are given in marriage but are like the angels in heaven. 31*And concerning the resurrection of the dead, have you not read what was said to you by God, 32k‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.” 33When the crowds heard this, they were astonished at his teaching.

The Greatest Commandment.

34l*When the Pharisees heard that he had silenced the Sadducees, they gathered together, 35*and one of them [a scholar of the law] tested him by asking, 36*“Teacher, which commandment in the law is the greatest?” 37m*He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. 38This is the greatest and the first commandment. 39n*The second is like it: You shall love your neighbour as yourself. 40o*The whole law and the prophets depend on these two commandments.”

The Question About David's Son.

41p*While the Pharisees were gathered together, Jesus questioned them, 42*saying, “What is your opinion about the Messiah? Whose son is he?” They replied, “David's.” 43He said to them, “How, then, does David, inspired by the Spirit, call him ‘lord,’ saying: 44 q“The Lord said to my lord, “Sit at my right hand until I place your enemies under your feet” ’?”

45*If David calls him 'lord,' how can he be his son?"

46rNo one was able to answer him a word, nor from that day on did anyone dare to ask him any more questions.

CHAPTER 23

Denunciation of the Scribes and Pharisees. 1s*Then Jesus spoke to the crowds and to his disciples, 2*saying, "The scribes and the Pharisees have taken their seat on the chair of Moses. 3Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. 4t*They tie up heavy burdens [hard to carry] and lay them on people's shoulders, but they will not lift a finger to move them. 5u*All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. 6v*They love places of honour at banquets, seats of honour in synagogues, 7greetings in marketplaces, and the salutation 'Rabbi.' 8*As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. 9Call no one on earth your father; you have but one Father in heaven. 10Do not be called 'Master'; you have but one master, the Messiah. 11wThe greatest among you must be your servant. 12xWhoever exalts himself will be humbled; but whoever humbles himself will be exalted.

13y*"Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter. [14]*

*15**“Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves.

*16z**“Woe to you, blind guides, who say, ‘If one swears by the temple, it means nothing, but if one swears by the gold of the temple, one is obligated.’ *17*Blind fools, which is greater, the gold, or the temple that made the gold sacred?

*18*And you say, ‘If one swears by the altar, it means nothing, but if one swears by the gift on the altar, one is obligated.’ *19*You blind ones, which is greater, the gift, or the altar that makes the gift sacred? *20a*One who swears by the altar swears by it and all that is upon it; *21*one who swears by the temple swears by it and by him who dwells in it; *22*one who swears by heaven swears by the throne of God and by him who is seated on it.

*23b**“Woe to you, scribes and Pharisees, you hypocrites. You pay tithes of mint and dill and cummin, and have neglected the weightier things of the law: judgment and mercy and fidelity. [But] these you should have done, without neglecting the others. *24c**Blind guides, who strain out the gnat and swallow the camel!

*25d**“Woe to you, scribes and Pharisees, you hypocrites. You cleanse the outside of cup and dish, but inside they are full of plunder and self-indulgence. *26*Blind Pharisee, cleanse first the

inside of the cup, so that the outside also may be clean.

27*“Woe to you, scribes and Pharisees, you hypocrites. You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men’s bones and every kind of filth. 28eEven so, on the outside you appear righteous, but inside you are filled with hypocrisy and evildoing.

29*“Woe to you, scribes and Pharisees, you hypocrites. You build the tombs of the prophets and adorn the memorials of the righteous, 30fand you say, ‘If we had lived in the days of our ancestors, we would not have joined them in shedding the prophets’ blood.’ 31gThus you bear witness against yourselves that you are the children of those who murdered the prophets; 32now fill up what your ancestors measured out! 33hYou serpents, you brood of vipers, how can you flee from the judgment of Gehenna?

34i*Therefore, behold, I send to you prophets and wise men and scribes; some of them you will kill and crucify, some of them you will scourge in your synagogues and pursue from town to town, 35so that there may come upon you all the righteous blood shed upon earth, from the righteous blood of Abel to the blood of Zechariah, the son of Barachiah, whom you murdered between the sanctuary and the altar. 36Amen, I say to you, all these things will come upon this generation.

The Lament over Jerusalem.

37jk*“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling! 38/Behold, your house will be abandoned, desolate. 39mI tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

CHAPTER 24

The Destruction of the Temple Fore-told. 1n*Jesus left the temple area and was going away, when his disciples approached him to point out the temple buildings. 2*He said to them in reply, “You see all these things, do you not? Amen, I say to you, there will not be left here a stone upon another stone that will not be thrown down.”

The Beginning of Calamities.

3*As he was sitting on the Mount of Olives, the disciples approached him privately and said, “Tell us, when will this happen, and what sign will there be of your coming, and of the end of the age?” 4*Jesus said to them in reply, “See that no one deceives you. 5For many will come in my name, saying, ‘I am the Messiah,’ and they will deceive many. 6o*You will hear of wars and reports of wars; see that you are not alarmed, for these things must happen, but it will not yet be the end. 7pNation will rise against nation, and kingdom against kingdom; there will be famines and earthquakes from place to place. 8*All these are the beginning of the labour pains. 9q*Then they will hand you over to persecution, and they will kill you. You will be hated by all nations because of my name.

10And then many will be led into sin; they will betray and hate one another. 11Many false prophets will arise and deceive many; 12and because of the increase of evil-doing, the love of many will grow cold. 13rBut the one who perseveres to the end will be saved. 14s*And this gospel of the kingdom will be preached throughout the world as a witness to all nations, and then the end will come.

The Great Tribulation.

15t*“When you see the desolating abomination spoken of through Daniel the prophet standing in the holy place (let the reader understand), 16*then those in Judea must flee to the mountains, 17u*a person on the housetop must not go down to get things out of his house, 18a person in the field must not return to get his cloak. 19Woe to pregnant women and nursing mothers in those days. 20*Pray that your flight not be in winter or on the sabbath, 21v*for at that time there will be great tribulation, such as has not been since the beginning of the world until now, nor ever will be. 22And if those days had not been shortened, no one would be saved; but for the sake of the elect they will be shortened.

23wIf anyone says to you then, ‘Look, here is the Messiah!’ or, ‘There he is!’ do not believe it. 24False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive, if that were possible, even the elect. 25Behold, I have told it to you beforehand. 26*So if they say to you, ‘He is in the desert,’ do not go out there; if they say, ‘He is in the inner rooms,’ do not believe it. 27xFor just as

lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be. 28Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man. 29y*“Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. 30z*And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with power and great glory. 31a*And he will send out his angels with a trumpet blast, and they will gather his elect from the four winds, from one end of the heavens to the other.

The Lesson of the Fig Tree.

32*“Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. 33In the same way, when you see all these things, know that he is near, at the gates. 34*Amen, I say to you, this generation will not pass away until all these things have taken place. 35bHeaven and earth will pass away, but my words will not pass away.

The Unknown Day and Hour.

36c*“But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone. 37d*For as it was in the days of Noah, so it will be at the coming of the Son of Man. 38In [those] days before the flood, they were eating and drinking,

marrying and giving in marriage, up to the day that Noah entered the ark. 39They did not know until the flood came and carried them all away. So will it be [also] at the coming of the Son of Man. 40e*Two men will be out in the field; one will be taken, and one will be left. 41Two women will be grinding at the mill; one will be taken, and one will be left. 42f*Therefore, stay awake! For you do not know on which day your Lord will come. 43gBe sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. 44So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come.

The Faithful or the Unfaithful Servant. 45h*“Who, then, is the faithful and prudent servant, whom the master has put in charge of his household to distribute to them their food at the proper time? 46Blessed is that servant whom his master on his arrival finds doing so. 47Amen, I say to you, he will put him in charge of all his property.

48*But if that wicked servant says to himself, ‘My master is long delayed,’ 49and begins to beat his fellow servants, and eat and drink with drunkards, 50the servant’s master will come on an unexpected day and at an unknown hour 51i*and will punish him severely and assign him a place with the hypocrites, where there will be wailing and grinding of teeth.

CHAPTER 25

The Parable of the Ten Virgins.

1*“Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2*Five of them were foolish and five were wise. 3The foolish ones, when taking their lamps, brought no oil with them, 4but the wise brought flasks of oil with their lamps. 5Since the bridegroom was long delayed, they all became drowsy and fell asleep. 6At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’ 7Then all those virgins got up and trimmed their lamps. 8The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 9But the wise ones replied, ‘No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.’ 10While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. 11*Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ 12But he said in reply, ‘Amen, I say to you, I do not know you.’ 13k*Therefore, stay awake, for you know neither the day nor the hour.

The Parable of the Talents.

14l*“It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. 15*To one he gave five talents; to another, two; to a third, one—to each according to his ability. Then he went away. Immediately 16the one who received five talents went and traded with them, and made another five. 17Likewise, the one who received two made another two. 18*But the man who received one went off and dug a hole in the ground and buried his master’s money.

19After a long time the master of those servants came back and settled accounts with them. 20*The one who had received five talents came forward bringing the additional five. He said, 'Master, you gave me five talents. See, I have made five more.' 21mHis master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' 22[Then] the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.' 23His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.'

24Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; 25so out of fear I went off and buried your talent in the ground. Here it is back.' 26*His master said to him in reply, 'You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? 27Should you not then have put my money in the bank so that I could have got it back with interest on my return? 28Now then! Take the talent from him and give it to the one with ten. 29n*For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. 30*And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.'

The Judgment of the Nations.

31o*“When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, 32p*and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. 33He will place the sheep on his right and the goats on his left. 34Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. 35qFor I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, 36naked and you clothed me, ill and you cared for me, in prison and you visited me.’ 37*Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38When did we see you a stranger and welcome you, or naked and clothe you? 39When did we see you ill or in prison, and visit you?’ 40rAnd the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’

41s*Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. 42tFor I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’ 44*Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ 45He will answer them,

‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’^{46u}And these will go off to eternal punishment, but the righteous to eternal life.”

VII. THE PASSION AND RESURRECTION

CHAPTER 26

The Conspiracy Against Jesus.

¹*When Jesus finished all these words, he said to his disciples, ^{2v}“You know that in two days’ time it will be Passover, and the Son of Man will be handed over to be crucified.” ³*Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas, ^{4w}and they consulted together to arrest Jesus by treachery and put him to death. ⁵*But they said, “Not during the festival, that there may not be a riot among the people.”

The Anointing at Bethany.

^{6x}*Now when Jesus was in Bethany in the house of Simon the leper, ^{7a}a woman came up to him with an alabaster jar of costly perfumed oil, and poured it on his head while he was reclining at table. ⁸When the disciples saw this, they were indignant and said, “Why this waste? ⁹It could have been sold for much, and the money given to the poor.” ¹⁰Since Jesus knew this, he said to them, “Why do you make trouble for the woman? She has done a good thing for me. ^{11y}The poor you will always have with you; but you will not always have me. ¹²*In pouring this perfumed oil upon my body, she did it to prepare me for burial. ¹³Amen, I say to you, wherever this gospel is

proclaimed in the whole world, what she has done will be spoken of, in memory of her.”

The Betrayal by Judas.

14z*Then one of the Twelve, who was called Judas Iscariot, went to the chief priests 15a*and said, “What are you willing to give me if I hand him over to you?” They paid him thirty pieces of silver, 16and from that time on he looked for an opportunity to hand him over.

Preparations for the Passover.

17bc*On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, “Where do you want us to prepare for you to eat the Passover?” 18*He said, “Go into the city to a certain man and tell him, ‘The teacher says, “My appointed time draws near; in your house I shall celebrate the Passover with my disciples.” ’ ” 19The disciples then did as Jesus had ordered, and prepared the Passover.

The Betrayer.

20When it was evening, he reclined at table with the Twelve. 21*And while they were eating, he said, “Amen, I say to you, one of you will betray me.” 22Deeply distressed at this, they began to say to him one after another, “Surely it is not I, Lord?” 23He said in reply, “He who has dipped his hand into the dish with me is the one who will betray me. 24d*The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”

25*Then Judas, his betrayer, said in reply, “Surely it is not I, Rabbi?” He answered, “**You have said so.**”

The Lord's Supper.

26^{ef}*While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “**Take and eat; this is my body.**” 27*Then he took a cup, gave thanks, and gave it to them, saying, “**Drink from it, all of you, 28for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. 29I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.**” 30*Then, after singing a hymn, they went out to the Mount of Olives.

Peter's Denial Foretold.

31^{hi}*Then Jesus said to them, “**This night all of you will have your faith in me shaken, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be dispersed’; 32but after I have been raised up, I shall go before you to Galilee.**”

33Peter said to him in reply, “Though all may have their faith in you shaken, mine will never be.”

34^{jk}*Jesus said to him, “**Amen, I say to you, this very night before the cock crows, you will deny me three times.**” 35Peter said to him, “Even though I should have to die with you, I will not deny you.” And all the disciples spoke likewise.

The Agony in the Garden.

36^{lm}*Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” 37ⁿ*He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. 38^o*Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.”

39^p*He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” 40When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? 41*Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.”

42^q*Withdrawing a second time, he prayed again, “My Father, if it is not possible that this cup pass without my drinking it, your will be done!” 43Then he returned once more and found them asleep, for they could not keep their eyes open. 44He left them and withdrew again and prayed a third time, saying the same thing again. 45^r*Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. 46Get up, let us go. Look, my betrayer is at hand.”

The Betrayal and Arrest of Jesus.

47^sWhile he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief

priests and the elders of the people. 48His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him."

49*Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. 50Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him.

51And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. 52Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. 53Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? 54But then how would the scriptures be fulfilled which say that it must come to pass in this way?"

55*At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. 56tBut all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

Jesus Before the Sanhedrin.

57u*Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the

outcome. 59*The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, 60^v*but they found none, though many false witnesses came forward. Finally, two came forward 61who stated, “This man said, ‘I can destroy the temple of God and within three days rebuild it.’” 62The high priest rose and addressed him, “Have you no answer? What are these men testifying against you?” 63^w*But Jesus was silent. Then the high priest said to him, “I order you to tell us under oath before the living God whether you are the Messiah, the Son of God.”

64^x*Jesus said to him in reply, “You have said so. But I tell you: From now on you will see ‘the Son of Man seated at the right hand of the Power’ and ‘coming on the clouds of heaven.’”

65*Then the high priest tore his robes and said, “He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; 66what is your opinion?” They said in reply, “He deserves to die!” 67^y*Then they spat in his face and struck him, while some slapped him, 68saying, “Prophecy for us, Messiah: who is it that struck you?”

Peter’s Denial of Jesus.

69^zNow Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were with Jesus the Galilean.” 70*But he denied it in front of everyone, saying, “I do not know what you are talking about!” 71As he went out to the gate, another girl saw him and said to those

who were there, "This man was with Jesus the Nazorean." 72Again he denied it with an oath, "I do not know the man!" 73*A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." 74At that he began to curse and to swear, "I do not know the man." And immediately a cock crowed. 75aThen Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly.

CHAPTER 27

Jesus Before Pilate.

1b*When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. 2They bound him, led him away, and handed him over to Pilate, the governor.

The Death of Judas.

3cd*Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, 4saying, "I have sinned in betraying innocent blood."

They said, "What is that to us? Look to it yourself." 5*Flinging the money into the temple, he departed and went off and hanged himself. 6The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." 7After consultation, they used it to buy the potter's field as a burial place for foreigners. 8That is why that field even today is called the Field of Blood. 9*Then was fulfilled what had been said through

Jeremiah the prophet, “And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, ^{10e}and they paid it out for the potter’s field just as the Lord had commanded me.”

Jesus Questioned by Pilate.

^{11f}*Now Jesus stood before the governor, and he questioned him, “Are you the king of the Jews?” Jesus said, “**You say so.**” ^{12g}*And when he was accused by the chief priests and elders, he made no answer. ¹³Then Pilate said to him, “Do you not hear how many things they are testifying against you?” ¹⁴But he did not answer him one word, so that the governor was greatly amazed.

The Sentence of Death.

^{15h}*Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. ^{16*}And at that time they had a notorious prisoner called [Jesus] Barabbas. ¹⁷So when they had assembled, Pilate said to them, “Which one do you want me to release to you, [Jesus] Barabbas, or Jesus called Messiah?” ^{18*}For he knew that it was out of envy that they had handed him over.

^{19*}While he was still seated on the bench, his wife sent him a message, “Have nothing to do with that righteous man. I suffered much in a dream today because of him.” ²⁰ⁱThe chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus.

21The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" 22*Pilate said to them, "Then what shall I do with Jesus called Messiah?" They all said, "Let him be crucified!"

23But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!"

24j*When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." 25And the whole people said in reply, "His blood be upon us and upon our children."

26*Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Mockery by the Soldiers.

27k*Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. 28*They stripped off his clothes and threw a scarlet military cloak about him.

29l*Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" 30m*They spat upon him and took the reed and kept striking him on the head. 31And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

The Way of the Cross.

32ⁿ*As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

The Crucifixion.

33^oAnd when they came to a place called Golgotha (which means Place of the Skull), 34^p*they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. 35^q*After they had crucified him, they divided his garments by casting lots; 36then they sat down and kept watch over him there. 37*And they placed over his head the written charge against him: **This is Jesus, the King of the Jews.**

38*Two revolutionaries were crucified with him, one on his right and the other on his left. 39^r*Those passing by reviled him, shaking their heads 40^sand saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, [and] come down from the cross!”

41Likewise the chief priests with the scribes and elders mocked him and said, 42*“He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. 43^t*He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” 44The revolutionaries who were crucified with him also kept abusing him in the same way.

The Death of Jesus.

45^{uv}*From noon onward, darkness came over the whole land until three in the afternoon. 46^w*And about three o'clock Jesus cried out in a loud voice, “**Eli,**

Eli, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” 47*Some of the bystanders who heard it said, “This one is calling for Elijah.” 48xImmediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. 49But the rest said, “Wait, let us see if Elijah comes to save him.” 50*But Jesus cried out again in a loud voice, and gave up his spirit. 51y*And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, 52ztombs were opened, and the bodies of many saints who had fallen asleep were raised. 53And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.

54*The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!” 55*There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. 56aAmong them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The Burial of Jesus.

57bc*When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. 58He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. 59Taking the body, Joseph wrapped it [in] clean linen 60and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. 61But Mary

Magdalene and the other Mary remained sitting there, facing the tomb.

The Guard at the Tomb.

62*The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate 63^dand said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ 64*Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” 65*Pilate said to them, “The guard is yours; go secure it as best you can.” 66So they went and secured the tomb by fixing a seal to the stone and setting the guard.

CHAPTER 28

The Resurrection of Jesus.

1^e*After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. 2^f*And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. 3^gHis appearance was like lightning and his clothing was white as snow. 4The guards were shaken with fear of him and became like dead men. 5Then the angel said to the women in reply, “Do not be afraid! I know that you are seeking Jesus the crucified. 6*He is not here, for he has been raised just as he said. Come and see the place where he lay. 7^hThen go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to

Galilee; there you will see him.’ Behold, I have told you.”

8*Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. 9i*And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. 10Then Jesus said to them, “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.”

The Report of the Guard.

11*While they were going, some of the guard went into the city and told the chief priests all that had happened. 12They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, 13telling them, “You are to say, ‘His disciples came by night and stole him while we were asleep.’ 14And if this gets to the ears of the governor, we will satisfy [him] and keep you out of trouble.”

15The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present [day].

The Commissioning of the Disciples.

16j*The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. 17*When they saw him, they worshiped, but they doubted.

18k*Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. 19l*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, 20m*teaching them to

observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Notes

1:1–2:23 The infancy narrative forms the prologue of the gospel. Consisting of a genealogy and five stories, it presents the coming of Jesus as the climax of Israel’s history, and the events of his conception, birth, and early childhood as the fulfilment of Old Testament prophecy. The genealogy is probably traditional material that Matthew edited. In its first two sections (Mt 1:2–11) it was drawn from Ru 4:18–22; 1 Chr 1–3. Except for Jechoniah, Shealtiel, and Zerubbabel, none of the names in the third section (Mt 1:12–16) is found in any Old Testament genealogy. While the genealogy shows the continuity of God’s providential plan from Abraham on, discontinuity is also present. The women Tamar (Mt 1:3), Rahab and Ruth (Mt 1:5), and the wife of Uriah, Bathsheba (Mt 1:6), bore their sons through unions that were in varying degrees strange and unexpected. These “irregularities” culminate in the supreme “irregularity” of the Messiah’s birth of a virgin mother; the age of fulfilment is inaugurated by a creative act of God. Drawing upon both biblical tradition and Jewish stories, Matthew portrays Jesus as reliving the Exodus experience of Israel and the persecutions of Moses. His rejection by his own people and his passion are foreshadowed by the troubled reaction of “all Jerusalem” to the question of the magi who are seeking the “newborn king of the Jews” (Mt 2:2–3), and by Herod’s attempt to have him killed. The magi who do him homage prefigure the Gentiles who will accept the preaching of the gospel. The infancy narrative proclaims who Jesus is, the saviour of his people from their sins (Mt 1:21), Emmanuel in whom “God is with us” (Mt 1:23), and the Son of God (Mt 2:15).

1:1 The Son of David, the son of Abraham: two links of the genealogical chain are singled out. Although the later,

David is placed first in order to emphasize that Jesus is the royal Messiah. The mention of Abraham may be due not only to his being the father of the nation Israel but to Matthew's interest in the universal scope of Jesus' mission; cf. Gn 22:18 "... in your descendants all the nations of the earth shall find blessing."

1:7 The successor of Abijah was not Asaph but Asa (see 1 Chr 3:10). Some textual witnesses read the latter name; however, Asaph is better attested. Matthew may have deliberately introduced the psalmist Asaph into the genealogy (and in Mt 1:10 the prophet Amos) in order to show that Jesus is the fulfilment not only of the promises made to David (see 2 Sm 7) but of all the Old Testament.

1:10 Amos: some textual witnesses read Amon, who was the actual successor of Manasseh (see 1 Chr 3:14).

1:17 Matthew is concerned with fourteen generations, probably because fourteen is the numerical value of the Hebrew letters forming the name of David. In the second section of the genealogy (Mt 1:6b–11), three kings of Judah, Ahaziah, Joash, and Amaziah, have been omitted (see 1 Chr 3:11–12), so that there are fourteen generations in that section. Yet the third (Mt 1:12–16) apparently has only thirteen. Since Matthew here emphasizes that each section has fourteen, it is unlikely that the thirteen of the last was due to his oversight. Some scholars suggest that Jesus who is called the Messiah (Mt 1:16b) doubles the final member of the chain: Jesus, born within the family of David, opens up the new age as Messiah, so that in fact there are fourteen generations in the third section. This is perhaps too subtle, and the hypothesis of a slip not on the part of Matthew but of a later scribe seems likely. On Messiah, see note on Lk 2:11.

1:18–25 This first story of the infancy narrative spells out what is summarily indicated in Mt 1:16. The virginal conception of Jesus is the work of the Spirit of God. Joseph's decision to divorce Mary is overcome by the heavenly command that he take her into his home and

accept the child as his own. The natural genealogical line is broken but the promises to David are fulfilled; through Joseph's adoption the child belongs to the family of David. Matthew sees the virginal conception as the fulfilment of Is 7:14.

1:18 Betrothed to Joseph: betrothal was the first part of the marriage, constituting a man and woman as husband and wife. Subsequent infidelity was considered adultery. The betrothal was followed some months later by the husband's taking his wife into his home, at which time normal married life began.

1:19 A righteous man: as a devout observer of the Mosaic law, Joseph wished to break his union with someone whom he suspected of gross violation of the law. It is commonly said that the law required him to do so, but the texts usually given in support of that view, e.g., Dt 22:20–21 do not clearly pertain to Joseph's situation. Unwilling to expose her to shame: the penalty for proved adultery was death by stoning; cf. Dt 22:21–23.

1:20 The angel of the Lord: in the Old Testament a common designation of God in communication with a human being. In a dream: see Mt 2:13, 19, 22. These dreams may be meant to recall the dreams of Joseph, son of Jacob the patriarch (Gn 37:5–11, 19). A closer parallel is the dream of Amram, father of Moses, related by Josephus (*Antiquities* 2:212, 215–16).

1:21 Jesus: in first-century Judaism the Hebrew name Joshua (Greek *Iēsous*) meaning “Yahweh helps” was interpreted as “Yahweh saves.”

1:23 God is with us: God's promise of deliverance to Judah in Isaiah's time is seen by Matthew as fulfilled in the birth of Jesus, in whom God is with his people. The name Emmanuel is alluded to at the end of the gospel where the risen Jesus assures his disciples of his continued presence, “... I am with you always, until the end of the age” (Mt 28:20).

1:25 Until she bore a son: the evangelist is concerned to emphasize that Joseph was not responsible for the conception of Jesus. The Greek word translated “until” does not imply normal marital conduct after Jesus’ birth, nor does it exclude it.

2:1–12 The future rejection of Jesus by Israel and his acceptance by the Gentiles are retrojected into this scene of the narrative.

2:1 In the days of King Herod: Herod reigned from 37 to 4 B.C. Magi: originally a designation of the Persian priestly caste, the word became used of those who were regarded as having more than human knowledge. Matthew’s magi are astrologers.

2:2 We saw his star: it was a common ancient belief that a new star appeared at the time of a ruler’s birth. Matthew also draws upon the Old Testament story of Balaam, who had prophesied that “A star shall advance from Jacob” (Nm 24:17), though there the star means not an astral phenomenon but the king himself.

2:4 Herod’s consultation with the chief priests and scribes has some similarity to a Jewish legend about the child Moses in which the “sacred scribes” warn Pharaoh about the imminent birth of one who will deliver Israel from Egypt and the king makes plans to destroy him.

2:11 Cf. Ps 72:10, 15; Is 60:6. These Old Testament texts led to the interpretation of the magi as kings.

2:13–23 Biblical and nonbiblical traditions about Moses are here applied to the child Jesus, though the dominant Old Testament type is not Moses but Israel (Mt 2:15).

2:13 Flee to Egypt: Egypt was a traditional place of refuge for those fleeing from danger in Palestine (see 1 Kgs 11:40; Jer 26:21), but the main reason why the child is to be taken to Egypt is that he may relive the Exodus experience of Israel.

2:15 The fulfillment citation is taken from Hos 11:1. Israel, God’s son, was called out of Egypt at the time of the Exodus; Jesus, the Son of God, will similarly be called out

of that land in a new exodus. The father-son relationship between God and the nation is set in a higher key. Here the son is not a group adopted as “son of God,” but the child who, as conceived by the holy Spirit, stands in unique relation to God. He is son of David and of Abraham, of Mary and of Joseph, but, above all, of God.

2:18 Jer 31:15 portrays Rachel, wife of the patriarch Jacob, weeping for her children taken into exile at the time of the Assyrian invasion of the northern kingdom (722–21 B.C.). Bethlehem was traditionally identified with Ephrath, the place near which Rachel was buried (see Gn 35:19; 48:7), and the mourning of Rachel is here applied to her lost children of a later age. Ramah: about six miles north of Jerusalem. The lamentation of Rachel is so great as to be heard at a far distance.

2:20 For those who sought the child’s life are dead: Moses, who had fled from Egypt because the Pharaoh sought to kill him (see Ex 2:15), was told to return there, “for all the men who sought your life are dead” (Ex 4:19).

2:22 With the agreement of the emperor Augustus, Archelaus received half of his father’s kingdom, including Judea, after Herod’s death. He had the title “ethnarch” (i.e., “ruler of a nation”) and reigned from 4 B.C. to A.D. 6.

2:23 Nazareth ... he shall be called a Nazorean: the tradition of Jesus’ residence in Nazareth was firmly established, and Matthew sees it as being in accordance with the foreannounced plan of God. The town of Nazareth is not mentioned in the Old Testament, and no such prophecy can be found there. The vague expression “through the prophets” may be due to Matthew’s seeing a connection between Nazareth and certain texts in which there are words with a remote similarity to the name of that town. Some such Old Testament texts are Is 11:1 where the Davidic king of the future is called “a bud” (*nēser*) that shall blossom from the roots of Jesse, and Jgs 13:5, 7 where Samson, the future deliverer of Israel from the Philistines, is called one who shall be consecrated (a

nāzîr) to God.

3:1–12 Here Matthew takes up the order of Jesus' ministry found in the gospel of Mark, beginning with the preparatory preaching of John the Baptist.

3:1 Unlike Luke, Matthew says nothing of the Baptist's origins and does not make him a relative of Jesus. The desert of Judea: the barren region west of the Dead Sea extending up the Jordan valley.

3:2 Repent: the Baptist calls for a change of heart and conduct, a turning of one's life from rebellion to obedience towards God. The kingdom of heaven is at hand: "heaven" (lit., "the heavens") is a substitute for the name "God" that was avoided by devout Jews of the time out of reverence. The expression "the kingdom of heaven" occurs only in the gospel of Matthew. It means the effective rule of God over his people. In its fullness it includes not only human obedience to God's word, but the triumph of God over physical evils, supremely over death. In the expectation found in Jewish apocalyptic, the kingdom was to be ushered in by a judgment in which sinners would be condemned and perish, an expectation shared by the Baptist. This was modified in Christian understanding where the kingdom was seen as being established in stages, culminating with the parousia of Jesus.

3:3 See note on Jn 1:23.

3:4 The clothing of John recalls the austere dress of the prophet Elijah (2 Kgs 1:8). The expectation of the return of Elijah from heaven to prepare Israel for the final manifestation of God's kingdom was widespread, and according to Matthew this expectation was fulfilled in the Baptist's ministry (Mt 11:14; 17:11–13).

3:6 Ritual washing was practiced by various groups in Palestine between 150 B.C. and A.D. 250. John's baptism may have been related to the purificatory washings of the Essenes at Qumran.

3:7 Pharisees and Sadducees: the former were marked by devotion to the law, written and oral, and the scribes,

experts in the law, belonged predominantly to this group. The Sadducees were the priestly aristocratic party, centered in Jerusalem. They accepted as scripture only the first five books of the Old Testament, followed only the letter of the law, rejected the oral legal traditions, and were opposed to teachings not found in the Pentateuch, such as the resurrection of the dead. Matthew links both of these groups together as enemies of Jesus (Mt 16:1, 6, 11, 12; cf. Mk 8:11–13, 15). The threatening words that follow are addressed to them rather than to “the crowds” as in Lk 3:7. The coming wrath: the judgment that will bring about the destruction of unrepentant sinners.

3:11 Baptize you with the holy Spirit and fire: the water baptism of John will be followed by an “immersion” of the repentant in the cleansing power of the Spirit of God, and of the unrepentant in the destroying power of God’s judgment. However, some see the holy Spirit and fire as synonymous, and the effect of this “baptism” as either purification or destruction. See note on Lk 3:16.

3:12 The discrimination between the good and the bad is compared to the procedure by which a farmer separates wheat and chaff. The winnowing fan was a forklike shovel with which the threshed wheat was thrown into the air. The kernels fell to the ground; the light chaff, blown off by the wind, was gathered and burned up.

3:13–17 The baptism of Jesus is the occasion on which he is equipped for his ministry by the holy Spirit and proclaimed to be the Son of God.

3:14–15 This dialogue, peculiar to Matthew, reveals John’s awareness of Jesus’ superiority to him as the mightier one who is coming and who will baptize with the holy Spirit (Mt 3:11). His reluctance to admit Jesus among the sinners whom he is baptizing with water is overcome by Jesus’ response. To fulfil all righteousness: in this gospel to fulfil usually refers to fulfilment of prophecy, and righteousness to moral conduct in conformity with God’s will. Here, however, as in Mt 5:6; 6:33, righteousness seems to mean

the saving activity of God. To fulfil all righteousness is to submit to the plan of God for the salvation of the human race. This involves Jesus' identification with sinners; hence the propriety of his accepting John's baptism.

3:16 The Spirit ... coming upon him: cf. Is 42:1.

3:17 This is my beloved Son: the Marcan address to Jesus (Mk 1:11) is changed into a proclamation. The Father's voice speaks in terms that reflect Is 42:1; Ps 2:7; Gn 22:2.

4:1–11 Jesus, proclaimed Son of God at his baptism, is subjected to a triple temptation. Obedience to the Father is a characteristic of true sonship, and Jesus is tempted by the devil to rebel against God, overtly in the third case, more subtly in the first two. Each refusal of Jesus is expressed in language taken from the Book of Deuteronomy (Dt 8:3; 6:13, 16). The testings of Jesus resemble those of Israel during the wandering in the desert and later in Canaan, and the victory of Jesus, the true Israel and the true Son, contrasts with the failure of the ancient and disobedient "son," the old Israel. In the temptation account Matthew is almost identical with Luke; both seem to have drawn upon the same source.

4:2 Forty days and forty nights: the same time as that during which Moses remained on Sinai (Ex 24:18). The time reference, however, seems primarily intended to recall the forty years during which Israel was tempted in the desert (Dt 8:2).

4:4 Cf. Dt 8:3. Jesus refuses to use his power for his own benefit and accepts whatever God wills.

4:5–7 The devil supports his proposal by an appeal to the scriptures, Ps 91:11a, 12. Unlike Israel (Dt 6:16), Jesus refuses to "test" God by demanding from him an extraordinary show of power.

4:9 The worship of Satan to which Jesus is tempted is probably intended to recall Israel's worship of false gods. His refusal is expressed in the words of Dt 6:13.

4:12–17 Isaiah's prophecy of the light rising upon Zebulun and Naphtali (Is 8:22–9:1) is fulfilled in Jesus' residence at

Capernaum. The territory of these two tribes was the first to be devastated (733–32 B.C.) at the time of the Assyrian invasion. In order to accommodate Jesus' move to Capernaum to the prophecy, Matthew speaks of that town as being "in the region of Zebulun and Naphtali" (Mt 4:13), whereas it was only in the territory of the latter, and he understands the sea of the prophecy, the Mediterranean, as the sea of Galilee.

4:17 At the beginning of his preaching Jesus takes up the words of John the Baptist (Mt 3:2) although with a different meaning; in his ministry the kingdom of heaven has already begun to be present (Mt 12:28).

4:18–22 The call of the first disciples promises them a share in Jesus' work and entails abandonment of family and former way of life. Three of the four, Simon, James, and John, are distinguished among the disciples by a closer relation with Jesus (Mt 17:1; 26:37).

4:20 Here and in Mt 4:22, as in Mark (Mk 1:16–20) and unlike the Lucan account (Lk 5:1–11), the disciples' response is motivated only by Jesus' invitation, an element that emphasizes his mysterious power.

4:23–25 This summary of Jesus' ministry concludes the narrative part of the first book of Matthew's gospel (Mt 3–4). The activities of his ministry are teaching, proclaiming the gospel, and healing; cf. Mt 9:35.

4:23 Their synagogues: Matthew usually designates the Jewish synagogues as their synagogue(s) (Mt 9:35; 10:17; 12:9; 13:54) or, in address to Jews, your synagogues (Mt 23:34), an indication that he wrote after the break between church and synagogue.

4:24 Syria: the Roman province to which Palestine belonged.

4:25 The Decapolis: a federation of Greek cities in Palestine, originally ten in number, all but one east of the Jordan.

5:1–7:29 The first of the five discourses that are a central part of the structure of this gospel. It is the discourse section of the first book and contains sayings of Jesus

derived from Q and from M. The Lucan parallel is in that gospel's "Sermon on the Plain" (Lk 6:20–49), although some of the sayings in Matthew's "Sermon on the Mount" have their parallels in other parts of Luke. The careful topical arrangement of the sermon is probably not due only to Matthew's editing; he seems to have had a structured discourse of Jesus as one of his sources. The form of that source may have been as follows: four beatitudes (Mt 5:3–4, 6, 11–12), a section on the new righteousness with illustrations (Mt 5:17, 20–24, 27–28, 33–48), a section on good works (Mt 6:1–6, 16–18), and three warnings (Mt 7:1–2, 15–21, 24–27).

5:1–2 Unlike Luke's sermon, this is addressed not only to the disciples but to the crowds (see Mt 7:28).

5:3–12 The form Blessed are (is) occurs frequently in the Old Testament in the Wisdom literature and in the psalms. Although modified by Matthew, the first, second, fourth, and ninth beatitudes have Lucan parallels (Mt 5:3 //Lk 6:20; Mt 5:4 //Lk 6:21b; Mt 5:6 //Lk 6:21a; Mt 5:11–12 //Lk 5:22–23). The others were added by the evangelist and are probably his own composition. A few manuscripts, Western and Alexandrian, and many versions and patristic quotations give the second and third beatitudes in inverted order.

5:3 The poor in spirit: in the Old Testament, the poor (*ʿanāwīm*) are those who are without material possessions and whose confidence is in God (see Is 61:1; Zep 2:3; in the NAB the word is translated lowly and humble, respectively, in those texts). Matthew added in spirit in order either to indicate that only the devout poor were meant or to extend the beatitude to all, of whatever social rank, who recognized their complete dependence on God. The same phrase poor in spirit is found in the Qumran literature (1QM 14:7).

5:4 Cf. Is 61:2, "(The Lord has sent me) ... to comfort all who mourn." They will be comforted: here the passive is a

“theological passive” equivalent to the active “God will comfort them”; so also in Mt 5:6, 7.

5:5 Cf. Ps 37:11, “... the meek shall possess the land.” In the psalm “the land” means the land of Palestine; here it means the kingdom.

5:6 For righteousness: a Matthean addition. For the meaning of righteousness here, see note on Mt 3:14–15.

5:8 Cf. Ps 24:4. Only one “whose heart is clean” can take part in the temple worship. To be with God in the temple is described in Ps 42:3 as “beholding his face,” but here the promise to the clean of heart is that they will see God not in the temple but in the coming kingdom.

5:10 Righteousness here, as usually in Matthew, means conduct in conformity with God’s will.

5:12 The prophets who were before you: the disciples of Jesus stand in the line of the persecuted prophets of Israel. Some would see the expression as indicating also that Matthew considered all Christian disciples as prophets.

5:13–16 By their deeds the disciples are to influence the world for good. They can no more escape notice than a city set on a mountain. If they fail in good works, they are as useless as flavourless salt or as a lamp whose light is concealed.

5:13 The unusual supposition of salt losing its flavor has led some to suppose that the saying refers to the salt of the Dead Sea that, because chemically impure, could lose its taste.

5:17–20 This statement of Jesus’ position concerning the Mosaic law is composed of traditional material from Matthew’s sermon documentation (see note on Mt 5:1–7:29), other Q material (cf. Mt 18; Lk 16:17), and the evangelist’s own editorial touches. To fulfil the law appears at first to mean a literal enforcement of the law in the least detail: until heaven and earth pass away nothing of the law will pass (Mt 5:18). Yet the “passing away” of heaven and earth is not necessarily the end of the world understood, as

in much apocalyptic literature, as the dissolution of the existing universe. The “turning of the ages” comes with the apocalyptic event of Jesus’ death and resurrection, and those to whom this gospel is addressed are living in the new and final age, prophesied by Isaiah as the time of “new heavens and a new earth” (Is 65:17; 66:22). Meanwhile, during Jesus’ ministry when the kingdom is already breaking in, his mission remains within the framework of the law, though with significant anticipation of the age to come, as the following antitheses (Mt 5:21–48) show.

5:19 Probably these commandments means those of the Mosaic law. But this is an interim ethic “until heaven and earth pass away.”

5:21–48 Six examples of the conduct demanded of the Christian disciple. Each deals with a commandment of the law, introduced by You have heard that it was said to your ancestors or an equivalent formula, followed by Jesus’ teaching in respect to that commandment, But I say to you; thus their designation as “antitheses.” Three of them accept the Mosaic law but extend or deepen it (Mt 5:21–22; 27–28; 43–44); three reject it as a standard of conduct for the disciples (Mt 5:31–32; 33–37; 38–39).

5:21 Cf. Ex 20:13; Dt 5:17. The second part of the verse is not an exact quotation from the Old Testament, but cf. Ex 21:12.

5:22–26 Reconciliation with an offended brother is urged in the admonition of Mt 5:23–24 and the parable of Mt 5:25–26 (//Lk 12:58–59). The severity of the judge in the parable is a warning of the fate of unrepentant sinners in the coming judgment by God.

5:22 Anger is the motive behind murder, as the insulting epithets are steps that may lead to it. They, as well as the deed, are all forbidden. Raqa: an Aramaic word *rēqā* or *rēqā* probably meaning “imbecile,” “blockhead,” a term of abuse. The ascending order of punishment, judgment (by a local council?), trial before the Sanhedrin, condemnation to Gehenna, points to a higher degree of seriousness in each

of the offenses. Sanhedrin: the highest judicial body of Judaism. Gehenna: in Hebrew *gê-hinnôm*, “Valley of Hinnom,” or *gêben-hinnôm*, “Valley of the son of Hinnom,” southwest of Jerusalem, the center of an idolatrous cult during the monarchy in which children were offered in sacrifice (see 2 Kgs 23:10; Jer 7:31). In Jos 18:16 (Septuagint, Codex Vaticanus) the Hebrew is transliterated into Greek as *gaienna*, which appears in the New Testament as *geenna*. The concept of punishment of sinners by fire either after death or after the final judgment is found in Jewish apocalyptic literature (e.g., Enoch 90:26) but the name *geenna* is first given to the place of punishment in the New Testament.

5:27 See Ex 20:14; Dt 5:18.

5:29–30 No sacrifice is too great to avoid total destruction in Gehenna.

5:31–32 See Dt 24:1–5. The Old Testament commandment that a bill of divorce be given to the woman assumes the legitimacy of divorce itself. It is this that Jesus denies. (Unless the marriage is unlawful): this “exceptive clause,” as it is often called, occurs also in Mt 19:9, where the Greek is slightly different. There are other sayings of Jesus about divorce that prohibit it absolutely (see Mk 10:11–12; Lk 16:18; cf. Cor 7:10, 11b), and most scholars agree that they represent the stand of Jesus. Matthew’s “exceptive clauses” are understood by some as a modification of the absolute prohibition. It seems, however, that the unlawfulness that Matthew gives as a reason why a marriage must be broken refers to a situation peculiar to his community: the violation of Mosaic law forbidding marriage between persons of certain blood and/or legal relationship (Lv 18:6–18). Marriages of that sort were regarded as incest (*porneia*), but some rabbis allowed Gentile converts to Judaism who had contracted such marriages to remain in them. Matthew’s “exceptive clause” is against such permissiveness for Gentile converts to Christianity; cf. the

similar prohibition of *porneia* in Acts 15:20, 29. In this interpretation, the clause constitutes no exception to the absolute prohibition of divorce when the marriage is lawful.

5:33 This is not an exact quotation of any Old Testament text, but see Ex 20:7; Dt 5:11; Lv 19:12. The purpose of an oath was to guarantee truthfulness by one's calling on God as witness.

5:34–36 The use of these oath formularies that avoid the divine name is in fact equivalent to swearing by it, for all the things sworn by are related to God.

5:37 Let your 'Yes' mean 'Yes,' and your 'No' mean 'No': literally, "let your speech be 'Yes, yes,' 'No, no.'" Some have understood this as a milder form of oath, permitted by Jesus. In view of Mt 5:34, "Do not swear at all," that is unlikely. From the evil one: i.e., from the devil. Oath-taking presupposes a sinful weakness of the human race, namely, the tendency to lie. Jesus demands of his disciples a truthfulness that makes oaths unnecessary.

5:38–42 See Lv 24:20. The Old Testament commandment was meant to moderate vengeance; the punishment should not exceed the injury done. Jesus forbids even this proportionate retaliation. Of the five examples that follow, only the first deals directly with retaliation for evil; the others speak of liberality.

5:41 Roman garrisons in Palestine had the right to requisition the property and services of the native population.

5:43–48 See Lv 19:18. There is no Old Testament commandment demanding hatred of one's enemy, but the "neighbour" of the love commandment was understood as one's fellow countryman. Both in the Old Testament (Ps 139:19–22) and at Qumran (1QS 9:21) hatred of evil persons is assumed to be right. Jesus extends the love commandment to the enemy and the persecutor. His disciples, as children of God, must imitate the example of

their Father, who grants his gifts of sun and rain to both the good and the bad.

5:46 Tax collectors: Jews who were engaged in the collection of indirect taxes such as tolls and customs. See note on Mk 2:14.

5:47 Jesus' disciples must not be content with merely usual standards of conduct; see Mt 5:20 where the verb "surpass" (Greek *perisseuō*) is cognate with the unusual (*perisson*) of this verse.

5:48 Perfect: in the gospels this word occurs only in Matthew, here and in Mt 19:21. The Lucan parallel (Lk 6:36) demands that the disciples be merciful. **6:1–18** The sermon continues with a warning against doing good in order to be seen and gives three examples, almsgiving (Mt 6:2–4), prayer (Mt 6:5–15), and fasting (Mt 6:16–18). In each, the conduct of the hypocrites (Mt 6:2) is contrasted with that demanded of the disciples. The sayings about reward found here and elsewhere (Mt 5:12, 46; 10:41–42) show that this is a genuine element of Christian moral exhortation. Possibly to underline the difference between the Christian idea of reward and that of the hypocrites, the evangelist uses two different Greek verbs to express the rewarding of the disciples and that of the hypocrites; in the latter case it is the verb *apechō*, a commercial term for giving a receipt for what has been paid in full (Mt 6:2, 5, 16).

6:2 The hypocrites: the scribes and Pharisees, see Mt 23:13, 15, 23, 25, 27, 29. The designation reflects an attitude resulting not only from the controversies at the time of Jesus' ministry but from the opposition between Pharisaic Judaism and the church of Matthew. They have received their reward: they desire praise and have received what they were looking for.

6:7–15 Matthew inserts into his basic traditional material an expansion of the material on prayer that includes the model prayer, the "Our Father." That prayer is found in Lk 11:2–4 in a different context and in a different form.

6:7 The example of what Christian prayer should be like contrasts it now not with the prayer of the hypocrites but with that of the pagans. Their babbling probably means their reciting a long list of divine names, hoping that one of them will force a response from the deity.

6:9–13 Matthew’s form of the “Our Father” follows the liturgical tradition of his church. Luke’s less developed form also represents the liturgical tradition known to him, but it is probably closer than Matthew’s to the original words of Jesus.

6:9 Our Father in heaven: this invocation is found in many rabbinic prayers of the post-New Testament period. Hallowed be your name: though the “hallowing” of the divine name could be understood as reverence done to God by human praise and by obedience to his will, this is more probably a petition that God hallow his own name, i.e., that he manifest his glory by an act of power (cf. Ez 36:23), in this case, by the establishment of his kingdom in its fullness.

6:10 Your kingdom come: this petition sets the tone of the prayer, and inclines the balance toward divine rather than human action in the petitions that immediately precede and follow it. Your will be done, on earth as in heaven: a petition that the divine purpose to establish the kingdom, a purpose present now in heaven, be executed on earth.

6:11 Give us today our daily bread: the rare Greek word *epiousios*, here daily, occurs in the New Testament only here and in Lk 11:3. A single occurrence of the word outside of these texts and of literature dependent on them has been claimed, but the claim is highly doubtful. The word may mean daily or “future” (other meanings have also been proposed). The latter would conform better to the eschatological tone of the whole prayer. So understood, the petition would be for a speedy coming of the kingdom (today), which is often portrayed in both the Old Testament and the New under the image of a feast (Is 25:6; Mt 8:11; 22:1–10; Lk 13:29; 14:15–24).

6:12 Forgive us our debts: the word debts is used metaphorically of sins, “debts” owed to God (see Lk 11:4). The request is probably for forgiveness at the final judgment.

6:13 Jewish apocalyptic writings speak of a period of severe trial before the end of the age, sometimes called the “messianic woes.” This petition asks that the disciples be spared that final test.

6:14–15 These verses reflect a set pattern called “Principles of Holy Law.” Human action now will be met by a corresponding action of God at the final judgment.

6:16 The only fast prescribed in the Mosaic law was that of the Day of Atonement (Lv 16:31), but the practice of regular fasting was common in later Judaism; cf. *Didache* 9:1.

6:19–34 The remaining material of this chapter is taken almost entirely from Q. It deals principally with worldly possessions, and the controlling thought is summed up in Mt 6:24; the disciple can serve only one master and must choose between God and wealth (mammon). See further the note on Lk 16:9.

6:22–23 In this context the parable probably points to the need for the disciple to be enlightened by Jesus’ teaching on the transitory nature of earthly riches.

6:24 Mammon: an Aramaic word meaning wealth or property.

6:25–34 Jesus does not deny the reality of human needs (Mt 6:32), but forbids making them the object of anxious care and, in effect, becoming their slave.

6:27 Life-span: the Greek word can also mean “stature.” If it is taken in that sense, the word here translated moment (literally, “cubit”) must be translated literally as a unit not of time but of spatial measure. The cubit is about eighteen inches.

6:30 Of little faith: except for the parallel in Lk 12:28, the word translated of little faith is found in the New Testament only in Matthew. It is used by him of those who

are disciples of Jesus but whose faith in him is not as deep as it should be (see Mt 8:26; 14:31; 16:8 and the cognate noun in Mt 17:20).

6:33 Righteousness: see note on Mt 3:14–15.

7:1–12 In Mt 7:1 Matthew returns to the basic traditional material of the sermon (Lk 6:37–38, 41–42). The governing thought is the correspondence between conduct toward one's fellows and God's conduct toward the one so acting.

7:1 This is not a prohibition against recognizing the faults of others, which would be hardly compatible with Mt 7:5, 6 but against passing judgment in a spirit of arrogance, forgetful of one's own faults.

7:5 Hypocrite: the designation previously given to the scribes and Pharisees is here given to the Christian disciple who is concerned with the faults of another and ignores his own more serious offenses.

7:6 Dogs and swine were Jewish terms of contempt for Gentiles. This saying may originally have derived from a Jewish Christian community opposed to preaching the gospel (what is holy, pearls) to Gentiles. In the light of Mt 28:19 that can hardly be Matthew's meaning. He may have taken the saying as applying to a Christian dealing with an obstinately impenitent fellow Christian (Mt 18:17).

7:9–10 There is a resemblance between a stone and a round loaf of bread and between a serpent and the scaleless fish called *barbut*.

7:12 See Lk 6:31. This saying, known since the eighteenth century as the "Golden Rule," is found in both positive and negative form in pagan and Jewish sources, both earlier and later than the gospel. This is the law and the prophets is an addition probably due to the evangelist.

7:13–28 The final section of the discourse is composed of a series of antitheses, contrasting two kinds of life within the Christian community, that of those who obey the words of Jesus and that of those who do not. Most of the sayings are from Q and are found also in Luke.

7:13–14 The metaphor of the “two ways” was common in pagan philosophy and in the Old Testament. In Christian literature it is found also in the *Didache* (1–6) and the *Epistle of Barnabas* (18–20).

7:15–20 Christian disciples who claimed to speak in the name of God are called prophets (Mt 7:15) in Mt 10:41; Mt 23:34. They were presumably an important group within the church of Matthew. As in the case of the Old Testament prophets, there were both true and false ones, and for Matthew the difference could be recognized by the quality of their deeds, the fruits (Mt 7:16). The mention of fruits leads to the comparison with trees, some producing good fruit, others bad.

7:21–23 The attack on the false prophets is continued, but is broadened to include those disciples who perform works of healing and exorcism in the name of Jesus (Lord) but live evil lives. Entrance into the kingdom is only for those who do the will of the Father. On the day of judgment (on that day) the morally corrupt prophets and miracle workers will be rejected by Jesus.

7:23 I never knew you: cf. Mt 10:33. Depart from me, you evildoers: cf. Ps 6:9.

7:24–27 The conclusion of the discourse (cf. Lk 6:47–49). Here the relation is not between saying and doing as in Mt 7:15–23 but between hearing and doing, and the words of Jesus are applied to every Christian (everyone who listens).

7:28–29 When Jesus finished these words: this or a similar formula is used by Matthew to conclude each of the five great discourses of Jesus (cf. Mt 11:1; 13:53; 19:1; 26:1).

7:29 Not as their scribes: scribal instruction was a faithful handing down of the traditions of earlier teachers; Jesus’ teaching is based on his own authority. Their scribes: for the implications of their, see note on Mt 4:23.

8:1–9:38 This narrative section of the second book of the gospel is composed of nine miracle stories, most of which are found in Mark, although Matthew does not follow the Marcan order and abbreviates the stories radically. The

stories are arranged in three groups of three, each group followed by a section composed principally of sayings of Jesus about discipleship. Mt 9:35 is an almost verbatim repetition of Mt 4:23. Each speaks of Jesus' teaching, preaching, and healing. The teaching and preaching form the content of Mt 5–7; the healing, that of Mt 8–9. Some scholars speak of a portrayal of Jesus as "Messiah of the Word" in Mt 5–7 and "Messiah of the Deed" in Mt 8–9. That is accurate so far as it goes, but there is also a strong emphasis on discipleship in Mt 8–9; these chapters have not only christological but ecclesiological import.

8:2 A leper: see note on Mk 1:40.

8:4 Cf. Lv 14:2–9. That will be proof for them: the Greek can also mean "that will be proof against them." It is not clear whether it refers to the priests or the people.

8:5–13 This story comes from Q (see Lk 7:1–10) and is also reflected in Jn 4:46–54. The similarity between the Q story and the Johannine is due to a common oral tradition, not to a common literary source. As in the later story of the daughter of the Canaanite woman (Mt 15:21–28) Jesus here breaks with his usual procedure of ministering only to Israelites and anticipates the mission to the Gentiles.

8:5 A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see note on Mt 14:1.

8:8–9 Acquainted by his position with the force of a command, the centurion expresses faith in the power of Jesus' mere word.

8:10 In no one in Israel: there is good textual attestation (e.g., Codex Sinaiticus) for a reading identical with that of Lk 7:9, "not even in Israel." But that seems to be due to a harmonization of Matthew with Luke.

8:11–12 Matthew inserts into the story a Q saying (see Lk 13:28–29) about the entrance of Gentiles into the kingdom and the exclusion of those Israelites who, though descended from the patriarchs and members of the chosen nation (the children of the kingdom), refused to believe in

Jesus. There will be wailing and grinding of teeth: the first occurrence of a phrase used frequently in this gospel to describe final condemnation (Mt 13:42, 50; 22:13; 24:51; 25:30). It is found elsewhere in the New Testament only in Lk 13:28.

8:14–15 Cf. Mk 1:29–31. Unlike Mark, Matthew has no implied request by others for the woman's cure. Jesus acts on his own initiative, and the cured woman rises and waits not on "them" (Mk 1:31) but on him.

8:16 By a word: a Matthean addition to Mk 1:34; cf. 8:8.

8:17 This fulfilment citation from Is 53:4 follows the MT, not the LXX. The prophet speaks of the Servant of the Lord who suffers vicariously for the sins ("infirmities") of others; Matthew takes the infirmities as physical afflictions.

8:18–22 This passage between the first and second series of miracles about following Jesus is taken from Q (see Lk 9:57–62). The third of the three sayings found in the source is absent from Matthew.

8:18 The other side: i.e., of the Sea of Galilee.

8:19 Teacher: for Matthew, this designation of Jesus is true, for he has Jesus using it of himself (Mt 10:24, 25; 23:8; 26:18), yet when it is used of him by others they are either his opponents (Mt 9:11; 12:38; 17:24; 22:16, 24, 36) or, as here and in Mt 19:16, well-disposed persons who cannot see more deeply. Thus it reveals an inadequate recognition of who Jesus is.

8:20 Son of Man: see note on Mk 8:31. This is the first occurrence in Matthew of a term that appears in the New Testament only in sayings of Jesus, except for Acts 7:56 and possibly Mt 9:6 (//Mk 2:10; Lk 5:24). In Matthew it refers to Jesus in his ministry (seven times, as here), in his passion and resurrection (nine times, e.g., Mt 17:22), and in his glorious coming at the end of the age (thirteen times, e.g., Mt 24:30).

8:22 Let the dead bury their dead: the demand of Jesus overrides what both the Jewish and the Hellenistic world

regarded as a filial obligation of the highest importance. See note on Lk 9:60.

8:23 His disciples followed him: the first miracle in the second group (Mt 8:23–9:8) is introduced by a verse that links it with the preceding sayings by the catchword “follow.” In Mark the initiative in entering the boat is taken by the disciples (Mk 4:35–41); here, Jesus enters first and the disciples follow.

8:24 Storm: literally, “earthquake,” a word commonly used in apocalyptic literature for the shaking of the old world when God brings in his kingdom. All the synoptics use it in depicting the events preceding the parousia of the Son of Man (Mt 24:7; Mk 13:8; Lk 21:11). Matthew has introduced it here and in his account of the death and resurrection of Jesus (Mt 27:51–54; 28:2).

8:25 The reverent plea of the disciples contrasts sharply with their reproach of Jesus in Mk 4:38.

8:26 You of little faith: see note on Mt 6:30. Great calm: Jesus’ calming the sea may be meant to recall the Old Testament theme of God’s control over the chaotic waters (Ps 65:8; 89:10; 93:3–4; 107:29).

8:28 Gadarenes: this is the reading of Codex Vaticanus, supported by other important textual witnesses. The original reading of Codex Sinaiticus was Gazarenes, later changed to Gergesenes, and a few versions have Gerasenes. Each of these readings points to a different territory connected, respectively, with the cities Gadara, Gergesa, and Gerasa (modern Jerash). There is the same confusion of readings in the parallel texts, Mk 5:1 and Lk 8:26; there the best reading seems to be “Gerasenes,” whereas “Gadarenes” is probably the original reading in Matthew. The town of Gadara was about five miles southeast of the Sea of Galilee, and Josephus (*Life* 9:42) refers to it as possessing territory that lay on that sea. Two demoniacs: Mark (5:1–20) has one.

8:29 What have you to do with us?: see note on Jn 2:4. Before the appointed time: the notion that evil spirits were

allowed by God to afflict human beings until the time of the final judgment is found in Enoch 16:1 and Jubilees 10:7–10.

8:30 The tending of pigs, animals considered unclean by Mosaic law (Lv 11:6–7), indicates that the population was Gentile.

9:1 His own town: Capernaum; see Mt 4:13.

9:3 Scribes: see note on Mk 2:6. Matthew omits the reason given in the Marcan story for the charge of blasphemy: “Who but God alone can forgive sins?” (Mk 2:7).

9:6 It is not clear whether But that you may know ... to forgive sins is intended to be a continuation of the words of Jesus or a parenthetical comment of the evangelist to those who would hear or read this gospel. In any case, Matthew here follows the Marcan text.

9:8 Who had given such authority to human beings: a significant difference from Mk 2:12 (“They ... glorified God, saying, ‘We have never seen anything like this’”).

Matthew’s extension to human beings of the authority to forgive sins points to the belief that such authority was being claimed by Matthew’s church.

9:9–17 In this section the order is the same as that of Mk 2:13–22.

9:9 A man named Matthew: Mark names this tax collector Levi (Mk 2:14). No such name appears in the four lists of the twelve who were the closest companions of Jesus (Mt 10:2–4; Mk 3:16–19; Lk 6:14–16; Acts 1:13 [eleven, because of the defection of Judas Iscariot]), whereas all four list a Matthew, designated in Mt 10:3 as “the tax collector.” The evangelist may have changed the “Levi” of his source to Matthew so that this man, whose call is given special notice, like that of the first four disciples (Mt 4:18–22), might be included among the twelve. Another reason for the change may be that the disciple Matthew was the source of traditions peculiar to the church for which the evangelist was writing.

9:10 His house: it is not clear whether his refers to Jesus or Matthew. Tax collectors: see note on Mt 5:46. Table association with such persons would cause ritual impurity.

9:11 Teacher: see note on Mt 8:19.

9:12 See note on Mk 2:17.

9:13 Go and learn ... not sacrifice: Matthew adds the prophetic statement of Hos 6:6 to the Marcan account (see also Mt 12:7). If mercy is superior to the temple sacrifices, how much more to the laws of ritual impurity.

9:15 Fasting is a sign of mourning and would be as inappropriate at this time of joy, when Jesus is proclaiming the kingdom, as it would be at a marriage feast. Yet the saying looks forward to the time when Jesus will no longer be with the disciples visibly, the time of Matthew's church. Then they will fast: see *Didache* 8:1.

9:16–17 Each of these parables speaks of the unsuitability of attempting to combine the old and the new. Jesus' teaching is not a patching up of Judaism, nor can the gospel be contained within the limits of Mosaic law.

9:18–34 In this third group of miracles, the first (Mt 9:18–26) is clearly dependent on Mark (Mk 5:21–43). Though it tells of two miracles, the cure of the woman had already been included within the story of the raising of the official's daughter, so that the two were probably regarded as a single unit. The other miracles seem to have been derived from Mark and Q, respectively, though there Matthew's own editing is much more evident.

9:18 Official: literally, "ruler." Mark calls him "one of the synagogue officials" (Mk 5:22). My daughter has just died: Matthew heightens the Marcan "my daughter is at the point of death" (Mk 5:23).

9:20 Tassel: possibly "fringe." The Mosaic law prescribed that tassels be worn on the corners of one's garment as a reminder to keep the commandments (see Nm 15:37–39; Dt 22:12).

9:24 Sleeping: sleep is a biblical metaphor for death (see Ps 87:6 LXX; Dn 12:2; 1 Thes 5:10). Jesus' statement is not a

denial of the child's real death, but an assurance that she will be roused from her sleep of death.

9:27–31 This story was probably composed by Matthew out of Mark's story of the healing of a blind man named Bartimaeus (Mk 10:46–52). Mark places the event late in Jesus' ministry, just before his entrance into Jerusalem, and Matthew has followed his Marcan source at that point in his gospel also (see Mt 20:29–34). In each of the Matthean stories the single blind man of Mark becomes two. The reason why Matthew would have given a double version of the Marcan story and placed the earlier one here may be that he wished to add a story of Jesus' curing the blind at this point in order to prepare for Jesus' answer to the emissaries of the Baptist (Mt 11:4–6) in which Jesus, recounting his works, begins with his giving sight to the blind.

9:27 Son of David: this messianic title is connected once with the healing power of Jesus in Mark (Mk 10:47–48) and Luke (Lk 18:38–39) but more frequently in Matthew (see also Mt 12:23; 15:22; 20:30–31).

9:32–34 The source of this story seems to be Q (see Lk 11:14–15). As in the preceding healing of the blind, Matthew has two versions of this healing, the later in Mt 12:22–24 and the earlier here.

9:34 This spiteful accusation foreshadows the growing opposition to Jesus in Mt 11 and 12.

9:35 See notes on Mt 4:23–25; Mt 8:1–9:38.

9:36 See Mk 6:34; Nm 27:17; 1 Kgs 22:17.

9:37–38 This Q saying (see Lk 10:2) is only imperfectly related to this context. It presupposes that only God (the master of the harvest) can take the initiative in sending out preachers of the gospel, whereas in Matthew's setting it leads into Mt 10 where Jesus does so.

10:1–11:1 After an introductory narrative (Mt 10:1–4), the second of the discourses of the gospel. It deals with the mission now to be undertaken by the disciples (Mt 10:5–15), but the perspective broadens and includes the missionary

activity of the church between the time of the resurrection and the parousia.

10:1 His twelve disciples: although, unlike Mark (Mk 3:13–14) and Luke (Lk 6:12–16), Matthew has no story of Jesus’ choosing the Twelve, he assumes that the group is known to the reader. The earliest New Testament text to speak of it is 1 Cor 15:5. The number probably is meant to recall the twelve tribes of Israel and implies Jesus’ authority to call all Israel into the kingdom. While Luke (Lk 6:13) and probably Mark (Mk 4:10, 34) distinguish between the Twelve and a larger group also termed disciples, Matthew tends to identify the disciples and the Twelve. Authority ... every illness: activities the same as those of Jesus; see Mt 4:23; Mt 9:35; 10:8. The Twelve also share in his proclamation of the kingdom (Mt 10:7). But although he teaches (Mt 4:23; 7:28; 9:35), they do not. Their commission to teach comes only after Jesus’ resurrection, after they have been fully instructed by him (Mt 28:20).

10:2–4 Here, for the only time in Matthew, the Twelve are designated apostles. The word “apostle” means “one who is sent,” and therefore fits the situation here described. In the Pauline letters, the place where the term occurs most frequently in the New Testament, it means primarily one who has seen the risen Lord and has been commissioned to proclaim the resurrection. With slight variants in Luke and Acts, the names of those who belong to this group are the same in the four lists given in the New Testament (see note on Mt 9:9). Cananean: this represents an Aramaic word meaning “zealot.” The meaning of that designation is unclear (see note on Lk 6:15).

10:5–6 Like Jesus (Mt 15:24), the Twelve are sent only to Israel. This saying may reflect an original Jewish Christian refusal of the mission to the Gentiles, but for Matthew it expresses rather the limitation that Jesus himself observed during his ministry.

10:8–11 The Twelve have received their own call and mission through God’s gift, and the benefits they confer are

likewise to be given freely. They are not to take with them money, provisions, or unnecessary clothing; their lodging and food will be provided by those who receive them.

10:13 The greeting of peace is conceived of not merely as a salutation but as an effective word. If it finds no worthy recipient, it will return to the speaker.

10:14 Shake the dust from your feet: this gesture indicates a complete disassociation from such unbelievers.

10:17 The persecutions attendant upon the post resurrection mission now begin to be spoken of. Here Matthew brings into the discourse sayings found in Mk 13 which deals with events preceding the parousia.

10:21 See Mi 7:6 which is cited in Mt 10:35, 36.

10:22 To the end: the original meaning was probably “until the parousia.” But it is not likely that Matthew expected missionary disciples to suffer death before then, since he envisages the martyrdom of other Christians (Mt 10:21). For him, the end is probably that of the individual’s life (see Mt 10:28).

10:23 Before the Son of Man comes: since the coming of *α*: the Son of Man at the end of the age had not taken place when this gospel was written, much less during the mission of the Twelve during Jesus’ ministry, Matthew cannot have meant the coming to refer to the parousia. It is difficult to know what he understood it to be: perhaps the “proleptic parousia” of Mt 28:16–20, or the destruction of the temple in A.D. 70, viewed as a coming of Jesus in judgment on unbelieving Israel.

10:25 Beelzebul: see Mt 9:34 for the charge linking Jesus with “the prince of demons,” who is named Beelzebul in Mt 12:24. The meaning of the name is uncertain; possibly, “lord of the house.”

10:26 The concealed and secret coming of the kingdom is to be proclaimed by them, and no fear must be allowed to deter them from that proclamation.

10:32–33 In the Q parallel (Lk 12:8–9), the Son of Man will acknowledge those who have acknowledged Jesus, and

those who deny him will be denied (by the Son of Man) before the angels of God at the judgment. Here Jesus and the Son of Man are identified, and the acknowledgment or denial will be before his heavenly Father.

10:38 The first mention of the cross in Matthew, explicitly that of the disciple, but implicitly that of Jesus (and follow after me). Crucifixion was a form of capital punishment used by the Romans for offenders who were not Roman citizens.

10:39 One who denies Jesus in order to save one's earthly life will be condemned to everlasting destruction; loss of earthly life for Jesus' sake will be rewarded by everlasting life in the kingdom.

10:40–42 All who receive the disciples of Jesus receive him, and God who sent him, and will be rewarded accordingly.

10:41 A prophet: one who speaks in the name of God; here, the Christian prophets who proclaim the gospel. Righteous man: since righteousness is demanded of all the disciples, it is difficult to take the righteous man of this verse and one of these little ones (Mt 10:42) as indicating different groups within the followers of Jesus. Probably all three designations are used here of Christian missionaries as such.

11:1 The closing formula of the discourse refers back to the original addressees, the Twelve.

11:2–12:50 The narrative section of the third book deals with the growing opposition to Jesus. It is largely devoted to disputes and attacks relating to faith and discipleship and thus contains much sayings-material, drawn in large part from Q.

11:2 In prison: see Mt 4:12; 14:1–12. The works of the Messiah: the deeds of Mt 8–9.

11:3 The question probably expresses a doubt of the Baptist that Jesus is the one who is to come (cf. Mal 3:1) because his mission has not been one of fiery judgment as John had expected (Mt 3:2).

11:5–6 Jesus' response is taken from passages of Isaiah (Is 26:19; 29:18–19; 35:5–6; 61:1) that picture the time of salvation as marked by deeds such as those that Jesus is doing. The beatitude is a warning to the Baptist not to disbelieve because his expectations have not been met.

11:7–19 Jesus' rebuke of John is counterbalanced by a reminder of the greatness of the Baptist's function (Mt 11:7–15) that is followed by a complaint about those who have heeded neither John nor Jesus (Mt 11:16–19).

11:9–10 In common Jewish belief there had been no prophecy in Israel since the last of the Old Testament prophets, Malachi. The coming of a new prophet was eagerly awaited, and Jesus agrees that John was such. Yet he was more than a prophet, for he was the precursor of the one who would bring in the new and final age. The Old Testament quotation is a combination of Mal 3:1; Ex 23:20 with the significant change that the before me of Malachi becomes before you. The messenger now precedes not God, as in the original, but Jesus.

11:11 John's preeminent greatness lies in his function of announcing the imminence of the kingdom (Mt 3:1). But to be in the kingdom is so great a privilege that the least who has it is greater than the Baptist.

11:12 The meaning of this difficult saying is probably that the opponents of Jesus are trying to prevent people from accepting the kingdom and to snatch it away from those who have received it.

11:13 All the prophets and the law: Matthew inverts the usual order, "law and prophets," and says that both have prophesied. This emphasis on the prophetic character of the law points to its fulfilment in the teaching of Jesus and to the transitory nature of some of its commandments (see note on Mt 5:17–20).

11:16–19 See Lk 7:31–35. The meaning of the parable (Mt 11:16–17) and its explanation (Mt 11:18–19b) is much disputed. A plausible view is that the children of the parable are two groups, one of which proposes different

entertainments to the other that will not agree with either proposal. The first represents John, Jesus, and their disciples; the second those who reject John for his asceticism and Jesus for his table association with those despised by the religiously observant. Mt 11:19c (her works) forms an inclusion with Mt 11:2 (“the works of the Messiah”). The original form of the saying is better preserved in Lk 7:35 “... wisdom is vindicated by all her children.” There John and Jesus are the children of Wisdom; here the works of Jesus the Messiah are those of divine Wisdom, of which he is the embodiment. Some important textual witnesses, however, have essentially the same reading as in Luke.

11:21 Tyre and Sidon were pagan cities denounced for their wickedness in the Old Testament; cf. Jl 4:4–7.

11:23 Capernaum’s pride and punishment are described in language taken from the taunt song against the king of Babylon (Is 14:13–15).

11:25–27 This Q saying, identical with Lk 10:21–22 except for minor variations, introduces a joyous note into this section, so dominated by the theme of unbelief. While the wise and the learned, the scribes and Pharisees, have rejected Jesus’ preaching and the significance of his mighty deeds, the childlike have accepted them. Acceptance depends upon the Father’s revelation, but this is granted to those who are open to receive it and refused to the arrogant. Jesus can speak of all mysteries because he is the Son and there is perfect reciprocity of knowledge between him and the Father; what has been handed over to him is revealed only to those whom he wishes.

11:28–29 These verses are peculiar to Matthew and are similar to Ben Sirach’s invitation to learn wisdom and submit to her yoke (Sir 51:23, 26).

11:28 Who labor and are burdened: burdened by the law as expounded by the scribes and Pharisees (Mt 23:4).

11:29 In place of the yoke of the law, complicated by scribal interpretation, Jesus invites the burdened to take the yoke

of obedience to his word, under which they will find rest; cf. Jer 6:16.

12:1–14 Matthew here returns to the Marcan order that he left in Mt 9:18. The two stories depend on Mk 2:23–28; 3:1–6, respectively, and are the only places in either gospel that deal explicitly with Jesus' attitude toward sabbath observance.

12:1–2 The picking of the heads of grain is here equated with reaping, which was forbidden on the sabbath (Ex 34:21).

12:3–4 See 1 Sm 21:2–7. In the Marcan parallel (Mk 2:25–26) the high priest is called Abiathar, although in 1 Samuel this action is attributed to Ahimelech. The Old Testament story is not about a violation of the sabbath rest; its pertinence to this dispute is that a violation of the law was permissible because of David's men being without food.

12:5–6 This and the following argument (Mt 12:7) are peculiar to Matthew. The temple service seems to be the changing of the showbread on the sabbath (Lv 24:8) and the doubling on the sabbath of the usual daily holocausts (Nm 28:9–10). The argument is that the law itself requires work that breaks the sabbath rest, because of the higher duty of temple service. If temple duties outweigh the sabbath law, how much more does the presence of Jesus, with his proclamation of the kingdom (something greater than the temple), justify the conduct of his disciples.

12:7 See note on Mt 9:13.

12:8 The ultimate justification for the disciples' violation of the sabbath rest is that Jesus, the Son of Man, has supreme authority over the law.

12:10 Rabbinic tradition later than the gospels allowed relief to be given to a sufferer on the sabbath if life was in danger. This may also have been the view of Jesus' Pharisaic contemporaries. But the case here is not about one in danger of death.

12:11 Matthew omits the question posed by Jesus in Mk 3:4 and substitutes one about rescuing a sheep on the sabbath, similar to that in Lk 14:5.

12:14 See Mk 3:6. Here the plan to bring about Jesus' death is attributed to the Pharisees only. This is probably due to the situation of Matthew's church, when the sole opponents were the Pharisees.

12:15–21 Matthew follows Mk 3:7–12 but summarizes his source in two verses (Mt 12:15, 16) that pick up the withdrawal, the healings, and the command for silence. To this he adds a fulfilment citation from the first Servant Song (Is 42:1–4) that does not correspond exactly to either the Hebrew or the LXX of that passage. It is the longest Old Testament citation in this gospel, emphasizing the meekness of Jesus, the Servant of the Lord, and foretelling the extension of his mission to the Gentiles.

12:15 Jesus' knowledge of the Pharisees' plot and his healing all are peculiar to Matthew.

12:19 The servant's not contending is seen as fulfilled in Jesus' withdrawal from the disputes narrated in Mt 12:1–14.

12:21 Except for a minor detail, Matthew here follows the LXX, although the meaning of the Hebrew ("the coastlands will wait for his teaching") is similar.

12:22–32 For the exorcism, see note on Mt 9:32–34. The long discussion combines Marcan and Q material (Mk 3:22–30; Lk 11:19–20, 23; 12:10). Mk 3:20–21 is omitted, with a consequent lessening of the sharpness of Mt 12:48.

12:23 See note on Mt 9:27.

12:24 See note on Mt 10:25.

12:25–26 Jesus' first response to the Pharisees' charge is that if it were true, Satan would be destroying his own kingdom.

12:27 Besides pointing out the absurdity of the charge, Jesus asks how the work of Jewish exorcists (your own people) is to be interpreted. Are they, too, to be charged

with collusion with Beelzebul? For an example of Jewish exorcism see Josephus, *Antiquities* 8: 42–49.

12:28 The Q parallel (Lk 11:20) speaks of the “finger” rather than of the “spirit” of God. While the difference is probably due to Matthew’s editing, he retains the kingdom of God rather than changing it to his usual “kingdom of heaven.” Has come upon you: see Mt 4:17.

12:29 A short parable illustrates what Jesus is doing. The strong man is Satan, whom Jesus has tied up and whose house he is plundering. Jewish expectation was that Satan would be chained up in the last days (Rev 20:2); Jesus’ exorcisms indicate that those days have begun.

12:30 This saying, already attached to the preceding verses in Q (see Lk 11:23), warns that there can be no neutrality where Jesus is concerned. Its pertinence in a context where Jesus is addressing not the neutral but the bitterly opposed is not clear. The accusation of scattering, however, does fit the situation. Jesus is the shepherd of God’s people (Mt 2:6), his mission is to the lost sheep of Israel (Mt 15:24); the Pharisees, who oppose him, are guilty of scattering the sheep.

12:31 Blasphemy against the Spirit: the sin of attributing to Satan (Mt 12:24) what is the work of the Spirit of God (Mt 12:28).

12:33 Declare: literally, “make.” The meaning of this verse is obscure. Possibly it is a challenge to the Pharisees either to declare Jesus and his exorcisms good or both of them bad. A tree is known by its fruit; if the fruit is good, so must the tree be. If the driving out of demons is good, so must its source be.

12:34 The admission of Jesus’ goodness cannot be made by the Pharisees, for they are evil, and the words that proceed from their evil hearts cannot be good.

12:36–37 If on the day of judgment people will be held accountable for even their careless words, the vicious

accusations of the Pharisees will surely lead to their condemnation.

12:38–42 This section is mainly from Q (see Lk 11:29–32). Mk 8:11–12, which Matthew has followed in Mt 16:1–4, has a similar demand for a sign. The scribes and Pharisees refuse to accept the exorcisms of Jesus as authentication of his claims and demand a sign that will end all possibility of doubt. Jesus' response is that no such sign will be given. Because his opponents are evil and see him as an agent of Satan, nothing will convince them.

12:38 Teacher: see note on Mt 8:19. In Mt 16:1 the request is for a sign "from heaven" (Mk 8:11).

12:39 Unfaithful: literally, "adulterous." The covenant between God and Israel was portrayed as a marriage bond, and unfaithfulness to the covenant as adultery; cf. Hos 2:4–14; Jer 3:6–10.

12:40 See Jon 2:1. While in Q the sign was simply Jonah's preaching to the Ninevites (Lk 11:30, 32), Matthew here adds Jonah's sojourn in the belly of the whale for three days and three nights, a prefigurement of Jesus' sojourn in the abode of the dead and, implicitly, of his resurrection.

12:41–42 The Ninevites who repented (see Jon 3:1–10) and the queen of the south (i.e., of Sheba; see 1 Kgs 10:1–13) were pagans who responded to lesser opportunities than have been offered to Israel in the ministry of Jesus, something greater than Jonah or Solomon. At the final judgment they will condemn the faithless generation that has rejected him.

12:43–45 Another Q passage; cf. Mt 11:24–26. Jesus' ministry has broken Satan's hold over Israel, but the refusal of this evil generation to accept him will lead to a worse situation than what preceded his coming.

12:46–50 See Mk 3:31–35. Matthew has omitted Mk 3:20–21 which is taken up in Mk 3:31 (see note on Mt 12:22–32), yet the point of the story is the same in both gospels: natural kinship with Jesus counts for nothing; only one

who does the will of his heavenly Father belongs to his true family.

12:47 This verse is omitted in some important textual witnesses, including Codex Sinaiticus (original reading) and Codex Vaticanus.

13:1–53 The discourse in parables is the third great discourse of Jesus in Matthew and constitutes the second part of the third book of the gospel. Matthew follows the Marcan outline (Mk 4:1–35) but has only two of Mark’s parables, the five others being from Q and M. In addition to the seven parables, the discourse gives the reason why Jesus uses this type of speech (Mt 13:10–15), declares the blessedness of those who understand his teaching (Mt 13:16–17), explains the parable of the sower (Mt 13:18–23) and of the weeds (Mt 13:36–43), and ends with a concluding statement to the disciples (Mt 13:51–52).

13:3–8 Since in Palestine sowing often preceded plowing, much of the seed is scattered on ground that is unsuitable. Yet while much is wasted, the seed that falls on good ground bears fruit in extraordinarily large measure. The point of the parable is that, in spite of some failure because of opposition and indifference, the message of Jesus about the coming of the kingdom will have enormous success.

13:3 In parables: the word “parable” (Greek *parabolē*) is used in the LXX to translate the Hebrew *māshāl*, a designation covering a wide variety of literary forms such as axioms, proverbs, similitudes, and allegories. In the New Testament the same breadth of meaning of the word is found, but there it primarily designates stories that are illustrative comparisons between Christian truths and events of everyday life. Sometimes the event has a strange element that is quite different from usual experience (e.g., in Mt 13:33 the enormous amount of dough in the parable of the yeast); this is meant to sharpen the curiosity of the hearer. If each detail of such a story is given a figurative meaning, the story is an allegory. Those who maintain a sharp distinction between parable and allegory insist that

a parable has only one point of comparison, and that while parables were characteristic of Jesus' teaching, to see allegorical details in them is to introduce meanings that go beyond their original intention and even falsify it. However, to exclude any allegorical elements from a parable is an excessively rigid mode of interpretation, now abandoned by many scholars.

13:11 Since a parable is figurative speech that demands reflection for understanding, only those who are prepared to explore its meaning can come to know it. To understand is a gift of God, granted to the disciples but not to the crowds. In Semitic fashion, both the disciples' understanding and the crowd's obtuseness are attributed to God. The question of human responsibility for the obtuseness is not dealt with, although it is asserted in Mt 13:13. The mysteries: as in Lk 8:10; Mk 4:11 has "the mystery." The word is used in Dn 2:18, 19, 27 and in the Qumran literature (1Qp Hab 7:8; 1QS 3:23; 1QM 3:9) to designate a divine plan or decree affecting the course of history that can be known only when revealed. Knowledge of the mysteries of the kingdom of heaven means recognition that the kingdom has become present in the ministry of Jesus.

13:12 In the New Testament use of this axiom of practical "wisdom" (see Mt 25:29; Mk 4:25; Lk 8:18; 19:26), the reference transcends the original level. God gives further understanding to one who accepts the revealed mystery; from the one who does not, he will take it away (note the "theological passive," more will be given, what he has will be taken away).

13:13 Because 'they look ... or understand': Matthew softens his Marcan source, which states that Jesus speaks in parables so that the crowds may not understand (Mk 4:12), and makes such speaking a punishment given because they have not accepted his previous clear teaching. However, his citation of Is 6:9–10 in Mt 13:14 supports the harsher Marcan view.

13:16–17 Unlike the unbelieving crowds, the disciples have seen that which the prophets and the righteous of the Old Testament longed to see without having their longing fulfilled.

13:18–23 See Mk 4:14–20; Lk 8:11–15. In this explanation of the parable the emphasis is on the various types of soil on which the seed falls, i.e., on the dispositions with which the preaching of Jesus is received. The second and third types particularly are explained in such a way as to support the view held by many scholars that the explanation derives not from Jesus but from early Christian reflection upon apostasy from the faith that was the consequence of persecution and worldliness, respectively. Others, however, hold that the explanation may come basically from Jesus even though it was developed in the light of later Christian experience. The four types of persons envisaged are (1) those who never accept the word of the kingdom (Mt 13:19); (2) those who believe for a while but fall away because of persecution (Mt 13:20–21); (3) those who believe, but in whom the word is choked by worldly anxiety and the seduction of riches (Mt 13:22); (4) those who respond to the word and produce fruit abundantly (Mt 13:23).

13:24–30 This parable is peculiar to Matthew. The comparison in Mt 13:24 does not mean that the kingdom of heaven may be likened simply to the person in question but to the situation narrated in the whole story. The refusal of the householder to allow his slaves to separate the wheat from the weeds while they are still growing is a warning to the disciples not to attempt to anticipate the final judgment of God by a definitive exclusion of sinners from the kingdom. In its present stage it is composed of the good and the bad. The judgment of God alone will eliminate the sinful. Until then there must be patience and the preaching of repentance.

13:25 Weeds: darnel, a poisonous weed that in its first stage of growth resembles wheat.

13:30 Harvest: a common biblical metaphor for the time of God's judgment; cf. Jer 51:33; Jl 4:13; Hos 6:11.

13:31–33 See Mk 4:30–32; Lk 13:18–21. The parables of the mustard seed and the yeast illustrate the same point: the amazing contrast between the small beginnings of the kingdom and its marvelous expansion.

13:32 See Dn 4:7–9, 17–19 where the birds nesting in the tree represent the people of Nebuchadnezzar's kingdom. See also Ez 17:23; 31:6.

13:33 Except in this Q parable and in Mt 16:12, yeast (or "leaven") is, in New Testament usage, a symbol of corruption (see Mt 16:6, 11–12; Mk 8:15; Lk 12:1; 1 Cor 5:6–8; Gal 5:9). Three measures: an enormous amount, enough to feed a hundred people. The exaggeration of this element of the parable points to the greatness of the kingdom's effect.

13:34 Only in parables: see Mt 13:10–15.

13:35 The prophet: some textual witnesses read "Isaiah the prophet." The quotation is actually from Ps 78:2; the first line corresponds to the LXX text of the psalm. The psalm's title ascribes it to Asaph, the founder of one of the guilds of temple musicians. He is called "the prophet" (NAB "the seer") in 2 Chr 29:30, but it is doubtful that Matthew averted to that; for him, any Old Testament text that could be seen as fulfilled in Jesus was prophetic.

13:36 Dismissing the crowds: the return of Jesus to the house marks a break with the crowds, who represent unbelieving Israel. From now on his attention is directed more and more to his disciples and to their instruction. The rest of the discourse is addressed to them alone.

13:37–43 In the explanation of the parable of the weeds emphasis lies on the fearful end of the wicked, whereas the parable itself concentrates on patience with them until judgment time.

13:38 The field is the world: this presupposes the resurrection of Jesus and the granting to him of "all power in heaven and on earth" (Mt 28:18).

13:39 The end of the age: this phrase is found only in Matthew (13:40, 49; 24:3; 28:20).

13:41 His kingdom: the kingdom of the Son of Man is distinguished from that of the Father (Mt 13:43); see 1 Cor 15:24–25. The church is the place where Jesus' kingdom is manifested, but his royal authority embraces the entire world; see note on Mt 13:38.

13:43 See Dn 12:3.

13:44–50 The first two of the last three parables of the discourse have the same point. The person who finds a buried treasure and the merchant who finds a pearl of great price sell all that they have to acquire these finds; similarly, the one who understands the supreme value of the kingdom gives up whatever he must to obtain it. The joy with which this is done is made explicit in the first parable, but it may be presumed in the second also. The concluding parable of the fishnet resembles the explanation of the parable of the weeds with its stress upon the final exclusion of evil persons from the kingdom.

13:44 In the unsettled conditions of Palestine in Jesus' time, it was not unusual to guard valuables by burying them in the ground.

13:51 Matthew typically speaks of the understanding of the disciples.

13:52 Since Matthew tends to identify the disciples and the Twelve (see note on Mt 10:1), this saying about the Christian scribe cannot be taken as applicable to all who accept the message of Jesus. While the Twelve are in many ways representative of all who believe in him, they are also distinguished from them in certain respects. The church of Matthew has leaders among whom are a group designated as "scribes" (Mt 23:34). Like the scribes of Israel, they are teachers. It is the Twelve and these their later counterparts to whom this verse applies. The scribe ... instructed in the kingdom of heaven knows both the teaching of Jesus (the new) and the law and prophets (the old) and provides in his own teaching both the new and the

old as interpreted and fulfilled by the new. On the translation head of a household (for the same Greek word translated householder in Mt 13:27), see note on Mt 24:45–51.

13:54–17:27 This section is the narrative part of the fourth book of the gospel.

13:54–58 After the Sermon on the Mount the crowds are in admiring astonishment at Jesus' teaching (Mt 7:28); here the astonishment is of those who take offense at him. Familiarity with his background and family leads them to regard him as pretentious. Matthew modifies his Marcan source (Mt 6:1–6). Jesus is not the carpenter but the carpenter's son (Mt 13:55), "and among his own kin" is omitted (Mt 13:57), he did not work many mighty deeds in face of such unbelief (Mt 13:58) rather than the Marcan "... he was not able to perform any mighty deed there" (Mt 6:5), and there is no mention of his amazement at his townspeople's lack of faith.

14:1–12 The murder of the Baptist by Herod Antipas prefigures the death of Jesus (see Mt 17:12). The Marcan source (Mk 6:14–29) is much reduced and in some points changed. In Mark Herod reveres John as a holy man and the desire to kill him is attributed to Herodias (Mk 6:19, 20), whereas here that desire is Herod's from the beginning (Mt 14:5).

14:1 Herod the tetrarch: Herod Antipas, son of Herod the Great. When the latter died, his territory was divided among three of his surviving sons, Archelaus who received half of it (Mt 2:23), Herod Antipas who became ruler of Galilee and Perea, and Philip who became ruler of northern Transjordan. Since he received a quarter of his father's domain, Antipas is accurately designated tetrarch ("ruler of a fourth [part]"), although in Mt 14:9 Matthew repeats the "king" of his Marcansource (Mk 6:26).

14:3 Herodias was not the wife of Herod's half-brother Philip but of another halfbrother, Herod Boethus. The union was prohibited by Lv 18:16; 20:21. According to

Josephus (*Antiquities* 18: 116–19), Herod imprisoned and then executed John because he feared that the Baptist's influence over the people might enable him to lead a rebellion.

14:13–21 The feeding of the five thousand is the only miracle of Jesus that is recounted in all four gospels. The principal reason for that may be that it was seen as anticipating the Eucharist and the final banquet in the kingdom (Mt 8:11; 26:29), but it looks not only forward but backward, to the feeding of Israel with manna in the desert at the time of the Exodus (Ex 16), a miracle that in some contemporary Jewish expectation would be repeated in the messianic age (2 Bar 29:8). It may also be meant to recall Elisha's feeding a hundred men with small provisions (2 Kgs 4:42–44).

14:19 The taking, saying the blessing, breaking, and giving to the disciples correspond to the actions of Jesus over the bread at the Last Supper (Mt 26:26). Since they were usual at any Jewish meal, that correspondence does not necessarily indicate a eucharistic reference here. Matthew's silence about Jesus' dividing the fish among the people (Mk 6:41) is perhaps more significant in that regard.

14:20 The fragments left over: as in Elisha's miracle, food was left over after all had been fed. The word fragments (Greek *klasmata*) is used, in the singular, of the broken bread of the Eucharist in *Didache* 9:3–4.

14:22–33 The disciples, laboring against the turbulent sea, are saved by Jesus. For his power over the waters, see note on Mt 8:26. Here that power is expressed also by his walking on the sea (Mt 14:25; cf. Ps 77:20; Jb 9:8). Matthew has inserted into the Marcan story (Mk 6:45–52) material that belongs to his special traditions on Peter (Mt 14:28–31).

14:25 The fourth watch of the night: between 3 a.m. and 6 a.m. The Romans divided the twelve hours between 6 p.m. and 6 a.m. into four equal parts called "watches."

14:27 It is I: see note on Mk 6:50.

14:31 You of little faith: see note on Mt 6:30. Why did you doubt?: the verb is peculiar to Matthew and occurs elsewhere only in Mt 28:17.

14:33 This confession is in striking contrast to the Marcan parallel (Mk 6:51) where the disciples are “completely astounded.”

15:1–20 This dispute begins with the question of the Pharisees and scribes why Jesus’ disciples are breaking the tradition of the elders about washing one’s hands before eating (Mt 15:2). Jesus’ counterquestion accuses his opponents of breaking the commandment of God for the sake of their tradition (Mt 15:3) and illustrates this by their interpretation of the commandment of the Decalogue concerning parents (Mt 15:4–6). Denouncing them as hypocrites, he applies to them a derogatory prophecy of Isaiah (Mt 15:7–8). Then with a wider audience (the crowd, Mt 15:10) he goes beyond the violation of tradition with which the dispute has started. The parable (Mt 15:11) is an attack on the Mosaic law concerning clean and unclean foods, similar to those antitheses that abrogate the law (Mt 5:31–32, 33–34, 38–39). After a warning to his disciples not to follow the moral guidance of the Pharisees (Mt 15:13–14), he explains the parable (Mt 15:15) to them, saying that defilement comes not from what enters the mouth (Mt 15:17) but from the evil thoughts and deeds that rise from within, from the heart (Mt 15:18–20). The last verse returns to the starting point of the dispute (eating with unwashed hands). Because of Matthew’s omission of Mk 7:19b, some scholars think that Matthew has weakened the Marcan repudiation of the Mosaic food laws. But that half verse is ambiguous in the Greek, which may be the reason for its omission here.

15:2 The tradition of the elders: see note on Mk 7:5. The purpose of the handwashing was to remove defilement caused by contact with what was ritually unclean.

15:3–4 For the commandment see Ex 20:12 (//Dt 5:16); 21:17. The honouring of one's parents had to do with supporting them in their needs.

15:5 See note on Mk 7:11.

15:8 The text of Is 29:13 is quoted approximately according to the Septuagint.

15:13–14 Jesus leads his disciples away from the teaching authority of the Pharisees.

15:15 Matthew specifies Peter as the questioner, unlike Mk 7:17. Given his tendency to present the disciples as more understanding than in his Marcan source, it is noteworthy that here he retains the Marcan rebuke, although in a slightly milder form. This may be due to his wish to correct the Jewish Christians within his church who still held to the food laws and thus separated themselves from Gentile Christians who did not observe them.

15:19 The Marcan list of thirteen things that defile (Mk 7:21–22) is here reduced to seven that partially cover the content of the Decalogue.

15:21–28 See note on Mt 8:5–13.

15:24 See note on Mt 10:5–6.

15:26 The children: the people of Israel. Dogs: see note on Mt 7:6.

15:28 As in the case of the cure of the centurion's servant (Mt 8:10), Matthew ascribes Jesus' granting the request to the woman's great faith, a point not made equally explicit in the Marcan parallel (Mk 7:24–30).

15:32–39 Most probably this story is a doublet of that of the feeding of the five thousand (Mt 14:13–21). It differs from it notably only in that Jesus takes the initiative, not the disciples (Mt 15:32), and in the numbers: the crowd has been with Jesus three days (Mt 15:32), seven loaves are multiplied (Mt 15:36), seven baskets of fragments remain after the feeding (Mt 15:37), and four thousand men are fed (Mt 15:38).

15:36 Gave thanks: see Mt 14:19, “said the blessing.” There is no difference in meaning. The thanksgiving was a blessing of God for his benefits.

16:1 A sign from heaven: see note on Mt 12:38–42.

16:2–3 The answer of Jesus in these verses is omitted in many important textual witnesses, and it is very uncertain that it is an original part of this gospel. It resembles Lk 12:54–56 and may have been inserted from there. It rebukes the Pharisees and Sadducees who are able to read indications of coming weather but not the indications of the coming kingdom in the signs that Jesus does offer, his mighty deeds and teaching.

16:4 See notes on Mt 12:39, 40.

16:5–12 Jesus’ warning his disciples against the teaching of the Pharisees and Sadducees comes immediately before his promise to confer on Peter the authority to bind and to loose on earth (Mt 16:19), an authority that will be confirmed in heaven. Such authority most probably has to do, at least in part, with teaching. The rejection of the teaching authority of the Pharisees (see also Mt 12:12–14) prepares for a new one derived from Jesus.

16:6 Leaven: see note on Mt 13:33. Sadducees: Matthew’s Marcan source speaks rather of “the leaven of Herod” (Mk 8:15).

16:7–11 The disciples, men of little faith, misunderstand Jesus’ metaphorical use of leaven, forgetting that, as the feeding of the crowds shows, he is not at a loss to provide them with bread.

16:12 After his rebuke, the disciples understand that by leaven he meant the corrupting influence of the teaching of the Pharisees and Sadducees. The evangelist probably understands this teaching as common to both groups. Since at the time of Jesus’ ministry the two differed widely on points of teaching, e.g., the resurrection of the dead, and at the time of the evangelist the Sadducee party was no longer a force in Judaism, the supposed common teaching fits neither period. The disciples’ eventual understanding

of Jesus' warning contrasts with their continuing obtuseness in the Marcan parallel (Mk 8:14–21).

16:13–20 The Marcan confession of Jesus as Messiah, made by Peter as spokesman for the other disciples (Mk 8:27–29; cf. also Lk 9:18–20), is modified significantly here. The confession is of Jesus both as Messiah and as Son of the living God (Mt 16:16). Jesus' response, drawn principally from material peculiar to Matthew, attributes the confession to a divine revelation granted to Peter alone (Mt 16:17) and makes him the rock on which Jesus will build his church (Mt 16:18) and the disciple whose authority in the church on earth will be confirmed in heaven, i.e., by God (Mt 16:19).

16:13 Caesarea Philippi: situated about twenty miles north of the Sea of Galilee in the territory ruled by Philip, a son of Herod the Great, tetrarch from 4 B.C. until his death in A.D. 34 (see note on Mt 14:1). He rebuilt the town of Paneas, naming it Caesarea in honour of the emperor, and Philippi ("of Philip") to distinguish it from the seaport in Samaria that was also called Caesarea. Who do people say that the Son of Man is?: although the question differs from the Marcan parallel (Mk 8:27: "Who ... that I am?"), the meaning is the same, for Jesus here refers to himself as the Son of Man (cf. Mt 16:15).

16:14 John the Baptist: see Mt 14:2. Elijah: cf. Mal 3:23–24; Sir 48:10; and see note on Mt 3:4. Jeremiah: an addition of Matthew to the Marcan source.

16:16 The Son of the living God: see Mt 2:15; 3:17. The addition of this exalted title to the Marcan confession eliminates whatever ambiguity was attached to the title Messiah. This, among other things, supports the view proposed by many scholars that Matthew has here combined his source's confession with a post-resurrectional confession of faith in Jesus as Son of the living God that belonged to the appearance of the risen Jesus to Peter; cf. 1 Cor 15:5; Lk 24:34.

16:17 Flesh and blood: a Semitic expression for human beings, especially in their weakness. Has not revealed this ... but my heavenly Father: that Peter's faith is spoken of as coming not through human means but through a revelation from God is similar to Paul's description of his recognition of who Jesus was; see Gal 1:15–16, "... when he [God] ... was pleased to reveal his Son to me"

16:18 You are Peter, and upon this rock I will build my church: the Aramaic word *kēpā* meaning rock and transliterated into Greek as *Kēphas* is the name by which Peter is called in the Pauline letters (1 Cor 1:12; 3:22; 9:5; 15:4; Gal 1:18; 2:9, 11, 14) except in Gal 2:7–8 ("Peter"). It is translated as *Petros* ("Peter") in Jn 1:42. The presumed original Aramaic of Jesus' statement would have been, in English, "You are the Rock (*kēpā*) and upon this rock (*kēpā*) I will build my church." The Greek text probably means the same, for the difference in gender between the masculine noun *petros*, the disciple's new name, and the feminine noun *petra* (rock) may be due simply to the unsuitability of using a feminine noun as the proper name of a male. Although the two words were generally used with slightly different nuances, they were also used interchangeably with the same meaning, "rock." Church: this word (Greek *ekklēsia*) occurs in the gospels only here and in Mt 18:17 (twice). There are several possibilities for an Aramaic original. Jesus' church means the community that he will gather and that, like a building, will have Peter as its solid foundation. That function of Peter consists in his being witness to Jesus as the Messiah, the Son of the living God. The gates of the netherworld shall not prevail against it: the netherworld (Greek *Hadēs*, the abode of the dead) is conceived of as a walled city whose gates will not close in upon the church of Jesus, i.e., it will not be overcome by the power of death.

16:19 The keys to the kingdom of heaven: the image of the keys is probably drawn from Is 22:15–25 where Eliakim, who succeeds Shebna as master of the palace, is given "the

key of the House of David,” which he authoritatively “opens” and “shuts” (Is 22:22). Whatever you bind ... loosed in heaven: there are many instances in rabbinic literature of the binding-loosing imagery. Of the several meanings given there to the metaphor, two are of special importance here: the giving of authoritative teaching, and the lifting or imposing of the ban of excommunication. It is disputed whether the image of the keys and that of binding and loosing are different metaphors meaning the same thing. In any case, the promise of the keys is given to Peter alone. In Mt 18:18 all the disciples are given the power of binding and loosing, but the context of that verse suggests that there the power of excommunication alone is intended. That the keys are those to the kingdom of heaven and that Peter’s exercise of authority in the church on earth will be confirmed in heaven show an intimate connection between, but not an identification of, the church and the kingdom of heaven.

16:20 Cf. Mk 8:30. Matthew makes explicit that the prohibition has to do with speaking of Jesus as the Messiah; see note on Mk 8:27–30.

16:21–23 This first prediction of the passion follows Mk 8:31–33 in the main and serves as a corrective to an understanding of Jesus’ messiahship as solely one of glory and triumph. By his addition of from that time on (Mt 16:21) Matthew has emphasized that Jesus’ revelation of his coming suffering and death marks a new phase of the gospel. Neither this nor the two later passion predictions (Mt 17:22–23; 20:17–19) can be taken as sayings that, as they stand, go back to Jesus himself. However, it is probable that he foresaw that his mission would entail suffering and perhaps death, but was confident that he would ultimately be vindicated by God (see Mt 26:29).

16:21 He: the Marcan parallel (Mk 8:31) has “the Son of Man.” Since Matthew has already designated Jesus by that title (Mt 15:13), its omission here is not significant. The Matthean prediction is equally about the sufferings of the

Son of Man. Must: this necessity is part of the tradition of all the synoptics; cf. Mk 8:31; Lk 9:21. The elders, the chief priests, and the scribes: see note on Mk 8:31. On the third day: so also Lk 9:22, against the Marcan “after three days” (Mk 8:31). Matthew’s formulation is, in the Greek, almost identical with the pre-Pauline fragment of the kerygma in 1 Cor 15:4 and also with Hos 6:2, which many take to be the Old Testament background to the confession that Jesus was raised on the third day. Josephus uses “after three days” and “on the third day” interchangeably (*Antiquities* 7:20–81; 8:214, 218) and there is probably no difference in meaning between the two phrases.

16:22–23 Peter’s refusal to accept Jesus’ predicted suffering and death is seen as a satanic attempt to deflect Jesus from his God-appointed course, and the disciple is addressed in terms that recall Jesus’ dismissal of the devil in the temptation account (Mt 4:10: “Get away, Satan!”). Peter’s satanic purpose is emphasized by Matthew’s addition to the Marcan source of the words You are an obstacle to me.

16:24–28 A readiness to follow Jesus even to giving up one’s life for him is the condition for true discipleship; this will be repaid by him at the final judgment.

16:24 Deny himself: to deny someone is to disown him (see Mt 10:33; 26:34–35) and to deny oneself is to disown oneself as the center of one’s existence.

16:25 See notes on Mt 10:38, 39.

16:27 The parousia and final judgment are described in Mt 25:31 in terms almost identical with these.

16:28 Coming in his kingdom: since the kingdom of the Son of Man has been described as “the world” and Jesus’ sovereignty precedes his final coming in glory (Mt 13:38, 41), the coming in this verse is not the parousia as in the preceding but the manifestation of Jesus’ rule after his resurrection; see notes on Mt 13:38, 41.

17:1–8 The account of the transfiguration confirms that Jesus is the Son of God (Mt 17:5) and points to fulfillment

of the prediction that he will come in his Father's glory at the end of the age (Mt 16:27). It has been explained by some as a resurrection appearance retrojected into the time of Jesus' ministry, but that is not probable since the account lacks many of the usual elements of the resurrection-appearance narratives. It draws upon motifs from the Old Testament and non-canonical Jewish apocalyptic literature that express the presence of the heavenly and the divine, e.g., brilliant light, white garments, and the overshadowing cloud.

17:1 These three disciples are also taken apart from the others by Jesus in Gethsemane (Mt 26:37). A high mountain: this has been identified with Tabor or Hermon, but probably no specific mountain was intended by the evangelist or by his Marcan source (Mk 9:2). Its meaning is theological rather than geographical, possibly recalling the revelation to Moses on Mount Sinai (Ex 24:12–18) and to Elijah at the same place (1 Kgs 19:8–18; Horeb = Sinai).

17:2 His face shone like the sun: this is a Matthean addition; cf. Dn 10:6. His clothes became white as light: cf. Dn 7:9, where the clothing of God appears "snow bright." For the white garments of other heavenly beings, see Rev 4:4; 7:9; 19:14.

17:3 See note on Mk 9:5.

17:4 Three tents: the booths in which the Israelites lived during the feast of Tabernacles (cf. Jn 7:2) were meant to recall their ancestors' dwelling in booths during the journey from Egypt to the promised land (Lv 23:39–42). The same Greek word, *skēnē*, here translated tents, is used in the LXX for the booths of that feast, and some scholars have suggested that there is an allusion here to that liturgical custom.

17:5 Cloud cast a shadow over them: see note on Mk 9:7. This is my beloved Son ... listen to him: cf. Mt 3:17. The voice repeats the baptismal proclamation about Jesus, with the addition of the command listen to him. The latter is a reference to Dt 18:15 in which the Israelites are

commanded to listen to the prophet like Moses whom God will raise up for them. The command to listen to Jesus is general, but in this context it probably applies particularly to the preceding predictions of his passion and resurrection (Mt 16:21) and of his coming (Mt 16:27, 28).

17:6–7 A Matthean addition; cf. Dn 10:9–10, 18–19.

17:9–13 In response to the disciples' question about the expected return of Elijah, Jesus interprets the mission of the Baptist as the fulfilment of that expectation. But that was not suspected by those who opposed and finally killed him, and Jesus predicts a similar fate for himself.

17:9 The vision: Matthew alone uses this word to describe the transfiguration. Until the Son of Man has been raised from the dead: only in the light of Jesus' resurrection can the meaning of his life and mission be truly understood; until then no testimony to the vision will lead people to faith.

17:10 See notes on Mt 3:4; 16:14.

17:11–12 The preceding question and this answer may reflect later controversy with Jews who objected to the Christian claims for Jesus that Elijah had not yet come.

17:13 See Mt 11:14.

17:14–20 Matthew has greatly shortened the Marcan story (Mk 9:14–29). Leaving aside several details of the boy's illness, he concentrates on the need for faith, not so much on the part of the boy's father (as does Mark, for Matthew omits Mk 9:22b–24) but on that of his own disciples whose inability to drive out the demon is ascribed to their little faith (Mt 17:20).

17:15 A lunatic: this description of the boy is peculiar to Matthew. The word occurs in the New Testament only here and in Mt 4:24 and means one affected or struck by the moon. The symptoms of the boy's illness point to epilepsy, and attacks of this were thought to be caused by phases of the moon.

17:17 Faithless and perverse: so Matthew and Luke (Lk 9:41) against Mark's faithless (Mk 9:19). The Greek word

here translated perverse is the same as that in Dt 32:5 LXX, where Moses speaks to his people. There is a problem in knowing to whom the reproach is addressed. Since the Matthean Jesus normally chides his disciples for their little faith (as in Mt 17:20), it would appear that the charge of lack of faith could not be made against them and that the reproach is addressed to unbelievers among the Jews. However in Mt 17:20b (if you have faith the size of a mustard seed), which is certainly addressed to the disciples, they appear to have not even the smallest faith; if they had, they would have been able to cure the boy. In the light of Mt 17:20b the reproach of Mt 17:17 could have applied to the disciples. There seems to be an inconsistency between the charge of little faith in Mt 17:20a and that of not even a little in Mt 17:20b.

17:18 The demon came out of him: not until this verse does Matthew indicate that the boy's illness is a case of demoniacal possession.

17:20 The entire verse is an addition of Matthew who (according to the better attested text) omits the reason given for the disciples' inability in Mk 9:29. Little faith: see note on Mt 6:30. Faith the size of a mustard seed ... and it will move: a combination of a Q saying (cf. Lk 17:6) with a Marcan saying (cf. Mk 11:23).

17:21 Some manuscripts add, "But this kind does not come out except by prayer and fasting"; this is a variant of the better reading of Mk 9:29.

17:22–23 The second passion prediction (cf. Mt 16:21–23) is the least detailed of the three and may be the earliest. In the Marcan parallel the disciples do not understand (Mk 9:32); here they understand and are overwhelmed with grief at the prospect of Jesus' death (Mt 17:23).

17:24–27 Like Mt 14:28–31 and Mt 16:16b–19, this episode comes from Matthew's special material on Peter. Although the question of the collectors concerns Jesus' payment of the temple tax, it is put to Peter. It is he who receives

instruction from Jesus about freedom from the obligation of payment and yet why it should be made. The means of doing so is provided miraculously. The pericope deals with a problem of Matthew's church, whether its members should pay the temple tax, and the answer is given through a word of Jesus conveyed to Peter. Some scholars see here an example of the teaching authority of Peter exercised in the name of Jesus (see Mt 16:19). The specific problem was a Jewish Christian one and may have arisen when the Matthean church was composed largely of that group.

17:24 The temple tax: before the destruction of the Jerusalem temple in A.D. 70 every male Jew above nineteen years of age was obliged to make an annual contribution to its upkeep (cf. Ex 30:11–16; Neh 10:33). After the destruction the Romans imposed upon Jews the obligation of paying that tax for the temple of Jupiter Capitolinus. There is disagreement about which period the story deals with.

17:25 From their subjects or from foreigners?: the Greek word here translated subjects literally means “sons.”

17:26 Then the subjects are exempt: just as subjects are not bound by laws applying to foreigners, neither are Jesus and his disciples, who belong to the kingdom of heaven, bound by the duty of paying the temple tax imposed on those who are not of the kingdom. If the Greek is translated “sons,” the freedom of Jesus, the Son of God, and of his disciples, children (“sons”) of the kingdom (cf. Mt 13:38), is even more clear.

17:27 That we may not offend them: though they are exempt (Mt 17:26), Jesus and his disciples are to avoid giving offense; therefore the tax is to be paid. A coin worth twice the temple tax: literally, “a stater,” a Greek coin worth two double drachmas. Two double drachmas were equal to the Jewish shekel and the tax was a half-shekel. For me and for you: not only Jesus but Peter pays the tax, and this example serves as a standard for the conduct of all the disciples.

18:1–35 This discourse of the fourth book of the gospel is often called the “church order” discourse, but it lacks most of the considerations usually connected with church order, such as various offices in the church and the duties of each, and deals principally with the relations that must obtain among the members of the church. Beginning with the warning that greatness in the kingdom of heaven is measured not by rank or power but by childlikeness (Mt 18:1–5), it deals with the care that the disciples must take not to cause the little ones to sin or to neglect them if they stray from the community (Mt 18:6–14), the correction of members who sin (Mt 18:15–18), the efficacy of the prayer of the disciples because of the presence of Jesus (Mt 18:19–20), and the forgiveness that must be repeatedly extended to sinful members who repent (Mt 18:21–35).

18:1 The initiative is taken not by Jesus as in the Marcan parallel (Mk 9:33–34) but by the disciples. Kingdom of heaven: this may mean the kingdom in its fullness, i.e., after the parousia and the final judgment. But what follows about causes of sin, church discipline, and forgiveness, all dealing with the present age, suggests that the question has to do with rank also in the church, where the kingdom is manifested here and now, although only partially and by anticipation; see notes on Mt 3:2; 4:17.

18:3 Become like children: the child is held up as a model for the disciples not because of any supposed innocence of children but because of their complete dependence on, and trust in, their parents. So must the disciples be, in respect to God.

18:5 Cf. Mt 10:40.

18:6 One of these little ones: the thought passes from the child of Mt 18:2–4 to the disciples, little ones because of their becoming like children. It is difficult to know whether this is a designation of all who are disciples or of those who are insignificant in contrast to others, e.g., the leaders of the community. Since apart from this chapter the designation little ones occurs in Matthew only in Mt 10:42

where it means disciples as such, that is its more likely meaning here. Who believe in me: since discipleship is impossible without at least some degree of faith, this further specification seems superfluous. However, it serves to indicate that the warning against causing a little one to sin is principally directed against whatever would lead such a one to a weakening or loss of faith. The Greek verb *skandalizein*, here translated causes ... to sin, means literally “causes to stumble”; what the stumbling is depends on the context. It is used of falling away from faith in Mt 13:21. According to the better reading of Mk 9:42, in me is a Matthean addition to the Marcan source. It would be better ... depths of the sea: cf. Mk 9:42.

18:7 This is a Q saying; cf. Lk 17:1. The inevitability of things that cause sin (literally, “scandals”) does not take away the responsibility of the one through whom they come.

18:8–9 These verses are a doublet of Mt 5:29–30. In that context they have to do with causes of sexual sin. As in the Marcan source from which they have been drawn (Mk 9:42–48), they differ from the first warning about scandal, which deals with causing another person to sin, for they concern what causes oneself to sin and they do not seem to be related to another’s loss of faith, as the first warning is. It is difficult to know how Matthew understood the logical connection between these verses and Mt 18:6–7.

18:10–14 The first and last verses are peculiar to Matthew. The parable itself comes from Q; see Lk 15:3–7. In Luke it serves as justification for Jesus’ table companionship with sinners; here, it is an exhortation for the disciples to seek out fellow disciples who have gone astray. Not only must no one cause a fellow disciple to sin, but those who have strayed must be sought out and, if possible, brought back to the community. The joy of the shepherd on finding the sheep, though not absent in Mt 18:13 is more emphasized in Luke. By his addition of Mt 18:10, 14 Matthew has drawn out explicitly the application of the parable to the care of the little ones.

18:10 Their angels in heaven ... my heavenly Father: for the Jewish belief in angels as guardians of nations and individuals, see Dn 10:13, 20–21; Tb 5:4–7; 1QH 5:20–22; as intercessors who present the prayers of human beings to God, see Tb 13:12, 15. The high worth of the little ones is indicated by their being represented before God by these heavenly beings.

18:11 Some manuscripts add, “For the Son of Man has come to save what was lost”; cf. Mt 9:13. This is practically identical with Lk 19:10 and is probably a copyist’s addition from that source.

18:15–20 Passing from the duty of Christian disciples toward those who have strayed from their number, the discourse now turns to how they are to deal with one who sins and yet remains within the community. First there is to be private correction (Mt 18:15); if this is unsuccessful, further correction before two or three witnesses (Mt 18:16); if this fails, the matter is to be brought before the assembled community (the church), and if the sinner refuses to attend to the correction of the church, he is to be expelled (Mt 18:17). The church’s judgment will be ratified in heaven, i.e., by God (Mt 18:18). This three-step process of correction corresponds, though not exactly, to the procedure of the Qumran community; see 1QS 5:25–6:1; 6:24–7:25; CD 9:2–8. The section ends with a saying about the favourable response of God to prayer, even to that of a very small number, for Jesus is in the midst of any gathering of his disciples, however small (Mt 18:19–20). Whether this prayer has anything to do with the preceding judgment is uncertain.

18:15 Your brother: a fellow disciple; see Mt 23:8. The bracketed words, against you, are widely attested but they are not in the important codices Sinaiticus and Vaticanus or in some other textual witnesses. Their omission broadens the type of sin in question. Won over: literally, “gained.”

18:16 Cf. Dt 19:15.

18:17 The church: the second of the only two instances of this word in the gospels; see note on Mt 16:18. Here it refers not to the entire church of Jesus, as in Mt 16:18, but to the local congregation. Treat him ... a Gentile or a tax collector: just as the observant Jew avoided the company of Gentiles and tax collectors, so must the congregation of Christian disciples separate itself from the arrogantly sinful member who refuses to repent even when convicted of his sin by the whole church. Such a one is to be set outside the fellowship of the community. The harsh language about Gentile and tax collector probably reflects a stage of the Matthean church when it was principally composed of Jewish Christians. That time had long since passed, but the principle of exclusion for such a sinner remained. Paul makes a similar demand for excommunication in 1 Cor 5:1–13.

18:18 Except for the plural of the verbs bind and loose, this verse is practically identical with Mt 16:19b and many scholars understand it as granting to all the disciples what was previously given to Peter alone. For a different view, based on the different contexts of the two verses, see note on Mt 16:19.

18:19–20 Some take these verses as applying to prayer on the occasion of the church's gathering to deal with the sinner of Mt 18:17. Unless an *a fortiori* argument is supposed, this seems unlikely. God's answer to the prayer of two or three envisages a different situation from one that involves the entire congregation. In addition, the object of this prayer is expressed in most general terms as anything for which they are to pray.

18:20 For where two or three ... midst of them: the presence of Jesus guarantees the efficacy of the prayer. This saying is similar to one attributed to a rabbi executed in A.D. 135 at the time of the second Jewish revolt: "... When two sit and there are between them the words of the Torah, the divine presence (*Shekinah*) rests upon them" (*Pirqê' Abôt* 3, 3).

18:21–35 The final section of the discourse deals with the forgiveness that the disciples are to give to their fellow disciples who sin against them. To the question of Peter how often forgiveness is to be granted (Mt 18:21), Jesus answers that it is to be given without limit (Mt 18:22) and illustrates this with the parable of the unmerciful servant (Mt 18:23–34), warning that his heavenly Father will give those who do not forgive the same treatment as that given to the unmerciful servant (Mt 18:35). Mt 18:21–22 correspond to Lk 17:4; the parable and the final warning are peculiar to Matthew. That the parable did not originally belong to this context is suggested by the fact that it really does not deal with repeated forgiveness, which is the point of Peter’s question and Jesus’ reply.

18:22 Seventy-seven times: the Greek corresponds exactly to the LXX of Gn

4:24. There is probably an allusion, by contrast, to the limitless vengeance of Lamech in the Genesis text. In any case, what is demanded of the disciples is limitless forgiveness.

18:24 A huge amount: literally, “ten thousand talents.” The talent was a unit of coinage of high but varying value depending on its metal (gold, silver, copper) and its place of origin. It is mentioned in the New Testament only here and in Mt 25:14–30.

18:26 Pay you back in full: an empty promise, given the size of the debt.

18:28 A much smaller amount: literally, “a hundred denarii.” A denarius was the normal daily wage of a labourer. The difference between the two debts is enormous and brings out the absurdity of the conduct of the Christian who has received the great forgiveness of God and yet refuses to forgive the relatively minor offenses done to him.

18:34 Since the debt is so great as to be unpayable, the punishment will be endless.

18:35 The Father's forgiveness, already given, will be withdrawn at the final judgment for those who have not imitated his forgiveness by their own.

19:1–23:39 The narrative section of the fifth book of the gospel. The first part (Mt 19:1–20:34) has for its setting the journey of Jesus from Galilee to Jerusalem; the second (Mt 21:1–23:39) deals with Jesus' ministry in Jerusalem up to the final great discourse of the gospel (Mt 24–25). Matthew follows the Marcan sequence of events, though adding material both special to this gospel and drawn from Q. The second part ends with the denunciation of the scribes and Pharisees (Mt 23:1–36) followed by Jesus' lament over Jerusalem (Mt 23:37–39). This long and important speech raises a problem for the view that Matthew is structured around five other discourses of Jesus (see Introduction) and that this one has no such function in the gospel. However, it is to be noted that this speech lacks the customary concluding formula that follows the five discourses (see note on Mt 7:28), and that those discourses are all addressed either exclusively (Mt 10; 18; 24; 25) or primarily (Mt 5–7; 13) to the disciples, whereas this is addressed primarily to the scribes and Pharisees (Mt 23:13–36). Consequently, it seems plausible to maintain that the evangelist did not intend to give it the structural importance of the five other discourses, and that, in spite of its being composed of sayings-material, it belongs to the narrative section of this book. In that regard, it is similar to the sayings-material of Mt 11:7–30. Some have proposed that Matthew wished to regard it as part of the final discourse of Mt 24–25, but the intervening material (Mt 24:1–4) and the change in matter and style of those chapters do not support that view.

19:1 In giving Jesus' teaching on divorce (Mt 19:3–9), Matthew here follows his Marcan source (Mk 10:2–12) as he does Q in Mt 5:31–32 (cf. Lk 16:18). Mt 19:10–12 are peculiar to Matthew.

19:1 When Jesus finished these words: see note on Mt 7:28–29. The district of Judea across the Jordan: an inexact designation of the territory. Judea did not extend across the Jordan; the territory east of the river was Perea. The route to Jerusalem by way of Perea avoided passage through Samaria.

19:3 Tested him: the verb is used of attempts of Jesus' opponents to embarrass him by challenging him to do something they think impossible (Mt 16:1; Mk 8:11; Lk 11:16) or by having him say something that they can use against him (Mt 22:18, 35; Mk 10:2; 12:15). For any cause whatever: this is peculiar to Matthew and has been interpreted by some as meaning that Jesus was being asked to take sides in the dispute between the schools of Hillel and Shammai on the reasons for divorce, the latter holding a stricter position than the former. It is unlikely, however, that to ask Jesus' opinion about the differing views of two Jewish schools, both highly respected, could be described as "testing" him, for the reason indicated above.

19:4–6 Matthew recasts his Marcan source, omitting Jesus' question about Moses' command (Mk 10:3) and having him recall at once two Genesis texts that how the will and purpose of the Creator in making human beings male and female (Gn 1:27), namely, that a man may be joined to his wife in marriage in the intimacy of one flesh (Gn 2:24). What God has thus joined must not be separated by any human being. (The NAB translation of the Hebrew *bāśār* of Gn 2:24 as "body" rather than "flesh" obscures the reference of Matthew to that text.)

19:7 See Dt 24:1–4.

19:9 Moses' concession to human sinfulness (the hardness of your hearts, Mt 19:8) is repudiated by Jesus, and the original will of the Creator is reaffirmed against that concession. (Unless the marriage is unlawful): see note on Mt 5:31–32. There is some evidence suggesting that Jesus' absolute prohibition of divorce was paralleled in the Qumran community (see 11QTemple 57:17–19; CD 4:12b–

5:14). Matthew removes Mark's setting of this verse as spoken to the disciples alone "in the house" (Mk 10:10) and also his extension of the divorce prohibition to the case of a woman's divorcing her husband (Mk 10:12), probably because in Palestine, unlike the places where Roman and Greek law prevailed, the woman was not allowed to initiate the divorce.

19:11 [This] word: probably the disciples' "it is better not to marry" (Mt 19:10). Jesus agrees but says that celibacy is not for all but only for those to whom that is granted by God.

19:12 Incapable of marriage: literally, "eunuchs." Three classes are mentioned, eunuchs from birth, eunuchs by castration, and those who have voluntarily renounced marriage (literally, "have made themselves eunuchs") for the sake of the kingdom, i.e., to devote themselves entirely to its service. Some scholars take the last class to be those who have been divorced by their spouses and have refused to enter another marriage. But it is more likely that it is rather those who have chosen never to marry, since that suits better the optional nature of the decision: whoever can ... ought to accept it.

19:13–15 This account is understood by some as intended to justify the practice of infant baptism. That interpretation is based principally on the command not to prevent the children from coming, since that word sometimes has a baptismal connotation in the New Testament; see Acts 8:36.

19:16–30 Cf. Mk 10:17–31. This story does not set up a "two-tier" morality, that of those who seek (only) eternal life (Mt 19:16) and that of those who wish to be perfect (Mt 19:21). It speaks rather of the obstacle that riches constitute for the following of Jesus and of the impossibility, humanly speaking, for one who has many possessions (Mt 19:22) to enter the kingdom (Mt 19:24). Actual renunciation of riches is not demanded of all;

Matthew counts the rich Joseph of Arimathea as a disciple of Jesus (Mt 27:57). But only the poor in spirit (Mt 5:3) can enter the kingdom and, as here, such poverty may entail the sacrifice of one's possessions. The Twelve, who have given up everything (Mt 19:27) to follow Jesus, will have as their reward a share in Jesus' (the Son of Man's) judging the twelve tribes of Israel (Mt 19:28), and all who have similarly sacrificed family or property for his sake will inherit eternal life (Mt 19:29).

19:16 Gain eternal life: this is equivalent to "entering into life" (Mt 19:17) and "being saved" (Mt 19:25); the life is that of the new age after the final judgment (see Mt 25:46). It probably is also equivalent here to "entering the kingdom of heaven" (Mt 19:23) or "the kingdom of God" (Mt 19:24), but see notes on Mt 3:2; 4:17; 18:1 for the wider reference of the kingdom in Matthew.

19:17 By Matthew's reformulation of the Marcan question and reply (Mk 10:17–18) Jesus' repudiation of the term "good" for himself has been softened. Yet the Marcan assertion that "no one is good but God alone" stands, with only unimportant verbal modification.

19:18–19 The first five commandments cited are from the Decalogue (see Ex 20:12–16; Dt 5:16–20). Matthew omits Mark's "you shall not defraud" (Mk 10:19; see Dt 24:14) and adds Lv 19:18. This combination of commandments of the Decalogue with Lv 19:18 is partially the same as Paul's enumeration of the demands of Christian morality in Rom 13:9.

19:20 Young man: in Matthew alone of the synoptics the questioner is said to be a young man; thus the Marcan "from my youth" (Mk 10:20) is omitted.

19:21 If you wish to be perfect: to be perfect is demanded of all Christians; see Mt 5:48. In the case of this man, it involves selling his possessions and giving to the poor; only so can he follow Jesus.

19:23–24 Riches are an obstacle to entering the kingdom that cannot be overcome by human power. The comparison

with the impossibility of a camel's passing through the eye of a needle should not be mitigated by such suppositions as that the eye of a needle means a low or narrow gate. The kingdom of God: as in Mt 12:28; 21:31, 43 instead of Matthew's usual kingdom of heaven.

19:25–26 See note on Mk 10:23–27.

19:28 This saying, directed to the Twelve, is from Q; see Lk 22:29–30. The new age: the Greek word here translated “new age” occurs in the New Testament only here and in Ti 3:5. Literally, it means “rebirth” or “regeneration,” and is used in Titus of spiritual rebirth through baptism. Here it means the “rebirth” effected by the coming of the kingdom. Since that coming has various stages (see notes on Mt 3:2; 4:17), the new age could be taken as referring to the time after the resurrection when the Twelve will govern the true Israel, i.e., the church of Jesus. (For “judge” in the sense of “govern,” cf. Jgs 12:8, 9, 11; 15:20; 16:31; Ps 2:10). But since it is connected here with the time when the Son of Man will be seated on his throne of glory, language that Matthew uses in Mt 25:31 for the time of final judgment, it is more likely that what the Twelve are promised is that they will be joined with Jesus then in judging the people of Israel.

19:30 Different interpretations have been given to this saying, which comes from Mk 10:31. In view of Matthew's associating it with the following parable (Mt 20:1–15) and substantially repeating it (in reverse order) at the end of that parable (Mt 20:16), it may be that his meaning is that all who respond to the call of Jesus, at whatever time (first or last), will be the same in respect to inheriting the benefits of the kingdom, which is the gift of God.

20:1–16 This parable is peculiar to Matthew. It is difficult to know whether the evangelist composed it or received it as part of his traditional material and, if the latter is the case, what its original reference was. In its present context its close association with Mt 19:30 suggests that its

teaching is the equality of all the disciples in the reward of inheriting eternal life.

20:4 What is just: although the wage is not stipulated as in the case of those first hired, it will be fair.

20:8 Beginning with the last ... the first: this element of the parable has no other purpose than to show how the first knew what the last were given (Mt 20:12).

20:13 I am not cheating you: literally, "I am not treating you unjustly."

20:14–15 The owner's conduct involves no violation of justice (Mt 20:4, 13), and that all the workers receive the same wage is due only to his generosity to the latest arrivals; the resentment of the first comes from envy.

20:16 See note on Mt 19:30.

20:17–19 Cf. Mk 10:32–34. This is the third and the most detailed of the passion predictions (Mt 16:21–23; 17:22–23). It speaks of Jesus' being handed over to the Gentiles (Mt 27:2), his being mocked (Mt 27:27–30), scourged (Mt 27:26), and crucified (Mt 27:31, 35). In all but the last of these points Matthew agrees with his Marcan source, but whereas Mark speaks of Jesus' being killed (Mk 10:34), Matthew has the specific to be ... crucified.

20:20–28 Cf. Mk 10:35–45. The request of the sons of Zebedee, made through their mother, for the highest places of honour in the kingdom, and the indignation of the other ten disciples at this request, show that neither the two brothers nor the others have understood that what makes for greatness in the kingdom is not lordly power but humble service. Jesus gives the example, and his ministry of service will reach its highest point when he gives his life for the deliverance of the human race from sin.

20:20–21 The reason for Matthew's making the mother the petitioner (cf. Mk 10:35) is not clear. Possibly he intends an allusion to Bathsheba's seeking the kingdom for Solomon; see 1 Kgs 1:11–21. Your kingdom: see note on Mt 16:28.

20:22 You do not know what you are asking: the Greek verbs are plural and, with the rest of the verse, indicate

that the answer is addressed not to the woman but to her sons. Drink the cup: see note on Mk 10:38–40. Matthew omits the Marcan “or be baptized with the baptism with which I am baptized” (Mk 10:38).

20:28 Ransom: this noun, which occurs in the New Testament only here and in the Marcan parallel (Mk 10:45), does not necessarily express the idea of liberation by payment of some price. The cognate verb is used frequently in the LXX of God’s liberating Israel from Egypt or from Babylonia after the Exile; see Ex 6:6; 15:13; Ps 77:16 (76 LXX); Is 43:1; 44:22. The liberation brought by Jesus’ death will be for many; cf. Is 53:12. Many does not mean that some are excluded, but is a Semitism designating the collectivity who benefit from the service of the one, and is equivalent to “all.” While there are few verbal contacts between this saying and the fourth Servant Song (Is 52:13–53:12), the ideas of that passage are reflected here.

20:29–34 The cure of the blind men is probably symbolic of what will happen to the disciples, now blind to the meaning of Jesus’ passion and to the necessity of their sharing his suffering. As the men are given sight, so, after the resurrection, will the disciples come to see that to which they are now blind. Matthew has abbreviated his Marcan source (Mk 10:46–52) and has made Mark’s one man two. Such doubling is characteristic of this gospel; see Mt 8:28–34 (//Mk 5:1–20) and the note on Mt 9:27–31.

20:30 [Lord,]: some important textual witnesses omit this, but that may be because copyists assimilated this verse to Mt 9:27. Son of David: see note on Mt 9:27.

21:1–11 Jesus’ coming to Jerusalem is in accordance with the divine will that he must go there (cf. Mt 16:21) to suffer, die, and be raised. He prepares for his entry into the city in such a way as to make it a fulfillment of the prophecy of Zec 9:9 (Mt 21:2) that emphasizes the humility of the king who comes (Mt 21:5). That prophecy, absent from the Marcan parallel account (Mk 11:1–11) although found also

in the Johannine account of the entry (Jn 12:15), is the center of the Matthean story. During the procession from Bethphage to Jerusalem, Jesus is acclaimed as the Davidic messianic king by the crowds who accompany him (Mt 21:9). On his arrival the whole city was shaken, and to the inquiry of the amazed populace about Jesus' identity the crowds with him reply that he is the prophet, from Nazareth in Galilee (Mt 21:10, 11).

21:1 Bethphage: a village that can no longer be certainly identified. Mark mentions it before Bethany (Mk 11:1), which suggests that it lay to the east of the latter. The Mount of Olives: the hill east of Jerusalem that is spoken of in Zec 14:4 as the place where the Lord will come to rescue Jerusalem from the enemy nations.

21:2 An ass tethered, and a colt with her: instead of the one animal of Mk 11:2, Matthew has two, as demanded by his understanding of Zec 9:9.

21:4–5 The prophet: this fulfilment citation is actually composed of two distinct Old Testament texts, Is 62:11 (Say to daughter Zion) and Zec 9:9. The ass and the colt are the same animal in the prophecy, mentioned twice in different ways, the common Hebrew literary device of poetic parallelism. That Matthew takes them as two is one of the reasons why some scholars think that he was a Gentile rather than a Jewish Christian who would presumably not make that mistake (see Introduction).

21:7 Upon them: upon the two animals; an awkward picture resulting from Matthew's misunderstanding of the prophecy.

21:8 Spread ... on the road: cf. 2 Kgs 9:13. There is a similarity between the cutting and strewing of the branches and the festivities of Tabernacles (Lv 23:39–40); see also 2 Mc 10:5–8 where the celebration of the rededication of the temple is compared to that of Tabernacles.

21:9 Hosanna: the Hebrew means "(O LORD) grant salvation"; see Ps 118:25, but that invocation had become

an acclamation of jubilation and welcome. Blessed is he ... in the name of the Lord: see Ps 118:26 and the note on Jn 12:13. In the highest: probably only an intensification of the acclamation, although Hosanna in the highest could be taken as a prayer, “May God save (him).”

21:10 Was shaken: in the gospels this verb is peculiar to Matthew where it is used also of the earthquake at the time of the crucifixion (Mt 27:51) and of the terror of the guards of Jesus’ tomb at the appearance of the angel (Mt 28:4). For Matthew’s use of the cognate noun, see note on Mt 8:24.

21:11 The prophet: see Mt 16:14 (“one of the prophets”) and 21:46.

21:12–17 Matthew changes the order of (Mk 11:11, 12, 15) and places the cleansing of the temple on the same day as the entry into Jerusalem, immediately after it. The activities going on in the temple area were not secular but connected with the temple worship. Thus Jesus’ attack on those so engaged and his charge that they were making God’s house of prayer a den of thieves (Mt 21:12–13) constituted a claim to authority over the religious practices of Israel and were a challenge to the priestly authorities. Mt 21:14–17 are peculiar to Matthew. Jesus’ healings and his countenancing the children’s cries of praise rouse the indignation of the chief priests and the scribes (Mt 21:15). These two groups appear in the infancy narrative (Mt 2:4)

21:12 These activities were carried on in the court of the Gentiles, the outermost court of the temple area. Animals for sacrifice were sold; the doves were for those who could not afford a more expensive offering; see Lv 5:7. Tables of the money changers: only the coinage of Tyre could be used for the purchases; other money had to be exchanged for that.

21:13 ‘My house ... prayer’: cf. Is 56:7. Matthew omits the final words of the quotation, “for all peoples” (“all nations”), possibly because for him the worship of the God of Israel by all nations belongs to the time after the resurrection; see

Mt 28:19. A den of thieves: the phrase is taken from Jer 7:11.

21:14 The blind and the lame: according to 2 Sm 5:8 LXX the blind and the lame were forbidden to enter “the house of the Lord,” the temple. These are the last of Jesus’ healings in Matthew.

21:15 The wondrous things: the healings.

21:16 ‘Out of the mouths ... praise’: cf. Ps 8:3 LXX.

21:18–22 In Mark the effect of Jesus’ cursing the fig tree is not immediate; see Mk 11:14, 20. By making it so, Matthew has heightened the miracle. Jesus’ act seems arbitrary and ill tempered, but it is a prophetic action similar to those of Old Testament prophets that vividly symbolize some part of their preaching; see, e.g., Ez 12:1–20. It is a sign of the judgment that is to come upon the Israel that with all its apparent piety lacks the fruit of good deeds (Mt 3:10) and will soon bear the punishment of its fruitlessness (Mt 21:43). Some scholars propose that this story is the development in tradition of a parable of Jesus about the destiny of a fruitless tree, such as Lk 13:6–9. Jesus’ answer to the question of the amazed disciples (Mt 21:20) makes the miracle an example of the power of prayer made with unwavering faith (Mt 21:21–22).

21:21 See Mt 17:20.

21:23–27 Cf. Mk 11:27–33. This is the first of five controversies between Jesus and the religious authorities of Judaism in Mt 21:23–22:46, presented in the form of questions and answers.

21:23 These things: probably his entry into the city, his cleansing of the temple, and his healings there.

21:24 To reply by counterquestion was common in rabbinical debate.

21:26 We fear ... as a prophet: cf. Mt 14:5.

21:27 Since through embarrassment on the one hand and fear on the other the religious authorities claim ignorance of the origin of John’s baptism, they show themselves

incapable of speaking with authority; hence Jesus refuses to discuss with them the grounds of his authority.

21:28–32 The series of controversies is interrupted by three parables on the judgment of Israel (Mt 21:28–22:14) of which this, peculiar to Matthew, is the first. The second (Mt 21:33–46) comes from Mark (12:1–12), and the third (Mt 22:1–14) from Q; see Lk 14:15–24. This interruption of the controversies is similar to that in Mark, although Mark has only one parable between the first and second controversy. As regards Matthew's first parable, Mt 21:28–30 if taken by themselves could point simply to the difference between saying and doing, a theme of much importance in this gospel (cf. Mt 7:21; 12:50); that may have been the parable's original reference. However, it is given a more specific application by the addition of Mt 21:31–32. The two sons represent, respectively, the religious leaders and the religious outcasts who followed John's call to repentance. By the answer they give to Jesus' question (Mt 21:31) the leaders condemn themselves. There is much confusion in the textual tradition of the parable. Of the three different forms of the text given by important textual witnesses, one has the leaders answer that the son who agreed to go but did not was the one who did the father's will. Although some scholars accept that as the original reading, their arguments in favour of it seem unconvincing. The choice probably lies only between a reading that puts the son who agrees and then disobeys before the son who at first refuses and then obeys, and the reading followed in the present translation. The witnesses to the latter reading are slightly better than those that support the other.

21:31 Entering ... before you: this probably means "they enter; you do not."

21:32 Cf. Lk 7:29–30. Although the thought is similar to that of the Lucan text,

the formulation is so different that it is improbable that the saying comes from Q. Came to you ... way of righteousness: several meanings are possible: that John himself was righteous, that he taught righteousness to others, or that he had an important place in God's plan of salvation. For the last, see note on Mt 3:14–15.

21:33–46 Cf. Mk 12:1–12. In this parable there is a close correspondence between most of the details of the story and the situation that it illustrates, the dealings of God with his people. Because of that heavy allegorizing, some scholars think that it does not in any way go back to Jesus, but represents the theology of the later church. That judgment applies to the Marcan parallel as well, although the allegorizing has gone farther in Matthew. There are others who believe that while many of the allegorical elements are due to church sources, they have been added to a basic parable spoken by Jesus. This view is now supported by the Gospel of Thomas, 65, where a less allegorized and probably more primitive form of the parable is found.

21:33 Planted a vineyard ... a tower: cf. Is 5:1–2. The vineyard is defined in Is 5:7 as “the house of Israel.”

21:34–35 His servants: Matthew has two sendings of servants as against Mark's three sendings of a single servant (Mk 12:2–5a) followed by a statement about the sending of “many others” (Mk 12:2, 5b). That these servants stand for the prophets sent by God to Israel is clearly implied but not made explicit here, but see Mt 23:37. His produce: cf. Mk 12:2 “some of the produce.” The produce is the good works demanded by God, and his claim to them is total.

21:38 Acquire his inheritance: if a Jewish proselyte died without heir, the tenants of his land would have final claim on it.

21:39 Threw him out ... and killed him: the change in the Marcan order where the son is killed and his corpse then

thrown out (Mk 12:8) was probably made because of the tradition that Jesus died outside the city of Jerusalem; see Jn 19:17; Heb 13:12.

21:41 They answered: in Mk 12:9 the question is answered by Jesus himself; here the leaders answer and so condemn themselves; cf. Mt 21:31. Matthew adds that the new tenants to whom the vineyard will be transferred will give the owner the produce at the proper times.

21:42 Cf. Ps 118:22–23. The psalm was used in the early church as a prophecy of Jesus' resurrection; see Acts 4:11; 1 Pt 2:7. If, as some think, the original parable ended at Mt 21:39 it was thought necessary to complete it by a reference to Jesus' vindication by God.

21:43 Peculiar to Matthew. Kingdom of God: see note on Mt 19:23–24. Its presence here instead of Matthew's usual "kingdom of heaven" may indicate that the saying came from Matthew's own traditional material. A people that will produce its fruit: believing Israelites and Gentiles, the church of Jesus.

21:44 The majority of textual witnesses omit this verse. It is probably an early addition to Matthew from Lk 20:18 with which it is practically identical.

21:45 The Pharisees: Matthew inserts into the group of Jewish leaders (Mt 21:23) those who represented the Judaism of his own time.

22:1–14 This parable is from Q; see Lk 14:15–24. It has been given many allegorical traits by Matthew, e.g., the burning of the city of the guests who refused the invitation (Mt 22:7), which corresponds to the destruction of Jerusalem by the Romans in A.D. 70. It has similarities with the preceding parable of the tenants: the sending of two groups of servants (Mt 22:3, 4), the murder of the servants (Mt 22:6), the punishment of the murderers (Mt 22:7), and the entrance of a new group into a privileged situation of which the others had proved themselves unworthy (Mt 22:8–10). The parable ends with a section that is peculiar to Matthew (Mt 22:11–14), which some

take as a distinct parable. Matthew presents the kingdom in its double aspect, already present and something that can be entered here and now (Mt 22:1–10), and something that will be possessed only by those present members who can stand the scrutiny of the final judgment (Mt 22:11–14). The parable is not only a statement of God's judgment on Israel but a warning to Matthew's church.

22:2 Wedding feast: the Old Testament's portrayal of final salvation under the image of a banquet (Is 25:6) is taken up also in Mt 8:11; cf. Lk 13:15.

22:3–4 Servants ... other servants: probably Christian missionaries in both instances; cf. Mt 23:34.

22:7 See note on Mt 22:1–14.

22:10 Bad and good alike: cf. Mt 13:47.

22:11 A wedding garment: the repentance, change of heart and mind, that is the condition for entrance into the kingdom (Mt 3:2; 4:17) must be continued in a life of good deeds (Mt 7:21–23).

22:13 Wailing and grinding of teeth: the Christian who lacks the wedding garment of good deeds will suffer the same fate as those Jews who have rejected Jesus; see note on Mt 8:11–12.

22:15–22 The series of controversies between Jesus and the representatives of Judaism (see note on Mt 21:23–27) is resumed. As in the first (Mt 21:23–27), here and in the following disputes Matthew follows his Marcan source with few modifications.

22:15 The Pharisees: while Matthew retains the Marcan union of Pharisees and Herodians in this account, he clearly emphasizes the Pharisees' part. They alone are mentioned here, and the Herodians are joined with them only in a prepositional phrase of Mt 22:16. Entrap him in speech: the question that they will pose is intended to force Jesus to take either a position contrary to that held by the majority of the people or one that will bring him into conflict with the Roman authorities.

22:16 Herodians: see note on Mk 3:6. They would favour payment of the tax; the Pharisees did not.

22:17 Is it lawful: the law to which they refer is the law of God.

22:19 They handed him the Roman coin: their readiness in producing the money implies their use of it and their acceptance of the financial advantages of the Roman administration in Palestine.

22:21 Caesar's: the emperor Tiberius (A.D. 14–37). Repay to Caesar what belongs to Caesar: those who willingly use the coin that is Caesar's should repay him in kind. The answer avoids taking sides in the question of the lawfulness of the tax. To God what belongs to God: Jesus raises the debate to a new level. Those who have hypocritically asked about tax in respect to its relation to the law of God should be concerned rather with repaying God with the good deeds that are his due; cf. Mt 21:41, 43.

22:23–33 Here Jesus' opponents are the Sadducees, members of the powerful priestly party of his time; see note on Mt 3:7. Denying the resurrection of the dead, a teaching of relatively late origin in Judaism (cf. Dn 12:2), they appeal to a law of the Pentateuch (Dt 25:5–10) and present a case based on it that would make resurrection from the dead ridiculous (Mt 22:24–28). Jesus chides them for knowing neither the scriptures nor the power of God (Mt 22:29). His argument in respect to God's power contradicts the notion, held even by many proponents as well as by opponents of the teaching, that the life of those raised from the dead would be essentially a continuation of the type of life they had had before death (Mt 22:30). His argument based on the scriptures (Mt 22:31–32) is of a sort that was accepted as valid among Jews of the time.

22:23 Saying that there is no resurrection: in the Marcan parallel (Mk 12:18) the Sadducees are correctly defined as those "who say there is no resurrection"; see also Lk 20:27. Matthew's rewording of Mark can mean that these particular Sadducees deny the resurrection, which would

imply that he was not aware that the denial was characteristic of the party. For some scholars this is an indication of his being a Gentile Christian; see note on Mt 21:4–5.

22:24 ‘If a man dies ... his brother’: this is known as the “law of the levirate,” from the Latin *levir*, “brother-in-law.” Its purpose was to continue the family line of the deceased brother (Dt 25:6).

22:29 The sexual relationships of this world will be transcended; the risen body will be the work of the creative power of God.

22:31–32 Cf. Ex 3:6. In the Pentateuch, which the Sadducees accepted as normative for Jewish belief and practice, God speaks even now (to you) of himself as the God of the patriarchs who died centuries ago. He identifies himself in relation to them, and because of their relation to him, the living God, they too are alive. This might appear no argument for the resurrection, but simply for life after death as conceived in Wis 3:1–3. But the general thought of early first-century Judaism was not influenced by that conception; for it human immortality was connected with the existence of the body.

22:34–40 The Marcan parallel (Mk 12:28–34) is an exchange between Jesus and a scribe who is impressed by the way in which Jesus has conducted himself in the previous controversy (Mk 12:28), who compliments him for the answer he gives him (Mk 12:32), and who is said by Jesus to be “not far from the kingdom of God” (Mk 12:34). Matthew has sharpened that scene. The questioner, as the representative of other Pharisees, tests Jesus by his question (Mt 22:34–35), and both his reaction to Jesus’ reply and Jesus’ commendation of him are lacking.

22:35 [A scholar of the law]: meaning “scribe.” Although this reading is supported by the vast majority of textual witnesses, it is the only time that the Greek word so translated occurs in Matthew. It is relatively frequent in Luke, and there is reason to think that it may have been

added here by a copyist since it occurs in the Lucan parallel (Lk 10:25–28). Tested: see note on Mt 19:3.

22:36 For the devout Jew all the commandments were to be kept with equal care, but there is evidence of preoccupation in Jewish sources with the question put to Jesus.

22:37–38 Cf. Dt 6:5. Matthew omits the first part of Mark's fuller quotation (Mk 12:29; Dt 6:4–5), probably because he considered its monotheistic emphasis needless for his church. The love of God must engage the total person (heart, soul, mind).

22:39 Jesus goes beyond the extent of the question put to him and joins to the greatest and the first commandment a second, that of love of neighbour, Lv 19:18; see note on Mt 19:18–19. This combination of the two commandments may already have been made in Judaism.

22:40 The double commandment is the source from which the whole law and the prophets are derived.

22:41–46 Having answered the questions of his opponents in the preceding three controversies, Jesus now puts a question to them about the sonship of the Messiah. Their easy response (Mt 22:43a) is countered by his quoting a verse of Ps 110 that raises a problem for their response (43b–45). They are unable to solve it and from that day on their questioning of him is ended.

22:41 The Pharisees ... questioned them: Mark is not specific about who are questioned (Mk 12:35).

22:42–44 David's: this view of the Pharisees was based on such Old Testament texts as Is 11:1–9; Jer 23:5; and Ez 34:23; see also the extrabiblical Psalms of Solomon 17:21. How, then ... saying: Jesus cites Ps 110:1 accepting the Davidic authorship of the psalm, a common view of his time. The psalm was probably composed for the enthronement of a Davidic king of Judah. Matthew assumes that the Pharisees interpret it as referring to the Messiah, although there is no clear evidence that it was so interpreted in the Judaism of Jesus' time. It was widely

used in the early church as referring to the exaltation of the risen Jesus. My lord: understood as the Messiah.

22:45 Since Matthew presents Jesus both as Messiah (Mt 16:16) and as Son of David (Mt 1:1; see also note on Mt 9:27), the question is not meant to imply Jesus' denial of Davidic sonship. It probably means that although he is the Son of David, he is someone greater, Son of Man and Son of God, and recognized as greater by David who calls him my 'lord.'

23:1–39 The final section of the narrative part of the fifth book of the gospel is a denunciation by Jesus of the scribes and the Pharisees (see note on Mt 3:7). It depends in part on Mark and Q (cf. Mk 12:38–39; Lk 11:37–52; 13:34–35), but in the main it is peculiar to Matthew. (For the reasons against considering this extensive body of sayings-material either as one of the structural discourses of this gospel or as part of the one that follows in Mt 24–25, see note on Mt 19:1–23:39.) While the tradition of a deep opposition between Jesus and the Pharisees is well founded, this speech reflects an opposition that goes beyond that of Jesus' ministry and must be seen as expressing the bitter conflict between Pharisaic Judaism and the church of Matthew at the time when the gospel was composed. The complaint often made that the speech ignores the positive qualities of Pharisaism and of its better representatives is true, but the complaint overlooks the circumstances that gave rise to the invective. Nor is the speech purely anti- Pharisaic. The evangelist discerns in his church many of the same faults that he finds in its opponents and warns his fellow Christians to look to their own conduct and attitudes.

23:2–3 Have taken their seat ... Moses: it is uncertain whether this is simply a metaphor for Mosaic teaching authority or refers to an actual chair on which the teacher sat. It has been proved that there was a seat so designated in synagogues of a later period than that of this gospel. Do and observe ... they tell you: since the Matthean

Jesus abrogates Mosaic law (Mt 5:31–42), warns his disciples against the teaching of the Pharisees (Mt 14:1–12), and, in this speech, denounces the Pharisees as blind guides in respect to their teaching on oaths (Mt 23:16–22), this commandment to observe all things whatsoever they (the scribes and Pharisees) tell you cannot be taken as the evangelist’s understanding of the proper standard of conduct for his church. The saying may reflect a period when the Matthean community was largely Jewish Christian and was still seeking to avoid a complete break with the synagogue. Matthew has incorporated this traditional material into the speech in accordance with his view of the course of salvation history, in which he portrays the time of Jesus’ ministry as marked by the fidelity to the law, although with significant pointers to the new situation that would exist after his death and resurrection (see note on Mt 5:17–20). The crowds and the disciples (Mt 23:1) are exhorted not to follow the example of the Jewish leaders, whose deeds do not conform to their teaching (Mt 23:3).

23:4 Tie up heavy burdens: see note on Mt 11:28.

23:5 To the charge of preaching but not practicing (Mt 23:3), Jesus adds that of acting in order to earn praise. The disciples have already been warned against this same fault (see note on Mt 6:1–18). Phylacteries: the Mosaic law required that during prayer small boxes containing parchments on which verses of scripture were written be worn on the left forearm and the forehead (see Ex 13:9, 16; Dt 6:8; 11:18). Tassels: see note on Mt 9:20. The widening of phylacteries and the lengthening of tassels were for the purpose of making these evidences of piety more noticeable.

23:6–7 Cf. Mk 12:38–39. ‘Rabbi’: literally, “my great one,” a title of respect for teachers and leaders.

23:8–12 These verses, warning against the use of various titles, are addressed to the disciples alone. While only the title ‘Rabbi’ has been said to be used in addressing the scribes and Pharisees (Mt 23:7), the implication is that Father and ‘Master’ also were. The prohibition of these

titles to the disciples suggests that their use was present in Matthew's church. The Matthean Jesus forbids not only the titles but the spirit of superiority and pride that is shown by their acceptance. Whoever exalts will be exalted: cf. Lk 14:11.

23:13–36 This series of seven “woes,” directed against the scribes and Pharisees and addressed to them, is the heart of the speech. The phrase woe to occurs often in the prophetic and apocalyptic literature, expressing horror of a sin and punishment for those who commit it. Hypocrites: see note on Mt 6:2. The hypocrisy of the scribes and Pharisees consists in the difference between their speech and action (Mt 23:3) and in demonstrations of piety that have no other purpose than to enhance their reputation as religious persons (Mt 23:5).

23:13 You lock the kingdom of heaven: cf. Mt 16:19 where Jesus tells Peter that he will give him the keys to the kingdom of heaven. The purpose of the authority expressed by that metaphor is to give entrance into the kingdom (the kingdom is closed only to those who reject the authority); here the charge is made that the authority of the scribes and Pharisees is exercised in such a way as to be an obstacle to entrance. Cf. Lk 11:52 where the accusation against the “scholars of the law” (Matthew's scribes) is that they “have taken away the key of knowledge.”

23:14 Some manuscripts add a verse here or after Mt 23:12, “Woe to you, scribes and Pharisees, you hypocrites. You devour the houses of widows and, as a pretext, recite lengthy prayers. Because of this, you will receive a very severe condemnation.” Cf. Mk 12:40; Lk 20:47. This “woe” is almost identical with Mk 12:40 and seems to be an interpolation derived from that text.

23:15 In the first century A.D. until the First Jewish Revolt against Rome (A.D. 66–70), many Pharisees conducted a vigorous missionary campaign among Gentiles. Convert: literally, “proselyte,” a Gentile who accepted Judaism fully by submitting to circumcision and all other requirements of

Mosaic law. Child of Gehenna: worthy of everlasting punishment; for Gehenna, see note on Mt 5:22. Twice as much as yourselves: possibly this refers simply to the zeal of the convert, surpassing that of the one who converted him.

23:16–22 An attack on the casuistry that declared some oaths binding (one is obligated) and others not (it means nothing) and held the binding oath to be the one made by something of lesser value (the gold; the gift on the altar). Such teaching, which inverts the order of values, reveals the teachers to be blind guides; cf. Mt 15:14. Since the Matthean Jesus forbids all oaths to his disciples (Mt 5:33–37), this woe does not set up a standard for Christian moral conduct, but ridicules the Pharisees on their own terms.

23:23 The Mosaic law ordered tithing of the produce of the land (Lv 27:30; Dt 14:22–23), and the scribal tradition is said here to have extended this law to even the smallest herbs. The practice is criticized not in itself but because it shows the Pharisees' preoccupation with matters of less importance while they neglect the weightier things of the law.

23:24 Cf. Lv 11:41–45 that forbids the eating of any “swarming creature.” The Pharisees' scrupulosity about minor matters and neglect of greater ones (Mt 23:23) is further brought out by this contrast between straining liquids that might contain a tiny “swarming creature” and yet swallowing the camel. The latter was one of the unclean animals forbidden by the law (Lv 11:4), but it is hardly possible that the scribes and Pharisees are being denounced as guilty of so gross a violation of the food laws. To swallow the camel is only a hyperbolic way of speaking of their neglect of what is important.

23:25–26 The ritual washing of utensils for dining (cf. Mk 7:4) is turned into a metaphor illustrating a concern for appearances while inner purity is ignored. The scribes and Pharisees are compared to cups carefully washed on the outside but filthy within. Self-indulgence: the Greek word

here translated means lack of self control, whether in drinking or in sexual conduct.

23:27–28 The sixth woe, like the preceding one, deals with concern for externals and neglect of what is inside. Since contact with dead bodies, even when one was unaware of it, caused ritual impurity (Nm 19:11–22), tombs were whitewashed so that no one would contract such impurity inadvertently.

23:29–36 The final woe is the most serious indictment of all. It portrays the scribes and Pharisees as standing in the same line as their ancestors who murdered the prophets and the righteous.

23:29–32 In spite of honouring the slain dead by building their tombs and adorning their memorials, and claiming that they would not have joined in their ancestors' crimes if they had lived in their days, the scribes and Pharisees are true children of their ancestors and are defiantly ordered by Jesus to fill up what those ancestors measured out. This order reflects the Jewish notion that there was an allotted measure of suffering that had to be completed before God's final judgment would take place.

23:34–36 There are important differences between the Matthean and the Lucan form of this Q material; cf. Lk 11:49–51. In Luke the one who sends the emissaries is the “wisdom of God.” If, as many scholars think, that is the original wording of Q, Matthew, by making Jesus the sender, has presented him as the personified divine wisdom. In Luke, wisdom's emissaries are the Old Testament “prophets” and the Christian “apostles.” Matthew's prophets and wise men and scribes are probably Christian disciples alone; cf. Mt 10:41 and see note on Mt 13:52. You will kill: see Mt 24:9. Scourge in your synagogues ... town to town: see Mt 10:17, 23 and the note on Mt 10:17. All the righteous blood shed upon the earth: the slaying of the disciples is in continuity with all the shedding of righteous blood beginning with that of Abel. The persecution of Jesus' disciples by this generation

involves the persecutors in the guilt of their murderous ancestors. The blood of Zechariah: see note on Lk 11:51. By identifying him as the son of Barachiah Matthew understands him to be Zechariah the Old Testament minor prophet; see Zec 1:1.

23:37–39 Cf. Lk 13:34–35. The denunciation of Pharisaic Judaism ends with this lament over Jerusalem, which has repeatedly rejected and murdered those whom God has sent to her. How many times: this may refer to various visits of Jesus to the city, an aspect of his ministry found in John but otherwise not in the synoptics. As a hen ... under her wings: for imagery similar to this, see Ps 17:8; 91:4. Your house... desolate: probably an allusion to the destruction of the temple in A.D. 70. You will not see me... in the name of the Lord: Israel will not see Jesus again until he comes in glory for the final judgment. The acclamation has been interpreted in contrasting ways, as an indication that Israel will at last accept Jesus at that time, and as its troubled recognition of him as its dreaded judge who will pronounce its condemnation; in support of the latter view see Mt 24:30.

24:1–25:46 The discourse of the fifth book, the last of the five around which the gospel is structured. It is called the “eschatological” discourse since it deals with the coming of the new age (the *eschaton*) in its fullness, with events that will precede it, and with how the disciples are to conduct themselves while awaiting an event that is as certain as its exact time is unknown to all but the Father (Mt 24:36). The discourse may be divided into two parts, Mt 24:1–44 and Mt 24:45– 25:46. In the first, Matthew follows his Marcan source (Mk 13:1–37) closely. The second is drawn from Q and from the evangelist’s own traditional material. Both parts show Matthew’s editing of his sources by deletions, additions, and modifications. The vigilant waiting that is emphasized in the second part does not mean a cessation of ordinary activity and concentration only on what is to come, but a faithful accomplishment of duties at hand, with

awareness that the end, for which the disciples must always be ready, will entail the great judgment by which the everlasting destiny of all will be determined.

24:2 As in Mark, Jesus predicts the destruction of the temple. By omitting the Marcan story of the widow's contribution (Mk 12:41–44) that immediately precedes the prediction in that gospel, Matthew has established a close connection between it and Mt 23:38, "... your house will be abandoned desolate."

24:3 The Mount of Olives: see note on Mt 21:1. The disciples: cf. Mk 13:3–4 where only Peter, James, John, and Andrew put the question that is answered by the discourse. In both gospels, however, the question is put privately: the ensuing discourse is only for those who are disciples of Jesus. When will this happen ... end of the age?: Matthew distinguishes carefully between the destruction of the temple (this) and the coming of Jesus that will bring the end of the age. In Mark the two events are more closely connected, a fact that may be explained by Mark's believing that the one would immediately succeed the other. Coming: this translates the Greek word *parousia*, which is used in the gospels only here and in Mt 24:27, 37, 39. It designated the official visit of a ruler to a city or the manifestation of a saving deity, and it was used by Christians to refer to the final coming of Jesus in glory, a term first found in the New Testament with that meaning in 1 Thes 2:19. The end of the age: see note on Mt 13:39.

24:4–14 This section of the discourse deals with calamities in the world (Mt 24:6–7) and in the church (Mt 24:9–12). The former must happen before the end comes (Mt 24:6), but they are only the beginning of the labour pains (Mt 24:8). (It may be noted that the Greek word translated the end in Mt 24:6 and in Mt 24:13–14 is not the same as the phrase "the end of the age" in Mt 24:3, although the meaning is the same.) The latter are sufferings of the church, both from within and without, that will last until the gospel is preached ... to all nations. Then the end will

come and those who have endured the sufferings with fidelity will be saved (Mt 24:13–14).

24:6–7 The disturbances mentioned here are a commonplace of apocalyptic language, as is the assurance that they must happen (see Dn 2:28 LXX), for that is the plan of God. Kingdom against kingdom: see Is 19:2.

24:8 The labour pains: the tribulations leading up to the end of the age are compared to the pains of a woman about to give birth. There is much attestation for rabbinic use of the phrase “the woes (or birth pains) of the Messiah” after the New Testament period, but in at least one instance it is attributed to a rabbi who lived in the late first century A.D. In this Jewish usage it meant the distress of the time preceding the coming of the Messiah; here, the labour pains precede the coming of the Son of Man in glory.

24:9–12 Matthew has used Mk 13:9–12 in his missionary discourse (Mt 10:17–21) and omits it here. Besides the sufferings, including death, and the hatred of all nations that the disciples will have to endure, there will be worse affliction within the church itself. This is described in Mt 24:10–12, which are peculiar to Matthew. Will be led into sin: literally, “will be scandalized,” probably meaning that they will become apostates; see Mt 13:21 where “fall away” translates the same Greek word as here. Betray: in the Greek this is the same word as the hand over of Mt 24:9. The handing over to persecution and hatred from outside will have their counterpart within the church. False prophets: these are Christians; see note on Mt 7:15–20. Evildoing: see Mt 7:23. Because of the apocalyptic nature of much of this discourse, the literal meaning of this description of the church should not be pressed too hard. However, there is reason to think that Matthew’s addition of these verses reflects in some measure the condition of his community.

24:14 Except for the last part (and then the end will come), this verse substantially repeats Mk 13:10. The Matthean addition raises a problem since what follows in Mt 24:15–

23 refers to the horrors of the First Jewish Revolt including the destruction of the temple, and Matthew, writing after that time, knew that the parousia of Jesus was still in the future. A solution may be that the evangelist saw the events of those verses as foreshadowing the cosmic disturbances that he associates with the parousia (Mt 24:29) so that the period in which the former took place could be understood as belonging to the end.

24:15–28 Cf. Mk 13:14–23; Lk 17:23–24, 37. A further stage in the tribulations that will precede the coming of the Son of Man, and an answer to the question of Mt 24:3a, “when will this (the destruction of the temple) happen?”

24:15 The desolating abomination: in 167 B.C. the Syrian king Antiochus IV Epiphanes desecrated the temple by setting up in it a statue of Zeus Olympios (see 1 Mc 1:54). That event is referred to in Dn 12:11 LXX as the “desolating abomination” (NAB “horrible abomination”) and the same Greek term is used here; cf. also Dn 9:27; 11:31. Although the desecration had taken place before Daniel was written, it is presented there as a future event, and Matthew sees that “prophecy” fulfilled in the desecration of the temple by the Romans. In the holy place: the temple; more precise than Mark’s where he should not (Mk 13:14). Let the reader understand: this parenthetical remark, taken from Mk 13:14 invites the reader to realize the meaning of Daniel’s “prophecy.”

24:16 The tradition that the Christians of Jerusalem fled from that city to Pella, a city of Transjordan, at the time of the First Jewish Revolt is found in Eusebius (*Ecclesiastical History*, 3. 5. 3), who attributes the flight to “a certain oracle given by revelation before the war.” The tradition is not improbable but the Matthean command, derived from its Marcan source, is vague in respect to the place of flight (to the mountains), although some scholars see it as applicable to the flight to Pella.

24:17–19 Haste is essential, and the journey will be particularly difficult for women who are burdened with unborn or infant children.

24:20 On the sabbath: this addition to in winter (cf. Mk 13:18) has been understood as an indication that Matthew was addressed to a church still observing the Mosaic law of sabbath rest and the scribal limitations upon the length of journeys that might lawfully be made on that day. That interpretation conflicts with Matthew's view on sabbath observance (cf. Mt 12:1–14). The meaning of the addition may be that those undertaking on the sabbath a journey such as the one here ordered would be offending the sensibilities of law-observant Jews and would incur their hostility.

24:21 For the unparalleled distress of that time, see Dn 12:1.

24:26–28 Claims that the Messiah is to be found in some distant or secret place must be ignored. The coming of the Son of Man will be as clear as lightning is to all and as the corpse of an animal is to vultures; cf. Lk 17:24, 37. Here there is clear identification of the Son of Man and the Messiah; cf. Mt 24:23.

24:29 The answer to the question of Mt 24:3b "What sign will there be of your coming?" Immediately after ... those days: the shortening of time between the preceding tribulation and the parousia has been explained as Matthew's use of a supposed device of Old Testament prophecy whereby certainty that a predicted event will occur is expressed by depicting it as imminent. While it is questionable that that is an acceptable understanding of the Old Testament predictions, it may be applicable here, for Matthew knew that the parousia had not come immediately after the fall of Jerusalem, and it is unlikely that he is attributing a mistaken calculation of time to Jesus. The sun ... be shaken: cf. Is 13:10, 13.

24:30 The sign of the Son of Man: perhaps this means the sign that is the glorious appearance of the Son of Man; cf.

Mt 12:39–40 where “the sign of Jonah” is Jonah’s being in the “belly of the whale.” Tribes of the earth will mourn: peculiar to Matthew; cf. Zec 12:12–14. Coming upon the clouds ... glory: cf. Dn 7:13, although there the “one like a son of man” comes to God to receive kingship; here the Son of Man comes from heaven for judgment.

24:31 Send out his angels: cf. Mt 13:41 where they are sent out to collect the wicked for punishment. Trumpet blast: cf. Is 27:13; 1 Thes 4:16.

24:32–35 Cf. Mk 13:28–31.

24:34 The difficulty raised by this verse cannot be satisfactorily removed by the supposition that this generation means the Jewish people throughout the course of their history, much less the entire human race. Perhaps for Matthew it means the generation to which he and his community belonged.

24:36–44 The statement of Mt 24:34 is now counterbalanced by one that declares that the exact time of the parousia is known only to the Father (Mt 24:36), and the disciples are warned to be always ready for it. This section is drawn from Mark and Q (cf. Lk 17:26–27, 34–35; 12:39–40).

24:36 Many textual witnesses omit nor the Son, which follows Mk 13:32. Since its omission can be explained by reluctance to attribute this ignorance to the Son, the reading that includes it is probably original.

24:37–39 Cf. Lk 17:26–27. In the days of Noah: the Old Testament account of the flood lays no emphasis upon what is central for Matthew, i.e., the unexpected coming of the flood upon those who were unprepared for it.

24:40–41 Cf. Lk 17:34–35. Taken ... left: the former probably means taken into the kingdom; the latter, left for destruction. People in the same situation will be dealt with in opposite ways. In this context, the discrimination between them will be based on their readiness for the coming of the Son of Man.

24:42–44 Cf. Lk 12:39–40. The theme of vigilance and readiness is continued with the bold comparison of the Son of Man to a thief who comes to break into a house.

24:45–51 The second part of the discourse (see note on Mt 24:1–25:46) begins with this parable of the faithful or unfaithful servant; cf. Lk 12:41–46. It is addressed to the leaders of Matthew’s church; the servant has been put in charge of his master’s household (Mt 24:45) even though that household is composed of those who are his fellow servants (Mt 24:49).

24:45 To distribute ... proper time: readiness for the master’s return means a vigilance that is accompanied by faithful performance of the duty assigned.

24:48 My master ... delayed: the note of delay is found also in the other parables of this section; cf. Mt 25:5, 19.

24:51 Punish him severely: the Greek verb, found in the New Testament only here and in the Lucan parallel (Lk 12:46), means, literally, “cut in two.” With the hypocrites: see note on Mt 6:2. Matthew classes the unfaithful Christian leader with the unbelieving leaders of Judaism. Wailing and grinding of teeth: see note on Mt 8:11–12.

25:1–13 Peculiar to Matthew.

25:1 Then: at the time of the parousia. Kingdom ... will be like: see note on Mt 13:24–30.

25:2–4 Foolish ... wise: cf. the contrasted “wise man” and “fool” of Mt 7:24, 26 where the two are distinguished by good deeds and lack of them, and such deeds may be signified by the oil of this parable.

25:11–12 Lord, Lord: cf. Mt 7:21. I do not know you: cf. Mt 7:23 where the Greek verb is different but synonymous.

25:13 Stay awake: some scholars see this command as an addition to the original parable of Matthew’s traditional material, since in Mt 25:5 all the virgins, wise and foolish, fall asleep. But the wise virgins are adequately equipped for their task, and stay awake may mean no more than to be prepared; cf. Mt 24:42, 44.

25:14–30 Cf. Lk 19:12–27.

25:14 It will be as when ... journey: literally, "For just as a man who was going on a journey." Although the comparison is not completed, the sense is clear; the kingdom of heaven is like the situation here described. Faithful use of one's gifts will lead to participation in the fullness of the kingdom, lazy inactivity to exclusion from it.

25:15 Talents: see note on Mt 18:24.

25:18 Buried his master's money: see note on Mt 13:44.

25:20–23 Although the first two servants have received and doubled large sums, their faithful trading is regarded by the master as fidelity in small matters only, compared with the great responsibilities now to be given to them. The latter are unspecified. Share your master's joy: probably the joy of the banquet of the kingdom; cf. Mt 8:11.

25:26–28 Wicked, lazy servant: this man's inactivity is not negligible but seriously culpable. As punishment, he loses the gift he had received, that is now given to the first servant, whose possessions are already great.

25:29 See note on Mt 13:12 where there is a similar application of this maxim.

25:30 See note on Mt 8:11–12.

25:31–46 The conclusion of the discourse, which is peculiar to Matthew, portrays the final judgment that will accompany the parousia. Although often called "parable," it is not really such, for the only parabolic elements are the depiction of the Son of Man as a shepherd and of the righteous and the wicked as sheep and goats, respectively (Mt 25:32–33). The criterion of judgment will be the deeds of mercy that have been done for the least of Jesus' brothers (Mt 25:40). A difficult and important question is the identification of these least brothers. Are they all people who have suffered hunger, thirst, etc. (Mt 25:35, 36) or a particular group of such sufferers? Scholars are divided in their response and arguments can be made for either side. But leaving aside the problem of what the traditional material that Matthew edited may have meant,

it seems that a stronger case can be made for the view that in the evangelist's sense the sufferers are Christians, probably Christian missionaries whose sufferings were brought upon them by their preaching of the gospel. The criterion of judgment for all the nations is their treatment of those who have borne to the world the message of Jesus, and this means ultimately their acceptance or rejection of Jesus himself; cf. Mt 10:40, "Whoever receives you, receives me." See note on Mt 16:27.

25:32 All the nations: before the end the gospel will have been preached throughout the world (Mt 24:14); thus the Gentiles will be judged on their response to it. But the phrase all the nations includes the Jews also, for at the judgment "the Son of Man ... will repay everyone according to his conduct" (Mt 16:27).

25:37–40 The righteous will be astonished that in caring for the needs of the sufferers they were ministering to the Lord himself. One of these least brothers of mine: cf. Mt 10:42.

25:41 Fire prepared ... his angels: cf. 1 Enoch 10:13 where it is said of the evil angels and Semyaza, their leader, "In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever."

25:44–45 The accursed (Mt 25:41) will be likewise astonished that their neglect of the sufferers was neglect of the Lord and will receive from him a similar answer.

26:1–28:20 The five books with alternating narrative and discourse (Mt 3:1– 25:46) that give this gospel its distinctive structure lead up to the climactic events that are the center of Christian belief and the origin of the Christian church, the passion and resurrection of Jesus. In his passion narrative (Mt 26:26 and 27) Matthew follows his Marcan source closely but with omissions (e.g., Mk 14:51–52) and additions (e.g., Mt 27:3–10, 19). Some of the additions indicate that he utilized traditions that he had

received from elsewhere; others are due to his own theological insight (e.g., Mt 26:28 "... for the forgiveness of sins"; Mt 27:52). In his editing Matthew also altered Mark in some minor details. But there is no need to suppose that he knew any passion narrative other than Mark's.

26:1–2 When Jesus finished all these words: see note on Mt 7:28–29. "You know ... crucified": Matthew turns Mark's statement of the time (Mk 14:1) into Jesus' final prediction of his passion. Passover: see note on Mk 14:1.

26:3 Caiaphas was high priest from A.D. 18 to 36.

26:5 Not during the festival: the plan to delay Jesus' arrest and execution until after the festival was not carried out, for according to the synoptics he was arrested on the night of Nisan 14 and put to death the following day. No reason is given why the plan was changed.

26:6–13 See notes on Mk 14:3–9 and Jn 12:1–8.

26:12 To prepare me for burial: cf. Mk 14:8. In accordance with the interpretation of this act as Jesus' burial anointing, Matthew, more consistent than Mark, changes the purpose of the visit of the women to Jesus' tomb; they do not go to anoint him (Mk 16:1) but "to see the tomb" (Mt 28:1).

26:14 Iscariot: see note on Lk 6:16.

26:15 The motive of avarice is introduced by Judas's question about the price for betrayal, which is absent in the Marcan source (Mk 14:10–11). Hand him over: the same Greek verb is used to express the saving purpose of God by which Jesus is handed over to death (cf. Mt 17:22; 20:18; 26:2) and the human malice that hands him over. Thirty pieces of silver: the price of the betrayal is found only in Matthew. It is derived from Zec 11:12 where it is the wages paid to the rejected shepherd, a cheap price (Zec 11:13). That amount is also the compensation paid to one whose slave has been gored by an ox (Ex 21:32).

26:17 The first day of the Feast of Unleavened Bread: see note on Mk 14:1. Matthew omits Mark's "when they sacrificed the Passover lamb."

26:18 By omitting much of Mk 14:13–15, adding My appointed time draws near, and turning the question into a statement, in your house I shall celebrate the Passover, Matthew has given this passage a solemnity and majesty greater than that of his source.

26:21 Given Matthew's interest in the fulfilment of the Old Testament, it is curious that he omits the Marcan designation of Jesus' betrayer as "one who is eating with me" (Mk 14:18), since that is probably an allusion to Ps 41:10. However, the shocking fact that the betrayer is one who shares table fellowship with Jesus is emphasized in Mt 26:23.

26:24 It would be better ... born: the enormity of the deed is such that it would be better not to exist than to do it.

26:25 Peculiar to Matthew. You have said so: cf. Mt 26:64; 27:11. This is a half-affirmative. Emphasis is laid on the pronoun and the answer implies that the statement would not have been made if the question had not been asked.

26:26–29 See note on Mk 14:22–24. The Marcan-Matthean is one of the two major New Testament traditions of the words of Jesus when instituting the Eucharist. The other (and earlier) is the Pauline-Lucan (1 Cor 11:23–25; Lk 22:19–20). Each shows the influence of Christian liturgical usage, but the Marcan-Matthean is more developed in that regard than the Pauline-Lucan. The words over the bread and cup succeed each other without the intervening meal mentioned in 1 Cor 11:25; Lk 22:20; and there is parallelism between the consecratory words (this is my body ... this is my blood). Matthew follows Mark closely but with some changes.

26:26 See note on Mt 14:19. Said the blessing: a prayer blessing God. Take and eat: literally, Take, eat. Eat is an addition to Mark's "take it" (literally, "take"; Mk 14:22). This is my body: the bread is identified with Jesus himself.

26:27–28 Gave thanks: see note on Mt 15:36. Gave it to them ... all of you: cf. Mk 14:23–24. In the Marcan sequence the disciples drink and then Jesus says

the interpretative words. Matthew has changed this into a command to drink followed by those words. My blood: see Lv 17:11 for the concept that the blood is “the seat of life” and that when placed on the altar it “makes atonement.” Which will be shed: the present participle, “being shed” or “going to be shed,” is future in relation to the Last Supper. On behalf of: Greek *peri*; see note on Mk 14:24. Many: see note on Mt 20:28. For the forgiveness of sins: a Matthean addition. The same phrase occurs in Mk 1:4 in connection with John’s baptism but Matthew avoids it there (Mt 3:11). He places it here probably because he wishes to emphasize that it is the sacrificial death of Jesus that brings forgiveness of sins.

26:29 Although his death will interrupt the table fellowship he has had with the disciples, Jesus confidently predicts his vindication by God and a new table fellowship with them at the banquet of the kingdom.

26:30 See note on Mk 14:26.

26:31 Will have ... shaken: literally, “will be scandalized in me”; see note on Mt 24:9–12. I will strike ... dispersed: cf. Zec 13:7.

26:34 Before the cock crows: see note on Mt 14:25. The third watch of the night was called “cockcrow.” Deny me: see note on Mt 16:24.

26:36–56 Cf. Mk 14:32–52. The account of Jesus in Gethsemane is divided between that of his agony (Mt 26:36–46) and that of his betrayal and arrest (Mt 26:47–56). Jesus’ sorrow and distress (Mt 26:37) in face of death is unrelieved by the presence of his three disciples who, though urged to watch with him (Mt 26:38, 41), fall asleep (Mt 26:40, 43). He prays that if ... possible his death may be avoided (Mt 26:39) but that his Father’s will be done (Mt 26:39, 42, 44). Knowing then that his death must take place, he announces to his companions that the hour for his being handed over has come (Mt 26:45). Judas arrives with an armed band provided by the Sanhedrin and greets Jesus with a kiss, the prearranged sign for his

identification (Mt 26:47–49). After his arrest, he rebukes a disciple who has attacked the high priest’s servant with a sword (Mt 26:51–54), and chides those who have come out to seize him with swords and clubs as if he were a robber (Mt 26:55–56). In both rebukes Jesus declares that the treatment he is now receiving is the fulfilment of the scriptures (Mt 26:55, 56). The subsequent flight of all the disciples is itself the fulfilment of his own prediction (cf. 31). In this episode, Matthew follows Mark with a few alterations.

26:36 Gethsemane: the Hebrew name means “oil press” and designates an olive orchard on the western slope of the Mount of Olives; see note on Mt 21:1. The name appears only in Matthew and Mark. The place is called a “garden” in Jn 18:1.

26:37 Peter and the two sons of Zebedee: cf. Mt 17:1.

26:38 Cf. Ps 42:5, 12. In the Septuagint (Ps 41:4, 12) the same Greek word for sorrowful is used as here. To death: i.e., “enough to die”; cf. Jon 4:9.

26:39 My Father: see note on Mk 14:36. Matthew omits the Aramaic *’abbā’* and adds the qualifier my. This cup: see note on Mk 10:38–40.

26:41 Undergo the test: see note on Mt 6:13. In that verse “the final test” translates the same Greek word as is here translated the test, and these are the only instances of the use of that word in Matthew. It is possible that the passion of Jesus is seen here as an anticipation of the great tribulation that will precede the parousia (see notes on Mt 24:8; 24:21) to which Mt 6:13 refers, and that just as Jesus prays to be delivered from death (Mt 26:39), so he exhorts the disciples to pray that they will not have to undergo the great test that his passion would be for them. Some scholars, however, understand not undergo (literally, “not enter”) the test as meaning not that the disciples may be spared the test but that they may not yield to the temptation of falling away from Jesus because of his passion even though they will have to endure it.

26:42 Your will be done: cf. Mt 6:10.

26:49 Rabbi: see note on Mt 23:6–7. Jesus is so addressed twice in Matthew (Mt 26:25), both times by Judas. For the significance of the closely related address “teacher” in Matthew, see note on Mt 8:19.

26:55 Day after day ... arrest me: cf. Mk 14:49. This suggests that Jesus had taught for a relatively long period in Jerusalem, whereas Mt 21:1–11 puts his coming to the city for the first time only a few days before.

26:57–68 Following Mk 14:53–65 Matthew presents the night time appearance of Jesus before the Sanhedrin as a real trial. After many false witnesses bring charges against him that do not suffice for the death sentence (Mt 26:60), two came forward who charge him with claiming to be able to destroy the temple ... and within three days to rebuild it (Mt 26:60–61). Jesus makes no answer even when challenged to do so by the high priest, who then orders him to declare under oath ... whether he is the Messiah, the Son of God (Mt 26:62–63). Matthew changes Mark’s clear affirmative response (Mk 14:62) to the same one as that given to Judas (Mt 26:25), but follows Mark almost verbatim in Jesus’ predicting that his judges will see him (the Son of Man) seated at the right hand of God and coming on the clouds of heaven (Mt 26:64). The high priest then charges him with blasphemy (Mt 26:65), a charge with which the other members of the Sanhedrin agree by declaring that he deserves to die (Mt 26:66). They then attack him (Mt 26:67) and mockingly demand that he prophesy (Mt 26:68). This account contains elements that are contrary to the judicial procedures prescribed in the Mishnah, the Jewish code of law that dates in written form from ca. A.D. 200, e.g., trial on a feast day, a night session of the court, pronouncement of a verdict of condemnation at the same session at which testimony was received. Consequently, some scholars regard the account entirely as a creation of the early Christians without historical value. However, it is disputable whether the norms found in the

Mishnah were in force at the time of Jesus. More to the point is the question whether the Matthean-Marcan night trial derives from a combination of two separate incidents, a night time preliminary investigation (cf. Jn 18:13, 19–24) and a formal trial on the following morning (cf. Lk 22:66–71).

26:57 Caiaphas: see note on Mt 26:3.

26:59 Sanhedrin: see note on Lk 22:66.

26:60–61 Two: cf. Dt 19:15. I can destroy ... rebuild it: there are significant differences from the Marcan parallel (Mk 14:58). Matthew omits “made with hands” and “not made with hands” and changes Mark’s “will destroy” and “will build another” to can destroy and (can) rebuild. The charge is probably based on Jesus’ prediction of the temple’s destruction; see notes on Mt 23:37–39; 24:2; and Jn 2:19. A similar prediction by Jeremiah was considered as deserving death; cf. Jer 7:1–15; 26:1–8.

26:63 Silent: possibly an allusion to Is 53:7. I order you ... living God: peculiar to Matthew; cf. Mk 14:61.

26:64 You have said so: see note on Mt 26:25. From now on ... heaven: the Son of Man who is to be crucified (cf. Mt 20:19) will be seen in glorious majesty (cf. Ps 110:1) and coming on the clouds of heaven (cf. Dn 7:13). The Power: see note on Mk 14:61–62.

26:65 Blasphemed: the punishment for blasphemy was death by stoning (see Lv 24:10–16). According to the Mishnah, to be guilty of blasphemy one had to pronounce “the Name itself,” i.e., Yahweh; cf. *Sanhedrin* 7, 4.5. Those who judge the gospel accounts of Jesus’ trial by the later Mishnah standards point out that Jesus uses the surrogate “the Power,” and hence no Jewish court would have regarded him as guilty of blasphemy; others hold that the Mishnah’s narrow understanding of blasphemy was a later development.

26:67–68 The physical abuse, apparently done to Jesus by the members of the Sanhedrin themselves, recalls the sufferings of the Isaian Servant of the Lord; cf. Is 50:6. The

mocking challenge to prophesy is probably motivated by Jesus' prediction of his future glory (Mt 26:64).

26:70 Denied it in front of everyone: see Mt 10:33. Peter's repentance (Mt 26:75) saves him from the fearful destiny of which Jesus speaks there.

26:73 Your speech ... away: Matthew explicates Mark's "you too are a Galilean" (Mk 14:70).

27:1–31 Cf. Mk 15:1–20. Matthew's account of the Roman trial before Pilate is introduced by a consultation of the Sanhedrin after which Jesus is handed over to ... the governor (Mt 27:1–2). Matthew follows his Marcan source closely but adds some material that is peculiar to him, the death of Judas (Mt 27:3–10), possibly the name Jesus as the name of Barabbas also (Mt 27:16–17), the intervention of Pilate's wife (Mt 27:19), Pilate's washing his hands in token of his disclaiming responsibility for Jesus' death (Mt 27:24), and the assuming of that responsibility by the whole people (Mt 27:25).

27:1 There is scholarly disagreement about the meaning of the Sanhedrin's taking counsel (*symbolion elabon*; cf. Mt 12:14; 22:15; 27:7; 28:12); see note on Mk 15:1. Some understand it as a discussion about the strategy for putting their death sentence against Jesus into effect since they lacked the right to do so themselves. Others see it as the occasion for their passing that sentence, holding that Matthew, unlike Mark (Mk 14:64), does not consider that it had been passed in the night session (Mt 26:66). Even in the latter interpretation, their handing him over to Pilate is best explained on the hypothesis that they did not have competence to put their sentence into effect, as is stated in Jn 18:31.

27:3 The thirty pieces of silver: see Mt 26:15.

27:5–8 For another tradition about the death of Judas, cf. Acts 1:18–19. The two traditions agree only in the purchase of a field with the money paid to Judas for his betrayal of Jesus and the name given to the field, the Field of Blood. In

Acts Judas himself buys the field and its name comes from his own blood shed in his fatal accident on it. The potter's field: this designation of the field is based on the fulfilment citation in Mt 27:10.

27:9–10 Cf. Mt 26:15. Matthew's attributing this text to Jeremiah is puzzling, for there is no such text in that book, and the thirty pieces of silver thrown by Judas "into the temple" (Mt 27:5) recall rather Zec 11:12–13. It is usually said that the attribution of the text to Jeremiah is due to Matthew's combining the Zechariah text with texts from Jeremiah that speak of a potter (Jer 18:2–3), the buying of a field (Jer 32:6–9), or the breaking of a potter's flask at Topheth in the valley of Ben- Hinnom with the prediction that it will become a burial place (Jer 19:1–13).

27:11 King of the Jews: this title is used of Jesus only by pagans. The Matthean instances are, besides this verse, Mt 2:2; 27:29, 37. Matthew equates it with "Messiah"; cf. Mt 2:2, 4 and Mt 27:17, 22 where he has changed "the king of the Jews" of his Marcan source (Mk 15:9, 12) to "(Jesus) called Messiah." The normal political connotation of both titles would be of concern to the Roman governor. You say so: see note on Mt 26:25. An unqualified affirmative response is not made because Jesus' kingship is not what Pilate would understand it to be.

27:12–14 Cf. Mt 26:62–63. As in the trial before the Sanhedrin, Jesus' silence may be meant to recall Is 53:7. Greatly amazed: possibly an allusion to Is 52:14–15.

27:15–26 The choice that Pilate offers the crowd between Barabbas and Jesus is said to be in accordance with a custom of releasing at the Passover feast one prisoner chosen by the crowd (Mt 27:15). This custom is mentioned also in Mk 15:6 and Jn 18:39 but not in Luke; see note on Lk 23:17. Outside of the gospels there is no direct attestation of it, and scholars are divided in their judgment of the historical reliability of the claim that there was such a practice.

27:16–17 [Jesus] Barabbas: it is possible that the double name is the original reading; Jesus was a common Jewish name; see note on Mt 1:21. This reading is found in only a few textual witnesses, although its absence in the majority can be explained as an omission of Jesus made for reverential reasons. That name is bracketed because of its uncertain textual attestation. The Aramaic name Barabbas means “son of the father”; the irony of the choice offered between him and Jesus, the true son of the Father, would be evident to those addressees of Matthew who knew that.

27:18 Cf. Mk 14:10. This is an example of the tendency, found in varying degree in all the gospels, to present Pilate in a relatively favourable light and emphasize the hostility of the Jewish authorities and eventually of the people.

27:19 Jesus’ innocence is declared by a Gentile woman. In a dream: in Matthew’s infancy narrative, dreams are the means of divine communication; cf. Mt 1:20; 2:12, 13, 19, 22.

27:22 Let him be crucified: incited by the chief priests and elders (Mt 27:20), the crowds demand that Jesus be executed by crucifixion, a peculiarly horrible form of Roman capital punishment. The Marcan parallel, “Crucify him” (Mk 15:3), addressed to Pilate, is changed by Matthew to the passive, probably to emphasize the responsibility of the crowds.

27:24–25 Peculiar to Matthew. Took water ... blood: cf. Dt 21:1–8, the handwashing prescribed in the case of a murder when the killer is unknown. The elders of the city nearest to where the corpse is found must wash their hands, declaring, “Our hands did not shed this blood.” Look to it yourselves: cf. Mt 27:4. The whole people: Matthew sees in those who speak these words the entire people (Greek *laos*) of Israel. His blood ... and upon our children: cf. Jer 26:15. The responsibility for Jesus’ death is accepted by the nation that was God’s special possession (Ex 19:5), his own people (Hos 2:25), and they thereby lose that high privilege; see Mt 21:43 and the note on that verse. The

controversy between Matthew's church and Pharisaic Judaism about which was the true people of God is reflected here. As the Second Vatican Council has pointed out, guilt for Jesus' death is not attributable to all the Jews of his time or to any Jews of later times.

27:26 He had Jesus scourged: the usual preliminary to crucifixion.

27:27 The praetorium: the residence of the Roman governor. His usual place of residence was at Caesarea Maritima on the Mediterranean coast, but he went to Jerusalem during the great feasts, when the influx of pilgrims posed the danger of a nationalistic riot. It is disputed whether the praetorium in Jerusalem was the old palace of Herod in the west of the city or the fortress of Antonia northwest of the temple area. The whole cohort: normally six hundred soldiers.

27:28 Scarlet military cloak: so Matthew as against the royal purple of Mk 15:17 and Jn 19:2.

27:29 Crown out of thorns: probably of long thorns that stood upright so that it resembled the "radiant" crown, a diadem with spikes worn by Hellenistic kings. The soldiers' purpose was mockery, not torture. A reed: peculiar to Matthew; a mock scepter.

27:30 Spat upon him: cf. Mt 26:67 where there also is a possible allusion to Is 50:6.

27:32 See note on Mk 15:21. Cyrenian named Simon: Cyrenaica was a Roman province on the north coast of Africa and Cyrene was its capital city. The city had a large population of Greek-speaking Jews. Simon may have been living in Palestine or have come there for the Passover as a pilgrim. Pressed into service: see note on Mt 5:41.

27:34 Wine ... mixed with gall: cf. Mk 15:23 where the drink is "wine drugged with myrrh," a narcotic. Matthew's text is probably an inexact allusion to Ps 69:22. That psalm belongs to the class called the individual lament, in which a persecuted just man prays for deliverance in the midst of great suffering and also expresses confidence that his

prayer will be heard. That theme of the suffering Just One is frequently applied to the sufferings of Jesus in the passion narratives.

27:35 The clothing of an executed criminal went to his executioner(s), but the description of that procedure in the case of Jesus, found in all the gospels, is plainly inspired by Ps 22:19. However, that psalm verse is quoted only in Jn 19:24.

27:37 The offense of a person condemned to death by crucifixion was written on a tablet that was displayed on his cross. The charge against Jesus was that he had claimed to be the King of the Jews (cf. Mt 27:11), i.e., the Messiah (cf. Mt 27:17, 22).

27:38 Revolutionaries: see note on Jn 18:40 where the same Greek word as that found here is used for Barabbas.

27:39–40 Reviled him ... heads: cf. Ps 22:8. You who would destroy ... three days; cf. Mt 26:61. If you are the Son of God: the same words as those of the devil in the temptation of Jesus; cf. Mt 4:3, 6.

27:42 King of Israel: in their mocking of Jesus the members of the Sanhedrin call themselves and their people not “the Jews” but Israel.

27:43 Peculiar to Matthew. He trusted in God ... wants him: cf. Ps 22:9. He said ... of God: probably an allusion to Wis 2:12–20 where the theme of the suffering Just One appears.

27:45 Cf. Am 8:9 where on the day of the Lord “the sun will set at midday.”

27:46 *Eli, Eli, lema sabachthani?*: Jesus cries out in the words of Ps 22:2a, a psalm of lament that is the Old Testament passage most frequently drawn upon in this narrative. In Mark the verse is cited entirely in Aramaic, which Matthew partially retains but changes the invocation of God to the Hebrew *Eli*, possibly because that is more easily related to the statement of the following verse about Jesus’ calling for Elijah.

27:47 Elijah: see note on Mt 3:4. This prophet, taken up into heaven (2 Kgs 2:11), was believed to come to the help of those in distress, but the evidences of that belief are all later than the gospels.

27:50 Gave up his spirit: cf. the Marcan parallel (Mk 15:37), “breathed his last.” Matthew’s alteration expresses both Jesus’ control over his destiny and his obedient giving up of his life to God.

27:51–53 Veil of the sanctuary ... bottom: cf. Mk 15:38; Lk 23:45. Luke puts this event immediately before the death of Jesus. There were two veils in the Mosaic tabernacle on the model of which the temple was constructed, the outer one before the entrance of the Holy Place and the inner one before the Holy of Holies (see Ex 26:31–36). Only the high priest could pass through the latter and that only on the Day of Atonement (see Lv 16:1–18). Probably the torn veil of the gospels is the inner one. The meaning of the scene may be that now, because of Jesus’ death, all people have access to the presence of God, or that the temple, its holiest part standing exposed, is now profaned and will soon be destroyed. The earth quaked ... appeared to many: peculiar to Matthew. The earthquake, the splitting of the rocks, and especially the resurrection of the dead saints indicate the coming of the final age. In the Old Testament the coming of God is frequently portrayed with the imagery of an earthquake (see Ps 68:9; 77:19), and Jesus speaks of the earthquakes that will accompany the “labour pains” that signify the beginning of the dissolution of the old world (Mt 24:7–8). For the expectation of the resurrection of the dead at the coming of the new and final age, see Dn 12:1–3. Matthew knows that the end of the old age has not yet come (Mt 28:20), but the new age has broken in with the death (and resurrection; cf. the earthquake in Mt 28:2) of Jesus; see note on Mt 16:28. After his resurrection: this qualification seems to be due to Matthew’s wish to assert the primacy of Jesus’ resurrection even though he

has placed the resurrection of the dead saints immediately after Jesus' death.

27:54 Cf. Mk 15:39. The Christian confession of faith is made by Gentiles, not only the centurion, as in Mark, but the other soldiers who were keeping watch over Jesus (cf. Mt 27:36).

27:55–56 Looking on from a distance: cf. Ps 38:12. Mary Magdalene ... Joseph: these two women are mentioned again in Mt 27:61 and Mt 28:1 and are important as witnesses of the reality of the empty tomb. A James and Joseph are referred to in Mt 13:55 as brothers of Jesus.

27:57–61 Cf. Mk 15:42–47. Matthew drops Mark's designation of Joseph of Arimathea as "a distinguished member of the council" (the Sanhedrin), and makes him a rich man and a disciple of Jesus. The former may be an allusion to Is 53:9 (the Hebrew reading of that text is disputed and the one followed in the NAB OT has nothing about the rich, but they are mentioned in the LXX version). That the tomb was the new tomb of a rich man and that it was seen by the women are indications of an apologetic intent of Matthew; there could be no question about the identity of Jesus' burial place. The other Mary: the mother of James and Joseph (Mt 27:56).

27:62–66 Peculiar to Matthew. The story prepares for Mt 28:11–15 and the Jewish charge that the tomb was empty because the disciples had stolen the body of Jesus (Mt 28:13, 15).

27:62 The next day ... preparation: the sabbath. According to the synoptic chronology, in that year the day of preparation (for the sabbath) was the Passover; cf. Mk 15:42. The Pharisees: the principal opponents of Jesus during his ministry and, in Matthew's time, of the Christian church, join with the chief priests to guarantee against a possible attempt of Jesus' disciples to steal his body.

27:64 This last imposture ... the first: the claim that Jesus has been raised from the dead is clearly the last imposture;

the first may be either his claim that he would be raised up (Mt 27:63) or his claim that he was the one with whose ministry the kingdom of God had come (see Mt 12:28).

27:65 The guard is yours: literally, “have a guard” or “you have a guard.” Either the imperative or the indicative could mean that Pilate granted the petitioners some Roman soldiers as guards, which is the sense of the present translation. However, if the verb is taken as an indicative it could also mean that Pilate told them to use their own Jewish guards.

28:1–20 Except for Mt 28:1–8 based on Mk 16:1–8, the material of this final chapter is peculiar to Matthew. Even where he follows Mark, Matthew has altered his source so greatly that a very different impression is given from that of the Marcan account. The two points that are common to the resurrection testimony of all the gospels are that the tomb of Jesus had been found empty and that the risen Jesus had appeared to certain persons, or, in the original form of Mark, that such an appearance was promised as soon to take place (see Mk 16:7). On this central and all-important basis, Matthew has constructed an account that interprets the resurrection as the turning of the ages (Mt 28:2–4), shows the Jewish opposition to Jesus as continuing to the present in the claim that the resurrection is a deception perpetrated by the disciples who stole his body from the tomb (Mt 28:11–15), and marks a new stage in the mission of the disciples once limited to Israel (Mt 10:5–6); now they are to make disciples of all nations. In this work they will be strengthened by the presence of the exalted Son of Man, who will be with them until the kingdom comes in fullness at the end of the age (Mt 28:16–20).

28:1 After the sabbath ... dawning: since the sabbath ended at sunset, this could mean in the early evening, for dawning can refer to the appearance of the evening star; cf. Lk 23:54. However, it is probable that Matthew means the

morning dawn of the day after the sabbath, as in the similar though slightly different text of Mark, “when the sun had risen” (Mk 16:2). Mary Magdalene and the other Mary: see notes on Mt 27:55–56; 57–61. To see the tomb: cf. Mk 16:1–2 where the purpose of the women’s visit is to anoint Jesus’ body.

28:2–4 Peculiar to Matthew. A great earthquake: see note on Mt 27:51–53. Descended from heaven: this trait is peculiar to Matthew, although his interpretation of the “young man” of his Marcan source (Mk 16:5) as an angel is probably true to Mark’s intention; cf. Lk 24:23 where the “two men” of Mt 24:4 are said to be “angels.” Rolled back the stone ... upon it: not to allow the risen Jesus to leave the tomb but to make evident that the tomb is empty (see Mt 24:6). Unlike the apocryphal Gospel of Peter (9:35–11:44), the New Testament does not describe the resurrection of Jesus, nor is there anyone who sees it. His appearance was like lightning ... snow: see note on Mt 17:2.

28:6–7 Cf. Mk 16:6–7. Just as he said: a Matthean addition referring to Jesus’ predictions of his resurrection, e.g., Mt 16:21; 17:23; 20:19. Tell his disciples: like the angel of the Lord of the infancy narrative, the angel interprets a fact and gives a commandment about what is to be done; cf. Mt 1:20–21. Matthew omits Mark’s “and Peter” (Mk 16:7); considering his interest in Peter, this omission is curious. Perhaps the reason is that the Marcan text may allude to a first appearance of Jesus to Peter alone (cf. 1 Cor 15:5; Lk 24:34) which Matthew has already incorporated into his account of Peter’s confession at Caesarea Philippi; see note on Mt 16:16. He is going ... Galilee: like Mk 16:7, a reference to Jesus’ prediction at the Last Supper (Mt 26:32; Mk 14:28). Matthew changes Mark’s “as he told you” to a declaration of the angel.

28:8 Contrast Mk 16:8 where the women in their fear “said nothing to anyone.”

28:9–10 Although these verses are peculiar to Matthew, there are similarities between them and John’s account of

the appearance of Jesus to Mary Magdalene (Jn 20:17). In both there is a touching of Jesus' body, and a command of Jesus to bear a message to his disciples, designated as his brothers. Matthew may have drawn upon a tradition that appears in a different form in John. Jesus' words to the women are mainly a repetition of those of the angel (Mt 28:5a, 7b).

28:11–15 This account indicates that the dispute between Christians and Jews about the empty tomb was not whether the tomb was empty but why.

28:16–20 This climactic scene has been called a “proleptic parousia,” for it gives a foretaste of the final glorious coming of the Son of Man (Mt 26:64). Then his triumph will be manifest to all; now it is revealed only to the disciples, who are commissioned to announce it to all nations and bring them to belief in Jesus and obedience to his commandments.

28:16 The eleven: the number recalls the tragic defection of Judas Iscariot. To the mountain ... ordered them: since the message to the disciples was simply that they were to go to Galilee (Mt 28:10), some think that the mountain comes from a tradition of the message known to Matthew and alluded to here. For the significance of the mountain, see note on Mt 17:1.

28:17 But they doubted: the Greek can also be translated, “but some doubted.” The verb occurs elsewhere in the New Testament only in Mt 14:31 where it is associated with Peter's being of “little faith.” For the meaning of that designation, see note on Mt 6:30.

28:18 All power ... me: the Greek word here translated power is the same as that found in the LXX translation of Dn 7:13–14 where one “like a son of man” is given power and an everlasting kingdom by God. The risen Jesus here claims universal power, i.e., in heaven and on earth.

28:19 Therefore: since universal power belongs to the risen Jesus (Mt 28:18), he gives the eleven a mission that is universal. They are to make disciples of all nations. While

all nations is understood by some scholars as referring only to all Gentiles, it is probable that it included the Jews as well. Baptizing them: baptism is the means of entrance into the community of the risen one, the Church. In the name of the Father ... holy Spirit: this is perhaps the clearest expression in the New Testament of trinitarian belief. It may have been the baptismal formula of Matthew's church, but primarily it designates the effect of baptism, the union of the one baptized with the Father, Son, and holy Spirit.

28:20 All that I have commanded you: the moral teaching found in this gospel, pre-eminently that of the Sermon on the Mount (Mt 5–7). The commandments of Jesus are the standard of Christian conduct, not the Mosaic law as such, even though some of the Mosaic commandments have now been invested with the authority of Jesus. Behold, I am with you always: the promise of Jesus' real though invisible presence echoes the name Emmanuel given to him in the infancy narrative; see note on Mt 1:23. End of the age: see notes on Mt 13:39 and Mt 24:3.

03

The Gospel According to Luke

The principal divisions of the Gospel according to Luke are the following:

I. The Prologue (1:1–4)

II. The Infancy Narrative (1:5–2:52)

III. The Preparation for the Public Ministry (3:1–4:13)

IV. The Ministry in Galilee (4:14–9:50)

V. The Journey to Jerusalem: Luke's Travel Narrative (9:51–19:27)

VI. The Teaching Ministry in Jerusalem (19:28–21:38)

VII. The Passion Narrative (22:1–23:56)

VIII. The Resurrection Narrative (24:1–53)

I. THE PROLOGUE

CHAPTER 1

1^a*Since many have undertaken to compile a narrative of the events that have been fulfilled among us, 2^bjust as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, 3^II too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, 4so that you may realize the certainty of the teachings you have received.

II. THE INFANCY NARRATIVE

Announcement of the Birth of John.

5^c*In the days of Herod, King of Judea, there was a priest named Zechariah of the priestly division of

Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth. *6*Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. *7d**But they had no child, because Elizabeth was barren and both were advanced in years.

*8*Once when he was serving as priest in his division's turn before God, *9e*according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. *10*Then, when the whole assembly of the people was praying outside at the hour of the incense offering, *11*the angel of the Lord appeared to him, standing at the right of the altar of incense. *12*Zechariah was troubled by what he saw, and fear came upon him.

*13f**But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. *14*And you will have joy and gladness, and many will rejoice at his birth, *15g**for he will be great in the sight of [the] Lord. He will drink neither wine nor strong drink. He will be filled with the holy Spirit even from his mother's womb, *16*and he will turn many of the children of Israel to the Lord their God. *17h**He will go before him in the spirit and power of Elijah to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord."

*18*Then Zechariah said to the angel, "How shall I know this? For I am an old man, and my wife is

advanced in years.” 19*i**And the angel said to him in reply, “I am Gabriel, who stand before God. I was sent to speak to you and to announce to you this good news. 20*j**But now you will be speechless and unable to talk until the day these things take place, because you did not believe my words, which will be fulfilled at their proper time.”

21Meanwhile the people were waiting for Zechariah and were amazed that he stayed so long in the sanctuary. 22But when he came out, he was unable to speak to them, and they realized that he had seen a vision in the sanctuary. He was gesturing to them but remained mute. 23Then, when his days of ministry were completed, he went home. 24After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, 25*k*“So has the Lord done for me at a time when he has seen fit to take away my disgrace before others.”

Announcement of the Birth of Jesus.

26***In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, 27*l* to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary. 28*m*And coming to her, he said, “*Hail, favoured one! The Lord is with you.*” 29But she was greatly troubled at what was said and pondered what sort of greeting this might be. 30Then the angel said to her, “*Do not be afraid, Mary, for you have found favour with God. 31n*Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. 32*o**He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David

his father, ³³*p*and he will rule over the house of Jacob forever, and of his kingdom there will be no end.”

³⁴***But Mary said to the angel, “How can this be, since I have no relations with a man?” ³⁵*q*And the angel said to her in reply, “The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. ³⁶***And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; ³⁷*r*for nothing will be impossible for God.” ³⁸ Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Then the angel departed from her.

Mary Visits Elizabeth.

³⁹During those days Mary set out and travelled to the hill country in haste to a town of Judah, ⁴⁰where she entered the house of Zechariah and greeted Elizabeth. ⁴¹*s*When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, ⁴²*t*cried out in a loud voice and said, “Most blessed are you among women, and blessed is the fruit of your womb. ⁴³***And how does this happen to me, that the mother of my Lord should come to me? ⁴⁴*r*For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. ⁴⁵*u*^{*}Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

The Canticle of Mary.

⁴⁶*vw*^{*}And Mary said:

“My soul proclaims the greatness of the Lord;
 47 *x*my spirit rejoices in God my saviour.
 48*y*For he has looked upon his handmaid’s
 lowliness;
 behold, from now on will all ages call me
 blessed.
 49*z*The Mighty One has done great things for
 me,
 and holy is his name.
 50*a*His mercy is from age to age
 to those who fear him.
 51*b*He has shown might with his arm,
 dispersed the arrogant of mind and heart.
 52*c*He has thrown down the rulers from their
 thrones
 but lifted up the lowly.
 53*d*The hungry he has filled with good things;
 the rich he has sent away empty.
 54*e*He has helped Israel his servant,
 remembering his mercy,
 55*f*according to his promise to our fathers,
 to Abraham and to his descendants forever.”

56 Mary remained with her about three months and then returned to her home.

The Birth of John.

57*When the time arrived for Elizabeth to have her
 child she gave birth to a son. 58*g*Her neighbours and
 relatives heard that the Lord had shown his great
 mercy toward her, and they rejoiced with her.
 59*h**When they came on the eighth day to circumcise
 the child, they were going to call him Zechariah after

his father, **60i**but his mother said in reply, “No. He will be called John.”

61But they answered her, “There is no one among your relatives who has this name.” **62**So they made signs, asking his father what he wished him to be called. **63**He asked for a tablet and wrote, “John is his name,” and all were amazed. **64j**Immediately his mouth was opened, his tongue freed, and he spoke blessing God. **65**Then fear came upon all their neighbours, and all these matters were discussed throughout the hill country of Judea. **66**All who heard these things took them to heart, saying, “What, then, will this child be?” For surely the hand of the Lord was with him.

The Canticle of Zechariah.

67Then Zechariah his father, filled with the holy Spirit, prophesied, saying:

68k“**Blessed be the Lord, the God of Israel,
for he has visited and brought redemption to
his people.**

69l***He has raised up a horn for our salvation
within the house of David his servant,
70even as he promised through the mouth
of his holy prophets from of old:**

71m **salvation from our enemies and from
the hand of all who hate us,**

72n **to show mercy to our fathers
and to be mindful of his holy covenant**

73p**and of the oath he swore to Abraham our
father,**

**and to grant us that, 74rescued from the hand
of enemies,**

without fear we might worship him 75qin holiness and righteousness before him all our days.

76r*And you, child, will be called prophet of the Most High,

for you will go before the Lord to prepare his ways,

77to give his people knowledge of salvation through the forgiveness of their sins,

78st*because of the tender mercy of our God by which the daybreak from on high will visit us

79to shine on those who sit in darkness and death's shadow,

to guide our feet into the path of peace.”

80uThe child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

CHAPTER 2

The Birth of Jesus.

1*In those days a decree went out from Caesar Augustus that the whole world should be enrolled.

2This was the first enrolment, when Quirinius was governor of Syria. 3So all went to be enrolled, each to his own town. 4vAnd Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, 5wto be enrolled with Mary, his betrothed, who was with child.

6While they were there, the time came for her to have her child, 7x*and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him

in a manger, because there was no room for them in the inn. 8*Now there were shepherds in that region living in the fields and keeping the night watch over their flock. 9yThe angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. 10The angel said to them, “Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. 11z*For today in the city of David a saviour has been born for you who is Messiah and Lord. 12And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger.” 13And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:
**14a*“Glory to God in the highest
and on earth peace to those on whom
his favour rests.”**

The Visit of the Shepherds.

15When the angels went away from them to heaven, the shepherds said to one another, “Let us go, then, to Bethlehem to see this thing that has taken place, which the Lord has made known to us.” 16So they went in haste and found Mary and Joseph, and the infant lying in the manger. 17When they saw this, they made known the message that had been told them about this child. 18All who heard it were amazed by what had been told them by the shepherds. 19And Mary kept all these things, reflecting on them in her heart. 20Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them.

The Circumcision and Naming of Jesus.

21b*When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.

The Presentation in the Temple.

22c*When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, **23d**just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” **24**and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord.

25*Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the holy Spirit was upon him. **26**It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. **27**He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, **28**he took him into his arms and blessed God, saying:

29“Now, Master, you may let your servant go in peace, according to your word,
30for my eyes have seen your salvation,
31 which you prepared in sight of all the peoples,
32f a light for revelation to the Gentiles, and glory for your people Israel.”

33The child's father and mother were amazed at what was said about him; 34gand Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted 35*(and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed."

36There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, 37and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer.

38hAnd coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

The Return to Nazareth.

39iWhen they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. 40jThe child grew and became strong, filled with wisdom; and the favour of God was upon him.

The Boy Jesus in the Temple.

41k*Each year his parents went to Jerusalem for the feast of Passover, 42and when he was twelve years old, they went up according to festival custom.

43After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it.

44Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, 45but not finding him,

they returned to Jerusalem to look for him. ⁴⁶After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, ⁴⁷and all who heard him were astounded at his understanding and his answers. ⁴⁸When his parents saw him, they were astonished, and his mother said to him, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” ⁴⁹*And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?” ⁵⁰But they did not understand what he said to them. ⁵¹ *l*He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. ⁵²*m*And Jesus advanced [in] wisdom and age and favour before God and man.

III. THE PREPARATION FOR THE PUBLIC MINISTRY

CHAPTER 3

The Preaching of John the Baptist.

¹*n**In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, ²*o**during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert. ³*p**He went throughout [the] whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴*q**as it is written in the book of the words of the prophet Isaiah:
“A voice of one crying out in the desert:

'Prepare the way of the Lord,
make straight his paths.

5Every valley shall be filled
and every mountain and hill shall be made low.
The winding roads shall be made straight,
and the rough ways made smooth,

6and all flesh shall see the salvation of God.'

7He said to the crowds who came out to be baptized
by him, "You brood of vipers! Who warned you to flee
from the coming wrath? 8Produce good fruits as
evidence of your repentance; and do not begin to say
to yourselves, 'We have Abraham as our father,' for I
tell you, God can raise up children to Abraham from
these stones. 9Even now the axe lies at the root of
the trees. Therefore every tree that does not produce
good fruit will be cut down and thrown into the fire."

10And the crowds asked him, "What then should we
do?" 11He said to them in reply, "Whoever has two
tunics should share with the person who has none.
And whoever has food should do likewise." 12Even
tax collectors came to be baptized and they said to
him, "Teacher, what should we do?" 13He answered
them, "Stop collecting more than what is prescribed."
14Soldiers also asked him, "And what is it that we
should do?" He told them, "Do not practice extortion,
do not falsely accuse anyone, and be satisfied with
your wages."

15Now the people were filled with expectation, and
all were asking in their hearts whether John might be
the Messiah. 16*John answered them all, saying, "I
am baptizing you with water, but one mightier than I
is coming. I am not worthy to loosen the thongs of his

sandals. He will baptize you with the holy Spirit and fire. 17^z*His winnowing fan is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”

18Exhorting them in many other ways, he preached good news to the people. 19^a*Now Herod the tetrarch, who had been censured by him because of Herodias, his brother’s wife, and because of all the evil deeds Herod had committed, 20added still another to these by [also] putting John in prison.

The Baptism of Jesus.

21^b*After all the people had been baptized and Jesus also had been baptized and was praying, heaven was opened 22^c*and the holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

The Genealogy of Jesus.

23^{de}*When Jesus began his ministry he was about thirty years of age. He was the son, as was thought, of Joseph, the son of Heli, 24the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the

son of Levi, 30the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31ghi*the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 33jthe son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34klthe son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36mthe son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38the son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER 4

The Temptation of Jesus.

1n*Filled with the holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert 2o*for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. 3The devil said to him, “If you are the Son of God, command this stone to become bread.” 4pJesus answered him, “It is written, ‘One does not live by bread alone.’” 5Then he took him up and showed him all the kingdoms of the world in a single instant. 6qThe devil said to him, “I shall give to you all this power and their glory; for it has been handed over to me, and I may give it to whomever I wish. 7All this will be yours, if you worship me.” 8rJesus said to

him in reply, "It is written: 'You shall worship the Lord, your God, and him alone shall you serve.' "

9*Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here, 10sfor it is written: 'He will command his angels concerning you, to guard you,'

11tand: 'With their hands they will support you, lest you dash your foot against a stone.' "

12uJesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test.' " 13v*When the devil had finished every temptation, he departed from him for a time.

IV. THE MINISTRY IN GALILEE

The Beginning of the Galilean Ministry.

14ux*Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. 15He taught in their synagogues and was praised by all.

The Rejection at Nazareth.

16y*He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read 17and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

18z*"The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,

to let the oppressed go free,
19and to proclaim a year acceptable to the Lord.”
20Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. 21*He said to them, “Today this scripture passage is fulfilled in your hearing.” 22aAnd all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, “Isn’t this the son of Joseph?” 23*He said to them, “Surely you will quote me this proverb, ‘Physician, cure yourself,’ and say, ‘Do here in your native place the things that we heard were done in Capernaum.’” 24And he said, “Amen, I say to you, no prophet is accepted in his own native place. 25b*Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. 26c*It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. 27dAgain, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian.” 28When the people in the synagogue heard this, they were all filled with fury. 29They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. 30But he passed through the midst of them and went away.

The Cure of a Demoniac.

31ef*Jesus then went down to Capernaum, a town of Galilee. He taught them on the sabbath, 32gand they were astonished at his teaching because he spoke with authority. 33hIn the synagogue there was a man

with the spirit of an unclean demon, and he cried out in a loud voice, *34i**“Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” *35*Jesus rebuked him and said, **“Be quiet! Come out of him!”** Then the demon threw the man down in front of them and came out of him without doing him any harm. *36*They were all amazed and said to one another, “What is there about his word? For with authority and power he commands the unclean spirits, and they come out.” *37*And news of him spread everywhere in the surrounding region.

The Cure of Simon’s Mother-in-Law.

*38j**After he left the synagogue, he entered the house of Simon. Simon’s mother-in-law was afflicted with a severe fever, and they interceded with him about her. *39*He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them.

Other Healings.

*40k*At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them. *41l**And demons also came out from many, shouting, “You are the Son of God.” But he rebuked them and did not allow them to speak because they knew that he was the Messiah.

Jesus Leaves Capernaum.

*42m**At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. *43n*But he said to them, **“To the other towns also I must proclaim the good news of the**

kingdom of God, because for this purpose I have been sent.” 44* And he was preaching in the synagogues of Judea.

CHAPTER 5

The Call of Simon the Fisherman.

1op* While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. 2He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. 3Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. 4q After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.”

5Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” 6When they had done this, they caught a great number of fish and their nets were tearing. 7They signalled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. 8When Simon Peter saw this, he fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.” 9For astonishment at the catch of fish they had made seized him and all those with him, 10r and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” 11s* When they brought their boats to the shore, they left everything and followed him.

The Cleansing of a Leper.

12^t*Now there was a man full of leprosy in one of the towns where he was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, "Lord, if you wish, you can make me clean." 13Jesus stretched out his hand, touched him, and said, "I do will it. Be made clean." And the leprosy left him immediately.

14^u*Then he ordered him not to tell anyone, but "Go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." 15The report about him spread all the more, and great crowds assembled to listen to him and to be cured of their ailments, 16^vbut he would withdraw to deserted places to pray.

The Healing of a Paralytic.

17^w*One day as Jesus was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea and Jerusalem, and the power of the Lord was with him for healing. 18And some men brought on a stretcher a man who was paralyzed; they were trying to bring him in and set [him] in his presence. 19*But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles into the middle in front of Jesus.

20*When he saw their faith, he said, "As for you, your sins are forgiven." 21^x*Then the scribes and Pharisees began to ask themselves, "Who is this who speaks blasphemies? Who but God alone can forgive sins?" 22^yJesus knew their thoughts and said to them in reply, "What are you thinking in your hearts? 23Which is easier, to say, 'Your sins are forgiven,' or

to say, ‘Rise and walk’? 24z*But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed, “I say to you, rise, pick up your stretcher, and go home.”

25He stood up immediately before them, picked up what he had been lying on, and went home, glorifying God. 26Then astonishment seized them all and they glorified God, and, struck with awe, they said, “We have seen incredible things today.”

The Call of Levi.

27aAfter this he went out and saw a tax collector named Levi sitting at the customs post. He said to him, “Follow me.” 28*And leaving everything behind, he got up and followed him. 29bThen Levi gave a great banquet for him in his house, and a large crowd of tax collectors and others were at table with them. 30The Pharisees and their scribes complained to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” 31Jesus said to them in reply, “Those who are healthy do not need a physician, but the sick do. 32I have not come to call the righteous to repentance but sinners.”

The Question About Fasting.

33cAnd they said to him, “The disciples of John fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink.” 34*Jesus answered them, “Can you make the wedding guests fast while the bridegroom is with them? 35But the days will come, and when the bridegroom is taken away from them, then they will fast in those days.” 36*And he also told them a parable. “No one tears a piece from a new cloak to

patch an old one. Otherwise, he will tear the new and the piece from it will not match the old cloak.
37Likewise, no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. 38Rather, new wine must be poured into fresh wineskins.
39*[And] no one who has been drinking old wine desires new, for he says, 'The old is good.' ”

CHAPTER 6

Debates About the Sabbath.

1*de**While he was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them. 2Some Pharisees said, “Why are you doing what is unlawful on the sabbath?” 3*f*Jesus said to them in reply, “*Have you not read what David did when he and those [who were] with him were hungry? 4*g** [How] he went into the house of God, took the bread of offering, which only the priests could lawfully eat, ate of it, and shared it with his companions.*” 5Then he said to them, “The Son of Man is lord of the sabbath.”

6*h*On another sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. 7*i*The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him. 8*j*But he realized their intentions and said to the man with the withered hand, “*Come up and stand before us.*” And he rose and stood there. 9Then Jesus said to them, “*I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?*” 10Looking around at them

all, he then said to him, “Stretch out your hand.” He did so and his hand was restored. 11But they became enraged and discussed together what they might do to Jesus.

The Mission of the Twelve.

12*k**In those days he departed to the mountain to pray, and he spent the night in prayer to God.

13*When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named apostles: 14*l**Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, 15*Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, 16*and Judas the son of James, and Judas Iscariot, who became a traitor.

Ministering to a Great Multitude.

17*m**And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon 18came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. 19Everyone in the crowd sought to touch him because power came forth from him and healed them all.

Sermon on the Plain.

20*n**And raising his eyes toward his disciples he said:

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

21oBlessed are you who are now hungry,
for you will be satisfied.

Blessed are you who are now weeping,

for you will laugh.

22pBlessed are you when people hate you,
and when they exclude and insult you,
and denounce your name as evil
on account of the Son of Man.

23qRejoice and leap for joy on that day! Behold, your
reward will be great in heaven. For their ancestors
treated the prophets in the same way.

24rBut woe to you who are rich,
for you have received your consolation.

25sBut woe to you who are filled now,
for you will be hungry.

Woe to you who laugh now,
for you will grieve and weep.

26tWoe to you when all speak well of you,
for their ancestors treated the false
prophets in this way.

Love of Enemies.

27uv*“But to you who hear I say, love your
enemies, do good to those who hate you, 28w Bless
those who curse you, pray for those who mistreat you.

29To the person who strikes you on one cheek, offer
the other one as well, and from the person who takes
your cloak, do not withhold even your tunic. 30Give to
everyone who asks of you, and from the one who takes
what is yours do not demand it back. 31xDo to others
as you would have them do to you.

32For if you love those who love you, what credit is
that to you? Even sinners love those who love them.

33And if you do good to those who do good to you,
what credit is that to you? Even sinners do the same.

34yIf you lend money to those from whom you expect repayment, what credit [is] that to you? Even sinners lend to sinners, and get back the same amount. 35zBut rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. 36Be merciful, just as [also] your Father is merciful.

Judging Others.

37ab*“Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. 38cGive and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.” 39dAnd he told them a parable, “Can a blind person guide a blind person? Will not both fall into a pit? 40eNo disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. 41Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own? 42How can you say to your brother, ‘Brother, let me remove that splinter in your eye,’ when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother’s eye.

A Tree Known by Its Fruit.

43^f*“A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. 44For every tree is known by its own fruit. For people do not pick figs from thornbushes, nor do they gather grapes from brambles. 45A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks.

The Two Foundations.

46^g“Why do you call me, ‘Lord, Lord,’ but not do what I command? 47^h*I will show you what someone is like who comes to me, listens to my words, and acts on them. 48That one is like a person building a house, who dug deeply and laid the foundation on rock; when the flood came, the river burst against that house but could not shake it because it had been well built. 49But the one who listens and does not act is like a person who built a house on the ground without a foundation. When the river burst against it, it collapsed at once and was completely destroyed.”

CHAPTER 7

The Healing of a Centurion's Slave.

1ⁱ*When he had finished all his words to the people, he entered Capernaum. 2*A centurion there had a slave who was ill and about to die, and he was valuable to him. 3When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. 4They approached Jesus and strongly urged him to come, saying, “He deserves to have you do this for him, 5for he loves our nation and he built the synagogue for us.” 6*And Jesus went

with them, but when he was only a short distance from the house, the centurion sent friends to tell him, "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. 7Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed. 8For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." 9When Jesus heard this he was amazed at him and, turning, said to the crowd following him, "I tell you, not even in Israel have I found such faith." 10When the messengers returned to the house, they found the slave in good health.

Raising of the Widow's Son.

11j*Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. 12kAs he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. 13When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." 14He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" 15lThe dead man sat up and began to speak, and Jesus gave him to his mother. 16mFear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." 17This report about him spread through the whole of Judea and in all the surrounding region.

The Messengers from John the Baptist.

18*n**The disciples of John told him about all these things. John summoned two of his disciples 19*o*and sent them to the Lord to ask, “Are you the one who is to come, or should we look for another?” 20When the men came to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or should we look for another?’ ” 21At that time he cured many of their diseases, sufferings, and evil spirits; he also granted sight to many who were blind. 22*p*And he said to them in reply, “Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them. 23*And blessed is the one who takes no offense at me.”

Jesus' Testimony to John.

24*q**When the messengers of John had left, Jesus began to speak to the crowds about John. “What did you go out to the desert to see—a reed swayed by the wind? 25Then what did you go out to see? Someone dressed in fine garments? Those who dress luxuriously and live sumptuously are found in royal palaces. 26*r*Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27*s*This is the one about whom scripture says: ‘Behold, I am sending my messenger ahead of you, he will prepare your way before you.’ 28I tell you, among those born of women, no one is greater than John; yet the least in the kingdom of God is greater than he.” 29*t*(All the people who listened, including the tax collectors, and who were baptized with the baptism of John, acknowledged the righteousness of God; 30but the Pharisees and

scholars of the law, who were not baptized by him, rejected the plan of God for themselves.)

31^u*“Then to what shall I compare the people of this generation? What are they like? 32They are like children who sit in the marketplace and call to one another, ‘We played the flute for you, but you did not dance. We sang a dirge, but you did not weep.’ 33For John the Baptist came neither eating food nor drinking wine, and you said, ‘He is possessed by a demon.’ 34^vThe Son of Man came eating and drinking and you said, ‘Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.’ 35But wisdom is vindicated by all her children.”

The Pardon of the Sinful Woman.

36^w*A Pharisee invited him to dine with him, and he entered the Pharisee’s house and reclined at table. 37^{xy}Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, 38she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. 39When the Pharisee who had invited him saw this he said to himself, “If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner.”

40Jesus said to him in reply, “Simon, I have something to say to you.” “Tell me, teacher,” he said. 41*“Two people were in debt to a certain creditor; one owed five hundred days’ wages and the other owed fifty. 42Since they were unable to repay the debt, he

forgave it for both. Which of them will love him more?" 43Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly." 44Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. 45You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. 46You did not anoint my head with oil, but she anointed my feet with ointment. 47*So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little." 48zHe said to her, "Your sins are forgiven." 49aThe others at table said to themselves, "Who is this who even forgives sins?" 50But he said to the woman, "Your faith has saved you; go in peace."

CHAPTER 8

Galilean Women Follow Jesus.

1b*Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God. Accompanying him were the Twelve 2cand some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, 3Joanna, the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their resources.

The Parable of the Sower.

4d*When a large crowd gathered, with people from one town after another journeying to him, he spoke in a parable. 5"A sower went out to sow his seed. And as

he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. ⁶Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. ⁷Some seed fell among thorns, and the thorns grew with it and choked it. ^{8e}And some seed fell on good soil, and when it grew, it produced fruit a hundredfold.” After saying this, he called out, “Whoever has ears to hear ought to hear.”

The Purpose of the Parables.

^{9f}Then his disciples asked him what the meaning of this parable might be. ^{10g}He answered, “Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that ‘they may look but not see, and hear but not understand.’

The Parable of the Sower Explained.

^{11hi}*“This is the meaning of the parable. The seed is the word of God. ¹²Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. ¹³Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. ¹⁴As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. ¹⁵But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.

The Parable of the Lamp.

16jk*“No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lampstand so that those who enter may see the light. 17lFor there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light. 18mTake care, then, how you hear. To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away.”

Jesus and His Family.

19n*Then his mother and his brothers came to him but were unable to join him because of the crowd. 20oHe was told, “Your mother and your brothers are standing outside and they wish to see you.” 21*He said to them in reply, “My mother and my brothers are those who hear the word of God and act on it.”

The Calming of a Storm at Sea.

22p*One day he got into a boat with his disciples and said to them, “Let us cross to the other side of the lake.” So they set sail, 23and while they were sailing he fell asleep. A squall blew over the lake, and they were taking in water and were in danger. 24They came and woke him saying, “Master, master, we are perishing!” He awakened, rebuked the wind and the waves, and they subsided and there was a calm. 25Then he asked them, “Where is your faith?” But they were filled with awe and amazed and said to one another, “Who then is this, who commands even the winds and the sea, and they obey him?”

The Healing of the Gerasene Demoniac.

26^q*Then they sailed to the territory of the Gerasenes, which is opposite Galilee. 27When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. 28^rWhen he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" 29For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.) 30*Then Jesus asked him, "What is your name?" He replied, "Legion," because many demons had entered him. 31*And they pleaded with him not to order them to depart to the abyss.

32A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. 33The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. 34When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. 35*People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet. He was clothed and in his right mind, and they were seized with fear. 36Those who witnessed it told them how the possessed man had been saved. 37The entire population of the region of the Gerasenes asked Jesus

to leave them because they were seized with great fear. So he got into a boat and returned. 38The man from whom the demons had come out begged to remain with him, but he sent him away, saying, 39“Return home and recount what God has done for you.” The man went off and proclaimed throughout the whole town what Jesus had done for him.

Jairus's Daughter and the Woman with a Hemorrhage.

40s*When Jesus returned, the crowd welcomed him, for they were all waiting for him. 41And a man named Jairus, an official of the synagogue, came forward. He fell at the feet of Jesus and begged him to come to his house, 42*because he had an only daughter, about twelve years old, and she was dying. As he went, the crowds almost crushed him. 43*And a woman afflicted with hemorrhages for twelve years, who [had spent her whole livelihood on doctors and] was unable to be cured by anyone, 44came up behind him and touched the tassel on his cloak. Immediately her bleeding stopped. 45Jesus then asked, “Who touched me?” While all were denying it, Peter said, “Master, the crowds are pushing and pressing in upon you.” 46tBut Jesus said, “Someone has touched me; for I know that power has gone out from me.” 47When the woman realized that she had not escaped notice, she came forward trembling. Falling down before him, she explained in the presence of all the people why she had touched him and how she had been healed immediately. 48uHe said to her, “Daughter, your faith has saved you; go in peace.”

49While he was still speaking, someone from the synagogue official's house arrived and said, “Your

daughter is dead; do not trouble the teacher any longer.” 50On hearing this, Jesus answered him, “Do not be afraid; just have faith and she will be saved.” 51When he arrived at the house he allowed no one to enter with him except Peter and John and James, and the child’s father and mother. 52v*All were weeping and mourning for her, when he said, “Do not weep any longer, for she is not dead, but sleeping.” 53And they ridiculed him, because they knew that she was dead. 54But he took her by the hand and called to her, “Child, arise!” 55Her breath returned and she immediately arose. He then directed that she should be given something to eat. 56Her parents were astounded, and he instructed them to tell no one what had happened.

CHAPTER 9

The Mission of the Twelve.

1w*He summoned the Twelve and gave them power and authority over all demons and to cure diseases, 2and he sent them to proclaim the kingdom of God and to heal [the sick]. 3*He said to them, “Take nothing for the journey, neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. 4xWhatever house you enter, stay there and leave from there. 5y*And as for those who do not welcome you, when you leave that town, shake the dust from your feet in testimony against them.” 6Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.

Herod’s Opinion of Jesus.

7za*Herod the tetrarch heard about all that was happening, and he was greatly perplexed because some were saying, “John has been raised from the dead”; 8others were saying, “Elijah has appeared”; still others, “One of the ancient prophets has arisen.” 9b*But Herod said, “John I beheaded. Who then is this about whom I hear such things?” And he kept trying to see him.

The Return of the Twelve and the Feeding of the Five Thousand.

10cWhen the apostles returned, they explained to him what they had done. He took them and withdrew in private to a town called Bethsaida. 11The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and he healed those who needed to be cured. 12As the day was drawing to a close, the Twelve approached him and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.” 13dHe said to them, “Give them some food yourselves.” They replied, “Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people.” 14Now the men there numbered about five thousand. Then he said to his disciples, “Have them sit down in groups of [about] fifty.” 15They did so and made them all sit down. 16e*Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. 17They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

Peter's Confession About Jesus.

18^f*Once when Jesus was praying in solitude, and the disciples were with him, he asked them, “Who do the crowds say that I am?” 19^gThey said in reply, “John the Baptist; others, Elijah; still others, ‘One of the ancient prophets has arisen.’” 20*Then he said to them, “But who do you say that I am?” Peter said in reply, “The Messiah of God.” 21He rebuked them and directed them not to tell this to anyone.

The First Prediction of the Passion.

22^hHe said, “The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”

The Conditions of Discipleship.

23ⁱ*Then he said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. 24^kFor whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. 25What profit is there for one to gain the whole world yet lose or forfeit himself? 26^lWhoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels. 27Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God.”

The Transfiguration of Jesus.

28^m*About eight days after he said this, he took Peter, John, and James and went up the mountain

to pray. 29While he was praying his face changed in appearance and his clothing became dazzling white. 30*And behold, two men were conversing with him, Moses and Elijah, 31*n**who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. 32*o**Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. 33*As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” But he did not know what he was saying. 34*While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. 35*p**Then from the cloud came a voice that said, “**This is my chosen Son; listen to him.**” 36*After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

The Healing of a Boy with a Demon.

37*q**On the next day, when they came down from the mountain, a large crowd met him. 38There was a man in the crowd who cried out, “Teacher, I beg you, look at my son; he is my only child. 39For a spirit seizes him and he suddenly screams and it convulses him until he foams at the mouth; it releases him only with difficulty, wearing him out. 40I begged your disciples to cast it out but they could not.” 41Jesus said in reply, “**O faithless and perverse generation, how long will I be with you and endure you? Bring your son here.**” 42As he was coming forward, the demon threw him to the ground in a convulsion; but Jesus rebuked

the unclean spirit, healed the boy, and returned him to his father. 43^r And all were astonished by the majesty of God.

The Second Prediction of the Passion.

While they were all amazed at his every deed, he said to his disciples, 44^r “Pay attention to what I am telling you. The Son of Man is to be handed over to men.”

45^r But they did not understand this saying; its meaning was hidden from them so that they should not understand it, and they were afraid to ask him about this saying.

The Greatest in the Kingdom.

46st An argument arose among the disciples about which of them was the greatest. 47^r Jesus realized the intention of their hearts and took a child and placed it by his side 48^u and said to them, “Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest.”

Another Exorcist.

49^v Then John said in reply, “Master, we saw someone casting out demons in your name and we tried to prevent him because he does not follow in our company.” 50^r Jesus said to him, “Do not prevent him, for whoever is not against you is for you.”

V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

Departure for Jerusalem; Samaritan Inhospitality.

51^w*When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem, 52^x*and he sent messengers ahead of him. On the way they entered a Samaritan village to prepare for his reception there, 53but they would not welcome him because the destination of his journey was Jerusalem. 54^yWhen the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?" 55Jesus turned and rebuked them, 56and they journeyed to another village.

The Would-be Followers of Jesus.

57^z*As they were proceeding on their journey someone said to him, "I will follow you wherever you go." 58Jesus answered him, "**Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head.**" 59And to another he said, "**Follow me.**" But he replied, "[Lord,] let me go first and bury my father." 60*But he answered him, "**Let the dead bury their dead. But you, go and proclaim the kingdom of God.**" 61^aAnd another said, "I will follow you, Lord, but first let me say farewell to my family at home." 62[To him] Jesus said, "**No one who sets a hand to the plough and looks to what was left behind is fit for the kingdom of God.**"

CHAPTER 10

The Mission of the Seventy-two.

1^b*After this the Lord appointed seventy [-two] others whom he sent ahead of him in pairs to every town and place he intended to visit. 2^cHe said to them, "**The harvest is abundant but the laborers are**

few; so ask the master of the harvest to send out laborers for his harvest. *3d*Go on your way; behold, I am sending you like lambs among wolves. *4ef**Carry no money bag, no sack, no sandals; and greet no one along the way. *5**Into whatever house you enter, first say, 'Peace to this household.' *6**If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. *7g*Stay in the same house and eat and drink what is offered to you, for the labourer deserves his payment. Do not move about from one house to another. *8h*Whatever town you enter and they welcome you, eat what is set before you, *9i*cure the sick in it and say to them, 'The kingdom of God is at hand for you.' *10j*Whatever town you enter and they do not receive you, go out into the streets and say, *11k*"The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. *12l*I tell you, it will be more tolerable for Sodom on that day than for that town.

Reproaches to Unrepentant Towns.

*13mn**"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. *14*But it will be more tolerable for Tyre and Sidon at the judgment than for you. *15o*And as for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.'* *16p*Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."

Return of the Seventy-two.

17The seventy [-two] returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." 18^q*Jesus said, "I have observed Satan fall like lightning from the sky. 19^rBehold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. 20^sNevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."

Praise of the Father.

21^{tu}*At that very moment he rejoiced [in] the holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. 22^vAll things have been handed over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him."

The Privileges of Discipleship.

23^wTurning to the disciples in private he said, "Blessed are the eyes that see what you see. 24For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."

The Greatest Commandment.

25^{xy}*There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" 26Jesus said to him, "What is written in the law? How do you read it?" 27^zHe said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbour as yourself." 28^aHe replied to him, "You have answered correctly; do this and you will live."

The Parable of the Good Samaritan.

29But because he wished to justify himself, he said to Jesus, "And who is my neighbour?" 30Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. 31*A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. 32Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. 33But a Samaritan traveller who came upon him was moved with compassion at the sight. 34He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. 35The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' 36Which of these three, in your opinion, was neighbour to the robbers' victim?" 37He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."

Martha and Mary.

38^b*As they continued their journey he entered a village where a woman whose name was Martha welcomed him. 39*She had a sister named Mary [who] sat beside the Lord at his feet listening to him speak. 40Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." 41The Lord said to her in reply, "**Martha, Martha, you are anxious and worried about many things. 42*There is need of only one thing. Mary has chosen the better part and it will not be taken from her.**"

CHAPTER 11

The Lord's Prayer.

1^c*He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

2*He said to them,

"When you pray, say:

**Father, hallowed be your name,
your kingdom come.**

3 *Give us each day our daily bread

4 and forgive us our sins

**for we ourselves forgive everyone in
debt to us,**

and do not subject us to the final test."

Further Teachings on Prayer.

5^dAnd he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, 6for a friend of mine has arrived at my house from a journey and I have

nothing to offer him,’ 7and he says in reply from within, ‘Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.’ 8I tell you, if he does not get up to give him the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence.

The Answer to Prayer.

9^{ef}“And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. 10For everyone who asks, receives; and the one who seeks finds; and to the one who knocks, the door will be opened.

11What father among you would hand his son a snake when he asks for a fish? 12Or hand him a scorpion when he asks for an egg? 13*If you then, who are wicked, 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?”

Jesus and Beelzebul.

14^gHe was driving out a demon [that was] mute, and when the demon had gone out, the mute person spoke and the crowds were amazed. 15^hSome of them said, “By the power of Beelzebul, the prince of demons, he drives out demons.” 16ⁱOthers, to test him, asked him for a sign from heaven. 17But he knew their thoughts and said to them, “Every kingdom divided against itself will be laid waste and house will fall against house. 18And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons.

19*If I, then, drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. 20jBut if it is by the finger of God that [I] drive out demons, then the kingdom of God has come upon you. 21When a strong man fully armed guards his palace, his possessions are safe. 22*But when one stronger than he attacks and overcomes him, he takes away the armour on which he relied and distributes the spoils. 23kWhoever is not with me is against me, and whoever does not gather with me scatters.

The Return of the Unclean Spirit.

24l“When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, ‘I shall return to my home from which I came.’ 25But upon returning, it finds it swept clean and put in order. 26mThen it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first.”

True Blessedness.

27n*While he was speaking, a woman from the crowd called out and said to him, “Blessed is the womb that carried you and the breasts at which you nursed.” 28He replied, “Rather, blessed are those who hear the word of God and observe it.”

The Demand for a Sign.

29op*While still more people gathered in the crowd, he said to them, “This generation is an evil generation; it seeks a sign, but no sign will be given it, except the sign of Jonah. 30Just as Jonah became a

sign to the Ninevites, so will the Son of Man be to this generation. *31q*At the judgment the queen of the south will rise with the men of this generation and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and there is something greater than Solomon here. *32r*At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.

The Simile of Light.

33s“No one who lights a lamp hides it away or places it [under a bushel basket], but on a lampstand so that those who enter might see the light. *34t*The lamp of the body is your eye. When your eye is sound, then your whole body is filled with light, but when it is bad, then your body is in darkness. *35*Take care, then, that the light in you not become darkness. *36*If your whole body is full of light, and no part of it is in darkness, then it will be as full of light as a lamp illuminating you with its brightness.”

Denunciation of the Pharisees and Scholars of the Law.

*37uv**After he had spoken, a Pharisee invited him to dine at his home. He entered and reclined at table to eat. *38w*The Pharisee was amazed to see that he did not observe the prescribed washing before the meal.

*39x*The Lord said to him, “Oh you Pharisees! Although you cleanse the outside of the cup and the dish, inside you are filled with plunder and evil.

40You fools! Did not the maker of the outside also make the inside? 41But as to what is within, give alms, and behold, everything will be clean for you. 42yWoe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others. 43zWoe to you Pharisees! You love the seat of honour in synagogues and greetings in marketplaces. 44a*Woe to you! You are like unseen graves over which people unknowingly walk.”

45b*Then one of the scholars of the law said to him in reply, “Teacher, by saying this you are insulting us too.” 46And he said, “Woe also to you scholars of the law! You impose on people burdens hard to carry, but you yourselves do not lift one finger to touch them. 47cWoe to you! You build the memorials of the prophets whom your ancestors killed. 48Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building. 49d*Therefore, the wisdom of God said, ‘I will send to them prophets and apostles; some of them they will kill and persecute’ 50in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, 51e*from the blood of Abel to the blood of Zechariah who died between the altar and the temple building. Yes, I tell you, this generation will be charged with their blood! 52fWoe to you, scholars of the law! You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter.” 53gWhen he left, the scribes and Pharisees began to act with hostility toward him and

to interrogate him about many things, ⁵⁴for they were plotting to catch him at something he might say.

CHAPTER 12

The Leaven of the Pharisees.

¹ⁱ*Meanwhile, so many people were crowding together that they were trampling one another underfoot. He began to speak, first to his disciples, “Beware of the leaven—that is, the hypocrisy—of the Pharisees.

Courage Under Persecution.

^{2jk}*“There is nothing concealed that will not be revealed, nor secret that will not be known.

³Therefore whatever you have said in the darkness will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops.

⁴I tell you, my friends, do not be afraid of those who kill the body but after that can do no more. ⁵*I shall show you whom to fear. Be afraid of the one who after killing has the power to cast into Gehenna; yes, I tell you, be afraid of that one.

⁶*Are not five sparrows sold for two small coins? Yet not one of them has escaped the notice of God. ⁷Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows.

⁸I tell you, everyone who acknowledges me before others the Son of Man will acknowledge before the angels of God. ^{9m}But whoever denies me before others will be denied before the angels of God.

Sayings About the Holy Spirit.

10ⁿ*“Every-one who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the holy Spirit will not be forgiven. 11^oWhen they take you before synagogues and before rulers and authorities, do not worry about how or what your defense will be or about what you are to say. 12For the holy Spirit will teach you at that moment what you should say.”

Saying Against Greed.

13*Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.” 14^pHe replied to him, “Friend, who appointed me as your judge and arbitrator?” 15^qThen he said to the crowd, “Take care to guard against all greed, for though one may be rich, one’s life does not consist of possessions.”

Parable of the Rich Fool.

16Then he told them a parable. “There was a rich man whose land produced a bountiful harvest. 17He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ 18And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods 19^rsand I shall say to myself, ‘Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!’” ’ 20But God said to him, ‘You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?’ 21*Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God.”

Dependence on God.

22^tHe said to [his] disciples, “Therefore I tell you, do not worry about your life and what you will eat, or about your body and what you will wear. 23For life is more than food and the body more than clothing. 24^uNotice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds!

25Can any of you by worrying add a moment to your life-span? 26If even the smallest things are beyond your control, why are you anxious about the rest?

27^vNotice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all his splendour was dressed like one of them. 28If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?

29As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. 30All the nations of the world seek for these things, and your Father knows that you need them. 31Instead, seek his kingdom, and these other things will be given you besides. 32^wDo not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. 33^xSell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. 34For where your treasure is, there also will your heart be.

Vigilant and Faithful Servants.

35y*“Gird your loins and light your lamps 36and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. 37Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. 38And should he come in the second or third watch and find them prepared in this way, blessed are those servants. 39aBe sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. 40You also must be prepared, for at an hour you do not expect, the Son of Man will come.”

41Then Peter said, “Lord, is this parable meant for us or for everyone?” 42And the Lord replied, “Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute [the] food allowance at the proper time? 43Blessed is that servant whom his master on arrival finds doing so. 44Truly, I say to you, he will put him in charge of all his property. 45*But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk, 46then that servant’s master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful. 47bThat servant who knew his master’s will but did not make preparations nor act in accord with his will shall be beaten severely; 48and the servant who was ignorant of his master’s

will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.

Jesus: A Cause of Division.

49*“I have come to set the earth on fire, and how I wish it were already blazing! 50c*There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! 51deDo you think that I have come to establish peace on the earth? No, I tell you, but rather division. 52From now on a household of five will be divided, three against two and two against three; 53fa father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter in-law against her mother-in-law.”

Signs of the Times.

54gHe also said to the crowds, “When you see [a] cloud rising in the west you say immediately that it is going to rain—and so it does; 55and when you notice that the wind is blowing from the south you say that it is going to be hot—and so it is. 56You hypocrites! You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time?

Settlement with an Opponent.

57h“Why do you not judge for yourselves what is right? 58If you are to go with your opponent before a magistrate, make an effort to settle the matter on the way; otherwise your opponent will turn you over to

the judge, and the judge hand you over to the constable, and the constable throw you into prison. 59*I say to you, you will not be released until you have paid the last penny.”

CHAPTER 13

A Call to Repentance.

1*At that time some people who were present there told him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. 2*He said to them in reply, “Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? 3*By no means! But I tell you, if you do not repent, you will all perish as they did! 4*Or those eighteen people who were killed when the tower at Siloam fell on them—do you think they were more guilty than everyone else who lived in Jerusalem? 5*By no means! But I tell you, if you do not repent, you will all perish as they did!”

The Parable of the Barren Fig Tree.

6k*And he told them this parable: “There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, 7he said to the gardener, ‘For three years now I have come in search of fruit on this fig tree but have found none. [So] cut it down. Why should it exhaust the soil?’ 8He said to him in reply, ‘Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; 9it may bear fruit in the future. If not you can cut it down.’”

Cure of a Crippled Woman on the Sabbath.

10*He was teaching in a synagogue on the sabbath.
11And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. 12 When Jesus saw her, he called to her and said, “Woman, you are set free of your infirmity.” 13He laid his hands on her, and she at once stood up straight and glorified God. 14l But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, “There are six days when work should be done. Come on those days to be cured, not on the sabbath day.” 15m*The Lord said to him in reply, “Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? 16n*This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?” 17When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.

The Parable of the Mustard Seed.

18o*Then he said, “What is the kingdom of God like? To what can I compare it? 19pIt is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and ‘the birds of the sky dwelt in its branches.’ ”

The Parable of the Yeast.

20qAgain he said, “To what shall I compare the kingdom of God? 21It is like yeast that a woman took and mixed [in] with three measures of wheat flour until the whole batch of dough was leavened.”

The Narrow Door; Salvation and Rejection.

22*He passed through towns and villages, teaching as he went and making his way to Jerusalem.

23Someone asked him, "Lord, will only a few people be saved?" He answered them, 24^{rs}"Strive to enter through the narrow gate, for many, I tell you, will attempt to enter but will not be strong enough.

25^tAfter the master of the house has arisen and locked the door, then will you stand outside knocking and saying, 'Lord, open the door for us.' He will say to you in reply, 'I do not know where you are from.'

26And you will say, 'We ate and drank in your company and you taught in our streets.' 27^uThen he will say to you, 'I do not know where [you] are from. Depart from me, all you evildoers!' 28^vAnd there will be wailing and grinding of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves cast out.

29^wAnd people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. 30^xFor behold, some are last who will be first, and some are first who will be last."

Herod's Desire to Kill Jesus.

31At that time some Pharisees came to him and said, "Go away, leave this area because Herod wants to kill you." 32*He replied, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose. 33^y*Yet I must continue on my way today, tomorrow, and the following day, for it is impossible that a prophet should die outside of Jerusalem.'

The Lament over Jerusalem.

34^z“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! 35^aBehold, your house will be abandoned. [But] I tell you, you will not see me until [the time comes when] you say, ‘Blessed is he who comes in the name of the Lord.’ ”

CHAPTER 14

Healing of the Man with Dropsy on the Sabbath.

1^{bc}*On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. 2*In front of him there was a man suffering from dropsy. 3^dJesus spoke to the scholars of the law and Pharisees in reply, asking, “Is it lawful to cure on the sabbath or not?” 4But they kept silent; so he took the man and, after he had healed him, dismissed him. 5^e*Then he said to them, “Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?” 6^fBut they were unable to answer his question.

Conduct of Invited Guests and Hosts.

7^g*He told a parable to those who had been invited, noticing how they were choosing the places of honour at the table. 8^h“When you are invited by someone to a wedding banquet, do not recline at table in the place of honour. A more distinguished guest than you may have been invited by him, 9and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place.

10Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. 11iFor everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." 12jThen he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbours, in case they may invite you back and you have repayment. 13Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; 14kblissed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."

The Parable of the Great Feast.

15*One of his fellow guests on hearing this said to him, "Blessed is the one who will dine in the kingdom of God." 16lHe replied to him, "A man gave a great dinner to which he invited many. 17When the time for the dinner came, he dispatched his servant to say to those invited, 'Come, everything is now ready.' 18But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' 19And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' 20And another said, 'I have just married a woman, and therefore I cannot come.' 21The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the

poor and the crippled, the blind and the lame.’ 22The servant reported, ‘Sir, your orders have been carried out and still there is room.’ 23The master then ordered the servant, ‘Go out to the highways and hedgerows and make people come in that my home may be filled. 24For, I tell you, none of those men who were invited will taste my dinner.’

Sayings on Discipleship.

25*Great crowds were traveling with him, and he turned and addressed them, 26^{mn}*“If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. 27oWhoever does not carry his own cross and come after me cannot be my disciple.

28Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? 29Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him 30and say, ‘This one began to build but did not have the resources to finish.’

31Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? 32But if not, while he is still far away, he will send a delegation to ask for peace terms. 33pIn the same way, everyone of you who does not renounce all his possessions cannot be my disciple.

The Simile of Salt.

34^q*“Salt is good, but if salt itself loses its taste, with what can its flavour be restored? 35^rIt is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear ought to hear.”

CHAPTER 15

The Parable of the Lost Sheep.

1^s*The tax collectors and sinners were all drawing near to listen to him, 2^tbut the Pharisees and scribes began to complain, saying, “This man welcomes sinners and eats with them.” 3So to them he addressed this parable. 4^{uvw}“What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? 5And when he does find it, he sets it on his shoulders with great joy 6and, upon his arrival home, he calls together his friends and neighbours and says to them, ‘Rejoice with me because I have found my lost sheep.’ 7^xI tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

The Parable of the Lost Coin.

8*“Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? 9And when she does find it, she calls together her friends and neighbours and says to them, ‘Rejoice with me because I have found the coin that I lost.’ 10In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents.”

The Parable of the Lost Son.

11Then he said, “A man had two sons, 12and the younger son said to his father, ‘Father, give me the share of your estate that should come to me.’ So the father divided the property between them. 13yAfter a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation.

14When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. 15So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. 16And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any.

17Coming to his senses he thought, ‘How many of my father’s hired workers have more than enough food to eat, but here am I, dying from hunger. 18I shall get up and go to my father and I shall say to him, “Father, I have sinned against heaven and against you. 19I no longer deserve to be called your son; treat me as you would treat one of your hired workers.” ’

20So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. 21His son said to him, ‘Father, I have sinned against heaven and against you; I no longer deserve to be called your son.’ 22But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. 23Take the fattened calf and slaughter it. Then let us celebrate with a feast, 24because this son of mine was dead, and has

come to life again; he was lost, and has been found.’
Then the celebration began.

25Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. 26He called one of the servants and asked what this might mean. 27The servant said to him, ‘Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.’ 28He became angry, and when he refused to enter the house, his father came out and pleaded with him.

29He said to his father in reply, ‘Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. 30But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.’ 31He said to him, ‘My son, you are here with me always; everything I have is yours. 32But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.’ ”

CHAPTER 16

The Parable of the Dishonest Steward.

1*Then he also said to his disciples, “A rich man had a steward who was reported to him for squandering his property. 2He summoned him and said, ‘What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.’ 3The steward said to himself, ‘What shall I do, now that my master is taking the position of

steward away from me? I am not strong enough to dig and I am ashamed to beg. *4*I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.'

*5*He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?'

*6**He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' *7**Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' *8z**And the master commended that dishonest steward for acting prudently.

"For the children of this world are more prudent in dealing with their own generation than are the children of light. *9a**I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings. *10b**The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. *11*If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? *12*If you are not trustworthy with what belongs to another, who will give you what is yours?

*13c**No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."

A Saying Against the Pharisees.

14*The Pharisees, who loved money, heard all these things and sneered at him. 15dAnd he said to them, “You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God.

Sayings About the Law.

16e*“The law and the prophets lasted until John; but from then on the kingdom of God is proclaimed, and everyone who enters does so with violence. 17fIt is easier for heaven and earth to pass away than for the smallest part of a letter of the law to become invalid.

Sayings About Divorce.

18g“Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.

The Parable of the Rich Man and Lazarus.

19*“There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. 20And lying at his door was a poor man named Lazarus, covered with sores, 21hwho would gladly have eaten his fill of the scraps that fell from the rich man’s table. Dogs even used to come and lick his sores. 22When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, 23*and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side.

24And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' 25iAbraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. 26Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.'

27He said, 'Then I beg you, father, send him to my father's house, 28for I have five brothers, so that he may warn them, lest they too come to this place of torment.' 29But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' 30*He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' 31jThen Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

CHAPTER 17

Temptations to Sin.

1kHe said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. 2It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin.

3l*Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4mAnd if he wrongs

you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him."

Saying of Faith.

5And the apostles said to the Lord, "Increase our faith." 6nThe Lord replied, "If you have faith the size of a mustard seed, you would say to [this] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Attitude of a Servant.

7*“Who among you would say to your servant who has just come in from ploughing or tending sheep in the field, ‘Come here immediately and take your place at table’? 8Would he not rather say to him, ‘Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished’? 9Is he grateful to that servant because he did what was commanded? 10So should it be with you. When you have done all you have been commanded, say, ‘We are unprofitable servants; we have done what we were obliged to do.’”

The Cleansing of Ten Lepers.

11o*As he continued his journey to Jerusalem, he travelled through Samaria and Galilee. 12As he was entering a village, ten lepers met [him]. They stood at a distance from him 13pand raised their voice, saying, “Jesus, Master! Have pity on us!” 14q*And when he saw them, he said, “Go show yourselves to the priests.” As they were going they were cleansed. 15And one of them, realizing he had been healed, returned, glorifying God in a loud voice; 16and he fell at the feet of Jesus and thanked him. He was a

Samaritan. 17Jesus said in reply, “Ten were cleansed, were they not? Where are the other nine? 18Has none but this foreigner returned to give thanks to God?” 19Then he said to him, “Stand up and go; your faith has saved you.”

The Coming of the Kingdom of God.

20s*Asked by the Pharisees when the kingdom of God would come, he said in reply, “The coming of the kingdom of God cannot be observed, 21t*and no one will announce, ‘Look, here it is,’ or, ‘There it is.’ For behold, the kingdom of God is among you.”

The Day of the Son of Man.

22Then he said to his disciples, “The days will come when you will long to see one of the days of the Son of Man, but you will not see it. 23uThere will be those who will say to you, ‘Look, there he is,’ [or] ‘Look, here he is.’ Do not go off, do not run in pursuit. 24vFor just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be [in his day]. 25wBut first he must suffer greatly and be rejected by this generation. 26xAs it was in the days of Noah, so it will be in the days of the Son of Man; 27they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. 28ySimilarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; 29on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all. 30So it will be on the day the Son of Man is revealed. 31zaOn that day, a person who is on the housetop and whose belongings are in the house must not go down to get

them, and likewise a person in the field must not return to what was left behind. 32Remember the wife of Lot. 33bWhoever seeks to preserve his life will lose it, but whoever loses it will save it. 34I tell you, on that night there will be two people in one bed; one will be taken, the other left. 35cAnd there will be two women grinding meal together; one will be taken, the other left.” [36]*37d They said to him in reply, “Where, Lord?” He said to them, “Where the body is, there also the vultures will gather.”

CHAPTER 18

The Parable of the Persistent Widow.

1e*Then he told them a parable about the necessity for them to pray always without becoming weary. He said, 2*“There was a judge in a certain town who neither feared God nor respected any human being. 3And a widow in that town used to come to him and say, ‘Render a just decision for me against my adversary.’ 4For a long time the judge was unwilling, but eventually he thought, ‘While it is true that I neither fear God nor respect any human being, 5f*because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.’ ”

6The Lord said, “Pay attention to what the dishonest judge says. 7Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? 8I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?”

The Parable of the Pharisee and the Tax. Collector

9gHe then addressed this parable to those who were convinced of their own righteousness and despised everyone else. 10“Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. 11The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity— greedy, dishonest, adulterous—or even like this tax collector. 12hI fast twice a week, and I pay tithes on my whole income.’ 13iBut the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’ 14jI tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

Saying on Children and the Kingdom.

15k*People were bringing even infants to him that he might touch them, and when the disciples saw this, they rebuked them. 16Jesus, however, called the children to himself and said, “Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these. 17lAmen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.”

The Rich Official.

18mnAn official asked him this question, “Good teacher, what must I do to inherit eternal life?” 19Jesus answered him, “Why do you call me good? No one is good but God alone. 20oYou know the commandments, ‘You shall not commit adultery;

you shall not kill; you shall not steal; you shall not bear false witness; honour your father and your mother.’” 21And he replied, “All of these I have observed from my youth.” 22^p*When Jesus heard this he said to him, “There is still one thing left for you: sell all that you have and distribute it to the poor, and you will have a treasure in heaven. Then come, follow me.” 23But when he heard this he became quite sad, for he was very rich.

On Riches and Renunciation.

24Jesus looked at him [now sad] and said, “How hard it is for those who have wealth to enter the kingdom of God! 25For it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.” 26Those who heard this said, “Then who can be saved?” 27^qAnd he said, “What is impossible for human beings is possible for God.”

28Then Peter said, “We have given up our possessions and followed you.” 29^rHe said to them, “Amen, I say to you, there is no one who has given up house or wife or brothers or parents or children for the sake of the kingdom of God 30who will not receive [back] an overabundant return in this present age and eternal life in the age to come.”

The Third Prediction of the Passion.

31^s*Then he took the Twelve aside and said to them, “Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be fulfilled. 32^tHe will be handed over to the Gentiles and he will be mocked and insulted and spat upon; 33and after they have scourged him they will kill him,

but on the third day he will rise.” 34uBut they understood nothing of this; the word remained hidden from them and they failed to comprehend what he said.

The Healing of the Blind Beggar.

35vNow as he approached Jericho a blind man was sitting by the roadside begging, 36and hearing a crowd going by, he inquired what was happening. 37They told him, “Jesus of Nazareth is passing by.” 38w*He shouted, “Jesus, Son of David, have pity on me!” 39The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, “Son of David, have pity on me!” 40Then Jesus stopped and ordered that he be brought to him; and when he came near, Jesus asked him, 41x“What do you want me to do for you?” He replied, “Lord, please let me see.” 42yJesus told him, “Have sight; your faith has saved you.” 43He immediately received his sight and followed him, giving glory to God. When they saw this, all the people gave praise to God.

CHAPTER 19

Zacchaeus the Tax Collector.

1*He came to Jericho and intended to pass through the town. 2Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, 3was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. 4So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. 5When he reached the place, Jesus looked up and said to him, “Zacchaeus, come down quickly, for

today I must stay at your house.” 6And he came down quickly and received him with joy.

7When they all saw this, they began to grumble, saying, “He has gone to stay at the house of a sinner.” 8aBut Zacchaeus stood there and said to the Lord, “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over.” 9b*And Jesus said to him, “Today salvation has come to this house because this man too is a descendant of Abraham. 10c*For the Son of Man has come to seek and to save what was lost.”

The Parable of the Ten Gold Coins.

11d*While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. 12eSo he said, “A nobleman went off to a distant country to obtain the kingship for himself and then to return. 13*He called ten of his servants and gave them ten gold coins and told them, ‘Engage in trade with these until I return.’ 14His fellow citizens, however, despised him and sent a delegation after him to announce, ‘We do not want this man to be our king.’

15But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. 16The first came forward and said, ‘Sir, your gold coin has earned ten additional ones.’ 17He replied, ‘Well done, good servant! You have been faithful in this

very small matter; take charge of ten cities.’ 18Then the second came and reported, ‘Your gold coin, sir, has earned five more.’ 19And to this servant too he said, ‘You, take charge of five cities.’ 20Then the other servant came and said, ‘Sir, here is your gold coin; I kept it stored away in a handkerchief, 21for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant.’ 22He said to him, ‘With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; 23why did you not put my money in a bank? Then on my return I would have collected it with interest.’

24And to those standing by he said, ‘Take the gold coin from him and give it to the servant who has ten.’ 25But they said to him, ‘Sir, he has ten gold coins.’ 26‘I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. 27Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.’ ”

VI. THE TEACHING MINISTRY IN JERUSALEM

The Entry into Jerusalem.

28^h*After he had said this, he proceeded on his journey up to Jerusalem. 29ⁱAs he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. 30^jHe said, “Go into the village opposite you, and as you enter it you

will find a colt tethered on which no one has ever sat. Untie it and bring it here. 31And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.' " 32kSo those who had been sent went off and found everything just as he had told them. 33And as they were untying the colt, its owners said to them, "Why are you untying this colt?" 34They answered, "The Master has need of it." 35lSo they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount.

36As he rode along, the people were spreading their cloaks on the road; 37and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. 38m*They proclaimed:

"Blessed is the king who comes in the name of the Lord.

Peace in heaven and glory in the highest."

39*Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." 40He said in reply, "I tell you, if they keep silent, the stones will cry out!"

The Lament for Jerusalem.

41no*As he drew near, he saw the city and wept over it, 42psaying, "If this day you only knew what makes for peace—but now it is hidden from your eyes.

43q*For the days are coming upon you when your enemies will raise a palisade against you; they will encircle you and hem you in on all sides. 44rThey will smash you to the ground and your children within you, and they will not leave one stone upon another

within you because you did not recognize the time of your visitation.”

The Cleansing of the Temple.

45st*Then Jesus entered the temple area and proceeded to drive out those who were selling things, 46^usaying to them, “It is written, ‘My house shall be a house of prayer, but you have made it a den of thieves.’” 47^{vw}And every day he was teaching in the temple area. The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death, 48^ubut they could find no way to accomplish their purpose because all the people were hanging on his words.

CHAPTER 20

The Authority of Jesus Questioned.

1^x*One day as he was teaching the people in the temple area and proclaiming the good news, the chief priests and scribes, together with the elders, approached him 2^yand said to him, “Tell us, by what authority are you doing these things? Or who is the one who gave you this authority?”

3^{He}said to them in reply, “I shall ask you a question. Tell me, 4^zwas John’s baptism of heavenly or of human origin?” 5^aThey discussed this among themselves, and said, “If we say, ‘Of heavenly origin,’ he will say, ‘Why did you not believe him?’ 6^{But}if we say, ‘Of human origin,’ then all the people will stone us, for they are convinced that John was a prophet.” 7^{So}they answered that they did not know from where it came. 8^{Then}Jesus said to them, “Neither shall I tell you by what authority I do these things.”

The Parable of the Tenant Farmers.

9bc*Then he proceeded to tell the people this parable.

“[A] man planted a vineyard, leased it to tenant farmers, and then went on a journey for a long time.

10dAt harvest time he sent a servant to the tenant farmers to receive some of the produce of the vineyard.

But they beat the servant and sent him away empty-handed. 11So he proceeded to send another servant,

but him also they beat and insulted and sent away empty-handed. 12Then he proceeded to send a third,

but this one too they wounded and threw out. 13eThe owner of the vineyard said, ‘What

shall I do? I shall send my beloved son; maybe they will respect him.’

14But when the tenant farmers saw him they said to one another, ‘This is the heir. Let us kill him that the inheritance may become ours.’ 15*So they threw him

out of the vineyard and killed him. What will the owner of the vineyard do to them? 16He will come

and put those tenant farmers to death and turn over the vineyard to others.” When the people heard this,

they exclaimed, “Let it not be so!” 17fBut he looked at them and asked, “What then does this scripture

passage mean:

“The stone which the builders rejected has become the cornerstone”?

18Everyone who falls on that stone will be dashed to pieces; and it will crush anyone on whom it falls.”

19gThe scribes and chief priests sought to lay their hands on him at that very hour, but they feared the people, for they knew that he had addressed this parable to them.

Paying Taxes to the Emperor.

20^{hi}*They watched him closely and sent agents pretending to be righteous who were to trap him in speech, in order to hand him over to the authority and power of the governor. 21^jThey posed this question to him, “Teacher, we know that what you say and teach is correct, and you show no partiality, but teach the way of God in accordance with the truth. 22*Is it lawful for us to pay tribute to Caesar or not?” 23Recognizing their craftiness he said to them, 24*“Show me a denarius; whose image and name does it bear?” They replied, “Caesar’s.” 25^kSo he said to them, “Then repay to Caesar what belongs to Caesar and to God what belongs to God.” 26They were unable to trap him by something he might say before the people, and so amazed were they at his reply that they fell silent.

The Question About the Resurrection.

27^{lm}*Some Sadducees, those who deny that there is a resurrection, came forward and put this question to him, 28ⁿ*saying, “Teacher, Moses wrote for us, ‘If someone’s brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.’ 29Now there were seven brothers; the first married a woman but died childless. 30Then the second 31and the third married her, and likewise all the seven died childless. 32Finally the woman also died. 33Now at the resurrection whose wife will that woman be? For all seven had been married to her.”

34Jesus said to them, “The children of this age marry

and remarry; 35but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage.

36*They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise. 37oThat the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob; 38pand he is not God of the dead, but of the living, for to him all are alive."

39Some of the scribes said in reply, "Teacher, you have answered well." 40qAnd they no longer dared to ask him anything.

The Question About David's Son.

41r*Then he said to them, "How do they claim that the Messiah is the Son of David? 42sFor David himself in the Book of Psalms says:

'The Lord said to my lord,

"Sit at my right hand

43 till I make your enemies your footstool." '

44Now if David calls him 'lord,' how can he be his son?"

Denunciation of the Scribes.

45tThen, within the hearing of all the people, he said to [his] disciples, 46u"Be on guard against the scribes, who like to go around in long robes and love greetings in marketplaces, seats of honour in synagogues, and places of honour at banquets.

47They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation."

CHAPTER 21

The Poor Widow's Contribution.

1^v*When he looked up he saw some wealthy people putting their offerings into the treasury 2and he noticed a poor widow putting in two small coins. 3He said, "I tell you truly, this poor widow put in more than all the rest; 4for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood."

The Destruction of the Temple Foretold.

5^w*While some people were speaking about how the temple was adorned with costly stones and votive offerings, he said, 6^x"All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down."

The Signs of the End.

7^yThen they asked him, "Teacher, when will this happen? And what sign will there be when all these things are about to happen?" 8^z*He answered, "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.' Do not follow them! 9When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end."

10^aThen he said to them, "Nation will rise against nation, and kingdom against kingdom. 11There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky.

The Coming Persecution.

12^{bc}*“Before all this happens, however, they will seize and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. 13It will lead to your giving testimony.

14Remember, you are not to prepare your defense beforehand, 15^d*for I myself shall give you a wisdom in speaking that all your adversaries will be powerless to resist or refute. 16^efYou will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. 17You will be hated by all because of my name, 18^gbut not a hair on your head will be destroyed. 19^hBy your perseverance you will secure your lives.

The Great Tribulation.

20ⁱj*“When you see Jerusalem surrounded by armies, know that its desolation is at hand. 21^kThen those in Judea must flee to the mountains. Let those within the city escape from it, and let those in the countryside not enter the city, 22for these days are the time of punishment when all the scriptures are fulfilled. 23^lWoe to pregnant women and nursing mothers in those days, for a terrible calamity will come upon the earth and a wrathful judgment upon this people. 24^m*They will fall by the edge of the sword and be taken as captives to all the Gentiles; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.

The Coming of the Son of Man.

25^{no}*“There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay,

perplexed by the roaring of the sea and the waves.
26p*People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. 27qAnd then they will see the Son of Man coming in a cloud with power and great glory. 28rBut when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.”

The Lesson of the Fig Tree.

29sHe taught them a lesson. “Consider the fig tree and all the other trees. 30When their buds burst open, you see for yourselves and know that summer is now near; 31in the same way, when you see these things happening, know that the kingdom of God is near. 32tAmen, I say to you, this generation will not pass away until all these things have taken place. 33uHeaven and earth will pass away, but my words will not pass away.

Exhortation to Be Vigilant.

34v“Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise 35like a trap. For that day will assault everyone who lives on the face of the earth. 36wBe vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.”

Ministry in Jerusalem.

37xDuring the day, Jesus was teaching in the temple area, but at night he would leave and stay at the place called the Mount of Olives. 38And all the people

would get up early each morning to listen to him in the temple area.

VII. THE PASSION NARRATIVE

CHAPTER 22

The Conspiracy Against Jesus.

1^y*Now the feast of Unleavened Bread, called the Passover, was drawing near, 2^zand the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people. 3^{ab}*Then Satan entered into Judas, the one surnamed Iscariot, who was counted among the Twelve, 4and he went to the chief priests and temple guards to discuss a plan for handing him over to them. 5They were pleased and agreed to pay him money. 6He accepted their offer and sought a favourable opportunity to hand him over to them in the absence of a crowd.

Preparations for the Passover.

7^{cd}When the day of the feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb, 8he sent out Peter and John, instructing them, “Go and make preparations for us to eat the Passover.” 9They asked him, “Where do you want us to make the preparations?” 10*And he answered them, “When you go into the city, a man will meet you carrying a jar of water. Follow him into the house that he enters 11and say to the master of the house, ‘The teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’ 12He will show you a large upper room that is furnished. Make the preparations there.” 13^eThen they went off and

found everything exactly as he had told them, and there they prepared the Passover.

The Last Supper.

14fWhen the hour came, he took his place at table with the apostles. 15*He said to them, “I have eagerly desired to eat this Passover with you before I suffer, 16gfor, I tell you, I shall not eat it [again] until there is fulfilment in the kingdom of God.” 17*Then he took a cup, gave thanks, and said, “Take this and share it among yourselves; 18for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.” 19h*Then he took the bread, said the blessing, broke it, and gave it to them, saying, “**This is my body, which will be given for you; do this in memory of me.**” 20iAnd likewise the cup after they had eaten, saying, “**This cup is the new covenant in my blood, which will be shed for you.**”

The Betrayal Foretold.

21j“**And yet behold, the hand of the one who is to betray me is with me on the table; 22for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed.**” 23And they began to debate among themselves who among them would do such a deed.

The Role of the Disciples.

24k*Then an argument broke out among them about which of them should be regarded as the greatest. 25l*He said to them, “**The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors’; 26mbut among you it shall**

not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. 27For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. 28It is you who have stood by me in my trials; 29and I confer a kingdom on you, just as my Father has conferred one on me, 30that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

Peter's Denial Foretold.

31pq*“Simon, Simon, behold Satan has demanded to sift all of you like wheat, 32but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.” 33rHe said to him, “Lord, I am prepared to go to prison and to die with you.” 34sBut he replied, “I tell you, Peter, before the cock crows this day, you will deny three times that you know me.”

Instructions for the Time of Crisis.

35tHe said to them, “When I sent you forth without a money bag or a sack or sandals, were you in need of anything?” “No, nothing,” they replied. 36u*He said to them, “But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. 37vFor I tell you that this scripture must be fulfilled in me, namely, ‘He was counted among the wicked’; and indeed what is written about me is coming to fulfilment.” 38*Then they said, “Lord, look, there are two swords here.” But he replied, “It is enough!”

The Agony in the Garden.

39^wThen going out he went, as was his custom, to the Mount of Olives, and the disciples followed him.

40^xWhen he arrived at the place he said to them, “Pray that you may not undergo the test.” 41^yAfter withdrawing about a stone’s throw from them and kneeling, he prayed, 42^zsaying, “Father, if you are willing, take this cup away from me; still, not my will but yours be done.” [43^{*}And to strengthen him an angel from heaven appeared to him. 44He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.] 45When he rose from prayer and returned to his disciples, he found them sleeping from grief. 46^aHe said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.”

The Betrayal and Arrest of Jesus.

47^bWhile he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. 48Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” 49^cHis disciples realized what was about to happen, and they asked, “Lord, shall we strike with a sword?” 50^dAnd one of them struck the high priest’s servant and cut off his right ear. 51^{*}But Jesus said in reply, “Stop, no more of this!” Then he touched the servant’s ear and healed him. 52^eAnd Jesus said to the chief priests and temple guards and elders who had come for him, “Have you come out as against a robber, with swords and clubs? 53/Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness.”

Peter's Denial of Jesus.

54^{gh}After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. 55They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. 56When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." 57But he denied it saying, "Woman, I do not know him." 58A short while later someone else saw him and said, "You too are one of them"; but Peter answered, "My friend, I am not." 59About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean." 60But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, 61ⁱ* and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." 62He went out and began to weep bitterly.

63^jThe men who held Jesus in custody were ridiculing and beating him. 64They blindfolded him and questioned him, saying, "Prophecy! Who is it that struck you?" 65And they reviled him in saying many other things against him.

Jesus Before the Sanhedrin.

66^{kl}* When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. 67^mThey said, "If you are the Messiah, tell us," but he replied to

them, "If I tell you, you will not believe, ⁶⁸and if I question, you will not respond. ⁶⁹*n*But from this time on the Son of Man will be seated at the right hand of the power of God." ⁷⁰They all asked, "Are you then the Son of God?" He replied to them, "**You say that I am.**" ⁷¹Then they said, "What further need have we for testimony? We have heard it from his own mouth."

CHAPTER 23

Jesus Before Pilate.

¹*o**Then the whole assembly of them arose and brought him before Pilate. ²*p*They brought charges against him, saying, "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king."
³*q*Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "**You say so.**" ⁴*r*Pilate then addressed the chief priests and the crowds, "I find this man not guilty." ⁵But they were adamant and said, "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

Jesus Before Herod.

⁶*On hearing this Pilate asked if the man was a Galilean; ⁷*s*and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. ⁸*t*Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. ⁹*u*He questioned him at length, but he gave him no answer. ¹⁰*v*The chief priests and scribes, meanwhile, stood by accusing him

harshly. *11w*[Even] Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. *12*Herod and Pilate became friends that very day, even though they had been enemies formerly.

*13*Pilate then summoned the chief priests, the rulers, and the people *14x*and said to them, “You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, *15*nor did Herod, for he sent him back to us. So no capital crime has been committed by him. *16y*Therefore I shall have him flogged and then release him.” [*17*]*

The Sentence of Death.

*18z*But all together they shouted out, “Away with this man! Release Barabbas to us.” *19*(Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.) *20*Again Pilate addressed them, still wishing to release Jesus, *21*but they continued their shouting, “Crucify him! Crucify him!”

*22*Pilate addressed them a third time, “What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him.” *23*With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. *24*The verdict of Pilate was that their demand should be granted. *25*So he released the man who had been imprisoned for rebellion and murder, for whom they

asked, and he handed Jesus over to them to deal with as they wished.

The Way of the Cross.

26a*As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. 27A large crowd of people followed Jesus, including many women who mourned and lamented him. 28bJesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, 29for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ 30cAt that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ 31 for if these things are done when the wood is green what will happen when it is dry?” 32Now two others, both criminals, were led away with him to be executed.

The Crucifixion.

33deWhen they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. 34f*Then Jesus said, **“Father, forgive them, they know not what they do.”** They divided his garments by casting lots. 35ghThe people stood by and watched; the rulers, meanwhile, sneered at him and said, “He saved others, let him save himself if he is the chosen one, the Messiah of God.”

36iEven the soldiers jeered at him. As they approached to offer him wine 37they called out, “If

you are King of the Jews, save yourself.” 38Above him there was an inscription that read, “This is the King of the Jews.”

39*Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Messiah? Save yourself and us.” 40The other, however, rebuking him, said in reply, “Have you no fear of God, for you are subject to the same condemnation? 41jAnd indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” 42kThen he said, “Jesus, remember me when you come into your kingdom.” 43lHe replied to him, **“Amen, I say to you, today you will be with me in Paradise.”**

The Death of Jesus.

44mn*It was now about noon and darkness came over the whole land until three in the afternoon 45obecause of an eclipse of the sun. Then the veil of the temple was torn down the middle. 46pJesus cried out in a loud voice, **“Father, into your hands I commend my spirit”**; and when he had said this he breathed his last.

47*The centurion who witnessed what had happened glorified God and said, “This man was innocent beyond doubt.” 48qWhen all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; 49rbut all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

The Burial of Jesus.

50sNow there was a virtuous and righteous man named Joseph who, though he was a member of the council, 51t had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. 52He went to Pilate and asked for the body of Jesus. 53u After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. 54It was the day of preparation, and the sabbath was about to begin. 55v The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, 56w they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

VIII. THE RESURRECTION NARRATIVE

CHAPTER 24

The Resurrection of Jesus.

1x* But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. 2They found the stone rolled away from the tomb; 3but when they entered, they did not find the body of the Lord Jesus. 4y While they were puzzling over this, behold, two men in dazzling garments appeared to them. 5z They were terrified and bowed their faces to the ground. They said to them, “Why do you seek the living one among the dead? 6* He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, 7a that the Son of Man must be handed over to sinners and be crucified, and rise on the third day.”

8bAnd they remembered his words. 9c*Then they returned from the tomb and announced all these things to the eleven and to all the others. 10dThe women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, 11but their story seemed like nonsense and they did not believe them. 12e*But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.

The Appearance on the Road to Emmaus.

13f*Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 14and they were conversing about all the things that had occurred. 15And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, 16g*but their eyes were prevented from recognizing him.

17He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. 18One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?” 19hAnd he replied to them, “What sort of things?”

They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, 20how our chief priests and rulers both handed him over to a sentence of death and crucified him. 21iBut we were hoping

that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. 22jSome women from our group, however, have astounded us: they were at the tomb early in the morning 23and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. 24kThen some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

25lAnd he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! 26*Was it not necessary that the Messiah should suffer these things and enter into his glory?” 27mThen beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. 28As they approached the village to which they were going, he gave the impression that he was going on farther. 29But they urged him, “Stay with us, for it is nearly evening and the day is almost over.”

So he went in to stay with them. 30And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. 31With that their eyes were opened and they recognized him, but he vanished from their sight. 32Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?” 33So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them 34nwho were saying, “The Lord has truly been raised and has appeared to Simon!” 35Then the two

recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Appearance to the Disciples in Jerusalem.

36^{op}*While they were still speaking about this, he stood in their midst and said to them, “Peace be with you.” 37^qBut they were startled and terrified and thought that they were seeing a ghost. 38Then he said to them, “Why are you troubled? And why do questions arise in your hearts? 39*Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have.” 40^rAnd as he said this, he showed them his hands and his feet. 41While they were still incredulous for joy and were amazed, he asked them, “Have you anything here to eat?” 42^sThey gave him a piece of baked fish; 43he took it and ate it in front of them.

44^tHe said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.” 45^uThen he opened their minds to understand the scriptures. 46^v*And he said to them, “Thus it is written that the Messiah would suffer and rise from the dead on the third day 47^wand that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. 48^xYou are witnesses of these things. 49^y*And [behold] I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high.”

The Ascension.

50z* Then he led them [out] as far as Bethany, raised his hands, and blessed them. 51 As he blessed them he parted from them and was taken up to heaven.

52a They did him homage and then returned to Jerusalem with great joy, 53* and they were continually in the temple praising God.

Notes:

1:1–4 The Gospel according to Luke is the only one of the synoptic gospels to begin with a literary prologue. Making use of a formal, literary construction and vocabulary, the author writes the prologue in imitation of Hellenistic Greek writers and, in so doing, relates his story about Jesus to contemporaneous Greek and Roman literature. Luke is not only interested in the words and deeds of Jesus, but also in the larger context of the birth, ministry, death, and resurrection of Jesus as the fulfilment of the promises of God in the Old Testament. As a second- or third generation Christian, Luke acknowledges his debt to earlier eyewitnesses and ministers of the word, but claims that his contribution to this developing tradition is a complete and accurate account, told in an orderly manner, and intended to provide Theophilus (“friend of God,” literally) and other readers with certainty about earlier teachings they have received.

1:5–2:52 Like the Gospel according to Matthew, this gospel opens with an infancy narrative, a collection of stories about the birth and childhood of Jesus. The narrative uses early Christian traditions about the birth of Jesus, traditions about the birth and circumcision of John the Baptist, and canticles such as the Magnificat (Lk 1:46–55) and Benedictus (Lk 1:67–79), composed of phrases drawn

from the Greek Old Testament. It is largely, however, the composition of Luke who writes in imitation of Old Testament birth stories, combining historical and legendary details, literary ornamentation and interpretation of scripture, to answer in advance the question, “Who is Jesus Christ?” The focus of the narrative, therefore, is primarily christological. In this section Luke announces many of the themes that will become prominent in the rest of the gospel: the centrality of Jerusalem and the temple, the journey motif, the universality of salvation, joy and peace, concern for the lowly, the importance of women, the presentation of Jesus as saviour, Spirit-guided revelation and prophecy, and the fulfilment of Old Testament promises. The account presents parallel scenes (diptychs) of angelic announcements of the birth of John the Baptist and of Jesus, and of the birth, circumcision, and presentation of John and Jesus. In this parallelism, the ascendancy of Jesus over John is stressed: John is prophet of the Most High (Lk 1:76); Jesus is Son of the Most High (Lk 1:32). John is great in the sight of the Lord (Lk 1:15); Jesus will be Great (a LXX attribute, used absolutely, of God) (Lk 1:32). John will go before the Lord (Lk 1:16–17); Jesus will be Lord (Lk 1:43; 2:11).

1:5 In the days of Herod, King of Judea: Luke relates the story of salvation history to events in contemporary world history. Here and in Lk 3:1–2 he connects his narrative with events in Palestinian history; in Lk 2:1–2 and Lk 3:1 he casts the Jesus story in the light of events of Roman history. Herod the Great, the son of the Idumean Antipater, was declared “King of Judea” by the Roman Senate in 40 B.C., but became the undisputed ruler of Palestine only in 37 B.C. He continued as king until his death in 4 B.C. Priestly division of Abijah: a reference to the eighth of the twenty-four divisions of priests who, for a week at a time, twice a year, served in the Jerusalem temple.

1:7 They had no child: though childlessness was looked upon in contemporaneous Judaism as a curse or

punishment for sin, it is intended here to present Elizabeth in a situation similar to that of some of the great mothers of important Old Testament figures: Sarah (Gn 15:3; 16:1); Rebekah (Gn 25:21); Rachel (Gn 29:31; 30:1); the mother of Samson and wife of Manoah (Jgs 13:2–3); Hannah (1 Sm 1:2).

1:13 Do not be afraid: a stereotyped Old Testament phrase spoken to reassure the recipient of a heavenly vision (Gn 15:1; Jos 1:9; Dn 10:12, 19 and elsewhere in Lk 1:30; 2:10). You shall name him John: the name means “Yahweh has shown favour,” an indication of John’s role in salvation history.

1:15 He will drink neither wine nor strong drink: like Samson (Jgs 13:4–5) and Samuel (1 Sm 1:11 LXX and 4QSama), John is to be consecrated by Nazirite vow and set apart for the Lord’s service.

1:17 He will go before him in the spirit and power of Elijah: John is to be the messenger sent before Yahweh, as described in Mal 3:1–2. He is cast, moreover, in the role of the Old Testament fiery reformer, the prophet Elijah, who according to Mal 3:23 (4:5) is sent before “the great and terrible day of the Lord comes.”

1:19 I am Gabriel: “the angel of the Lord” is identified as Gabriel, the angel who in Dn 9:20–25 announces the seventy weeks of years and the coming of an anointed one, a prince. By alluding to Old Testament themes in Lk 1:17, 19 such as the coming of the day of the Lord and the dawning of the messianic era, Luke is presenting his interpretation of the significance of the births of John and Jesus.

1:20 You will be speechless and unable to talk: Zechariah’s becoming mute is the sign given in response to his question in v. 18. When Mary asks a similar question in Lk 1:34, unlike Zechariah who was punished for his doubt, she, in spite of her doubt, is praised and reassured (Lk 1:35–37).

1:26–38 The announcement to Mary of the birth of Jesus is parallel to the announcement to Zechariah of the birth of

John. In both the angel Gabriel appears to the parent who is troubled by the vision (Lk 1:11–12, 26–29) and then told by the angel not to fear (Lk 1:13, 30). After the announcement is made (Lk 1:14–17, 31–33) the parent objects (Lk 1:18, 34) and a sign is given to confirm the announcement (Lk 1:20, 36). The particular focus of the announcement of the birth of Jesus is on his identity as Son of David (Lk 1:32–33) and Son of God (Lk 1:32, 35). **1:32** Son of the Most High: cf. Lk 1:76 where John is described as “prophet of the Most High.” “Most High” is a title for God commonly used by Luke (Lk 1:35, 76; 6:35; 8:28; Acts 7:48; 16:17).

1:34 Mary’s questioning response is a denial of sexual relations and is used by Luke to lead to the angel’s declaration about the Spirit’s role in the conception of this child (Lk 1:35). According to Luke, the virginal conception of Jesus takes place through the holy Spirit, the power of God, and therefore Jesus has a unique relationship to Yahweh: he is Son of God.

1:36–37 The sign given to Mary in confirmation of the angel’s announcement to her is the pregnancy of her aged relative Elizabeth. If a woman past the childbearing age could become pregnant, why, the angel implies, should there be doubt about Mary’s pregnancy, for nothing will be impossible for God.

1:43 Even before his birth, Jesus is identified in Luke as the Lord.

1:45 Blessed are you who believed: Luke portrays Mary as a believer whose faith stands in contrast to the disbelief of Zechariah (Lk 1:20). Mary’s role as believer in the infancy narrative should be seen in connection with the explicit mention of her presence among “those who believed” after the resurrection at the beginning of the Acts of the Apostles (Acts 1:14).

1:46–55 Although Mary is praised for being the mother of the Lord and because of her belief, she reacts as the servant in a psalm of praise, the Magnificat. Because there

is no specific connection of the canticle to the context of Mary's pregnancy and her visit to Elizabeth, the Magnificat (with the possible exception of v. 48) may have been a Jewish Christian hymn that Luke found appropriate at this point in his story. Even if not composed by Luke, it fits in well with themes found elsewhere in Luke: joy and exultation in the Lord; the lowly being singled out for God's favour; the reversal of human fortunes; the fulfilment of Old Testament promises. The loose connection between the hymn and the context is further seen in the fact that a few Old Latin manuscripts identify the speaker of the hymn as Elizabeth, even though the overwhelming textual evidence makes Mary the speaker.

1:57–66 The birth and circumcision of John above all emphasize John's incorporation into the people of Israel by the sign of the covenant (Gn 17:1–12). The narrative of John's circumcision also prepares the way for the subsequent description of the circumcision of Jesus in Lk 2:21. At the beginning of his two volume work Luke shows those who play crucial roles in the inauguration of Christianity to be wholly a part of the people of Israel. At the end of the Acts of the Apostles (Acts 21:20; 22:3; 23:6–9; 24:14–16; 26:2–8, 22–23) he will argue that Christianity is the direct descendant of Pharisaic Judaism.

1:59 The practice of Palestinian Judaism at this time was to name the child at birth; moreover, though naming a male child after the father is not completely unknown, the usual practice was to name the child after the grandfather (see Lk 1:61). The naming of the child John and Zechariah's recovery from his loss of speech should be understood as fulfilling the angel's announcement to Zechariah in Lk 1:13, 20.

1:68–79 Like the canticle of Mary (Lk 1:46–55) the canticle of Zechariah is only loosely connected with its context. Apart from Lk 1:76–77, the hymn in speaking of a horn for our salvation (Lk 1:69) and the daybreak from on high (Lk

1:78) applies more closely to Jesus and his work than to John. Again like Mary's canticle, it is largely composed of phrases taken from the Greek Old Testament and may have been a Jewish Christian hymn of praise that Luke adapted to fit the present context by inserting Lk 1:76–77 to give Zechariah's reply to the question asked in Lk 1:66.

1:69 A horn for our salvation: the horn is a common Old Testament figure for strength (Ps 18:3; 75:5–6; 89:18; 112:9; 148:14). This description is applied to God in Ps 18:3 and is here transferred to Jesus. The connection of the phrase with the house of David gives the title messianic overtones and may indicate an allusion to a phrase in Hannah's song of praise (1 Sm 2:10), "the horn of his anointed."

1:76 You will go before the Lord: here the Lord is most likely a reference to Jesus (contrast Lk 1:15–17 where Yahweh is meant) and John is presented as the precursor of Jesus.

1:78 The daybreak from on high: three times in the LXX (Jer 23:5; Zec 3:8; 6:12), the Greek word used here for daybreak translates the Hebrew word for "scion, branch," an Old Testament messianic title.

2:1–2 Although universal registrations of Roman citizens are attested in 28 B.C., 8 B.C., and A.D. 14 and enrollments in individual provinces of those who are not Roman citizens are also attested, such a universal census of the Roman world under Caesar Augustus is unknown outside the New Testament. Moreover, there are notorious historical problems connected with Luke's dating the census when Quirinius was governor of Syria, and the various attempts to resolve the difficulties have proved unsuccessful. P. Sulpicius Quirinius became legate of the province of Syria in A.D. 6–7 when Judea was annexed to the province of Syria. At that time, a provincial census of Judea was taken up. If Quirinius had been legate of Syria previously, it would have to have been before 10 B.C. because the various legates of Syria from 10 B.C. to 4 B.C. (the death of Herod) are known, and such a dating for an

earlier census under Quirinius would create additional problems for dating the beginning of Jesus' ministry (Lk 3:1, 23). A previous legateship after 4 B.C. (and before A.D. 6) would not fit with the dating of Jesus' birth in the days of Herod (Lk 1:5; Mt 2:1). Luke may simply be combining Jesus' birth in Bethlehem with his vague recollection of a census under Quirinius (see also Acts 5:37) to underline the significance of this birth for the whole Roman world: through this child born in Bethlehem peace and salvation come to the empire.

2:1 Caesar Augustus: the reign of the Roman emperor Caesar Augustus is usually dated from 27 B.C. to his death in A.D. 14. According to Greek inscriptions, Augustus was regarded in the Roman Empire as "saviour" and "god," and he was credited with establishing a time of peace, the *pax Augusta*, throughout the Roman world during his long reign. It is not by chance that Luke relates the birth of Jesus to the time of Caesar Augustus: the real saviour (Lk 2:11) and peace-bearer (Lk 2:14; see also Lk 19:38) is the child born in Bethlehem. The great emperor is simply God's agent (like the Persian king Cyrus in Is 44:28–45:1) who provides the occasion for God's purposes to be accomplished. The whole world: that is, the whole Roman world: Rome, Italy, and the Roman provinces.

2:7 Firstborn son: the description of Jesus as firstborn son does not necessarily mean that Mary had other sons. It is a legal description indicating that Jesus possessed the rights and privileges of the firstborn son (Gn 27; Ex 13:2; Nm 3:12–13; 18:15–16; Dt 21:15–17). See notes on Mt 1:25; Mk 6:3. Wrapped him in swaddling clothes: there may be an allusion here to the birth of another descendant of David, his son Solomon, who though a great king was wrapped in swaddling clothes like any other infant (Wis 7:4–6). Laid him in a manger: a feeding trough for animals. A possible allusion to Is 1:3 LXX.

2:8–20 The announcement of Jesus' birth to the shepherds is in keeping with Luke's theme that the lowly are singled out as the recipients of God's favours and blessings (see also Lk 1:48, 52).

2:11 The basic message of the infancy narrative is contained in the angel's announcement: this child is savior, Messiah, and Lord. Luke is the only synoptic gospel writer to use the title saviour for Jesus (Lk 2:11; Acts 5:31; 13:23; see also Lk 1:69; 19:9; Acts 4:12). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The title *christos*, "Christ," is the Greek equivalent of the Hebrew *māšîaḥ*, "Messiah," "anointed one." Among certain groups in first-century Palestinian Judaism, the title was applied to an expected royal leader from the line of David who would restore the kingdom to Israel (see Acts 1:6). The political overtones of the title are played down in Luke and instead the Messiah of the Lord (Lk 2:26) or the Lord's anointed is the one who now brings salvation to all humanity, Jew and Gentile (Lk 2:29–32). Lord is the most frequently used title for Jesus in Luke and Acts. In the New Testament it is also applied to Yahweh, as it is in the Old Testament. When used of Jesus it points to his transcendence and dominion over humanity.

2:14 On earth peace to those on whom his favour rests: the peace that results from the Christ event is for those whom God has favoured with his grace. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: "on earth peace, good will toward men." The peace of which Luke's gospel speaks (Lk 2:14; 7:50; 8:48; 10:5–6; 19:38, 42; 24:36) is more than the absence of war of the *pax Augusta*; it also includes the security and well-being characteristic of peace in the Old Testament.

2:21 Just as John before him had been incorporated into the people of Israel through his circumcision, so too this child (see note on Lk 1:57–66).

2:22–40 The presentation of Jesus in the temple depicts the parents of Jesus as devout Jews, faithful observers of the law of the Lord (Lk 2:23–24, 39), i.e., the law of Moses. In this respect, they are described in a fashion similar to the parents of John (Lk 1:6) and Simeon (Lk 2:25) and Anna (Lk 2:36–37).

2:22 Their purification: syntactically, their must refer to Mary and Joseph, even though the Mosaic law never mentions the purification of the husband. Recognizing the problem, some Western scribes have altered the text to read “his purification,” understanding the presentation of Jesus in the temple as a form of purification; the Vulgate version has a Latin form that could be either “his” or “her.” According to the Mosaic law (Lv 12:2–8), the woman who gives birth to a boy is unable for forty days to touch anything sacred or to enter the temple area by reason of her legal impurity. At the end of this period she is required to offer a year-old lamb as a burnt offering and a turtledove or young pigeon as an expiation of sin. The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. They took him up to Jerusalem to present him to the Lord: as the firstborn son (Lk 2:7) Jesus was consecrated to the Lord as the law required (Ex 13:2, 12), but there was no requirement that this be done at the temple. The concept of a presentation at the temple is probably derived from 1 Sm 1:24–28, where Hannah offers the child Samuel for sanctuary services. The law further stipulated (Nm 3:47–48) that the firstborn son should be redeemed by the parents through their payment of five shekels to a member of a priestly family. About this legal requirement Luke is silent.

2:25 Awaiting the consolation of Israel: Simeon here and later Anna who speak about the child to all who were awaiting the redemption of Jerusalem represent the hopes

and expectations of faithful and devout Jews who at this time were looking forward to the restoration of God's rule in Israel. The birth of Jesus brings these hopes to fulfilment.

2:35 (And you yourself a sword will pierce): Mary herself will not be untouched by the various reactions to the role of Jesus (Lk 2:34). Her blessedness as mother of the Lord will be challenged by her son who describes true blessedness as "hearing the word of God and observing it" (Lk 11:27–28 and Lk 8:20–21).

2:41–52 This story's concern with an incident from Jesus' youth is unique in the canonical gospel tradition. It presents Jesus in the role of the faithful Jewish boy, raised in the traditions of Israel, and fulfilling all that the law requires. With this episode, the infancy narrative ends just as it began, in the setting of the Jerusalem temple.

2:49 I must be in my Father's house: this phrase can also be translated, "I must be about my Father's work." In either translation, Jesus refers to God as his Father. His divine sonship, and his obedience to his heavenly Father's will, take precedence over his ties to his family.

3:1–20 Although Luke is indebted in this section to his sources, the Gospel of Mark and a collection of sayings of John the Baptist, he has clearly marked this introduction to the ministry of Jesus with his own individual style. Just as the gospel began with a long periodic sentence (Lk 1:1–4), so too this section (Lk 3:1–2). He casts the call of John the Baptist in the form of an Old Testament prophetic call (Lk 3:2) and extends the quotation from Isaiah found in Mk 1:3 (Is 40:3) by the addition of Is 40:4–5 in Lk 3:5–6. In doing so, he presents his theme of the universality of salvation, which he has announced earlier in the words of Simeon (Lk 2:30–32). Moreover, in describing the expectation of the people (Lk 3:15), Luke is characterizing the time of John's preaching in the same way as he had earlier described the situation of other devout Israelites in the infancy narrative

(Lk 2:25–26, 37–38). In Lk 3:7–18 Luke presents the preaching of John the Baptist who urges the crowds to reform in view of the coming wrath (Lk 3:7, 9: eschatological preaching), and who offers the crowds certain standards for reforming social conduct (Lk 3:10–14: ethical preaching), and who announces to the crowds the coming of one mightier than he (Lk 3:15–18: messianic preaching).

3:1 Tiberius Caesar: Tiberius succeeded Augustus as emperor in A.D. 14 and reigned until A.D. 37. The fifteenth year of his reign, depending on the method of calculating his first regnal year, would have fallen between A.D. 27 and 29. Pontius Pilate: prefect of Judea from A.D. 26 to 36. The Jewish historian Josephus describes him as a greedy and ruthless prefect who had little regard for the local Jewish population and their religious practices (see Lk 13:1). Herod: i.e., Herod Antipas, the son of Herod the Great. He ruled over Galilee and Perea from 4 B.C. to A.D. 39. His official title tetrarch means literally, “ruler of a quarter,” but came to designate any subordinate prince. Philip: also a son of Herod the Great, tetrarch of the territory to the north and east of the Sea of Galilee from 4 B.C. to A.D. 34. Only two small areas of this territory are mentioned by Luke. Lysanias: nothing is known about this Lysanias who is said here to have been tetrarch of Abilene, a territory northwest of Damascus.

3:2 During the high priesthood of Annas and Caiaphas: after situating the call of John the Baptist in terms of the civil rulers of the period, Luke now mentions the religious leadership of Palestine (see note on Lk 1:5). Annas had been high priest A.D. 6–15. After being deposed by the Romans in A.D. 15 he was succeeded by various members of his family and eventually by his son-in-law, Caiaphas, who was high priest A.D. 18–36. Luke refers to Annas as high priest at this time (but see Jn 18:13, 19), possibly because of the continuing influence of Annas or because the title continued to be used for the ex-high priest.

The word of God came to John: Luke is alone among the New Testament writers in associating the preaching of John with a call from God. Luke is thereby identifying John with the prophets whose ministries began with similar calls. In Lk 7:26 John will be described as “more than a prophet”; he is also the precursor of Jesus (Lk 7:27), a transitional figure inaugurating the period of the fulfilment of prophecy and promise.

3:3 See note on Mt 3:2.

3:4 The Essenes from Qumran used the same passage to explain why their community was in the desert studying and observing the law and the prophets (1QS 8:12–15).

3:16 He will baptize you with the holy Spirit and fire: in contrast to John’s baptism with water, Jesus is said to baptize with the holy Spirit and with fire. From the point of view of the early Christian community, the Spirit and fire must have been understood in the light of the fire symbolism of the pouring out of the Spirit at Pentecost (Acts 2:1–4); but as part of John’s preaching, the Spirit and fire should be related to their purifying and refining characteristics (Ez 36:25–27; Mal 3:2–3). See note on Mt 3:11.

3:17 Winnowing fan: see note on Mt 3:12.

3:19–20 Luke separates the ministry of John the Baptist from that of Jesus by reporting the imprisonment of John before the baptism of Jesus (Lk 3:21–22). Luke uses this literary device to serve his understanding of the periods of salvation history. With John the Baptist, the time of promise, the period of Israel, comes to an end; with the baptism of Jesus and the descent of the Spirit upon him, the time of fulfilment, the period of Jesus, begins. In his second volume, the Acts of the Apostles, Luke will introduce the third epoch in salvation history, the period of the church.

3:21–22 This episode in Luke focuses on the heavenly message identifying Jesus as Son and, through the allusion

to Is 42:1, as Servant of Yahweh. The relationship of Jesus to the Father has already been announced in the infancy narrative (Lk 1:32, 35; 2:49); it occurs here at the beginning of Jesus' Galilean ministry and will reappear in Lk 9:35 before another major section of Luke's gospel, the travel narrative (Lk 9:51–19:27). Elsewhere in Luke's writings (Lk 4:18; Acts 10:38), this incident will be interpreted as a type of anointing of Jesus.

3:21 Was praying: Luke regularly presents Jesus at prayer at important points in his ministry: here at his baptism; at the choice of the Twelve (Lk 6:12); before Peter's confession (Lk 9:18); at the transfiguration (Lk 9:28); when he teaches his disciples to pray (Lk 11:1); at the Last Supper (Lk 22:32); on the Mount of Olives (Lk 22:41); on the cross (Lk 23:46).

3:22 You are my beloved Son; with you I am well pleased: this is the best attested reading in the Greek manuscripts. The Western reading, "You are my Son, this day I have begotten you," is derived from Ps 2:7.

3:23–38 Whereas Mt 1:2 begins the genealogy of Jesus with Abraham to emphasize Jesus' bonds with the people of Israel, Luke's universalism leads him to trace the descent of Jesus beyond Israel to Adam and beyond that to God (Lk 3:38) to stress again Jesus' divine sonship.

3:31 The son of Nathan, the son of David: in keeping with Jesus' prophetic role in Luke and Acts (e.g., Lk 7:16, 39; 9:8; 13:33; 24:19; Acts 3:22–23; 7:37) Luke traces Jesus' Davidic ancestry through the prophet Nathan (see 2 Sm 7:2) rather than through King Solomon, as Mt 1:6–7.

4:1–13 See note on Mt 4:1–11.

4:1 Filled with the holy Spirit: as a result of the descent of the Spirit upon him at his baptism (Lk 3:21–22), Jesus is now equipped to overcome the devil. Just as the Spirit is prominent at this early stage of Jesus' ministry (Lk 4:1, 14, 18), so too it will be at the beginning of the period of the church in Acts (Acts 1:4; 2:4, 17).

4:2 For forty days: the mention of forty days recalls the forty years of the wilderness wanderings of the Israelites during the Exodus (Dt 8:2).

4:9 To Jerusalem: the Lucan order of the temptations concludes on the parapet of the temple in Jerusalem, the city of destiny in Luke-Acts. It is in Jerusalem that Jesus will ultimately face his destiny (Lk 9:51; 13:33).

4:13 For a time: the devil's opportune time will occur before the passion and death of Jesus (Lk 22:3, 31–32, 53).

4:14 News of him spread: a Lucan theme; see Lk 4:37; 5:15; 7:17.

4:16–30 Luke has transposed to the beginning of Jesus' ministry an incident from his Marcan source, which situated it near the end of the Galilean ministry (Mk 6:1–6a). In doing so, Luke turns the initial admiration (Lk 4:22) and subsequent rejection of Jesus (Lk 4:28–29) into a foreshadowing of the whole future ministry of Jesus. Moreover, the rejection of Jesus in his own hometown hints at the greater rejection of him by Israel (Acts 13:46).

4:16 According to his custom: Jesus' practice of regularly attending synagogue is carried on by the early Christians' practice of meeting in the temple (Acts 2:46; 3:1; 5:12).

4:18 The Spirit of the Lord is upon me, because he has anointed me: see note on Lk 3:21–22. As this incident develops, Jesus is portrayed as a prophet whose ministry is compared to that of the prophets Elijah and Elisha. Prophetic anointings are known in first-century Palestinian Judaism from the Qumran literature that speaks of prophets as God's anointed ones. To bring glad tidings to the poor: more than any other gospel writer Luke is concerned with Jesus' attitude toward the economically and socially poor (see Lk 6:20, 24; 12:16–21; 14:12–14; 16:19–26; 19:8). At times, the poor in Luke's gospel are associated with the downtrodden, the oppressed and afflicted, the forgotten and the neglected (Lk 4:18; 6:20–22; 7:22; 14:12–14), and it is they who accept Jesus' message of salvation.

4:21 Today this scripture passage is fulfilled in your hearing: this sermon inaugurates the time of fulfilment of Old Testament prophecy. Luke presents the ministry of Jesus as fulfilling Old Testament hopes and expectations (Lk 7:22); for Luke, even Jesus' suffering, death, and resurrection are done in fulfilment of the scriptures (Lk 24:25–27, 44–46; Acts 3:18).

4:23 The things that we heard were done in Capernaum: Luke's source for this incident reveals an awareness of an earlier ministry of Jesus in Capernaum that Luke has not yet made use of because of his transposition of this Nazareth episode to the beginning of Jesus' Galilean ministry. It is possible that by use of the future tense you will quote me ..., Jesus is being portrayed as a prophet.

4:25–26 The references to Elijah and Elisha serve several purposes in this episode: they emphasize Luke's portrait of Jesus as a prophet like Elijah and Elisha; they help to explain why the initial admiration of the people turns to rejection; and they provide the scriptural justification for the future Christian mission to the Gentiles.

4:26 A widow in Zarephath in the land of Sidon: like Naaman the Syrian in Lk 4:27, a non-Israelite becomes the object of the prophet's ministry.

4:31–44 The next several incidents in Jesus' ministry take place in Capernaum and are based on Luke's source, Mk 1:21–39. To the previous portrait of Jesus as prophet (Lk 4:16–30) they now add a presentation of him as teacher (Lk 4:31–32), exorcist (Lk 4:32–37, 41), healer (Lk 4:38–40), and proclaimer of God's kingdom (Lk 4:43).

4:34 What have you to do with us?: see note on Jn 2:4. Have you come to destroy us?: the question reflects the current belief that before the day of the Lord control over humanity would be wrested from the evil spirits, evil destroyed, and God's authority over humanity reestablished. The synoptic gospel tradition presents Jesus carrying out this task.

4:38 The house of Simon: because of Luke's arrangement of material, the reader has not yet been introduced to Simon (cf. Mk 1:16–18, 29–31). Situated as it is before the call of Simon (Lk 5:1–11), it helps the reader to understand Simon's eagerness to do what Jesus says (Lk 5:5) and to follow him (Lk 5:11).

4:41 They knew that he was the Messiah: that is, the Christ (see note on Lk 2:11).

4:42 They tried to prevent him from leaving them: the reaction of these strangers in Capernaum is presented in contrast to the reactions of those in his hometown who rejected him (Lk 4:28–30).

4:44 In the synagogues of Judea: instead of Judea, which is the best reading of the manuscript tradition, the Byzantine text tradition and other manuscripts read "Galilee," a reading that harmonizes Luke with Mt 4:23 and Mk 1:39. Up to this point Luke has spoken only of a ministry of Jesus in Galilee. Luke may be using Judea to refer to the land of Israel, the territory of the Jews, and not to a specific portion of it.

5:1–11 This incident has been transposed from his source, Mk 1:16–20, which places it immediately after Jesus makes his appearance in Galilee. By this transposition Luke uses this example of Simon's acceptance of Jesus to counter the earlier rejection of him by his hometown people, and since several incidents dealing with Jesus' power and authority have already been narrated, Luke creates a plausible context for the acceptance of Jesus by Simon and his partners. Many commentators have noted the similarity between the wondrous catch of fish reported here (Lk 4:4–9) and the post-resurrectional appearance of Jesus in Jn 21:1–11. There are traces in Luke's story that the post-resurrectional context is the original one: in Lk 4:8 Simon addresses Jesus as Lord (a post-resurrectional title for Jesus—see Lk 24:34; Acts 2:36—that has been read back into the historical ministry of Jesus) and recognizes himself as a sinner (an

appropriate recognition for one who has denied knowing Jesus—Lk 22:54–62). As used by Luke, the incident looks forward to Peter’s leadership in Luke-Acts (Lk 6:14; 9:20; 22:31–32; 24:34; Acts 1:15; 2:14–40; 10:11–18; 15:7–12) and symbolizes the future success of Peter as fisherman (Acts 2:41).

5:11 They left everything: in Mk 1:16–20 and Mt 4:18–22 the fishermen who follow Jesus leave their nets and their father; in Luke, they leave everything (see also Lk 5:28; 12:33; 14:33; 18:22), an indication of Luke’s theme of complete detachment from material possessions.

5:12 Full of leprosy: see note on Mk 1:40.

5:14 Show yourself to the priest ... what Moses prescribed: this is a reference to Lv 14:2–9 that gives detailed instructions for the purification of one who had been a victim of leprosy and thereby excluded from contact with others (see Lv 13:45–46, 49; Nm 5:2–3). That will be proof for them: see note on Mt 8:4.

5:17–6:11 From his Marcan source, Luke now introduces a series of controversies with Pharisees: controversy over Jesus’ power to forgive sins (Lk 5:17–26); controversy over his eating and drinking with tax collectors and sinners (Lk 5:27–32); controversy over not fasting (Lk 5:33–36); and finally two episodes narrating controversies over observance of the sabbath (Lk 5:1–11).

5:17 Pharisees: see note on Mt 3:7.

5:19 Through the tiles: Luke has adapted the story found in Mark to his non-Palestinian audience by changing “opened up the roof” (Mk 2:4, a reference to Palestinian straw and clay roofs) to through the tiles, a detail that reflects the Hellenistic Greco-Roman house with tiled roof.

5:20 As for you, your sins are forgiven: literally, “O man, your sins are forgiven you.” The connection between the forgiveness of sins and the cure of the paralytic reflects the belief of first-century Palestine (based on the Old Testament: Ex 20:5; Dt 5:9) that sickness and infirmity are

the result of sin, one's own or that of one's ancestors (see also Lk 13:2; Jn 5:14; 9:2).

5:21 The scribes: see note on Mk 2:6.

5:24 See notes on Mt 9:6 and Mk 2:10.

5:28 Leaving everything behind: see note on Lk 5:11.

5:34–35 See notes on Mt 9:15 and Mk 2:19.

5:34 Wedding guests: literally, “sons of the bridal chamber.”

5:36–39 See notes on Mt 9:16–17 and Mk 2:19.

5:39 The old is good: this saying is meant to be ironic and offers an explanation for the rejection by some of the new wine that Jesus offers: satisfaction with old forms will prevent one from sampling the new.

6:1–11 The two episodes recounted here deal with gathering grain and healing, both of which were forbidden on the sabbath. In his defense of his disciples' conduct and his own charitable deed, Jesus argues that satisfying human needs such as hunger and performing works of mercy take precedence even over the sacred sabbath rest. See also notes on Mt 12:1–14 and Mk 2:25–26.

6:4 The bread of offering: see note on Mt 12:5–6.

6:12–16 See notes on Mt 10:1–11:1 and Mk 3:14–15.

6:12 Spent the night in prayer: see note on Lk 3:21.

6:13 He chose Twelve: the identification of this group as the Twelve is a part of early Christian tradition (see 1 Cor 15:5), and in Matthew and Luke, the Twelve are associated with the twelve tribes of Israel (Lk 22:29–30; Mt 19:28). After the fall of Judas from his position among the Twelve, the need is felt on the part of the early community to reconstitute this group before the Christian mission begins at Pentecost (Acts 1:15–26). From Luke's perspective, they are an important group who because of their association with Jesus from the time of his baptism to his ascension (Acts 1:21–22) provide the continuity between the historical Jesus and the church of Luke's day and who as the original eyewitnesses guarantee the fidelity of the church's beliefs and practices to the teachings of Jesus (Lk

1:1–4). Whom he also named apostles: only Luke among the gospel writers attributes to Jesus the bestowal of the name apostles upon the Twelve. See note on Mt 10:2–4. “Apostle” becomes a technical term in early Christianity for a missionary sent out to preach the word of God.

Although Luke seems to want to restrict the title to the Twelve (only in Acts 4:4, 14 are Paul and Barnabas termed apostles), other places in the New Testament show an awareness that the term was more widely applied (1 Cor 15:5–7; Gal 1:19; 1 Cor 1:1; 9:1; Rom 16:7).

6:14 Simon, whom he named Peter: see note on Mk 3:16.

6:15 Simon who was called a Zealot: the Zealots were the instigators of the First Revolt of Palestinian Jews against Rome in A.D. 66–70. Because the existence of the Zealots as a distinct group during the lifetime of Jesus is the subject of debate, the meaning of the identification of Simon as a Zealot is unclear.

6:16 Judas Iscariot: the name Iscariot may mean “man from Kerioth.”

6:17 The coastal region of Tyre and Sidon: not only Jews from Judea and Jerusalem, but even Gentiles from outside Palestine come to hear Jesus (see Lk 2:31–32; 3:6; 4:24–27).

6:20–49 Luke’s “Sermon on the Plain” is the counterpart to Matthew’s “Sermon on the Mount” (Mt 5:1–7:27). It is addressed to the disciples of Jesus, and, like the sermon in Matthew, it begins with beatitudes (Lk 6:20–22) and ends with the parable of the two houses (Lk 6:46–49). Almost all the words of Jesus reported by Luke are found in Matthew’s version, but because Matthew includes sayings that were related to specifically Jewish Christian problems (e.g., Mt 5:17–20; 6:1–8, 16–18) that Luke did not find appropriate for his predominantly Gentile Christian audience, the “Sermon on the Mount” is considerably longer. Luke’s sermon may be outlined as follows: an introduction consisting of blessings and woes (Lk 6:20–26); the love of one’s enemies (Lk 6:27–36); the demands of loving one’s neighbour (Lk 6:37–42); good deeds as proof of

one's goodness (Lk 6:43–45); a parable illustrating the result of listening to and acting on the words of Jesus (Lk 6:46–49). At the core of the sermon is Jesus' teaching on the love of one's enemies (Lk 6:27–36) that has as its source of motivation God's graciousness and compassion for all humanity (Lk 6:35–36) and Jesus' teaching on the love of one's neighbor (Lk 6:37–42) that is characterized by forgiveness and generosity.

6:20–26 The introductory portion of the sermon consists of blessings and woes that address the real economic and social conditions of humanity (the poor—the rich; the hungry—the satisfied; those grieving—those laughing; the outcast—the socially acceptable). By contrast, Matthew emphasizes the religious and spiritual values of disciples in the kingdom inaugurated by Jesus (“poor in spirit,” Mt 5:3; “hunger and thirst for righteousness,” Mt 5:6). In the sermon, blessed extols the fortunate condition of persons who are favoured with the blessings of God; the woes, addressed as they are to the disciples of Jesus, threaten God's profound displeasure on those so blinded by their present fortunate situation that they do not recognize and appreciate the real values of God's kingdom. In all the blessings and woes, the present condition of the persons addressed will be reversed in the future.

6:27–36 See notes on Mt 5:43–48 and Mt 5:48.

6:37–42 See notes on Mt 7:1–12; 7:1; 7:5.

6:43–46 See notes on Mt 7:15–20 and 12:33.

6:47–49 See note on Mt 7:24–27.

7:1–8:3 The episodes in this section present a series of reactions to the Galilean ministry of Jesus and reflect some of Luke's particular interests: the faith of a Gentile (Lk 7:1–10); the prophet Jesus' concern for a widowed mother (Lk 7:11–17); the ministry of Jesus directed to the afflicted and unfortunate of Is 61:1 (Lk 7:18–23); the relation between John and Jesus and their role in God's plan for

salvation (Lk 7:24–35); a forgiven sinner’s manifestation of love (Lk 7:36–50); the association of women with the ministry of Jesus (Lk 8:1–3).

7:1–10 This story about the faith of the centurion, a Gentile who cherishes the Jewish nation (Lk 7:5), prepares for the story in Acts of the conversion by Peter of the Roman centurion Cornelius who is similarly described as one who is generous to the Jewish nation (Acts 10:2). See also Acts 10:34–35 in the speech of Peter: “God shows no partiality ... whoever fears him and acts righteously is acceptable to him.” See also notes on Mt 8:5–13 and Jn 4:43–54.

7:2 A centurion: see note on Mt 8:5.

7:6 I am not worthy to have you enter under my roof: to enter the house of a Gentile was considered unclean for a Jew; cf. Acts 10:28.

7:11–17 In the previous incident Jesus’ power was displayed for a Gentile whose servant was dying; in this episode it is displayed toward a widowed mother whose only son has already died. Jesus’ power over death prepares for his reply to John’s disciples in Lk 7:22: “the dead are raised.” This resuscitation in alluding to the prophet Elijah’s resurrection of the only son of a widow of Zarephath (1 Kgs 17:17–24) leads to the reaction of the crowd: “A great prophet has arisen in our midst” (Lk 7:16).

7:18–23 In answer to John’s question, Are you the one who is to come?—a probable reference to the return of the fiery prophet of reform, Elijah, “before the day of the Lord comes, the great and terrible day” (Mal 3:23)—Jesus responds that his role is rather to bring the blessings spoken of in Is 61:1 to the oppressed and neglected of society (Lk 7:22; cf. Lk 4:18).

7:23 Blessed is the one who takes no offense at me: this beatitude is pronounced on the person who recognizes Jesus’ true identity in spite of previous expectations of what “the one who is to come” would be like.

7:24–30 In his testimony to John, Jesus reveals his understanding of the relationship between them: John is the precursor of Jesus (Lk 7:27); John is the messenger spoken of in Mal 3:1 who in Mal 3:23 is identified as Elijah. Taken with the previous episode, it can be seen that Jesus identifies John as precisely the person John envisioned Jesus to be: the Elijah who prepares the way for the coming of the day of the Lord.

7:31–35 See note on Mt 11:16–19.

7:36–50 In this story of the pardoning of the sinful woman Luke presents two different reactions to the ministry of Jesus. A Pharisee, suspecting Jesus to be a prophet, invites Jesus to a festive banquet in his house, but the Pharisee's self-righteousness leads to little forgiveness by God and consequently little love shown toward Jesus. The sinful woman, on the other hand, manifests a faith in God (Lk 7:50) that has led her to seek forgiveness for her sins, and because so much was forgiven, she now overwhelms Jesus with her display of love; cf. the similar contrast in attitudes in Lk 18:9–14. The whole episode is a powerful lesson on the relation between forgiveness and love.

7:36 Reclined at table: the normal posture of guests at a banquet. Other oriental banquet customs alluded to in this story include the reception by the host with a kiss (Lk 7:45), washing the feet of the guests (Lk 7:44), and the anointing of the guests' heads (Lk 7:46).

7:41 Days' wages: one denarius is the normal daily wage of a labourer.

7:47 Her many sins have been forgiven; hence, she has shown great love: literally, "her many sins have been forgiven, seeing that she has loved much." That the woman's sins have been forgiven is attested by the great love she shows toward Jesus. Her love is the consequence of her forgiveness. This is also the meaning demanded by the parable in Lk 7:41–43.

8:1–3 Luke presents Jesus as an itinerant preacher traveling in the company of the Twelve and of the Galilean

women who are sustaining them out of their means. These Galilean women will later accompany Jesus on his journey to Jerusalem and become witnesses to his death (Lk 23:49) and resurrection (Lk 24:9–11, where Mary Magdalene and Joanna are specifically mentioned; cf. also Acts 1:14).

The association of women with the ministry of Jesus is most unusual in the light of the attitude of first-century Palestinian Judaism toward women. The more common attitude is expressed in Jn 4:27, and early rabbinic documents caution against speaking with women in public.

8:4–21 The focus in this section is on how one should hear the word of God and act on it. It includes the parable of the sower and its explanation (Lk 8:4–15), a collection of sayings on how one should act on the word that is heard (Lk 8:16–18), and the identification of the mother and brothers of Jesus as the ones who hear the word and act on it (Lk 8:19–21). See also notes on Mt 13:1–53 and Mk 4:1–34.

8:4–8 See note on Mt 13:3–8.

8:11–15 On the interpretation of the parable of the sower, see note on Mt 13:18–23.

8:16–18 These sayings continue the theme of responding to the word of God. Those who hear the word must become a light to others (Lk 8:16); even the mysteries of the kingdom that have been made known to the disciples (Lk 8:9–10) must come to light (Lk 8:17); a generous and persevering response to the word of God leads to a still more perfect response to the word.

8:19 His brothers: see note on Mk 6:3.

8:21 The family of Jesus is not constituted by physical relationship with him but by obedience to the word of God. In this, Luke agrees with the Marcan parallel (Mk 3:31–35), although by omitting Mk 3:33 and especially Mk 3:20–21 Luke has softened the Marcan picture of Jesus' natural family. Probably he did this because Mary has already been presented in Lk 1:38 as the obedient handmaid of the

Lord who fulfils the requirement for belonging to the eschatological family of Jesus; cf. also Lk 11:27–28.

8:22–56 This section records four miracles of Jesus that manifest his power and authority: (1) the calming of a storm on the lake (Lk 8:22–25); (2) the exorcism of a demoniac (Lk 8:26–39); (3) the cure of a hemorrhaging woman (Lk 8:40–48); (4) the raising of Jairus’s daughter to life (Lk 8:49–56). They parallel the same sequence of stories at Mk 4:35–5:43.

8:26 Gerasenes: other manuscripts read Gadarenes or Gergesenes. See also note on Mt 8:28. Opposite Galilee: probably Gentile territory (note the presence in the area of pigs—unclean animals to Jews) and an indication that the person who receives salvation (Lk 8:36) is a Gentile.

8:30 What is your name?: the question reflects the popular belief that knowledge of the spirit’s name brought control over the spirit. Legion: to Jesus’ question the demon replies with a Latin word transliterated into Greek. The Roman legion at this period consisted of 5,000 to 6,000 foot soldiers; hence the name implies a very large number of demons.

8:31 Abyss: the place of the dead (Rom 10:7) or the prison of Satan (Rev 20:3) or the subterranean “watery deep” that symbolizes the chaos before the order imposed by creation (Gn 1:2).

8:35 Sitting at his feet: the former demoniac takes the position of a disciple before the master (Lk 10:39; Acts 22:3).

8:40–56 Two interwoven miracle stories, one a healing and the other a resurrection, present Jesus as master over sickness and death. In the Lucan account, faith in Jesus is responsible for the cure (Lk 8:48) and for the raising to life (Lk 8:50).

8:42 An only daughter: cf. the son of the widow of Nain whom Luke describes as an “only” son (Lk 7:12; see also Lk 9:38).

8:43 Afflicted with hemorrhages for twelve years: according to the Mosaic law (Lv 15:25–30) this condition would

render the woman unclean and unfit for contact with other people.

8:52 Sleeping: her death is a temporary condition; cf. Jn 11:11–14.

9:1–6 Armed with the power and authority that Jesus himself has been displaying in the previous episodes, the Twelve are now sent out to continue the work that Jesus has been performing throughout his Galilean ministry: (1) proclaiming the kingdom (Lk 4:43; 8:1); (2) exorcising demons (Lk 4:33–37, 41; 8:26–39) and (3) healing the sick (Lk 4:38–40; 5:12–16, 17–26; 6:6–10; 7:1–10, 17, 22; 8:40–59).

9:3 Take nothing for the journey: the absolute detachment required of the disciple (Lk 14:33) leads to complete reliance on God (Lk 12:22–31).

9:5 Shake the dust from your feet: see note on Mt 10:14.

9:7–56 This section in which Luke gathers together incidents that focus on the identity of Jesus is introduced by a question that Herod is made to ask in this gospel: “Who then is this about whom I hear such things?” (Lk 9:9) In subsequent episodes, Luke reveals to the reader various answers to Herod’s question: Jesus is one in whom God’s power is present and who provides for the needs of God’s people (Lk 9:10–17); Peter declares Jesus to be “the Messiah of God” (Lk 9:18–21); Jesus says he is the suffering Son of Man (Lk 9:22, 43–45); Jesus is the Master to be followed, even to death (Lk 9:23–27); Jesus is God’s son, his Chosen One (Lk 9:28–36).

9:7 Herod the tetrarch: see note on Lk 3:1.

9:9 And he kept trying to see him: this indication of Herod’s interest in Jesus prepares for Lk 13:31–33 and for Lk 23:8–12 where Herod’s curiosity about Jesus’ power to perform miracles remains unsatisfied.

9:16 Then taking ...: the actions of Jesus recall the institution of the Eucharist in Lk 22:19; see also note on Mt 14:19.

9:18–22 This incident is based on Mk 8:27–33, but Luke has eliminated Peter’s refusal to accept Jesus as suffering Son of Man (Mk 8:32) and the rebuke of Peter by Jesus (Mk 8:33). Elsewhere in the gospel, Luke softens the harsh portrait of Peter and the other apostles found in his Marcan source (cf. Lk 22:39–46, which similarly lacks a rebuke of Peter that occurs in the source, Mk 14:37–38).

9:18 When Jesus was praying in solitude: see note on Lk 3:21.

9:20 The Messiah of God: on the meaning of this title in first-century Palestinian Judaism, see notes on Lk 2:11 and on Mt 16:13–20 and Mk 8:27–30.

9:23 Daily: this is a Lucan addition to a saying of Jesus, removing the saying from a context that envisioned the imminent suffering and death of the disciple of Jesus (as does the saying in Mk 8:34–35) to one that focuses on the demands of daily Christian existence.

9:28–36 Situated shortly after the first announcement of the passion, death, and resurrection, this scene of Jesus’ transfiguration provides the heavenly confirmation to Jesus’ declaration that his suffering will end in glory (Lk 9:32); see also notes on Mt 17:1–8 and Mk 9:2–8.

9:28 Up the mountain to pray: the “mountain” is the regular place of prayer in Luke (see Lk 6:12; 22:39–41).

9:30 Moses and Elijah: the two figures represent the Old Testament law and the prophets. At the end of this episode, the heavenly voice will identify Jesus as the one to be listened to now (Lk 9:35). See also note on Mk 9:5.

9:31 His exodus that he was going to accomplish in Jerusalem: Luke identifies the subject of the conversation as the exodus of Jesus, a reference to the death, resurrection, and ascension of Jesus that will take place in Jerusalem, the city of destiny (see Lk 9:51). The mention of exodus, however, also calls to mind the Israelite Exodus from Egypt to the promised land.

9:32 They saw his glory: the glory that is proper to God is here attributed to Jesus (see Lk 24:26).

9:33 Let us make three tents: in a possible allusion to the feast of Tabernacles, Peter may be likening his joy on the occasion of the transfiguration to the joyful celebration of this harvest festival.

9:34 Over them: it is not clear whether them refers to Jesus, Moses, and Elijah, or to the disciples. For the cloud casting its shadow, see note on Mk 9:7.

9:35 Like the heavenly voice that identified Jesus at his baptism prior to his undertaking the Galilean ministry (Lk 3:22), so too here before the journey to the city of destiny is begun (Lk 9:51) the heavenly voice again identifies Jesus as Son. Listen to him: the two representatives of Israel of old depart (Lk 9:33) and Jesus is left alone (Lk 9:36) as the teacher whose words must be heeded (see also Acts 3:22).

9:36 At that time: i.e., before the resurrection.

9:37–43a See note on Mk 9:14–29.

9:46–50 These two incidents focus on attitudes that are opposed to Christian discipleship: rivalry and intolerance of outsiders.

9:51–18:14 The Galilean ministry of Jesus finishes with the previous episode and a new section of Luke's gospel begins, the journey to Jerusalem. This journey is based on Mk 10:1–52 but Luke uses his Marcan source only in Lk 18:15–19:27. Before that point he has inserted into his gospel a distinctive collection of sayings of Jesus and stories about him that he has drawn from Q, a collection of sayings of Jesus used also by Matthew, and from his own special traditions. All of the material collected in this section is loosely organized within the framework of a journey of Jesus to Jerusalem, the city of destiny, where his exodus (suffering, death, resurrection, ascension) is to take place (Lk 9:31), where salvation is accomplished, and from where the proclamation of God's saving word is to go forth (Lk 24:47; Acts 1:8). Much of the material in the Lucan travel narrative is teaching for the disciples. During the course of this journey Jesus is preparing his chosen Galilean witnesses for the role they will play after his exodus (Lk

9:31); they are to be his witnesses to the people (Acts 10:39; 13:31) and thereby provide certainty to the readers of Luke's gospel that the teachings they have received are rooted in the teachings of Jesus (Lk 1:1–4).

9:51–55 Just as the Galilean ministry began with a rejection of Jesus in his hometown, so too the travel narrative begins with the rejection of him by Samaritans. In this episode Jesus disassociates himself from the attitude expressed by his disciples that those who reject him are to be punished severely. The story alludes to 2 Kgs 1:10, 12 where the prophet Elijah takes the course of action Jesus rejects, and Jesus thereby rejects the identification of himself with Elijah.

9:51 Days for his being taken up: like the reference to his exodus in Lk 9:31 this is probably a reference to all the events (suffering, death, resurrection, ascension) of his last days in Jerusalem. He resolutely determined: literally, “he set his face.”

9:52 Samaritan: Samaria was the territory between Judea and Galilee west of the Jordan river. For ethnic and religious reasons, the Samaritans and the Jews were bitterly opposed to one another (see Jn 4:9).

9:57–62 In these sayings Jesus speaks of the severity and the unconditional nature of Christian discipleship. Even family ties and filial obligations, such as burying one's parents, cannot distract one no matter how briefly from proclaiming the kingdom of God. The first two sayings are paralleled in Mt 8:19–22; see also notes there.

9:60 Let the dead bury their dead: i.e., let the spiritually dead (those who do not follow) bury their physically dead. See also note on Mt 8:22.

10:1–12 Only the Gospel of Luke contains two episodes in which Jesus sends out his followers on a mission: the first (Lk 9:1–6) is based on the mission in Mk 6:6b–13 and recounts the sending out of the Twelve; here in Lk 10:1–12 a similar report based on Q becomes the sending out of

seventy-two in this gospel. The episode continues the theme of Jesus preparing witnesses to himself and his ministry. These witnesses include not only the Twelve but also the seventy-two who may represent the Christian mission in Luke's own day. Note that the instructions given to the Twelve and to the seventy-two are similar and that what is said to the seventy-two in Lk 10:4 is directed to the Twelve in Lk 22:35.

10:1 Seventy[-two]: important representatives of the Alexandrian and Caesarean text types read "seventy," while other important Alexandrian texts and Western readings have "seventy-two."

10:4 Carry no money bag ... greet no one along the way: because of the urgency of the mission and the single-mindedness required of missionaries, attachment to material possessions should be avoided and even customary greetings should not distract from the fulfilment of the task.

10:5 First say, 'Peace to this household': see notes on Lk 2:14 and Mt 10:13.

10:6 A peaceful person: literally, "a son of peace."

10:13–16 The call to repentance that is a part of the proclamation of the kingdom brings with it a severe judgment for those who hear it and reject it.

10:15 The netherworld: the underworld, the place of the dead (Acts 2:27, 31) here contrasted with heaven; see also note on Mt 11:23.

10:18 I have observed Satan fall like lightning: the effect of the mission of the seventy-two is characterized by the Lucan Jesus as a symbolic fall of Satan. As the kingdom of God is gradually being established, evil in all its forms is being defeated; the dominion of Satan over humanity is at an end.

10:21 Revealed them to the childlike: a restatement of the theme announced in Lk 8:10: the mysteries of the kingdom are revealed to the disciples. See also note on Mt 11:25–27.

10:25–37 In response to a question from a Jewish legal expert about inheriting eternal life, Jesus illustrates the superiority of love over legalism through the story of the good Samaritan. The law of love proclaimed in the “Sermon on the Plain” (Lk 6:27–36) is exemplified by one whom the legal expert would have considered ritually impure (see Jn 4:9). Moreover, the identity of the “neighbour” requested by the legal expert (Lk 10:29) turns out to be a Samaritan, the enemy of the Jew (see note on Lk 9:52).

10:25 Scholar of the law: an expert in the Mosaic law, and probably a member of the group elsewhere identified as the scribes (Lk 5:21).

10:31–32 Priest ... Levite: those religious representatives of Judaism who would have been expected to be models of “neighbour” to the victim pass him by.

10:38–42 The story of Martha and Mary further illustrates the importance of hearing the words of the teacher and the concern with women in Luke.

10:39 Sat beside the Lord at his feet: it is remarkable for first-century Palestinian Judaism that a woman would assume the posture of a disciple at the master’s feet (see also Lk 8:35; Acts 22:3), and it reveals a characteristic attitude of Jesus toward women in this gospel (see Lk 8:2–3).

10:42 There is need of only one thing: some ancient versions read, “there is need of few things”; another important, although probably inferior, reading found in some manuscripts is, “there is need of few things, or of one.”

11:1–13 Luke presents three episodes concerned with prayer. The first (Lk 11:1–4) recounts Jesus teaching his disciples the Christian communal prayer, the “Our Father”; the second (Lk 11:5–8), the importance of persistence in prayer; the third (Lk 11:9–13), the effectiveness of prayer.

11:1–4 The Matthean form of the “Our Father” occurs in the “Sermon on the Mount” (Mt 6:9–15); the shorter Lucan version is presented while Jesus is at prayer (see note on

Lk 3:21) and his disciples ask him to teach them to pray just as John taught his disciples to pray. In answer to their question, Jesus presents them with an example of a Christian communal prayer that stresses the fatherhood of God and acknowledges him as the one to whom the Christian disciple owes daily sustenance (Lk 11:3), forgiveness (Lk 11:4), and deliverance from the final trial (Lk 11:4). See also notes on Mt 6:9–13.

11:2 Your kingdom come: in place of this petition, some early church Fathers record: “May your holy Spirit come upon us and cleanse us,” a petition that may reflect the use of the “Our Father” in a baptismal liturgy.

11:3–4 Daily bread: see note on Mt 6:11. The final test: see note on Mt 6:13.

11:13 The holy Spirit: this is a Lucan editorial alteration of a traditional saying of Jesus (see Mt 7:11). Luke presents the gift of the holy Spirit as the response of the Father to the prayer of the Christian disciple.

11:19 Your own people: the Greek reads “your sons.” Other Jewish exorcists (see Acts 19:13–20), who recognize that the power of God is active in the exorcism, would themselves convict the accusers of Jesus. See also note on Mt 12:27.

11:22 One stronger: i.e., Jesus. Cf. Lk 3:16 where John the Baptist identifies Jesus as “mightier than I.”

11:27–28 The beatitude in Lk 11:28 should not be interpreted as a rebuke of the mother of Jesus; see note on Lk 8:21. Rather, it emphasizes (like Lk 2:35) that attentiveness to God’s word is more important than biological relationship to Jesus.

11:29–32 The “sign of Jonah” in Luke is the preaching of the need for repentance by a prophet who comes from afar. Cf. Mt 12:38–42 (and see notes there) where the “sign of Jonah” is interpreted by Jesus as his death and resurrection.

11:37–54 This denunciation of the Pharisees (Lk 11:39–44) and the scholars of the law (Lk 11:45–52) is set by Luke in

the context of Jesus' dining at the home of a Pharisee. Controversies with or reprimands of Pharisees are regularly set by Luke within the context of Jesus' eating with Pharisees (see Lk 5:29–39; 7:36–50; 14:1–24). A different compilation of similar sayings is found in Mt 23 (see also notes there).

11:44 Unseen graves: contact with the dead or with human bones or graves (see Nm 19:16) brought ritual impurity. Jesus presents the Pharisees as those who insidiously lead others astray through their seeming attention to the law.

11:45 Scholars of the law: see note on Lk 10:25.

11:49 I will send to them prophets and apostles: Jesus connects the mission of the church (apostles) with the mission of the Old Testament prophets who often suffered the rebuke of their contemporaries.

11:51 From the blood of Abel to the blood of Zechariah: the murder of Abel is the first murder recounted in the Old Testament (Gn 4:8). The Zechariah mentioned here may be the Zechariah whose murder is recounted in 2 Chr 24:20–22, the last murder presented in the Hebrew canon of the Old Testament.

12:1 See notes on Mk 8:15 and Mt 16:5–12.

12:2–9 Luke presents a collection of sayings of Jesus exhorting his followers to acknowledge him and his mission fearlessly and assuring them of God's protection even in times of persecution. They are paralleled in Mt 10:26–33.

12:5 Gehenna: see note on Mt 5:22.

12:6 Two small coins: the Roman copper coin, the assarion (Latin *as*), was worth about one-sixteenth of a denarius (see note on Lk 7:41).

12:10–12 The sayings about the holy Spirit are set in the context of fearlessness in the face of persecution (Lk 12:2–9; cf. Mt 12:31–32). The holy Spirit will be presented in Luke's second volume, the Acts of the Apostles, as the power responsible for the guidance of the Christian mission and the source of courage in the face of persecution.

12:13–34 Luke has joined together sayings contrasting those whose focus and trust in life is on material possessions, symbolized here by the rich fool of the parable (Lk 12:16–21), with those who recognize their complete dependence on God (Lk 12:21), those whose radical detachment from material possessions symbolizes their heavenly treasure (Lk 12:33–34).

12:21 Rich in what matters to God: literally, “rich for God.”

12:35–48 This collection of sayings relates to Luke’s understanding of the end time and the return of Jesus. Luke emphasizes for his readers the importance of being faithful to the instructions of Jesus in the period before the parousia.

12:45 My master is delayed in coming: this statement indicates that early Christian expectations for the imminent return of Jesus had undergone some modification. Luke cautions his readers against counting on such a delay and acting irresponsibly. Cf. the similar warning in Mt 24:48.

12:49–53 Jesus’ proclamation of the kingdom is a refining and purifying fire. His message that meets with acceptance or rejection will be a source of conflict and dissension even within families.

12:50 Baptism: i.e., his death.

12:59 The last penny: Greek, *lepton*, a very small amount. Mt 5:26 has for “the last penny” the Greek word *kodrantēs* (Latin *quadrans*, “farthing”).

13:1–5 The death of the Galileans at the hands of Pilate (Lk 13:1) and the accidental death of those on whom the tower fell (Lk 13:4) are presented by the Lucan Jesus as timely reminders of the need for all to repent, for the victims of these tragedies should not be considered outstanding sinners who were singled out for punishment.

13:1 The slaughter of the Galileans by Pilate is unknown outside Luke; but from what is known about Pilate from the Jewish historian Josephus, such a slaughter would be in keeping with the character of Pilate. Josephus reports

that Pilate had disrupted a religious gathering of the Samaritans on Mount Gerizim with a slaughter of the participants (*Antiquities* 18:86–87), and that on another occasion Pilate had killed many Jews who had opposed him when he appropriated money from the temple treasury to build an aqueduct in Jerusalem (*Jewish War* 2:175–77; *Antiquities* 18:60–62).

13:4 Like the incident mentioned in Lk 13:1 nothing of this accident in Jerusalem is known outside Luke and the New Testament.

13:6–9 Following on the call to repentance in Lk 13:1–5, the parable of the barren fig tree presents a story about the continuing patience of God with those who have not yet given evidence of their repentance (see Lk 3:8). The parable may also be alluding to the delay of the end time, when punishment will be meted out, and the importance of preparing for the end of the age because the delay will not be permanent (Lk 13:8–9).

13:10–17 The cure of the crippled woman on the sabbath and the controversy that results furnishes a parallel to an incident that will be reported by Luke in 14:1–6, the cure of the man with dropsy on the sabbath. A characteristic of Luke's style is the juxtaposition of an incident that reveals Jesus' concern for a man with an incident that reveals his concern for a woman; cf., e.g., Lk 7:11–17 and Lk 8:49–56.

13:15–16 If the law as interpreted by Jewish tradition allowed for the untying of bound animals on the sabbath, how much more should this woman who has been bound by Satan's power be freed on the sabbath from her affliction.

13:16 Whom Satan has bound: affliction and infirmity are taken as evidence of Satan's hold on humanity. The healing ministry of Jesus reveals the gradual wresting from Satan of control over humanity and the establishment of God's kingdom.

13:18–21 Two parables are used to illustrate the future proportions of the kingdom of God that will result from its

deceptively small beginning in the preaching and healing ministry of Jesus. They are paralleled in Mt 13:31–33 and Mk 4:30–32.

13:22–30 These sayings of Jesus follow in Luke upon the parables of the kingdom (Lk 13:18–21) and stress that great effort is required for entrance into the kingdom (Lk 13:24) and that there is an urgency to accept the present opportunity to enter because the narrow door will not remain open indefinitely (Lk 13:25). Lying behind the sayings is the rejection of Jesus and his message by his Jewish contemporaries (Lk 13:26) whose places at table in the kingdom will be taken by Gentiles from the four corners of the world (Lk 13:29). Those called last (the Gentiles) will precede those to whom the invitation to enter was first extended (the Jews). See also Lk 14:15–24.

13:32 Nothing, not even Herod's desire to kill Jesus, stands in the way of Jesus' role in fulfilling God's will and in establishing the kingdom through his exorcisms and healings.

13:33 It is impossible that a prophet should die outside of Jerusalem: Jerusalem is the city of destiny and the goal of the journey of the prophet Jesus. Only when he reaches the holy city will his work be accomplished.

14:1–6 See note on Lk 13:10–17.

14:2 Dropsy: an abnormal swelling of the body because of the retention and accumulation of fluid.

14:5 Your son or ox: this is the reading of many of the oldest and most important New Testament manuscripts. Because of the strange collocation of son and ox, some copyists have altered it to "your ass or ox," on the model of the saying in Lk 13:15.

14:7–14 The banquet scene found only in Luke provides the opportunity for these teachings of Jesus on humility and presents a setting to display Luke's interest in Jesus' attitude toward the rich and the poor (see notes on Lk 4:18; 6:20–26; 12:13–34).

14:15–24 The parable of the great dinner is a further illustration of the rejection by Israel, God's chosen people, of Jesus' invitation to share in the banquet in the kingdom and the extension of the invitation to other Jews whose identification as the poor, crippled, blind, and lame (Lk 14:21) classifies them among those who recognize their need for salvation, and to Gentiles (Lk 14:23). A similar parable is found in Mt 22:1–10.

14:25–33 This collection of sayings, most of which are peculiar to Luke, focuses on the total dedication necessary for the disciple of Jesus. No attachment to family (Lk 14:26) or possessions (Lk 14:33) can stand in the way of the total commitment demanded of the disciple. Also, acceptance of the call to be a disciple demands readiness to accept persecution and suffering (Lk 14:27) and a realistic assessment of the hardships and costs (Lk 14:28–32).

14:26 Hating his father ...: cf. the similar saying in Mt 10:37. The disciple's family must take second place to the absolute dedication involved in following Jesus (see also Lk 9:59–62).

14:34–35 The simile of salt follows the sayings of Jesus that demanded of the disciple total dedication and detachment from family and possessions and illustrates the condition of one who does not display this total commitment. The half-hearted disciple is like salt that cannot serve its intended purpose. See the simile of salt in Mt 5:13 and the note there.

15:1–32 To the parable of the lost sheep (Lk 15:1–7) that Luke shares with Matthew (Mt 18:12–14), Luke adds two parables (the lost coin, Lk 15:8–10; the prodigal son, Lk 15:11–32) from his own special tradition to illustrate Jesus' particular concern for the lost and God's love for the repentant sinner.

15:8 Ten coins: literally, "ten drachmas." Adrachma was a Greek silver coin.

16:1–8a The parable of the dishonest steward has to be understood in the light of the Palestinian custom of agents

acting on behalf of their masters and the usurious practices common to such agents. The dishonesty of the steward consisted in the squandering of his master's property (Lk 16:1) and not in any subsequent graft. The master commends the dishonest steward who has forgone his own usurious commission on the business transaction by having the debtors write new notes that reflected only the real amount owed the master (i.e., minus the steward's profit). The dishonest steward acts in this way in order to ingratiate himself with the debtors because he knows he is being dismissed from his position (Lk 16:3). The parable, then, teaches the prudent use of one's material goods in light of an imminent crisis.

16:6 One hundred measures: literally, "one hundred baths." A bath is a Hebrew unit of liquid measurement equivalent to eight or nine gallons.

16:7 One hundred kors: a kor is a Hebrew unit of dry measure for grain or wheat equivalent to ten or twelve bushels.

16:8b–13 Several originally independent sayings of Jesus are gathered here by Luke to form the concluding application of the parable of the dishonest steward.

16:8b–9 The first conclusion recommends the prudent use of one's wealth (in the light of the coming of the end of the age) after the manner of the children of this world, represented in the parable by the dishonest steward.

16:9 Dishonest wealth: literally, "mammon of iniquity." Mammon is the Greek transliteration of a Hebrew or Aramaic word that is usually explained as meaning "that in which one trusts." The characterization of this wealth as dishonest expresses a tendency of wealth to lead one to dishonesty. Eternal dwellings: or, "eternal tents," i.e., heaven.

16:10–12 The second conclusion recommends constant fidelity to those in positions of responsibility.

16:13 The third conclusion is a general statement about the incompatibility of serving God and being a slave to riches.

To be dependent upon wealth is opposed to the teachings of Jesus who counseled complete dependence on the Father as one of the characteristics of the Christian disciple (Lk 12:22–39). God and mammon: see note on Lk 16:9.

Mammon is used here as if it were itself a god.

16:14–18 The two parables about the use of riches in chap. 16 are separated by several isolated sayings of Jesus on the hypocrisy of the Pharisees (Lk 16:14–15), on the law (Lk 16:16–17), and on divorce (Lk 16:18).

16:14–15 The Pharisees are here presented as examples of those who are slaves to wealth (see Lk 16:13) and, consequently, they are unable to serve God.

16:16 John the Baptist is presented in Luke's gospel as a transitional figure between the period of Israel, the time of promise, and the period of Jesus, the time of fulfilment. With John, the fulfilment of the Old Testament promises has begun.

16:19–31 The parable of the rich man and Lazarus again illustrates Luke's concern with Jesus' attitude toward the rich and the poor. The reversal of the fates of the rich man and Lazarus (Lk 16:22–23) illustrates the teachings of Jesus in Luke's "Sermon on the Plain" (Lk 6:20–21, 24–25).

16:19 The oldest Greek manuscript of Luke dating from ca. A.D. 175–225 records the name of the rich man as an abbreviated form of "Nineveh," but there is very little textual support in other manuscripts for this reading. "Dives" of popular tradition is the Latin Vulgate's translation for "rich man" (Lk 16:19–31).

16:23 The netherworld: see note on Lk 10:15.

16:30–31 A foreshadowing in Luke's gospel of the rejection of the call to repentance even after Jesus' resurrection.

17:3 Be on your guard: the translation takes Lk 17:3a as the conclusion to the saying on scandal in Lk 17:1–2. It is not impossible that it should be taken as the beginning of the saying on forgiveness in Lk 17:3b–4.

17:7–10 These sayings of Jesus, peculiar to Luke, which continue his response to the apostles' request to increase

their faith (Lk 17:5–6), remind them that Christian disciples can make no claim on God’s graciousness; in fulfilling the exacting demands of discipleship, they are only doing their duty.

17:11–19 This incident recounting the thankfulness of the cleansed Samaritan leper is narrated only in Luke’s gospel and provides an instance of Jesus holding up a non-Jew (Lk 17:18) as an example to his Jewish contemporaries (cf. Lk 10:33 where a similar purpose is achieved in the story of the good Samaritan). Moreover, it is the faith in Jesus manifested by the foreigner that has brought him salvation (Lk 17:19; cf. the similar relationship between faith and salvation in Lk 7:50; 8:48, 50).

17:11 Through Samaria and Galilee: or, “between Samaria and Galilee.”

17:14 See note on Lk 5:14.

17:20–37 To the question of the Pharisees about the time of the coming of God’s kingdom, Jesus replies that the kingdom is among you (Lk 17:20–21). The emphasis has thus been shifted from an imminent observable coming of the kingdom to something that is already present in Jesus’ preaching and healing ministry. Luke has also appended further traditional sayings of Jesus about the unpredictable suddenness of the day of the Son of Man, and assures his readers that in spite of the delay of that day (Lk 12:45), it will bring judgment unexpectedly on those who do not continue to be vigilant.

17:21 Among you: the Greek preposition translated as among can also be translated as “within.” In the light of other statements in Luke’s gospel about the presence of the kingdom (see Lk 10:9, 11; 11:20) “among” is to be preferred.

17:36 The inclusion of Lk 17:36, “There will be two men in the field; one will be taken, the other left behind,” in some Western manuscripts appears to be a scribal assimilation to Mt 24:40.

18:1–14 The particularly Lucan material in the travel narrative concludes with two parables on prayer. The first

(Lk 18:1–8) teaches the disciples the need of persistent prayer so that they not fall victims to apostasy (Lk 18:8). The second (Lk 18:9–14) condemns the self-righteous, critical attitude of the Pharisee and teaches that the fundamental attitude of the Christian disciple must be the recognition of sinfulness and complete dependence on God's graciousness. The second parable recalls the story of the pardoning of the sinful woman (Lk 7:36–50) where a similar contrast is presented between the critical attitude of the Pharisee Simon and the love shown by the pardoned sinner.

18:5 Strike me: the Greek verb translated as strike means “to strike under the eye” and suggests the extreme situation to which the persistence of the widow might lead. It may, however, be used here in the much weaker sense of “to wear one out.”

18:15–19:27 Luke here includes much of the material about the journey to Jerusalem found in his Marcan source (Lk 10:1–52) and adds to it the story of Zacchaeus (Lk 19:1–10) from his own particular tradition and the parable of the gold coins (minas) (Lk 19:11–27) from Q, the source common to Luke and Matthew.

18:15–17 The sayings on children furnish a contrast to the attitude of the Pharisee in the preceding episode (Lk 18:9–14) and that of the wealthy official in the following one (Lk 18:18–23) who think that they can lay claim to God's favour by their own merit. The attitude of the disciple should be marked by the receptivity and trustful dependence characteristic of the child.

18:22 Detachment from material possessions results in the total dependence on God demanded of one who would inherit eternal life. Sell all that you have: the original saying (cf. Mk 10:21) has characteristically been made more demanding by Luke's addition of “all.”

18:31–33 The details included in this third announcement of Jesus' suffering and death suggest that the literary

formulation of the announcement has been directed by the knowledge of the historical passion and death of Jesus.

18:31 Everything written by the prophets ... will be fulfilled: this is a Lucan addition to the words of Jesus found in the Marcan source (Mk 10:32–34). Luke understands the events of Jesus' last days in Jerusalem to be the fulfilment of Old Testament prophecy, but, as is usually the case in Luke-Acts, the author does not specify which Old Testament prophets he has in mind; cf. Lk 24:25, 27, 44; Acts 3:8; 13:27; 26:22–23.

18:38 Son of David: the blind beggar identifies Jesus with a title that is related to Jesus' role as Messiah (see note on Lk 2:11). Through this Son of David, salvation comes to the blind man. Note the connection between salvation and house of David mentioned earlier in Zechariah's canticle (Lk 1:69). See also note on Mt 9:27.

19:1–10 The story of the tax collector Zacchaeus is unique to this gospel. While a rich man (Lk 19:2), Zacchaeus provides a contrast to the rich man of Lk 18:18–23 who cannot detach himself from his material possessions to become a follower of Jesus. Zacchaeus, according to Luke, exemplifies the proper attitude toward wealth: he promises to give half of his possessions to the poor (Lk 19:8) and consequently is the recipient of salvation (Lk 19:9–10).

19:9 A descendant of Abraham: literally, "a son of Abraham." The tax collector Zacchaeus, whose repentance is attested by his determination to amend his former ways, shows himself to be a true descendant of Abraham, the true heir to the promises of God in the Old Testament. Underlying Luke's depiction of Zacchaeus as a descendant of Abraham, the father of the Jews (Lk 1:73; 16:22–31), is his recognition of the central place occupied by Israel in the plan of salvation.

19:10 This verse sums up for Luke his depiction of the role of Jesus as saviour in this gospel.

19:11–27 In this parable Luke has combined two originally distinct parables: (1) a parable about the conduct of faithful

and productive servants (Lk 19:13, 15b–26) and (2) a parable about a rejected king (Lk 19:12, 14–15a, 27). The story about the conduct of servants occurs in another form in Mt 25:14–20. The story about the rejected king may have originated with a contemporary historical event. After the death of Herod the Great, his son Archelaus traveled to Rome to receive the title of king. A delegation of Jews appeared in Rome before Caesar Augustus to oppose the request of Archelaus. Although not given the title of king, Archelaus was made ruler over Judea and Samaria. As the story is used by Luke, however, it furnishes a correction to the expectation of the imminent end of the age and of the establishment of the kingdom in Jerusalem (Lk 19:11). Jesus is not on his way to Jerusalem to receive the kingly power; for that, he must go away and only after returning from the distant country (a reference to the parousia) will reward and judgment take place.

19:13 Ten gold coins; literally, “ten minas.” A mina was a monetary unit that in ancient Greece was the equivalent of one hundred drachmas.

19:28–21:38 With the royal entry of Jesus into Jerusalem, a new section of Luke’s gospel begins, the ministry of Jesus in Jerusalem before his death and resurrection. Luke suggests that this was a lengthy ministry in Jerusalem (Lk 19:47; 20:1; 21:37–38; 22:53) and it is characterized by Jesus’ daily teaching in the temple (Lk 21:37–38). For the story of the entry of Jesus into Jerusalem, see also Mt 21:1–11; Mk 11:1–10; Jn 12:12–19 and the notes there.

19:38 Blessed is the king who comes in the name of the Lord: only in Luke is Jesus explicitly given the title king when he enters Jerusalem in triumph. Luke has inserted this title into the words of Ps 118:26 that heralded the arrival of the pilgrims coming to the holy city and to the temple. Jesus is thereby acclaimed as king (see Lk 1:32) and as the one who comes (see Mal 3:1; Lk 7:19). Peace in heaven ...: the acclamation of the disciples of Jesus in Luke echoes the announcement of the angels at the birth of

Jesus (Lk 2:14). The peace Jesus brings is associated with the salvation to be accomplished here in Jerusalem.

19:39 Rebuke your disciples: this command, found only in Luke, was given so that the Roman authorities would not interpret the acclamation of Jesus as king as an uprising against them; cf. Lk 23:2–3.

19:41–44 The lament for Jerusalem is found only in Luke. By not accepting Jesus (the one who mediates peace), Jerusalem will not find peace but will become the victim of devastation.

19:43–44 Luke may be describing the actual disaster that befell Jerusalem in A.D. 70 when it was destroyed by the Romans during the First Revolt.

19:45–46 Immediately upon entering the holy city, Jesus in a display of his authority enters the temple (see Mal 3:1–3) and lays claim to it after cleansing it that it might become a proper place for his teaching ministry in Jerusalem (Lk 19:47; 20:1; 21:37; 22:53). See Mt 21:12–17; Mk 11:15–19; Jn 2:13–17 and the notes there.

20:1–47 The Jerusalem religious leaders or their representatives, in an attempt to incriminate Jesus with the Romans and to discredit him with the people, pose a number of questions to him (about his authority, Lk 20:2; about payment of taxes, Lk 20:22; about the resurrection, Lk 20:28–33).

20:9–19 This parable about an absentee landlord and a tenant farmers' revolt reflects the social and economic conditions of rural Palestine in the first century. The synoptic gospel writers use the parable to describe how the rejection of the landlord's son becomes the occasion for the vineyard to be taken away from those to whom it was entrusted (the religious leadership of Judaism that rejects the teaching and preaching of Jesus; Lk 20:19).

20:15 They threw him out of the vineyard and killed him: cf. Mk 12:8. Luke has altered his Marcan source and reports that the murder of the son takes place outside the vineyard

to reflect the tradition of Jesus' death outside the walls of the city of Jerusalem (see Heb 13:12).

20:20 The governor: i.e., Pontius Pilate, the Roman administrator responsible for the collection of taxes and maintenance of order in Palestine.

20:22 Through their question the agents of the Jerusalem religious leadership hope to force Jesus to take sides on one of the sensitive political issues of first century Palestine. The issue of non payment of taxes to Rome becomes one of the focal points of the First Jewish Revolt (A.D. 66–70) that resulted in the Roman destruction of Jerusalem and the temple. See also note on Mt 22:15–22.

20:24 Denarius: a Roman silver coin (see note on Lk 7:41).

20:27 Sadducees: see note on Mt 3:7.

20:28–33 The Sadducees' question, based on the law of levirate marriage recorded in Dt 25:5–10, ridicules the idea of the resurrection. Jesus rejects their naive understanding of the resurrection (Lk 20:35–36) and then argues on behalf of the resurrection of the dead on the basis of the written law (Lk 20:37–38) that the Sadducees accept. See also notes on Mt 22:23–33.

20:36 Because they are the ones who will rise: literally, "being sons of the resurrection."

20:41–44 After successfully answering the three questions of his opponents, Jesus now asks them a question. Their inability to respond implies that they have forfeited their position and authority as the religious leaders of the people because they do not understand the scriptures. This series of controversies between the religious leadership of Jerusalem and Jesus reveals Jesus as the authoritative teacher whose words are to be listened to (see Lk 9:35). See also notes on Mt 22:41–46.

21:1–4 The widow is another example of the poor ones in this gospel whose detachment from material possessions and dependence on God leads to their blessedness (Lk 6:20). Her simple offering provides a striking contrast to the pride and pretentiousness of the scribes denounced in the

preceding section (Lk 20:45– 47). The story is taken from Mk 12:41–44.

21:5–36 Jesus' eschatological discourse in Luke is inspired by Mk 13 but Luke has made some significant alterations to the words of Jesus found there. Luke maintains, though in a modified form, the belief in the early expectation of the end of the age (see Lk 21:27, 28, 31, 32, 36), but, by focusing attention throughout the gospel on the importance of the day-to-day following of Jesus and by reinterpreting the meaning of some of the signs of the end from Mk 13 he has come to terms with what seemed to the early Christian community to be a delay of the parousia. Mark, for example, described the desecration of the Jerusalem temple by the Romans (Mk 13:14) as the apocalyptic symbol (see Dn 9:27; 12:11) accompanying the end of the age and the coming of the Son of Man. Luke (Lk 21:20–24), however, removes the apocalyptic setting and separates the historical destruction of Jerusalem from the signs of the coming of the Son of Man by a period that he refers to as “the times of the Gentiles” (Lk 21:24). See also notes on Mt 24:1–36 and Mk 13:1–37.

21:8 The time has come: in Luke, the proclamation of the imminent end of the age has itself become a false teaching.

21:12 Before all this happens ...: to Luke and his community, some of the signs of the end just described (Lk 21:10–11) still lie in the future. Now in dealing with the persecution of the disciples (Lk 21:12–19) and the destruction of Jerusalem (Lk 21:20–24) Luke is pointing to eschatological signs that have already been fulfilled.

21:15 A wisdom in speaking: literally, “a mouth and wisdom.”

21:20–24 The actual destruction of Jerusalem by Rome in A.D. 70 upon which Luke and his community look back provides the assurance that, just as Jesus' prediction of Jerusalem's destruction was fulfilled, so too will be his announcement of their final redemption (Lk 21:27–28).

21:24 The times of the Gentiles: a period of indeterminate length separating the destruction of Jerusalem from the cosmic signs accompanying the coming of the Son of Man.

21:26 The powers of the heavens: the heavenly bodies mentioned in Lk 21:25 and thought of as cosmic armies.

22:1–23:56a The passion narrative. Luke is still dependent upon Mark for the composition of the passion narrative but has incorporated much of his own special tradition into the narrative. Among the distinctive sections in Luke are: (1) the tradition of the institution of the Eucharist (Lk 22:15–20); (2) Jesus’ farewell discourse (Lk 22:21–38); (3) the mistreatment and interrogation of Jesus (Lk 22:63–71); (4) Jesus before Herod and his second appearance before Pilate (Lk 23:6–16); (5) words addressed to the women followers on the way to the crucifixion (Lk 23:27–32); (6) words to the penitent thief (Lk 23:39–41); (7) the death of Jesus (Lk 23:46, 47b–49). Luke stresses the innocence of Jesus (Lk 23:4, 14–15, 22) who is the victim of the powers of evil (Lk 22:3, 31, 53) and who goes to his death in fulfilment of his Father’s will (Lk 22:42, 46). Throughout the narrative Luke emphasizes the mercy, compassion, and healing power of Jesus (Lk 22:51; 23:43) who does not go to death lonely and deserted, but is accompanied by others who follow him on the way of the cross (Lk 23:26–31, 49).

22:1 Feast of Unleavened Bread, called the Passover: see note on Mk 14:1.

22:3 Satan entered into Judas: see note on Lk 4:13.

22:10 A man will meet you carrying a jar of water: see note on Mk 14:13.

22:15 This Passover: Luke clearly identifies this last supper of Jesus with the apostles as a Passover meal that commemorated the deliverance of the Israelites from slavery in Egypt. Jesus reinterprets the significance of the Passover by setting it in the context of the kingdom of God (Lk 22:16). The “deliverance” associated with the Passover finds its new meaning in the blood that will be shed (Lk 22:20).

22:17 Because of a textual problem in Lk 22:19–20 some commentators interpret this cup as the eucharistic cup.

22:19c–20 Which will be given ... do this in memory of me: these words are omitted in some important Western text manuscripts and a few Syriac manuscripts. Other ancient text types, including the oldest papyrus manuscript of Luke dating from the late second or early third century, contain the longer reading presented here. The Lucan account of the words of institution of the Eucharist bears a close resemblance to the words of institution in the Pauline tradition (see 1 Cor 11:23–26). See also notes on Mt 26:26–29; 26:27–28; and Mk 14:22–24.

22:24–38 The Gospel of Luke presents a brief farewell discourse of Jesus; compare the lengthy farewell discourses and prayer in Jn 13–17.

22:25 ‘Benefactors’: this word occurs as a title of rulers in the Hellenistic world.

22:31–32 Jesus’ prayer for Simon’s faith and the commission to strengthen his brothers anticipates the post-resurrectional prominence of Peter in the first half of Acts, where he appears as the spokesman for the Christian community and the one who begins the mission to the Gentiles (Acts 10–11).

22:31 All of you: literally, “you.” The translation reflects the meaning of the Greek text that uses a second person plural pronoun here.

22:36 In contrast to the ministry of the Twelve and of the seventy- two during the period of Jesus (Lk 9:3; 10:4), in the future period of the church the missionaries must be prepared for the opposition they will face in a world hostile to their preaching.

22:38 It is enough!: the farewell discourse ends abruptly with these words of Jesus spoken to the disciples when they take literally what was intended as figurative language about being prepared to face the world’s hostility.

22:43–44 These verses, though very ancient, were probably not part of the original text of Luke. They are absent from the oldest papyrus manuscripts of Luke and from manuscripts of wide geographical distribution.

22:51 And healed him: only Luke recounts this healing of the injured servant.

22:61 Only Luke recounts that the Lord turned and looked at Peter. This look of Jesus leads to Peter's weeping bitterly over his denial (Lk 22:62).

22:66–71 Luke recounts one daytime trial of Jesus (Lk 22:66–71) and hints at some type of preliminary nighttime investigation (Lk 22:54–65). Mark (and Matthew who follows Mark) has transferred incidents of this day into the night time interrogation with the result that there appear to be two Sanhedrin trials of Jesus in Mark (and Matthew); see note on Mk 14:53.

22:66 Sanhedrin: the word is a Hebraized form of a Greek word meaning a "council," and refers to the elders, chief priests, and scribes who met under the high priest's leadership to decide religious and legal questions that did not pertain to Rome's interests. Jewish sources are not clear on the competence of the Sanhedrin to sentence and to execute during this period.

23:1–5, 13–25 Twice Jesus is brought before Pilate in Luke's account, and each time Pilate explicitly declares Jesus innocent of any wrongdoing (Lk 23:4, 14, 22). This stress on the innocence of Jesus before the Roman authorities is also characteristic of John's gospel (Jn 18:38; 19:4, 6). Luke presents the Jerusalem Jewish leaders as the ones who force the hand of the Roman authorities (Lk 23:1–2, 5, 10, 13, 18, 21, 23–25).

23:6–12 The appearance of Jesus before Herod is found only in this gospel. Herod has been an important figure in Luke (Lk 9:7–9; 13:31–33) and has been presented as someone who has been curious about Jesus for a long time. His curiosity goes unrewarded. It is faith in Jesus, not curiosity, that is rewarded (Lk 7:50; 8:48, 50; 17:19).

23:17 This verse, “He was obliged to release one prisoner for them at the festival,” is not part of the original text of Luke. It is an explanatory gloss from Mk 15:6 (also Mt 27:15) and is not found in many early and important Greek manuscripts. On its historical background, see notes on Mt 27:15–26.

23:26–32 An important Lucan theme throughout the gospel has been the need for the Christian disciple to follow in the footsteps of Jesus. Here this theme comes to the fore with the story of Simon of Cyrene who takes up the cross and follows Jesus (see Lk 9:23; 14:27) and with the large crowd who likewise follow Jesus on the way of the cross. See also note on Mk 15:21.

23:34 [Then Jesus said, “Father, forgive them, they know not what they do.”]: this portion of Lk 23:34 does not occur in the oldest papyrus manuscript of Luke and in other early Greek manuscripts and ancient versions of wide geographical distribution.

23:39–43 This episode is recounted only in this gospel. The penitent sinner receives salvation through the crucified Jesus. Jesus’ words to the penitent thief reveal Luke’s understanding that the destiny of the Christian is “to be with Jesus.”

23:44 Noon ... three in the afternoon: literally, the sixth and ninth hours. See note on Mk 15:25.

23:47 This man was innocent: or, “This man was righteous.”

24:1–53 The resurrection narrative in Luke consists of five sections: (1) the women at the empty tomb (Lk 23:56b–24:12); (2) the appearance to the two disciples on the way to Emmaus (Lk 24:13–35); (3) the appearance to the disciples in Jerusalem (Lk 24:36–43); (4) Jesus’ final instructions (Lk 24:44–49); (5) the ascension (Lk 24:50–53). In Luke, all the resurrection appearances take place in and around Jerusalem; moreover, they are all recounted as having taken place on Easter Sunday. A consistent theme throughout the narrative is that the suffering, death, and

resurrection of Jesus were accomplished in fulfillment of Old Testament promises and of Jewish hopes (Lk 24:19a, 21, 26–27, 44, 46). In his second volume, Acts, Luke will argue that Christianity is the fulfillment of the hopes of Pharisaic Judaism and its logical development (see Acts 24:10–21).

24:6 He is not here, but he has been raised: this part of the verse is omitted in important representatives of the Western text tradition, but its presence in other text types and the slight difference in wording from Mt 28:6 and Mk 16:6 argue for its retention.

24:9 The women in this gospel do not flee from the tomb and tell no one, as in Mk 16:8 but return and tell the disciples about their experience. The initial reaction to the testimony of the women is disbelief (Lk 24:11).

24:12 This verse is missing from the Western textual tradition but is found in the best and oldest manuscripts of other text types.

24:13–35 This episode focuses on the interpretation of scripture by the risen Jesus and the recognition of him in the breaking of the bread. The references to the quotations of scripture and explanation of it (Lk 24:25–27), the kerygmatic proclamation (Lk 24:34), and the liturgical gesture (Lk 24:30) suggest that the episode is primarily catechetical and liturgical rather than apologetic.

24:13 Seven miles: literally, “sixty stades.” A stade was 607 feet. Some manuscripts read “160 stades” or more than eighteen miles. The exact location of Emmaus is disputed.

24:16 A consistent feature of the resurrection stories is that the risen Jesus was different and initially unrecognizable (Lk 24:37; Mk 16:12; Jn 20:14; 21:4).

24:26 That the Messiah should suffer ...: Luke is the only New Testament writer to speak explicitly of a suffering Messiah (Lk 24:26, 46; Acts 3:18; 17:3; 26:23). The idea of a suffering Messiah is not found in the Old Testament or in

other Jewish literature prior to the New Testament period, although the idea is hinted at in Mk 8:31–33. See notes on Mt 26:63 and 26:67–68.

24:36–43, 44–49 The Gospel of Luke, like each of the other gospels (Mt 28:16–20; Mk 16:14–15; Jn 20:19–23), focuses on an important appearance of Jesus to the Twelve in which they are commissioned for their future ministry. As in Lk 24:6, 12, so in Lk 24:36, 40 there are omissions in the Western text.

24:39–42 The apologetic purpose of this story is evident in the concern with the physical details and the report that Jesus ate food.

24:46 See note on Lk 24:26.

24:49 The promise of my Father: i.e., the gift of the holy Spirit.

24:50–53 Luke brings his story about the time of Jesus to a close with the report of the ascension. He will also begin the story of the time of the church with a recounting of the ascension. In the gospel, Luke recounts the ascension of Jesus on Easter Sunday night, thereby closely associating it with the resurrection. In Acts 1:3, 9–11; 13:31 he historicizes the ascension by speaking of a forty-day period between the resurrection and the ascension. The Western text omits some phrases in Lk 24:51, 52 perhaps to avoid any chronological conflict with Acts 1 about the time of the ascension.

24:53 The Gospel of Luke ends as it began (Lk 1:9), in the Jerusalem temple.

Rulers during New Testament Times

Roman Emperors

27 B.C.–A.D. 14 Augustus

A.D. 14–37 Tiberius

A.D. 37–41 Caligula

A.D. 41–54 Claudius

A.D. 54–68 Nero

A.D. 68–69 Galba; Otho; Vitellius

A.D. 69–79 Vespasian

A.D. 79–81 Titus

A.D. 81–96 Domitian

Herodian Rulers

37–4 B.C. Herod the Great, king of the Jews

4 B.C.–A.D. 6 Archelaus, ethnarch of Judea

4 B.C.–A.D. 39 Herod Antipas, tetrarch of Galilee and Perea

4 B.C.–A.D. 34 Philip, tetrarch of Iturea, Trachonitis, etc.

A.D. 37–44 Herod Agrippa I, from 37 to 44 king over the former tetrarchy of Philip, and from 41 to 44 over Judea, Galilee, and Perea

A.D. 53–about 100 Herod Agrippa II, king over the former tetrarchy of Philip and Lysanias, and from 56 (or 61) over parts of Galilee and Perea

Procurators of Judea after the Reign of Archelaus to the Reign of Herod Agrippa I

A.D. 6–8 Coponius

A.D. 9–12 M. Ambivius

A.D. 12–15 Annias Rufus

A.D. 15–26 Valerius Gratus

A.D. 26–36 Pontius Pilate

A.D. 37 Marullus

A.D. 37–41 Herennius Capito

Procurators of Palestine from the Reign of Herod
Agrippa I to the Jewish Revolt

A.D. 44–about 46 Cuspius Fadus

A.D. about 46–48 Tiberius Alexander

A.D. 48–52 Ventidius Cumanus

A.D. 52–60 M. Antonius Felix

A.D. 60–62 Porcius Festus

A.D. 62–64 Clodius Albinus

A.D. 64–66 Gessius Florus



Paul's First Journey



Paul's Second Journey



Paul's Third Journey



Paul's Final Journey to Rome

04

The Acts of The Apostles

The principal divisions of the Acts of the Apostles are the following:

I. The Preparation for the Christian Mission (1:1–2:13)

II. The Mission in Jerusalem (2:14–8:3)

III. The Mission in Judea and Samaria (8:4–9:43)

IV. The Inauguration of the Gentile Mission (10:1–15:35)

V. The Mission of Paul to the Ends of the Earth (15:36–28:31)

I. THE PREPARATION FOR THE CHRISTIAN MISSION

CHAPTER 1

The Promise of the Spirit.

1^a*In the first book, Theophilus, I dealt with all that Jesus did and taught 2^buntil the day he was taken up, after giving instructions through the holy Spirit to the apostles whom he had chosen. 3^c*He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. 4^d*While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; 5^efor John baptized with water, but in a few days you will be baptized with the holy Spirit.”

The Ascension of Jesus.

6*When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” 7f*He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. 8g*But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

9hWhen he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. 10iWhile they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. 11jThey said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.” 12kThen they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.

The First Community in Jerusalem.

13When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. 14lAll these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The Choice of Judas's Successor.

15During those days Peter stood up in the midst of the brothers (there was a group of about one hundred and twenty persons in the one place). He said,

16*m*“My brothers, the scripture had to be fulfilled which the holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus. 17He was numbered among us and was allotted a share in this ministry. 18*n**He bought a parcel of land with the wages of his iniquity, and falling headlong, he burst open in the middle, and all his insides spilled out. 19This became known to everyone who lived in Jerusalem, so that the parcel of land was called in their language ‘Akeldama,’ that is, Field of Blood. 20*o*For it is written in the Book of Psalms:

**‘Let his encampment become desolate,
and may no one dwell in it.’**

And:

‘May another take his office.’

21Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, 22*p*beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection.”

23So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. 24Then they prayed, “You, Lord, who know the hearts of all, show which one of these two you have chosen 25to take the place in this apostolic ministry from which Judas turned away to go to his own place.” 26*q**Then they gave lots to them, and the lot fell upon Matthias, and he was counted with the eleven apostles.

CHAPTER 2

The Coming of the Spirit.

1^r*When the time for Pentecost was fulfilled, they were all in one place together. 2^s*And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were.

3^t*Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.

4^u*And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

5Now there were devout Jews from every nation under heaven staying in Jerusalem. 6At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. 7^vThey were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? 8Then how does each of us hear them in his own native language? 9We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travellers from Rome, 11^wboth Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." 12They were all astounded and bewildered, and said to one another, "What does this mean?" 13^xBut others said, scoffing, "They have had too much new wine."

II. THE MISSION IN JERUSALEM

Peter's Speech at Pentecost.

14*Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. 15These people are not drunk, as you suppose, for it is only nine o'clock in the morning. 16No, this is what was spoken through the prophet Joel:

17'**It will come to pass in the last days,' God says,
'that I will pour out a portion of my spirit upon all flesh.**

**Your sons and your daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams.**

18**Indeed, upon my servants and my handmaids
I will pour out a portion of my spirit in those days,
and they shall prophesy.**

19**And I will work wonders in the heavens above
and signs on the earth below:
blood, fire, and a cloud of smoke.**

20**The sun shall be turned to darkness,
and the moon to blood,
before the coming of the great and
splendid day of the Lord,**

21**and it shall be that everyone shall be
saved who calls on the name of the Lord.'**

22aYou who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God

worked through him in your midst, as you yourselves know. *23b*This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. *24c*But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. *25d*For David says of him:

**'I saw the Lord ever before me,
with him at my right hand I shall not be
disturbed.**

***26*Therefore my heart has been glad and my
tongue has exulted;
my flesh, too, will dwell in hope,
*27e*because you will not abandon my soul to the
nether world,
nor will you suffer your holy one to see
corruption.**

***28*You have made known to me the paths of life;
you will fill me with joy in your presence.'**

*29*My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. *30f* But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, *31g*he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption. *32*God raised this Jesus; of this we are all witnesses. *33h**Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you [both] see and hear. *34i*For David did not go up into heaven, but he himself said:

**‘The Lord said to my Lord,
“Sit at my right hand
35 until I make your enemies your footstool.”’**
36]Therefore let the whole house of Israel know for
certain that God has made him both Lord and
Messiah, this Jesus whom you crucified.”

37kNow when they heard this, they were cut to the
heart, and they asked Peter and the other apostles,
“What are we to do, my brothers?” 38l*Peter [said] to
them, “Repent and be baptized, every one of you, in
the name of Jesus Christ for the forgiveness of your
sins; and you will receive the gift of the holy Spirit.
39mFor the promise is made to you and to your
children and to all those far off, whomever the Lord
our God will call.” 40nHe testified with many other
arguments, and was exhorting them, “Save
yourselves from this corrupt generation.” 41oThose
who accepted his message were baptized, and about
three thousand persons were added that day.

Communal Life.

42pq*They devoted themselves to the teaching of the
apostles and to the communal life, to the breaking of
the bread and to the prayers. 43rAwe came upon
everyone, and many wonders and signs were done
through the apostles. 44sAll who believed were
together and had all things in common; 45they would
sell their property and possessions and divide them
among all according to each one’s need.

46Every day they devoted themselves to meeting
together in the temple area and to breaking bread in
their homes. They ate their meals with exultation and

sincerity of heart, ⁴⁷praising God and enjoying favour with all the people. And every day the Lord added to their number those who were being saved.

CHAPTER 3

Cure of a Crippled Beggar.

¹*Now Peter and John were going up to the temple area for the three o'clock hour of prayer. ²^tAnd a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. ³When he saw Peter and John about to go into the temple, he asked for alms. ⁴But Peter looked intently at him, as did John, and said, "Look at us."

⁵He paid attention to them, expecting to receive something from them. ⁶^u*Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, [rise and] walk."

⁷Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. ⁸^vHe leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. ⁹When all the people saw him walking and praising God, ¹⁰they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

Peter's Speech.

¹¹^wAs he clung to Peter and John, all the people

hurried in amazement toward them in the portico called "Solomon's Portico." *12x* When Peter saw this, he addressed the people, "You Israelites, why are you amazed at this, and why do you look so intently at us as if we had made him walk by our own power or piety? *13y**The God of Abraham, [the God] of Isaac, and [the God] of Jacob, the God of our ancestors, has glorified his servant Jesus whom you handed over and denied in Pilate's presence, when he had decided to release him.

*14z**You denied the Holy and Righteous One and asked that a murderer be released to you. *15a**The author of life you put to death, but God raised him from the dead; of this we are witnesses. *16*And by faith in his name, this man, whom you see and know, his name has made strong, and the faith that comes through it has given him this perfect health, in the presence of all of you.

*17b**Now I know, brothers, that you acted out of ignorance, just as your leaders did; *18c**but God has thus brought to fulfilment what he had announced beforehand through the mouth of all the prophets, that his Messiah would suffer. *19d*Repent, therefore, and be converted, that your sins may be wiped away, *20**and that the Lord may grant you times of refreshment and send you the Messiah already appointed for you, Jesus, *21**whom heaven must receive until the times of universal restoration of which God spoke through the mouth of his holy prophets from of old. *22e**For Moses said:
'A prophet like me will the Lord, your God, raise up for you

from among your own kinsmen;
to him you shall listen in all that he may say to
you.

**23f Everyone who does not listen to that
prophet will be cut off from the people.'**

24Moreover, all the prophets who spoke, from Samuel
and those afterwards, also announced these days.

25gYou are the children of the prophets and of
the covenant that God made with your ancestors
when he said to Abraham, **'In your offspring all
the families of the earth shall be blessed.'** 26hFor
you first, God raised up his servant and sent him to
bless you by turning each of you from your evil ways."

CHAPTER 4

1*While they were still speaking to the people, the
priests, the captain of the temple guard, and the
Sadducees confronted them, 2idisturbed that they
were teaching the people and proclaiming in Jesus
the resurrection of the dead. 3They laid hands on
them and put them in custody until the next day,
since it was already evening. 4But many of those who
heard the word came to believe and [the] number of
men grew to [about] five thousand.

Before the Sanhedrin.

5On the next day, their leaders, elders, and scribes
were assembled in Jerusalem, 6with Annas the high
priest, Caiaphas, John, Alexander, and all who were
of the high-priestly class. 7They brought them into
their presence and questioned them, "By what power
or by what name have you done this?"

8^jThen Peter, filled with the holy Spirit, answered them, “Leaders of the people and elders: 9^lIf we are being examined today about a good deed done to a cripple, namely, by what means he was saved, 10^{then} all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. 11^k*He is ‘**the stone rejected by you, the builders, which has become the cornerstone.**’ 12^l*There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.”

13^{Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, they were amazed, and they recognized them as the companions of Jesus. 14}Then when they saw the man who had been cured standing there with them, they could say nothing in reply. 15^{So they ordered them to leave the Sanhedrin, and conferred with one another, saying, 16}“What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. 17^mBut so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name.”

18^{So they called them back and ordered them not to speak or teach at all in the name of Jesus. 19ⁿPeter and John, however, said to them in reply, “Whether it is right in the sight of God for us to obey you rather than God, you be the judges. 20}It is impossible for us

not to speak about what we have seen and heard.”

21After threatening them further, they released them, finding no way to punish them, on account of the people who were all praising God for what had happened. 22For the man on whom this sign of healing had been done was over forty years old.

Prayer of the Community.

23After their release they went back to their own people and reported what the chief priests and elders had told them. 24And when they heard it, they raised their voices to God with one accord and said,

“Sovereign Lord, maker of heaven and earth and the sea and all that is in them, 25you said by the holy Spirit through the mouth of our father David, your servant:

‘Why did the Gentiles rage and the peoples entertain folly?

26The kings of the earth took their stand and the princes gathered together against the Lord and against his anointed.’

27p*Indeed they gathered in this city against your holy servant Jesus whom you anointed, Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, 28to do what your hand and [your] will had long ago planned to take place.

29And now, Lord, take note of their threats, and enable your servants to speak your word with all boldness, 30as you stretch forth [your] hand to heal, and signs and wonders are done through the name of your holy servant Jesus.”

31q*As they prayed, the place where they were gathered shook, and they were all filled with the holy

Spirit and continued to speak the word of God with boldness.

Life in the Christian Community.

32*The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common.

33With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favour was accorded them all.

34^rThere was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, 35and put them at the feet of the apostles, and they were distributed to each according to need. 36^sThus Joseph, also named by the apostles Barnabas (which is translated “son of encouragement”), a Levite, a Cypriot by birth, 37sold a piece of property that he owned, then brought the money and put it at the feet of the apostles.

CHAPTER 5

Ananias and Sapphira.

1*A man named Ananias, however, with his wife Sapphira, sold a piece of property. 2He retained for himself, with his wife’s knowledge, some of the purchase price, took the remainder, and put it at the feet of the apostles. 3^tBut Peter said, “Ananias, why has Satan filled your heart so that you lied to the holy Spirit and retained part of the price of the land? 4While it remained unsold, did it not remain yours? And when it was sold, was it not still under your control? Why did you contrive this deed? You have lied not to human beings, but to God.” 5When

Ananias heard these words, he fell down and breathed his last, and great fear came upon all who heard of it. **6**The young men came and wrapped him up, then carried him out and buried him.

7After an interval of about three hours, his wife came in, unaware of what had happened. **8**Peter said to her, **“Tell me, did you sell the land for this amount?”** She answered, “Yes, for that amount.” **9**Then Peter said to her, **“Why did you agree to test 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.”** **10**At once, she fell down at his feet and breathed her last. When the young men entered they found her dead, so they carried her out and buried her beside her husband. **11***u*And great fear came upon the whole church and upon all who heard of these things.

Signs and Wonders of the Apostles.

12*v**Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon’s portico. **13**None of the others dared to join them, but the people esteemed them. **14**Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. **15***w*Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. **16**A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

Trial Before the Sanhedrin.

17^x*Then the high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy, 18laid hands upon the apostles and put them in the public jail. 19^yBut during the night, the angel of the Lord opened the doors of the prison, led them out, and said, 20“Go and take your place in the temple area, and tell the people everything about this life.” 21When they heard this, they went to the temple early in the morning and taught. When the high priest and his companions arrived, they convened the Sanhedrin, the full senate of the Israelites, and sent to the jail to have them brought in. 22But the court officers who went did not find them in the prison, so they came back and reported, 23“^aWe found the jail securely locked and the guards stationed outside the doors, but when we opened them, we found no one inside.”

24When they heard this report, the captain of the temple guard and the chief priests were at a loss about them, as to what this would come to. 25Then someone came in and reported to them, “The men whom you put in prison are in the temple area and are teaching the people.” 26^zThen the captain and the court officers went and brought them in, but without force, because they were afraid of being stoned by the people.

27When they had brought them in and made them stand before the Sanhedrin, the high priest questioned them, 28^a“We gave you strict orders [did we not?] to stop teaching in that name. Yet you have filled Jerusalem with your teaching and want to

bring this man's blood upon us." 29**b**But Peter and the apostles said in reply, "We must obey God rather than men.

30**c***The God of our ancestors raised Jesus, though you had him killed by

hanging him on a tree. 31**d***God exalted him at his right hand as leader and saviour to grant Israel repentance and forgiveness of sins. 32**e**We are witnesses of these things, as is the holy Spirit that God has given to those who obey him."

33When they heard this, they became infuriated and wanted to put them to death. 34**f***But a Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the men to be put outside for a short time, 35and said to them, "Fellow Israelites, be careful what you are about to do to these men. 36*Some time ago, Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him were disbanded and came to nothing. 37After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered. 38So now I tell you, have nothing to do with these men, and let them go. For if this endeavour or this activity is of human origin, it will destroy itself. 39But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God."

They were persuaded by him. 40**g**After recalling the apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them.

41*h*So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonour for the sake of the name. 42*i*And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Messiah, Jesus.

CHAPTER 6

The Need for Assistants.

1*j**At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. 2*So the Twelve called together the community of the disciples and said, “It is not right for us to neglect the word of God to serve at table. 3Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, 4whereas we shall devote ourselves to prayer and to the ministry of the word.” 5The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. 6*k**They presented these men to the apostles who prayed and laid hands on them. 7*l*The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

Accusation Against Stephen.

8*Now Stephen, filled with grace and power, was working great wonders and signs among the people. 9Certain members of the so-called Synagogue of

Freedmen, Cyrenians, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen, *10m*but they could not withstand the wisdom and the spirit with which he spoke. *11n*Then they instigated some men to say, “We have heard him speaking blasphemous words against Moses and God.” *12*They stirred up the people, the elders, and the scribes, accosted him, seized him, and brought him before the Sanhedrin. *13**They presented false witnesses who testified, “This man never stops saying things against [this] holy place and the law. *14o*For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us.”

*15*All those who sat in the Sanhedrin looked intently at him and saw that his face was like the face of an angel.

CHAPTER 7

Stephen's Discourses.

*1*Then the high priest asked, “Is this so?” *2p**And he replied, “My brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he had settled in Haran, *3q*and said to him, ‘**Go forth from your land and [from] your kinsfolk to the land that I will show you.**’ *4r*So he went forth from the land of the Chaldeans and settled in Haran. And from there, after his father died, he made him migrate to this land where you now dwell. *5s*Yet he gave him no inheritance in it, not even a foot's length, but he did promise to give it to him and his descendants as a possession, even though he was childless. *6t*And God

spoke thus, **‘His descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years; 7u**but I will bring judgment on the nation they serve,’ God said, **‘and after that they will come out and worship me in this place.’**

8vThen he gave him the covenant of circumcision, and so he became the father of Isaac, and circumcised him on the eighth day, as Isaac did Jacob, and Jacob the twelve patriarchs.

9w“And the patriarchs, jealous of Joseph, sold him into slavery in Egypt; but God was with him 10xand rescued him from all his afflictions. He granted him favour and wisdom before Pharaoh, the king of Egypt, who put him in charge of Egypt and [of] his entire household. 11yThen a famine and great affliction struck all Egypt and Canaan, and our ancestors could find no food; 12zbut when Jacob heard that there was grain in Egypt, he sent our ancestors there a first time. 13aThe second time, Joseph made himself known to his brothers, and Joseph’s family became known to Pharaoh. 14bThen Joseph sent for his father Jacob, inviting him and his whole clan, seventy-five persons; 15cand Jacob went down to Egypt. And he and our ancestors died 16dand were brought back to Shechem and placed in the tomb that Abraham had purchased for a sum of money from the sons of Hamor at Shechem.

17e“When the time drew near for the fulfilment of the promise that God pledged to Abraham, the people had increased and become very numerous in Egypt,

18until another king who knew nothing of Joseph came to power [in Egypt]. 19He dealt shrewdly with our people and oppressed [our] ancestors by forcing them to expose their infants, that they might not survive. 20gAt this time Moses was born, and he was extremely beautiful. For three months he was nursed in his father's house; 21hbut when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.

22Moses was educated [in] all the wisdom of the Egyptians and was powerful in his words and deeds. 23i“When he was forty years old, he decided to visit his kinsfolk, the Israelites. 24When he saw one of them treated unjustly, he defended and avenged the oppressed man by striking down the Egyptian. 25He assumed [his] kinsfolk would understand that God was offering them deliverance through him, but they did not understand. 26jThe next day he appeared to them as they were fighting and tried to reconcile them peacefully, saying, ‘Men, you are brothers. Why are you harming one another?’ 27Then the one who was harming his neighbour pushed him aside, saying, ‘Who appointed you ruler and judge over us? 28Are you thinking of killing me as you killed the Egyptian yesterday?’ 29kMoses fled when he heard this and settled as an alien in the land of Midian, where he became the father of two sons.

30l“Forty years later, an angel appeared to him in the desert near Mount Sinai in the flame of a burning bush. 31When Moses saw it, he was amazed at the sight, and as he drew near to look at it, the voice of the Lord came, 32**I am the God of your fathers,**

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

Then Moses, trembling, did not dare to look at it.

33But the Lord said to him, 'Remove the sandals from your feet, for the place where you stand is holy ground. 34I have witnessed the affliction of my people in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.'

*35m*This Moses, whom they had rejected with the words, 'Who appointed you ruler and judge?' God sent as [both] ruler and deliverer, through the angel who appeared to him in the bush. *36n*This man led them out, performing wonders and signs in the land of Egypt, at the Red Sea, and in the desert for forty years. *37o*It was this Moses who said to the Israelites, 'God will raise up for you, from among your own kinsfolk, a prophet like me.' *38p*It was he who, in the assembly in the desert, was with the angel who spoke to him on Mount Sinai and with our ancestors, and he received living utterances to hand on to us.

39q"Our ancestors were unwilling to obey him; instead, they pushed him aside and in their hearts turned back to Egypt, *40r*saying to Aaron, 'Make us gods who will be our leaders. As for that Moses who led us out of the land of Egypt, we do not know what has happened to him.' *41s*So they made a calf in those days, offered sacrifice to the idol, and revelled in the works of their hands. *42tu*Then God turned and handed them over to worship the host of heaven, as it is written in the book of the prophets:

'Did you bring me sacrifices and offerings

**for forty years in the desert, O house of Israel?
43No, you took up the tent of Moloch
and the star of [your] god Rephan,
the images that you made to worship.
So I shall take you into exile beyond Babylon.'**

*44v*Our ancestors had the tent of testimony in the desert just as the One who spoke to Moses directed him to make it according to the pattern he had seen.

*45w*Our ancestors who inherited it brought it with Joshua when they dispossessed the nations that God drove out from before our ancestors, up to the time of David, *46x*who found favour in the sight of God and asked that he might find a dwelling place for the house of Jacob. *47y*But Solomon built a house for him. *48z*Yet the Most High does not dwell in houses made by human hands. As the prophet says:

***49a*'The heavens are my throne,
the earth is my footstool.**

**What kind of house can you build for me?
says the Lord,**

or what is to be my resting place?

***50*Did not my hand make all these things?'**

"You stiff-necked people, uncircumcised in heart and ears, you always oppose the holy Spirit; you are just like your ancestors. *52b*Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become.

*53c*You received the law as transmitted by angels, but you did not observe it."

Stephen's Martyrdom.

54When they heard this, they were infuriated, and they ground their teeth at him. 55^d*But he, filled with the holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God, 56and he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God.” 57*But they cried out in a loud voice, covered their ears, and rushed upon him together. 58^eThey threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. 59^f*As they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.” 60^gThen he fell to his knees and cried out in a loud voice, “Lord, do not hold this sin against them”; and when he said this, he fell asleep.

CHAPTER 8

Persecution of the Church.

1^h*Now Saul was consenting to his execution. On that day, there broke out a severe persecution of the church in Jerusalem, and all were scattered throughout the countryside of Judea and Samaria, except the apostles. 2Devout men buried Stephen and made a loud lament over him. 3ⁱ*Saul, meanwhile, was trying to destroy the church; entering house after house and dragging out men and women, he handed them over for imprisonment.

III. THE MISSION IN JUDEA AND SAMARIA

Philip in Samaria.

4^jNow those who had been scattered went about preaching the word. 5^kThus Philip went down to [the] city of Samaria and proclaimed the Messiah to them.

6With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. 7For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed and crippled people were cured. 8There was great joy in that city.

Simon the Magician.

9A man named Simon used to practice magic in the city and astounded the people of Samaria, claiming to be someone great. 10All of them, from the least to the greatest, paid attention to him, saying, “This man is the ‘Power of God’ that is called ‘Great.’” 11They paid attention to him because he had astounded them by his magic for a long time, 12but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike were baptized. 13Even Simon himself believed and, after being baptized, became devoted to Philip; and when he saw the signs and mighty deeds that were occurring, he was astounded.

14Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, 15who went down and prayed for them, that they might receive the holy Spirit, 16for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. 17Then they laid hands on them and they received the holy Spirit.

18When Simon saw that the Spirit was conferred by the laying on of the apostles’ hands, he offered them

money ¹⁹and said, “Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit.”

²⁰But Peter said to him, “May your money perish with you, because you thought that you could buy the gift of God with money. ²¹You have no share or lot in this matter, for your heart is not upright before God. ²²Repent of this wickedness of yours and pray to the Lord that, if possible, your intention may be forgiven. ²³For I see that you are filled with bitter gall and are in the bonds of iniquity.”

²⁴Simon said in reply, “Pray for me to the Lord, that nothing of what you have said may come upon me.”

²⁵So when they had testified and proclaimed the word of the Lord, they returned to Jerusalem and preached the good news to many Samaritan villages.

Philip and the Ethiopian.

²⁶*Then the angel of the Lord spoke to Philip, “*Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route.*” ²⁷*o**So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, ²⁸and was returning home. Seated in his chariot, he was reading the prophet Isaiah. ²⁹The Spirit said to Philip, “*Go and join up with that chariot.*”

³⁰*Philip ran up and heard him reading Isaiah the prophet and said, “*Do you understand what you are*

reading?” 31^pHe replied, “How can I, unless someone instructs me?” So he invited Philip to get in and sit with him. 32^qThis was the scripture passage he was reading:

**“Like a sheep he was led to the slaughter,
and as a lamb before its shearer is silent,
so he opened not his mouth.**

**33In [his] humiliation justice was denied him.
Who will tell of his posterity?
For his life is taken from the earth.”**

34Then the eunuch said to Philip in reply, “I beg you, about whom is the prophet saying this? About himself, or about someone else?” 35Then Philip opened his mouth and, beginning with this scripture passage, he proclaimed Jesus to him. 36^rAs they travelled along the road they came to some water, and the eunuch said, “Look, there is water. What is to prevent my being baptized?” [37]*38Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him.

39^sWhen they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. 40^tPhilip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

CHAPTER 9

Saul's Conversion.

1^{uv}*Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest 2*and asked him for letters to the synagogues in Damascus, that, if he should find any men or

women who belonged to the Way, he might bring them back to Jerusalem in chains. *3w*On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. *4x*He fell to the ground and heard a voice saying to him, “**Saul, Saul, why are you persecuting me?**” *5y*He said, “Who are you, sir?” The reply came, “**I am Jesus, whom you are persecuting.** *6z*Now get up and go into the city and you will be told what you must do.”

*7a*The men who were traveling with him stood speechless, for they heard the voice but could see no one. *8b**Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damascus. *9*For three days he was unable to see, and he neither ate nor drank.

Saul's Baptism.

*10c*There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, “**Ananias.**” He answered, “Here I am, Lord.” *11d*The Lord said to him, “**Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, *12*and [in a vision] he has seen a man named Ananias come in and lay [his] hands on him, that he may regain his sight.**”

*13e**But Ananias replied, “Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. *14f*And here he has authority from the chief priests to imprison all who call upon your name.” *15g*But the Lord said to him, “**Go, for this man is a chosen instrument of**

mine to carry my name before Gentiles, kings, and Israelites, 16and I will show him what he will have to suffer for my name.”

17So Ananias went and entered the house; laying his hands on him, he said, “Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit.” 18Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, 19*and when he had eaten, he recovered his strength.

Saul Preaches in Damascus.

He stayed some days with the disciples in Damascus, 20*and he began at once to proclaim Jesus in the synagogues, that he is the Son of God. 21All who heard him were astounded and said, “Is not this the man who in Jerusalem ravaged those who call upon this name, and came here expressly to take them back in chains to the chief priests?” 22But Saul grew all the stronger and confounded [the] Jews who lived in Damascus, proving that this is the Messiah.

Saul Visits Jerusalem.

23After a long time had passed, the Jews conspired to kill him, 24^hbut their plot became known to Saul. Now they were keeping watch on the gates day and night so as to kill him, 25but his disciples took him one night and let him down through an opening in the wall, lowering him in a basket.

26ⁱ*When he arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. 27Then Barnabas

took charge of him and brought him to the apostles, and he reported to them how on the way he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. 28He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. 29*He also spoke and debated with the Hellenists, but they tried to kill him. 30jAnd when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

The Church at Peace.

31*The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the holy Spirit it grew in numbers.

Peter Heals Aeneas at Lydda.

32As Peter was passing through every region, he went down to the holy ones living in Lydda. 33There he found a man named Aeneas, who had been confined to bed for eight years, for he was paralyzed. 34Peter said to him, “Aeneas, Jesus Christ heals you. Get up and make your bed.” He got up at once. 35And all the inhabitants of Lydda and Sharon saw him, and they turned to the Lord.

Peter Restores Tabitha to Life.

36*Now in Joppa there was a disciple named Tabitha (which translated means Dorcas). She was completely occupied with good deeds and almsgiving. 37Now during those days she fell sick and died, so after washing her, they laid [her] out in a room upstairs.

38Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Please come to us without delay."

39So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorcas had made while she was with them. 40Peter sent them all out and knelt down and prayed. Then he turned to her body and said, "Tabitha, rise up." She opened her eyes, saw Peter, and sat up. 41He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive. 42This became known all over Joppa, and many came to believe in the Lord. 43 *l* *And he stayed a long time in Joppa with Simon, a tanner.

IV. THE INAUGURATION OF THE GENTILE MISSION

CHAPTER 10

The Vision of Cornelius.

1*m**Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica, 2*devout and Godfearing along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly. 3*One afternoon about three o'clock, he saw plainly in a vision an angel of God come in to him and say to him, "Cornelius." 4He looked intently at him and, seized with fear, said, "What is it, sir?" He said to him, "Your prayers and almsgiving have ascended as a memorial offering before God. 5Now send some men to Joppa and summon one Simon who is called Peter.

6nHe is staying with another Simon, a tanner, who has a house by the sea.” 7*When the angel who spoke to him had left, he called two of his servants and a devout soldier from his staff, 8explained everything to them, and sent them to Joppa.

The Vision of Peter.

9*The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime. 10He was hungry and wished to eat, and while they were making preparations he fell into a trance. 11oHe saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners. 12In it were all the earth’s four-legged animals and reptiles and the birds of the sky. 13A voice said to him, “Get up, Peter. Slaughter and eat.” 14pBut Peter said, “Certainly not, sir. For never have I eaten anything profane and unclean.” 15qThe voice spoke to him again, a second time, “What God has made clean, you are not to call profane.” 16This happened three times, and then the object was taken up into the sky.

17*While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius asked for Simon’s house and arrived at the entrance. 18They called out inquiring whether Simon, who is called Peter, was staying there. 19rAs Peter was pondering the vision, the Spirit said [to him], “There are three men here looking for you. 20So get up, go downstairs, and accompany them without hesitation, because I have sent them.”

21Then Peter went down to the men and said, "I am the one you are looking for. What is the reason for your being here?" 22sThey answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say." 23So he invited them in and showed them hospitality.

The next day he got up and went with them, and some of the brothers from Joppa went with him. 24*On the following day he entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. 25tWhen Peter entered, Cornelius met him and, falling at his feet, paid him homage. 26Peter, however, raised him up, saying, "Get up. I myself am also a human being."

27While he conversed with him, he went in and found many people gathered together 28u*and said to them, "You know that it is unlawful for a Jewish man to associate with, or visit, a Gentile, but God has shown me that I should not call any person profane or unclean. 29And that is why I came without objection when sent for. May I ask, then, why you summoned me?"

30*Corneilius replied, "Four days ago at this hour, three o'clock in the afternoon, I was at prayer in my house when suddenly a man in dazzling robes stood before me and said, 31'Corneilius, your prayer has been heard and your almsgiving remembered before God. 32Send therefore to Joppa and summon Simon, who is called Peter. He is a guest in the house of

Simon, a tanner, by the sea.’³³So I sent for you immediately, and you were kind enough to come. Now therefore we are all here in the presence of God to listen to all that you have been commanded by the Lord.”

Peter’s Speech.

^{34v}*Then Peter proceeded to speak and said, “In truth, I see that God shows no partiality. ³⁵Rather, in every nation whoever fears him and acts uprightly is acceptable to him. ^{36w}*You know the word [that] he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, ^{37x}what has happened all over Judea, beginning in Galilee after the baptism that John preached, ^{38y}*how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.

³⁹*We are witnesses of all that he did both in the country of the Jews and [in] Jerusalem. They put him to death by hanging him on a tree. ⁴⁰This man God raised [on] the third day and granted that he be visible, ^{41z}not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. ^{42a}*He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. ⁴³To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”

The Baptism of Cornelius.

44b*While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word. 45The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, 46for they could hear them speaking in tongues and glorifying God. Then Peter responded, 47c“Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?” 48He ordered them to be baptized in the name of Jesus Christ. 49Then they invited him to stay for a few days.

CHAPTER 11

The Baptism of the Gentiles Explained.

1*Now the apostles and the brothers who were in Judea heard that the Gentiles too had accepted the word of God. 2So when Peter went up to Jerusalem the circumcised believers confronted him, 3*saying, “You entered the house of uncircumcised people and ate with them.”

4Peter began and explained it to them step by step, saying, 5d“I was at prayer in the city of Joppa when in a trance I had a vision, something resembling a large sheet coming down, lowered from the sky by its four corners, and it came to me. 6Looking intently into it, I observed and saw the four-legged animals of the earth, the wild beasts, the reptiles, and the birds of the sky. 7I also heard a voice say to me, ‘Get up, Peter. Slaughter and eat.’ 8But I said, ‘Certainly not, sir, because nothing profane or unclean has ever entered my mouth.’ 9But a second time a voice from heaven answered, ‘What God has made clean, you are

not to call profane.’ 10This happened three times, and then everything was drawn up again into the sky.

11Just then three men appeared at the house where we were, who had been sent to me from Caesarea.

12*The Spirit told me to accompany them without discriminating. These six brothers also went with me, and we entered the man’s house. 13eHe related to us how he had seen [the] angel standing in his house, saying, ‘Send someone to Joppa and summon Simon, who is called Peter, 14who will speak words to you by which you and all your household will be saved.’

15fAs I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, 16gand I remembered the word of the Lord, how he had said, ‘John baptized with water but you will be baptized with the holy Spirit.’ 17hIf then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?”

18When they heard this, they stopped objecting and glorified God, saying, “God has then granted life-giving repentance to the Gentiles too.”

The Church at Antioch.

19i*Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. 20There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. 21The hand of the Lord was with them and a great number who believed

turned to the Lord.

22The news about them reached the ears of the church in Jerusalem, and they sent Barnabas [to go] to Antioch. 23When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, 24for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord.

25Then he went to Tarsus to look for Saul, 26*and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.

The Prediction of Agabus.

27*At that time some prophets came down from Jerusalem to Antioch, 28jand one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius. 29kSo the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea.

30*This they did, sending it to the presbyters in care of Barnabas and Saul.

CHAPTER 12

Herod's Persecution of the Christians.

1*About that time King Herod laid hands upon some members of the church to harm them. 2*He had James, the brother of John, killed by the sword, 3*and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (It was [the]

feast of Unleavened Bread.) 4He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover. 5Peter thus was being kept in prison, but prayer by the church was fervently being made to God on his behalf.

6On the very night before Herod was to bring him to trial, Peter, secured by double chains, was sleeping between two soldiers, while outside the door guards kept watch on the prison. 7Suddenly the angel of the Lord stood by him and a light shone in the cell. He tapped Peter on the side and awakened him, saying, “Get up quickly.” The chains fell from his wrists. 8The angel said to him, “Put on your belt and your sandals.” He did so. Then he said to him, “Put on your cloak and follow me.”

9So he followed him out, not realizing that what was happening through the angel was real; he thought he was seeing a vision. 10They passed the first guard, then the second, and came to the iron gate leading out to the city, which opened for them by itself. They emerged and made their way down an alley, and suddenly the angel left him. 11Then Peter recovered his senses and said, “Now I know for certain that [the] Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people had been expecting.”

12When he realized this, he went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer. 13When he knocked on the gateway door, a maid named

Rhoda came to answer it. ¹⁴She was so overjoyed when she recognized Peter's voice that, instead of opening the gate, she ran in and announced that Peter was standing at the gate. ¹⁵They told her, "You are out of your mind," but she insisted that it was so. But they kept saying, "It is his angel." ¹⁶But Peter continued to knock, and when they opened it, they saw him and were astounded. ¹⁷*He motioned to them with his hand to be quiet and explained [to them] how the Lord had led him out of the prison, and said, "Report this to James and the brothers." Then he left and went to another place.

¹⁸*n*At daybreak there was no small commotion among the soldiers over what had become of Peter. ¹⁹Herod, after instituting a search but not finding him, ordered the guards tried and executed. Then he left Judea to spend some time in Caesarea.

Herod's Death.

²⁰*He had long been very angry with the people of Tyre and Sidon, who now came to him in a body. After winning over Blastus, the king's chamberlain, they sued for peace because their country was supplied with food from the king's territory. ²¹On an appointed day, Herod, attired in royal robes, [and] seated on the rostrum, addressed them publicly.

²²The assembled crowd cried out, "This is the voice of a god, not of a man." ²³At once the angel of the Lord struck him down because he did not ascribe the honour to God, and he was eaten by worms and breathed his last. ²⁴*o*But the word of God continued to spread and grow.

Mission of Barnabas and Saul.

25^p*After Barnabas and Saul completed their relief mission, they returned to Jerusalem, taking with them John, who is called Mark.

CHAPTER 13

1*Now there were in the church at Antioch prophets and teachers: Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen who was a close friend of Herod the tetrarch, and Saul. 2While they were worshiping the Lord and fasting, the holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3Then, completing their fasting and prayer, they laid hands on them and sent them off.

First Mission Begins in Cyprus.

4*So they, sent forth by the holy Spirit, went down to Seleucia and from there sailed to Cyprus. 5*When they arrived in Salamis, they proclaimed the word of God in the Jewish synagogues. They had John also as their assistant. 6*When they had travelled through the whole island as far as Paphos, they met a magician named Bar-Jesus who was a Jewish false prophet. 7He was with the proconsul Sergius Paulus, a man of intelligence, who had summoned Barnabas and Saul and wanted to hear the word of God. 8But Elymas the magician (for that is what his name means) opposed them in an attempt to turn the proconsul away from the faith. 9*But Saul, also known as Paul, filled with the holy Spirit, looked intently at him 10and said, “You son of the devil, you enemy of all that is right, full of every sort of deceit

and fraud. Will you not stop twisting the straight paths of [the] Lord? *11*Even now the hand of the Lord is upon you. You will be blind, and unable to see the sun for a time.” Immediately a dark mist fell upon him, and he went about seeking people to lead him by the hand. *12*When the proconsul saw what had happened, he came to believe, for he was astonished by the teaching about the Lord.

Paul’s Arrival at Antioch in Pisidia.

*13q*From Paphos, Paul and his companions set sail and arrived at Perga in Pamphylia. But John left them and returned to Jerusalem. *14*They continued on from Perga and reached Antioch in Pisidia. On the sabbath they entered [into] the synagogue and took their seats. *15*After the reading of the law and the prophets, the synagogue officials sent word to them, “My brothers, if one of you has a word of exhortation for the people, please speak.”

Paul’s Address in the Synagogue.

*16**So Paul got up, motioned with his hand, and said, “Fellow Israelites and you others who are God fearing, listen. *17r*The God of this people Israel chose our ancestors and exalted the people during their sojourn in the land of Egypt. With uplifted arms he led them out of it *18s**and for about forty years he put up with them in the desert. *19t*When he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance *20u**at the end of about four hundred and fifty years.

After these things he provided judges up to Samuel [the] prophet. *21v*Then they asked for a king. God

gave them Saul, son of Kish, a man from the tribe of Benjamin, for forty years. 22^wThen he removed him and raised up David as their king; of him he testified, 'I have found David, son of Jesse, a man after my own heart; he will carry out my every wish.'

23^xFrom this man's descendants God, according to his promise, has brought to Israel a saviour, Jesus. 24^yJohn heralded his coming by proclaiming a baptism of repentance to all the people of Israel; 25^zand as John was completing his course, he would say, 'What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.'

26^a'My brothers, children of the family of Abraham, and those others among you who are God-fearing, to us this word of salvation has been sent. 27^bThe inhabitants of Jerusalem and their leaders failed to recognize him, and by condemning him they fulfilled the oracles of the prophets that are read sabbath after sabbath. 28^aFor even though they found no grounds for a death sentence, they asked Pilate to have him put to death, 29^band when they had accomplished all that was written about him, they took him down from the tree and placed him in a tomb. 30^cBut God raised him from the dead, 31^d*and for many days he appeared to those who had come up with him from Galilee to Jerusalem. These are [now] his witnesses before the people.

32^eWe ourselves are proclaiming this good news to you that what God promised our ancestors 33^ehe has brought to fulfilment for us, [their] children, by

raising up Jesus, as it is written in the second psalm, **‘You are my son; this day I have begotten you.’** ^{34f}And that he raised him from the dead never to return to corruption he declared in this way, **‘I shall give you the benefits assured to David.’** ^{35g}That is why he also says in another psalm, **‘You will not suffer your holy one to see corruption.’** ^{36h}Now David, after he had served the will of God in his lifetime, fell asleep, was gathered to his ancestors, and did see corruption. ³⁷But the one whom God raised up did not see corruption.

^{38*}You must know, my brothers, that through him forgiveness of sins is being proclaimed to you, [and] in regard to everything from which you could not be justified under the law of Moses, ³⁹ⁱin him every believer is justified. ⁴⁰Be careful, then, that what was said in the prophets not come about:

**^{41j}‘Look on, you scoffers,
be amazed and disappear.
For I am doing a work in your days,
a work that you will never believe
even if someone tells you.’ ”**

⁴²As they were leaving, they invited them to speak on these subjects the following sabbath. ⁴³After the congregation had dispersed, many Jews and worshipers who were converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to remain faithful to the grace of God.

Address to the Gentiles.

⁴⁴On the following sabbath almost the whole

city gathered to hear the word of the Lord. 45When the Jews saw the crowds, they were filled with jealousy and with violent abuse contradicted what Paul said. 46k*Both Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles. 47lFor so the Lord has commanded us, ‘I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.’ ”

48The Gentiles were delighted when they heard this and glorified the word of the Lord. All who were destined for eternal life came to believe, 49and the word of the Lord continued to spread through the whole region. 50The Jews, however, incited the women of prominence who were worshipers and the leading men of the city, stirred up a persecution against Paul and Barnabas, and expelled them from their territory. 51m*So they shook the dust from their feet in protest against them and went to Iconium. 52The disciples were filled with joy and the holy Spirit.

CHAPTER 14

Paul and Barnabas at Iconium.

1In Iconium they entered the Jewish synagogue together and spoke in such a way that a great number of both Jews and Greeks came to believe, 2although the disbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers. 3nSo they stayed for a considerable period, speaking out boldly for the Lord, who confirmed the word about his grace

by granting signs and wonders to occur through their hands. *4*The people of the city were divided: some were with the Jews; others, with the apostles.

*5*When there was an attempt by both the Gentiles and the Jews, together with their leaders, to attack and stone them, *6*they realized it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding countryside, *7*where they continued to proclaim the good news.

Paul and Barnabas at Lystra.

*8**At Lystra there was a crippled man, lame from birth, who had never walked. *9*He listened to Paul speaking, who looked intently at him, saw that he had the faith to be healed, *10*and called out in a loud voice, “Stand up straight on your feet.” He jumped up and began to walk about. *11p*When the crowds saw what Paul had done, they cried out in Lycaonian, “The gods have come down to us in human form.”

*12**They called Barnabas “Zeus” and Paul “Hermes,” because he was the chief speaker. *13*And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, for he together with the people intended to offer sacrifice. *14**The apostles Barnabas and Paul tore their garments when they heard this and rushed out into the crowd, shouting, *15q**“Men, why are you doing this? We are of the same nature as you, human beings. We proclaim to you good news that you should turn from these idols to the living God, ‘who made heaven and earth and sea and all that is in them.’ *16r*In past generations he allowed all Gentiles to go their own

ways; *17*yet, in bestowing his goodness, he did not leave himself without witness, for he gave you rains from heaven and fruitful seasons, and filled you with nourishment and gladness for your hearts.” *18*Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

*19*However, some Jews from Antioch and Iconium arrived and won over the crowds. They stoned Paul and dragged him out of the city, supposing that he was dead. *20*But when the disciples gathered around him, he got up and entered the city. On the following day he left with Barnabas for Derbe.

End of the First Mission.

*21*After they had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. *22*They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, “It is necessary for us to undergo many hardships to enter the kingdom of God.”

*23**They appointed presbyters for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. *24*Then they travelled through Pisidia and reached Pamphylia. *25*After proclaiming the word at Perga they went down to Attalia. *26*From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. *27*And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the

Gentiles. 28Then they spent no little time with the disciples.

CHAPTER 15

Council of Jerusalem.

1w*Some who had come down from Judea were instructing the brothers, “Unless you are circumcised according to the Mosaic practice, you cannot be saved.” 2Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question. 3They were sent on their journey by the church, and passed through Phoenicia and Samaria telling of the conversion of the Gentiles, and brought great joy to all the brothers.

4When they arrived in Jerusalem, they were welcomed by the church, as well as by the apostles and the presbyters, and they reported what God had done with them. 5But some from the party of the Pharisees who had become believers stood up and said, “It is necessary to circumcise them and direct them to observe the Mosaic law.”

6*The apostles and the presbyters met together to see about this matter. 7y*After much debate had taken place, Peter got up and said to them, “My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the gospel and believe. 8zAnd God, who knows the heart, bore witness by granting them the holy Spirit just as he did us. 9aHe made no distinction between us and

them, for by faith he purified their hearts. *10b*Why, then, are you now putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? *11c**On the contrary, we believe that we are saved through the grace of the Lord Jesus, in the same way as they.”

*12*The whole assembly fell silent, and they listened while Paul and Barnabas described the signs and wonders God had worked among the Gentiles through them.

James on Dietary Law.

*13**After they had fallen silent, James responded, “My brothers, listen to me. *14**Symeon has described how God first concerned himself with acquiring from among the Gentiles a people for his name. *15*The words of the prophets agree with this, as is written:

***16d*After this I shall return
and rebuild the fallen hut of David;
from its ruins I shall rebuild it
and raise it up again,
17so that the rest of humanity may seek out the
Lord,
even all the Gentiles on whom my name is
invoked.**

**Thus says the Lord who accomplishes
these things, 18 known from of old.’**

*19*It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, *20f* but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood. *21*For Moses, for generations now, has had those who

proclaim him in every town, as he has been read in the synagogues every sabbath.”

Letter of the Apostles.

22Then the apostles and presbyters, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers.

23This is the letter delivered by them: “The apostles and the presbyters, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings. 24Since we have heard that some of our number [who went out] without any mandate from us have upset you with their teachings and disturbed your peace of mind, 25we have with one accord decided to choose representatives and to send them to you along with our beloved Barnabas and Paul, 26who have dedicated their lives to the name of our Lord Jesus Christ. 27So we are sending Judas and Silas who will also convey this same message by word of mouth: 28g‘It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, 29hnamely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.’ ”

Delegates at Antioch.

30And so they were sent on their journey. Upon their arrival in Antioch they called the assembly together and delivered the letter. 31When the people read it, they were delighted with the exhortation. 32Judas and Silas, who were themselves prophets, exhorted and strengthened the brothers with many words. 33After they had spent some time there, they were sent off with greetings of peace from the brothers to those who had commissioned them. [34]*35But Paul and Barnabas remained in Antioch, teaching and proclaiming with many others the word of the Lord.

V. THE MISSION OF PAUL TO THE ENDS OF THE EARTH

Paul and Barnabas Separate.

36*After some time, Paul said to Barnabas, “Come, let us make a return visit to see how the brothers are getting on in all the cities where we proclaimed the word of the Lord.”

37Barnabas wanted to take with them also John, who was called Mark, 38but Paul insisted that they should not take with them someone who had deserted them at Pamphylia and who had not continued with them in their work. 39So sharp was their disagreement that they separated. Barnabas took Mark and sailed to Cyprus. 40But Paul chose Silas and departed after being commended by the brothers to the grace of the Lord. 41He travelled through Syria and Cilicia bringing strength to the churches.

CHAPTER 16

Paul in Lycaonia: Timothy.

1jHe reached [also] Derbe and Lystra where there was a disciple named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. 2kThe brothers in Lystra and Iconium spoke highly of him, 3*and Paul wanted him to come along with him. On account of the Jews of that region, Paul had him circumcised, for they all knew that his father was a Greek. 4As they travelled from city to city, they handed on to the people for observance the decisions reached by the apostles and presbyters in Jerusalem. 5Day after day the churches grew stronger in faith and increased in number.

Through Asia Minor.

6They travelled through the Phrygian and Galatian territory because they had been prevented by the holy Spirit from preaching the message in the province of Asia. 7*When they came to Mysia, they tried to go on into Bithynia, but the Spirit of Jesus did not allow them, 8so they crossed through Mysia and came down to Troas.

9During [the] night Paul had a vision. A Macedonian stood before him and implored him with these words, “Come over to Macedonia and help us.” 10*When he had seen the vision, we sought passage to Macedonia at once, concluding that God had called us to proclaim the good news to them.

Into Europe.

11*We set sail from Troas, making a straight run for

Samothrace, and on the next day to Neapolis, ¹²and from there to Philippi, a leading city in that district of Macedonia and a Roman colony. We spent some time in that city. ¹³On the sabbath we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. ¹⁴*One of them, a woman named Lydia, a dealer in purple cloth, from the city of Thyatira, a worshiper of God, listened, and the Lord opened her heart to pay attention to what Paul was saying. ¹⁵After she and her household had been baptized, she offered us an invitation, "If you consider me a believer in the Lord, come and stay at my home," and she prevailed on us.

Imprisonment at Philippi.

¹⁶*As we were going to the place of prayer, we met a slave girl with an oracular spirit, who used to bring a large profit to her owners through her fortune-telling. ¹⁷She began to follow Paul and us, shouting, "These people are slaves of the Most High God, who proclaim to you a way of salvation." ¹⁸She did this for many days. Paul became annoyed, turned, and said to the spirit, "I command you in the name of Jesus Christ to come out of her." Then it came out at that moment.

¹⁹When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them to the public square before the local authorities.

²⁰*They brought them before the magistrates and said, "These people are Jews and are disturbing our city ²¹and are advocating customs that are not lawful for us Romans to adopt or practice." ²²//The crowd joined in the attack on them, and the magistrates had

them stripped and ordered them to be beaten with rods. 23After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. 24When he received these instructions, he put them in the innermost cell and secured their feet to a stake.

Deliverance from Prison.

25About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, 26there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose. 27When the jailer woke up and saw the prison doors wide open, he drew [his] sword and was about to kill himself, thinking that the prisoners had escaped.

28But Paul shouted out in a loud voice, “Do no harm to yourself; we are all here.” 29He asked for a light and rushed in and, trembling with fear, he fell down before Paul and Silas. 30Then he brought them out and said, “Sirs, what must I do to be saved?” 31And they said, “Believe in the Lord Jesus and you and your household will be saved.” 32So they spoke the word of the Lord to him and to everyone in his house.

33He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. 34He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God. 35*But when it was day, the magistrates sent the lictors with the order, “Release those men.” 36The jailer reported

the[se] words to Paul, “The magistrates have sent orders that you be released. Now, then, come out and go in peace.”

37^m*But Paul said to them, “They have beaten us publicly, even though we are Roman citizens and have not been tried, and have thrown us into prison. And now, are they going to release us secretly? By no means. Let them come themselves and lead us out.”

38ⁿThe lictors reported these words to the magistrates, and they became alarmed when they heard that they were Roman citizens. 39So they came and placated them, and led them out and asked that they leave the city. 40When they had come out of the prison, they went to Lydia’s house where they saw and encouraged the brothers, and then they left.

CHAPTER 17

Paul in Thessalonica.

1^oWhen they took the road through Amphipolis and Apollonia, they reached Thessalonica, where there was a synagogue of the Jews. 2Following his usual custom, Paul joined them, and for three sabbaths he entered into discussions with them from the scriptures, 3^pexpounding and demonstrating that the Messiah had to suffer and rise from the dead, and that “This is the Messiah, Jesus, whom I proclaim to you.” 4Some of them were convinced and joined Paul and Silas; so, too, a great number of Greeks who were worshipers, and not a few of the prominent women.

5^qBut the Jews became jealous and recruited some worthless men loitering in the public square, formed a mob, and set the city in turmoil. They marched on

the house of Jason, intending to bring them before the people's assembly. 6*When they could not find them, they dragged Jason and some of the brothers before the city magistrates, shouting, "These people who have been creating a disturbance all over the world have now come here, 7r*and Jason has welcomed them. They all act in opposition to the decrees of Caesar and claim instead that there is another king, Jesus." 8They stirred up the crowd and the city magistrates who, upon hearing these charges, 9took a surety payment from Jason and the others before releasing them.

Paul in Beroea.

10The brothers immediately sent Paul and Silas to Beroea during the night. Upon arrival they went to the synagogue of the Jews. 11sThese Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so. 12Many of them became believers, as did not a few of the influential Greek women and men.

13But when the Jews of Thessalonica learned that the word of God had now been proclaimed by Paul in Beroea also, they came there too to cause a commotion and stir up the crowds. 14tSo the brothers at once sent Paul on his way to the seacoast, while Silas and Timothy remained behind. 15After Paul's escorts had taken him to Athens, they came away with instructions for Silas and Timothy to join him as soon as possible.

Paul in Athens.

16*While Paul was waiting for them in Athens, he grew exasperated at the sight of the city full of idols. 17So he debated in the synagogue with the Jews and with the worshipers, and daily in the public square with whoever happened to be there. 18*Even some of the Epicurean and Stoic philosophers engaged him in discussion. Some asked, "What is this scavenger trying to say?" Others said, "He sounds like a promoter of foreign deities," because he was preaching about 'Jesus' and 'Resurrection.' 19u*They took him and led him to the Areopagus and said, "May we learn what this new teaching is that you speak of? 20For you bring some strange notions to our ears; we should like to know what these things mean." 21Now all the Athenians as well as the foreigners residing there used their time for nothing else but telling or hearing something new.

Paul's Speech at the Areopagus.

22*Then Paul stood up at the Areopagus and said: "You Athenians, I see that in every respect you are very religious. 23*For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, 'To an Unknown God.' What therefore you unknowingly worship, I proclaim to you.

24vThe God who made the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands, 25nor is he served by human hands because he needs anything. Rather it is he who gives to everyone life and breath and everything. 26*He made from one the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries

of their regions, ²⁷so that people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us.

²⁸*For ‘In him we live and move and have our being,’ as even some of your poets have said, ‘For we too are his offspring.’ ²⁹Since therefore we are the offspring of God, we ought not to think that the divinity is like an image fashioned from gold, silver, or stone by human art and imagination. ³⁰God has overlooked the times of ignorance, but now he demands that all people everywhere repent ³¹because he has established a day on which he will ‘judge the world with justice’ through a man he has appointed, and he has provided confirmation for all by raising him from the dead.”

³²When they heard about resurrection of the dead, some began to scoff, but others said, “We should like to hear you on this some other time.” ³³And so Paul left them. ³⁴But some did join him, and became believers. Among them were Dionysius, a member of the Court of the Areopagus, a woman named Damaris, and others with them.

CHAPTER 18

Paul in Corinth.

¹After this he left Athens and went to Corinth.

²*There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. He went to visit them ³and, because he practiced the same trade, stayed with them and worked, for they were tentmakers by trade.

4Every sabbath, he entered into discussions in the synagogue, attempting to convince both Jews and Greeks. 5When Silas and Timothy came down from Macedonia, Paul began to occupy himself totally with preaching the word, testifying to the Jews that the Messiah was Jesus. 6a*When they opposed him and reviled him, he shook out his garments and said to them, “Your blood be on your heads! I am clear of responsibility. From now on I will go to the Gentiles.”

7b*So he left there and went to a house belonging to a man named Titus Justus, a worshiper of God; his house was next to a synagogue. 8c*Crispus, the synagogue official, came to believe in the Lord along with his entire household, and many of the Corinthians who heard believed and were baptized.

9dOne night in a vision the Lord said to Paul, “Do not be afraid. Go on speaking, and do not be silent, 10for I am with you. No one will attack and harm you, for I have many people in this city.” 11He settled there for a year and a half and taught the word of God among them.

Accusations Before Gallio.

12*But when Gallio was proconsul of Achaia, the Jews rose up together against Paul and brought him to the tribunal, 13*saying, “This man is inducing people to worship God contrary to the law.” 14When Paul was about to reply, Gallio spoke to the Jews, “If it were a matter of some crime or malicious fraud, I should with reason hear the complaint of you Jews; 15but since it is a question of arguments over

doctrine and titles and your own law, see to it yourselves. I do not wish to be a judge of such matters.” 16And he drove them away from the tribunal. 17They all seized Sosthenes, the synagogue official, and beat him in full view of the tribunal. But none of this was of concern to Gallio.

Return to Syrian Antioch.

18e*Paul remained for quite some time, and after saying farewell to the brothers he sailed for Syria, together with Priscilla and Aquila. At Cenchreae he had his hair cut because he had taken a vow. 19When they reached Ephesus, he left them there, while he entered the synagogue and held discussions with the Jews. 20Although they asked him to stay for a longer time, he did not consent, 21but as he said farewell he promised, “I shall come back to you again, God willing.” Then he set sail from Ephesus. 22*Upon landing at Caesarea, he went up and greeted the church and then went down to Antioch. 23*After staying there some time, he left and traveled in orderly sequence through the Galatian country and Phrygia, bringing strength to all the disciples.

Apollos.

24f* A Jew named Apollos, a native of Alexandria, an eloquent speaker, arrived in Ephesus. He was an authority on the scriptures. 25He had been instructed in the Way of the Lord and, with ardent spirit, spoke and taught accurately about Jesus, although he knew only the baptism of John. 26*He began to speak boldly in the synagogue; but when Priscilla and

Aquila heard him, they took him aside and explained to him the Way [of God] more accurately. 27And when he wanted to cross to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. After his arrival he gave great assistance to those who had come to believe through grace. 28He vigorously refuted the Jews in public, establishing from the scriptures that the Messiah is Jesus.

CHAPTER 19

Paul in Ephesus.

1*While Apollos was in Corinth, Paul travelled through the interior of the country and came [down] to Ephesus where he found some disciples. 2He said to them, “Did you receive the holy Spirit when you became believers?” They answered him, “We have never even heard that there is a holy Spirit.” 3He said, “How were you baptized?” They replied, “With the baptism of John.” 4gPaul then said, “John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” 5When they heard this, they were baptized in the name of the Lord Jesus. 6hAnd when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied. 7Altogether there were about twelve men.

8He entered the synagogue, and for three months debated boldly with persuasive arguments about the kingdom of God. 9But when some in their obstinacy and disbelief disparaged the Way before the assembly, he withdrew and took his disciples with him and

began to hold daily discussions in the lecture hall of Tyrannus. ¹⁰This continued for two years with the result that all the inhabitants of the province of Asia heard the word of the Lord, Jews and Greeks alike. ¹¹So extraordinary were the mighty deeds God accomplished at the hands of Paul ¹²that when face cloths or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out of them.

The Jewish Exorcists.

¹³Then some itinerant Jewish exorcists tried to invoke the name of the Lord Jesus over those with evil spirits, saying, "I adjure you by the Jesus whom Paul preaches." ¹⁴When the seven sons of Sceva, a Jewish high priest, tried to do this, ¹⁵the evil spirit said to them in reply, "Jesus I recognize, Paul I know, but who are you?" ¹⁶The person with the evil spirit then sprang at them and subdued them all. He so overpowered them that they fled naked and wounded from that house.

¹⁷When this became known to all the Jews and Greeks who lived in Ephesus, fear fell upon them all, and the name of the Lord Jesus was held in great esteem. ¹⁸Many of those who had become believers came forward and openly acknowledged their former practices. ¹⁹Moreover, a large number of those who had practiced magic collected their books and burned them in public. They calculated their value and found it to be fifty thousand silver pieces. ²⁰Thus did the word of the Lord continue to spread with influence and power.

Paul's Plans.

21**j**When this was concluded, Paul made up his mind to travel through Macedonia and Achaia, and then to go on to Jerusalem, saying, "After I have been there, I must visit Rome also." 22Then he sent to Macedonia two of his assistants, Timothy and Erastus, while he himself stayed for a while in the province of Asia.

The Riot of the Silversmiths.

23About that time a serious disturbance broke out concerning the Way. 24*There was a silversmith named Demetrius who made miniature silver shrines of Artemis and provided no little work for the craftsmen. 25He called a meeting of these and other workers in related crafts and said, "Men, you know well that our prosperity derives from this work. 26**k**As you can now see and hear, not only in Ephesus but throughout most of the province of Asia this Paul has persuaded and misled a great number of people by saying that gods made by hands are not gods at all. 27The danger grows, not only that our business will be discredited, but also that the temple of the great goddess Artemis will be of no account, and that she whom the whole province of Asia and all the world worship will be stripped of her magnificence."

28When they heard this, they were filled with fury and began to shout, "Great is Artemis of the Ephesians!" 29**l**The city was filled with confusion, and the people rushed with one accord into the theater, seizing Gaius and Aristarchus, the Macedonians, Paul's traveling companions. 30Paul wanted to go before the crowd, but the disciples would

not let him, 31*and even some of the Asiarchs who were friends of his sent word to him advising him not to venture into the theater. 32Meanwhile, some were shouting one thing, others something else; the assembly was in chaos, and most of the people had no idea why they had come together. 33Some of the crowd prompted Alexander, as the Jews pushed him forward, and Alexander signalled with his hand that he wished to explain something to the gathering. 34But when they recognized that he was a Jew, they all shouted in unison, for about two hours, “Great is Artemis of the Ephesians!”

35*Finally the town clerk restrained the crowd and said, “You Ephesians, what person is there who does not know that the city of the Ephesians is the guardian of the temple of the great Artemis and of her image that fell from the sky? 36Since these things are undeniable; you must calm yourselves and not do anything rash. 37The men you brought here are not temple robbers, nor have they insulted our goddess. 38If Demetrius and his fellow craftsmen have a complaint against anyone, courts are in session, and there are proconsuls. Let them bring charges against one another. 39If you have anything further to investigate, let the matter be settled in the lawful assembly, 40*for, as it is, we are in danger of being charged with rioting because of today’s conduct. There is no cause for it. We shall [not] be able to give a reason for this demonstration.” With these words he dismissed the assembly.

CHAPTER 20

Journey to Macedonia and Greece.

1m When the disturbance was over, Paul had the disciples summoned and, after encouraging them, he bade them farewell and set out on his journey to Macedonia. *2* As he travelled throughout those regions, he provided many words of encouragement for them. Then he arrived in Greece, *3* where he stayed for three months. But when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return by way of Macedonia.

Return to Troas.

4n Sopater, the son of Pyrrhus, from Beroea, accompanied him, as did Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from Asia *5o** who went on ahead and waited for us at Troas. *6** We sailed from Philippi after the feast of Unleavened Bread, and re-joined them five days later in Troas, where we spent a week.

Eutychus Restored to Life.

*7** On the first day of the week when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight. *8* There were many lamps in the upstairs room where we were gathered, *9* and a young man named Eutychus who was sitting on the window sill was sinking into a deep sleep as Paul talked on and on. Once overcome by sleep, he fell down from the third story and when he was picked up, he was dead.

*10p** Paul went down, threw himself upon him, and said as he embraced him, "Don't be alarmed; there is

life in him.” 11Then he returned upstairs, broke the bread, and ate; after a long conversation that lasted until daybreak, he departed. 12And they took the boy away alive and were immeasurably comforted.

Journey to Miletus.

13We went ahead to the ship and set sail for Assos where we were to take Paul on board, as he had arranged, since he was going overland. 14When he met us in Assos, we took him aboard and went on to Mitylene. 15We sailed away from there on the next day and reached a point off Chios, and a day later we reached Samos, and on the following day we arrived at Miletus. 16*Paul had decided to sail past Ephesus in order not to lose time in the province of Asia, for he was hurrying to be in Jerusalem, if at all possible, for the day of Pentecost.

Paul's Farewell Speech at Miletus.

17From Miletus he had the presbyters of the church at Ephesus summoned. 18When they came to him, he addressed them, “You know how I lived among you the whole time from the day I first came to the province of Asia. 19I served the Lord with all humility and with the tears and trials that came to me because of the plots of the Jews, 20and I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. 21I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus. 22But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, 23except that in one city after another the

holy Spirit has been warning me that imprisonment and hardships await me. *24r* Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace.

25“But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. *26*And so I solemnly declare to you this day that I am not responsible for the blood of any of you, *27*for I did not shrink from proclaiming to you the entire plan of God. *28s**Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. *29t*I know that after my departure savage wolves will come among you, and they will not spare the flock. *30u*And from your own group, men will come forward perverting the truth to draw the disciples away after them. *31v*So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears.

*32*And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated. *33*I have never wanted anyone's silver or gold or clothing. *34w*You know well that these very hands have served my needs and my companions. *35x*In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, **‘It is more blessed to give than to receive.’”**

36When he had finished speaking he knelt down and prayed with them all. 37They were all weeping loudly as they threw their arms around Paul and kissed him, 38for they were deeply distressed that he had said that they would never see his face again. Then they escorted him to the ship.

CHAPTER 21

Arrival at Tyre.

1*When we had taken leave of them we set sail, made a straight run for Cos, and on the next day for Rhodes, and from there to Patara. 2Finding a ship crossing to Phoenicia, we went on board and put out to sea. 3We caught sight of Cyprus but passed by it on our left and sailed on toward Syria and put in at Tyre where the ship was to unload cargo. 4There we sought out the disciples and stayed for a week. They kept telling Paul through the Spirit not to embark for Jerusalem. 5At the end of our stay we left and resumed our journey. All of them, women and children included, escorted us out of the city, and after kneeling on the beach to pray, 6we bade farewell to one another. Then we boarded the ship, and they returned home.

Arrival at Ptolemais and Caesarea.

7We continued the voyage and came from Tyre to Ptolemais, where we greeted the brothers and stayed a day with them. 8y*On the next day we resumed the trip and came to Caesarea, where we went to the house of Philip the evangelist, who was one of the Seven, and stayed with him. 9He had four virgin daughters gifted with prophecy. 10*We had been there several days when a prophet named Agabus

came down from Judea. 11z*He came up to us, took Paul's belt, bound his own feet and hands with it, and said, "Thus says the holy Spirit: This is the way the Jews will bind the owner of this belt in Jerusalem, and they will hand him over to the Gentiles." 12When we heard this, we and the local residents begged him not to go up to Jerusalem. 13aThen Paul replied, "What are you doing, weeping and breaking my heart? I am prepared not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." 14b*Since he would not be dissuaded we let the matter rest, saying, "The Lord's will be done."

Paul and James in Jerusalem.

15After these days we made preparations for our journey, then went up to Jerusalem. 16Some of the disciples from Caesarea came along to lead us to the house of Mnason, a Cypriot, a disciple of long standing, with whom we were to stay. 17*When we reached Jerusalem the brothers welcomed us warmly.

18The next day, Paul accompanied us on a visit to James, and all the presbyters were present. 19He greeted them, then proceeded to tell them in detail what God had accomplished among the Gentiles through his ministry. 20They praised God when they heard it but said to him, "Brother, you see how many thousands of believers there are from among the Jews, and they are all zealous observers of the law. 21They have been informed that you are teaching all the Jews who live among the Gentiles to abandon Moses and that you are telling them not to circumcise their children or to observe their customary practices.

22What is to be done? They will surely hear that you have arrived.

23c*So do what we tell you. We have four men who have taken a vow. 24*Take these men and purify yourself with them, and pay their expenses that they may have their heads shaved. In this way everyone will know that there is nothing to the reports they have been given about you but that you yourself live in observance of the law. 25d*As for the Gentiles who have come to believe, we sent them our decision that they abstain from meat sacrificed to idols, from blood, from the meat of strangled animals, and from unlawful marriage.” 26eSo Paul took the men, and on the next day after purifying himself together with them entered the temple to give notice of the day when the purification would be completed and the offering made for each of them.

Paul's Arrest.

27When the seven days were nearly completed, the Jews from the province of Asia noticed him in the temple, stirred up the whole crowd, and laid hands on him, 28f*shouting, “Fellow Israelites, help us. This is the man who is teaching everyone everywhere against the people and the law and this place, and what is more, he has even brought Greeks into the temple and defiled this sacred place.” 29For they had previously seen Trophimus the Ephesian in the city with him and supposed that Paul had brought him into the temple.

30The whole city was in turmoil with people rushing together. They seized Paul and dragged him out of

the temple, and immediately the gates were closed. 31*While they were trying to kill him, a report reached the cohort commander that all Jerusalem was rioting. 32He immediately took soldiers and centurions and charged down on them. When they saw the commander and the soldiers they stopped beating Paul. 33The cohort commander came forward, arrested him, and ordered him to be secured with two chains; he tried to find out who he might be and what he had done. 34Some in the mob shouted one thing, others something else; so, since he was unable to ascertain the truth because of the uproar, he ordered Paul to be brought into the compound. 35When he reached the steps, he was carried by the soldiers because of the violence of the mob, 36g*for a crowd of people followed and shouted, "Away with him!"

37Just as Paul was about to be taken into the compound, he said to the cohort commander, "May I say something to you?" He replied, "Do you speak Greek? 38h*So then you are not the Egyptian who started a revolt some time ago and led the four thousand assassins into the desert?" 39Paul answered, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; I request you to permit me to speak to the people." 40*When he had given his permission, Paul stood on the steps and motioned with his hand to the people; and when all was quiet he addressed them in Hebrew.

CHAPTER 22

Paul's Defense Before the Jerusalem Jews.

1*“My brothers and fathers, listen to what I am about to say to you in my defense.” 2When they heard him addressing them in Hebrew they became all the more quiet. And he continued, 3*i*“I am a Jew, born in Tarsus in Cilicia, but brought up in this city. At the feet of Gamaliel I was educated strictly in our ancestral law and was zealous for God, just as all of you are today. 4*j*I persecuted this Way to death, binding both men and women and delivering them to prison. 5Even the high priest and the whole council of elders can testify on my behalf. For from them I even received letters to the brothers and set out for Damascus to bring back to Jerusalem in chains for punishment those there as well.

6*k*“On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me. 7*l*I fell to the ground and heard a voice saying to me, ‘**Saul, Saul, why are you persecuting me?**’ 8*m*I replied, ‘Who are you, sir?’ And he said to me, ‘**I am Jesus the Nazorean whom you are persecuting.**’ 9*n*My companions saw the light but did not hear the voice of the one who spoke to me. 10*o*I asked, ‘What shall I do, sir?’ The Lord answered me, ‘**Get up and go into Damascus, and there you will be told about everything appointed for you to do.**’

11*p*Since I could see nothing because of the brightness of that light, I was led by hand by my companions and entered Damascus. 12*q*“A certain Ananias, a devout observer of the law, and highly

spoken of by all the Jews who lived there, ¹³came to me and stood there and said, ‘Saul, my brother, regain your sight.’ And at that very moment I regained my sight and saw him. ¹⁴Then he said, ‘The God of our ancestors designated you to know his will, to see the Righteous One, and to hear the sound of his voice; ¹⁵*for you will be his witness before all to what you have seen and heard. ¹⁶Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.’

¹⁷“After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance ¹⁸and saw the Lord saying to me, ‘**Hurry, leave Jerusalem at once, because they will not accept your testimony about me.**’

¹⁹rBut I replied, ‘Lord, they themselves know that from synagogue to synagogue I used to imprison and beat those who believed in you. ²⁰sAnd when the blood of your witness Stephen was being shed, I myself stood by giving my approval and keeping guard over the cloaks of his murderers.’

²¹t*Then he said to me, ‘Go, I shall send you far away to the Gentiles.’ ”

Paul Imprisoned.

²²u*They listened to him until he said this, but then they raised their voices and shouted, “Take such a one as this away from the earth. It is not right that he should live.” ²³And as they were yelling and throwing off their cloaks and flinging dust into the air, ²⁴the cohort commander ordered him to be brought

into the compound and gave instruction that he be interrogated under the lash to determine the reason why they were making such an outcry against him.

25^v*But when they had stretched him out for the whips, Paul said to the centurion on duty, "Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?" 26When the centurion heard this, he went to the cohort commander and reported it, saying, "What are you going to do? This man is a Roman citizen."

27Then the commander came and said to him, "Tell me, are you a Roman citizen?" "Yes," he answered. 28The commander replied, "I acquired this citizenship for a large sum of money." Paul said, "But I was born one." 29At once those who were going to interrogate him backed away from him, and the commander became alarmed when he realized that he was a Roman citizen and that he had had him bound.

Paul Before the Sanhedrin.

30The next day, wishing to determine the truth about why he was being accused by the Jews, he freed him and ordered the chief priests and the whole Sanhedrin to convene. Then he brought Paul down and made him stand before them.

CHAPTER 23

1^wPaul looked intently at the Sanhedrin and said, "My brothers, I have conducted myself with a perfectly clear conscience before God to this day."

2*The high priest Ananias ordered his attendants to strike his mouth. 3^x*Then Paul said to him, "God will

strike you, you whitewashed wall. Do you indeed sit in judgment upon me according to the law and yet in violation of the law order me to be struck?" 4The attendants said, "Would you revile God's high priest?" 5y*Paul answered, "Brothers, I did not realize he was the high priest. For it is written, 'You shall not curse a ruler of your people.'"

6zPaul was aware that some were Sadducees and some Pharisees, so he called out before the Sanhedrin, "My brothers, I am a Pharisee, the son of Pharisees; [I] am on trial for hope in the resurrection of the dead." 7When he said this, a dispute broke out between the Pharisees and Sadducees, and the group became divided. 8aFor the Sadducees say that there is no resurrection or angels or spirits, while the Pharisees acknowledge all three.

9A great uproar occurred, and some scribes belonging to the Pharisee party stood up and sharply argued, "We find nothing wrong with this man. Suppose a spirit or an angel has spoken to him?" 10The dispute was so serious that the commander, afraid that Paul would be torn to pieces by them, ordered his troops to go down and rescue him from their midst and take him into the compound. 11b*The following night the Lord stood by him and said, "Take courage. For just as you have borne witness to my cause in Jerusalem, so you must also bear witness in Rome."

Transfer to Caesarea.

12When day came, the Jews made a plot and bound themselves by oath not to eat or drink until they had killed Paul. 13There were more than forty who formed this conspiracy. 14They went to the chief priests and elders and said, "We have bound ourselves by a solemn oath to taste nothing until we have killed Paul. 15You, together with the Sanhedrin, must now make an official request to the commander to have him bring him down to you, as though you meant to investigate his case more thoroughly. We on our part are prepared to kill him before he arrives." 16The son of Paul's sister, however, heard about the ambush; so he went and entered the compound and reported it to Paul.

17*Paul then called one of the centurions and requested, "Take this young man to the commander; he has something to report to him." 18So he took him and brought him to the commander and explained, "The prisoner Paul called me and asked that I bring this young man to you; he has something to say to you." 19The commander took him by the hand, drew him aside, and asked him privately, "What is it you have to report to me?" 20He replied, "The Jews have conspired to ask you to bring Paul down to the Sanhedrin tomorrow, as though they meant to inquire about him more thoroughly, 21but do not believe them. More than forty of them are lying in wait for him; they have bound themselves by oath not to eat or drink until they have killed him. They are now ready and only wait for your consent."

22As the commander dismissed the young man he directed him, "Tell no one that you gave me this information." 23*Then he summoned two of the centurions and said, "Get two hundred soldiers ready to go to Caesarea by nine o'clock tonight, along with seventy horsemen and two hundred auxiliaries. 24Provide mounts for Paul to ride and give him safe conduct to Felix the governor."

25Then he wrote a letter with this content:
26*"Claudius Lysias to his excellency the governor Felix, greetings. 27cThis man, seized by the Jews and about to be murdered by them, I rescued after intervening with my troops when I learned that he was a Roman citizen. 28I wanted to learn the reason for their accusations against him so I brought him down to their Sanhedrin. 29dI discovered that he was accused in matters of controversial questions of their law and not of any charge deserving death or imprisonment. 30Since it was brought to my attention that there will be a plot against the man, I am sending him to you at once, and have also notified his accusers to state [their case] against him before you."

31So the soldiers, according to their orders, took Paul and escorted him by night to Antipatris. 32The next day they returned to the compound, leaving the horsemen to complete the journey with him. 33When they arrived in Caesarea they delivered the letter to the governor and presented Paul to him. 34When he had read it and asked to what province he belonged, and learned that he was from Cilicia, 35he said, "I shall hear your case when your accusers arrive." Then

he ordered that he be held in custody in Herod's praetorium.

CHAPTER 24

Trial Before Felix.

1Five days later the high priest Ananias came down with some elders and an advocate, a certain Tertullus, and they presented formal charges against Paul to the governor.

2When he was called, Tertullus began to accuse him, saying, "Since we have attained much peace through you, and reforms have been accomplished in this nation through your provident care, 3we acknowledge this in every way and everywhere, most excellent Felix, with all gratitude. 4But in order not to detain you further, I ask you to give us a brief hearing with your customary graciousness. 5e*We found this man to be a pest; he creates dissension among Jews all over the world and is a ringleader of the sect of the Nazoreans. 6f He even tried to desecrate our temple, but we arrested him. [7]*8If you examine him you will be able to learn from him for yourself about everything of which we are accusing him." 9The Jews also joined in the attack and asserted that these things were so.

10*Then the governor motioned to him to speak and Paul replied, "I know that you have been a judge over this nation for many years and so I am pleased to make my defense before you. 11As you can verify, not more than twelve days have passed since I went up to Jerusalem to worship. 12Neither in the temple, nor in the synagogues, nor anywhere in the city did they

find me arguing with anyone or instigating a riot among the people. *13*Nor can they prove to you the accusations they are now making against me. *14g*But this I do admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors and I believe everything that is in accordance with the law and written in the prophets.

*15h*I have the same hope in God as they themselves have that there will be a resurrection of the righteous and the unrighteous. *16i*Because of this, I always strive to keep my conscience clear before God and man. *17j*After many years, I came to bring alms for my nation and offerings. *18k*While I was so engaged, they found me, after my purification, in the temple without a crowd or disturbance.

*19*But some Jews from the province of Asia, who should be here before you to make whatever accusation they might have against me— *20*or let these men themselves state what crime they discovered when I stood before the Sanhedrin, *21l* unless it was my one outcry as I stood among them, that ‘I am on trial before you today for the resurrection of the dead.’ ”

*22*Then Felix, who was accurately informed about the Way, postponed the trial, saying, “When Lysias the commander comes down, I shall decide your case.”

*23*He gave orders to the centurion that he should be kept in custody but have some liberty, and that he should not prevent any of his friends from caring for his needs.

Captivity in Caesarea.

24*Several days later Felix came with his wife Drusilla, who was Jewish. He had Paul summoned and listened to him speak about faith in Christ Jesus. 25But as he spoke about righteousness and self-restraint and the coming judgment, Felix became frightened and said, "You may go for now; when I find an opportunity I shall summon you again." 26At the same time he hoped that a bribe would be offered him by Paul, and so he sent for him very often and conversed with him.

27*Two years passed and Felix was succeeded by Porcius Festus. Wishing to ingratiate himself with the Jews, Felix left Paul in prison.

CHAPTER 25

Appeal to Caesar.

1Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem 2*where the chief priests and Jewish leaders presented him their formal charges against Paul. They asked him 3as a favour to have him sent to Jerusalem, for they were plotting to kill him along the way. 4Festus replied that Paul was being held in custody in Caesarea and that he himself would be returning there shortly. 5He said, "Let your authorities come down with me, and if this man has done something improper, let them accuse him."

6After spending no more than eight or ten days with them, he went down to Caesarea, and on the following day took his seat on the tribunal and ordered that Paul be brought in. 7When he appeared, the Jews

who had come down from Jerusalem surrounded him and brought many serious charges against him, which they were unable to prove. ⁸In defending himself Paul said, “I have committed no crime either against the Jewish law or against the temple or against Caesar.” ⁹*Then Festus, wishing to ingratiate himself with the Jews, said to Paul in reply, “Are you willing to go up to Jerusalem and there stand trial before me on these charges?” ¹⁰Paul answered, “I am standing before the tribunal of Caesar; this is where I should be tried. I have committed no crime against the Jews, as you very well know. ¹¹If I have committed a crime or done anything deserving death, I do not seek to escape the death penalty; but if there is no substance to the charges they are bringing against me, then no one has the right to hand me over to them. I appeal to Caesar.” ¹²Then Festus, after conferring with his council, replied, “You have appealed to Caesar. To Caesar you will go.”

Paul Before King Agrippa.

¹³*When a few days had passed, King Agrippa and Bernice arrived in Caesarea on a visit to Festus.

¹⁴*m*Since they spent several days there, Festus referred Paul’s case to the king, saying, “There is a man here left in custody by Felix. ¹⁵When I was in Jerusalem the chief priests and the elders of the Jews brought charges against him and demanded his condemnation. ¹⁶I answered them that it was not Roman practice to hand over an accused person before he has faced his accusers and had the opportunity to defend himself against their charge.

17So when [they] came together here, I made no delay; the next day I took my seat on the tribunal and ordered the man to be brought in. 18His accusers stood around him, but did not charge him with any of the crimes I suspected. 19Instead they had some issues with him about their own religion and about a certain Jesus who had died but who Paul claimed was alive. 20Since I was at a loss how to investigate this controversy, I asked if he were willing to go to Jerusalem and there stand trial on these charges. 21And when Paul appealed that he be held in custody for the Emperor's decision, I ordered him held until I could send him to Caesar." 22Agrippa said to Festus, "I too should like to hear this man." He replied, "Tomorrow you will hear him."

23The next day Agrippa and Bernice came with great ceremony and entered the audience hall in the company of cohort commanders and the prominent men of the city and, by command of Festus, Paul was brought in. 24And Festus said, "King Agrippa and all you here present with us, look at this man about whom the whole Jewish populace petitioned me here and in Jerusalem, clamouring that he should live no longer. 25I found, however, that he had done nothing deserving death, and so when he appealed to the Emperor, I decided to send him. 26But I have nothing definite to write about him to our sovereign; therefore I have brought him before all of you, and particularly before you, King Agrippa, so that I may have something to write as a result of this investigation. 27For it seems senseless to me to send up a prisoner without indicating the charges against him."

CHAPTER 26

King Agrippa Hears Paul.

1Then Agrippa said to Paul, "You may now speak on your own behalf." So Paul stretched out his hand and began his defense. 2*"I count myself fortunate, King Agrippa, that I am to defend myself before you today against all the charges made against me by the Jews, 3especially since you are an expert in all the Jewish customs and controversies. And therefore I beg you to listen patiently. 4*My manner of living from my youth, a life spent from the beginning among my people and in Jerusalem, all [the] Jews know. 5oThey have known about me from the start, if they are willing to testify, that I have lived my life as a Pharisee, the strictest party of our religion. 6pBut now I am standing trial because of my hope in the promise made by God to our ancestors.

7Our twelve tribes hope to attain to that promise as they fervently worship God day and night; and on account of this hope I am accused by Jews, O king. 8Why is it thought unbelievable among you that God raises the dead? 9qI myself once thought that I had to do many things against the name of Jesus the Nazorean, 10rand I did so in Jerusalem. I imprisoned many of the holy ones with the authorization I received from the chief priests, and when they were to be put to death I cast my vote against them.

11Many times, in synagogue after synagogue, I punished them in an attempt to force them to blaspheme; I was so enraged against them that I pursued them even to foreign cities. 12"On one such occasion I was traveling to Damascus with the

authorization and commission of the chief priests.
*13st*At midday, along the way, O king, I saw a light from the sky, brighter than the sun, shining around me and my traveling companions. *14u**We all fell to the ground and I heard a voice saying to me in Hebrew, **‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.’***15v*And I said, ‘Who are you, sir?’

And the Lord replied, **‘I am Jesus whom you are persecuting. *16w**Get up now, and stand on your feet. I have appeared to you for this purpose, to appoint you as a servant and witness of what you have seen [of me] and what you will be shown. *17x*I shall deliver you from this people and from the Gentiles to whom I send you, *18y**to open their eyes that they may turn from darkness to light and from the power of Satan to God, so that they may obtain forgiveness of sins and an inheritance among those who have been consecrated by faith in me.’**

19“And so, King Agrippa, I was not disobedient to the heavenly vision. *20*On the contrary, first to those in Damascus and in Jerusalem and throughout the whole country of Judea, and then to the Gentiles, I preached the need to repent and turn to God, and to do works giving evidence of repentance. *21z*That is why the Jews seized me [when I was] in the temple and tried to kill me. *22a**But I have enjoyed God’s help to this very day, and so I stand here testifying to small and great alike, saying nothing different

from what the prophets and Moses foretold, 23b*that the Messiah must suffer and that, as the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

Reactions to Paul's Speech.

24While Paul was so speaking in his defense, Festus said in a loud voice, “You are mad, Paul; much learning is driving you mad.” 25But Paul replied, “I am not mad, most excellent Festus; I am speaking words of truth and reason. 26*The king knows about these matters and to him I speak boldly, for I cannot believe that [any] of this has escaped his notice; this was not done in a corner. 27*King Agrippa, do you believe the prophets? I know you believe.” 28Then Agrippa said to Paul, “You will soon persuade me to play the Christian.”

29Paul replied, “I would pray to God that sooner or later not only you but all who listen to me today might become as I am except for these chains.” 30Then the king rose, and with him the governor and Bernice and the others who sat with them. 31*And after they had withdrawn they said to one another, “This man is doing nothing [at all] that deserves death or imprisonment.” 32cAnd Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

CHAPTER 27

Departure for Rome.

1*When it was decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion named Julius of the Cohort Augusta. 2dWe

went on board a ship from Adramyttium bound for ports in the province of Asia and set sail. Aristarchus, a Macedonian from Thessalonica, was with us. 3On the following day we put in at Sidon where Julius was kind enough to allow Paul to visit his friends who took care of him.

4From there we put out to sea and sailed around the sheltered side of Cyprus because of the headwinds, 5and crossing the open sea off the coast of Cilicia and Pamphylia we came to Myra in Lycia.

Storm and Shipwreck.

6There the centurion found an Alexandrian ship that was sailing to Italy and put us on board. 7For many days we made little headway, arriving at Cnidus only with difficulty, and because the wind would not permit us to continue our course we sailed for the sheltered side of Crete off Salmone. 8We sailed past it with difficulty and reached a place called Fair Havens, near which was the city of Lasea.

9e*Much time had now passed and sailing had become hazardous because the time of the fast had already gone by, so Paul warned them, 10“Men, I can see that this voyage will result in severe damage and heavy loss not only to the cargo and the ship, but also to our lives.” 11The centurion, however, paid more attention to the pilot and to the owner of the ship than to what Paul said. 12Since the harbour was unfavourably situated for spending the winter, the majority planned to put out to sea from there in the hope of reaching Phoenix, a port in Crete facing west-northwest, there to spend the winter.

13A south wind blew gently, and thinking they had attained their objective, they weighed anchor and sailed along close to the coast of Crete. 14Before long an offshore wind of hurricane force called a “Northeaster” struck. 15Since the ship was caught up in it and could not head into the wind we gave way and let ourselves be driven. 16We passed along the sheltered side of an island named Cauda and managed only with difficulty to get the dinghy under control. 17They hoisted it aboard, then used cables to undergird the ship. Because of their fear that they would run aground on the shoal of Syrtis, they lowered the drift anchor and were carried along in this way.

18We were being pounded by the storm so violently that the next day they jettisoned some cargo, 19and on the third day with their own hands they threw even the ship’s tackle overboard. 20Neither the sun nor the stars were visible for many days, and no small storm raged. Finally, all hope of our surviving was taken away.

21When many would no longer eat, Paul stood among them and said, “Men, you should have taken my advice and not have set sail from Crete and you would have avoided this disastrous loss. 22I urge you now to keep up your courage; not one of you will be lost, only the ship. 23For last night an angel of the God to whom [I] belong and whom I serve stood by me 24and said, ‘Do not be afraid, Paul. You are destined to stand before Caesar; and behold, for your sake, God has granted safety to all who are sailing with you.’ 25Therefore, keep up your courage, men; I trust in

God that it will turn out as I have been told. 26We are destined to run aground on some island.”

27On the fourteenth night, as we were still being driven about on the Adriatic Sea, toward midnight the sailors began to suspect that they were nearing land. 28They took soundings and found twenty fathoms; a little farther on, they again took soundings and found fifteen fathoms. 29Fearing that we would run aground on a rocky coast, they dropped four anchors from the stern and prayed for day to come. 30The sailors then tried to abandon ship; they lowered the dinghy to the sea on the pretext of going to lay out anchors from the bow. 31But Paul said to the centurion and the soldiers, “Unless these men stay with the ship, you cannot be saved.” 32So the soldiers cut the ropes of the dinghy and set it adrift.

33Until the day began to dawn, Paul kept urging all to take some food. He said, “Today is the fourteenth day that you have been waiting, going hungry and eating nothing. 34I urge you, therefore, to take some food; it will help you survive. Not a hair of the head of anyone of you will be lost.”

35g*When he said this, he took bread, gave thanks to God in front of them all, broke it, and began to eat. 36They were all encouraged, and took some food themselves. 37In all, there were two hundred seventy-six of us on the ship. 38After they had eaten enough, they lightened the ship by throwing the wheat into the sea. 39When day came they did not recognize the land, but made out a bay with a beach. They planned to run the ship ashore on it, if they

could. ⁴⁰So they cast off the anchors and abandoned them to the sea, and at the same time they unfastened the lines of the rudders, and hoisting the foresail into the wind, they made for the beach. ⁴¹But they struck a sandbar and ran the ship aground. The bow was wedged in and could not be moved, but the stern began to break up under the pounding [of the waves]. ⁴²The soldiers planned to kill the prisoners so that none might swim away and escape, ⁴³but the centurion wanted to save Paul and so kept them from carrying out their plan. He ordered those who could swim to jump overboard first and get to the shore, ⁴⁴and then the rest, some on planks, others on debris from the ship. In this way, all reached shore safely.

CHAPTER 28

Winter in Malta.

¹Once we had reached safety we learned that the island was called Malta. ²The natives showed us extraordinary hospitality; they lit a fire and welcomed all of us because it had begun to rain and was cold. ³Paul had gathered a bundle of brushwood and was putting it on the fire when a viper, escaping from the heat, fastened on his hand. ⁴^{*}When the natives saw the snake hanging from his hand, they said to one another, "This man must certainly be a murderer; though he escaped the sea, Justice has not let him remain alive." ⁵But he shook the snake off into the fire and suffered no harm. ⁶^hThey were expecting him to swell up or suddenly to fall down dead but, after waiting a long time and seeing nothing unusual happen to him, they changed their minds and began to say that he was a god.

7In the vicinity of that place were lands belonging to a man named Publius, the chief of the island. He welcomed us and received us cordially as his guests for three days. 8It so happened that the father of Publius was sick with a fever and dysentery. Paul visited him and, after praying, laid his hands on him and healed him. 9After this had taken place, the rest of the sick on the island came to Paul and were cured. 10They paid us great honour and when we eventually set sail they brought us the provisions we needed.

Arrival in Rome.

11*Three months later we set sail on a ship that had wintered at the island. It was an Alexandrian ship with the Dioscuri as its figurehead. 12We put in at Syracuse and stayed there three days, 13and from there we sailed round the coast and arrived at Rhegium. After a day, a south wind came up and in two days we reached Puteoli. 14There we found some brothers and were urged to stay with them for seven days. And thus we came to Rome. 15The brothers from there heard about us and came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul gave thanks to God and took courage. 16*When he entered Rome, Paul was allowed to live by himself, with the soldier who was guarding him.

Testimony to Jews in Rome.

17i*Three days later he called together the leaders of the Jews. When they had gathered he said to them, “My brothers, although I had done nothing against our people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem.

18jAfter trying my case the Romans wanted to release me, because they found nothing against me deserving the death penalty. 19kBut when the Jews objected, I was obliged to appeal to Caesar, even though I had no accusation to make against my own nation. 20l *This is the reason, then, I have requested to see you and to speak with you, for it is on account of the hope of Israel that I wear these chains.”

21They answered him, “We have received no letters from Judea about you, nor has any of the brothers arrived with a damaging report or rumour about you. 22mBut we should like to hear you present your views, for we know that this sect is denounced everywhere.” 23So they arranged a day with him and came to his lodgings in great numbers. From early morning until evening, he expounded his position to them, bearing witness to the kingdom of God and trying to convince them about Jesus from the law of Moses and the prophets. 24Some were convinced by what he had said, while others did not believe.

25*Without reaching any agreement among themselves they began to leave; then Paul made one final statement. “Well did the holy Spirit speak to your ancestors through the prophet Isaiah, saying: 26n‘Go to this people and say:
**You shall indeed hear but not understand.
You shall indeed look but never see.**
27Gross is the heart of this people;
they will not hear with their ears;
they have closed their eyes,
so they may not see with their eyes
and hear with their ears

**and understand with their heart and be converted,
and I heal them.'**

28oLet it be known to you that this salvation of God has been sent to the Gentiles; they will listen." [29]*

30*He remained for two full years in his lodgings. He received all who came to him, 31and with complete assurance and without hindrance he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

Notes:

1:1–26 This introductory material (Acts 1:1–2) connects Acts with the Gospel of Luke, shows that the apostles were instructed by the risen Jesus (Acts 1:3–5), points out that the parousia or second coming in glory of Jesus will occur as certainly as his ascension occurred (Acts 1:6–11), and lists the members of the Twelve, stressing their role as a body of divinely mandated witnesses to his life, teaching, and resurrection (Acts 1:12–26).

1:3 Appearing to them during forty days: Luke considered especially sacred the interval in which the appearances and instructions of the risen Jesus occurred and expressed it therefore in terms of the sacred number forty (cf. Dt 8:2). In his gospel, however, Luke connects the ascension of Jesus with the resurrection by describing the ascension on Easter Sunday evening (Lk 24:50–53). What should probably be understood as one event (resurrection, glorification, ascension, sending of the Spirit—the paschal mystery) has been historicized by Luke when he writes of a visible ascension of Jesus after forty days and the descent of the Spirit at Pentecost. For Luke, the ascension marks the end of the appearances of Jesus except for the extraordinary appearance to Paul. With regard to Luke's understanding of salvation history, the ascension also

marks the end of the time of Jesus (Lk 24:50–53) and signals the beginning of the time of the church.

1:4 The promise of the Father: the holy Spirit, as is clear from the next verse. This gift of the Spirit was first promised in Jesus' final instructions to his chosen witnesses in Luke's gospel (Lk 24:49) and formed part of the continuing instructions of the risen Jesus on the kingdom of God, of which Luke speaks in Acts 1:3.

1:6 The question of the disciples implies that in believing Jesus to be the Christ (see note on Lk 2:11) they had expected him to be a political leader who would restore self-rule to Israel during his historical ministry. When this had not taken place, they ask if it is to take place at this time, the period of the church.

1:7 This verse echoes the tradition that the precise time of the parousia is not revealed to human beings; cf. Mk 13:32; 1 Thes 5:1–3.

1:8 Just as Jerusalem was the city of destiny in the Gospel of Luke (the place where salvation was accomplished), so here at the beginning of Acts, Jerusalem occupies a central position. It is the starting point for the mission of the Christian disciples to “the ends of the earth,” the place where the apostles were situated and the doctrinal focal point in the early days of the community (Acts 15:2, 6). The ends of the earth: for Luke, this means Rome.

1:18 Luke records a popular tradition about the death of Judas that differs from the one in Mt 27:5, according to which Judas hanged himself. Here, although the text is not certain, Judas is depicted as purchasing a piece of property with the betrayal money and being killed on it in a fall.

1:26 The need to replace Judas was probably dictated by the symbolism of the number twelve, recalling the twelve tribes of Israel. This symbolism also indicates that for Luke (see Lk 22:30) the Christian church is a reconstituted Israel.

2:1–41 Luke's pentecostal narrative consists of an introduction (Acts 2:1–13), a speech ascribed to Peter

declaring the resurrection of Jesus and its messianic significance (Acts 2:14–36), and a favourable response from the audience (Acts 2:37–41). It is likely that the narrative telescopes events that took place over a period of time and on a less dramatic scale. The Twelve were not originally in a position to proclaim publicly the messianic office of Jesus without incurring immediate reprisal from those religious authorities in Jerusalem who had brought about Jesus' death precisely to stem the rising tide in his favour.

2:2 There came from the sky a noise like a strong driving wind: wind and spirit are associated in Jn 3:8. The sound of a great rush of wind would herald a new action of God in the history of salvation.

2:3 Tongues as of fire: see Ex 19:18 where fire symbolizes the presence of God to initiate the covenant on Sinai. Here the holy Spirit acts upon the apostles, preparing them to proclaim the new covenant with its unique gift of the Spirit (Acts 2:38).

2:4 To speak in different tongues: ecstatic prayer in praise of God, interpreted in Acts 2:6, 11 as speaking in foreign languages, symbolizing the worldwide mission of the church.

2:14–36 The first of six discourses in Acts (along with Acts 3:12–26; 4:8–12; 5:29–32; 10:34–43; 13:16–41) dealing with the resurrection of Jesus and its messianic import. Five of these are attributed to Peter, the final one to Paul. Modern scholars term these discourses in Acts the “kerygma,” the Greek word for proclamation (cf. 1 Cor 15:11).

2:33 At the right hand of God: or “by the right hand of God.”

2:38 Repent and be baptized: repentance is a positive concept, a change of mind and heart toward God reflected in the actual goodness of one's life. It is in accord with the apostolic teaching derived from Jesus (Acts 2:42) and ultimately recorded in the four gospels. Luke presents baptism in Acts as the expected response to the apostolic

preaching about Jesus and associates it with the conferring of the Spirit (Acts 1:5; 10:44–48; 11:16).

2:42–47 The first of three summary passages (along with Acts 4:32–37; 5:12–16) that outline, somewhat idyllically, the chief characteristics of the Jerusalem community: adherence to the teachings of the Twelve and the centering of its religious life in the eucharistic liturgy (Acts 2:42); a system of distribution of goods that led wealthier Christians to sell their possessions when the needs of the community's poor required it (Acts 2:44 and the note on Acts 4:32–37); and continued attendance at the temple, since in this initial stage there was little or no thought of any dividing line between Christianity and Judaism (Acts 2:46).

3:1–4:31 This section presents a series of related events: the dramatic cure of a lame beggar (Acts 3:1–10) produces a large audience for the kerygmatic discourse of Peter (Acts 3:11–26). The Sadducees, taking exception to the doctrine of resurrection, have Peter, John, and apparently the beggar as well, arrested (Acts 4:1–4) and brought to trial before the Sanhedrin. The issue concerns the authority by which Peter and John publicly teach religious doctrine in the temple (Acts 4:5–7). Peter replies with a brief summary of the kerygma, implying that his authority is prophetic (Acts 4:8–12). The court warns the apostles to abandon their practice of invoking prophetic authority in the name of Jesus (Acts 4:13–18). When Peter and John reply that the prophetic role cannot be abandoned to satisfy human objections, the court nevertheless releases them, afraid to do otherwise since the beggar, lame from birth and over forty years old, is a well-known figure in Jerusalem and the facts of his cure are common property (Acts 4:19–22). The narrative concludes with a prayer of the Christian community imploring divine aid against threats of persecution (Acts 4:23–31).

3:1 For the three o'clock hour of prayer: literally, "at the ninth hour of prayer." With the day beginning at 6 A.M., the ninth hour would be 3 P.M.

3:6–10 The miracle has a dramatic cast; it symbolizes the saving power of Christ and leads the beggar to enter the temple, where he hears Peter's proclamation of salvation through Jesus.

3:13 Has glorified: through the resurrection and ascension of Jesus, God reversed the judgment against him on the occasion of his trial. Servant: the Greek word can also be rendered as "son" or even "child" here and also in Acts 3:26; 4:25 (applied to David); Acts 4:27; and Acts 4:30. Scholars are of the opinion, however, that the original concept reflected in the words identified Jesus with the suffering Servant of the Lord of Is 52:13–53:12.

3:14 The Holy and Righteous One: so designating Jesus emphasizes his special relationship to the Father (see Lk 1:35; 4:34) and emphasizes his sinlessness and religious dignity that are placed in sharp contrast with the guilt of those who rejected him in favour of Barabbas.

3:15 The author of life: other possible translations of the Greek title are "leader of life" or "pioneer of life." The title clearly points to Jesus as the source and originator of salvation.

3:17 Ignorance: a Lucan motif, explaining away the actions not only of the people but also of their leaders in crucifying Jesus. On this basis the presbyters in Acts could continue to appeal to the Jews in Jerusalem to believe in Jesus, even while affirming their involvement in his death because they were unaware of his messianic dignity. See also Acts 13:27 and Lk 23:34.

3:18 Through the mouth of all the prophets: Christian prophetic insight into the Old Testament saw the crucifixion and death of Jesus as the main import of messianic prophecy. The Jews themselves did not anticipate a suffering Messiah; they usually understood the Servant Song in Is 52:13–53:12 to signify their own

suffering as a people. In his typical fashion (cf. Lk 18:31; 24:25, 18:31; 27, 18:31; 44), Luke does not specify the particular Old Testament prophecies that were fulfilled by Jesus. See also note on Lk 24:26.

3:20 The Lord ... and send you the Messiah already appointed for you, Jesus: an allusion to the parousia or second coming of Christ, judged to be imminent in the apostolic age. This reference to its nearness is the only explicit one in Acts. Some scholars believe that this verse preserves a very early christology, in which the title “Messiah” (Greek “Christ”) is applied to him as of his parousia, his second coming (contrast Acts 2:36). This view of a future messiahship of Jesus is not found elsewhere in the New Testament.

3:21 The times of universal restoration: like “the times of refreshment” (Acts 3:20), an apocalyptic designation of the messianic age, fitting in with the christology of Acts 3:20 that associates the messiahship of Jesus with his future coming.

3:22 A loose citation of Dt 18:15, which teaches that the Israelites are to learn the will of Yahweh from no one but their prophets. At the time of Jesus, some Jews expected a unique prophet to come in fulfillment of this text. Early Christianity applied this tradition and text to Jesus and used them especially in defense of the divergence of Christian teaching from traditional Judaism.

4:1 The priests, the captain of the temple guard, and the Sadducees: the priests performed the temple liturgy; the temple guard was composed of Levites, whose captain ranked next after the high priest. The Sadducees, a party within Judaism at this time, rejected those doctrines, including bodily resurrection, which they believed alien to the ancient Mosaic religion. The Sadducees were drawn from priestly families and from the lay aristocracy.

4:11 Early Christianity applied this citation from Ps 118:22 to Jesus; cf. Mk 12:10; 1 Pt2:7.

4:12 In the Roman world of Luke's day, salvation was often attributed to the emperor who was hailed as "saviour" and "god." Luke, in the words of Peter, denies that deliverance comes through anyone other than Jesus.

4:27 Herod: Herod Antipas, ruler of Galilee and Perea from 4 B.C. to A.D. 39, who executed John the Baptist and before whom Jesus was arraigned; cf. Lk 23:6–12.

4:31 The place ... shook: the earthquake is used as a sign of the divine presence in Ex 19:18; Is 6:4. Here the shaking of the building symbolizes God's favorable response to the prayer. Luke may have had as an additional reason for using the symbol in this sense the fact that it was familiar in the Hellenistic world. Ovid and Virgil also employ it.

4:32–37 This is the second summary characterizing the Jerusalem community (see note on Acts 2:42–47). It emphasizes the system of the distribution of goods and introduces Barnabas, who appears later in Acts as the friend and companion of Paul, and who, as noted here (Acts 4:37), endeared himself to the community by a donation of money through the sale of property. This sharing of material possessions continues a practice that Luke describes during the historical ministry of Jesus (Lk 8:3) and is in accord with the sayings of Jesus in Luke's gospel (Lk 12:33; 16:9, 11, 13).

5:1–11 The sin of Ananias and Sapphira did not consist in the withholding of part of the money but in their deception of the community. Their deaths are ascribed to a lie to the holy Spirit (Acts 5:3, 9), i.e., they accepted the honour accorded them by the community for their generosity, but in reality they were not deserving of it.

5:12–16 This, the third summary portraying the Jerusalem community, underscores the Twelve as its bulwark, especially because of their charismatic power to heal the sick; cf. Acts 2:42–47; 4:32–37.

5:17–42 A second action against the community is taken by the Sanhedrin in the arrest and trial of the Twelve; cf. Acts 4:1–3. The motive is the jealousy of the religious

authorities over the popularity of the apostles (Acts 5:17) who are now charged with the defiance of the Sanhedrin's previous order to them to abandon their prophetic role (Acts 5:28; cf. Acts 4:18). In this crisis the apostles are favoured by a miraculous release from prison (Acts 5:18–24). (For similar incidents involving Peter and Paul, see Acts 12:6–11; 16:25–29.) The real significance of such an event, however, would be manifest only to people of faith, not to unbelievers; since the Sanhedrin already judged the Twelve to be inauthentic prophets, it could disregard reports of their miracles. When the Twelve immediately resumed public teaching, the Sanhedrin determined to invoke upon them the penalty of death (Acts 5:33) prescribed in Dt 13:6–10. Gamaliel's advice against this course finally prevailed, but it did not save the Twelve from the punishment of scourging (Acts 5:40) in a last endeavour to shake their conviction of their prophetic mission.

5:30 Hanging him on a tree: that is, crucifying him (cf. also Gal 3:13).

5:31 At his right hand: see note on Acts 2:33.

5:34 Gamaliel: in Acts 22:3, Paul identifies himself as a disciple of this Rabbi Gamaliel I who flourished in Jerusalem between A.D. 25 and 50.

5:36–37 Gamaliel offers examples of unsuccessful contemporary movements to argue that if God is not the origin of this movement preached by the apostles it will perish by itself. The movement initiated by Theudas actually occurred when C. Cuspius Fadus was governor, A.D. 44–46. Luke's placing of Judas the Galilean after Theudas and at the time of the census (see note on Lk 2:1–2) is an indication of the vagueness of his knowledge of these events.

6:1–7 The Hellenists ... the Hebrews: the Hellenists were not necessarily Jews from the diaspora, but were more probably Palestinian Jews who spoke only Greek. The

Hebrews were Palestinian Jews who spoke Hebrew or Aramaic and who may also have spoken Greek. Both groups belong to the Jerusalem Jewish Christian community. The conflict between them leads to a restructuring of the community that will better serve the community's needs. The real purpose of the whole episode, however, is to introduce Stephen as a prominent figure in the community whose long speech and martyrdom will be recounted in Acts 7.

6:2–4 The essential function of the Twelve is the “service of the word,” including development of the kerygma by formulation of the teachings of Jesus.

6:2 To serve at table: some commentators think that it is not the serving of food that is described here but rather the keeping of the accounts that recorded the distribution of food to the needy members of the community. In any case, after Stephen and the others are chosen, they are never presented carrying out the task for which they were appointed (Acts 6:2–3). Rather, two of their number, Stephen and Philip, are presented as preachers of the Christian message. They, the Hellenist counterpart of the Twelve, are active in the ministry of the word.

6:6 They ... laid hands on them: the customary Jewish way of designating persons for a task and invoking upon them the divine blessing and power to perform it.

6:8–8:1 The summary (Acts 6:7) on the progress of the Jerusalem community, illustrated by the conversion of the priests, is followed by a lengthy narrative regarding Stephen. Stephen's defense is not a response to the charges made against him but takes the form of a discourse that reviews the fortunes of God's word to Israel and leads to a prophetic declaration: a plea for the hearing of that word as announced by Christ and now possessed by the Christian community. The charges that Stephen depreciated the importance of the temple and the Mosaic law and elevated Jesus to a stature above Moses (Acts 6:13–14) were in fact true. Before the Sanhedrin, no

defense against them was possible. With Stephen, who thus perceived the fuller implications of the teachings of Jesus, the differences between Judaism and Christianity began to appear. Luke's account of Stephen's martyrdom and its aftermath shows how the major impetus behind the Christian movement passed from Jerusalem, where the temple and law prevailed, to Antioch in Syria, where these influences were less pressing.

6:13 False witnesses: here, and in his account of Stephen's execution (Acts 7:54–60), Luke parallels the martyrdom of Stephen with the death of Jesus.

7:2–53 Stephen's speech represents Luke's description of Christianity's break from its Jewish matrix. Two motifs become prominent in the speech: (1) Israel's reaction to God's chosen leaders in the past reveals that the people have consistently rejected them; and (2) Israel has misunderstood God's choice of the Jerusalem temple as the place where he is to be worshiped.

7:2 God ... appeared to our father Abraham ... in Mesopotamia: the first of a number of minor discrepancies between the data of the Old Testament and the data of Stephen's discourse. According to Gn 12:1, God first spoke to Abraham in Haran. The main discrepancies are these: in Acts 7:16 it is said that Jacob was buried in Shechem, whereas Gn 50:13 says he was buried at Hebron; in the same verse it is said that the tomb was purchased by Abraham, but in Gn 33:19 and Jos 24:32 the purchase is attributed to Jacob himself.

7:55 He ... saw ... Jesus standing at the right hand of God: Stephen affirms to the Sanhedrin that the prophecy Jesus made before them has been fulfilled (Mk 14:62).

7:57 Covered their ears: Stephen's declaration, like that of Jesus, is a scandal to the court, which regards it as blasphemy.

7:59 Compare Lk 23:34, 46.

8:1–40 Some idea of the severity of the persecution that now breaks out against the Jerusalem community can be gathered from Acts 22:4 and Acts 26:9–11. Luke, however, concentrates on the fortunes of the word of God among people, indicating how the dispersal of the Jewish community resulted in the conversion of the Samaritans (Acts 8:4–17, 25). His narrative is further expanded to include the account of Philip's acceptance of an Ethiopian (Acts 8:26–39).

8:1 All were scattered ... except the apostles: this observation leads some modern scholars to conclude that the persecution was limited to the Hellenist Christians and that the Hebrew Christians were not molested, perhaps because their attitude toward the law and temple was still more in line with that of their fellow Jews (see the charge levelled against the Hellenist Stephen in Acts 6:13–14). Whatever the facts, it appears that the Twelve took no public stand regarding Stephen's position, choosing, instead, to await the development of events.

8:3 Saul ... was trying to destroy the church: like Stephen, Saul was able to perceive that the Christian movement contained the seeds of doctrinal divergence from Judaism. A pupil of Gamaliel, according to Acts 22:3, and totally dedicated to the law as the way of salvation (Gal 1:13–14), Saul accepted the task of crushing the Christian movement, at least insofar as it detracted from the importance of the temple and the law. His vehement opposition to Christianity reveals how difficult it was for a Jew of his time to accept a messianism that differed so greatly from the general expectation.

8:9–13, 18–24 Sorcerers were well known in the ancient world. Probably the incident involving Simon and his altercation with Peter is introduced to show that the miraculous charisms possessed by members of the Christian community (Acts 8:6–7) were not to be confused with the magic of sorcerers.

8:16 Here and in Acts 10:44–48 and Acts 19:1–6, Luke distinguishes between baptism in the name of the Lord Jesus and the reception of the Spirit. In each case, the Spirit is conferred through members of the Twelve (Peter and John) or their representative (Paul).

This may be Luke's way of describing the role of the church in the bestowal of the Spirit. Elsewhere in Acts, baptism and the Spirit are more closely related (Acts 1:5; 11:16).

8:18–20 Simon attempts to buy the gift of God (Acts 8:20) with money. Peter's cursing of Simon's attempt so to use his money expresses a typically Lucan attitude toward material wealth (cf. Lk 6:24; 12:16–21; 16:13).

8:26–40 In the account of the conversion of the Ethiopian eunuch, Luke adduces additional evidence to show that the spread of Christianity outside the confines of Judaism itself was in accord with the plan of God. He does not make clear whether the Ethiopian was originally a convert to Judaism or, as is more probable, a "God-fearer" (Acts 10:1), i.e., one who accepted Jewish monotheism and ethic and attended the synagogue but did not consider himself bound by other regulations such as circumcision and observance of the dietary laws. The story of his conversion to Christianity is given a strong supernatural cast by the introduction of an angel (Acts 8:26), instruction from the holy Spirit (Acts 8:29), and the strange removal of Philip from the scene (8:39).

8:27 The Candace: Candace is not a proper name here but the title of a Nubian queen.

8:30–34 Philip is brought alongside the carriage at the very moment when the Ethiopian is pondering the meaning of Is 53:7–8, a passage that Christianity, from its earliest origins, has applied to Jesus; cf. note on Acts 3:13.

8:37 The oldest and best manuscripts of Acts omit this verse, which is a Western text reading: "And Philip said, 'If you believe with all your heart, you may.' And he said in reply, 'I believe that Jesus Christ is the Son of God.'"

9:1–19 This is the first of three accounts of Paul’s conversion (with Acts 22:3–16 and Acts 26:2–18) with some differences of detail owing to Luke’s use of different sources. Paul’s experience was not visionary but was precipitated by the appearance of Jesus, as he insists in 1 Cor 15:8. The words of Jesus, “Saul, Saul, why are you persecuting me?” related by Luke with no variation in all three accounts, exerted a profound and lasting influence on the thought of Paul. Under the influence of this experience he gradually developed his understanding of justification by faith (see the letters to the Galatians and Romans) and of the identification of the Christian community with Jesus Christ (see 1 Cor 12:27). That Luke would narrate this conversion three times is testimony to the importance he attaches to it. This first account occurs when the word is first spread to the Gentiles. At this point, the conversion of the hero of the Gentile mission is recounted. The emphasis in the account is on Paul as a divinely chosen instrument (Acts 9:15).

9:2 The Way: a name used by the early Christian community for itself (Acts 18:26; 19:9, 23; 22:4; 24:14, 22). The Essene community at Qumran used the same designation to describe its mode of life.

9:8 He could see nothing: a temporary blindness (Acts 9:18) symbolizing the religious blindness of Saul as persecutor (cf. Acts 26:18).

9:13 Your holy ones: literally, “your saints.”

9:19–30 This is a brief resume of Paul’s initial experience as an apostolic preacher. At first he found himself in the position of being regarded as an apostate by the Jews and suspect by the Christian community of Jerusalem. His acceptance by the latter was finally brought about through his friendship with Barnabas (Acts 9:27).

9:20 Son of God: the title “Son of God” occurs in Acts only here, but cf. the citation of Ps 2:7 in Paul’s speech at Antioch in Pisidia (Acts 13:33).

9:26 This visit of Paul to Jerusalem is mentioned by Paul in Gal 1:18.

9:29 Hellenists: see note on Acts 6:1–7.

9:31–43 In the context of the period of peace enjoyed by the community through the cessation of Paul’s activities against it, Luke introduces two traditions concerning the miraculous power exercised by Peter as he was making a tour of places where the Christian message had already been preached. The towns of Lydda, Sharon, and Joppa were populated by both Jews and Gentiles and their Christian communities may well have been mixed.

9:36 Tabitha (Dorcas), respectively the Aramaic and Greek words for “gazelle,” exemplifies the right attitude toward material possessions expressed by Jesus in the Lucan Gospel (Lk 6:30; 11:41; 12:33; 18:22; 19:8).

9:43 The fact that Peter lodged with a tanner would have been significant to both the Gentile and Jewish Christians, for Judaism considered the tanning occupation unclean.

10:1–48 The narrative centers on the conversion of Cornelius, a Gentile and a “Godfearer” (see note on Acts 8:26–40). Luke considers the event of great importance, as is evident from his long treatment of it. The incident is again related in Acts 11:1–18 where Peter is forced to justify his actions before the Jerusalem community and alluded to in Acts 15:7–11 where at the Jerusalem “Council” Peter supports Paul’s missionary activity among the Gentiles. The narrative divides itself into a series of distinct episodes, concluding with Peter’s presentation of the Christian kerygma (Acts 10:4–43) and a pentecostal experience undergone by Cornelius’ household preceding their reception of baptism (Acts 10:44–48).

10:1 The Cohort called the Italica: this battalion was an auxiliary unit of archers formed originally in Italy but transferred to Syria shortly before A.D. 69.

10:2 Used to give alms generously: like Tabitha (Acts 9:36), Cornelius exemplifies the proper attitude toward wealth (see note on Acts 9:36).

10:3 About three o'clock: literally, "about the ninth hour." See note on Acts 3:1.

10:7 A devout soldier: by using this adjective, Luke probably intends to classify him as a "God-fearer" (see note on Acts 8:26–40).

10:9–16 The vision is intended to prepare Peter to share the food of Cornelius' household without qualms of conscience (Acts 10:48). The necessity of such instructions to Peter reveals that at first not even the apostles fully grasped the implications of Jesus' teaching on the law. In Acts, the initial insight belongs to Stephen.

10:9 At about noontime: literally, "about the sixth hour."

10:17–23 The arrival of the Gentile emissaries with their account of the angelic apparition illuminates Peter's vision: he is to be prepared to admit Gentiles, who were considered unclean like the animals of his vision, into the Christian community.

10:24–27 So impressed is Cornelius with the apparition that he invites close personal friends to join him in his meeting with Peter. But his understanding of the person he is about to meet is not devoid of superstition, suggested by his falling down before him. For a similar experience of Paul and Barnabas, see Acts 14:11–18.

10:28 Peter now fully understands the meaning of his vision; see note on Acts 10:17–23.

10:30 Four days ago: literally, "from the fourth day up to this hour."

10:34–43 Peter's speech to the household of Cornelius typifies early Christian preaching to Gentiles.

10:34–35 The revelation of God's choice of Israel to be the people of God did not mean he withheld the divine favour from other people.

10:36–43 These words are more directed to Luke's Christian readers than to the household of Cornelius, as indicated by the opening words, "You know." They trace the continuity between the preaching and teaching of Jesus of Nazareth and the proclamation of Jesus by the early

community. The emphasis on this divinely ordained continuity (Acts 10:41) is meant to assure Luke's readers of the fidelity of Christian tradition to the words and deeds of Jesus.

10:36 To the Israelites: Luke, in the words of Peter, speaks of the prominent position occupied by Israel in the history of salvation.

10:38 Jesus of Nazareth: God's revelation of his plan for the destiny of humanity through Israel culminated in Jesus of Nazareth. Consequently, the ministry of Jesus is an integral part of God's revelation. This viewpoint explains why the early Christian communities were interested in conserving the historical substance of the ministry of Jesus, a tradition leading to the production of the four gospels.

10:39 We are witnesses: the apostolic testimony was not restricted to the resurrection of Jesus but also included his historical ministry. This witness, however, was theological in character; the Twelve, divinely mandated as prophets, were empowered to interpret his sayings and deeds in the light of his redemptive death and resurrection. The meaning of these words and deeds was to be made clear to the developing Christian community as the bearer of the word of salvation (cf. Acts 1:21–26). Hanging him on a tree: see note on Acts 5:30.

10:42 As judge of the living and the dead: the apostolic preaching to the Jews appealed to their messianic hope, while the preaching to Gentiles stressed the coming divine judgment; cf. 1 Thes 1:10.

10:44 Just as the Jewish Christians received the gift of the Spirit, so too do the Gentiles.

11:1–18 The Jewish Christians of Jerusalem were scandalized to learn of Peter's sojourn in the house of the Gentile Cornelius. Nonetheless, they had to accept the divine directions given to both Peter and Cornelius. They concluded that the setting aside of the legal barriers between Jew and Gentile was an exceptional ordinance of

God to indicate that the apostolic kerygma was also to be directed to the Gentiles. Only in Acts 15 at the “Council” in Jerusalem does the evangelization of the Gentiles become the official position of the church leadership in Jerusalem.

11:3 You entered ...: alternatively, this could be punctuated as a question.

11:12 These six brothers: companions from the Christian community of Joppa (see Acts 10:23).

11:19–26 The Jewish Christian antipathy to the mixed community was reflected by the early missionaries generally. The few among them who entertained a different view succeeded in introducing Gentiles into the community at Antioch (in Syria). When the disconcerted Jerusalem community sent Barnabas to investigate, he was so favourably impressed by what he observed that he persuaded his friend Saul to participate in the Antioch mission.

11:26 Christians: “Christians” is first applied to the members of the community at Antioch because the Gentile members of the community enable it to stand out clearly from Judaism.

11:27–30 It is not clear whether the prophets from Jerusalem came to Antioch to request help in view of the coming famine or whether they received this insight during their visit there. The former supposition seems more likely. Suetonius and Tacitus speak of famines during the reign of Claudius (A.D. 41–54), while the Jewish historian Josephus mentions a famine in Judea in A.D. 46–48. Luke is interested, rather, in showing the charity of the Antiochene community toward the Jewish Christians of Jerusalem despite their differences on mixed communities.

11:30 Presbyters: this is the same Greek word that elsewhere is translated “elders,” primarily in reference to the Jewish community.

12:1–19 Herod Agrippa ruled Judea A.D. 41–44. While Luke does not assign a motive for his execution of James and his intended execution of Peter, the broad background

lies in Herod's support of Pharisaic Judaism. The Jewish Christians had lost the popularity they had had in Jerusalem (Acts 2:47), perhaps because of suspicions against them traceable to the teaching of Stephen.

12:2 James, the brother of John: this James, the son of Zebedee, was beheaded by Herod Agrippa ca. A.D. 44.

12:3, 4 Feast of Unleavened Bread ... Passover: see note on Lk 22:1.

12:17 To James: this James is not the son of Zebedee mentioned in Acts 12:2, but is James, the "brother of the Lord" (Gal 1:19), who in Acts 15; 21 is presented as leader of the Jerusalem Christian community. He left and went to another place: the conjecture that Peter left for Rome at this time has nothing to recommend it. His chief responsibility was still the leadership of the Jewish Christian community in Palestine (see Gal 2:7). The concept of the great missionary effort of the church was yet to come (see Acts 13:1–3).

12:20–23 Josephus gives a similar account of Herod's death that occurred in A.D. 44. Early Christian tradition considered the manner of it to be a divine punishment upon his evil life. See 2 Kgs 19:35 for the figure of the angel of the Lord in such a context.

12:25 They returned to Jerusalem: many manuscripts read "from Jerusalem," since Acts 11:30 implies that Paul and Barnabas are already in Jerusalem. This present verse could refer to a return visit or subsequent relief mission.

13:1–3 The impulse for the first missionary effort in Asia Minor is ascribed to the prophets of the Antiochene community, under the inspiration of the holy Spirit. Just as the Jerusalem community had earlier been the center of missionary activity, so too Antioch becomes the center from which the missionaries Barnabas and Saul are sent out.

13:4–14:27 The key event in Luke's account of the first missionary journey is the experience of Paul and Barnabas at Pisidian Antioch (Acts 13:14–52). The Christian kerygma proclaimed by Paul in the synagogue was

favourably received. Some Jews and “God-fearers” (see note on Acts 8:26–40) became interested and invited the missionaries to speak again on the following sabbath (Acts 13:42). By that time, however, the appearance of a large number of Gentiles from the city had so disconcerted the Jews that they became hostile toward the apostles (Acts 13:44–50). This hostility of theirs appears in all three accounts of Paul’s missionary journeys in Acts, the Jews of Iconium (Acts 14:1–2) and Beroea (Acts 17:11) being notable exceptions.

13:5 John: that is, John Mark (see Acts 12:12, 25).

13:6 A magician named Bar-Jesus who was a Jewish false prophet: that is, he posed as a prophet. Again Luke takes the opportunity to dissociate Christianity from the magical acts of the time (Acts 13:7–11); see also Acts 8:18–24.

13:9 Saul, also known as Paul: there is no reason to believe that his name was changed from Saul to Paul upon his conversion. The use of a double name, one Semitic (Saul), the other Greco-Roman (Paul), is well attested (cf. Acts 1:23, Joseph Justus; Acts 12:12, 25, John Mark).

13:16–41 This is the first of several speeches of Paul to Jews proclaiming that the Christian church is the logical development of Pharisaic Judaism (see also Acts 24:10–21; 26:2–23).

13:16 Who are God-fearing: see note on Acts 8:26–40.

13:18 Put up with: some manuscripts read “sustained.”

13:20 At the end of about four hundred and fifty years: the manuscript tradition makes it uncertain whether the mention of four hundred and fifty years refers to the sojourn in Egypt before the Exodus, the wilderness period and the time of the conquest (see Ex 12:40–41), as the translation here suggests, or to the time between the conquest and the time of Samuel, the period of the judges, if the text is read, “After these things, for about four hundred and fifty years, he provided judges.”

13:31 The theme of the Galilean witnesses is a major one in the Gospel of Luke and in Acts and is used to signify the

continuity between the teachings of Jesus and the teachings of the church and to guarantee the fidelity of the church's teachings to the words of Jesus.

13:38–39 Justified: the verb is the same as that used in Paul's letters to speak of the experience of justification and, as in Paul, is here connected with the term "to have faith" ("every believer"). But this seems the only passage about Paul in Acts where justification is mentioned. In Lucan fashion it is paralleled with "forgiveness of sins" (a theme at Acts 2:38; 3:19; 5:31; 10:43) based on Jesus' resurrection (Acts 13:37) rather than his cross, and is put negatively (Acts 13:38). Therefore, some would translate, "in regard to everything from which you could not be acquitted ... every believer is acquitted."

13:46 The refusal to believe frustrates God's plan for his chosen people; however, no adverse judgment is made here concerning their ultimate destiny. Again, Luke, in the words of Paul, speaks of the priority of Israel in the plan for salvation (see Acts 10:36).

13:51 See note on Lk 9:5.

14:8–18 In an effort to convince his hearers that the divine power works through his word, Paul cures the cripple. However, the pagan tradition of the occasional appearance of gods among human beings leads the people astray in interpreting the miracle. The incident reveals the cultural difficulties with which the church had to cope. Note the similarity of the miracle worked here by Paul to the one performed by Peter in Acts 3:2–10.

14:12 Zeus ... Hermes: in Greek religion, Zeus was the chief of the Olympian gods, the "father of gods and men"; Hermes was a son of Zeus and was usually identified as the herald and messenger of the gods.

14:14 Tore their garments: a gesture of protest.

14:15–17 This is the first speech of Paul to Gentiles recorded by Luke in Acts (cf. Acts 17:22–31). Rather than showing how Christianity is the logical outgrowth of Judaism, as he does in speeches before Jews, Luke says

that God excuses past Gentile ignorance and then presents a natural theology arguing for the recognition of God's existence and presence through his activity in natural phenomena.

14:23 They appointed presbyters: the communities are given their own religious leaders by the traveling missionaries. The structure in these churches is patterned on the model of the Jerusalem community (Acts 11:30; 15:2, 5, 22; 21:18).

15:1–35 The Jerusalem “Council” marks the official rejection of the rigid view that Gentile converts were obliged to observe the Mosaic law completely. From here to the end of Acts, Paul and the Gentile mission become the focus of Luke's writing.

15:1–5 When some of the converted Pharisees of Jerusalem discover the results of the first missionary journey of Paul, they urge that the Gentiles be taught to follow the Mosaic law. Recognizing the authority of the Jerusalem church, Paul and Barnabas go there to settle the question of whether Gentiles can embrace a form of Christianity that does not include this obligation.

15:6–12 The gathering is possibly the same as that recalled by Paul in Gal 2:1–10. Note that in Acts 15:2 it is only the apostles and presbyters, a small group, with whom Paul and Barnabas are to meet. Here Luke gives the meeting a public character because he wishes to emphasize its doctrinal significance (see Acts 15:22).

15:7–11 Paul's refusal to impose the Mosaic law on the Gentile Christians is supported by Peter on the ground that within his own experience God bestowed the holy Spirit upon Cornelius and his household without preconditions concerning the adoption of the Mosaic law (see Acts 10:44–47).

15:11 In support of Paul, Peter formulates the fundamental meaning of the gospel: that all are invited to be saved through faith in the power of Christ.

15:13–35 Some scholars think that this apostolic decree suggested by James, the immediate leader of the Jerusalem community, derives from another historical occasion than the meeting in question. This seems to be the case if the meeting is the same as the one related in Gal 2:1–10. According to that account, nothing was imposed upon Gentile Christians in respect to Mosaic law; whereas the decree instructs Gentile Christians of mixed communities to abstain from meats sacrificed to idols and from blood-meats, and to avoid marriage within forbidden degrees of consanguinity and affinity (Lv 18), all of which practices were especially abhorrent to Jews. Luke seems to have telescoped two originally independent incidents here: the first a Jerusalem “Council” that dealt with the question of circumcision, and the second a Jerusalem decree dealing mainly with Gentile observance of dietary laws (see Acts 21:25 where Paul seems to be learning of the decree for the first time).

15:14 Symeon: elsewhere in Acts he is called either Peter or Simon. The presence of the name Symeon here suggests that, in the source Luke is using for this part of the Jerusalem “Council” incident, the name may have originally referred to someone other than Peter (see Acts 13:1 where the Antiochene Symeon Niger is mentioned). As the text now stands, however, it is undoubtedly a reference to Simon Peter (Acts 15:7).

15:34 Some manuscripts add, in various wordings, “But Silas decided to remain there.”

15:36–18:22 This continuous narrative recounts Paul’s second missionary journey. On the internal evidence of the Lucan account, it lasted about three years. Paul first visited the communities he had established on his first journey (Acts 16:1–5), then pushed on into Macedonia, where he established communities at Philippi, Thessalonica, and Beroea (Acts 16:7–17:5). To escape the hostility of the Jews of Thessalonica, he left for Greece and

while resident in Athens attempted, without success, to establish an effective Christian community there. From Athens he proceeded to Corinth and, after a stay of a year and a half, returned to Antioch by way of Ephesus and Jerusalem (Acts 17:16–18:22). Luke does not concern himself with the structure or statistics of the communities but aims to show the general progress of the gospel in the Gentile world as well as its continued failure to take root in the Jewish community.

16:3 Paul had him circumcised: he did this in order that Timothy might be able to associate with the Jews and so perform a ministry among them. Paul did not object to the Jewish Christians' adherence to the law. But he insisted that the law could not be imposed on the Gentiles. Paul himself lived in accordance with the law, or as exempt from the law, according to particular circumstances (see 1 Cor 9:19–23).

16:7 The Spirit of Jesus: this is an unusual formulation in Luke's writings. The parallelism with Acts 16:6 indicates its meaning, the holy Spirit.

16:10–17 This is the first of the so-called "we-sections" in Acts, where Luke writes as one of Paul's companions. The other passages are Acts 20:5–15; 21:1–18; 27:1–28:16. Scholars debate whether Luke may not have used the first person plural simply as a literary device to lend colour to the narrative. The realism of the narrative, however, lends weight to the argument that the "we" includes Luke or another companion of Paul whose data Luke used as a source.

16:11–40 The church at Philippi became a flourishing community to which Paul addressed one of his letters (see Introduction to the Letter to the Philippians).

16:14 A worshiper of God: a "God-fearer." See note on Acts 8:26–40.

16:16 With an oracular spirit: literally, "with a Python spirit." The Python was the serpent or dragon that guarded the Delphic oracle. It later came to designate a "spirit that

pronounced oracles” and also a ventriloquist who, it was thought, had such a spirit in the belly.

16:20 Magistrates: in Greek, *stratēgoi*, the popular designation of the *duoviri*, the highest officials of the Roman colony of Philippi.

16:35 The lictors: the equivalent of police officers, among whose duties were the apprehension and punishment of criminals.

16:37 Paul’s Roman citizenship granted him special privileges in regard to criminal process. Roman law forbade under severe penalty the beating of Roman citizens (see also Acts 22:25).

17:6–7 The accusations against Paul and his companions echo the charges brought against Jesus in Lk 23:2.

17:7 There is another king, Jesus: a distortion into a political sense of the apostolic proclamation of Jesus and the kingdom of God (see Acts 8:12).

17:16–21 Paul’s presence in Athens sets the stage for the great discourse before a Gentile audience in Acts 17:22–31. Although Athens was a politically insignificant city at this period, it still lived on the glories of its past and represented the center of Greek culture. The setting describes the conflict between Christian preaching and Hellenistic philosophy.

17:18 Epicurean and Stoic philosophers: for the followers of Epicurus (342–271 B.C.), the goal of life was happiness attained through sober reasoning and the searching out of motives for all choice and avoidance. The Stoics were followers of Zeno, a younger contemporary of Alexander the Great. Zeno and his followers believed in a type of pantheism that held that the spark of divinity was present in all reality and that, in order to be free, each person must live “according to nature.” This scavenger: literally, “seedpicker,” as of a bird that picks up grain. The word is later used of scrap collectors and of

people who take other people's ideas and propagate them as if they were their own. Promoter of foreign deities: according to Xenophon, Socrates was accused of promoting new deities. The accusation against Paul echoes the charge against Socrates. 'Jesus' and 'Resurrection': the Athenians are presented as misunderstanding Paul from the outset; they think he is preaching about Jesus and a goddess named Anastasis, i.e., Resurrection.

17:19 To the Areopagus: the "Areopagus" refers either to the Hill of Ares west of the Acropolis or to the Council of Athens, which at one time met on the hill but which at this time assembled in the Royal Colonnade (Stoa Basileios).

17:22–31 In Paul's appearance at the Areopagus he preaches his climactic speech to Gentiles in the cultural center of the ancient world. The speech is more theological than christological. Paul's discourse appeals to the Greek world's belief in divinity as responsible for the origin and existence of the universe. It contests the common belief in a multiplicity of gods supposedly exerting their powers through their images. It acknowledges that the attempt to find God is a constant human endeavour. It declares, further, that God is the judge of the human race, that the time of the judgment has been determined, and that it will be executed through a man whom God raised from the dead. The speech reflects sympathy with pagan religiosity, handles the subject of idol worship gently, and appeals for a new examination of divinity, not from the standpoint of creation but from the standpoint of judgment.

17:23 'To an Unknown God': ancient authors such as Pausanias, Philostratus, and Tertullian speak of Athenian altars with no specific dedication as altars of "unknown gods" or "nameless altars."

17:26 From one: many manuscripts read "from one blood." Fixed ... seasons: or "fixed limits to the epochs."

17:28 'In him we live and move and have our being': some scholars understand this saying to be based on an earlier saying of Epimenides of Knossos (6th century B.C.). 'For

we too are his offspring': here Paul is quoting Aratus of Soli, a third-century B.C. poet from Cilicia.

18:2 Aquila ... Priscilla: both may already have been Christians at the time of their arrival in Corinth (see Acts 18:26). According to 1 Cor 16:19, their home became a meeting place for Christians. Claudius: the Emperor Claudius expelled the Jews from Rome ca. A.D. 49. The Roman historian Suetonius gives as reason for the expulsion disturbances among the Jews "at the instigation of Chrestos," probably meaning disputes about the messiahship of Jesus.

18:6 Shook out his garments: a gesture indicating Paul's repudiation of his mission to the Jews there; cf. Acts 28:17–31.

18:7 A worshiper of God: see note on Acts 8:26–40.

18:8 Crispus: in 1 Cor 1:14 Paul mentions that Crispus was one of the few he himself baptized at Corinth.

18:12 When Gallio was proconsul of Achaia: Gallio's proconsulship in Achaia is dated to A.D. 51–52 from an inscription discovered at Delphi. This has become an important date in establishing a chronology of the life and missionary work of Paul.

18:13 Contrary to the law: Gallio (Acts 18:15) understands this to be a problem of Jewish, not Roman, law.

18:18 He had his hair cut because he had taken a vow: a reference to a Nazirite vow (see Nm 6:1–21, especially, Nm 6:18) taken by Paul (see also Acts 21:23–27).

18:22 He went up and greeted the church: "going up" suggests a visit to the church in Jerusalem.

18:23–21:16 Luke's account of Paul's third missionary journey devotes itself mainly to his work at Ephesus (Acts 19:1–20:1). There is a certain restiveness on Paul's part and a growing conviction that the Spirit bids him return to Jerusalem and prepare to go to Rome (Acts 19:21).

18:24–25 Apollos appears as a preacher who knows the teaching of Jesus in the context of John's baptism of

repentance. Aquila and Priscilla instruct him more fully. He is referred to in 1 Cor 1:12; 3:5–6, 22.

18:26 The Way [of God]: for the Way, see note on Acts 9:2. Other manuscripts here read “the Way of the Lord,” “the word of the Lord,” or simply “the Way.”

19:1–6 Upon his arrival in Ephesus, Paul discovers other people at the same religious stage as Apollos, though they seem to have considered themselves followers of Christ, not of the Baptist. On the relation between baptism and the reception of the Spirit, see note on Acts 8:16.

19:24 Miniature silver shrines of Artemis: the temple of Artemis at Ephesus was one of the seven wonders of the ancient world. Artemis, originally the Olympian virgin hunter, moon goddess, and goddess of wild nature, was worshiped at Ephesus as an Asian mother goddess and goddess of fertility. She was one of the most widely worshiped female deities in the Hellenistic world (see Acts 18:27).

19:31 Asiarchs: the precise status and role of the Asiarchs is disputed. They appear to have been people of wealth and influence who promoted the Roman imperial cult and who may also have been political representatives in a league of cities in the Roman province of Asia.

19:35 Guardian of the temple: this title was accorded by Rome to cities that provided a temple for the imperial cult. Inscriptional evidence indicates that Ephesus was acknowledged as the temple keeper of Artemis and of the imperial cult. That fell from the sky: many scholars think that this refers to a meteorite that was worshiped as an image of the goddess.

19:40 Some manuscripts omit the negative in [not] be able, making the meaning, “There is no cause for which we shall be able to give a reason for this demonstration.”

20:5 The second “we-section” of Acts begins here. See note on Acts 16:10–17.

20:6 Feast of Unleavened Bread: see note on Lk 22:1.

20:7 The first day of the week: the day after the sabbath and the first day of the Jewish week, apparently chosen originally by the Jerusalem community for the celebration of the liturgy of the Eucharist in order to relate it to the resurrection of Christ.

20:10 The action of Paul in throwing himself upon the dead boy recalls that of Elijah in 1 Kgs 17:21 where the son of the widow of Zarephath is revived and that of Elisha in 2 Kgs 4:34 where the Shunammite woman's son is restored to life.

20:16–35 Apparently aware of difficulties at Ephesus and neighbouring areas, Paul calls the presbyters together at Miletus, about thirty miles from Ephesus. He reminds them of his dedication to the gospel (Acts 20:18–21), speaks of what he is about to suffer for the gospel (Acts 20:22–27), and admonishes them to guard the community against false prophets, sure to arise upon his departure (Acts 20:28–31). He concludes by citing a saying of Jesus (Acts 20:35) not recorded in the gospel tradition. Luke presents this farewell to the Ephesian presbyters as Paul's last will and testament.

20:28 Overseers: see note on Phil 1:1. The church of God: because the clause "that he acquired with his own blood" following "the church of God" suggests that "his own blood" refers to God's blood, some early copyists changed "the church of God" to "the church of the Lord." Some prefer the translation "acquired with the blood of his own," i.e., Christ.

21:1–18 The third "we-section" of Acts (see note on Acts 16:10–17).

21:8 One of the Seven: see note on Acts 6:2–4.

21:10 Agabus: mentioned in Acts 11:28 as the prophet who predicted the famine that occurred when Claudius was emperor.

21:11 The symbolic act of Agabus recalls those of Old Testament prophets. Compare Is 20:2; Ez 4:1; Jer 13:1.

21:14 The Christian disciples' attitude reflects that of Jesus (see Lk 22:42).

21:17–26 The leaders of the Jewish Christians of Jerusalem inform Paul that the Jews there believe he has encouraged the Jews of the diaspora to abandon the Mosaic law. According to Acts, Paul had no objection to the retention of the law by the Jewish Christians of Jerusalem and left the Jews of the diaspora who accepted Christianity free to follow the same practice.

21:23–26 The leaders of the community suggest that Paul, on behalf of four members of the Jerusalem community, make the customary payment for the sacrifices offered at the termination of the Nazirite vow (see Nm 6:1–24) in order to impress favourably the Jewish Christians in Jerusalem with his high regard for the Mosaic law. Since Paul himself had once made this vow (Acts 18:18), his respect for the law would be on public record.

21:24 Pay their expenses: according to Nm 6:14–15 the Nazirite had to present a yearling lamb for a holocaust, a yearling ewe lamb for a sin offering, and a ram for a peace offering, along with food and drink offerings, upon completion of the period of the vow.

21:25 Paul is informed about the apostolic decree, seemingly for the first time (see note on Acts 15:13–35). The allusion to the decree was probably introduced here by Luke to remind his readers that the Gentile Christians themselves were asked to respect certain Jewish practices deriving from the law.

21:28 The charges against Paul by the diaspora Jews are identical to the charges brought against Stephen by diaspora Jews in Acts 6:13. Brought Greeks into the temple: non-Jews were forbidden, under penalty of death, to go beyond the Court of the Gentiles. Inscriptions in Greek and Latin on a stone balustrade marked off the prohibited area.

21:31 Cohort commander: literally, “the leader of a thousand in a cohort.” At this period the Roman cohort commander usually led six hundred soldiers, a tenth of a legion; but the number in a cohort varied.

21:36 “Away with him!”: at the trial of Jesus before Pilate in Lk 23:18, the people similarly shout, “Away with this man.”

21:38 The Egyptian: according to the Jewish historian Josephus, an Egyptian gathered a large crowd on the Mount of Olives to witness the destruction of the walls of Jerusalem that would fall at the Egyptian “prophet’s” word. The commotion was put down by the Roman authorities and the Egyptian escaped, but only after thousands had been killed. Four thousand assassins: literally, *sicarii*. According to Josephus, these were political nationalists who removed their opponents by assassination with a short dagger, called in Latin a *sica*.

21:40 In Hebrew: meaning, perhaps, in Aramaic, which at this time was the Semitic tongue in common use.

22:1–21 Paul’s first defense speech is presented to the Jerusalem crowds. Luke here presents Paul as a devout Jew (Acts 22:3) and zealous persecutor of the Christian community (Acts 22:4–5), and then recounts the conversion of Paul for the second time in Acts (see note on Acts 9:1–19).

22:15 His witness: like the Galilean followers during the historical ministry of Jesus, Paul too, through his experience of the risen Christ, is to be a witness to the resurrection (compare Acts 1:8; 10:39–41; Lk 24:48).

22:21 Paul endeavours to explain that his position on the law has not been identical with that of his audience because it has been his prophetic mission to preach to the Gentiles to whom the law was not addressed and who had no faith in it as a way of salvation.

22:22 Paul’s suggestion that his prophetic mission to the Gentiles did not involve his imposing the law on them provokes the same opposition as occurred in Pisidian Antioch (Acts 13:45).

22:25 Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?: see note on Acts 16:37.

23:2 The high priest Ananias: Ananias, son of Nedebaeus, was high priest from A.D. 47 to 59.

23:3 God will strike you: Josephus reports that Ananias was later assassinated in A.D. 66 at the beginning of the First Revolt.

23:5 Luke portrays Paul as a model of one who is obedient to the Mosaic law. Paul, because of his reverence for the law (Ex 22:27), withdraws his accusation of hypocrisy, “whitewashed wall” (cf. Mt 23:27), when he is told Ananias is the high priest.

23:11 The occurrence of the vision of Christ consoling Paul and assuring him that he will be his witness in Rome prepares the reader for the final section of Acts: the journey of Paul and the word he preaches to Rome under the protection of the Romans.

23:17 Centurions: a centurion was a military officer in charge of one hundred soldiers.

23:23 By nine o’clock tonight: literally, “by the third hour of the night.” The night hours began at 6 p.m. Two hundred auxiliaries: the meaning of the Greek is not certain. It seems to refer to spearmen from the local police force and not from the cohort of soldiers, which would have numbered only 500–1000 men.

23:26–30 The letter emphasizes the fact that Paul is a Roman citizen and asserts the lack of evidence that he is guilty of a crime against the empire. The tone of the letter implies that the commander became initially involved in Paul’s case because of his Roman citizenship, but this is not an exact description of what really happened (see Acts 21:31–33; 22:25–29).

23:26 M. Antonius Felix was procurator of Judea from A.D. 52 to 60. His procuratorship was marked by cruelty toward and oppression of his Jewish subjects.

24:5 Nazoreans: that is, followers of Jesus of Nazareth.

24:7 The Western text has added here a verse (really Acts 24:6b–8a) that is not found in the best Greek manuscripts. It reads, “and would have judged him according to our own

law, but the cohort commander Lysias came and violently took him out of our hands and ordered his accusers to come before you.”

24:10–21 Whereas the advocate Tertullus referred to Paul’s activities on his missionary journeys, the apostle narrowed the charges down to the riot connected with the incident in the temple (see Acts 21:27–30; 24:17–20). In his defense, Paul stresses the continuity between Christianity and Judaism.

24:24, 25 The way of Christian discipleship greatly disquiets Felix, who has entered into an adulterous marriage with Drusilla, daughter of Herod Agrippa I. This marriage provides the background for the topics Paul speaks about and about which Felix does not want to hear.

24:27 Very little is known of Porcius Festus who was a procurator of Judea from A.D. 60 to 62.

25:2 Even after two years the animosity toward Paul in Jerusalem had not subsided (see Acts 24:27).

25:9–12 Paul refuses to acknowledge that the Sanhedrin in Jerusalem has any jurisdiction over him now (Acts 25:11). Paul uses his right as a Roman citizen to appeal his case to the jurisdiction of the Emperor (Nero, ca. A.D. 60) (Acts 25:12). This move broke the deadlock between Roman protective custody of Paul and the plan of his enemies to kill him (25:3).

25:13 King Agrippa and Bernice: brother and sister, children of Herod Agrippa I whose activities against the Jerusalem community are mentioned in Acts 12:1–19. Agrippa II was a petty ruler over small areas in northern Palestine and some villages in Perea. His influence on the Jewish population of Palestine was insignificant.

26:2–23 Paul’s final defense speech in Acts is now made before a king (see Acts 9:15). In the speech Paul presents himself as a zealous Pharisee and Christianity as the logical development of Pharisaic Judaism. The story of his conversion is recounted for the third time in Acts in this speech (see note on Acts 9:1–19).

26:4 Among my people: that is, among the Jews.

26:14 In Hebrew: see note on Acts 21:40. It is hard for you to kick against the goad: this proverb is commonly found in Greek literature and in this context signifies the senselessness and ineffectiveness of any opposition to the divine influence in his life.

26:16 The words of Jesus directed to Paul here reflect the dialogues between Christ and Ananias (Acts 9:15) and between Ananias and Paul (Acts 22:14–15) in the two previous accounts of Paul's conversion.

26:18 To open their eyes: though no mention is made of Paul's blindness in this account (cf. Acts 9:8–9, 12, 18; 22:11–13), the task he is commissioned to perform is the removal of other people's spiritual blindness.

26:22 Saying nothing different from what the prophets and Moses foretold: see note on Lk 18:31.

26:23 That the Messiah must suffer: see note on Lk 24:26.

26:26 Not done in a corner: for Luke, this Greek proverb expresses his belief that he is presenting a story about Jesus and the church that is already well known. As such, the entire history of Christianity is public knowledge and incontestable. Luke presents his story in this way to provide "certainty" to his readers about the instructions they have received (Lk 1:4).

26:27–28 If the Christian missionaries proclaim nothing different from what the Old Testament prophets had proclaimed (Acts 26:22–23), then the logical outcome for the believing Jew, according to Luke, is to become a Christian.

26:31–32 In recording the episode of Paul's appearance before Agrippa, Luke wishes to show that, when Paul's case was judged impartially, no grounds for legal action against him were found (see Acts 23:29; 25:25).

27:1–28:16 Here Luke has written a stirring account of adventure on the high seas, incidental to his main purpose of showing how well Paul got along with his captors and how his prophetic influence saved the lives of all on board.

The recital also establishes the existence of Christian communities in Puteoli and Rome. This account of the voyage and shipwreck also constitutes the final “we-section” in Acts (see note on Acts 16:10–17).

27:1 Cohort Augusta: the presence of a Cohort Augusta in Syria during the first century A.D. is attested in inscriptions. Whatever the historical background to this information given by Luke may be, the name Augusta serves to increase the prominence and prestige of the prisoner Paul whose custodians bear so important a Roman name.

27:9 The time of the fast: the fast kept on the occasion of the Day of Atonement (Lv 16:29–31), which occurred in late September or early October.

27:35 He took bread ...: the words recall the traditional language of the celebration of the Eucharist (see Lk 22:19).

28:4 Justice: in Greek mythology, the pursuing goddess of vengeance and justice.

28:11 Dioscuri: that is, the Twin Brothers, Castor and Pollux, the sons of Zeus and the patrons of the sailors.

28:16 With Paul’s arrival in Rome, the programmatic spread of the word of the Lord to “the ends of the earth” (Acts 1:8) is accomplished. In Rome, Paul is placed under house arrest, and under this mild form of custody he is allowed to proclaim the word in the capital of the civilized world of his day.

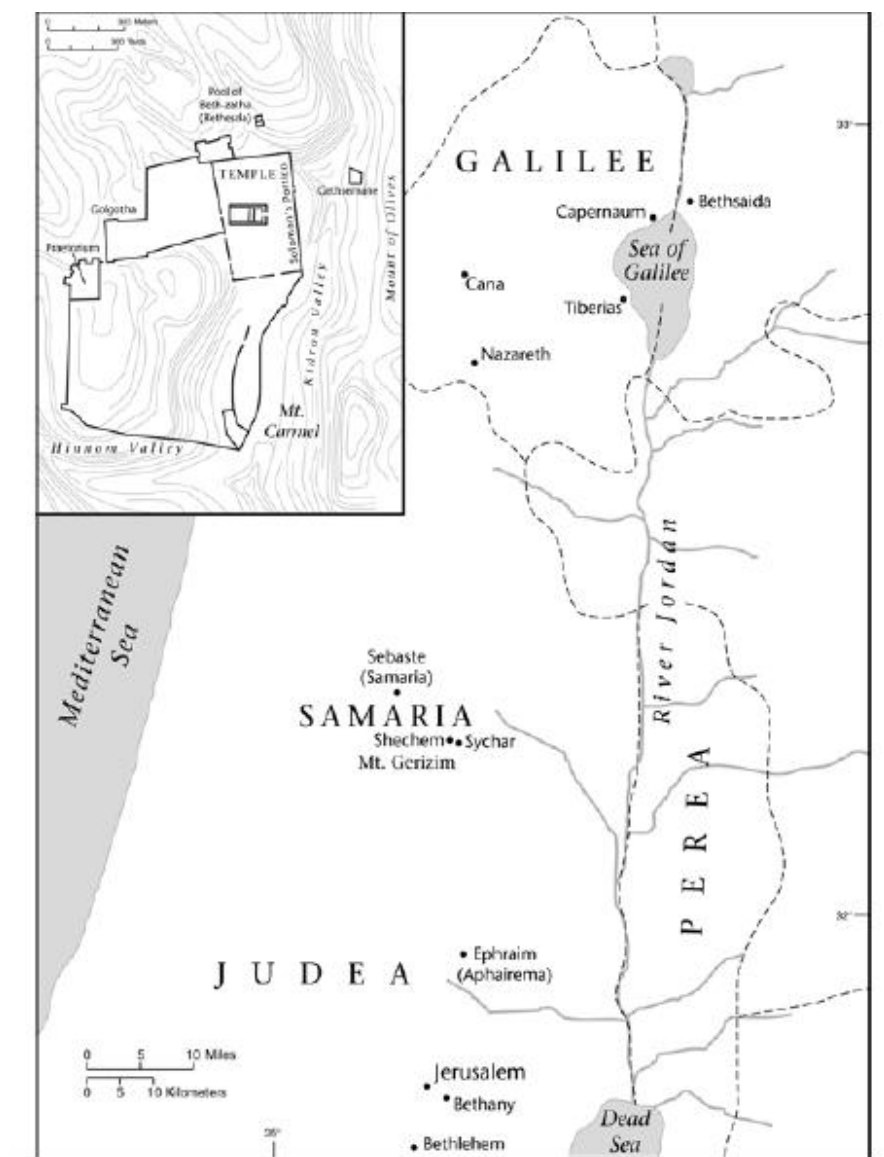
28:17–22 Paul’s first act in Rome is to learn from the leaders of the Jewish community whether the Jews of Jerusalem plan to pursue their case against him before the Roman jurisdiction. He is informed that no such plan is afoot, but that the Jews of Rome have heard the Christian teaching denounced. Paul’s offer to explain it to them is readily accepted.

28:20 The hope of Israel: in the words of Paul (Acts 23:6), Luke has identified this hope as hope in the resurrection of the dead.

28:25–28 Paul’s final words in Acts reflect a major concern of Luke’s writings: how the salvation promised in the Old Testament, accomplished by Jesus, and offered first to Israel (Acts 13:26), has now been offered to and accepted by the Gentiles. Quoting Is 6:9–10, Paul presents the scriptural support for his indictment of his fellow Jews who refuse to accept the message he proclaims. Their rejection leads to its proclamation among the Gentiles.

28:29 The Western text has added here a verse that is not found in the best Greek manuscripts: “And when he had said this, the Jews left, seriously arguing among themselves.”

28:30–31 Although the ending of Acts may seem to be abrupt, Luke has now completed his story with the establishment of Paul and the proclamation of Christianity in Rome. Paul’s confident and unhindered proclamation of the gospel in Rome forms the climax to the story whose outline was provided in Acts 1:8—“You will be my witnesses in Jerusalem ... and to the ends of the earth.”



05

The Gospel According to John

The principal divisions of the Gospel according to John are the following:

I. Prologue (1:1–18)

II. The Book of Signs (1:19–12:50)

III. The Book of Glory (13:1–20:31)

IV. Epilogue: The Resurrection Appearance in Galilee (21:1–25)

I. PROLOGUE

CHAPTER 1

*1a**In the beginning was the Word,
and the Word was with God,
and the Word was God.

*2*He was in the beginning with God.

*3b**All things came to be through him,
and without him nothing came to be.

What came to be *4c*through him was life,
and this life was the light of the human race;

*5d**the light shines in the darkness,
and the darkness has not overcome it.

*6e**A man named John was sent from God.

*7f**He came for testimony, to testify to the light, so
that all might believe through him.

*8g*He was not the light, but came to testify to the light.

*9h*The true light, which enlightens everyone, was
coming into the world.

*10*He was in the world,
and the world came to be through him,
but the world did not know him.

11*He came to what was his own,
but his own people did not accept him.

12iBut to those who did accept him he gave power to
become children of God, to those who believe in his
name, 13j*who were born not by natural generation
nor by human choice nor by a man's decision but of
God.

14k*And the Word became flesh
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.

15l*John testified to him and cried out, saying, "This
was he of whom I said, 'The one who is coming after
me ranks ahead of me because
he existed before me.'"

16*From his fullness we have all received, grace in
place of grace, 17mbecause while the law was given
through Moses, grace and truth came through Jesus
Christ. 18n*No one has ever seen God. The only Son,
God, who is at the Father's side, has revealed him.

II. THE BOOK OF SIGNS

John the Baptist's Testimony to Himself.

19*And this is the testimony of John. When the Jews
from Jerusalem sent priests and Levites [to him] to
ask him, "Who are you?" 20o*he admitted and did not
deny it, but admitted, "I am not the Messiah." 21p*So
they asked him, "What are you then? Are you Elijah?"
And he said, "I am not." "Are you the Prophet?" He
answered, "No." 22So they said to him, "Who are you,

so we can give an answer to those who sent us? What do you have to say for yourself?"

23^q*He said:

"I am 'the voice of one crying out in the desert,
'Make straight the way of the Lord,' ' as Isaiah the prophet said."

24*Some Pharisees were also sent. 25^rThey asked him, "Why then do you baptize if you are not the Messiah or Elijah or the Prophet?" 26^s*John answered them, "I baptize with water; but there is one among you whom you do not recognize, 27the one who is coming after me, whose sandal strap I am not worthy to untie." 28*This happened in Bethany across the Jordan, where John was baptizing.

John the Baptist's Testimony to Jesus.

29^t*The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. 30^u*He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' 31*I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel."

32^v*John testified further, saying, "I saw the Spirit come down like a dove from the sky and remain upon him. 33^wI did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.' 34^x*Now I have seen and testified that he is the Son of God."

The First Disciples.

35^yThe next day John was there again with two of his disciples, 36^{*}and as he watched Jesus walk by, he said, “Behold, the Lamb of God.” 37^{*}The two disciples heard what he said and followed Jesus. 38Jesus turned and saw them following him and said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” 39^{*}He said to them, “Come, and you will see.” So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.

40Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. 41^z^{*}He first found his own brother Simon and told him, “We have found the Messiah” (which is translated Anointed). 42^a^{*}Then he brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you will be called Cephas” (which is translated Peter). 43^{*}The next day he decided to go to Galilee, and he found Philip. And Jesus said to him, “Follow me.” 44Now Philip was from Bethsaida, the town of Andrew and Peter. 45^bPhilip found Nathanael and told him, “We have found the one about whom Moses wrote in the law, and also the prophets, Jesus son of Joseph, from Nazareth.”

46But Nathanael said to him, “Can anything good come from Nazareth?” Philip said to him, “Come and see.” 47^{*}Jesus saw Nathanael coming toward him and said of him, “Here is a true

Israelite. There is no duplicity in him.”

48^c*Nathanael said to him, “How do you know me?”

Jesus answered and said to him, “**Before Philip called you, I saw you under the fig tree.**”

49^d*Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel.” 50*Jesus answered and said to him, “**Do you believe because I told you that I saw you under the fig tree? You will see greater things than this.**” 51^e*And he said to him, “Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man.”

CHAPTER 2

The Wedding at Cana.

1^f*On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. 2Jesus and his disciples were also invited to the wedding. 3When the wine ran short, the mother of Jesus said to him, “They have no wine.” 4^g*[And] Jesus said to her, “**Woman, how does your concern affect me? My hour has not yet come.**” 5^hHis mother said to the servers, “Do whatever he tells you.”

6ⁱ*Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. 7Jesus told them, “**Fill the jars with water.**” So they filled them to the brim. 8*Then he told them, “**Draw some out now and take it to the headwaiter.**” So they took it. 9And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom 10and said to him,

“Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.” 11j* Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him. 12* After this, he and his mother, [his] brothers, and his disciples went down to Capernaum and stayed there only a few days.

Cleansing of the Temple.

13k* Since the Passover of the Jews was near, Jesus went up to Jerusalem. 14l* He found in the temple area those who sold oxen, sheep, and doves, as well as the moneychangers seated there. 15 He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, 16m and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.” 17n* His disciples recalled the words of scripture, “Zeal for your house will consume me.”

18o At this the Jews answered and said to him, “What sign can you show us for doing this?” 19p* Jesus answered and said to them, “Destroy this temple and in three days I will raise it up.” 20* The Jews said, “This temple has been under construction for forty-six years, and you will raise it up in three days?” 21 But he was speaking about the temple of his body. 22q Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken.

23^rWhile he was in Jerusalem for the feast of
Passover, many began to believe in his name when
they saw the signs he was doing. 24But Jesus would
not trust himself to them because he knew them all,
25^sand did not need anyone to testify about human
nature. He himself understood it well.

CHAPTER 3

Nicodemus.

1^t*Now there was a Pharisee named Nicodemus, a
ruler of the Jews. 2^uHe came to Jesus at night and
said to him, “Rabbi, we know that you are a teacher
who has come from God, for no one can do these signs
that you are doing unless God is with him.” 3*Jesus
answered and said to him, “Amen, amen, I say to you,
no one can see the kingdom of God without being born
from above.”

4^vNicodemus said to him, “How can a person once
grown old be born again? Surely he cannot re-enter
his mother’s womb and be born again, can he?”

5^wJesus answered, “Amen, amen, I say to you, no one
can enter the kingdom of God without being born of
water and Spirit. 6^xWhat is born of flesh is flesh and
what is born of spirit is spirit. 7Do not be amazed
that I told you, ‘You must be born from above.’ 8^y*The
wind blows where it wills, and you can hear the sound
it makes, but you do not know where it comes from or
where it goes; so it is with everyone who is born of the
Spirit.” 9Nicodemus answered and said to him, “How
can this happen?”

*10*Jesus answered and said to him, “You are the teacher of Israel and you do not understand this?

*11*zAmen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. *12a*If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?

*13b*No one has gone up to heaven except the one who has come down from heaven, the Son of Man.

*14c**And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, *15**so that everyone who believes in him may have eternal life.”

*16d**For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. *17e**For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

*18f*Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. *19g**And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.

*20h*For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. *21i*But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

Final Witness of the Baptist.

22j* After this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. 23* John was also baptizing in Aenon near Salim, because there was an abundance of water there, and people came to be baptized, 24k* for John had not yet been imprisoned. 25* Now a dispute arose between the disciples of John and a Jew about ceremonial washings. 26l So they came to John and said to him, “Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing and everyone is coming to him.”

27m John answered and said, “No one can receive anything except what has been given him from heaven. 28n You yourselves can testify that I said [that] I am not the Messiah, but that I was sent before him. 29o* The one who has the bride is the bridegroom; the best man, who stands and listens to him, rejoices greatly at the bridegroom’s voice. So this joy of mine has been made complete. 30p He must increase; I must decrease.”

The One from Heaven.

31q* The one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly things. But the one who comes from heaven [is above all]. 32r He testifies to what he has seen and heard, but no one accepts his testimony. 33s Whoever does accept his testimony certifies that God is trustworthy. 34* For the one whom God sent speaks the words of God. He does not ration his gift of the Spirit. 35t The Father loves the Son and has given everything over to him. 36u Whoever believes in the

Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.

CHAPTER 4

1*Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2*(although Jesus himself was not baptizing, just his disciples), 3he left Judea and returned to Galilee.

The Samaritan Woman.

4*He had to pass through Samaria. 5v*So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. 6Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. 7Awoman of Samaria came to draw water. Jesus said to her, "Give me a drink." 8His disciples had gone into the town to buy food.

9w*The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.)

10x*Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." 11*

[The woman] said to him, "Sir, you do not even have a bucket and the well is deep; where then can you get this living water? 12yAre you greater than our father Jacob, who gave us this well and drank from it himself with his children and his flocks?" 13Jesus

answered and said to her, “Everyone who drinks this water will be thirsty again; *14z*but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.” *15*The woman said to him, “Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.”

*16*Jesus said to her, “Go call your husband and come back.” *17*The woman answered and said to him, “I do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ *18a*For you have had five husbands, and the one you have now is not your husband. What you have said is true.”

*19b*The woman said to him, “Sir, I can see that you are a prophet. *20c**Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.” *21*Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. *22d*You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. *23**But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. *24e*God is Spirit, and those who worship him must worship in Spirit and truth.”

*25f**The woman said to him, “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything.” *26g**Jesus said to her, “I am he, the one who is speaking with you.” *27**At that moment his disciples returned, and were

amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" 28The woman left her water jar and went into the town and said to the people, 29"Come see a man who told me everything I have done. Could he possibly be the Messiah?" 30They went out of the town and came to him. 31Meanwhile, the disciples urged him, "Rabbi, eat." 32But he said to them, "I have food to eat of which you do not know." 33So the disciples said to one another, "Could someone have brought him something to eat?" 34hJesus said to them, "My food is to do the will of the one who sent me and to finish his work. 35i*Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. 36j*The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. 37kFor here the saying is verified that 'One sows and another reaps.' 38I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work."

39*Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." 40When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. 41Many more began to believe in him because of his word, 42land they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the saviour of the world."

Return to Galilee.

43*After the two days, he left there for Galilee.

44m*For Jesus himself testified that a prophet has no honour in his native place. 45When he came into Galilee, the Galileans welcomed him, since they had seen all he had done in Jerusalem at the feast; for they themselves had gone to the feast.

Second Sign at Cana.

46n*Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. 47When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. 48oJesus said to him, "Unless you people see signs and wonders, you will not believe." 49The royal official said to him, "Sir, come down before my child dies." 50pJesus said to him, "You may go; your son will live." The man believed what Jesus said to him and left. 51While he was on his way back, his slaves met him and told him that his boy would live. 52He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." 53The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe. 54q[Now] this was the second sign Jesus did when he came to Galilee from Judea.

CHAPTER 5

Cure on a Sabbath.

1r*After this, there was a feast of the Jews, and Jesus went up to Jerusalem. 2s*Now there is in Jerusalem at the Sheep [Gate] a pool called in

Hebrew Bethesda, with five porticoes.^{3*}In these lay a large number of ill, blind, lame, and crippled.

[4]^{*5}One man was there who had been ill for thirty-eight years. ⁶When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, “**Do you want to be well?**” ⁷The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me.”

^{8t}Jesus said to him, “**Rise, take up your mat, and walk.**”

^{9u}Immediately the man became well, took up his mat, and walked. Now that day was a sabbath. ^{10v}So the Jews said to the man who was cured, “It is the sabbath, and it is not lawful for you to carry your mat.” ¹¹He answered them, “The man who made me well told me, ‘Take up your mat and walk.’” ¹²They asked him, “Who is the man who told you, ‘Take it up and walk?’” ^{13w}The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. ^{14x*}After this Jesus found him in the temple area and said to him, “**Look, you are well; do not sin anymore, so that nothing worse may happen to you.**” ¹⁵The man went and told the Jews that Jesus was the one who had made him well. ^{16y}Therefore, the Jews began to persecute Jesus because he did this on a sabbath. ^{17z*}But Jesus answered them, “**My Father is at work until now, so I am at work.**” ^{18a}For this reason the Jews tried all the more to kill him, because he not only broke the sabbath but he also called God his own father, making himself equal to God.

The Work of the Son.

*19b**Jesus answered and said to them,

“Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. *20c*For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. *21d**For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. *22e**Nor does the Father judge anyone, but he has given all judgment to his Son, *23*so that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father who sent him.

*24f*Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. *25g*Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. *26h*For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. *27i*And he gave him power to exercise judgment, because he is the Son of Man. *28j**Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice *29k*and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. *30l*“I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do

not seek my own will but the will of the one who sent me.

Witnesses to Jesus.

31^m“If I testify on my own behalf, my testimony cannot be verified. 32*But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. 33ⁿYou sent emissaries to John, and he testified to the truth. 34^oI do not accept testimony from a human being, but I say this so that you may be saved. 35^p*He was a burning and shining lamp, and for a while you were content to rejoice in his light. 36^qBut I have testimony greater than John’s.

The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. 37^rMoreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, 38^sand you do not have his word remaining in you, because you do not believe in the one whom he has sent. 39^t*You search the scriptures, because you think you have eternal life through them; even they testify on my behalf. 40But you do not want to come to me to have life.

Unbelief of Jesus’ Hearers.

41*“I do not accept human praise; 42^umoreover, I know that you do not have the love of God in you. 43^vI came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. 44^wHow can you believe, when you accept praise from one another and do not seek the

praise that comes from the only God? 45xDo not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. 46yFor if you had believed Moses, you would have believed me, because he wrote about me. 47But if you do not believe his writings, how will you believe my words?"

CHAPTER 6

Multiplication of the Loaves.

1z*After this, Jesus went across the Sea of Galilee [of Tiberias]. 2A large crowd followed him, because they saw the signs he was performing on the sick. 3Jesus went up on the mountain, and there he sat down with his disciples. 4aThe Jewish feast of Passover was near. 5b*When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" 6*He said this to test him, because he himself knew what he was going to do. 7c*Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little [bit]."

8One of his disciples, Andrew, the brother of Simon Peter, said to him, 9d*"There is a boy here who has five barley loaves and two fish; but what good are these for so many?" 10e*Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. 11fThen Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. 12When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will

be wasted.” 13*So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. 14g*When the people saw the sign he had done, they said, “This is truly the Prophet, the one who is to come into the world.” 15hSince Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

Walking on the Water.

16i*When it was evening, his disciples went down to the sea, 17embarked in a boat, and went across the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them. 18The sea was stirred up because a strong wind was blowing.

19j*When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they began to be afraid. 20*But he said to them, “It is I. Do not be afraid.” 21They wanted to take him into the boat, but the boat immediately arrived at the shore to which they were heading.

The Bread of Life Discourse.

22*The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with his disciples in the boat, but only his disciples had left. 23*Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks.

24When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. 25And when they found him across the sea they said to him, “Rabbi, when did you get here?” 26Jesus answered

them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. 27*k**Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." 28So they said to him, "What can we do to accomplish the works of God?" 29Jesus answered and said to them, "This is the work of God, that you believe in the one he sent." 30*l*So they said to him, "What sign can you do, that we may see and believe in you? What can you do?"

31*m**Our ancestors ate manna in the desert, as it is written: 'He gave them bread from heaven to eat.' 32*n*So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. 33For the bread of God is that which comes down from heaven and gives life to the world."

34*o*So they said to him, "Sir, give us this bread always." 35*p**Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. 36*q*But I told you that although you have seen [me], you do not believe. 37Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, 38*r*because I came down from heaven not to do my own will but the will of the one who sent me. 39*s*And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day. 40*t*For this is the will of my Father, that everyone who sees the Son

and believes in him may have eternal life, and I shall raise him [on] the last day.”

41The Jews murmured about him because he said, “I am the bread that came down from heaven,” 42uand they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven?’” 43v*Jesus answered and said to them, “**Stop murmuring among yourselves. 44No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. 45wIt is written in the prophets: ‘They shall all be taught by God.’**

Everyone who listens to my Father and learns from him comes to me. 46xNot that anyone has seen the Father except the one who is from God; he has seen the Father. 47Amen, amen, I say to you, whoever believes has eternal life.

48I am the bread of life. 49yYour ancestors ate the manna in the desert, but they died; 50this is the bread that comes down from heaven so that one may eat it and not die. 51zI am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

52The Jews quarrelled among themselves, saying, “How can this man give us [his] flesh to eat?” 53Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. 54*Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. 55For my flesh is true food,

and my blood is true drink. 56Whoever eats my flesh and drinks my blood remains in me and I in him. 57aJust as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. 58This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.” 59These things he said while teaching in the synagogue in Capernaum.

The Words of Eternal Life.

60*Then many of his disciples who were listening said, “This saying is hard; who can accept it?” 61Since Jesus knew that his disciples were murmuring about this, he said to them, “Does this shock you? 62*What if you were to see the Son of Man ascending to where he was before? 63*It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. 64bBut there are some of you who do not believe.”

Jesus knew from the beginning the ones who would not believe and the one who would betray him. 65And he said, “For this reason I have told you that no one can come to me unless it is granted him by my Father.”

66As a result of this, many [of] his disciples returned to their former way of life and no longer accompanied him. 67Jesus then said to the Twelve, “Do you also want to leave?” 68Simon Peter answered him, “Master, to whom shall we go? You have the words of eternal life. 69cWe have come to believe and are convinced that you are the Holy One of God.” 70Jesus

answered them, “Did I not choose you twelve? Yet is not one of you a devil?” 71dHe was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve.

CHAPTER 7*

The Feast of Tabernacles.

1eAfter this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him. 2fBut the Jewish feast of Tabernacles was near. 3*So his brothers said to him, “Leave here and go to Judea, so that your disciples also may see the works you are doing. 4gNo one works in secret if he wants to be known publicly. If you do these things, manifest yourself to the world.” 5For his brothers did not believe in him. 6*So Jesus said to them, “My time is not yet here, but the time is always right for you. 7hThe world cannot hate you, but it hates me, because I testify to it that its works are evil. 8*You go up to the feast. I am not going up to this feast, because my time has not yet been fulfilled.” 9After he had said this, he stayed on in Galilee. 10But when his brothers had gone up to the feast, he himself also went up, not openly but [as it were] in secret. 11The Jews were looking for him at the feast and saying, “Where is he?” 12And there was considerable murmuring about him in the crowds. Some said, “He is a good man,” [while] others said, “No; on the contrary, he misleads the crowd.” 13iStill, no one spoke openly about him because they were afraid of the Jews.

The First Dialogue.

14*When the feast was already half over, Jesus went up into the temple area and began to teach. 15j*The Jews were amazed and said, “How does he know scripture without having studied?” 16Jesus answered them and said, “My teaching is not my own but is from the one who sent me. 17k*Whoever chooses to do his will shall know whether my teaching is from God or whether I speak on my own. 18Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him. 19Did not Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?” 20m*The crowd answered, “You are possessed! Who is trying to kill you?”

21n*Jesus answered and said to them, “I performed one work and all of you are amazed 22obecause of it. Moses gave you circumcision—not that it came from Moses but rather from the patriarchs—and you circumcise a man on the sabbath. 23pIf a man can receive circumcision on a sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person well on a sabbath? 24qStop judging by appearances, but judge justly.”

25So some of the inhabitants of Jerusalem said, “Is he not the one they are trying to kill? 26*And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Messiah? 27rBut we know where he is from. When the Messiah comes, no one will know where he is from.” 28sSo Jesus cried out in the temple area as he was teaching and said, “You know me and also know where I am

from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. 29*I know him, because I am from him, and he sent me.* 30*So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.* 31*But many of the crowd began to believe in him, and said, “When the Messiah comes, will he perform more signs than this man has done?”*

Officers Sent to Arrest Jesus.

32*The Pharisees heard the crowd murmuring about him to this effect, and the chief priests and the Pharisees sent guards to arrest him. 33*So Jesus said, “I will be with you only a little while longer, and then I will go to the one who sent me.* 34*You will look for me but not find [me], and where I am you cannot come.”* 35*So the Jews said to one another, “Where is he going that we will not find him? Surely he is not going to the dispersion among the Greeks to teach the Greeks, is he? 36What is the meaning of his saying, ‘You will look for me and not find [me], and where I am you cannot come?’”

Rivers of Living Water.

37*y**On the last and greatest day of the feast, Jesus stood up and exclaimed, “*Let anyone who thirsts come to me and drink.* 38*z**Whoever believes in me, as scripture says: ‘Rivers of living water will flow from within him.’” 39*a**He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.

Discussion About the Origins of the Messiah.

40**b***Some in the crowd who heard these words said, "This is truly the Prophet." 41Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he? 42**c**Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?" 43So a division occurred in the crowd because of him. 44Some of them even wanted to arrest him, but no one laid hands on him. 45So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?" 46The guards answered, "Never before has anyone spoken like this one." 47So the Pharisees answered them, "Have you also been deceived? 48**d**Have any of the authorities or the Pharisees believed in him? 49But this crowd, which does not know the law, is accursed."

50**e**Nicodemus, one of their members who had come to him earlier, said to them, 51**f**"Does our law condemn a person before it first hears him and finds out what he is doing?" 52They answered and said to him, "You are not from Galilee also, are you? Look and see that no prophet arises from Galilee."

CHAPTER 8

A Woman Caught in Adultery.

[53*Then each went to his own house, 1**g***while Jesus went to the Mount of Olives. 2But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. 3Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. 4They

said to him, “Teacher, this woman was caught in the very act of committing adultery. *5h**Now in the law, Moses commanded us to stone such women. So what do you say?” *6**They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. *7i**But when they continued asking him, he straightened up and said to them, “*Let the one among you who is without sin be the first to throw a stone at her.*” *8*Again he bent down and wrote on the ground. *9*And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. *10j*Then Jesus straightened up and said to her, “*Woman, where are they? Has no one condemned you?*” *11k*She replied, “No one, sir.” Then Jesus said, “Neither do I condemn you. Go, [and from now on do not sin anymore.]”

The Light of the World.

*12l**Jesus spoke to them again, saying, “*I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.*” *13*So the Pharisees said to him, “You testify on your own behalf, so your testimony cannot be verified.” *14m**Jesus answered and said to them, “*Even if I do testify on my own behalf, my testimony can be verified, because I know where I came from and where I am going. But you do not know where I come from or where I am going.*” *15n**You judge by appearances, but I do not judge anyone. *16o*And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me. *17p**Even in your law it is written that the testimony of two men can be verified. *18q*I testify on my behalf

and so does the Father who sent me.” 19^rSo they said to him, “Where is your father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” 20^sHe spoke these words while teaching in the treasury in the temple area. But no one arrested him, because his hour had not yet come.

Jesus, the Father’s Ambassador.

21^t*He said to them again, “I am going away and you will look for me, but you will die in your sin. Where I am going you cannot come.” 22*So the Jews said, “He is not going to kill himself, is he, because he said, ‘Where I am going you cannot come?’” 23^uHe said to them, “You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. 24^v*That is why I told you that you will die in your sins. For if you do not believe that I AM, you will die in your sins.” 25^w*So they said to him, “Who are you?” Jesus said to them, “What I told you from the beginning. 26^xI have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell the world.” 27They did not realize that he was speaking to them of the Father. 28^ySo Jesus said [to them], “When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. 29The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him.” 30Because he spoke this way, many came to believe in him.

Jesus and Abraham.

31*Jesus then said to those Jews who believed in him, “If you remain in my word, you will truly be my disciples, 32and you will know the truth, and the truth will set you free.” 33a*They answered him, “We are descendants of Abraham and have never been enslaved to anyone. How can you say, ‘You will become free?’” 34bJesus answered them, “Amen, amen, I say to you, everyone who commits sin is a slave of sin. 35c*A slave does not remain in a household forever, but a son always remains. 36So if a son frees you, then you will truly be free. 37I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you. 38*I tell you what I have seen in the Father’s presence; then do what you have heard from the Father.”

39d*They answered and said to him, “Our father is Abraham.” Jesus said to them, “If you were Abraham’s children, you would be doing the works of Abraham. 40But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this. 41eYou are doing the works of your father!” [So] they said to him, “We are not illegitimate. We have one Father, God.” 42fJesus said to them, “If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me. 43Why do you not understand what I am saying? Because you cannot bear to hear my word. 44gYou belong to your father the devil and you willingly carry out your father’s desires. He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character,

because he is a liar and the father of lies. *45*But because I speak the truth, you do not believe me. *46h*Can any of you charge me with sin? If I am telling the truth, why do you not believe me? *47i*Whoever belongs to God hears the words of God; for this reason you do not listen, because you do not belong to God.”

*48**The Jews answered and said to him, “Are we not right in saying that you are a Samaritan and are possessed?” *49*Jesus answered, “*I am not possessed; I honour my Father, but you dishonour me. 50j*I do not seek my own glory; there is one who seeks it and he is the one who judges. *51k*Amen, amen, I say to you, *whoever keeps my word will never see death.*” *52*[So] the Jews said to him, “Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’ *53l**Are you greater than our father Abraham, who died? Or the prophets, who died? Who do you make yourself out to be?” *54*Jesus answered, “*If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, ‘He is our God.’ 55m*You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word. *56n**Abraham your father rejoiced to see my day; he saw it and was glad. *57**So the Jews said to him, “You are not yet fifty years old and you have seen Abraham?” *58o**Jesus said to them, “*Amen, amen, I say to you, before Abraham came to be, I AM.*” *59p*So they picked up stones to throw at him; but Jesus hid and went out of the temple area.

CHAPTER 9

The Man Born Blind.

1*q**As he passed by he saw a man blind from birth. 2*r**His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3*s*Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. 4*t*We have to do the works of the one who sent me while it is day. Night is coming when no one can work. 5*u*While I am in the world I am the light of the world."

6*v*When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, 7*w**and said to him, "Go wash in the Pool of Siloam" (which means Sent). So he went and washed, and came back able to see.

8His neighbours and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" 9Some said, "It is," but others said, "No, he just looks like him." He said, "I am." 10So they said to him, "[So] how were your eyes opened?" 11He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." 12And they said to him, "Where is he?" He said, "I don't know."

13They brought the one who was once blind to the Pharisees. 14*x**Now Jesus had made clay and opened his eyes on a sabbath. 15So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." 16*y*So some of the Pharisees said, "This man is

not from God, because he does not keep the sabbath.”

[But] others said, “How can a sinful man do such signs?” And there was a division among them.

17z So they said to the blind man again, “What do you have to say about him, since he opened your eyes?” He said, “He is a prophet.”

18 Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. 19 They asked them, “Is this your son, who you say was born blind? How does he now see?” 20 His parents answered and said, “We know that this is our son and that he was born blind. 21 We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself.” 22a* His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. 23b For this reason his parents said, “He is of age; question him.”

24c* So a second time they called the man who had been blind and said to him, “Give God the praise! We know that this man is a sinner.” 25 He replied, “If he is a sinner, I do not know. One thing I do know is that I was blind and now I see.” 26 So they said to him, “What did he do to you? How did he open your eyes?” 27 He answered them, “I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?” 28 They ridiculed him and said, “You are that man’s disciple; we are disciples of Moses! 29d We know that God spoke to Moses, but we do not know where this one is from.”

30The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. 31eWe know that God does not listen to sinners, but if one is devout and does his will, he listens to him. 32*It is unheard of that anyone ever opened the eyes of a person born blind. 33fIf this man were not from God, he would not be able to do anything." 34They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out.

35When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" 36He answered and said, "Who is he, sir, that I may believe in him?" 37gJesus said to him, "You have seen him and the one speaking with you is he." 38He said, "I do believe, Lord," and he worshiped him. 39h*Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind." 40iSome of the Pharisees who were with him heard this and said to him, "Surely we are not also blind, are we?" 41jJesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains.

CHAPTER 10

The Good Shepherd.

1k*"Amen, amen, I say to you, whoever does not enter a sheep-fold through the gate but climbs over elsewhere is a thief and a robber. 2But whoever enters through the gate is the shepherd of the sheep. 3The gatekeeper opens it for him, and the sheep hear his voice, as he calls his own sheep by name and leads

them out. *4l**When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. *5*But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers.”

*6**Although Jesus used this figure of speech, they did not realize what he was trying to tell them.

*7**So Jesus said again, “Amen, amen, I say to you, I am the gate for the sheep. *8**All who came [before me] are thieves and robbers, but the sheep did not listen to them. *9*I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. *10*A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly. *11m*I am the good shepherd. A good shepherd lays down his life for the sheep.

*12n*A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. *13*This is because he works for pay and has no concern for the sheep.

*14*I am the good shepherd, and I know mine and mine know me, *15o*just as the Father knows me and I know the Father; and I will lay down my life for the sheep.

*16p**I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. *17q*This is why the Father loves me, because I lay down my life in order to take it up again. *18r**No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father.”

19sAgain there was a division among the Jews because of these words. 20tMany of them said, "He is possessed and out of his mind; why listen to him?" 21uOthers said, "These are not the words of one possessed; surely a demon cannot open the eyes of the blind, can he?"

Feast of the Dedication.

22v*The feast of the Dedication was then taking place in Jerusalem. It was winter. 23*And Jesus walked about in the temple area on the Portico of Solomon. 24w*So the Jews gathered around him and said to him, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly." 25x*Jesus answered them, "I told you and you do not believe. The works I do in my Father's name testify to me. 26yBut you do not believe, because you are not among my sheep. 27My sheep hear my voice; I know them, and they follow me. 28zI give them eternal life, and they shall never perish. No one can take them out of my hand. 9a*My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. 30b*The Father and I are one."

31cThe Jews again picked up rocks to stone him. 32Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" 33dThe Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God." 34e*Jesus answered them, "Is it not written in your law, 'I said, "You are gods"? 35If it calls them gods to whom the word of God came, and scripture

cannot be set aside, 36^f*can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? 37If I do not perform my Father's works, do not believe me; 38^gbut if I perform them, even if you do not believe me, believe the works, so that you may realize [and understand] that the Father is in me and I am in the Father." 39[Then] they tried again to arrest him; but he escaped from their power. 40^hHe went back across the Jordan to the place where John first baptized, and there he remained. 41*Many came to him and said, "John performed no sign, but everything John said about this man was true." 42ⁱAnd many there began to believe in him.

CHAPTER 11

The Raising of Lazarus.

1^j*Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. 2Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. 3So the sisters sent word to him, saying, "Master, the one you love is ill." 4^k*When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it."

5Now Jesus loved Martha and her sister and Lazarus. 6So when he heard that he was ill, he remained for two days in the place where he was. 7Then after this he said to his disciples, "Let us go back to Judea." 8^lThe disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" 9^mJesus answered, "Are there not twelve

hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. 10*But if one walks at night, he stumbles, because the light is not in him.”

11He said this, and then told them, “Our friend Lazarus is asleep, but I am going to awaken him.”

12So the disciples said to him, “Master, if he is asleep, he will be saved.” 13oBut Jesus was talking about his death, while they thought that he meant ordinary sleep. 14So then Jesus said to them clearly, “Lazarus has died. 15And I am glad for you that I was not there, that you may believe. Let us go to him.” 16p*So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”

17When Jesus arrived, he found that Lazarus had already been in the tomb for four days. 18*Now Bethany was near Jerusalem, only about two miles away. 19qAnd many of the Jews had come to Martha and Mary to comfort them about their brother. 20When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. 21rMartha said to Jesus, “Lord, if you had been here, my brother would not have died. 22[But] even now I know that whatever you ask of God, God will give you.” 23Jesus said to her, “Your brother will rise.” 24sMartha said to him, “I know he will rise, in the resurrection on the last day.” 25tJesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, 26and everyone who lives and believes in me will never die. Do you believe this?” 27u*She said to him, “Yes, Lord. I have come to believe that you are

the Messiah, the Son of God, the one who is coming into the world.”

28When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” 29As soon as she heard this, she rose quickly and went to him. 30For Jesus had not yet come into the village, but was still where Martha had met him. 31So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. 32When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” 33*When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, 34and said, “Where have you laid him?” They said to him, “Sir, come and see.” 35vAnd Jesus wept. 36So the Jews said, “See how he loved him.” 37But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?”

38So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. 39Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” 40Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?” 41*So they took away the stone. And Jesus raised his eyes and said, “Father, I thank you for hearing me. 42wI know that you always hear me; but because of the crowd here I have said this, that they

may believe that you sent me.” 43* And when he had said this, he cried out in a loud voice, “Lazarus, come out!” 44 The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”

Session of the Sanhedrin.

45x Now many of the Jews who had come to Mary and seen what he had done began to believe in him. 46 But some of them went to the Pharisees and told them what Jesus had done. 47y So the chief priests and the Pharisees convened the Sanhedrin and said, “What are we going to do? This man is performing many signs. 48* If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation.” 49z* But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing, 50 nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish.” 51 He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, 52* and not only for the nation, but also to gather into one the dispersed children of God.

53a So from that day on they planned to kill him.

54* So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples.

The Last Passover.

55^b*Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. 56They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?" 57For the chief priests and the Pharisees had given orders that if anyone knew where he was, he should inform them, so that they might arrest him.

CHAPTER 12

The Anointing at Bethany.

1^{cd}*Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2^eThey gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. 3^f*Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. 4Then Judas the Iscariot, one [of] his disciples, and the one who would betray him, said, 5*“Why was this oil not sold for three hundred days’ wages and given to the poor?” 6^gHe said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. 7*So Jesus said, “**Leave her alone. Let her keep this for the day of my burial.** 8^h**You always have the poor with you, but you do not always have me.**”

9ⁱ[The] large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to

see Lazarus, whom he had raised from the dead.
10And the chief priests plotted to kill Lazarus too,
11because many of the Jews were turning away and
believing in Jesus because of him.

The Entry into Jerusalem.

12^k*On the next day, when the great crowd that had
come to the feast heard that Jesus was coming to
Jerusalem, 13^l*they took palm branches and went
out to meet him, and cried out:
“Hosanna! Blessed is he who comes in the name of the
Lord, [even] the king of Israel.”
14Jesus found an ass and sat upon it, as is written:
15^m*“Fear no more, O daughter Zion;
see, your king comes, seated upon an ass’s colt.”
16ⁿ*His disciples did not understand this at first, but
when Jesus had been glorified they remembered that
these things were written about him and that they
had done this for him. 17*So the crowd that was with
him when he called Lazarus from the tomb and raised
him from death continued to testify. 18This was [also]
why the crowd went to meet him, because they heard
that he had done this sign. 19^o*So the Pharisees said
to one another, “You see that you are gaining nothing.
Look, the whole world has gone after him.”

The Coming of Jesus’ Hour.

20^p*Now there were some Greeks among those who
had come up to worship at the feast. 21^q*They came
to Philip, who was from Bethsaida in Galilee, and
asked him, “Sir, we would like to see Jesus.”
22^rPhilip went and told Andrew; then Andrew and
Philip went and told Jesus. 23^s*Jesus answered them,
“The hour has come for the Son of Man to be glorified.

24*t**Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.

25*u**Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. 26*v*Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honour whoever serves me.

27*w**“I am troubled now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour. 28*x*Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.” 29*y*The crowd there heard it and said it was thunder; but others said, “An angel has spoken to him.” 30*z*Jesus answered and said, “This voice did not come for my sake but for yours. 31*a**Now is the time of judgment on this world; now the ruler of this world will be driven out. 32*b*And when I am lifted up from the earth, I will draw everyone to myself.” 33He said this indicating the kind of death he would die. 34*c**So the crowd answered him, “We have heard from the law that the Messiah remains forever. Then how can you say that the Son of Man must be lifted up? Who is this Son of Man?” 35*d*Jesus said to them, “The light will be among you only a little while. Walk while you have the light, so that darkness may not overcome you. Whoever walks in the dark does not know where he is going. 36*e*While you have the light, believe in the light, so that you may become children of the light.”

Unbelief and Belief Among the Jews.

After he had said this, Jesus left and hid from them.

37*f** Although he had performed so many signs in their presence they did not believe in him, 38*g** in order that the word which Isaiah the prophet spoke might be fulfilled:

“Lord, who has believed our preaching,
to whom has the might of the Lord been revealed?”

39 For this reason they could not believe, because again Isaiah said:

40*h* “He blinded their eyes
and hardened their heart,
so that they might not see with their eyes
and understand with their heart and be converted,
and I would heal them.”

41*i** Isaiah said this because he saw his glory and spoke about him. 42*j* Nevertheless, many, even among the authorities, believed in him, but because of the Pharisees they did not acknowledge it openly in order not to be expelled from the synagogue. 43*k* For they preferred human praise to the glory of God.

Recapitulation.

44*l* Jesus cried out and said, “Whoever believes in me believes not only in me but also in the one who sent me, 45*m* and whoever sees me sees the one who sent me. 46*n* I came into the world as light, so that everyone who believes in me might not remain in darkness. 47*o* And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but to save the world. 48*p* Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it

will condemn him on the last day, *49q*because I did not speak on my own, but the Father who sent me commanded me what to say and speak. *50*And I know that his commandment is eternal life. So what I say, I say as the Father told me.”

III. THE BOOK OF GLORY*

CHAPTER 13

The Washing of the Disciples' Feet.

*1r**Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. *2s**The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, *3t*fully aware that the Father had put everything into his power and that he had come from God and was returning to God, *4*he rose from supper and took off his outer garments. He took a towel and tied it around his waist. *5u**Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

*6*He came to Simon Peter, who said to him, “Master, are you going to wash my feet?”

*7*Jesus answered and said to him, “**What I am doing, you do not understand now, but you will understand later.**” *8v*Peter said to him, “You will never wash my feet.” Jesus answered him, “**Unless I wash you, you will have no inheritance with me.**” *9*Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.” *10w**Jesus said to him, “**Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but**

not all.” 11x For he knew who would betray him; for this reason, he said, “Not all of you are clean.”

12 So when he had washed their feet [and] put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you?

13y You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. 14 If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. 15z I have given you a model to follow, so that as I have done for you, you should also do. 16a* Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. 17 If you understand this, blessed are you if you do it.

18b I am not speaking of all of you. I know those whom I have chosen. But so that the scripture might be fulfilled, ‘The one who ate my food has raised his heel against me.’ 19 From now on I am telling you before it happens, so that when it happens you may believe that I AM.

20c Amen, amen, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

Announcement of Judas’s Betrayal.

21d When he had said this, Jesus was deeply troubled and testified, “Amen, amen, I say to you, one of you will betray me.” 22 The disciples looked at one another, at a loss as to whom he meant. 23e* One of his disciples, the one whom Jesus loved, was reclining at Jesus’ side. 24 So Simon Peter nodded to him to find

out whom he meant. 25^fHe leaned back against Jesus' chest and said to him, "Master, who is it?" 26*Jesus answered, "**It is the one to whom I hand the morsel after I have dipped it.**" So he dipped the morsel and [took it and] handed it to Judas, son of Simon the Iscariot. 27^gAfter he took the morsel, Satan entered him. So Jesus said to him, "**What you are going to do, do quickly.**" 28[Now] none of those reclining at table realized why he said this to him. 29^hSome thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. 30So he took the morsel and left at once. And it was night.

The New Commandment.

31*When he had left, Jesus said, "**Now is the Son of Man glorified, and God is glorified in him. 32i[If God is glorified in him,] God will also glorify him in himself, and he will glorify him at once. 33jMy children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. 34k*I give you a new commandment: **love one another. As I have loved you, so you also should love one another.** 35This is how all will know that you are my disciples, if you have love for one another.**"

Peter's Denial Predicted.

36^lSimon Peter said to him, "Master, where are you going?" Jesus answered [him], "**Where I am going, you cannot follow me now, though you will follow later.**" 37Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." 38^mJesus answered, "**Will you lay down your life for me? Amen,**

amen, I say to you, the cock will not crow before you deny me three times.”

CHAPTER 14

Last Supper Discourses.

1*“Do not let your hearts be troubled. You have faith in God; have faith also in me. 2In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? 3n*And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. 4*Where [I] am going you know the way.”

5Thomas said to him, “Master, we do not know where you are going; how can we know the way?” 6o*Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. 7p*If you know me, then you will also know my Father. From now on you do know him and have seen him.”

8q*Philip said to him, “Master, show us the Father, and that will be enough for us.” 9rJesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10sDo you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. 11tBelieve me that I am in the Father and the Father is in me, or else, believe because of the works themselves. 12uAmen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones

than these, because I am going to the Father. 13^vAnd whatever you ask in my name, I will do, so that the Father may be glorified in the Son. 14If you ask anything of me in my name, I will do it.

The Advocate.

15^w“If you love me, you will keep my commandments. 16^x*And I will ask the Father, and he will give you another Advocate to be with you always, 17^y*the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. 18*I will not leave you orphans; I will come to you. 19^zIn a little while the world will no longer see me, but you will see me, because I live and you will live. 20^aOn that day you will realize that I am in my Father and you are in me and I in you. 21^bWhoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him.”

22^c*Judas, not the Iscariot, said to him, “Master, [then] what happened that you will reveal yourself to us and not to the world?” 23^dJesus answered and said to him, “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. 24Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me. 25“I have told you this while I am with you.

26^eThe Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you. 27^f***Peace I leave**

with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. *28g**You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. *29h*And now I have told you this before it happens, so that when it happens you may believe.

*30**I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, *31i*but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.

CHAPTER 15

The Vine and the Branches.

*1j**"I am the true vine, and my Father is the vine grower. *2**He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. *3k*You are already pruned because of the word that I spoke to you. **4Remain in me, as I remain in you.** Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. *5*I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. *6l**Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned.

*7m*If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

8nBy this is my Father glorified, that you bear much fruit and become my disciples. 9oAs the Father loves me, so I also love you. Remain in my love. 10pIf you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.

11q"I have told you this so that my joy may be in you and your joy may be complete. 12rThis is my commandment: **love one another as I love you.** 13s***No one has greater love than this, to lay down one's life for one's friends.** 14You are my friends if you do what I command you. 15t*I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. 16uIt was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. 17vThis I command you: love one another.

The World's Hatred.

18w**"If the world hates you, realize that it hated me first. 19xIf you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. 20y*Remember the word I spoke to you, 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21z*And they will do all these things to you on account of my name, because they do not know the one who sent me.*

22a*If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin. 23bWhoever hates me also hates my Father. 24cIf I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father. 25d*But in order that the word written in their law might be fulfilled, 'They hated me without cause.' 26e*“When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. 27fAnd you also testify, because you have been with me from the beginning.

CHAPTER 16

1“I have told you this so that you may not fall away. 2g*They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. 3hThey will do this because they have not known either the Father or me. 4i*I have told you this so that when their hour comes you may remember that I told you.

Jesus' Departure; Coming of the Advocate.

“I did not tell you this from the beginning, because I was with you. 5j*But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' 6But because I told you this, grief has filled your hearts. 7kBut I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. 8*And when he comes he will convict the world in regard to sin and righteousness and condemnation: 9l sin, because they do not believe in me; 10 righteousness,

because I am going to the Father and you will no longer see me; *11m*condemnation, because the ruler of this world has been condemned.

12“I have much more to tell you, but you cannot bear it now. *13n**But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. *14*He will glorify me, because he will take from what is mine and declare it to you. *15*Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.

16o“A little while and you will no longer see me, and again a little while later and you will see me.” *17*So some of his disciples said to one another, “What does this mean that he is saying to us, ‘A little while and you will not see me, and again a little while and you will see me,’ and ‘Because I am going to the Father’?” *18*So they said, “What is this ‘little while’ [of which he speaks]? We do not know what he means.”

*19*Jesus knew that they wanted to ask him, so he said to them, “Are you discussing with one another what I said, ‘A little while and you will not see me, and again a little while and you will see me’? *20p*Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. *21q*When a woman is in labour, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. *22r*So you also are now in anguish. But I will

see you again, and your hearts will rejoice, and no one will take your joy away from you. 23sOn that day you will not question me about anything.

Amen, amen, I say to you, whatever you ask the Father in my name he will give you. 24Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete. 25t*“I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. 26uOn that day you will ask in my name, and I do not tell you that I will ask the Father for you. 27For the Father himself loves you, because you have loved me and have come to believe that I came from God. 28vI came from the Father and have come into the world. Now I am leaving the world and going back to the Father.”

29His disciples said, “Now you are talking plainly, and not in any figure of speech. 30*Now we realize that you know everything and that you do not need to have anyone question you. Because of this we believe that you came from God.” 31Jesus answered them, “Do you believe now? 32w*Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me. 33xI have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world.”

CHAPTER 17

The Prayer of Jesus.

1y*When Jesus had said this, he raised his eyes to heaven and said, “Father, the hour has come. Give glory to your son, so that your son may glorify you, 2z*just as you gave him authority over all people, so that he may give eternal life to all you gave him. 3a*Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ.

4I glorified you on earth by accomplishing the work that you gave me to do. 5bNow glorify me, Father, with you, with the glory that I had with you before the world began. 6*“I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. 7Now they know that everything you gave me is from you, 8because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. 9cI pray for them. I do not pray for the world but for the ones you have given me, because they are yours, 10dand everything of mine is yours and everything of yours is mine, and I have been glorified in them.

11And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. 12eWhen I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. 13fBut now I am coming to you. I speak this in the world so that they

may share my joy completely. *14g*I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. *15h**I do not ask that you take them out of the world but that you keep them from the evil one. *16*They do not belong to the world any more than I belong to the world. *17i*Consecrate them in the truth. Your word is truth.

*18j*As you sent me into the world, so I sent them into the world. *19*And I consecrate myself for them, so that they also may be consecrated in truth. *20*"I pray not only for them, but also for those who will believe in me through their word, *21k*so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. *22*And I have given them the glory you gave me, so that they may be one, as we are one, *23l*I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. *24l**Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. *25m*Righteous Father, the world also does not know you, but I know you, and they know that you sent me. *26**I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

CHAPTER 18

Jesus Arrested.

1*n**When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. 2Judas his betrayer also knew the place, because Jesus had often met there with his disciples. 3*o**So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. 4Jesus, knowing everything that was going to happen to him, went out and said to them, “**Whom are you looking for?**” 5*They answered him, “Jesus the Nazorean.” He said to them, “**I AM.**” Judas his betrayer was also with them. 6When he said to them, “I AM,” they turned away and fell to the ground. 7So he again asked them, “**Whom are you looking for?**” They said, “Jesus the Nazorean.” 8Jesus answered, “**I told you that I AM. So if you are looking for me, let these men go.**” 9*p**This was to fulfil what he had said, “I have not lost any of those you gave me.”

10*Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. 11*q**Jesus said to Peter, “**Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?**” 12*r*So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, 13*s**and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. 14*t*It was Caiaphas who had counselled the Jews that it was better that one man should die rather than the people.

Peter’s First Denial.

15*u**Simon Peter and another disciple

followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. *16*But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. *17*Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” *18*Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The Inquiry Before Annas.

*19v*The high priest questioned Jesus about his disciples and about his doctrine. *20w**Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. *21*Why ask me? Ask those who heard me what I said to them. They know what I said.”

*22x*When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” *23*Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?”

*24y**Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again.

*25z*Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” *26*One of the slaves of the high priest, a relative of the

one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 27* Again Peter denied it. And immediately the cock crowed.

The Trial Before Pilate.

28a* Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. 29 So Pilate came out to them and said, "What charge do you bring [against] this man?" 30 They answered and said to him, "If he were not a criminal, we would not have handed him over to you." 31* At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," 32b* in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

33 So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" 34 Jesus answered, "Do you say this on your own or have others told you about me?" 35c Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" 36d Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." 37e* So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the

truth. Everyone who belongs to the truth listens to my voice.” 38f Pilate said to him, “What is truth?”

When he had said this, he again went out to the Jews and said to them, “I find no guilt in him. 39* But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” 40* They cried out again, “Not this one but Barabbas!” Now Barabbas was a revolutionary.

CHAPTER 19

1g* Then Pilate took Jesus and had him scourged. 2 And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, 3 and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. 4h Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” 5i So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, “Behold, the man!” 6j When the chief priests and the guards saw him they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” 7k* The Jews answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

8 Now when Pilate heard this statement, he became even more afraid, 9l and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him. 10 So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?”

11*m* Jesus answered [him], “You would have no power over me if it had not been given to you from above. For this reason, the one who handed me over to you has the greater sin.” 12*n** Consequently, Pilate tried to release him; but the Jews cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

13* When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha. 14* It was preparation day for Passover, and it was about noon. And he said to the Jews, “Behold, your king!” 15 They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” 16* Then he handed him over to them to be crucified.

The Crucifixion of Jesus.

So they took Jesus, 17*o** and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus in the middle. 19* Pilate also had an inscription written and put on the cross. It read, “Jesus the Nazorean, the King of the Jews.” 20 Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. 21*p* So the chief priests of the Jews said to Pilate, “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’” 22 Pilate answered, “What I have written, I have written.”

23^{qr}*When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. 24So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]:

"They divided my garments among them,
and for my vesture they cast lots."

This is what the soldiers did.

25^s*Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26^t*When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "**Woman, behold, your son.**" 27Then he said to the disciple, "**Behold, your mother.**" And from that hour the disciple took her into his home.

28^{uv}*After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "**I thirst.**" 29*There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. 30^w*When Jesus had taken the wine, he said, "**It is finished.**" And bowing his head, he handed over the spirit.

The Blood and Water.

31~~x~~Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. 32So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. 33But when they came to Jesus and saw that he was already dead, they did not break his legs, 34~~y~~*but one soldier thrust his lance into his side, and immediately blood and water flowed out. 35~~z~~*An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. 36~~a~~For this happened so that the scripture passage might be fulfilled:

“Not a bone of it will be broken.”

37~~b~~And again another passage says:

“They will look upon him whom they have pierced.”

The Burial of Jesus.

38~~c~~*After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body.

39~~d~~Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. 40They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. 41Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. 42So they

laid Jesus there because of the Jewish preparation day; for the tomb was close by.

CHAPTER 20

The Empty Tomb.

1*ef**On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. 2*So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him."

3*So Peter and the other disciple went out and came to the tomb. 4They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; 5he bent down and saw the burial cloths there, but did not go in. 6*g**When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, 7*h*and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. 8Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. 9*i**For they did not yet understand the scripture that he had to rise from the dead. 10Then the disciples returned home.

The Appearance to Mary of Magdala.

11*j**But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb 12and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. 13And they said to her, "Woman, why are you

weeping?” She said to them, “They have taken my Lord, and I don’t know where they laid him.”

14*k*When she had said this, she turned around and saw Jesus there, but did not know it was Jesus.

15*l*Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” She thought it was the gardener and said to him, “Sir, if you carried him away, tell me where you laid him, and I will take him.” 16*Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni,” which means Teacher. 17*m**Jesus said to her, “Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’” 18Mary of Magdala went and announced to the disciples, “I have seen the Lord,” and what he told her.

Appearance to the Disciples.

19*n**On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.”

20*o**When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. 21*p**[Jesus] said to them again, “Peace be with you. As the Father has sent me, so I send you.” 22*q**And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. 23*r**Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Thomas.

24Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. 25sSo the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nail-marks and put my hand into his side, I will not believe.” 26tNow a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” 27Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” 28u*Thomas answered and said to him, “My Lord and my God!” 29v*Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

Conclusion.

30w*Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. 31xBut these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.

IV. EPILOGUE: THE RESURRECTION APPEARANCE IN GALILEE

CHAPTER 21

The Appearance to the Seven Disciples.

1y*After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. 2*Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee,

Zebedee's sons, and two others of his disciples.

3z*Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing.

4aWhen it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. 5bJesus said to them, "**Children, have you caught anything to eat?**" They answered him, "No."

6So he said to them, "**Cast the net over the right side of the boat and you will find something.**" So they cast it, and were not able to pull it in because of the number of fish. 7So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. 8The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. 9c*When they climbed out on shore, they saw a charcoal fire with fish on it and bread.

10Jesus said to them, "Bring some of the fish you just caught." 11d*So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. 12*Jesus said to them, "**Come, have breakfast.**" And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. 13eJesus came over and took the bread and gave it to them, and in like manner the fish. 14f*This was now the third time Jesus was revealed to his disciples after being raised from the dead.

Jesus and Peter.

15*When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." 16He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep." 17gHe said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." [Jesus] said to him, "Feed my sheep. 18h*Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." 19iHe said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."

The Beloved Disciple.

20jPeter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the supper and had said, "Master, who is the one who will betray you?" 21When Peter saw him, he said to Jesus, "Lord, what about him?" 22k*Jesus said to him, "What if I want him to remain until I come? What concern is it of yours? You follow me." 23*So the word spread among the brothers that that disciple would not die. But Jesus had not told him that he would not die, just "What if I want him to remain until I come? [What concern is it of yours?]"

Conclusion.

24^{l*}It is this disciple who testifies to these things and has written them, and we know that his testimony is true. 25^mThere are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.

Notes

1:1–18 The prologue states the main themes of the gospel: life, light, truth, the world, testimony, and the preexistence of Jesus Christ, the incarnate *Logos*, who reveals God the Father. In origin, it was probably an early Christian hymn. Its closest parallel is in other christological hymns, Col 1:15–20 and Phil 2:6–11. Its core (Jn 1:1–5, 10–11, 14) is poetic in structure, with short phrases linked by “staircase parallelism,” in which the last word of one phrase becomes the first word of the next. Prose inserts (at least Jn 1:6–8, 15) deal with John the Baptist.

1:1 In the beginning: also the first words of the Old Testament (Gn 1:1). Was: this verb is used three times with different meanings in this verse: existence, relationship, and predication. The Word (Greek *logos*): this term combines God’s dynamic, creative word (Genesis), personified preexistent Wisdom as the instrument of God’s creative activity (Proverbs), and the ultimate intelligibility of reality (Hellenistic philosophy). With God: the Greek preposition here connotes communication with another. Was God: lack of a definite article with “God” in Greek signifies predication rather than identification.

1:3 What came to be: while the oldest manuscripts have no punctuation here, the corrector of Bodmer Papyrus P75, some manuscripts, and the Ante-Nicene Fathers take this phrase with what follows, as staircase parallelism.

Connection with Jn 1:3 reflects fourth-century anti-Arianism.

1:5 The ethical dualism of light and darkness is paralleled in intertestamental literature and in the Dead Sea Scrolls. Overcome: “comprehend” is another possible translation, but cf. Jn 12:35; Wis 7:29–30.

1:6 John was sent just as Jesus was “sent” (Jn 4:34) in divine mission. Other references to John the Baptist in this gospel emphasize the differences between them and John’s subordinate role.

1:7 Testimony: the testimony theme of John is introduced, which portrays Jesus as if on trial throughout his ministry. All testify to Jesus: John the Baptist, the Samaritan woman, scripture, his works, the crowds, the Spirit, and his disciples.

1:11 What was his own ... his own people: first a neuter, literally, “his own property/possession” (probably = Israel), then a masculine, “his own people” (the Israelites).

1:13 Believers in Jesus become children of God not through any of the three natural causes mentioned but through God who is the immediate cause of the new spiritual life. Were born: the Greek verb can mean “begotten” (by a male) or “born” (from a female or of parents). The variant “he who was begotten,” asserting Jesus’ virginal conception, is weakly attested in Old Latin and Syriac versions.

1:14 Flesh: the whole person, used probably against docetic tendencies (cf. 1 Jn 4:2; 2 Jn 7). Made his dwelling: literally, “pitched his tent/tabernacle.” Cf. the tabernacle or tent of meeting that was the place of God’s presence among his people (Ex 25:8–9). The incarnate Word is the new mode of God’s presence among his people. The Greek verb has the same consonants as the Aramaic word for God’s presence (Shekinah). Glory: God’s visible manifestation of majesty in power, which once filled the tabernacle (Ex 40:34) and the temple (1 Kgs 8:10–11, 27), is now centered in Jesus. Only Son: Greek, *monogenēs*, but see note on Jn 1:18. Grace and truth: these words may

represent two Old Testament terms describing Yahweh in covenant relationship with Israel (cf. Ex 34:6), thus God's "love" and "fidelity." The Word shares Yahweh's covenant qualities.

1:15 This verse, interrupting Jn 1:14, 16 seems drawn from Jn 1:30.

1:16 Grace in place of grace: replacement of the Old Covenant with the New (cf. Jn 1:17). Other possible translations are "grace upon grace" (accumulation) and "grace for grace" (correspondence).

1:18 The only Son, God: while the vast majority of later textual witnesses have another reading, "the Son, the only one" or "the only Son," the translation above follows the best and earliest manuscripts, *monogenēs theos*, but takes the first term to mean not just "Only One" but to include a filial relationship with the Father, as at Lk 9:38 ("only child") or Heb 11:17 ("only son") and as translated at Jn 1:14. The Logos is thus "only Son" and God but not Father/God.

1:19–51 The testimony of John the Baptist about the Messiah and Jesus' self-revelation to the first disciples. This section constitutes the introduction to the gospel proper and is connected with the prose inserts in the prologue. It develops the major theme of testimony in four scenes: John's negative testimony about himself; his positive testimony about Jesus; the revelation of Jesus to Andrew and Peter; the revelation of Jesus to Philip and Nathanael.

1:19 The Jews: throughout most of the gospel, the "Jews" does not refer to the Jewish people as such but to the hostile authorities, both Pharisees and Sadducees, particularly in Jerusalem, who refuse to believe in Jesus. The usage reflects the atmosphere, at the end of the first century, of polemics between church and synagogue, or possibly it refers to Jews as representative of a hostile world (Jn 1:10–11).

1:20 Messiah: the anointed agent of Yahweh, usually considered to be of Davidic descent. See further the note on Jn 1:41.

1:21 Elijah: the Baptist did not claim to be Elijah returned to earth (cf. Mal 3:19; Mt 11:14). The Prophet: probably the prophet like Moses (Dt 18:15; cf. Acts 3:22).

1:23 This is a repunctuation and reinterpretation (as in the synoptic gospels and Septuagint) of the Hebrew text of Is 40:3 which reads, “A voice cries out: In the desert prepare the way of the LORD.”

1:24 Some Pharisees: other translations, such as “Now they had been sent from the Pharisees,” misunderstand the grammatical construction. This is a different group from that in Jn 1:19; the priests and Levites would have been Sadducees, not Pharisees.

1:26 I baptize with water: the synoptics add “but he will baptize you with the holy Spirit” (Mk 1:8) or “... holy Spirit and fire” (Mt 3:11; Lk 3:16). John’s emphasis is on purification and preparation for a better baptism.

1:28 Bethany across the Jordan: site unknown. Another reading is “Bethabara.”

1:29 The Lamb of God: the background for this title may be the victorious apocalyptic lamb who would destroy evil in the world (Rev 5–7; 17:14); the paschal lamb, whose blood saved Israel (Ex 12); and/or the suffering servant led like a lamb to the slaughter as a sin-offering (Is 53:7, 10).

1:30 He existed before me: possibly as Elijah (to come, Jn 1:27); for the evangelist and his audience, Jesus’ pre-existence would be implied (see note on Jn 1:1).

1:31 I did not know him: this gospel shows no knowledge of the tradition (Lk 1) about the kinship of Jesus and John the Baptist. The reason why I came baptizing with water: in this gospel, John’s baptism is not connected with forgiveness of sins; its purpose is revelatory, that Jesus may be made known to Israel.

1:32 Like a dove: a symbol of the new creation (Gn 8:8) or the community of Israel (Hos 11:11). Remain: the first use

of a favorite verb in John, emphasizing the permanency of the relationship between Father and Son (as here) and between the Son and the Christian. Jesus is the permanent bearer of the Spirit.

1:34 The Son of God: this reading is supported by good Greek manuscripts, including the Chester Beatty and Bodmer Papyri and the Vatican Codex, but is suspect because it harmonizes this passage with the synoptic version: “This is my beloved Son” (Mt 3:17; Mk 1:11; Lk 3:22). The poorly attested alternate reading, “God’s chosen One,” is probably a reference to the Servant of Yahweh (Is 42:1).

1:36 John the Baptist’s testimony makes his disciples’ following of Jesus plausible.

1:37 The two disciples: Andrew (Jn 1:40) and, traditionally, John, son of Zebedee (see note on Jn 13:23).

1:39 Four in the afternoon: literally, the tenth hour, from sunrise, in the Roman calculation of time. Some suggest that the next day, beginning at sunset, was the sabbath; they would have stayed with Jesus to avoid travel on it.

1:41 Messiah: the Hebrew word *māšîaḥ*, “anointed one” (see note on Lk 2:11), appears in Greek as the transliterated *messias* only here and in Jn 4:25. Elsewhere the Greek translation *christos* is used.

1:42 Simon, the son of John: in Mt 16:17, Simon is called *Bariōna*, “son of Jonah,” a different tradition for the name of Simon’s father. Cephas: in Aramaic = the Rock; cf. Mt 16:18. Neither the Greek equivalent Petros nor, with one isolated exception, Cephas is attested as a personal name before Christian times.

1:43 He: grammatically, could be Peter, but logically is probably Jesus.

1:47 A true Israelite. There is no duplicity in him: Jacob was the first to bear the name “Israel” (Gn 32:29), but Jacob was a man of duplicity (Gn 27:35–36).

1:48 Under the fig tree: a symbol of messianic peace (cf. Mi 4:4; Zec 3:10).

1:49 Son of God: this title is used in the Old Testament, among other ways, as a title of adoption for the Davidic king (2 Sm 7:14; Ps 2:7; 89:27), and thus here, with King of Israel, in a messianic sense. For the evangelist, Son of God also points to Jesus' divinity (cf. Jn 20:28).

1:50 Possibly a statement: "You [singular] believe because I saw you under the fig tree."

1:51 The double "Amen" is characteristic of John. You is plural in Greek. The allusion is to Jacob's ladder (Gn 28:12).

2:1–6:71 Signs revealing Jesus as the Messiah to all Israel. "Sign" (*sēmeion*) is John's symbolic term for Jesus' wondrous deeds (see Introduction). The Old Testament background lies in the Exodus story (cf. Dt 11:3; 29:2). John is interested primarily in what the *sēmeia* signify: God's intervention in human history in a new way through Jesus.

2:1–11 The first sign. This story of replacement of Jewish ceremonial washings (Jn 2:6) presents the initial revelation about Jesus at the outset of his ministry. He manifests his glory; the disciples believe. There is no synoptic parallel.

2:1 Cana: unknown from the Old Testament. The mother of Jesus: she is never named in John.

2:4 This verse may seek to show that Jesus did not work miracles to help his family and friends, as in the apocryphal gospels. Woman: a normal, polite form of address, but unattested in reference to one's mother. Cf. also Jn 19:26. How does your concern affect me?: literally, "What is this to me and to you?"—a Hebrew expression of either hostility (Jgs 11:12; 2 Chr 35:21; 1 Kgs 17:18) or denial of common interest (Hos 14:9; 2 Kgs 3:13). Cf. Mk 1:24; 5:7 used by demons to Jesus. My hour has not yet come: the translation as a question ("Has not my hour now come?"), while preferable grammatically and supported by Greek Fathers, seems unlikely from a comparison with Jn 7:6, 30. The "hour" is that of Jesus' passion, death, resurrection, and ascension (Jn 13:1).

2:6 Twenty to thirty gallons: literally, “two or three measures”; the Attic liquid measure contained 39.39 liters. The vast quantity recalls prophecies of abundance in the last days; cf. Am 9:13–14; Hos 14:7; Jer 31:12.

2:8 Headwaiter: used of the official who managed a banquet, but there is no evidence of such a functionary in Palestine. Perhaps here a friend of the family acted as master of ceremonies; cf. Sir 32:1.

2:11 The beginning of his signs: the first of seven (see Introduction).

2:12–3:21 The next three episodes take place in Jerusalem. Only the first is paralleled in the synoptic gospels.

2:12 This transitional verse may be a harmonization with the synoptic tradition in Lk 4:31 and Mt 4:13. There are many textual variants. John depicts no extended ministry in Capernaum as do the synoptics.

2:13–22 This episode indicates the post-resurrectional replacement of the temple by the person of Jesus.

2:13 Passover: this is the first Passover mentioned in John; a second is mentioned in Jn 6:4; a third in Jn 13:1. Taken literally, they point to a ministry of at least two years.

2:14–22 The other gospels place the cleansing of the temple in the last days of Jesus’ life (Matthew, on the day Jesus entered Jerusalem; Mark, on the next day). The order of events in the gospel narratives is often determined by theological motives rather than by chronological data.

2:14 Oxen, sheep, and doves: intended for sacrifice. The doves were the offerings of the poor (Lv 5:7). Money-changers: for a temple tax paid by every male Jew more than nineteen years of age, with a half-shekel coin (Ex 30:11–16), in Syrian currency. See note on Mt 17:24.

2:17 Ps 69:10, changed to future tense to apply to Jesus.

2:19 This saying about the destruction of the temple occurs in various forms (Mt 24:2; 27:40; Mk 13:2; 15:29; Lk 21:6; cf. Acts 6:14). Mt 26:61 has: “I *can* destroy the temple of God...”; see note there. In Mk 14:58, there is a metaphorical contrast with a new temple: “I will destroy

this temple *made with hands* and within three days I will build another *not made with hands*.” Here it is symbolic of Jesus’ resurrection and the resulting community (see Jn 2:21 and Rev 21:2). In three days: an Old Testament expression for a short, indefinite period of time; cf. Hos 6:2. **2:20** Forty-six years: based on references in Josephus (*Jewish Wars* 1:401; *Antiquities* 15:380), possibly the spring of A.D. 28. Cf. note on Lk 3:1.

3:1–21 Jesus instructs Nicodemus on the necessity of a new birth from above. This scene in Jerusalem at Passover exemplifies the faith engendered by signs (Jn 2:23). It continues the self manifestation of Jesus in Jerusalem begun in Jn 2. This is the first of the Johannine discourses, shifting from dialogue to monologue (Jn 3:11–15) to reflection of the evangelist (Jn 3:16–21). The shift from singular through Jn 3:10 to plural in Jn 3:11 may reflect the early church’s controversy with the Jews.

3:1 A ruler of the Jews: most likely a member of the Jewish council, the Sanhedrin; see note on Mk 8:31.

3:3 Born: see note on Jn 1:13. From above: the Greek adverb *anōthen* means both “from above” and “again.” Jesus means “from above” (see Jn 3:31) but Nicodemus misunderstands it as “again.” This misunderstanding serves as a springboard for further instruction.

3:8 Wind: the Greek word *pneuma* (as well as the Hebrew *rûah*) means both “wind” and “spirit.” In the play on the double meaning, “wind” is primary.

3:14 Lifted up: in Nm 21:9, Moses simply “mounted” a serpent upon a pole. John here substitutes a verb implying glorification. Jesus, exalted to glory at his cross and resurrection, represents healing for all.

3:15 Eternal life: used here for the first time in John, this term stresses quality of life rather than duration.

3:16 Gave: as a gift in the incarnation, and also “over to death” in the crucifixion; cf. Rom 8:32.

3:17–19 Condemn: the Greek root means both judgment and condemnation. Jesus' purpose is to save, but his coming provokes judgment; some condemn themselves by turning from the light.

3:19 Judgment is not only future but is partially realized here and now.

3:22–26 Jesus' ministry in Judea is only loosely connected with Jn 2:13–3:21; cf. Jn 1:19–36. Perhaps John the Baptist's further testimony was transposed here to give meaning to "water" in Jn 3:5. Jesus is depicted as baptizing (Jn 3:22); contrast Jn 4:2.

3:23 Aenon near Salim: site uncertain, either in the upper Jordan valley or in Samaria.

3:24 A remark probably intended to avoid objections based on a chronology like that of the synoptics (Mt 4:12; Mk 1:14).

3:25 A Jew: some think Jesus is meant. Many manuscripts read "Jews."

3:29 The best man: literally, "the friend of the groom," the *shoshben* of Jewish tradition, who arranged the wedding. Competition between him and the groom would be unthinkable.

3:31–36 It is uncertain whether these are words by the Baptist, Jesus, or the evangelist. They are reflections on the two preceding scenes.

3:34 His gift: of God or to Jesus, perhaps both. This verse echoes Jn 3:5, 8.

4:1–42 Jesus in Samaria. The self-revelation of Jesus continues with his second discourse, on his mission to "half-Jews." It continues the theme of replacement, here with regard to cult (Jn 4:21). Water (Jn 4:7–15) serves as a symbol (as at Cana and in the Nicodemus episode).

4:2 An editorial refinement of Jn 3:22, perhaps directed against followers of John the Baptist who claimed that Jesus imitated him.

4:4 He had to: a theological necessity; geographically, Jews often bypassed Samaria by taking a route across the Jordan.

4:5 Sychar: Jerome identifies this with Shechem, a reading found in Syriac manuscripts.

4:9 Samaritan women were regarded by Jews as ritually impure, and therefore Jews were forbidden to drink from any vessel they had handled.

4:10 Living water: the water of life, i.e., the revelation that Jesus brings; the woman thinks of “flowing water,” so much more desirable than stagnant well water. On John’s device of such misunderstanding, cf. note on Jn 3:3.

4:11 Sir: the Greek *kyrios* means “master” or “lord,” as a respectful mode of address for a human being or a deity; cf. Jn 4:19. It is also the word used in the Septuagint for the Hebrew *’adônai*, substituted for the tetragrammaton YHWH.

4:20 This mountain: Gerizim, on which a temple was erected in the fourth century B.C. by Samaritans to rival Mount Zion in Jerusalem; cf. Dt 27:4 (Mount Ebal = the Jews’ term for Gerizim).

4:23 In Spirit and truth: not a reference to an interior worship within one’s own spirit. The Spirit is the spirit given by God that reveals truth and enables one to worship God appropriately (Jn 14:16–17). Cf. “born of water and Spirit” (Jn 3:5).

4:25 The expectations of the Samaritans are expressed here in Jewish terminology. They did not expect a messianic king of the house of David but a prophet like Moses (Dt 18:15).

4:26 I am he: it could also be translated “I am,” an Old Testament self designation of Yahweh (Is 43:3, etc.); cf. Jn 6:20; 8:24, 28, 58; 13:19; 18:5–6, 8. See note on Mk 6:50.

4:27 Talking with a woman: a religious and social restriction that Jesus is pictured treating as unimportant.

4:35 ‘In four months ...’: probably a proverb; cf. Mt 9:37–38.

4:36 Already; this word may go with the preceding verse rather than with Jn 4:36.

4:39 The woman is presented as a missionary, described in virtually the same words as the disciples are in Jesus' prayer (Jn 17:20).

4:43–54 Jesus' arrival in Cana in Galilee; the second sign. This section introduces another theme, that of the life-giving word of Jesus. It is explicitly linked to the first sign (Jn 2:11). The royal official believes (Jn 4:50). The natural life given his son is a sign of eternal life.

4:44 Probably a reminiscence of a tradition as in Mk 6:4. Cf. Gospel of Thomas 4:31: "No prophet is acceptable in his village, no physician heals those who know him."

4:46–54 The story of the cure of the royal official's son may be a third version of the cure of the centurion's son (Mt 8:5–13) or servant (Lk 7:1–10). Cf. also Mt 15:21–28; Mk 7:24–30.

5:1–47 The self-revelation of Jesus continues in Jerusalem at a feast. The third sign (cf. Jn 2:11; 4:54) is performed, the cure of a paralytic by Jesus' life-giving word. The water of the pool fails to bring life; Jesus' word does.

5:1 The reference in Jn 5:45–46 to Moses suggests that the feast was Pentecost. The connection of that feast with the giving of the law to Moses on Sinai, attested in later Judaism, may already have been made in the first century. The feast could also be Passover (cf. Jn 6:4). John stresses that the day was a sabbath (Jn 5:9).

5:2 There is no noun with Sheep. "Gate" is supplied on the grounds that there must have been a gate in the NE wall of the temple area where animals for sacrifice were brought in; cf. Neh 3:1, 32; 12:39. Hebrew: more precisely, Aramaic. Bethesda: preferred to variants "Be(th)zatha" and "Bethsaida"; *bêt- 'ešdatayîn* is given as the name of a double pool northeast of the temple area in the Qumran Copper Roll. Five porticoes: a pool excavated in Jerusalem actually has five porticoes.

5:3 The Caesarean and Western recensions, followed by the Vulgate, add “waiting for the movement of the water.” Apparently an intermittent spring in the pool bubbled up occasionally (see Jn 5:7). This turbulence was believed to cure.

5:4 Toward the end of the second century in the West and among the fourth century Greek Fathers, an additional verse was known: “For [from time to time] an angel of the Lord used to come down into the pool; and the water was stirred up, so the first one to get in [after the stirring of the water] was healed of whatever disease afflicted him.” The angel was a popular explanation of the turbulence and the healing powers attributed to it. This verse is missing from all early Greek manuscripts and the earliest versions, including the original Vulgate. Its vocabulary is markedly non-Johannine.

5:14 While the cure of the paralytic in Mk 2:1–12 is associated with the forgiveness of sins, Jesus never drew a one-to-one connection between sin and suffering (cf. Jn 9:3; Lk 12:1–5), as did Ez 18:20.

5:17 Sabbath observance (Jn 5:10) was based on God’s resting on the seventh day (cf. Gn 2:2–3; Ex 20:11). Philo and some rabbis insisted that God’s providence remains active on the sabbath, keeping all things in existence, giving life in birth and taking it away in death. Other rabbis taught that God rested from creating, but not from judging (= ruling, governing). Jesus here claims the same authority to

work as the Father, and, in the discourse that follows, the same divine prerogatives: power over life and death (Jn 5:21, 24–26) and judgment (Jn 5:22, 27).

5:19 This proverb or parable is taken from apprenticeship in a trade: the activity of a son is modelled on that of his father. Jesus’ dependence on the Father is justification for doing what the Father does.

5:21 Gives life: in the Old Testament, a divine prerogative (Dt 32:39; 1 Sm 2:6; 2 Kgs 5:7; Tb 13:2; Is 26:19; Dn 12:2).

5:22 Judgment: another divine prerogative, often expressed as acquittal or condemnation (Dt 32:36; Ps 43:1).

5:28–29 While Jn 5:19–27 present realized eschatology, Jn 5:28–29 are future eschatology; cf. Dn 12:2.

5:32 Another: likely the Father, who in four different ways gives testimony to Jesus, as indicated in the verse groupings Jn 5:33–34, 36, 37–38, 39–40.

5:35 Lamp: cf. Ps 132:17—“I will place a lamp for my anointed (= David),” and possibly the description of Elijah in Sir 48:1. But only for a while, indicating the temporary and subordinate nature of John’s mission.

5:39 You search: this may be an imperative: “Search the scriptures, because you think that you have eternal life through them.”

5:41 Praise: the same Greek word means “praise” or “honour” (from others) and “glory” (from God). There is a play on this in Jn 5:44.

6:1–15 This story of the multiplication of the loaves is the fourth sign (cf. note on Jn 5:1–47). It is the only miracle story found in all four gospels (occurring twice in Mark and Matthew). See notes on Mt 14:13–21; 15:32–39. John differs on the roles of Philip and Andrew, the proximity of Passover (Jn 6:4), and the allusion to Elisha (see Jn 6:9). The story here symbolizes the food that is really available through Jesus. It connotes a new exodus and has eucharistic overtones.

6:1 [Of Tiberias]: the awkward apposition represents a later name of the Sea of Galilee. It was probably originally a marginal gloss.

6:5 Jesus takes the initiative (in the synoptics, the disciples do), possibly pictured as (cf. Jn 6:14) the new Moses (cf. Nm 11:13).

6:6 Probably the evangelist’s comment; in this gospel Jesus is never portrayed as ignorant of anything.

6:7 Days' wages: literally, "denarii"; a Roman denarius is a day's wage in Mt 20:2.

6:9 Barley loaves: the food of the poor. There seems an allusion to the story of Elisha multiplying the barley bread in 2 Kgs 4:42–44.

6:10 Grass: implies springtime, and therefore Passover.

Five thousand: so Mk

6:39, 44 and parallels.

6:13 Baskets: the word describes the typically Palestinian wicker basket, as in Mk 6:43 and parallels.

6:14 The Prophet: probably the prophet like Moses (see note on Jn 1:21). The one who is to come into the world: probably Elijah; cf. Mal 3:1, 23.

6:16–21 The fifth sign is a nature miracle, portraying Jesus sharing Yahweh's power. Cf. the parallel stories following the multiplication of the loaves in Mk 6:45–52 and Mt 14:22–33.

6:19 Walking on the sea: although the Greek (cf. Jn 6:16) could mean "on the seashore" or "by the sea" (cf. Jn 21:1), the parallels, especially Mt 14:25, make clear that Jesus walked upon the water. John may allude to Jb 9:8: God "treads upon the crests of the sea."

6:20 It is I: literally, "I am." See also notes on Jn 4:26 and Mk 6:50.

6:22–71 Discourse on the bread of life; replacement of the manna. Jn 6:22–34 serve as an introduction, Jn 6:35–59 constitute the discourse proper, Jn 6:60–71 portray the reaction of the disciples and Peter's confession.

6:23 Possibly a later interpolation, to explain how the crowd got to Capernaum.

6:27 The food that endures for eternal life: cf. Jn 4:14, on water "springing up to eternal life."

6:31 Bread from heaven: cf. Ex 16:4, 15, 32–34 and the notes there; Ps 78:24. The manna, thought to have been hidden by Jeremiah (2 Mc 2:5–8), was expected to reappear miraculously at Passover, in the last days.

6:35–59 Up to Jn 6:50 “bread of life” is a figure for God’s revelation in Jesus; in Jn 6:51–58, the eucharistic theme comes to the fore. There may thus be a break between Jn 6:50–51.

6:43 Murmuring: the word may reflect the Greek of Ex 16:2, 7–8.

6:54–58 Eats: the verb used in these verses is not the classical Greek verb used of human eating, but that of animal eating: “munch,” “gnaw.” This may be part of John’s emphasis on the reality of the flesh and blood of Jesus (cf. Jn 6:55), but the same verb eventually became the ordinary verb in Greek meaning “eat.”

6:60–71 These verses refer more to themes of Jn 6:35–50 than to those of Jn 6:51–58 and seem to be addressed to members of the Johannine community who found it difficult to accept the high christology reflected in the bread of life discourse.

6:62 This unfinished conditional sentence is obscure. Probably there is a reference to Jn 6:49–51. Jesus claims to be the bread that comes down from heaven (Jn 6:50); this claim provokes incredulity (Jn 6:60); and so Jesus is pictured as asking what his disciples will say when he goes up to heaven.

6:63 Spirit ... flesh: probably not a reference to the eucharistic body of Jesus but to the supernatural and the natural, as in Jn 3:6. Spirit and life: all Jesus said about the bread of life is the revelation of the Spirit.

7–8 These chapters contain events about the feast of Tabernacles (Sukkoth, Ingathering: Ex 23:16; Tents, Booths: Dt 16:13–16), with its symbols of booths (originally built to shelter harvesters), rain (water from Siloam poured on the temple altar), and lights (illumination of the four torches in the Court of the Women). They continue the theme of the replacement of feasts (Passover, Jn 2:13; 6:4; Hanukkah, Jn 10:22; Pentecost, Jn 5:1), here accomplished by Jesus as the Living Water. These chapters comprise

seven miscellaneous controversies and dialogues. There is a literary inclusion with Jesus in hiding in Jn 7:4, 10; 8:59. There are frequent references to attempts on his life: Jn 7:1, 13, 19, 25, 30, 32, 44; 8:37, 40, 59.

7:3 Brothers: these relatives (cf. Jn 2:12 and see note on Mk 6:3) are never portrayed as disciples until after the resurrection (Acts 1:14). Mt 13:55 and Mk 6:3 give the names of four of them. Jesus has already performed works/signs in Judea; cf. Jn 2:23; 3:2; 4:45; 5:8.

7:6 Time: the Greek word means “opportune time,” here a synonym for Jesus’ “hour” (see note on Jn 2:4), his death and resurrection. In the wordplay, any time is suitable for Jesus’ brothers, because they are not dependent on God’s will.

7:8 I am not going up: an early attested reading “not yet” seems a correction, since Jesus in the story does go up to the feast. “Go up,” in a play on words, refers not only to going up to Jerusalem but also to exaltation at the cross, resurrection, and ascension; cf. Jn 3:14; 6:62; 20:17.

7:14–31 Jesus teaches in the temple; debate with the Jews.

7:15 Without having studied: literally, “How does he know letters without having learned?” Children were taught to read and write by means of the scriptures. But here more than Jesus’ literacy is being discussed; the people are wondering how he can teach like a rabbi. Rabbis were trained by other rabbis and traditionally quoted their teachers.

7:17 To do his will: presumably a reference back to the “work” of Jn 6:29: belief in the one whom God has sent.

7:20 You are possessed: literally, “You have a demon.” The insane were thought to be possessed by a demoniacal spirit.

7:21 One work: the cure of the paralytic (Jn 5:1–9) because of the reference to the sabbath (Jn 7:22; 5:9–10).

7:26 The authorities: the members of the Sanhedrin (same term as Jn 3:1).

7:32–36 Jesus announces his approaching departure (cf. also Jn 8:21; 12:36; 13:33) and complete control over his destiny.

7:35 Dispersion: or “diaspora”: Jews living outside Palestine. Greeks: probably refers to the Gentiles in the Mediterranean area; cf. Jn 12:20.

7:37, 39 Promise of living water through the Spirit.

7:38 Living water: not an exact quotation from any Old Testament passage; in the gospel context the gift of the Spirit is meant; cf. Jn 3:5. From within him: either Jesus or the believer; if Jesus, it continues the Jesus-Moses motif (water from the rock, Ex 17:6; Nm 20:11) as well as Jesus as the new temple (cf. Ez 47:1). Grammatically, it goes better with the believer.

7:39 No Spirit yet: Codex Vaticanus and early Latin, Syriac, and Coptic versions add “given.” In this gospel, the sending of the Spirit cannot take place until Jesus’ glorification through his death, resurrection, and ascension; cf. Jn 20:22.

7:40–53 Discussion of the Davidic lineage of the Messiah.

7:53–8:11 The story of the woman caught in adultery is a later insertion here, missing from all early Greek manuscripts. A Western text-type insertion, attested mainly in Old Latin translations, it is found in different places in different manuscripts: here, or after Jn 7:36 or at the end of this gospel, or after Lk 21:38, or at the end of that gospel. There are many non-Johannine features in the language, and there are also many doubtful readings within the passage. The style and motifs are similar to those of Luke, and it fits better with the general situation at the end of Lk 21, but it was probably inserted here because of the allusion to Jer 17:13 (cf. note on Jn 8:6) and the statement, “I do not judge anyone,” in Jn 8:15. The Catholic Church accepts this passage as canonical scripture.

8:1 Mount of Olives: not mentioned elsewhere in the gospel tradition outside of passion week.

8:5 Lv 20:10 and Dt 22:22 mention only death, but Dt 22:23–24 prescribes stoning for a betrothed virgin.

8:6 Cf. Jer 17:13 (RSV): “Those who turn away from thee shall be written in the earth, for they have forsaken the Lord, the fountain of living water”; cf. Jn 7:38.

8:7 The first stones were to be thrown by the witnesses (Dt 17:7).

8:12–20 Jesus the light of the world. Jesus replaces the four torches of the illumination of the temple as the light of joy.

8:14 My testimony can be verified: this seems to contradict Jn 5:31, but the emphasis here is on Jesus’ origin from the Father and his divine destiny. Where I am going: indicates Jesus’ passion and glorification.

8:15 By appearances: literally, “according to the flesh.” I do not judge anyone: superficial contradiction of Jn 5:22, 27, 30; here the emphasis is that the judgment is not by material standards.

8:17 Your law: a reflection of later controversy between church and synagogue.

8:21–30 He whose ambassador I am is with me. Jesus’ origin is from God; he can reveal God.

8:21 You will die in your sin: i.e., of disbelief; cf. Jn 8:24. Where I am going you cannot come: except through faith in Jesus’ passion-resurrection.

8:22 The Jews suspect that he is referring to his death. Johannine irony is apparent here; Jesus’ death will not be self-inflicted but destined by God.

8:24, 28 I AM: an expression that late Jewish tradition understood as Yahweh’s own self-designation (Is 43:10); see note on Jn 4:26. Jesus is here placed on a par with Yahweh.

8:25 What I told you from the beginning: this verse seems textually corrupt, with several other possible translations: “(I am) what I say to you”; “Why do I speak to you at all?” The earliest attested reading (Bodmer Papyrus P66) has (in a second hand), “I told you at the beginning what I am

also telling you (now).” The answer here (cf. Prv 8:22) seems to hinge on a misunderstanding of Jn 8:24 “*that* I AM” as “*what* I am.”

8:31–59 Jesus’ origin (“before Abraham”) and destiny are developed; the truth will free them from sin (Jn 8:34) and death (Jn 8:51).

8:31 Those Jews who believed in him: a rough editorial suture, since in Jn

8:37 they are described as trying to kill Jesus.

8:33 Have never been enslaved to anyone: since, historically, the Jews were enslaved almost continuously, this verse is probably Johannine irony, about slavery to sin.

8:35 A slave ... a son: an allusion to Ishmael and Isaac (Gn 16; 21), or to the release of a slave after six years (Ex 21:2; Dt 15:12).

8:38 The Father: i.e., God. It is also possible, however, to understand the second part of the verse as a sarcastic reference to descent of the Jews from the devil (Jn 8:44), “You do what you have heard from [your] father.”

8:39 The works of Abraham: Abraham believed; cf. Rom 4:11–17; Jas 2:21–23.

8:48 Samaritan: therefore interested in magical powers; cf. Acts 7:14–24.

8:53 Are you greater than our father Abraham?: cf. Jn 4:12.

8:56 He saw it: this seems a reference to the birth of Isaac (Gn 17:7; 21:6), the beginning of the fulfillment of promises about Abraham’s seed.

8:57 The evidence of the third-century Bodmer Papyrus P75 and the first hand of Codex Sinaiticus indicates that the text originally read: “How can Abraham have seen you?”

8:58 Came to be, I AM: the Greek word used for “came to be” is the one used of all creation in the prologue, while the word used for “am” is the one reserved for the Logos.

9:1–10:21 Sabbath healing of the man born blind. This sixth sign is introduced to illustrate the saying, “I am the light of the world” (Jn 8:12; 9:5). The narrative of

conflict about Jesus contrasts Jesus (light) with the Jews (blindness, Jn 9:39–41). The theme of water is reintroduced in the reference to the pool of Siloam. Ironically, Jesus is being judged by the Jews, yet the Jews are judged by the Light of the world; cf. Jn 3:19–21.

9:2 See note on Jn 5:14, and Ex 20:5, that parents' sins were visited upon their children. Jesus denies such a cause and emphasizes the purpose: the infirmity was providential.

9:7 Go wash: perhaps a test of faith; cf. 2 Kgs 5:10–14. The water tunnel Siloam (= Sent) is used as a symbol of Jesus, sent by his Father.

9:14 In using spittle, kneading clay, and healing, Jesus had broken the sabbath rules laid down by Jewish tradition.

9:22 This comment of the evangelist (in terms used again in Jn 12:42; 16:2) envisages a situation after Jesus' ministry. Rejection/excommunication from the synagogue of Jews who confessed Jesus as Messiah seems to have begun ca. A.D. 85, when the curse against the *minim* or heretics was introduced into the "Eighteen Benedictions."

9:24 Give God the praise!: an Old Testament formula of adjuration to tell the truth; cf. Jos 7:19; 1 Sm 6:5 LXX. Cf. Jn 5:41.

9:32 A person born blind: the only Old Testament cure from blindness is found in Tobit (cf. Tb 7:7; 11:7–13; 14:1–2), but Tobit was not born blind.

9:39–41 These verses spell out the symbolic meaning of the cure; the Pharisees are not the innocent blind, willing to accept the testimony of others.

10:1–21 The good shepherd discourse continues the theme of attack on the Pharisees that ends Jn 9. The figure is allegorical the hired hands are the Pharisees who excommunicated the cured blind man. It serves as a commentary on Jn 9. For the shepherd motif, used of Yahweh in the Old Testament, cf. Ex 34; Gn 48:15; 49:24; Mi 7:14; Ps 23:1–4; 80:1.

10:1 Sheepfold: a low stone wall open to the sky.

10:4 Recognize his voice: the Pharisees do not recognize Jesus, but the people of God, symbolized by the blind man, do.

10:6 Figure of speech: John uses a different word for illustrative speech than the “parable” of the synoptics, but the idea is similar.

10:7–10 In Jn 10:7–8, the figure is of a gate for the shepherd to come to the sheep; in Jn 10:9–10, the figure is of a gate for the sheep to come in and go out.

10:8 [Before me]: these words are omitted in many good early manuscripts and versions.

10:16 Other sheep: the Gentiles, possibly a reference to “God’s dispersed children” of Jn 11:52 destined to be gathered into one, or “apostolic Christians” at odds with the community of the beloved disciple.

10:18 Power to take it up again: contrast the role of the Father as the efficient cause of the resurrection in Acts 2:24; 4:10; etc.; Rom 1:4; 4:24. Yet even here is added: This command I have received from my Father.

10:22 Feast of the Dedication: an eight-day festival of lights (Hebrew, Hanukkah) held in December, three months after the feast of Tabernacles (Jn 7:2), to celebrate the Maccabees’ rededication of the altar and reconsecration of the temple in 164 B.C., after their desecration by Antiochus IV Epiphanes (Dn 8:13; 9:27; cf. 1 Mc 4:36–59; 2 Mc 1:18–2:19; 10:1–8).

10:23 Portico of Solomon: on the east side of the temple area, offering protection against the cold winds from the desert.

10:24 Keep us in suspense: literally, “How long will you take away our life?” Cf. Jn 11:48–50. If you are the Messiah, tell us plainly: cf. Lk 22:67. This is the climax of Jesus’ encounters with the Jewish authorities. There has never yet been an open confession before them.

10:25 I told you: probably at Jn 8:25 which was an evasive answer.

10:29 The textual evidence for the first clause is very divided; it may also be translated: “As for the Father, what he has given me is greater than all,” or “My Father is greater than all, in what he has given me.”

10:30 This is justification for Jn 10:29; it asserts unity of power and reveals that the words and deeds of Jesus are the words and deeds of God.

10:34 This is a reference to the judges of Israel who, since they exercised the divine prerogative to judge (Dt 1:17), were called “gods”; cf. Ex 21:6, besides Ps 82:6, from which the quotation comes.

10:36 Consecrated: this may be a reference to the rededicated altar at the Hanukkah feast; see note on Jn 10:22.

10:41 Performed no sign: this is to stress the inferior role of John the Baptist. The Transjordan topography recalls the great witness of John the Baptist to Jesus, as opposed to the hostility of the authorities in Jerusalem.

11:1–44 The raising of Lazarus, the longest continuous narrative in John outside of the passion account, is the climax of the signs. It leads directly to the decision of the Sanhedrin to kill Jesus. The theme of life predominates. Lazarus is a token of the real life that Jesus dead and raised will give to all who believe in him. Johannine irony is found in the fact that Jesus’ gift of life leads to his own death. The story is not found in the synoptics, but cf. Mk 5:21 and parallels; Lk 7:11–17. There are also parallels between this story and Luke’s parable of the rich man and poor Lazarus (Lk 16:19–31). In both a man named Lazarus dies; in Luke, there is a request that he return to convince his contemporaries of the need for faith and repentance, while in John, Lazarus does return and some believe but others do not.

11:4 Not to end in death: this is misunderstood by the disciples as referring to physical death, but it is meant as spiritual death.

11:10 The light is not in him: the ancients apparently did not grasp clearly the entry of light *through* the eye; they seem to have thought of it as being *in* the eye; cf. Lk 11:34; Mt 6:23.

11:16 Called Didymus: Didymus is the Greek word for twin. Thomas is derived from the Aramaic word for twin; in an ancient Syriac version and in the Gospel of Thomas (80:11–12) his given name, Judas, is supplied.

11:18 About two miles: literally, “about fifteen stades”; a stade was 607 feet.

11:27 The titles here are a summary of titles given to Jesus earlier in the gospel.

11:33 Became perturbed: a startling phrase in Greek, literally, “He snorted in spirit,” perhaps in anger at the presence of evil (death).

11:41 Father: in Aramaic, ‘*abbā*’. See note on Mk 14:36.

11:43 Cried out in a loud voice: a dramatization of Jn 5:28; “the hour is coming when all who are in the tombs will hear his voice.”

11:48 The Romans will come: Johannine irony; this is precisely what happened after Jesus’ death.

11:49 That year: emphasizes the conjunction of the office and the year. Actually, Caiaphas was high priest A.D. 18–36. The Jews attributed a gift of prophecy, sometimes unconscious, to the high priest.

11:52 Dispersed children of God: perhaps the “other sheep” of Jn 10:16.

11:54 Ephraim is usually located about twelve miles northeast of Jerusalem, where the mountains descend into the Jordan valley.

11:55 Purify: prescriptions for purity were based on Ex 19:10–11, 15; Nm 9:6–14; 2 Chr 30:1–3, 15–18.

12:1–8 This is probably the same scene of anointing found in Mk 14:3–9 (see note there) and Mt 26:6–13. The anointing by a penitent woman in Lk 7:36–38 is different. Details from these various episodes have become interchanged.

12:3 The feet of Jesus: so Mk 14:3; but in Mt 26:6, Mary anoints Jesus' head as a sign of regal, messianic anointing.

12:5 Days' wages: literally, "denarii." A denarius is a day's wage in Mt 20:2; see note on Jn 6:7.

12:7 Jesus' response reflects the rabbinical discussion of what was the greatest act of mercy, almsgiving or burying the dead. Those who favoured proper burial of the dead thought it an essential condition for sharing in the resurrection.

12:12–19 In John, the entry into Jerusalem follows the anointing whereas in the synoptics it precedes. In John, the crowd, not the disciples, are responsible for the triumphal procession.

12:13 Palm branches: used to welcome great conquerors; cf. 1 Mc 13:51; 2 Mc 10:7. They may be related to the *lûlāb*, the twig bundles used at the feast of Tabernacles. Hosanna: see Ps 118:25–26. The Hebrew word means: "(O Lord), grant salvation." He who comes in the name of the Lord: referred in Ps 118:26 to a pilgrim entering the temple gates, but here a title for Jesus (see notes on Mt 11:3 and Jn 6:14; 11:27). The king of Israel: perhaps from Zep 3:14–15, in connection with the next quotation from Zec 9:9.

12:15 Daughter Zion: Jerusalem. Ass's colt: symbol of peace, as opposed to the war horse.

12:16 They had done this: the antecedent of they is ambiguous.

12:17–18 There seem to be two different crowds in these verses. There are some good witnesses to the text that have another reading for Jn 12:17: "Then the crowd that was with him began to testify that he had called Lazarus out of the tomb and raised him from the dead."

12:19 The whole world: the sense is that everyone is following Jesus, but John has an ironic play on world; he alludes to the universality of salvation (Jn 3:17; 4:42).

12:20–36 This announcement of glorification by death is an illustration of "the whole world" (Jn 12:19) going after him.

12:20 Greeks: not used here in a nationalistic sense. These are probably Gentile proselytes to Judaism; cf. Jn 7:35.

12:21–22 Philip ... Andrew: the approach is made through disciples who have distinctly Greek names, suggesting that access to Jesus was mediated to the Greek world through his disciples. Philip and Andrew were from Bethsaida (Jn 1:44); Galileans were mostly bilingual. See: here seems to mean “have an interview with.”

12:23 Jesus’ response suggests that only after the crucifixion could the gospel encompass both Jew and Gentile.

12:24 This verse implies that through his death Jesus will be accessible to all. It remains just a grain of wheat: this saying is found in the synoptic triple and double traditions (Mk 8:35; Mt 16:25; Lk 9:24; Mt 10:39; Lk 17:33). John adds the phrases (Jn 12:25) in this world and for eternal life.

12:25 His life: the Greek word *psychē* refers to a person’s natural life. It does not mean “soul,” for Hebrew anthropology did not postulate body/soul dualism in the way that is familiar to us.

12:27 I am troubled: perhaps an allusion to the Gethsemane agony scene of the synoptics.

12:31 Ruler of this world: Satan.

12:34 There is no passage in the Old Testament that states precisely that the Messiah remains forever. Perhaps the closest is Ps 89:37.

12:37–50 These verses, on unbelief of the Jews, provide an epilogue to the Book of Signs.

12:38–41 John gives a historical explanation of the disbelief of the Jewish people, not a psychological one. The Old Testament had to be fulfilled; the disbelief that met Isaiah’s message was a foreshadowing of the disbelief that Jesus encountered. In Jn 12:42 and also in Jn 3:20 we see that there is no negation of freedom.

12:41 His glory: Isaiah saw the glory of Yahweh enthroned in the heavenly temple, but in John the antecedent of his is Jesus.

13:1–19:42 The Book of Glory. There is a major break here; the word “sign” is used again only in Jn 20:30. In this phase of Jesus’ return to the Father, the discourses (Jn 13–17) precede the traditional narrative of the passion (Jn 18–20) to interpret them for the Christian reader. This is the only extended example of esoteric teaching of disciples in John.

13:1–20 Washing of the disciples’ feet. This episode occurs in John at the place of the narration of the institution of the Eucharist in the synoptics. It may be a dramatization of Lk 22:27—“I am your servant.” It is presented as a “model” (“pattern”) of the crucifixion. It symbolizes cleansing from sin by sacrificial death.

13:1 Before the feast of Passover: this would be Thursday evening, before the day of preparation; in the synoptics, the Last Supper is a Passover meal taking place, in John’s chronology, on Friday evening. To the end: or, “completely.”

13:2 Induced: literally, “The devil put into the heart that Judas should hand him over.”

13:5 The act of washing another’s feet was one that could not be required of the lowliest Jewish slave. It is an allusion to the humiliating death of the crucifixion.

13:10 Bathed: many have suggested that this passage is a symbolic reference to baptism. The Greek root involved is used in baptismal contexts in 1 Cor 6:11; Eph 5:26; Ti 3:5; Heb 10:22.

13:16 Messenger: the Greek has *apostolos*, the only occurrence of the term in John. It is not used in the technical sense here.

13:23 The one whom Jesus loved: also mentioned in Jn 19:26; 20:2; 21:7. A disciple, called “another disciple” or “the other disciple,” is mentioned in Jn 18:15 and Jn 20:2; in the latter reference he is identified with the disciple

whom Jesus loved. There is also an unnamed disciple in Jn 1:35–40; see note on Jn 1:37.

13:26 Morsel: probably the bitter herb dipped in salt water.

13:31–17:26 Two farewell discourses and a prayer. These seem to be Johannine compositions, including sayings of Jesus at the Last Supper and on other occasions, modeled on similar farewell discourses in Greek literature and the Old Testament (of Moses, Joshua, David).

13:31–38 Introduction: departure and return. Terms of coming and going predominate. These verses form an introduction to the last discourse of Jesus, which extends through Jn 14–17. In it John has collected Jesus' words to his own (Jn 13:1). There are indications that several speeches have been fused together, e.g., in Jn 14:31 and Jn 17:1.

13:34 I give you a new commandment: this puts Jesus on a par with Yahweh. The commandment itself is not new; cf. Lv 19:18 and the note there.

14:1–31 Jesus' departure and return. This section is a dialogue marked off by a literary inclusion in Jn 14:1, 27: "Do not let your hearts be troubled."

14:1 You have faith: could also be imperative: "Have faith."

14:3 Come back again: a rare Johannine reference to the parousia; cf. 1 Jn 2:28.

14:4 The way: here, of Jesus himself; also a designation of Christianity in Acts 9:2; 19:9, 23; 22:4; 24:14, 22.

14:6 The truth: in John, the divinely revealed reality of the Father manifested in the person and works of Jesus. The possession of truth confers knowledge and liberation from sin (Jn 8:32).

14:7 An alternative reading, "If you knew me, then you would have known my Father also," would be a rebuke, as in Jn 8:19.

14:8 Show us the Father: Philip is pictured asking for a theophany like Ex 24:9–10; 33:18.

14:16 Another Advocate: Jesus is the first advocate (*paraclete*); see 1 Jn 2:1, where Jesus is an advocate in the sense of intercessor in heaven. The Greek term derives from legal terminology for an advocate or defense attorney, and can mean spokesman, mediator, intercessor, comforter, consoler, although no one of these terms encompasses the meaning in John. The Paraclete in John is a teacher, a witness to Jesus, and a prosecutor of the world, who represents the continued presence on earth of the Jesus who has returned to the Father.

14:17 The Spirit of truth: this term is also used at Qumran, where it is a moral force put into a person by God, as opposed to the spirit of perversity. It is more personal in John; it will teach the realities of the new order (Jn 14:26), and testify to the truth (Jn 14:6). While it has been customary to use masculine personal pronouns in English for the Advocate, the Greek word for “spirit” is neuter, and the Greek text and manuscript variants fluctuate between masculine and neuter pronouns.

14:18 I will come to you: indwelling, not *parousia*.

14:22 Judas, not the Iscariot: probably not the brother of Jesus in Mk 6:3 // Mt 13:55 or the apostle named Jude in Lk 6:16, but Thomas (see note on Jn 11:16), although other readings have “Judas the Cananean.”

14:27 Peace: the traditional Hebrew salutation *šālôm*; but Jesus’ “Shalom” is a gift of salvation, connoting the bounty of messianic blessing.

14:28 The Father is greater than I: because he sent, gave, etc., and Jesus is “a man who has told you the truth that I heard from God” (Jn 8:40).

14:30 The ruler of the world: Satan; cf. Jn 12:31; 16:11.

15:1–16:4 Discourse on the union of Jesus with his disciples. His words become a monologue and go beyond the immediate crisis of the departure of Jesus.

15:1–17 Like Jn 10:1–5, this passage resembles a parable. Israel is spoken of as a vineyard at Is 5:1–7; Mt 21:33–46 and as a vine at Ps 80:9–17; Jer 2:21; Ez 15:2; 17:5–10;

19:10; Hos 10:1. The identification of the vine as the Son of Man in Ps 80:15 and Wisdom's description of herself as a vine in Sir 24:17 are further background for portrayal of Jesus by this figure. There may be secondary eucharistic symbolism here; cf. Mk 14:25, "the fruit of the vine."

15:2 Takes away ... prunes: in Greek there is a play on two related verbs.

15:6 Branches were cut off and dried on the wall of the vineyard for later use as fuel.

15:13 For one's friends: or: "those whom one loves." In Jn 15:9–13a, the words for love are related to the Greek *agapaō*. In Jn 15:13b–15, the words for love are related to the Greek *phileō*. For John, the two roots seem synonymous and mean "to love"; cf. also Jn 21:15–17. The word *philos* is used here.

15:15 Slaves ... friends: in the Old Testament, Moses (Dt 34:5), Joshua (Jos 24:29), and David (Ps 89:21) were called "servants" or "slaves of Yahweh"; only Abraham (Is 41:8; 2 Chr 20:7; cf. Jas 2:23) was called a "friend of God."

15:18–16:4 The hostile reaction of the world. There are synoptic parallels, predicting persecution, especially at Mt 10:17–25; 24:9–10.

15:20 The word I spoke to you: a reference to Jn 13:16.

15:21 On account of my name: the idea of persecution for Jesus' name is frequent in the New Testament (Mt 10:22; 24:9; Acts 9:14). For John, association with Jesus' name implies union with Jesus.

15:22, 24 Jesus' words (spoken) and deeds (works) are the great motives of credibility. They have seen and hated: probably means that they have seen his works and still have hated; but the Greek can be read: "have seen both me and my Father and still have hated both me and my Father." Works ... that no one else ever did: so Yahweh in Dt 4:32–33.

15:25 In their law: law is here used as a larger concept than the Pentateuch, for the reference is to Ps 35:19 or Ps

69:5. See notes on Jn 10:34; 12:34. Their law reflects the argument of the church with the synagogue.

15:26 Whom I will send: in Jn 14:16, 26, the Paraclete is to be sent by the Father, at the request of Jesus. Here the Spirit comes from both Jesus and the Father in mission; there is no reference here to the eternal procession of the Spirit.

16:2 Hour: of persecution, not Jesus' "hour" (see note on Jn 2:4).

16:4b–33 A duplicate of Jn 14:1–31 on departure and return.

16:5 Not one of you asks me: the difficulty of reconciling this with Simon Peter's question in Jn 13:36 and Thomas' words in Jn 14:5 strengthens the supposition that the last discourse has been made up of several collections of Johannine material.

16:8–11 These verses illustrate the forensic character of the Paraclete's role: in the forum of the disciples' conscience he prosecutes the world. He leads believers to see (a) that the basic sin was and is refusal to believe in Jesus; (b) that, although Jesus was found guilty and apparently died in disgrace, in reality righteousness has triumphed, for Jesus has returned to his Father; (c) finally, that it is the ruler of this world, Satan, who has been condemned through Jesus' death (Jn 12:32).

16:13 Declare to you the things that are coming: not a reference to new predictions about the future, but interpretation of what has already occurred or been said.

16:25 See note on Jn 10:6. Here, possibly a reference to Jn 15:1–16 or Jn 16:21.

16:30 The reference is seemingly to the fact that Jesus could anticipate their question in Jn 16:19. The disciples naively think they have the full understanding that is the climax of "the hour" of Jesus' death, resurrection, and ascension (Jn 16:25), but the only part of the hour that is at hand for them is their share in the passion (Jn 16:32).

16:32 You will be scattered: cf. Mk 14:27 and Mt 26:31, where both cite Zec

13:7 about the sheep being dispersed.

17:1–26 Climax of the last discourse(s). Since the sixteenth century, this chapter has been called the “high priestly prayer” of Jesus. He speaks as intercessor, with words addressed directly to the Father and not to the disciples, who supposedly only overhear. Yet the prayer is one of petition, for immediate (Jn 17:6–19) and future (Jn 17:20–21) disciples. Many phrases reminiscent of the Lord’s Prayer occur. Although still in the world (Jn 17:13), Jesus looks on his earthly ministry as a thing of the past (Jn 17:4, 12). Whereas Jesus has up to this time stated that the disciples could follow him (Jn 13:33, 36), now he wishes them to be with him in union with the Father (Jn 17:12–14).

17:1 The action of looking up to heaven and the address Father are typical of Jesus at prayer; cf. Jn 11:41 and Lk 11:2.

17:2 Another possible interpretation is to treat the first line of the verse as parenthetical and the second as an appositive to the clause that ends v. 1: so that your son may glorify you (just as ... all people), so that he may give eternal life....

17:3 This verse was clearly added in the editing of the gospel as a reflection on the preceding verse; Jesus nowhere else refers to himself as Jesus Christ.

17:6 I revealed your name: perhaps the name I AM; cf. Jn 8:24, 28, 58; 13:19.

17:15 Note the resemblance to the petition of the Lord’s Prayer, “deliver us from the evil one.” Both probably refer to the devil rather than to abstract evil.

17:24 Where I am: Jesus prays for the believers ultimately to join him in heaven. Then they will not see his glory as in a mirror but clearly (2 Cor 3:18; 1 Jn 3:2).

17:26 I will make it known: through the Advocate.

18:1–14 John does not mention the agony in the garden and the kiss of Judas, nor does he identify the place as Gethsemane or the Mount of Olives.

18:1 Jesus went out: see Jn 14:31, where it seems he is leaving the supper room. Kidron valley: literally, “the winter-flowing Kidron”; this wadi has water only during the winter rains.

18:3 Band of soldiers: seems to refer to Roman troops, either the full cohort of 600 men (1/10 of a legion), or more likely the maniple of 200 under their tribune (Jn 18:12). In this case, John is hinting at Roman collusion in the action against Jesus before he was brought to Pilate. The lanterns and torches may be symbolic of the hour of darkness.

18:5 Nazorean: the form found in Mt 26:71 (see note on Mt 2:23) is here used, not Nazarene of Mark. I AM: or “I am he,” but probably intended by the evangelist as an expression of divinity (cf. their appropriate response in Jn 18:6); see note on Jn 8:24. John sets the confusion of the arresting party against the background of Jesus’ divine majesty.

18:9 The citation may refer to Jn 6:39; 10:28; or 17:12.

18:10 Only John gives the names of the two antagonists; both John and Luke mention the right ear.

18:11 The theme of the cup is found in the synoptic account of the agony (Mk 14:36 and parallels).

18:13 Annas: only John mentions an inquiry before Annas; cf. Jn 18:16, 19–24; see note on Lk 3:2. It is unlikely that this night time interrogation before Annas is the same as the trial before Caiaphas placed by Matthew and Mark at night and by Luke in the morning.

18:15–16 Another disciple ... the other disciple: see note on Jn 13:23.

18:20 I have always taught ... in the temple area: cf. Mk 14:49 for a similar statement.

18:24 Caiaphas: see Mt 26:3, 57; Lk 3:2; and the notes there. John may leave room here for the trial before Caiaphas described in the synoptic gospels.

18:27 Cockcrow was the third Roman division of the night, lasting from midnight to 3 a.m.

18:28 Praetorium: see note on Mt 27:27. Morning: literally, “the early hour,” or fourth Roman division of the night, 3 to 6 a.m. The Passover: the synoptic gospels give the impression that the Thursday night supper was the Passover meal (Mk 14:12); for John that meal is still to be eaten Friday night.

18:31 We do not have the right to execute anyone: only John gives this reason for their bringing Jesus to Pilate. Jewish sources are not clear on the competence of the Sanhedrin at this period to sentence and to execute for political crimes.

18:32 The Jewish punishment for blasphemy was stoning (Lv 24:16). In coming to the Romans to ensure that Jesus would be crucified, the Jewish authorities fulfilled his prophecy that he would be exalted (Jn 3:14; 12:32–33). There is some historical evidence, however, for Jews crucifying Jews.

18:37 You say I am a king: see Mt 26:64 for a similar response to the high priest. It is at best a reluctant affirmative.

18:39 See note on Mt 27:15.

18:40 Barabbas: see note on Mt 27:16–17. Revolutionary: a guerrilla warrior fighting for nationalistic aims, though the term can also denote a robber. See note on Mt 27:38.

19:1 Luke places the mockery of Jesus at the midpoint in the trial when Jesus was sent to Herod. Mark and Matthew place the scourging and mockery at the end of the trial after the sentence of death. Scourging was an integral part of the crucifixion penalty.

19:7 Made himself the Son of God: this question was not raised in John’s account of the Jewish interrogations of Jesus as it was in the synoptic account. Nevertheless, see Jn 5:18; 8:53; 10:36.

19:12 Friend of Caesar: a Roman honorific title bestowed upon high-ranking officials for merit.

19:13 Seated him: others translate “(Pilate) sat down.” In John’s thought, Jesus is the real judge of the world, and John may here be portraying him seated on the judgment bench. Stone Pavement: in Greek *lithostrotos*; under the fortress Antonia, one of the conjectured locations of the praetorium, a massive stone pavement has been excavated. Gabbatha (Aramaic rather than Hebrew) probably means “ridge, elevation.”

19:14 Noon: Mk 15:25 has Jesus crucified “at the third hour,” which means either 9 a.m. or the period from 9 to 12 noon, the time when, according to John, Jesus was sentenced to death, was the hour at which the priests began to slaughter Passover lambs in the temple; see Jn 1:29.

19:16 He handed him over to them to be crucified: in context this would seem to mean “handed him over to the chief priests.” Lk 23:25 has a similar ambiguity. There is a polemic tendency in the gospels to place the guilt of the crucifixion on the Jewish authorities and to exonerate the Romans from blame. But John later mentions the Roman soldiers (Jn 19:23), and it was to these soldiers that Pilate handed Jesus over.

19:17 Carrying the cross himself: a different picture from that of the synoptics, especially Lk 23:26, where Simon of Cyrene is made to carry the cross, walking behind Jesus. In John’s theology, Jesus remained in complete control and master of his destiny (cf. Jn 10:18). Place of the Skull: the Latin word for skull is *Calvaria*; hence “Calvary.” Golgotha is actually an Aramaic rather than a Hebrew word.

19:19 The inscription differs with slightly different words in each of the four gospels. John’s form is fullest and gives the equivalent of the Latin *INRI = Iesus Nazarenus Rex Iudaeorum*. Only John mentions its polyglot character (Jn 19:20) and Pilate’s role in keeping the title unchanged (Jn 19:21–22).

19:23–25a While all four gospels describe the soldiers casting lots to divide Jesus’ garments (see note on Mt

27:35), only John quotes the underlying passage from Ps 22:19, and only John sees each line of the poetic parallelism literally carried out in two separate actions (Jn 19:23–24).

19:25 It is not clear whether four women are meant, or three (i.e., Mary the wife of Cl[e]opas [cf. Lk 24:18] is in apposition with his mother's sister) or two (his mother and his mother's sister, i.e., Mary of Cl[e]opas and Mary of Magdala). Only John mentions the mother of Jesus here. The synoptics have a group of women looking on from a distance at the cross (Mk 15:40).

19:26–27 This scene has been interpreted literally, of Jesus' concern for his mother; and symbolically, e.g., in the light of the Cana story in Jn 2 (the presence of the mother of Jesus, the address woman, and the mention of the hour) and of the upper room in Jn 13 (the presence of the beloved disciple; the hour). Now that the hour has come (Jn 19:28), Mary (a symbol of the church?) is given a role as the mother of Christians (personified by the beloved disciple); or, as a representative of those seeking salvation, she is supported by the disciple who interprets Jesus' revelation; or Jewish and Gentile Christianity (or Israel and the Christian community) are reconciled.

19:28 The scripture ... fulfilled: either in the scene of Jn 19:25–27, or in the I thirst of Jn 19:28. If the latter, Ps 22:16; 69:22 deserve consideration.

19:29 Wine: John does not mention the drugged wine, a narcotic that Jesus refused as the crucifixion began (Mk 15:23), but only this final gesture of kindness at the end (Mk 15:36). Hyssop, a small plant, is scarcely suitable for carrying a sponge (Mark mentions a reed) and may be a symbolic reference to the hyssop used to daub the blood of the paschal lamb on the doorpost of the Hebrews (Ex 12:22).

19:30 Handed over the spirit: there is a double nuance of dying (giving up the last breath or spirit) and that of passing on the holy Spirit; see Jn 7:39, which connects the

giving of the Spirit with Jesus' glorious return to the Father, and Jn 20:22, where the author portrays the conferral of the Spirit.

19:34–35 John probably emphasizes these verses to show the reality of Jesus' death, against the docetic heretics. In the blood and water there may also be a symbolic reference to the Eucharist and baptism.

19:35 He knows: it is not certain from the Greek that this he is the eyewitness of the first part of the sentence. May [come to] believe: see note on Jn 20:31.

19:38–42 In the first three gospels there is no anointing on Friday. In Matthew and Luke the women come to the tomb on Sunday morning precisely to anoint Jesus.

20:1–31 The risen Jesus reveals his glory and confers the Spirit. This story fulfils the basic need for testimony to the resurrection. What we have here is not a record but a series of single stories.

20:1–10 The story of the empty tomb is found in both the Matthean and the Lucan traditions; John's version seems to be a fusion of the two.

20:1 Still dark: according to Mark the sun had risen, Matthew describes it as "dawning," and Luke refers to early dawn. Mary sees the stone removed, not the empty tomb.

20:2 Mary runs away, not directed by an angel/young man as in the synoptic accounts. The plural "we" in the second part of her statement might reflect a tradition of more women going to the tomb.

20:3–10 The basic narrative is told of Peter alone in Lk 24:12, a verse missing in important manuscripts and which may be borrowed from tradition similar to John. Cf. also Lk 24:24.

20:6–8 Some special feature about the state of the burial cloths caused the beloved disciple to believe. Perhaps the details emphasized that the grave had not been robbed.

20:9 Probably a general reference to the scriptures is intended, as in Lk 24:26 and 1 Cor 15:4. Some individual

Old Testament passages suggested are Ps 16:10; Hos 6:2; Jon 2:1, 2, 10.

20:11–18 This appearance to Mary is found only in John, but cf. Mt 28:8–10 and Mk 16:9–11.

20:16 Rabbouni: Hebrew or Aramaic for “my master.”

20:17 Stop holding on to me: see Mt 28:9, where the women take hold of his feet. I have not yet ascended: for John and many of the New Testament writers, the ascension in the theological sense of going to the Father to be glorified took place with the resurrection as one action. This scene in John dramatizes such an understanding, for by Easter night Jesus is glorified and can give the Spirit. Therefore his ascension takes place immediately after he has talked to Mary. In such a view, the ascension after forty days described in Acts 1:1–11 would be simply a termination of earthly appearances or, perhaps better, an introduction to the conferral of the Spirit upon the early church, modeled on Elisha’s being able to have a (double) share in the spirit of Elijah if he saw him being taken up (same verb as ascending) into heaven (2 Kgs 2:9–12). To my Father and your Father, to my God and your God: this echoes Ru 1:16: “Your people shall be my people, and your God my God.” The Father of Jesus will now become the Father of the disciples because, once ascended, Jesus can give them the Spirit that comes from the Father and they can be reborn as God’s children (Jn 3:5). That is why he calls them my brothers.

20:19–29 The appearances to the disciples, without or with Thomas (cf. Jn 11:16; 14:5), have rough parallels in the other gospels only for Jn 20:19–23; cf. Lk 24:36–39; Mk 16:14–18.

20:19 The disciples: by implication from Jn 20:24 this means ten of the Twelve, presumably in Jerusalem. Peace be with you: although this could be an ordinary greeting, John intends here to echo Jn 14:27. The theme of rejoicing in Jn 20:20 echoes Jn 16:22.

20:20 Hands and ... side: Lk 24:39–40 mentions “hands and feet,” based on Ps 22:17.

20:21 By means of this sending, the Eleven were made apostles, that is, “those sent” (cf. Jn 17:18), though John does not use the noun in reference to them (see note on Jn 13:16). A solemn mission or “sending” is also the subject of the post-resurrection appearances to the Eleven in Mt 28:19; Lk 24:47; Mk 16:15.

20:22 This action recalls Gn 2:7, where God breathed on the first man and gave him life; just as Adam’s life came from God, so now the disciples’ new spiritual life comes from Jesus. Cf. also the revivification of the dry bones in Ez 37. This is the author’s version of Pentecost. Cf. also the note on Jn 19:30.

20:23 The Council of Trent defined that this power to forgive sins is exercised in the sacrament of penance. See Mt 16:19; 18:18.

20:28 My Lord and my God: this forms a literary inclusion with the first verse of the gospel: “and the Word was God.”

20:29 This verse is a beatitude on future generations; faith, not sight, matters.

20:30–31 These verses are clearly a conclusion to the gospel and express its purpose. While many manuscripts read come to believe, possibly implying a missionary purpose for John’s gospel, a small number of quite early ones read “continue to believe,” suggesting that the audience consists of Christians whose faith is to be deepened by the book; cf. Jn 19:35.

21:1–23 There are many non-Johannine peculiarities in this chapter, some suggesting Lucan Greek style; yet this passage is closer to John than Jn 7:53–8:11. There are many Johannine features as well. Its closest parallels in the synoptic gospels are found in Lk 5:1–11 and Mt 14:28–31. Perhaps the tradition was ultimately derived from John but preserved by some disciple other than the writer of the rest of the gospel. The appearances narrated seem to be independent of those in Jn 20. Even if a later addition, the

chapter was added before publication of the gospel, for it appears in all manuscripts.

21:2 Zebedee's sons: the only reference to James and John in this gospel (but see note on Jn 1:37). Perhaps the phrase was originally a gloss to identify, among the five, the two others of his disciples. The anonymity of the latter phrase is more Johannine (Jn 1:35). The total of seven may suggest the community of the disciples in its fullness.

21:3–6 This may be a variant of Luke's account of the catch of fish; see note on Lk 5:1–11.

21:9, 12–13 It is strange that Jesus already has fish since none have yet been brought ashore. This meal may have had eucharistic significance for early Christians since Jn 21:13 recalls Jn 6:11 which uses the vocabulary of Jesus' action at the Last Supper; but see also note on Mt 14:19.

21:11 The exact number 153 is probably meant to have a symbolic meaning in relation to the apostles' universal mission; Jerome claims that Greek zoologists catalogued 153 species of fish. Or 153 is the sum of the numbers from 1 to 17. Others invoke Ez 47:10.

21:12 None ... dared to ask him: is Jesus' appearance strange to them? Cf. Lk 24:16; Mk 16:12; Jn 20:14. The disciples do, however, recognize Jesus before the breaking of the bread (opposed to Lk 24:35).

21:14 This verse connects Jn 20 and 21; cf. Jn 20:19, 26.

21:15–23 This section constitutes Peter's rehabilitation and emphasizes his role in the church.

21:15–17 In these three verses there is a remarkable variety of synonyms: two different Greek verbs for love (see note on Jn 15:13); two verbs for feed/tend; two nouns for sheep; two verbs for know. But apparently there is no difference of meaning. The threefold confession of Peter is meant to counteract his earlier threefold denial (Jn 18:17, 25, 27). The First Vatican Council cited these verses in defining that Jesus after his resurrection gave Peter the jurisdiction of supreme shepherd and ruler over the whole flock.

21:15 More than these: probably “more than these disciples do” rather than “more than you love them” or “more than you love these things [fishing, etc].”

21:18 Originally probably a proverb about old age, now used as a figurative reference to the crucifixion of Peter.

21:22 Until I come: a reference to the parousia.

21:23 This whole scene takes on more significance if the disciple is already dead. The death of the apostolic generation caused problems in the church because of a belief that Jesus was to have returned first. Loss of faith sometimes resulted; cf. 2 Pt 3:4.

21:24 Who ... has written them: this does not necessarily mean he wrote them with his own hand. The same expression is used in Jn 19:22 of Pilate, who certainly would not have written the inscription himself. We know: i.e., the Christian community; cf. Jn 1:14, 16.



THE PROPHECIES

Revelation and Daniel

Churches of the Apocalypse



06

The Revelation to John

The principal divisions of the Book of Revelation are the following:

I. Prologue (1:1–3)

II. Letters to the Churches of Asia (1:4–3:22)

III. God and the Lamb in Heaven (4:1–5:14)

IV. The Seven Seals, Trumpets, and Plagues, with Interludes (6:1–16:21)

V. The Punishment of Babylon and the Destruction of Pagan Nations (17:1–20:15)

VI. The New Creation (21:1–22:5)

VII. Epilogue (22:6–21)

I. PROLOGUE

CHAPTER 1

*1a**The revelation of Jesus Christ, which God gave to him, to show his servants what must happen soon. He made it known by sending his angel to his servant John, *2*who gives witness to the word of God and to the testimony of Jesus Christ by reporting what he saw. *3b**Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near.

II. LETTERS TO THE CHURCHES OF ASIA

Greeting.

*4c**John, to the seven churches in Asia: grace to you and peace from him who is and who was and who is to come, and from the seven spirits before his throne,

5d*and from Jesus Christ, the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, 6ewho has made us into a kingdom, priests for his God and Father, to him be glory and power forever [and ever]. Amen.

7fBehold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen.

8g*“I am the Alpha and the Omega,” says the Lord God, “the one who is and who was and who is to come, the Almighty.”

The First Vision.

9*I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos because I proclaimed God’s word and gave testimony to Jesus. 10*I was caught up in spirit on the Lord’s day and heard behind me a voice as loud as a trumpet, 11 *which said, “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.” 12*Then I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lampstands 13h*and in the midst of the lampstands one like a son of man, wearing an ankle-length robe, with a gold sash around his chest. 14*The hair of his head was as white as white wool or as snow, and his eyes were like a fiery flame. 15*His feet were like polished brass refined in a furnace, and his voice was like the sound of rushing

water. 16i*In his right hand he held seven stars. A sharp two edged word came out of his mouth, and his face shone like the sun at its brightest.

17j*When I caught sight of him, I fell down at his feet as though dead. He touched me with his right hand and said, “Do not be afraid. I am the first and the last, 18*the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld. 19*Write down, therefore, what you have seen, and what is happening, and what will happen afterwards. 20*This is the secret meaning of the seven stars you saw in my right hand, and of the seven gold lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

CHAPTER 2

To Ephesus.

1*“To the angel of the church in Ephesus, write this: “The one who holds the seven stars in his right hand and walks in the midst of the seven gold lampstands says this: 2*“I know your works, your labour, and your endurance, and that you cannot tolerate the wicked; you have tested those who call themselves apostles but are not, and discovered that they are impostors. 3Moreover, you have endurance and have suffered for my name, and you have not grown weary. 4Yet I hold this against you: you have lost the love you had at first. 5Realize how far you have fallen. Repent, and do the works you did at first. Otherwise, I will come to you and remove your lampstand from its place, unless you repent. 6*But you have this in your favour: you hate the works of the Nicolaitans,

which I also hate. 7k* “ “ Whoever has ears ought to hear what the Spirit says to the churches. To the victor I will give the right to eat from the tree of life that is in the garden of God.” ’

To Smyrna.

8* “To the angel of the church in Smyrna, write this:
“ ‘The first and the last, who once died but came to life, says this: 9l* “I know your tribulation and poverty, but you are rich. I know the slander of those who claim to be Jews and are not, but rather are members of the assembly of Satan. 10Do not be afraid of anything that you are going to suffer. Indeed, the devil will throw some of you into prison, that you may be tested, and you will face an ordeal for ten days. Remain faithful until death, and I will give you the crown of life. 11m* “ ‘ “Whoever has ears ought to hear what the Spirit says to the churches. The victor shall not be harmed by the second death.” ’

To Pergamum.

12* “To the angel of the church in Pergamum, write this:
“ ‘The one with the sharp two-edged sword says this: 13* “I know that you live where Satan’s throne is, and yet you hold fast to my name and have not denied your faith in me, not even in the days of Antipas, my faithful witness, who was martyred among you, where Satan lives. 14n* Yet I have a few things against you. You have some people there who hold to the teaching of Balaam, who instructed Balak to put a stumbling block before the Israelites: to eat food sacrificed to idols and to play the harlot. 15Likewise,

you also have some people who hold to the teaching of [the] Nicolaitans.

16Therefore, repent. Otherwise, I will come to you quickly and wage war against them with the sword of my mouth. 17o*“ ‘Whoever has ears ought to hear what the Spirit says to the churches. To the victor I shall give some of the hidden manna; I shall also give a white amulet upon which is inscribed a new name, which no one knows except the one who receives it.’ ”

To Thyatira.

18*“To the angel of the church in Thyatira, write this: “ ‘The Son of God, whose eyes are like a fiery flame and whose feet are like polished brass, says this: 19“I know your works, your love, faith, service, and endurance, and that your last works are greater than the first. 20*Yet I hold this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, who teaches and misleads my servants to play the harlot and to eat food sacrificed to idols. 21I have given her time to repent, but she refuses to repent of her harlotry. 22So I will cast her on a sickbed and plunge those who commit adultery with her into intense suffering unless they repent of her works. 23p*I will also put her children to death. Thus shall all the churches come to know that I am the searcher of hearts and minds and that I will give each of you what your works deserve.

24*But I say to the rest of you in Thyatira, who do not uphold this teaching and know nothing of the so-called deep secrets of Satan: on you I will place no further burden, 25except that you must hold fast to

what you have until I come. 26q*“ ‘ “To the victor, who keeps to my ways until the end, I will give authority over the nations.

27He will rule them with an iron rod. Like clay vessels will they be smashed, 28just as I received authority from my Father. And to him I will give the morning star. 29“ ‘ “Whoever has ears ought to hear what the Spirit says to the churches.” ’

CHAPTER 3

To Sardis.

1*“To the angel of the church in Sardis, write this:“ ‘The one who has the seven spirits of God and the seven stars says this: “I know your works, that you have the reputation of being alive, but you are dead. 2Be watchful and strengthen what is left, which is going to die, for I have not found your works complete in the sight of my God. 3Remember then how you accepted and heard; keep it, and repent. If you are not watchful, I will come like a thief, and you will never know at what hour I will come upon you. 4sHowever, you have a few people in Sardis who have not soiled their garments; they will walk with me dressed in white, because they are worthy. 5t*“ ‘ “The victor will thus be dressed in white, and I will never erase his name from the book of life but will acknowledge his name in the presence of my Father and of his angels. 6“ ‘ “Whoever has ears ought to hear what the Spirit says to the churches.” ’

To Philadelphia.

7u*“To the angel of the church in Philadelphia, write this:
“ ‘The holy one, the true,

who holds the key of David,
who opens and no one shall close,
who closes and no one shall open,
says this:

8*“ ‘I know your works (behold, I have left an open door before you, which no one can close). You have limited strength, and yet you have kept my word and have not denied my name. 9vBehold, I will make those of the assembly of Satan who claim to be Jews and are not, but are lying, behold I will make them come and fall prostrate at your feet, and they will realize that I love you. 10*Because you have kept my message of endurance, I will keep you safe in the time of trial that is going to come to the whole world to test the inhabitants of the earth. 11w I am coming quickly. Hold fast to what you have, so that no one may take your crown.

12x*“ ‘The victor I will make into a pillar in the temple of my God, and he will never leave it again. On him I will inscribe the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, as well as my new name. 13“ ‘Whoever has ears ought to hear what the Spirit says to the churches.” ’

To Laodicea.

14y*“To the angel of the church in Laodicea, write this:

“The Amen, the faithful and true witness, the source of God’s creation, says this: 15*”I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. 16*So, because you are

lukewarm, neither hot nor cold, I will spit you out of my mouth.

17z*For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind, and naked. 18*I advise you to buy from me gold refined by fire so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. 19aThose whom I love, I reprove and chastise. Be earnest, therefore, and repent. 20*“ ‘Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me. 21bI will give the victor the right to sit with me on my throne, as I myself first won the victory and sit with my Father on his throne. 22“ ‘Whoever has ears ought to hear what the Spirit says to the churches.” ’ ”

III. GOD AND THE LAMB IN HEAVEN

CHAPTER 4

Vision of Heavenly Worship.

1*After this I had a vision of an open door to heaven, and I heard the trumpetlike voice that had spoken to me before, saying, “Come up here and I will show you what must happen afterwards.” 2c*At once I was caught up in spirit. A throne was there in heaven, and on the throne sat 3one whose appearance sparkled like jasper and carnelian. Around the throne was a halo as brilliant as an emerald.

4d*Surrounding the throne I saw twenty-four other

thrones on which twenty-four elders sat, dressed in white garments and with gold crowns on their heads.

5*From the throne came flashes of lightning, rumblings, and peals of thunder. Seven flaming torches burned in front of the throne, which are the seven spirits of God. 6e*In front of the throne was something that resembled a sea of glass like crystal.

In the center and around the throne, there were four living creatures covered with eyes in front and in back. 7*The first creature resembled a lion, the second was like a calf, the third had a face like that of a human being, and the fourth looked like an eagle in flight.

8/*The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming:

“Holy, holy, holy is the Lord God almighty, who was, and who is, and who is to come.”

9Whenever the living creatures give glory and honour and thanks to the one who sits on the throne, who lives forever and ever, 10the twenty-four elders fall down before the one who sits on the throne and worship him, who lives forever and ever. They throw down their crowns before the throne, exclaiming:

11g“Worthy are you, Lord our God, to receive glory and honour and power, for you created all things; because of your will they came to be and were created.”

CHAPTER 5

The Scroll and the Lamb.

1*h**I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals. 2 Then I saw a mighty angel who proclaimed in a loud voice, “Who is worthy to open the scroll and break its seals?” 3But no one in heaven or on earth or under the earth was able to open the scroll or to examine it. 4I shed many tears because no one was found worthy to open the scroll or to examine it.

5*i**One of the elders said to me, “Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals.” 6*j**Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the [seven] spirits of God sent out into the whole world. 7He came and received the scroll from the right hand of the one who sat on the throne.

8When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. 9They sang a new hymn:

“Worthy are you to receive the scroll
and to break open its seals,
for you were slain and with your blood
you purchased for God
those from every tribe and tongue,
people and nation.

10*k*You made them a kingdom and priests
for our God, and they will reign on earth.”

11*l**I looked again and heard the voices of many
angels who surrounded the throne and the living
creatures and the elders. They were countless in
number, 12 and they cried out in a loud voice:
“Worthy is the Lamb that was slain
to receive power and riches, wisdom and strength,
honour and glory and blessing.”

13Then I heard every creature in heaven and on
earth and under the earth and in the sea, everything
in the universe, cry out:

“To the one who sits on the throne and to
the Lamb be blessing and honour, glory and
might, forever and ever.”

14The four living creatures answered, “Amen,” and
the elders fell down and worshiped.

IV. THE SEVEN SEALS, TRUMPETS, AND PLAGUES, WITH INTERLUDES

CHAPTER 6

The First Six Seals.

1*Then I watched while the Lamb broke open the
first of the seven seals, and I heard one of the four
living creatures cry out in a voice like thunder, “Come
forward.” 2*m**I looked, and there was a white horse,
and its rider had a bow. He was given a crown, and he
rode forth victorious to further his victories.

3When he broke open the second seal, I heard the
second living creature cry out, “Come forward.”

4*n**Another horse came out, a red one. Its rider was

given power to take peace away from the earth, so that people would slaughter one another. And he was given a huge sword.

5*When he broke open the third seal, I heard the third living creature cry out, "Come forward." I looked, and there was a black horse, and its rider held a scale in his hand. 6o*I heard what seemed to be a voice in the midst of the four living creatures. It said, "A ration of wheat costs a day's pay, and three rations of barley cost a day's pay. But do not damage the olive oil or the wine."

7When he broke open the fourth seal, I heard the voice of the fourth living creature cry out, "Come forward." 8p*I looked, and there was a pale green horse. Its rider was named Death, and Hades accompanied him. They were given authority over a quarter of the earth, to kill with sword, famine, and plague, and by means of the beasts of the earth.

9*When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God. 10*They cried out in a loud voice, "How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?" 11Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been.

12^q*Then I watched while he broke open the sixth seal, and there was a great earthquake; the sun turned as black as dark sackcloth and the whole moon became like blood. 13*The stars in the sky fell to the earth like unripe figs shaken loose from the tree in a strong wind. 14^r*Then the sky was divided like a torn scroll curling up, and every mountain and island was moved from its place. 15*The kings of the earth, the nobles, the military officers, the rich, the powerful, and every slave and free person hid themselves in caves and among mountain crags. 16^sThey cried out to the mountains and the rocks, "Fall on us and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, 17*because the great day of their wrath has come and who can withstand it?"

CHAPTER 7

The 144,000 Sealed.

1^t*After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on land or sea or against any tree. 2*Then I saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, 3^u"Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God."

4^v*I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the Israelites: 5*twelve thousand were marked from the tribe of Judah,

twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, 6twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, 7twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, 8twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand were marked from the tribe of Benjamin.

Triumph of the Elect.

9*After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands.

10*They cried out in a loud voice:

“Salvation comes from our God, who is seated on the throne, and from the Lamb.”

11All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, 12and exclaimed:

“Amen. Blessing and glory, wisdom and thanksgiving, honour, power, and might be to our God forever and ever. Amen.”

13Then one of the elders spoke up and said to me, “Who are these wearing white robes, and where did they come from?” 14w*I said to him, “My lord, you are the one who knows.” He said to me, “These are the ones who have survived the time of great distress;

they have washed their robes and made them white in the blood of the Lamb. 15“For this reason they stand before God’s Throne and worship him day and night in his temple. The one who sits on the throne will shelter them. 16xThey will not hunger or thirst anymore, nor will the sun or any heat strike them. 17y*For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.”

CHAPTER 8

The Seven Trumpets.

1z*When he broke open the seventh seal, there was silence in heaven for about half an hour. 2aAnd I saw that the seven angels who stood before God were given seven trumpets.

The Gold Censer.

3b*Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne. 4The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel. 5cThen the angel took the censer, filled it with burning coals from the altar, and hurled it down to the earth. There were peals of thunder, rumblings, flashes of lightning, and an earthquake.

The First Four Trumpets.

6dThe seven angels who were holding the seven trumpets prepared to blow them. 7*When the first one blew his trumpet, there came hail and fire mixed

with blood, which was hurled down to the earth. A third of the land was burned up, along with a third of the trees and all green grass.

8e*When the second angel blew his trumpet, something like a large burning mountain was hurled into the sea. A third of the sea turned to blood, 9*a third of the creatures living in the sea died, and a third of the ships were wrecked.

10fWhen the third angel blew his trumpet, a large star burning like a torch fell from the sky. It fell on a third of the rivers and on the springs of water.

11g*The star was called “Wormwood,” and a third of all the water turned to wormwood. Many people died from this water, because it was made bitter.

12hWhen the fourth angel blew his trumpet, a third of the sun, a third of the moon, and a third of the stars were struck, so that a third of them became dark. The day lost its light for a third of the time, as did the night. 13*Then I looked again and heard an eagle flying high overhead cry out in a loud voice, “Woe! Woe! Woe to the inhabitants of the earth from the rest of the trumpet blasts that the three angels are about to blow!”

CHAPTER 9

The Fifth Trumpet.

1i*Then the fifth angel blew his trumpet, and I saw a star that had fallen from the sky to the earth. It was given the key for the passage to the abyss. 2jIt opened the passage to the abyss, and smoke came up out of the passage like smoke from a huge furnace.

The sun and the air were darkened by the smoke from the passage. *3k** Locusts came out of the smoke onto the land, and they were given the same power as scorpions of the earth. *4* They were told not to harm the grass of the earth or any plant or any tree, but only those people who did not have the seal of God on their foreheads. *5** They were not allowed to kill them but only to torment them for five months; the torment they inflicted was like that of a scorpion when it stings a person. *6* During that time these people will seek death but will not find it, and they will long to die but death will escape them.

*7m** The appearance of the locusts was like that of horses ready for battle. On their heads they wore what looked like crowns of gold; their faces were like human faces, *8n* and they had hair like women's hair. Their teeth were like lions' teeth, *9* and they had chests like iron breastplates. The sound of their wings was like the sound of many horse-drawn chariots racing into battle. *10* They had tails like scorpions, with stingers; with their tails they had power to harm people for five months. *11** They had as their king the angel of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon. *12* The first woe has passed, but there are two more to come.

The Sixth Trumpet.

*13o** Then the sixth angel blew his trumpet, and I heard a voice coming from the [four] horns of the gold altar before God, *14** telling the sixth angel who held the trumpet, "*Release the four angels who are bound at the banks of the great river Euphrates.*" *15* So the four angels were released, who were prepared for this

hour, day, month, and year to kill a third of the human race.

16The number of cavalry troops was two hundred million; I heard their number. 17^p*Now in my vision this is how I saw the horses and their riders. They wore red, blue, and yellow breastplates, and the horses' heads were like heads of lions, and out of their mouths came fire, smoke, and sulfur. 18By these three plagues of fire, smoke, and sulfur that came out of their mouths a third of the human race was killed. 19For the power of the horses is in their mouths and in their tails; for their tails are like snakes, with heads that inflict harm.

20^q*The rest of the human race, who were not killed by these plagues, did not repent of the works of their hands, to give up the worship of demons and idols made from gold, silver, bronze, stone, and wood, which cannot see or hear or walk. 21Nor did they repent of their murders, their magic potions, their unchastity, or their robberies.

CHAPTER 10

The Angel with the Small Scroll.

1*Then I saw another mighty angel come down from heaven wrapped in a cloud, with a halo around his head; his face was like the sun and his feet were like pillars of fire. 2*In his hand he held a small scroll that had been opened. He placed his right foot on the sea and his left foot on the land, 3^r*and then he cried out in a loud voice as a lion roars. When he cried out, the seven thunders raised their voices, too. 4When the seven thunders had spoken, I was about to write

it down; but I heard a voice from heaven say, “Seal up what the seven thunders have spoken, but do not write it down.”

5Then the angel I saw standing on the sea and on the land raised his right hand to heaven 6s*and swore by the one who lives forever and ever, who created heaven and earth and sea and all that is in them, “There shall be no more delay.

7t*At the time when you hear the seventh angel blow his trumpet, the mysterious plan of God shall be fulfilled, as he promised to his servants the prophets.”

8Then the voice that I had heard from heaven spoke to me again and said, “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.” 9*So I went up to the angel and told him to give me the small scroll. He said to me, “Take and swallow it. It will turn your stomach sour, but in your mouth it will taste as sweet as honey.”

10uI took the small scroll from the angel’s hand and swallowed it. In my mouth it was like sweet honey, but when I had eaten it, my stomach turned sour.

11*Then someone said to me, “You must prophesy again about many peoples, nations, tongues, and kings.”

CHAPTER 11

The Two Witnesses.

1v*Then I was given a measuring rod like a staff and I was told, “Come and measure the temple of God and the altar, and count those who are worshiping in it.

2*But exclude the outer court of the temple; do not measure it, for it has been handed over to the

Gentiles, who will trample the holy city for forty-two months. 3*I will commission my two witnesses to prophesy for those twelve hundred and sixty days, wearing sackcloth.” 4u*These are the two olive trees and the two lampstands that stand before the Lord of the earth. 5*If anyone wants to harm them, fire comes out of their mouths and devours their enemies. In this way, anyone wanting to harm them is sure to be slain. 6xThey have the power to close up the sky so that no rain can fall during the time of their prophesying. They also have power to turn water into blood and to afflict the earth with any plague as often as they wish.

7y*When they have finished their testimony, the beast that comes up from the abyss will wage war against them and conquer them and kill them.

8*Their corpses will lie in the main street of the great city, which has the symbolic names “Sodom” and “Egypt,” where indeed their Lord was crucified.

9*Those from every people, tribe, tongue, and nation will gaze on their corpses for three and a half days, and they will not allow their corpses to be buried.

10The inhabitants of the earth will gloat over them and be glad and exchange gifts because these two prophets tormented the inhabitants of the earth. 11

zBut

after the three and a half days, a breath of life from God entered them. When they stood on their feet, great fear fell on those who saw them. 12aThen they heard a loud voice from heaven say to them, “Come up here.” So they went up to heaven in a cloud as their enemies looked on. 13*At that moment there was a great earthquake, and a tenth of the city fell in ruins. Seven thousand people were killed during the

earthquake; the rest were terrified and gave glory to the God of heaven.

14The second woe has passed, but the third is coming soon.

The Seventh Trumpet.

15*Then the seventh angel blew his trumpet. There were loud voices in heaven, saying, “The kingdom of the world now belongs to our Lord and to his Anointed, and he will reign forever and ever.” 16The twenty-four elders who sat on their thrones before God prostrated themselves and worshiped God 17and said:

“We give thanks to you, Lord God almighty, who are and who were.
For you have assumed your great power
and have established your reign.

18bThe nations raged, but your wrath has come, and the time for the dead to be judged, and to recompense your servants, the prophets, and the holy ones and those who fear your name, the small and the great alike, and to destroy those who destroy the earth.”

19Then God’s temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm.

CHAPTER 12

The Woman and the Dragon.

1c*A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2*She was with child and wailed aloud in pain as she laboured to give

birth. *3d**Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. *4e* Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth.

*5f**She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. *6**The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.

*7**Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, *8*but they did not prevail and there was no longer any place for them in heaven. *9g**The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

*10**Then I heard a loud voice in heaven say:

“Now have salvation and power come,
and the kingdom of our God
and the authority of his Anointed.

For the accuser of our brothers is cast out, who
accuses them before our God day and night.

*11*They conquered him by the blood of the
Lamb and by the word of their testimony;
love for life did not deter them from death.

*12*Therefore, rejoice, you heavens,

and you who dwell in them.
But woe to you, earth and sea,
for the Devil has come down to you in great fury,
for he knows he has but a short time.”

13^hWhen the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child. 14^{i*} But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert, where, far from the serpent, she was taken care of for a year, two years, and a half-year. 15^{*} The serpent, however, spewed a torrent of water out of his mouth after the woman to sweep her away with the current. 16^{*} But the earth helped the woman and opened its mouth and swallowed the flood that the dragon spewed out of its mouth. 17^{j*} Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God’s commandments and bear witness to Jesus. 18^{*} It took its position on the sand of the sea.

CHAPTER 13

The First Beast.

1^{k*} Then I saw a beast come out of the sea with ten horns and seven heads; on its horns were ten diadems, and on its heads blasphemous name[s]. 2^{l*} The beast I saw was like a leopard, but it had feet like a bear’s, and its mouth was like the mouth of a lion. To it the dragon gave its own power and throne, along with great authority. 3^{*} I saw that one of its heads seemed to have been mortally wounded, but this mortal wound was healed. Fascinated, the whole world followed after the beast. 4^{*} They worshiped the

dragon because it gave its authority to the beast; they also worshiped the beast and said, "Who can compare with the beast or who can fight against it?"

*5m**The beast was given a mouth uttering proud boasts and blasphemies, and it was given authority to act for forty-two months. *6*It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling and those who dwell in heaven. *7n*It was also allowed to wage war against the holy ones and conquer them, and it was granted authority over every tribe, people, tongue, and nation. *8o*All the inhabitants of the earth will worship it, all whose names were not written from the foundation of the world in the book of life, which belongs to the Lamb who was slain.

*9p*Whoever has ears ought to hear these words.

*10q*Anyone destined for captivity goes into captivity. Anyone destined to be slain by the sword shall be slain by the sword. Such is the faithful endurance of the holy ones.

The Second Beast.

*11**Then I saw another beast come up out of the earth; it had two horns like a lamb's but spoke like a dragon.

*12*It wielded all the authority of the first beast in its sight and made the earth and its inhabitants worship the first beast, whose mortal wound had been healed.

*13r*It performed great signs, even making fire come down from heaven to earth in the sight of everyone.

14 It deceived the inhabitants of the earth with the signs it was allowed to perform

in the sight of the first beast, telling them to make an image for the beast who had been wounded by the sword and revived. *15s*It was then permitted to breathe life into the beast's image, so that the beast's image could speak and [could] have anyone who did not worship it put to death. *16t*It forced all the people, small and great, rich and poor, free and slave, to be given a stamped image on their right hands or their foreheads, *17*so that no one could buy or sell except one who had the stamped image of the beast's name or the number that stood for its name.

*18u**Wisdom is needed here; one who understands can calculate the number of the beast, for it is a number that stands for a person. His number is six hundred and sixty-six.

CHAPTER 14

The Lamb's Companions.

*1v**Then I looked and there was the Lamb standing on Mount Zion, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. *2*I heard a sound from heaven like the sound of rushing water or a loud peal of thunder. The sound I heard was like that of harpists playing their harps. *3w*They were singing [what seemed to be] a new hymn before the throne, before the four living creatures and the elders. No one could learn this hymn except the hundred and forty-four thousand who had been ransomed from the earth.

*4x**These are they who were not defiled with women; they are virgins and these are the ones who follow the Lamb wherever he goes. They have been ransomed as

the first fruits of the human race for God and the Lamb. *5y**On their lips no deceit has been found; they are unblemished.

The Three Angels.

*6**Then I saw another angel flying high overhead, with everlasting good news to announce to those who dwell on earth, to every nation, tribe, tongue, and people. *7z*He said in a loud voice, “Fear God and give him glory, for his time has come to sit in judgment. Worship him who made heaven and earth and sea and springs of water.”

*8a**A second angel followed, saying:

“Fallen, fallen is Babylon the great,
that made all the nations drink
the wine of her licentious passion.”

9A third angel followed them and said in a loud voice, “Anyone who worships the beast or its image, or accepts its mark on forehead or

hand, *10**will also drink the wine of God’s fury, poured full strength into the cup of his wrath, and will be tormented in burning sulfur before the holy angels and before the Lamb. *11b*The smoke of the fire that torments them will rise forever and ever, and there will be no relief day or night for those who worship the beast or its image or accept the mark of its name.” *12c**Here is what sustains the holy ones who keep God’s commandments and their faith in Jesus.

*13d**I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now

on.” “Yes,” said the Spirit, “let them find rest from their labours, for their works accompany them.”

The Harvest of the Earth.

14^e*Then I looked and there was a white cloud, and sitting on the cloud one who looked like a son of man, with a gold crown on his head and a sharp sickle in his hand. 15^fAnother angel came out of the temple, crying out in a loud voice to the one sitting on the cloud, “Use your sickle and reap the harvest, for the time to reap has come, because the earth’s harvest is fully ripe.” 16So the one who was sitting on the cloud swung his sickle over the earth, and the earth was harvested.

17Then another angel came out of the temple in heaven who also had a sharp sickle. 18*Then another angel [came] from the altar, [who] was in charge of the fire, and cried out in a loud voice to the one who had the sharp sickle, “Use your sharp sickle and cut the clusters from the earth’s vines, for its grapes are ripe.” 19^gSo the angel swung his sickle over the earth and cut the earth’s vintage. He threw it into the great wine press of God’s fury. 20*The wine press was trodden outside the city and blood poured out of the wine press to the height of a horse’s bridle for two hundred miles.

CHAPTER 15

The Seven Last Plagues.

1*Then I saw in heaven another sign, great and awe-inspiring: seven angels with the seven last plagues, for through them God’s fury is accomplished.

2^h*Then I saw something like a sea of glass mingled

with fire. On the sea of glass were standing those who had won the victory over the beast and its image and the number that signified its name. They were holding God's harps, 3*i**and they sang the song of Moses, the servant of God, and the song of the Lamb:

"Great and wonderful are your works,

Lord God almighty.

Just and true are your ways,

O king of the nations.

4*j*Who will not fear you, Lord,

or glorify your name?

For you alone are holy.

All the nations will come

and worship before you,

for your righteous acts have been revealed."

5*After this I had another vision. The temple that is the heavenly tent of testimony opened, 6*k*and the seven angels with the seven plagues came out of the temple. They were dressed in clean white linen, with a gold sash around their chests. 7One of the four living creatures gave the seven angels seven gold bowls filled with the fury of God, who lives forever and ever. 8*l*Then the temple became so filled with the smoke from God's glory and might that no one could enter it until the seven plagues of the seven angels had been accomplished.

CHAPTER 16

The Seven Bowls.

1*I heard a loud voice speaking from the temple to the seven angels, "Go and pour out the seven bowls of God's fury upon the earth." 2*The first angel went and poured out his bowl on the earth. Festering and

ugly sores broke out on those who had the mark of the beast or worshiped its image.

3*The second angel poured out his bowl on the sea. The sea turned to blood like that from a corpse; every creature living in the sea died.

4mThe third angel poured out his bowl on the rivers and springs of water. These also turned to blood.

5nThen I heard the angel in charge of the waters say:

“You are just, O Holy One,
who are and who were,
in passing this sentence.

6oFor they have shed the blood of the holy ones and the prophets,
and you [have] given them blood to drink;
it is what they deserve.”

7pThen I heard the altar cry out,

“Yes, Lord God Almighty,
your judgments are true and just.”

8The fourth angel poured out his bowl on the sun. It was given the power to burn people with fire. 9q People were burned by the scorching heat and blasphemed the name of God who had power over these plagues, but they did not repent or give him glory.

10r*The fifth angel poured out his bowl on the throne of the beast. Its kingdom was plunged into darkness, and people bit their tongues in pain 11s and blasphemed the God of heaven because of their pains and sores. But they did not repent of their works.

12*The sixth angel emptied his bowl on the great river Euphrates. Its water was dried up to prepare the way for the kings of the East. 13*I saw three unclean spirits like frogs come from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. 14*These were demonic spirits who performed signs. They went out to the kings of the whole world to assemble them for the battle on the great day of God the Almighty.

15**("Behold, I am coming like a thief." Blessed is the one who watches and keeps his clothes ready, so that he may not go naked and people see him exposed.)*

16*They then assembled the kings in the place that is named Armageddon in Hebrew.

17*The seventh angel poured out his bowl into the air. A loud voice came out of the temple from the throne, saying, "It is done." 18*Then there were lightning flashes, rumblings, and peals of thunder, and a great earthquake. It was such a violent earthquake that there has never been one like it since the human race began on earth. 19*The great city was split into three parts, and the gentile cities fell. But God remembered great Babylon, giving it the cup filled with the wine of his fury and wrath. 20*Every island fled, and mountains disappeared. 21*Large hailstones like huge weights came down from the sky on people, and they blasphemed God for the plague of hail because this plague was so severe.

V. THE PUNISHMENT OF BABYLON AND THE DESTRUCTION OF PAGAN NATIONS

CHAPTER 17

Babylon the Great.

1z*Then one of the seven angels who were holding the seven bowls came and said to me, “Come here. I will show you the judgment on the great harlot who lives near the many waters. 2a*The kings of the earth have had intercourse with her, and the inhabitants of the earth became drunk on the wine of her harlotry.” 3b*Then he carried me away in spirit to a deserted place where I saw a woman seated on a scarlet beast that was covered with blasphemous names, with seven heads and ten horns. 4c*The woman was wearing purple and scarlet and adorned with gold, precious stones, and pearls. She held in her hand a gold cup that was filled with the abominable and sordid deeds of her harlotry. 5On her forehead was written a name, which is a mystery, “Babylon the great, the mother of harlots and of the abominations of the earth.” 6*I saw that the woman was drunk on the blood of the holy ones and on the blood of the witnesses to Jesus.

Meaning of the Beast and Harlot

When I saw her I was greatly amazed. 7The angel said to me, “Why are you amazed? I will explain to you the mystery of the woman and of the beast that carries her, the beast with the seven heads and the ten horns. 8d*The beast that you saw existed once but now exists no longer. It will come up from the abyss and is headed for destruction. The inhabitants of the earth whose names have not been written in

the book of life from the foundation of the world shall be amazed when they see the beast, because it existed once but exists no longer, and yet it will come again. *9e**Here is a clue for one who has wisdom. The seven heads represent seven hills upon which the woman sits. They also represent seven kings: *10**five have already fallen, one still lives, and the last has not yet come, and when he comes he must remain only a short while. *11**The beast that existed once but exists no longer is an eighth king, but really belongs to the seven and is headed for destruction. *12/**The ten horns that you saw represent ten kings who have not yet been crowned; they will receive royal authority along with the beast for one hour. *13*They are of one mind and will give their power and authority to the beast. *14g*They will fight with the Lamb, but the Lamb will conquer them, for he is Lord of lords and king of kings, and those with him are called, chosen, and faithful.”

*15*Then he said to me, “The waters that you saw where the harlot lives represent large numbers of peoples, nations, and tongues. *16h**The ten horns that you saw and the beast will hate the harlot; they will leave her desolate and naked; they will eat her flesh and consume her with fire. *17*For God has put it into their minds to carry out his purpose and to make them come to an agreement to give their kingdom to the beast until the words of God are accomplished. *18*The woman whom you saw represents the great city that has sovereignty over the kings of the earth.”

CHAPTER 18

The Fall of Babylon.

*1i**After this I saw another angel coming down from heaven, having great authority, and the earth became illumined by his splendor. *2j**He cried out in a mighty voice:

“Fallen, fallen is Babylon the great.
She has become a haunt for demons.
She is a cage for every unclean spirit,
a cage for every unclean bird,
[a cage for every unclean] and
disgusting [beast].

*3k**For all the nations have drunk the wine of her
licentious passion.
The kings of the earth had intercourse with her,
and the merchants of the earth grew rich from her
drive for luxury.”

*4l**Then I heard another voice from heaven say:
“Depart from her, my people, so as not to take part in
her sins and receive a share in her plagues, *5m*for her
sins are piled up to the sky,
and God remembers her crimes.
*6n*Pay her back as she has paid others.
Pay her back double for her deeds.
Into her cup pour double what she poured.
*7o*To the measure of her boasting and
Wantonness repay her in torment and grief;
for she said to herself,
‘I sit enthroned as queen;
I am no widow,
and I will never know grief.’
*8*Therefore, her plagues will come in one day,
pestilence, grief, and famine; she will be consumed by
fire. For mighty is the Lord God who judges her.”

9The kings of the earth who had intercourse with her in their wantonness will weep and mourn over her when they see the smoke of her pyre. 10They will keep their distance for fear of the torment inflicted on her, and they will say:

“Alas, alas, great city,
Babylon, mighty city.
In one hour your judgment has come.”

11*The merchants of the earth will weep and mourn for her, because there will be no more markets for their cargo: 12their cargo of gold, silver, precious stones, and pearls; fine linen, purple silk, and scarlet cloth; fragrant wood of every kind, all articles of ivory and all articles of the most expensive wood, bronze, iron, and marble; 13*cinnamon, spice, incense, myrrh, and frankincense; wine, olive oil, fine flour, and wheat; cattle and sheep, horses and chariots, and slaves, that is, human beings.

14p“The fruit you craved has left you.
All your luxury and splendor are gone, never again
will one find them.”

15The merchants who deal in these goods, who grew rich from her, will keep their distance for fear of the torment inflicted on her. Weeping and mourning,

16qthey cry out:

“Alas, alas, great city, wearing fine linen, purple and scarlet, adorned [in] gold, precious stones, and pearls.
17In one hour this great wealth has been
ruined.”

Every captain of a ship, every traveller at sea, sailors, and seafaring merchants stood at a distance 18and

cried out when they saw the smoke of her pyre, “What city could compare with the great city?”

19r They threw dust on their heads and cried out, weeping and mourning:

“Alas, alas, great city, in which all who had ships at sea grew rich from her wealth. In one hour she has been ruined. *20s* Rejoice over her, heaven, you holy ones, apostles, and prophets. For God has judged your case against her.”

21t A mighty angel picked up a stone like a huge millstone and threw it into the sea and said:

“With such force will Babylon the great city be thrown down, and will never be found again. *22u* No melodies of harpists and musicians, flutists and trumpeters, will ever be heard in you again. No craftsmen in any trade will ever be found in you again. No sound of the millstone will ever be heard in you again. *23v* No light from a lamp will ever be seen in you again. No voices of bride and groom will ever be heard in you again. Because your merchants were the great ones of the world, all nations were led astray by your magic potion. *24w* In her was found the blood of prophets and holy ones and all who have been slain on the earth.”

CHAPTER 19

*1** After this I heard what sounded like the loud voice of a great multitude in heaven, saying:

“Alleluia! Salvation, glory, and might belong to our God, *2x* for true and just are his judgments. He has condemned the great harlot who corrupted the earth

with her harlotry. He has avenged on her the blood of his servants.”

3y They said a second time:

“Alleluia! Smoke will rise from her forever and ever.”

4 The twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen. Alleluia.”

The Victory Song.

5z* A voice coming from the throne said:

“Praise our God, all you his servants, [and] you who revere him, small and great.”

6 Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said:

“Alleluia!

The Lord has established his reign,
[our] God, the almighty.

7a* Let us rejoice and be glad and give him glory.
For the wedding day of the Lamb has come,
his bride has made herself ready.

8b* She was allowed to wear
a bright, clean linen garment.”

(The linen represents the righteous deeds of the holy ones.)

9c* Then the angel said to me, “Write this: Blessed are those who have been called to the wedding feast of the Lamb.” And he said to me, “These words are true; they come from God.” 10d* I fell at his feet to worship him. But he said to me, “Don’t! I am a fellow servant of yours and of your brothers who bear witness to Jesus. Worship God. Witness to Jesus is the spirit of prophecy.”

The King of Kings.

11e*Then I saw the heavens opened, and there was a white horse; its rider was [called] “Faithful and True.” He judges and wages war in righteousness. 12f*His eyes were [like] a fiery flame, and on his head were many diadems. He had a name inscribed that no one knows except himself. 13g*He wore a cloak that had been dipped in blood, and his name was called the Word of God. 14hThe armies of heaven followed him, mounted on white horses and wearing clean white linen. 15i*Out of his mouth came a sharp sword to strike the nations. He will rule them with an iron rod, and he himself will tread out in the wine press the wine of the fury and wrath of God the almighty.

16jHe has a name written on his cloak and on his thigh, “King of kings and Lord of lords.” 17*Then I saw an angel standing on the sun. He cried out [in] a loud voice to all the birds flying high overhead, “Come here. Gather for God’s great feast, 18kto eat the flesh of kings, the flesh of military officers, and the flesh of warriors, the flesh of horses and of their riders, and the flesh of all, free and slave, small and great.”

19Then I saw the beast and the kings of the earth and their armies gathered to fight against the one riding the horse and against his army. 20 l*The beast was caught and with it the false prophet who had performed in its sight the signs by which he led astray those who had accepted the mark of the beast and those who had worshiped its image. The two were thrown alive into the fiery pool burning with sulphur. 21The rest were killed by the sword that came out of

the mouth of the one riding the horse, and all the birds gorged themselves on their flesh.

CHAPTER 20

The Thousand-year Reign.

*1m**Then I saw an angel come down from heaven, holding in his hand the key to the abyss and a heavy chain. *2n**He seized the dragon, the ancient serpent, which is the Devil or Satan, and tied it up for a thousand years *3*and threw it into the abyss, which he locked over it and sealed, so that it could no longer lead the nations astray until the thousand years are completed. After this, it is to be released for a short time.

*4o**Then I saw thrones; those who sat on them were entrusted with judgment. I also saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, and who had not worshiped the beast or its image nor had accepted its mark on their foreheads or hands. They came to life and they reigned with Christ for a thousand years. *5*The rest of the dead did not come to life until the thousand years were over. This is the first resurrection. *6**Blessed and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for [the] thousand years.

*7**When the thousand years are completed, Satan will be released from his prison. *8p**He will go out to deceive the nations at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. *9q**They invaded

the breadth of the earth and surrounded the camp of the holy ones and the beloved city. But fire came down from heaven and consumed them. *10*The Devil who had led them astray was thrown into the pool of fire and sulfur, where the beast and the false prophet were. There they will be tormented day and night forever and ever.

The Large White Throne.

*11r**Next I saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. *12s**I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life.

The dead were judged according to their deeds, by what was written in the scrolls. *13**The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. *14t**Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) *15*Anyone whose name was not found written in the book of life was thrown into the pool of fire.

VI. THE NEW CREATION

CHAPTER 21

The New Heaven and the New Earth.

*1u**Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. *2v**I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3w*I heard a loud voice from the throne saying,
“Behold, God’s dwelling is with the human race. He
will dwell with them and they will be his people and
God himself will always be with them [as their God].
4xHe will wipe every tear from their eyes, and there
shall be no more death or mourning, wailing or pain,
[for] the old order has passed away.”

5y*The one who sat on the throne said, “Behold, I
make all things new.” Then he said, “Write these
words down, for they are trustworthy and true.”

6z*He said to me, “They are accomplished. I
[am] the Alpha and the Omega, the beginning and the
end. To the thirsty I will give a gift from the spring of
life-giving water. 7a*The victor will inherit these gifts,
and I shall be his God, and he will be my son. 8b*But
as for cowards, the unfaithful, the depraved,
murderers, the unchaste, sorcerers, idol-worshippers,
and deceivers of every sort, their lot is in the burning
pool of fire and sulphur, which is the second death.”

The New Jerusalem.

9*One of the seven angels who held the seven bowls
filled with the seven last plagues came and said to me,
“Come here. I will show you the bride, the wife of the
Lamb.” 10cHe took me in spirit to a great, high
mountain and showed me the holy city Jerusalem
coming down out of heaven from God. 11dIt gleamed
with the splendour of God. Its radiance was like that
of a precious stone, like jasper, clear as crystal. 12It
had a massive, high wall, with twelve gates where
twelve angels were stationed and on which names
were inscribed, [the names] of the twelve tribes of the
Israelites.

13^e There were three gates facing east, three north, three south, and three west. 14 ^f* The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb. 15* The one who spoke to me held a gold measuring rod to measure the city, its gates, and its wall. 16* The city was square, its length the same as [also] its width. He measured the city with the rod and found it fifteen hundred miles in length and width and height. 17* He also measured its wall: one hundred and forty-four cubits according to the standard unit of measurement the angel used.

18* The wall was constructed of jasper, while the city was pure gold, clear as glass. 19^g The foundations of the city wall were decorated with every precious stone; the first course of stones was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst. 21 The twelve gates were twelve pearls, each of the gates made from a single pearl; and the street of the city was of pure gold, transparent as glass.

22^h* I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. 23ⁱ* The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb. 24^j* The nations will walk by its light, and to it the kings of the earth will bring their treasure. 25 During the day its gates will never be shut, and there will be no night there. 26 The treasure and wealth of the

nations will be brought there, 27^kbut nothing unclean will enter it, nor any [one] who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life.

CHAPTER 22

1^l*Then the angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb 2*down the middle of its street. On either side of the river grew the tree of life that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations. 3Nothing accursed will be found there anymore. The throne of God and of the Lamb will be in it, and his servants will worship him. 4*They will look upon his face, and his name will be on their foreheads. 5^mNight will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.

VII. EPILOGUE

6ⁿ*And he said to me, "These words are trustworthy and true, and the Lord, the God of prophetic spirits, sent his angel to show his servants what must happen soon." 7^o*"Behold, I am coming soon." Blessed is the one who keeps the prophetic message of this book. 8It is I, John, who heard and saw these things, and when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me. 9^pBut he said to me, "Don't! I am a fellow servant of yours and of your brothers the prophets and of those who keep the message of this book. Worship God."

10*Then he said to me, “Do not seal up the prophetic words of this book, for the appointed time is near.

11Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy.”

12q”Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds.

13r*I am the Alpha and the Omega, the first and the last, the beginning and the end.”

14s*Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. 15tOutside are the dogs, the sorcerers, the unchaste, the murderers, the idol worshipers, and all who love and practice deceit.

16u*“I, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright morning star.” 17v*The Spirit and the bride say, “Come.” Let the hearer say, “Come.” Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water.

18I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, 19wand if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book.

20x*The one who gives this testimony says, “Yes, I am coming soon.” Amen! Come, Lord Jesus!

21The grace of the Lord Jesus be with all.

Notes:

1:1–3 This prologue describes the source, contents, and audience of the book and forms an inclusion with the

epilogue (Rev 22:6–21), with its similar themes and expressions.

1:3 Blessed is the one; this is the first of seven beatitudes in this book; the others are in Rev 14:13; 16:15; 19:9; 20:6; 22:7, 14. This prophetic message: literally, “the words of the prophecy”; so Rev 22:7, 10, 18, 19 by inclusion. The appointed time: when Jesus will return in glory; cf. Rev 1:7; 3:11; 22:7, 10, 12, 20.

1:4–8 Although Revelation begins and ends (Rev 22:21) with Christian epistolary formulae, there is nothing between Rev 4; 22 resembling a letter. The author here employs the standard word order for greetings in Greek letter writing: “N. to N., greetings ...”; see note on Rom 1:1.

1:4 Seven churches in Asia: Asia refers to the Roman province of that name in western Asia Minor (modern Turkey); these representative churches are mentioned by name in Rev 1:11, and each is the recipient of a message (Rev 2:1– 3:22). Seven is the biblical number suggesting fullness and completeness; thus the seer is writing for the whole church.

1:5 Freed us: the majority of Greek manuscripts and several early versions read “washed us”; but “freed us” is supported by the best manuscripts and fits well with Old Testament imagery, e.g., Is 40:2.

1:8 The Alpha and the Omega: the first and last letters of the Greek alphabet. In Rev 22:13 the same words occur together with the expressions “the First and the Last, the Beginning and the End”; cf. Rev 1:17; 2:8; 21:6; Is 41:4; 44:6.

1:9–20 In this first vision, the seer is commanded to write what he sees to the seven churches (Rev 1:9–11). He sees Christ in glory, whom he depicts in stock apocalyptic imagery (Rev 1:12–16), and hears him describe himself in terms meant to encourage Christians by emphasizing his victory over death (Rev 1:17– 20).

1:9 Island called Patmos: one of the Sporades islands in the Aegean Sea, some fifty miles south of Ephesus, used by the

Romans as a penal colony. Because I proclaimed God's word: literally, "on account of God's word."

1:10 The Lord's day: Sunday. As loud as a trumpet: the imagery is derived from the theophany at Sinai (Ex 19:16, 19; cf. Heb 12:19 and the trumpet in other eschatological settings in Is 27:13; Jl 2:1; Mt 24:31; 1 Cor 15:52; 1 Thes 4:16).

1:11 Scroll: a papyrus roll.

1:12–16 A symbolic description of Christ in glory. The metaphorical language is not to be understood literally; cf. Introduction.

1:13 Son of man: see note on Mk 8:31. Ankle-length robe: Christ is priest; cf. Ex 28:4; 29:5; Wis 18:24; Zec 3:4. Gold sash: Christ is king; cf. Ex 28:4; 1 Mc 10:89; 11:58; Dn 10:5.

1:14 Hair ... as white as white wool or as snow: Christ is eternal, clothed with the dignity that belonged to the "Ancient of Days"; cf. Rev 1:18; Dn 7:9. His eyes were like a fiery flame: Christ is portrayed as all-knowing; cf. Rev 2:23; Ps 7:10; Jer 17:10; and similar expressions in Rev 2:18; 19:12; cf. Dn 10:6.

1:15 His feet ... furnace: Christ is depicted as unchangeable; cf. Ez 1:27; Dn 10:6. The Greek word translated "refined" is unconnected grammatically with any other word in the sentence. His voice ... water: Christ speaks with divine authority; cf. Ez 1:24.

1:16 Seven stars: in the pagan world, Mithras and the Caesars were represented with seven stars in their right hand, symbolizing their universal dominion. A sharp two-edged sword: this refers to the word of God (cf. Eph 6:17; Heb 4:12) that will destroy unrepentant sinners; cf. Rev 2:16; 19:15; Wis 18:15; Is 11:4; 49:2. His face ... brightest: this symbolizes the divine majesty of Christ; cf. Rev 10:1; 21:23; Jgs 5:31; Is 60:19; Mt 17:2.

1:17 It was an Old Testament belief that for sinful human beings to see God was to die; cf. Ex 19:21; 33:20; Jgs 6:22–23; Is 6:5.

1:18 Netherworld: Greek Hades, Hebrew Sheol, the abode of the dead; cf. Rev 20:13–14; Nm 16:33.

1:19 What you have seen, and what is happening, and what will happen afterwards: the three parts of the Book of Revelation, the vision (Rev 1:10–20), the situation in the seven churches (Rev 2–3), and the events of Rev 6–22.

1:20 Secret meaning: literally, “mystery.” Angels: these are the presiding spirits of the seven churches. Angels were thought to be in charge of the physical world (cf. Rev 7:1; 14:18; 16:5) and of nations (Dn 10:13; 12:1), communities (the seven churches), and individuals (Mt 18:10; Acts 12:15). Some have seen in the “angel” of each of the seven churches its pastor or a personification of the spirit of the congregation.

2:1–3:22 Each of the seven letters follows the same pattern: address; description of the exalted Christ; blame and/or praise for the church addressed; threat and/or admonition; final exhortation and promise to all Christians.

2:1–7 The letter to Ephesus praises the members of the church there for their works and virtues, including discerning false teachers (Rev 2:2–3), but admonishes them to repent and return to their former devotion (Rev 2:4–5). It concludes with a reference to the Nicolaitans (see note on Rev 2:6) and a promise that the victor will have access to eternal life (Rev 2:7).

2:1 Ephesus: this great ancient city had a population of ca. 250,000; it was the capital of the Roman province of Asia and the commercial, cultural, and religious center of Asia. The other six churches were located in the same province, situated roughly in a circle; they were selected for geographical reasons rather than for the size of their Christian communities. Walks in the midst of the seven gold lampstands: this signifies that Christ is always present in the church; see note on Rev 1:4.

2:2 Who call themselves ... impostors: this refers to unauthorized and perverse missionaries; cf. Acts 20:29–30.

2:6 Nicolaitans: these are perhaps the impostors of Rev 2:2; see note on Rev 2:14–15. There is little evidence for connecting this group with Nicolaus, the proselyte from Antioch, mentioned in Acts 6:5.

2:7 Victor: referring to any Christian individual who holds fast to the faith and does God's will in the face of persecution. The tree of life that is in the garden of God: this is a reference to the tree in the primeval paradise (Gn 2:9); cf. Rev 22:2, 14, 19. The decree excluding humanity from the tree of life has been revoked by Christ.

2:8–11 The letter to Smyrna encourages the Christians in this important commercial center by telling them that although they are impoverished, they are nevertheless rich, and calls those Jews who are slandering them members of the assembly of Satan (Rev 2:9). There is no admonition; rather, the Christians are told that they will suffer much, even death, but the time of tribulation will be short compared to their eternal reward (Rev 2:10), and they will thus escape final damnation (Rev 2:11).

2:8 Smyrna: modern Izmir, ca. thirty miles north of Ephesus, and the chief city of Lydia, with a temple to the goddess Roma. It was renowned for its loyalty to Rome, and it also had a large Jewish community very hostile toward Christians.

2:9–10 The church in Smyrna was materially poor but spiritually rich. Accusations made by Jewish brethren there occasioned the persecution of Christians; cf. Acts 14:2, 19; 17:5, 13.

2:11 The second death: this refers to the eternal death, when sinners will receive their final punishment; cf. Rev 20:6, 14–15; 21:8.

2:12–17 The letter to Pergamum praises the members of the church for persevering in their faith in Christ even in the midst of a pagan setting and in face of persecution and martyrdom (Rev 2:13). But it admonishes them about members who advocate an unprincipled morality (Rev 2:14; cf. 2 Pt 2:15; Jude 11) and others who follow the teaching of

the Nicolaitans (Rev 2:15; see note there). It urges them to repent (Rev 2:16) and promises them the hidden manna and Christ's amulet (Rev 2:17).

2:12 Pergamum: modern Bergama, ca. forty-five miles northeast of Smyrna, a center for various kinds of pagan worship. It also had an outstanding library (the word *parchment* is derived from its name).

2:13 Satan's throne: the reference is to emperor worship and other pagan practices that flourished in Pergamum, perhaps specifically to the white marble altar erected and dedicated to Zeus by Eumenes II (197–160 b.c.).

2:14–15 Like Balaam, the biblical prototype of the religious compromiser (cf. Nm 25:1–3; 31:16; 2 Pt 2:15; Jude 11), the Nicolaitans in Pergamum and Ephesus (Rev 2:6) accommodated their Christian faith to paganism. They abused the principle of liberty enunciated by Paul (1 Cor 9:19–23).

2:17 The hidden manna: this is the food of life; cf. Ps 78:24–25. White amulet: literally, “white stone,” on which was written a magical name, whose power could be tapped by one who knew the secret name. It is used here as a symbol of victory and joy; cf. Rev 3:4–5. New name: this is a reference to the Christian's rebirth in Christ; cf. Rev 3:12; 19:12; Is 62:2; 65:15.

2:18–29 The letter to Thyatira praises the progress in virtue of this small Christian community (Rev 2:19) but admonishes them for tolerating a false prophet who leads them astray (Rev 2:20). Her fate is sealed, but there is hope of repentance for her followers (Rev 2:21–22). Otherwise, they too shall die (Rev 2:23). They are warned against Satanic power or knowledge (Rev 2:24–25). Those who remain faithful will share in the messianic reign, having authority over nations (Rev 2:26–27), and will in fact possess Christ himself (Rev 2:28).

2:18 Thyatira: modern Akhisar, ca. forty miles southeast of Pergamum, a frontier town famous for its workers' guilds

(cf. Acts 16:14), membership in which may have involved festal meals in pagan temples.

2:20 The scheming and treacherous Jezebel of old (cf. 1 Kgs 19:1–2; 21:1–14; 2Kgs 9:22, 30–34) introduced pagan customs into the religion of Israel; this new Jezebel was doing the same to Christianity.

2:23 Children: spiritual descendants.

2:24 The so-called deep secrets of Satan: literally, “the deep things of Satan,” a scathing reference to the perverse teaching of the Nicolaitans (Rev 2:15).

2:26–28 The Christian who perseveres in faith will share in Christ’s messianic authority (cf. Ps 2:8–9) and resurrection victory over death, symbolized by the morning star; cf. Rev 22:16.

2:26 Who keeps to my ways: literally, “who keeps my works.”

3:1–6 The letter to Sardis does not praise the community but admonishes its members to watchfulness, mutual support, and repentance (Rev 3:2–3). The few who have remained pure and faithful will share Christ’s victory and will be inscribed in the book of life (Rev 3:4–5).

3:1 Sardis: this city, located ca. thirty miles southeast of Thyatira, was once the capital of Lydia, known for its wealth at the time of Croesus (6th century B.C.). Its citadel, reputed to be unassailable, was captured by surprise, first by Cyrus and later by Antiochus. The church is therefore warned to be on guard.

3:5 In white: white is a sign of victory and joy as well as resurrection; see note on Rev 2:17. The book of life: the roll in which the names of the redeemed are kept; cf. Rev 13:8; 17:8; 20:12, 15; 21:27; Phil 4:3; Dn 12:1. They will be acknowledged by Christ in heaven; cf. Mt 10:32.

3:7–13 The letter to Philadelphia praises the Christians there for remaining faithful even with their limited strength (Rev 3:8). Members of the assembly of Satan are again singled out (Rev 3:9; see Rev 2:9). There is no admonition; rather, the letter promises that they will be

kept safe at the great trial (Rev 3:10–11) and that the victors will become pillars of the heavenly temple, upon which three names will be inscribed: God, Jerusalem, and Christ (Rev 3:12).

3:7 Philadelphia: modern Alasehir, ca. thirty miles southeast of Sardis, founded by Attalus II Philadelphus of Pergamum to be an “open door” (Rev 3:8) for Greek culture; it was destroyed by an earthquake in A.D. 17. Rebuilt by money from the Emperor Tiberius, the city was renamed Neo-Caesarea; this may explain the allusions to “name” in Rev 3:12. Key of David: to the heavenly city of David (cf. Is 22:22), “the new Jerusalem” (Rev 3:12), over which Christ has supreme authority.

3:8 An open door: opportunities for sharing and proclaiming the faith; cf. Acts 14:27; 1 Cor 16:9; 2 Cor 2:12.

3:10 My message of endurance: this does not refer to a saying of Jesus about patience but to the example of Christ’s patient endurance. The inhabitants of the earth: literally, “those who live on the earth.” This expression, which also occurs in Rev 6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8, always refers to the pagan world.

3:12 Pillar: this may be an allusion to the rebuilding of the city; see note on v. 7. New Jerusalem: it is described in Rev 21:10–22:5.

3:14–22 The letter to Laodicea reprimands the community for being lukewarm (Rev 3:15–16), but no particular faults are singled out. Their material prosperity is contrasted with their spiritual poverty, the violet tunics that were the source of their wealth with the white robe of baptism, and their famous eye ointment with true spiritual perception (Rev 3:17–18). But Christ’s chastisement is inspired by love and a desire to be allowed to share the messianic banquet with his followers in the heavenly kingdom (Rev 3:19–21).

3:14 Laodicea: ca. forty miles southeast of Philadelphia and ca. eighty miles east of Ephesus, a wealthy industrial and commercial center, with a renowned medical school. It exported fine woolen garments and was famous for its eye

salves. It was so wealthy that it was proudly rebuilt without outside aid after the devastating earthquake of a.d. 60/61. The Amen: this is a divine title (cf. Hebrew text of Is 65:16) applied to Christ; cf. 2 Cor 1:20. Source of God's creation: literally, "the beginning of God's creation," a concept found also in Jn 1:3; Col 1:16–17; Heb 1:2; cf. Prv 8:22–31; Wis 9:1–2.

3:15–16 Halfhearted commitment to the faith is nauseating to Christ; cf. Rom 12:11.

3:16 Spit: literally, "vomit." The image is that of a beverage that should be either hot or cold. Perhaps there is an allusion to the hot springs of Hierapolis across the Lycus river from Laodicea, which would have been lukewarm by the time they reached Laodicea.

3:17 Economic prosperity occasioned spiritual bankruptcy.

3:18 Gold ... fire: God's grace. White garments: symbol of an upright life; the city was noted for its violet/purple cloth. Ointment ... eyes: to remove spiritual blindness; one of the city's exports was eye ointment (see note on Rev 3:14).

3:20 Christ invites all to the messianic banquet in heaven; cf. Is 25:6; Lk 14:15; 22:30.

4:1–11 The seer now describes a vision of the heavenly court in worship of God enthroned. He reverently avoids naming or describing God but pictures twenty-four elders in priestly and regal attire (Rev 4:4) and God's throne and its surroundings made of precious gems and other symbols that traditionally express the majesty of God (Rev 4:5–6). Universal creation is represented by the four living creatures (Rev 4:6–7). Along with the twenty-four elders, they praise God unceasingly in humble adoration (Rev 4:8–11).

4:1 The ancients viewed heaven as a solid vault, entered by way of actual doors.

4:2–8 Much of the imagery here is taken from Ez 1 and 10.

4:4 Twenty-four elders: these represent the twelve tribes of Israel and the twelve apostles; cf. Rev 21:12–14.

4:5 Flashes of lightning, rumblings, and peals of thunder: as in other descriptions of God's appearance or activity; cf. Rev 8:5; 11:19; 16:18; Ex 19:16; Ez 1:4, 13. The seven spirits of God: the seven "angels of the presence" as in Rev 8:2 and Tb 12:15.

4:6 A sea of glass like crystal: an image adapted from Ez 1:22–26. Four living creatures: these are symbols taken from Ez 1:5–21; they are identified as cherubim in Ez 10:20. Covered with eyes: these suggest God's knowledge and concern.

4:7 Lion ... calf ... human being ... eagle: these symbolize, respectively, what is noblest, strongest, wisest, and swiftest in creation. Calf: traditionally translated "ox," the Greek word refers to a heifer or young bull. Since the second century, these four creatures have been used as symbols of the evangelists Mark, Luke, Matthew, and John, respectively.

4:8 Six wings: like the seraphim of Is 6:2.

5:1–14 The seer now describes a papyrus roll in God's right hand (Rev 5:1) with seven seals indicating the importance of the message. A mighty angel asks who is worthy to open the scroll, i.e., who can accomplish God's salvific plan (Rev 5:2). There is despair at first when no one in creation can do it (Rev 5:3–4). But the seer is comforted by an elder who tells him that Christ, called the lion of the tribe of Judah, has won the right to open it (Rev 5:5). Christ then appears as a Lamb, coming to receive the scroll from God (Rev 5:6–7), for which he is acclaimed as at a coronation (Rev 5:8–10). This is followed by a doxology of the angels (Rev 5:11–12) and then finally by the heavenly church united with all of creation (Rev 5:13–14).

5:1 A scroll: a papyrus roll possibly containing a list of afflictions for sinners (cf. Ez 2:9–10) or God's plan for the world. Sealed with seven seals: it is totally hidden from all but God. Only the Lamb (Rev 5:7–9) has the right to carry out the divine plan.

5:5 The lion of the tribe of Judah, the root of David: these are the messianic titles applied to Christ to symbolize his victory; cf. Rev 22:16; Gn 49:9; Is 11:1, 10; Mt 1:1.

5:6 Christ is the Paschal Lamb without blemish, whose blood saved the new Israel from sin and death; cf. Ex 12; Is 53:7; Jn 1:29, 36; Acts 8:32; 1 Pt 1:18–19. This is the main title for Christ in Revelation, used twenty-eight times.

Seven horns and seven eyes: Christ has the fullness (see note on Rev 1:4) of power (horns) and knowledge (eyes); cf. Zec 4:7. [Seven] spirits: as in Rev 1:4; 3:1; 4:5.

5:11 Countless: literally, “100,000,000 plus 1,000,000,” used by the author to express infinity.

6:1–16:21 A series of seven disasters now begins as each seal is broken (Rev 6:1–8:1), followed by a similar series as seven trumpets sound (Rev 8:2–11:19) and as seven angels pour bowls on the earth causing plagues (Rev 15:1–16:21). These gloomy sequences are interrupted by longer or shorter scenes suggesting the triumph of God and his witnesses (e.g., Rev 7; 10; 11; 12; 13; 14).

6:1–17 This chapter provides a symbolic description of the contents of the sealed scroll. The breaking of the first four seals reveals four riders. The first rider (of a white horse) is a conquering power (Rev 6:1–2), the second (red horse) a symbol of bloody war (Rev 6:3–4), the third (black horse) a symbol of famine (Rev 6:5–6), the fourth (pale green horse) a symbol of Death himself, accompanied by Hades (the netherworld) as his page (Rev 6:7–8). Rev 6:8b summarizes the role of all four riders. The breaking of the fifth seal reveals Christian martyrs in an attitude of sacrifice as blood poured out at the foot of an altar begging God for vindication, which will come only when their quota is filled; but they are given a white robe symbolic of victory (Rev 6:9–11). The breaking of the sixth seal reveals typical apocalyptic signs in the sky and the sheer terror of all people at the imminent divine judgment (Rev 6:12–17).

6:1–8 The imagery is adapted from Zec 1:8–10; 6:1–8.

6:2 White horse ... bow: this may perhaps allude specifically to the Parthians on the eastern border of the Roman empire. Expert in the use of the bow, they constantly harassed the Romans and won a major victory in A.D. 62; see note on Rev 9:13–21. But the Old Testament imagery typifies the history of oppression of God's people at all times.

6:4 Huge sword: this is a symbol of war and violence; cf. Ez 21:14–17.

6:5 Black horse: this is a symbol of famine, the usual accompaniment of war in antiquity; cf. Lv 26:26; Ez 4:12–13. The scale is a symbol of shortage of food with a corresponding rise in price.

6:6 A day's pay: literally, "a denarius," a Roman silver coin that constitutes a day's wage in Mt 20:2. Because of the famine, food was rationed and sold at an exorbitant price. A liter of flour was considered a day's ration in the Greek historians Herodotus and Diogenes Laertius. Barley: food of the poor (Jn 6:9, 13; cf. 2 Kgs 7:1, 16, 18); it was also used to feed animals; cf. 1 Kgs 5:8. Do not damage: the olive and the vine are to be used more sparingly in time of famine.

6:8 Pale green: symbol of death and decay; cf. Ez 14:21.

6:9 The altar: this altar corresponds to the altar of holocausts in the temple in Jerusalem; see also Rev 11:1. Because of the witness ... word of God: literally, "because of the word of God and the witness they had borne."

6:10 Holy and true master: Old Testament usage as well as the context indicates that this is addressed to God rather than to Christ.

6:12–14 Symbolic rather than literal description of the cosmic upheavals attending the day of the Lord when the martyrs' prayer for vindication (Rev 6:10) would be answered; cf. Am 8:8–9; Is 34:4; 50:3; Jl 2:10; 3:3–4; Mt 24:4–36; Mk 13:5–37; Lk 21:8–36.

6:12 Dark sackcloth: for mourning, sackcloth was made from the skin of a black goat.

6:13 Unripe figs: literally, “summer (or winter) fruit.”

6:14 Was divided: literally, “was split,” like a broken papyrus roll torn in two, each half then curling up to form a roll on either side.

6:15 Nobles: literally, “courtiers,” “grandees.” Military officers: literally, “commanders of 1,000 men,” used in Josephus and other Greek authors as the equivalent of the Roman *tribunus militum*. The listing of various ranks of society represents the universality of terror at the impending doom.

6:17 Their: this reading is attested in the best manuscripts, but the vast majority read “his” in reference to the wrath of the Lamb in the preceding verse.

7:1–17 An interlude of two visions precedes the breaking of the seventh seal, just as two more will separate the sixth and seventh trumpets (Rev 10). In the first vision (Rev 7:1–8), the elect receive the seal of the living God as protection against the coming cataclysm; cf. Rev 14:1; Ez 9:4–6; 2 Cor 1:22; Eph 1:13; 4:30. The second vision (Rev 7:9–17) portrays the faithful Christians before God’s throne to encourage those on earth to persevere to the end, even to death.

7:1 The four corners of the earth: the earth is seen as a table or rectangular surface.

7:2 East: literally, “rising of the sun.” The east was considered the source of light and the place of paradise (Gn 2:8). Seal: whatever was marked by the impression of one’s signet ring belonged to that person and was under his protection.

7:4–9 One hundred and forty-four thousand: the square of twelve (the number of Israel’s tribes) multiplied by a thousand, symbolic of the new Israel (cf. Rev 14:1–5; Gal 6:16; Jas 1:1) that embraces people from every nation, race, people, and tongue (Rev 7:9).

7:5–8 Judah is placed first because of Christ; cf. “the Lion of the tribe of Judah” (Rev 5:5). Dan is omitted because of a later tradition that the antichrist would arise from it.

7:9 White robes ... palm branches: symbols of joy and victory; see note on Rev 3:5.

7:10 Salvation comes from: literally, "(let) salvation (be ascribed) to." A similar hymn of praise is found at the fall of the dragon (Rev 12:10) and of Babylon (Rev 19:1).

7:14 Time of great distress: fierce persecution by the Romans; cf. Introduction.

7:17 Life-giving water: literally, "the water of life," God's grace, which flows from Christ; cf. Rev 21:6; 22:1, 17; Jn 4:10, 14.

8:1–13 The breaking of the seventh seal produces at first silence and then seven symbolic disasters, each announced by a trumpet blast, of which the first four form a unit as did the first four seals. A minor liturgy (Rev 8:3–5) is enclosed by a vision of seven angels (Rev 8:2, 6). Then follow the first four trumpet blasts, each heralding catastrophes modeled on the plagues of Egypt affecting the traditional prophetic third (cf. Ez 5:12) of the earth, sea, fresh water, and stars (Rev 8:7–12). Finally, there is a vision of an eagle warning of the last three trumpet blasts (Rev 8:13).

8:1 Silence in heaven: as in Zep 1:7, a prelude to the eschatological woes that are to follow; cf. Introduction.

8:3 Altar: there seems to be only one altar in the heavenly temple, corresponding to the altar of holocausts in Rev 6:9, and here to the altar of incense in Jerusalem; cf. also Rev 9:13; 11:1; 14:18; 16:7.

8:7 This woe resembles the seventh plague of Egypt (Ex 9:23–24); cf. Jl 3:3.

8:8–11 The background of these two woes is the first plague of Egypt (Ex 7:20–21).

8:9 Creatures living in the sea: literally, "creatures in the sea that had souls."

8:11 Wormwood: an extremely bitter and malignant plant symbolizing the punishment God inflicts on the ungodly; cf. Jer 9:12–14; 23:15.

8:13 Woe! Woe! Woe: each of the three woes pronounced by the angel represents a separate disaster; cf. Rev 9:12; 11:14. The final woe, released by the seventh trumpet blast, includes the plagues of Rev 16.

9:1–12 The fifth trumpet heralds a woe containing elements from the eighth and ninth plagues of Egypt (Ex 10:12–15, 21–23) but specifically reminiscent of the invasion of locusts in Jl 1:4–2:10.

9:1 A star: late Judaism represented fallen powers as stars (Is 14:12–15; Lk 10:18; Jude 13), but a comparison with Rev 1:20 and Rev 20:1 suggests that here it means an angel. The passage to the abyss: referring to Sheol, the netherworld, where Satan and the fallen angels are kept for a thousand years, to be cast afterwards into the pool of fire; cf. Rev 20:7–10. The abyss was conceived of as a vast subterranean cavern full of fire. Its only link with the earth was a kind of passage or mine shaft, which was kept locked.

9:3 Scorpions: their poisonous sting was proverbial; Ez 2:6; Lk 11:12.

9:5 For five months: more or less corresponding to the life-span of locusts.

9:7–10 Eight characteristics are listed to show the eschatological and diabolical nature of these locusts.

9:11 Abaddon: Hebrew (more precisely, Aramaic) for destruction or ruin. Apollyon: Greek for the “Destroyer.”

9:13–21 The sixth trumpet heralds a woe representing another diabolical attack symbolized by an invasion by the Parthians living east of the Euphrates; see note on Rev 6:2. At the appointed time (Rev 9:15), the frightful horses act as God’s agents of judgment. The imaginative details are not to be taken literally; see Introduction and the note on Rev 6:12–14.

9:13 [Four]: many Greek manuscripts and versions omit the word. The horns were situated at the four corners of the altar (Ex 27:2; 30:2–3); see note on Rev 8:3.

9:14–15 The four angels: they are symbolic of the destructive activity that will be extended throughout the universe.

9:17 Blue: literally, “hyacinth-colored.” Yellow: literally, “sulfurous.”

9:20 The works of their hands: i.e., the gods their hands had made.

10:1–11:14 An interlude in two scenes (Rev 10:1–11 and Rev 11:1–14) precedes the sounding of the seventh trumpet; cf. Rev 7:1–17. The first vision describes an angel astride sea and land like a colossus, with a small scroll open, the contents of which indicate that the end is imminent (Rev 10). The second vision is of the measuring of the temple and of two witnesses, whose martyrdom means that the kingdom of God is about to be inaugurated.

10:2 He placed ... on the land: this symbolizes the universality of the angel’s message, as does the figure of the small scroll open to be read.

10:3 The seven thunders: God’s voice announcing judgment and doom; cf. Ps 29:3–9, where thunder, as the voice of Yahweh, is praised seven times.

10:6 Heaven and earth and sea: the three parts of the universe. No more delay: cf. Dn 12:7; Heb 2:3.

10:7 The mysterious plan of God: literally, “the mystery of God,” the end of the present age when the forces of evil will be put down (Rev 17:1–19:4, 11–21; 20:7–10; cf. 2 Thes 2:6–12; Rom 16:25–26), and the establishment of the reign of God when all creation will be made new (Rev 21:1–22:5).

10:9–10 The small scroll was sweet because it predicted the final victory of God’s people; it was sour because it also announced their sufferings. Cf. Ez 3:1–3.

10:11 This further prophecy is contained in chaps. 12–22.

11:1 The temple and altar symbolize the new Israel; see note on Rev 7:4–9. The worshipers represent Christians. The measuring of the temple (cf. Ez 40:3–42:20; 47:1–12; Zec 2:5–6) suggests that God will preserve the faithful

remnant (cf. Is 4:2–3) who remain true to Christ (Rev 14:1–5).

11:2 The outer court: the Court of the Gentiles. Trample ... forty-two months: the duration of the vicious persecution of the Jews by Antiochus IV Epiphanes (Dn 7:25; 12:7); this persecution of three and a half years (half of seven, counted as 1260 days in Rev 11:3; 12:6) became the prototype of periods of trial for God's people; cf. Lk 4:25; Jas 5:17. The reference here is to the persecution by the Romans; cf. Introduction.

11:3 The two witnesses, wearing sackcloth symbolizing lamentation and repentance, cannot readily be identified. Do they represent Moses and Elijah, or the Law and the Prophets, or Peter and Paul? Most probably they refer to the universal church, especially the Christian martyrs, fulfilling the office of witness (two because of Dt 19:15; cf. Mk 6:7; Jn 8:17).

11:4 The two olive trees and the two lampstands: the martyrs who stand in the presence of the Lord; the imagery is taken from Zec 4:8–14, where the olive trees refer to Zerubbabel and Joshua.

11:5–6 These details are derived from stories of Moses, who turned water into blood (Ex 7:17–20), and of Elijah, who called down fire from heaven (1 Kgs 18:36–40; 2 Kgs 1:10) and closed up the sky for three years (1 Kgs 17:1; cf. 18:1).

11:7 The beast ... from the abyss: the Roman emperor Nero, who symbolizes the forces of evil, or the antichrist (Rev 13:1, 8; 17:8); cf. Dn 7:2–8, 11–12, 19–22 and Introduction.

11:8 The great city: this expression is used constantly in Revelation for Babylon, i.e., Rome; cf. Rev 14:8; 16:19; 17:18; 18:2, 10, 21. "Sodom" and "Egypt": symbols of immorality (cf. Is 1:10) and oppression of God's people (cf. Ex 1:11–14). Where indeed their Lord was crucified: not the geographical but the symbolic Jerusalem that rejects God and his witnesses, i.e., Rome, called Babylon in Rev 16–18; see note on Rev 17:9 and Introduction.

11:9–12 Over the martyrdom (Rev 11:7) of the two witnesses, now called prophets, the ungodly rejoice for three and a half days, a symbolic period of time; see note on Rev 11:2. Afterwards they go in triumph to heaven, as did Elijah (2 Kgs 2:11).

11:13 Seven thousand people: a symbolic sum to represent all social classes (seven) and large numbers (thousands); cf. Introduction.

11:15–19 The seventh trumpet proclaims the coming of God's reign after the victory over diabolical powers; see note on Rev 10:7.

12:1–14:20 This central section of Revelation portrays the power of evil, represented by a dragon, in opposition to God and his people. First, the dragon pursues the woman about to give birth, but her son is saved and "caught up to God and his throne" (Rev 12:5). Then Michael and his angels cast the dragon and his angels out of heaven (Rev 12:7–9). After this, the dragon tries to attack the boy indirectly by attacking members of his church (Rev 12:13–17). A beast, symbolizing the Roman empire, then becomes the dragon's agent, mortally wounded but restored to life and worshiped by all the world (Rev 13:1–10). A second beast arises from the land, symbolizing the antichrist, which leads people astray by its prodigies to idolize the first beast (Rev 13:11–18). This is followed by a vision of the Lamb and his faithful ones, and the proclamation of imminent judgment upon the world in terms of the wine of God's wrath (Rev 14:1–20).

12:1–6 The woman adorned with the sun, the moon, and the stars (images taken from Gn 37:9–10) symbolizes God's people in the Old and the New Testament. The Israel of old gave birth to the Messiah (Rev 12:5) and then became the new Israel, the church, which suffers persecution by the dragon (Rev 12:6, 13–17); cf. Is 50:1; 66:7; Jer 50:12. This corresponds to a widespread myth throughout the ancient world that a goddess pregnant with a saviour was pursued

by a horrible monster; by miraculous intervention, she bore a son who then killed the monster.

12:2 Because of Eve's sin, the woman gives birth in distress and pain (Gn 3:16; cf. Is 66:7–14).

12:3 Huge red dragon: the Devil or Satan (cf. Rev 12:9; 20:2), symbol of the forces of evil, a mythical monster known also as Leviathan (Ps 74:13–14) or Rahab (Jb 26:12–13; Ps 89:11). Seven diadems: these are symbolic of the fullness of the dragon's sovereignty over the kingdoms of this world; cf. Christ with many diadems (Rev 19:12).

12:5 Rule ... iron rod: fulfilled in Rev 19:15; cf. Ps 2:9. Was caught up to God: reference to Christ's ascension.

12:6 God protects the persecuted church in the desert, the traditional Old Testament place of refuge for the afflicted, according to the typology of the Exodus; see note on Rev 11:2.

12:7–12 Michael, mentioned only here in Revelation, wins a victory over the dragon. A hymn of praise follows.

12:7 Michael: the archangel, guardian and champion of Israel; cf. Dn 10:13, 21; 12:1; Jude 9. In Hebrew, the name Michael means "Who can compare with God?"; cf. Rev 13:4.

12:9 The ancient serpent: who seduced Eve (Gn 3:1–6), mother of the human race; cf. Rev 20:2; Eph 6:11–12. Was thrown down: allusion to the expulsion of Satan from heaven; cf. Lk 10:18.

12:10 The accuser: the meaning of the Hebrew word "Satan," found in Rev 12:9; Jb 1–2; Zec 3:1; 1 Chr 21:1; he continues to accuse Christ's disciples.

12:14 Great eagle: symbol of the power and swiftness of divine help; cf. Ex 19:4; Dt 32:11; Is 40:31.

12:15 The serpent is depicted as the sea monster; cf. Rev 13:1; Is 27:1; Ez 32:2; Ps 74:13–14.

12:17 Although the church is protected by God's special providence (Rev 12:16), the individual Christian is to expect persecution and suffering.

12:18 It took its position: many later manuscripts and versions read “I took my position,” thus connecting the sentence to the following paragraph.

13:1–10 This wild beast, combining features of the four beasts in Dn 7:2–28, symbolizes the Roman empire; the seven heads represent the emperors; see notes on Rev 17:10 and Rev 17:12–14. The blasphemous names are the divine titles assumed by the emperors.

13:2 Satan (Rev 12:9), the prince of this world (Jn 12:31), commissioned the beast to persecute the church (Rev 13:5–7).

13:3 This may be a reference to the popular legend that Nero would come back to life and rule again after his death (which occurred in A.D. 68 from a self-inflicted stab wound in the throat); cf. Rev 13:14; Rev 17:8. Domitian (A.D. 81–96) embodied all the cruelty and impiety of Nero. Cf. Introduction.

13:4 Worshiped the beast: allusion to emperor worship, which Domitian insisted upon and ruthlessly enforced. Who can compare with the beast: perhaps a deliberate parody of the name Michael; see note on Rev 12:7.

13:5–6 Domitian, like Antiochus IV Epiphanes (Dn 7:8, 11, 25), demanded that he be called by divine titles such as “our lord and god” and “Jupiter.” See note on Rev 11:2.

13:5 Forty-two months: this is the same duration as the profanation of the holy city (Rev 11:2), the prophetic mission of the two witnesses (Rev 11:3), and the retreat of the woman into the desert (Rev 12:6, 14).

13:11–18 The second beast is described in terms of the false prophets (cf. Rev 16:13; 19:20; 20:10) who accompany the false messiahs (the first beast); cf. Mt 24:24; Mk 13:22; 2 Thes 2:9; cf. also Dt 13:2–4. Christians had either to worship the emperor and his image or to suffer martyrdom.

13:18 Each of the letters of the alphabet in Hebrew as well as in Greek has a numerical value. Many possible combinations of letters will add up to 666, and many

candidates have been nominated for this infamous number. The most likely is the emperor Caesar Nero (see note on Rev 13:3), the Greek form of whose name in Hebrew letters gives the required sum. (The Latin form of this name equals 616, which is the reading of a few manuscripts.)

Nero personifies the emperors who viciously persecuted the church. It has also been observed that “6” represents imperfection, falling short of the perfect number “7,” and is represented here in a triple or superlative form.

14:1–5 Now follows a tender and consoling vision of the Lamb and his companions.

14:1 Mount Zion: in Jerusalem, the traditional place where the true remnant, the Israel of faith, is to be gathered in the messianic reign; cf. 2 Kgs 19:30–31; Jl 3:5; Ob 17; Mi 4:6–8; Zep 3:12–20. A hundred and forty-four thousand: see note on Rev 7:4–9. His Father’s name ... foreheads: in contrast to the pagans who were marked with the name or number of the beast (Rev 13:16–17).

14:4 Virgins: metaphorically, because they never indulged in any idolatrous practices, which are considered in the Old Testament to be adultery and fornication (Rev 2:14–15, 20–22; 17:1–6; cf. Ez 16:1–58; 23:1–49). The parallel passages (Rev 7:3; 22:4) indicate that the 144,000 whose foreheads are sealed represent all Christian people.

14:5 No deceit: because they did not deny Christ or do homage to the beast. Lying is characteristic of the opponents of Christ (Jn 8:44), but the Suffering Servant spoke no falsehood (Is 53:9; 1 Pt 2:22). Unblemished: a cultic term taken from the vocabulary of sacrificial ritual.

14:6–13 Three angels proclaim imminent judgment on the pagan world, calling all peoples to worship God the creator. Babylon (Rome) will fall, and its supporters will be tormented forever.

14:6 Everlasting good news: that God’s eternal reign is about to begin; see note on Rev 10:7.

14:8 This verse anticipates the lengthy dirge over Babylon (Rome) in Rev 18:1–19:4. The oracle of Is 21:9 to Babylon is applied here.

14:10–11 The wine of God's fury: image taken from Is 51:17; Jer 25:15–16; 49:12; 51:7; Ez 23:31–34. Eternal punishment in the fiery pool of burning sulfur (or "fire and brimstone"; cf. Gn 19:24) is also reserved for the Devil, the beast, and the false prophet (Rev 19:20; 20:10; 21:8).

14:12 In addition to faith in Jesus, the seer insists upon the necessity and value of works, as in Rev 2:23; 20:12–13; 22:12; cf. Mt 16:27; Rom 2:6.

14:13 See note on Rev 1:3. According to Jewish thought, people's actions followed them as witnesses before the court of God.

14:14–20 The reaping of the harvest symbolizes the gathering of the elect in the final judgment, while the reaping and treading of the grapes symbolizes the doom of the ungodly (cf. Jl 4:12–13; Is 63:1–6) that will come in Rev 19:11–21.

14:18 Altar: there was only one altar in the heavenly temple; see notes above on Rev 6:9; 8:3; 11:1.

14:20 Two hundred miles: literally sixteen hundred stades. The *stadion*, a Greek unit of measurement, was about 607 feet in length, approximately the length of a furlong.

15:1–16:21 The seven bowls, the third and last group of seven after the seven seals and the seven trumpets, foreshadow the final cataclysm. Again, the series is introduced by a heavenly prelude, in which the victors over the beast sing the canticle of Moses (Rev 15:2–4).

15:1–4 A vision of the victorious martyrs precedes the vision of woe in Rev 15:5–16:21; cf. Rev 7:9–12.

15:2 Mingled with fire: fire symbolizes the sanctity involved in facing God, reflected in the trials that have prepared the victorious Christians or in God's wrath.

15:3 The song of Moses: the song that Moses and the Israelites sang after their escape from the oppression of

Egypt (Ex 15:1–18). The martyrs have escaped from the oppression of the Devil. Nations: many other Greek manuscripts and versions read “ages.”

15:5–8 Seven angels receive the bowls of God’s wrath.

15:5 Tent of testimony: the name of the meeting tent in the Greek text of Ex 40. Cf. 2 Mc 2:4–7.

16:1–21 These seven bowls, like the seven seals (Rev 6:1–17; 8:1) and the seven trumpets (Rev 8:2–9:21; 11:15–19), bring on a succession of disasters modeled in part on the plagues of Egypt (Ex 7–12). See note on Rev 6:12–14.

16:2 Like the sixth Egyptian plague (Ex 9:8–11).

16:3–4 Like the first Egyptian plague (Ex 7:20–21). The same woe followed the blowing of the second trumpet (Rev 8:8–9).

16:10 The throne of the beast: symbol of the forces of evil. Darkness: like the ninth Egyptian plague (Ex 10:21–23); cf. Rev 9:2.

16:12 The kings of the East: Parthians; see notes on Rev 6:2 and Rev 17:12–13. East: literally, “rising of the sun,” as in Rev 7:2.

16:13 Frogs: possibly an allusion to the second Egyptian plague (Ex 7:26–8:11). The false prophet: identified with the two-horned second beast (Rev 13:11–18 and the note there).

16:15 Like a thief: as in Rev 3:3 (cf. Mt 24:42–44; 1 Thes 5:2). Blessed: see note on Rev 1:3.

16:16 Armageddon: in Hebrew, this means “Mountain of Megiddo.” Since Megiddo was the scene of many decisive battles in antiquity (Jgs 5:19–20; 2 Kgs 9:27; 2 Chr 35:20–24), the town became the symbol of the final disastrous rout of the forces of evil.

16:19 The great city: Rome and the empire.

16:20–21 See note on Rev 6:12–14. Hailstones: as in the seventh Egyptian plague (Ex 9:23–24); cf. Rev 8:7. Like huge weights: literally, “weighing a talent,” about one hundred pounds.

17:1–19:10 The punishment of Babylon is now described as a past event and, metaphorically, under the image of the great harlot who leads people astray into idolatry.

17:1–6 Babylon, the symbolic name (Rev 17:5) of Rome, is graphically described as “the great harlot.”

17:2 Intercourse ... harlotry: see note on Rev 14:4. The pagan kings subject to Rome adopted the cult of the emperor.

17:3 Scarlet beast: see note on Rev 13:1–10. Blasphemous names: divine titles assumed by the Roman emperors; see note on Rev 13:5–6.

17:6 Reference to the great wealth and idolatrous cults of Rome.

17:6b–18 An interpretation of the vision is here given.

17:8 Allusion to the belief that the dead Nero would return to power (Rev 17:11); see note on Rev 13:3.

17:9 Here is a clue: literally, “Here a mind that has wisdom.” Seven hills: of Rome.

17:10 There is little agreement as to the identity of the Roman emperors alluded to here. The number seven (Rev 17:9) suggests that all the emperors are meant; see note on Rev 1:4.

17:11 The beast: Nero; see note on Rev 17:8.

17:12–13 Ten kings who have not yet been crowned: perhaps Parthian satraps who are to accompany the revived Nero (the beast) in his march on Rome to regain power; see note on Rev 13:3. In Rev 19:11–21, the Lamb and his companions will conquer them.

17:16–18 The ten horns: the ten pagan kings (Rev 17:12) who unwittingly fulfil God’s will against harlot Rome, the great city; cf. Ez 16:37.

18:1–19:4 A stirring dirge over the fall of Babylon-Rome. The perspective is prophetic, as if the fall of Rome had already taken place. The imagery here, as elsewhere in this book, is not to be taken literally. The vindictiveness of some of the language, borrowed from the scathing Old Testament prophecies against Babylon, Tyre, and Nineveh

(Is 23; 24; 27; Jer 50–51; Ez 26–27), is meant to portray symbolically the inexorable demands of God’s holiness and justice; cf. Introduction. The section concludes with a joyous canticle on the future glory of heaven.

18:2 Many Greek manuscripts and versions omit a cage for every unclean ... beast.

18:3–24 Rome is condemned for her immorality, symbol of idolatry (see note on Rev 14:4), and for persecuting the church; cf. Rev 19:2.

18:4 Depart from her: not evacuation of the city but separation from sinners, as always in apocalyptic literature.

18:11 Ironically, the merchants weep not so much for Babylon-Rome, but for their lost markets; cf. Ez 27:36.

18:13 Spice: an unidentified spice plant called in Greek *amōmon*.

19:1, 3, 4, 6 Alleluia: found only here in the New Testament, this frequent exclamation of praise in the Hebrew psalms was important in Jewish liturgy.

19:5–10 A victory song follows, sung by the entire church, celebrating the marriage of the Lamb, the union of the Messiah with the community of the elect.

19:7 The wedding day of the Lamb: symbol of God’s reign about to begin (Rev 21:1–22:5); see note on Rev 10:7. His bride: the church; cf. 2 Cor 11:2; Eph 5:22–27. Marriage is one of the biblical metaphors used to describe the covenant relationship between God and his people; cf. Hos 2:16–22; Is 54:5–6; 62:5; Ez 16:6–14. Hence, idolatry and apostasy are viewed as adultery and harlotry (Hos 2:4–15; Ez 16:15–63); see note on Rev 14:4.

19:8 See note on Rev 14:12.

19:9 Blessed: see note on Rev 1:3.

19:10 The spirit of prophecy: as the prophets were inspired to proclaim God’s word, so the Christian is called to give witness to the Word of God (Rev 19:13) made flesh; cf. Rev 1:2; 6:9; 12:17.

19:11–16 Symbolic description of the exalted Christ (cf. Rev 1:13–16) who together with the armies of heaven overcomes the beast and its followers; cf. Rev 17:14.

19:12 A name: in Semitic thought, the name conveyed the reality of the person; cf. Mt 11:27; Lk 10:22.

19:13 Had been dipped in: other Greek manuscripts and versions read “had been sprinkled with”; cf. Rev 19:15. The Word of God: Christ is the revelation of the Father; cf. Jn 1:1, 14; 1 Jn 2:14.

19:15 The treading of the wine press is a prophetic symbol used to describe the destruction of God’s enemies; cf. Is 63:1–6; Jl 4:13.

19:17–21 The certainty of Christ’s victory is proclaimed by an angel, followed by a reference to the mustering of enemy forces and a fearsome description of their annihilation. The gruesome imagery is borrowed from Ez 39:4, 17–20.

19:20 Beast ... false prophet: see notes on Rev 13. The fiery pool ... sulfur: symbol of God’s punishment (Rev 14:10; 20:10, 14–15), different from the abyss; see note on Rev 9:1.

20:1–6 Like the other numerical values in this book, the thousand years are not to be taken literally; they symbolize the long period of time between the chaining up of Satan (a symbol for Christ’s resurrection-victory over death and the forces of evil) and the end of the world. During this time God’s people share in the glorious reign of God that is present to them by virtue of their baptismal victory over death and sin; cf. Rom 6:1–8; Jn 5:24–25; 16:33; 1 Jn 3:14; Eph 2:1.

20:1 Abyss: see note on Rev 9:1.

20:2 Dragon ... serpent ... Satan: see notes on Rev 12:3, 9, 10, 15.

20:4 Beast ... mark: see Rev 13 and its notes.

20:6 Blessed: see note on Rev 1:3. Second death: see note on Rev 2:11. Priests: as in Rev 1:6; 5:10; cf. 1 Pt 2:9.

20:7–10 A description of the symbolic battle to take place when Satan is released at the end of time, when the thousand years are over; see note on Rev 20:1–6.

20:8 Gog and Magog: symbols of all pagan nations; the names are taken from Ez 38:1–39:20.

20:9 The breadth of the earth: Palestine. The beloved city: Jerusalem; see note on Rev 14:1.

20:11–15 A description of the final judgment. After the intermediate reign of Christ, all the dead are raised and judged, thus inaugurating the new age.

20:12 The book of life: see note on Rev 3:5. Judged ... scrolls: see note on Rev 14:12.

20:13 Hades: the netherworld; see note on Rev 1:18.

20:14 Second death: see note on Rev 2:11.

21:1–22:5 A description of God's eternal kingdom in heaven under the symbols of a new heaven and a new earth; cf. Is 65:17–25; 66:22; Mt 19:28.

21:1 Sea ... no more: because as home of the dragon it was doomed to disappear; cf. Jb 7:12.

21:2 New Jerusalem ... bride: symbol of the church (Gal 4:26); see note on Rev 19:7.

21:3–4 Language taken from Ez 37:27; Is 25:8; 35:10; cf. Rev 7:17.

21:3 People: other ancient manuscripts read a plural, "peoples."

21:5 The one ... on the throne: God himself; cf. Rev 4:1–11.

21:6 They are accomplished: God's reign has already begun; see note on Rev 20:1–6. Alpha ... Omega: see note on Rev 1:8. Life-giving water: see note on Rev 7:17.

21:7 The victor: over the forces of evil; see the conclusions of the seven letters (Rev 2:7, 11, 17, 26; 3:5, 12, 21). He will be my son: the victorious Christian enjoys divine affiliation by adoption (Gal 4:4–7; Rom 8:14–17); see note on Rev 2:26–28.

21:8 Cowards: their conviction is so weak that they deny Christ in time of trial and become traitors. Second death: see note on Rev 2:11.

21:9–22:5 Symbolic descriptions of the new Jerusalem, the church. Most of the images are borrowed from Ez 40–48.

21:9 The bride, the wife of the Lamb: the church (Rev 21:2), the new Jerusalem (Rev 21:10); cf. 2 Cor 11:2.

21:14 Courses of stones ... apostles: literally, "twelve foundations"; cf. Eph 2:19–20.

21:15–17 The city is shaped like a gigantic cube, a symbol of perfection (cf. 1 Kgs 6:19–20). The measurements of the city and its wall are multiples of the symbolic number twelve; see note on Rev 7:4–9.

21:16 Fifteen hundred miles: literally, twelve thousand stades, about 12,000 furlongs (see note on Rev 14:20); the number is symbolic: twelve (the apostles as leaders of the new Israel) multiplied by 1,000 (the immensity of Christians); cf. Introduction. In length and width and height: literally, "its length and width and height are the same."

21:17 One hundred and forty-four cubits: the cubit was about eighteen inches in length. Standard unit of measurement the angel used: literally, "by a human measure, i.e., an angel's."

21:18–21 The gold and precious gems symbolize the beauty and excellence of the church; cf. Ex 28:15–21; Tb 13:16–17; Is 54:11–12.

21:22 Christ is present throughout the church; hence, no temple is needed as an earthly dwelling for God; cf. Mt 18:20; 28:20; Jn 4:21.

21:23 Lamp ... Lamb: cf. Jn 8:12.

21:24–27 All men and women of good will are welcome in the church; cf. Is 60:1, 3, 5, 11. The ... book of life: see note on Rev 3:5.

22:1, 17 Life-giving water: see note on Rev 7:17.

22:2 The tree of life: cf. Rev 22:14; see note on Rev 2:7.

Fruit ... medicine:

cf. Ez 47:12.

22:4 Look upon his face: cf. Mt 5:8; 1 Cor 13:12; 1 Jn 3:2.

22:6–21 The book ends with an epilogue consisting of a series of warnings and exhortations and forming an

inclusion with the prologue by resuming its themes and expressions; see note on Rev 1:1–3.

22:7, 12, 20 I am coming soon: Christ is the speaker; see note on Rev 1:3.

22:7, 14 Blessed: see note on Rev 1:3.

22:10 The appointed time: see note on Rev 1:3.

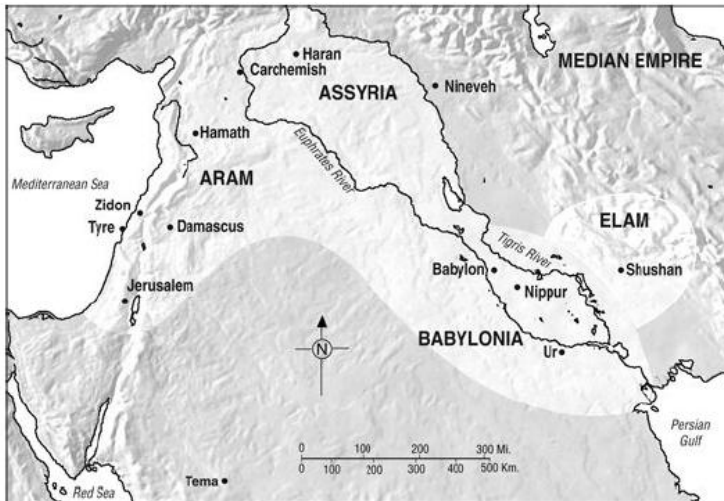
22:13 Christ applies to himself words used by God in Rev 1:8.

22:14 The city: heavenly Jerusalem; see note on Rev 21:2

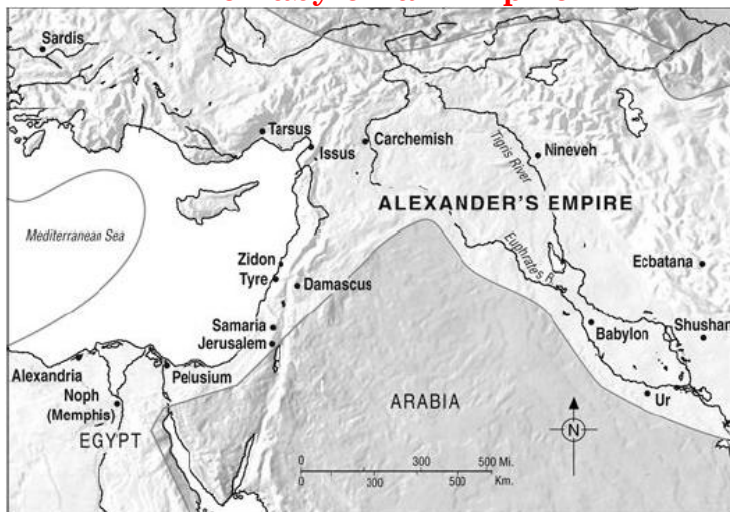
22:16 The root ... of David: see note on Rev 5:5. Morning star: see note on Rev 2:26–28.

22:17 Bride: the church; see note on Rev 21:2.

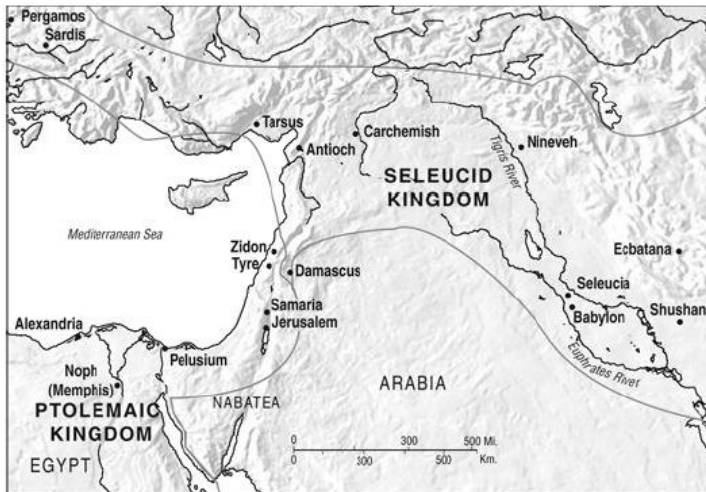
22:20 Come, Lord Jesus: a liturgical refrain, similar to the Aramaic expression *Marana tha*—“Our Lord, come!”—in 1 Cor 16:22; cf. note there. It was a prayer for the coming of Christ in glory at the parousia; see note on Rev 1:3.



The Babylonian Empire



Alexander's Empire



The Ptolemaic and Seleucid Kingdoms

07

The Book of Daniel

These three sections constitute the divisions of the Book of Daniel:

I. Daniel and the Kings of Babylon (1:1–6:29)

II. Daniel's Visions (7:1–12:13)

III. Appendix: Susanna, Bel, and the Dragon (13:1–14:42)

I. Daniel and the Kings of Babylon

CHAPTER 1

The Food Test.

1In the third year of the reign of Jehoiakim,* king of Judah, King Nebuchadnezzar of Babylon came and laid siege to Jerusalem.^a 2b The Lord handed over to him Jehoiakim, king of Judah, and some of the vessels of the temple of God, which he carried off to the land of Shinar* and placed in the temple treasury of his god.

3The king told Ashpenaz,* his chief chamberlain, to bring in some of the Israelites, some of the royal line and of the nobility. 4They should be young men without any defect, handsome, proficient in wisdom, well informed, and insightful, such as could take their place in the king's palace; he was to teach them the language and literature of the Chaldeans. 5The king allotted them a daily portion of food and wine from the royal table. After three years' training they were to enter the king's service. 6Among these were

Judeans, Daniel, Hananiah, Mishael, and Azariah. 7*
The chief chamberlain changed their names: Daniel to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, and Azariah to Abednego.

8But Daniel was resolved not to defile himself with the king's food or wine; so he begged the chief chamberlain to spare him this defilement.* 9Though God had given Daniel the favour and sympathy of the chief chamberlain, 10he said to Daniel, "I am afraid of my lord the king, who allotted your food and drink. If he sees that you look thinner in comparison to the other young men of your age, you will endanger my life with the king." 11Then Daniel said to the guardian whom the chief chamberlain had put in charge of Daniel, Hananiah, Mishael, and Azariah, 12"Please test your servants for ten days. Let us be given vegetables to eat and water to drink. 13Then see how we look in comparison with the other young men who eat from the royal table, and treat your servants according to what you see." 14He agreed to this request, and tested them for ten days; 15after ten days they looked healthier and better fed than any of the young men who ate from the royal table. 16So the steward continued to take away the food and wine they were to receive, and gave them vegetables.

17To these four young men God gave knowledge and proficiency in all literature and wisdom, and to Daniel the understanding of all visions and dreams. 18At the end of the time the king had specified for their preparation, the chief chamberlain brought them before Nebuchadnezzar. 19When the king had

spoken with all of them, none was found equal to Daniel, Hananiah, Mishael, and Azariah; and so they entered the king's service. ²⁰In any question of wisdom or understanding which the king put to them, he found them ten times better than any of the magicians and enchanters in his kingdom. ²¹*c* Daniel remained there until the first year of King Cyrus.*

CHAPTER 2

*Nebuchadnezzar's Dream.**

¹In the second year of his reign, King Nebuchadnezzar had a dream which left his spirit no rest and robbed him of his sleep. ²So he ordered that the magicians, enchanters, sorcerers, and Chaldeans* be summoned to interpret the dream for him. When they came and presented themselves to the king, ³he said to them, "I had a dream which will allow my spirit no rest until I know what it means." ⁴The Chaldeans answered the king in Aramaic:* "O king, live forever! Tell your servants the dream and we will give its meaning." ⁵The king answered the Chaldeans, "This is what I have decided: unless you tell me the dream and its meaning, you shall be cut to pieces and your houses made into a refuse heap. ⁶But if you tell me the dream and its meaning, you shall receive from me gifts and presents and great honours. Therefore tell me the dream and its meaning."

⁷Again they answered, "Let the king tell his servants the dream and we will give its meaning." ⁸But the king replied: "I know for certain that you are bargaining for time, since you know what I have decided. ⁹If you do not tell me the dream, there can be but one decree for you. You have conspired to

present a false and deceitful interpretation to me until the crisis is past. Tell me the dream, therefore, that I may be sure that you can also give its correct interpretation.”

*10*The Chaldeans answered the king: “There is not a man on earth who can do what you ask, O king; never has any king, however great and mighty, asked such a thing of any magician, enchanter, or Chaldean.

*11*What you demand, O king, is too difficult; there is no one who can tell it to the king except the gods, who do not dwell among people of flesh.” *12*At this the king became violently angry and ordered all the wise men* of Babylon to be put to death. *13*When the decree was issued that the wise men should be slain, Daniel and his companions were also sought out.

*14*Then Daniel prudently took counsel with Arioch, the chief of the king’s guard, who had set out to kill the wise men of Babylon. *15*He asked Arioch, the officer of the king, “What is the reason for this harsh order from the king?” When Arioch told him, *16*Daniel went and asked for time from the king, that he might give him the interpretation.

*17*Daniel went home and informed his companions Hananiah, Mishael, and Azariah, *18*that they might implore the mercy of the God of heaven in regard to this mystery, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. *19*During the night the mystery was revealed to Daniel in a vision, and he blessed the God of heaven:

20“Blessed be the name of God forever and ever, for wisdom and power are his.

21He causes the changes of the times and seasons, establishes kings and deposes them. He gives wisdom to the wise and knowledge to those who understand.

22He reveals deep and hidden things and knows what is in the darkness,
for the light dwells with him.*d*

23To you, God of my ancestors,
I give thanks and praise,
because you have given me wisdom and power.
Now you have shown me what we asked of you,
you have made known to us the king’s dream.”

24So Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him, “Do not put the wise men of Babylon to death. Bring me before the king, and I will tell him the interpretation of the dream.” Arioch quickly brought Daniel to the king and said, 25“I have found a man among the Judean exiles who can give the interpretation to the king.”

26The king asked Daniel, whose name was Belteshazzar, “Can you tell me the dream that I had and its meaning?” 27In the king’s presence Daniel made this reply:

“The mystery about which the king has inquired, the wise men, enchanters, magicians, and diviners could not explain to the king.

28But there is a God in heaven who reveals mysteries, and he has shown King Nebuchadnezzar what is to happen in the last days; this was your dream, the

visions* you saw as you lay in bed. 29To you in your bed there came thoughts about what should happen in the future, and he who reveals mysteries showed you what is to be. 30To me also this mystery has been revealed; not that I am wiser than any other living person, but in order that its meaning may be made known to the king, that you may understand the thoughts of your own mind.

31“In your vision, O king, you saw a statue, very large and exceedingly bright, terrifying in appearance as it stood before you. 32Its head was pure gold, its chest and arms were silver, its belly and thighs bronze, 33its legs iron, its feet partly iron and partly clay.*

34While you watched, a stone was hewn from a mountain without a hand being put to it, and it struck its iron and clay feet, breaking them in pieces. 35The iron, clay, bronze, silver, and gold all crumbled at once, fine as the chaff on the threshing floor in summer, and the wind blew them away without leaving a trace. But the stone that struck the statue became a great mountain and filled the whole earth.

36* “This was the dream; the interpretation we shall also give in the king’s presence. 37You, O king, are the king of kings; to you the God of heaven has given dominion and strength, power and glory; 38human beings, wild beasts, and birds of the air, wherever they may dwell, he has handed over to you, making you ruler over them all; you are the head of gold. 39Another kingdom shall take your place, inferior to yours, then a third kingdom, of bronze, which shall

rule over the whole earth. 40There shall be a fourth kingdom, strong as iron; it shall break in pieces and subdue all these others, just as iron breaks in pieces and crushes everything else. 41The feet and toes you saw, partly of clay and partly of iron, mean that it shall be a divided kingdom, but yet have some of the hardness of iron. As you saw the iron mixed with clay tile, 42and the toes partly iron and partly clay, the kingdom shall be partly strong and partly fragile. 43The iron mixed with clay means that they shall seal their alliances by intermarriage, but they shall not stay united, any more than iron mixes with clay.

44In the lifetime of those kings the God of heaven will set up a kingdom that shall never be destroyed or delivered up to another people; rather, it shall break in pieces all these kingdoms and put an end to them, and it shall stand forever. 45e That is the meaning of the stone you saw hewn from the mountain without a hand being put to it, which broke in pieces the iron, bronze, clay, silver, and gold. The great God has revealed to the king what shall be in the future; this is exactly what you dreamed, and its meaning is sure.”

46Then King Nebuchadnezzar fell down and worshiped Daniel and ordered sacrifice and incense offered to him. 47To Daniel the king said, “Truly your God is the God of gods and Lord of kings and a revealer of mysteries; that is why you were able to reveal this mystery.” 48He advanced Daniel to a high post, gave him many generous presents, made him ruler of the whole province of Babylon and chief prefect over all the wise men of Babylon. 49At

Daniel's request the king made Shadrach, Meshach, and Abednego administrators of the province of Babylon, while Daniel himself remained at the king's court.

CHAPTER 3

The Fiery Furnace.

1King Nebuchadnezzar had a golden statue made, sixty cubits high and six cubits wide, which he set up in the plain of Dura* in the province of Babylon. 2He then ordered the satraps,* prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces to be summoned to the dedication of the statue which he had set up. 3The satraps, prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces came together for the dedication and stood before the statue which King Nebuchadnezzar had set up. 4A herald cried out: "Nations and peoples of every language, 5* when you hear the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, you must fall down and worship the golden statue which King Nebuchadnezzar has set up. 6Whoever does not fall down and worship shall be instantly cast into a white-hot furnace." 7Therefore, as soon as they heard the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, the nations and peoples of every language all fell down and worshiped the golden statue which King Nebuchadnezzar had set up.

8At that point, some of the Chaldeans came and accused the Jews 9to King Nebuchadnezzar: "O king,

live forever! *10*O king, you issued a decree that everyone who heard the sound of the horn, pipe, zither, dulcimer, harp, and double-flute, and all the other musical instruments should fall down and worship the golden statue; *11*whoever did not was to be cast into a white-hot furnace. *12*There are certain Jews whom you have made administrators of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have paid no attention to you; they will not serve your god or worship the golden statue which you set up.”

*13*Nebuchadnezzar flew into a rage and sent for Shadrach, Meshach, and Abednego, who were promptly brought before the king. *14*King Nebuchadnezzar questioned them: “Is it true, Shadrach, Meshach, and Abednego, that you will not serve my god, or worship the golden statue that I set up? *15*Now, if you are ready to fall down and worship the statue I made, whenever you hear the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, then all will be well;* if not, you shall be instantly cast into the white-hot furnace; and who is the God who can deliver you out of my hands?”

*16*Shadrach, Meshach, and Abednego answered King Nebuchadnezzar, “There is no need for us to defend ourselves before you in this matter. *17*If our God, whom we serve, can save us* from the white-hot furnace and from your hands, O king, may he save us! *18*But even if he will not, you should know, O king, that we will not serve your god or worship the golden statue which you set up.”

19Nebuchadnezzar's face became livid with utter rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than usual 20and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and cast them into the white-hot furnace. 21They were bound and cast into the white-hot furnace with their trousers, shirts, hats and other garments, 22for the king's order was urgent. So huge a fire was kindled in the furnace that the flames devoured the men who threw Shadrach, Meshach, and Abednego into it. 23But these three fell, bound, into the midst of the white-hot furnace.

*Prayer of Azariah.**

24They walked about in the flames, singing to God and blessing the Lord. 25Azariah* stood up in the midst of the fire and prayed aloud:

26“Blessed are you, and praiseworthy,
O Lord, the God of our ancestors, and glorious forever
is your name.

27For you are just in all you have done; all your deeds
are faultless, all your ways right,
and all your judgments proper.

28You have executed proper judgments in all that you
have brought upon us and upon Jerusalem, the holy
city of our ancestors.

By a proper judgment you have done all
This because of our sins;

29For we have sinned and transgressed by departing
from you,
and we have done every kind of evil.

30Your commandments we have not heeded or observed, nor have we done as you ordered us for our good.

31Therefore all you have brought upon us, all you have done to us, you have done by a proper judgment.

32You have handed us over to our enemies, lawless and hateful rebels; to an unjust king, the worst in all the world.

33Now we cannot open our mouths; shame and reproach have come upon us, your servants, who revere you.

34For your name's sake, do not deliver us up forever, or make void your covenant.

35Do not take away your mercy from us, for the sake of Abraham, your beloved, Isaac your servant, and Israel your holy one,

36To whom you promised to multiply their Offspring like the stars of heaven, or the sand on the shore of the sea.

37For we are reduced, O Lord, beyond any other nation, brought low everywhere in the world this day because of our sins.

38We have in our day no prince, prophet, or leader, no burnt offering, sacrifice, oblation, or incense, no place to offer first fruits, to find favour with you.

39But with contrite heart and humble spirit let us be received;

As though it were burnt offerings of rams and bulls, or tens of thousands of fat lambs,

40So let our sacrifice be in your presence Today and find favour before you; for those who trust in you cannot be put to shame.

41And now we follow you with our whole heart,
we fear you and we seek your face.
Do not put us to shame,
42but deal with us in your kindness and great mercy.
43Deliver us in accord with your wonders,
and bring glory to your name, O Lord:
44Let all those be put to shame
who inflict evils on your servants;
Let them be shamed and powerless,
and their strength broken;
45Let them know that you alone are the
Lord God, glorious over the whole world.”

46Now the king’s servants who had thrown them in continued to stoke the furnace with naptha pitch, tow, and brush. 47The flames rose forty-nine cubits above the furnace, 48and spread out, burning the Chaldeans that it caught around the furnace. 49But the angel of the Lord went down into the furnace with Azariah and his companions, drove the fiery flames out of the furnace, 50and made the inside of the furnace as though a dew-laden breeze were blowing through it. The fire in no way touched them or caused them pain or harm. 51Then these three in the furnace with one voice sang, glorifying and blessing God:
52“Blessed are you, O Lord, the God of our ancestors,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages.

53Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever.
54Blessed are you on the throne of your kingdom,

praiseworthy and exalted above all forever.

55Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever.

56Blessed are you in the firmament of heaven,
praiseworthy and glorious forever.

57Bless the Lord, all you works of the Lord,
praise and exalt him above all forever.

58Angels of the Lord, bless the Lord,
praise and exalt him above all forever.

59You heavens, bless the Lord,
praise and exalt him above all forever.*f*

60All you waters above the heavens, bless the Lord,
praise and exalt him above all forever.

61All you powers, bless the Lord;
praise and exalt him above all forever.

62Sun and moon, bless the Lord;
praise and exalt him above all forever.

63Stars of heaven, bless the Lord;
praise and exalt him above all forever.

64Every shower and dew, bless the Lord;
praise and exalt him above all forever.

65All you winds, bless the Lord;
praise and exalt him above all forever.

66Fire and heat, bless the Lord;
praise and exalt him above all forever.

67Cold and chill, bless the Lord;
praise and exalt him above all forever.

68Dew and rain, bless the Lord;
praise and exalt him above all forever.

69Frost and chill, bless the Lord;

praise and exalt him above all forever.

70Hoarfrost and snow, bless the Lord;
praise and exalt him above all forever.

71Nights and days, bless the Lord;
praise and exalt him above all forever.

72Light and darkness, bless the Lord;
praise and exalt him above all forever.

73Lightnings and clouds, bless the Lord;
praise and exalt him above all forever.

74Let the earth bless the Lord,
praise and exalt him above all forever.

75Mountains and hills, bless the Lord;
praise and exalt him above all forever.

76Everything growing on earth, bless the Lord;
praise and exalt him above all forever.

77You springs, bless the Lord;
praise and exalt him above all forever.

78Seas and rivers, bless the Lord;
praise and exalt him above all forever.

79You sea monsters and all water creatures,
bless the Lord;

praise and exalt him above all forever.

80All you birds of the air, bless the Lord;
praise and exalt him above all forever.

81All you beasts, wild and tame, bless the Lord;
praise and exalt him above all forever.

82All you mortals, bless the Lord;
praise and exalt him above all forever.

83O Israel, bless the Lord;
praise and exalt him above all forever.

84Priests of the Lord, bless the Lord;
praise and exalt him above all forever.

85Servants of the Lord, bless the Lord;

praise and exalt him above all forever.
86Spirits and souls of the just, bless the Lord;
praise and exalt him above all forever.
87Holy and humble of heart, bless the Lord;
praise and exalt him above all forever.
88Hananiah, Azariah, Mishael, bless the Lord;
praise and exalt him above all forever.
For he has delivered us from Sheol,
and saved us from the power of death;
He has freed us from the raging flame
and delivered us from the fire.
89Give thanks to the Lord, who is good,
whose mercy endures forever.
90Bless the God of gods, all you who fear the Lord;
praise and give thanks, for his mercy endures
forever.”

Deliverance from the Furnace.

91Then King Nebuchadnezzar was startled and rose in haste, asking his counselors, “Did we not cast three men bound into the fire?” “Certainly, O king,” they answered. 92“But,” he replied, “I see four men unbound and unhurt, walking in the fire, and the fourth looks like a son of God.” 93Then Nebuchadnezzar came to the opening of the white-hot furnace and called: “Shadrach, Meshach, and Abednego, servants of the Most High God, come out.” Thereupon Shadrach, Meshach, and Abednego came out of the fire. 94When the satraps, prefects, governors, and counselors of the king came together, they saw that the fire had had no power over the bodies of these men; not a hair of their heads had been singed, nor were their garments altered; there was not even a smell of fire about them.

95Nebuchadnezzar exclaimed, “Blessed be the God of Shadrach, Meshach, and Abednego, who sent his angel to deliver the servants that trusted in him; they disobeyed the royal command and yielded their bodies rather than serve or worship any god except their own God. 96Therefore I decree for nations and peoples of every language that whoever blasphemes the God of Shadrach, Meshach, and Abednego shall be cut to pieces and his house made into a refuse heap. For there is no other God who can rescue like this.” 97Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

98*King Nebuchadnezzar to the nations and peoples of every language, wherever they dwell on earth: May your peace abound! 99It has seemed good to me to publish the signs and wonders which the Most High God has accomplished in my regard. 100How great are his signs, how mighty his wonders; his kingship is an everlasting kingship, and his dominion endures through all generations.g

CHAPTER 4

Nebuchadnezzar's Madness.

1I, Nebuchadnezzar, was at home in my palace, content and prosperous. 2I had a terrifying dream as I lay in bed, and the images and my visions frightened me. 3So I issued a decree that all the wise men of Babylon should be brought before me to give the interpretation of the dream. 4When the magicians, enchanters, Chaldeans, and diviners had come in, I related the dream before them; but none of them could tell me its meaning. 5Finally there came before

me Daniel, whose name is Belteshazzar after the name of my god,* and in whom is a spirit of the holy gods.^h I repeated the dream to him:

6“Belteshazzar, chief of the magicians, I know that a spirit of the holy gods is in you and no mystery is too difficult for you; this is the dream that I saw, tell me its meaning. 7“These were the visions I saw while in bed: I saw a tree of great height at the center of the earth. 8It was large and strong, with its top touching the heavens, and it could be seen to the ends of the earth. 9Its leaves were beautiful, its fruit abundant, providing food for all. Under it the wild beasts found shade, in its branches the birds of the air nested; all flesh ate of it. 10In the vision I saw while in bed, a holy watcher* came down from heaven 11and cried aloud in these words:

‘Cut down the tree and lop off its branches,
strip off its leaves and scatter its fruit;
Let the beasts flee from beneath it, and
the birds from its branches,
12but leave its stump in the earth.
Bound with iron and bronze,
let him be fed with the grass of the field
and bathed with the dew of heaven;
let his lot be with the beasts in the grass of the earth.
13Let his mind be changed from a human one;
let the mind of a beast be given him,
till seven years pass over him.
14By decree of the watchers is this proclamation,
by order of the holy ones, this sentence;
That all who live may know
that the Most High is sovereign over
human kingship,

Giving it to whom he wills,
and setting it over the lowliest of mortals.’ⁱ

15“This is the dream that I, King Nebuchadnezzar, had. Now, Belteshazzar, tell me its meaning. None of the wise men in my kingdom can tell me the meaning, but you can, because the spirit of the holy gods is in you.”

16Then Daniel, whose name was Belteshazzar, was appalled for a time, dismayed by his thoughts.

“Belteshazzar,” the king said to him,

“do not let the dream or its meaning dismay you.”

“My lord,” Belteshazzar replied, “may this dream be for your enemies, and its meaning for your foes.

17The tree that you saw, large and strong, its top touching the heavens, that could be seen by the whole earth, 18its leaves beautiful, its fruit abundant, providing food for all, under which the wild beasts lived, and in whose branches the birds of the air dwelt— 19you are that tree, O king, large and strong! Your majesty has become so great as to touch the heavens, and your rule reaches to the ends of the earth.

20As for the king’s vision of a holy watcher, who came down from heaven and proclaimed: ‘Cut down the tree and destroy it, but leave its stump in the earth.

Bound with iron and bronze, let him be fed with the grass of the field, and bathed with the dew of heaven; let his lot be with wild beasts till seven years pass over him’— 21here is its meaning, O king, here is the sentence that the Most High has passed upon my lord king: 22^j You shall be cast out from human society

and dwell with wild beasts; you shall be given grass to eat like an ox and be bathed with the dew of heaven; seven years shall pass over you, until you know that the Most High is sovereign over human kingship and gives it to whom he will. ²³The command that the stump of the tree is to be left means that your kingdom shall be preserved for you, once you have learned that heaven is sovereign. ²⁴Therefore, O king, may my advice be acceptable to you; atone for your sins by good deeds,* and for your misdeeds by kindness to the poor; then your contentment will be long lasting.”

²⁵All this happened to King Nebuchadnezzar. ²⁶Twelve months later, as he was walking on the roof of the royal palace in Babylon, ²⁷the king said, “Babylon the great! Was it not I, with my great strength, who built it as a royal residence for my splendour and majesty?” ²⁸While these words were still on the king’s lips, a voice spoke from heaven, “It has been decreed for you, King Nebuchadnezzar, that your kingship is taken from you! ²⁹You shall be cast out from human society, and shall dwell with wild beasts; you shall be given grass to eat like an ox, and seven years shall pass over you, until you learn that the Most High is sovereign over human kingship and gives it to whom he will.”

³⁰* At once this was fulfilled. Nebuchadnezzar was cast out from human society, he ate grass like an ox, and his body was bathed with the dew of heaven, until his hair grew like the feathers of an eagle, and his nails like the claws of a bird.

31When this period was over, I, Nebuchadnezzar, raised my eyes to heaven; my reason was restored to me, and I blessed the Most High, I praised and glorified the One who lives forever, Whose dominion is an everlasting dominion, and whose kingdom endures through all generations.^k 32All who live on the earth are counted as nothing; he does as he wills with the powers of heaven and with those who live on the earth. There is no one who can stay his hand or say to him, "What have you done?"

33At the same time my reason returned to me, and for the glory of my kingdom, my majesty and my splendour returned to me. My counselors and nobles sought me out; I was restored to my kingdom and became much greater than before. 34Now, I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, all of whose works are right and ways just; and who is able to humble those who walk in pride.

CHAPTER 5

The Writing on the Wall.

1King Belshazzar gave a great banquet for a thousand of his nobles, with whom he drank. 2Under the influence of the wine, he ordered the gold and silver vessels which Nebuchadnezzar, his father,^{*} had taken from the temple in Jerusalem, to be brought in so that the king, his nobles, his consorts, and his concubines might drink from them. 3When the gold vessels taken from the temple, the house of God in Jerusalem, had been brought in, and while the king, his nobles, his consorts, and his concubines were drinking 4wine from them, they praised their gods of

gold and silver, bronze and iron, wood and stone.

5Suddenly, opposite the lampstand, the fingers of a human hand appeared, writing on the plaster of the wall in the king's palace. When the king saw the hand that wrote, 6his face became pale; his thoughts terrified him, his hip joints shook, and his knees knocked.

7The king shouted for the enchanters, Chaldeans, and diviners to be brought in. "Whoever reads this writing and tells me what it means," he said to the wise men of Babylon, "shall be clothed in purple, wear a chain of gold around his neck, and be third in governing the kingdom." 8But though all the king's wise men came in, none of them could either read the writing or tell the king what it meant. 9Then King Belshazzar was greatly terrified; his face became pale, and his nobles were thrown into confusion.

10When the queen heard of the discussion between the king and his nobles, she entered the banquet hall and said, "O king, live forever! Do not let your thoughts terrify you, or your face become so pale!

11There is a man in your kingdom in whom is a spirit of the holy gods; during the lifetime of your father he showed brilliant insight and god-like wisdom. King Nebuchadnezzar, your father, made him chief of the magicians, enchanters, Chaldeans, and diviners. 12Because this Daniel, whom the king named Belteshazzar, has shown an extraordinary spirit, knowledge, and insight in interpreting dreams, explaining riddles and solving problems, let him now be summoned

to tell you what this means.”

*13*Then Daniel was brought into the presence of the king. The king asked him, “Are you the Daniel, one of the Jewish exiles, whom my father, the king, brought from Judah? *14*I have heard that the spirit of the gods is in you, that you have shown brilliant insight and extraordinary wisdom. *15*The wise men and enchanters were brought in to me to read this writing and tell me its meaning, but they could not say what the words meant. *16*But I have heard that you can give interpretations and solve problems; now, if you are able to read the writing and tell me what it means, you shall be clothed in purple, wear a chain of gold around your neck, and be third in governing the kingdom.”

*17*Daniel answered the king: “You may keep your gifts, or give your presents to someone else; but the writing I will read for the king, and tell what it means. *18*The Most High God gave your father Nebuchadnezzar kingship, greatness, splendour, and majesty. *19*Because he made him so great, the nations and peoples of every language dreaded and feared him. Whomever he willed, he would kill or let live; whomever he willed, he would exalt or humble. *20*But when his heart became proud and his spirit hardened by insolence, he was put down from his royal throne and deprived of his glory; *21* he was cast out from human society and his heart was made like that of a beast; he lived with wild asses, and ate grass like an ox; his body was bathed with the dew of heaven, until he learned that the Most High God is sovereign over human kingship and sets over it whom

he will. 22You, his son, Belshazzar, have not humbled your heart, though you knew all this; 23you have rebelled against the Lord of heaven. You had the vessels of his temple brought before you, so that you and your nobles, your consorts and your concubines, might drink wine from them; and you praised the gods of silver and gold, bronze and iron, wood and stone, that neither see nor hear nor have intelligence. But the God in whose hand is your very breath and the whole course of your life, you did not glorify. 24By him was the hand sent, and the writing set down.

25“This is the writing that was inscribed: MENE, TEKEL, and PERES.*

These words mean: 26* Mene, God has numbered your kingdom and put an end to it; 27TEKEL, you have been weighed on the scales and found wanting; 28PERES, your kingdom has been divided and given to the Medes and Persians.”

29Then by order of Belshazzar they clothed Daniel in purple, with a chain of gold around his neck, and proclaimed him third in governing the kingdom.

30That very night Belshazzar, the Chaldean king, was slain:

CHAPTER 6

1And Darius the Mede* succeeded to the kingdom at the age of sixty-two.

The Lions' Den.

2Darius decided to appoint over his entire kingdom one hundred and twenty satraps. 3These were accountable to three ministers, one of whom was Daniel; the satraps reported to them, so that the king

should suffer no loss. *4* Daniel outshone all the ministers and satraps because an extraordinary spirit was in him, and the king considered setting him over the entire kingdom. *5* Then the ministers and satraps tried to find grounds for accusation against Daniel regarding the kingdom. But they could not accuse him of any corruption. Because he was trustworthy, no fault or corruption was to be found in him. *6* Then these men said to themselves, “We shall find no grounds for accusation against this Daniel except in connection with the law of his God.” *7* So these ministers and satraps stormed in to the king and said to him, “King Darius, live forever! *8** *m* All the ministers of the kingdom, the prefects, satraps, counselors, and governors agree that the following prohibition ought to be put in force by royal decree: for thirty days, whoever makes a petition to anyone, divine or human, except to you, O king, shall be thrown into a den of lions. *9* Now, O king, let the prohibition be issued over your signature, immutable and irrevocable* according to the law of the Medes and Persians.”

10 So King Darius signed the prohibition into law. *11* Even after Daniel heard that this law had been signed, he continued his custom of going home to kneel in prayer and give thanks to his God in the upper chamber three times a day, with the windows open toward Jerusalem. *12* So these men stormed in and found Daniel praying and pleading before his God. *13* Then they went to remind the king about the prohibition: “Did you not sign a decree, O king, that for thirty days, whoever makes a petition to anyone,

divine or human, except to you, O king, shall be cast into a den of lions?" The king answered them, "The decree is absolute, irrevocable under the law of the Medes and Persians." *14*To this they replied, "Daniel, one of the Jewish exiles, has paid no attention to you, O king, or to the prohibition you signed; three times a day he offers his prayer."

*15*The king was deeply grieved at this news and he made up his mind to save Daniel; he worked till sunset to rescue him. *16*But these men pressed the king. "Keep in mind, O king," they said, "that under the law of the Medes and Persians every royal prohibition or decree is irrevocable." *17*So the king ordered Daniel to be brought and cast into the lions' den.* To Daniel he said, "Your God, whom you serve so constantly, must save you." *18*To forestall any tampering, the king sealed with his own ring and the rings of the lords the stone that had been brought to block the opening of the den.

*19*Then the king returned to his palace for the night; he refused to eat and he dismissed the entertainers. Since sleep was impossible for him, *20*the king rose very early the next morning and hastened to the lions' den. *21*As he drew near, he cried out to Daniel sorrowfully, "Daniel, servant of the living God, has your God whom you serve so constantly been able to save you from the lions?" *22*Daniel answered the king: "O king, live forever! *23*My God sent his angel and closed the lions' mouths so that they have not hurt me.*n* For I have been found innocent before him; neither have I done you any harm, O king!" *24*This gave the king great joy. At his order Daniel was

brought up from the den; he was found to be unharmed because he trusted in his God. ²⁵The king then ordered the men who had accused Daniel, along with their children and their wives, to be cast into the lions' den. Before they reached the bottom of the den, the lions overpowered them and crushed all their bones.

²⁶Then King Darius wrote to the nations and peoples of every language, wherever they dwell on the earth: "May your peace abound! ²⁷I decree that throughout my royal domain the God of Daniel is to be revered and feared:

"For he is the living God, enduring forever,

whose kingdom shall not be destroyed,

whose dominion shall be without end,

²⁸A saviour and deliverer,

working signs and wonders in heaven and on earth,

who saved Daniel from the lions' power."

²⁹So Daniel fared well during the reign of Darius and the reign of Cyrus the Persian.^o

II. Daniel's Visions

CHAPTER 7

*The Beasts and the Judgment.**

¹In the first year of King Belshazzar of Babylon, as Daniel lay in bed he had a dream, visions in his head.

Then he wrote down the dream; the account began:

²In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea,^{*} ³from which emerged four immense beasts,^p each different from the others.

4The first was like a lion, but with eagle's wings.*
While I watched, the wings were plucked; it was
raised from the ground to stand on two feet like a
human being, and given a human mind.

5The second beast was like a bear;* it was
raised up on one side, and among the teeth in its
mouth were three tusks. It was given the order,
"Arise, devour much flesh."

6After this I looked and saw another beast, like a
leopard;* on its back were four wings like those of a
bird, and it had four heads. To this beast dominion
was given.

7* After this, in the visions of the night I saw a
fourth beast, terrifying, horrible, and of extraordinary
strength; it had great iron teeth with which it
devoured and crushed, and it trampled with its feet
what was left. It differed from the beasts that
preceded it. It had ten horns. 8I was considering the
ten horns it had, when suddenly another, a little horn,
sprang out of their midst, and three of the previous
horns were torn away to make room for it. This horn
had eyes like human eyes, and a mouth that spoke
arrogantly.

9* As I watched, Thrones were set up and the Ancient
of Days took his throne.

His clothing was white as snow,
the hair on his head like pure wool;
His throne was flames of fire,
with wheels of burning fire.
10A river of fire surged forth,

flowing from where he sat;
Thousands upon thousands were ministering to him,
and myriads upon myriads stood before him.*q*

The court was convened, and the books were opened.
*11*I watched, then, from the first of the arrogant
words which the horn spoke, until the beast was slain
and its body destroyed and thrown into the burning
fire. *12*As for the other beasts, their dominion was
taken away, but they were granted a prolongation of
life for a time and a season.

*13*As the visions during the night continued, I saw
coming with the clouds of heaven*r*

One like a son of man.*

When he reached the Ancient of Days and was
presented before him,

*14*He received dominion, splendour, and kingship;
all nations, peoples and tongues will
serve him.

His dominion is an everlasting dominion
that shall not pass away,
his kingship, one that shall not be destroyed.*s*

*15*Because of this, my spirit was anguished and I,
Daniel, was terrified by my visions. *16*I approached
one of those present and asked him the truth of all
this; in answer, he made known to me its meaning:
17"These four great beasts stand for four kings which
shall arise on the earth. *18*But the holy ones* of the
Most High shall receive the kingship, to possess it
forever and ever."

19Then I wished to make certain about the fourth
beast, so very terrible and different from the others,
devouring and crushing with its iron teeth and bronze
claws, and trampling with its feet what was left;
20and about the ten horns on its head, and the other
one that sprang up, before which three horns fell; and
about the horn with the eyes and the mouth that
spoke arrogantly, which appeared greater than its
fellows. 21For, as I watched, that horn made war
against the holy ones and was victorious 22until the
Ancient of Days came, and judgment was pronounced
in favour of the holy ones of the Most High, and the
time arrived for the holy ones to possess the kingship.

23He answered me thus:

“The fourth beast shall be a fourth kingdom on earth,
different from all the others;
The whole earth it shall devour,
trample down and crush.

24The ten horns shall be ten kings rising out of that
kingdom;
another shall rise up after them,
Different from those before him,
who shall lay low three kings.

25He shall speak against the Most High
and wear down the holy ones of the Most High,
intending to change the feast days and the law.*
They shall be handed over to him
for a time, two times, and half a time.

26But when the court is convened,
and his dominion is taken away
to be abolished and completely destroyed,
27Then the kingship and dominion and majesty

of all the kingdoms under the heavens shall be given to the people of the holy ones of the Most High, Whose kingship shall be an everlasting kingship, whom all dominions shall serve and obey.”

28This is the end of the report. I, Daniel, was greatly terrified by my thoughts, and my face became pale, but I kept the matter to myself.*

CHAPTER 8

*The Ram and the He-goat.**

1After this first vision, I, Daniel, had another, in the third year of the reign of King Belshazzar. 2In my vision I saw myself in the fortress of Susa* in the province of Elam; I was beside the river Ulai. 3I looked up and saw standing by the river a ram with two great horns, the one larger and newer than the other. 4I saw the ram butting toward the west, north, and south. No beast could withstand it or be rescued from its power; it did what it pleased and grew powerful.

5As I was reflecting, a he-goat with a prominent horn on its forehead suddenly came from the west across the whole earth without touching the ground. 6It came to the two-horned ram I had seen standing by the river, and rushed toward it with savage force. 7I saw it reach the ram; enraged, the he-goat attacked and shattered both its horns. The ram did not have the strength to withstand it; the he-goat threw the ram to the ground and trampled upon it. No one could rescue the ram from its power.

8The he-goat grew very powerful, but at the height of its strength the great horn was shattered, and in its place came up four others, facing the four winds of heaven. 9Out of one of them came a little horn* which grew and grew toward the south, the east, and the glorious land. 10It grew even to the host of heaven,* so that it cast down to earth some of the host and some of the stars and trampled on them. 11It grew even to the Prince of the host, from whom the daily sacrifice was removed, and whose sanctuary was cast down. 12The host was given over together with the daily sacrifice in the course of transgression. It cast truth to the ground, and was succeeding in its undertaking.

13I heard a holy one speaking, and another said to whichever one it was that spoke, "How long shall the events of this vision last concerning the daily sacrifice, the desolating sin,* the giving over of the sanctuary and the host for trampling?" 14He answered him, "For two thousand three hundred evenings and mornings; then the sanctuary shall be set right."

15While I, Daniel, sought the meaning of the vision I had seen, one who looked like a man stood before me, 16and on the Ulai I heard a human voice that cried out, "Gabriel,* explain the vision to this man." 17When he came near where I was standing, I fell prostrate in terror.

But he said to me, "Understand, O son of man, that the vision refers to the end time."* 18As he spoke to me, I fell forward unconscious; he touched me and made me stand up. 19"I will show you," he said,

“what is to happen in the last days of wrath; for it is for the appointed time of the end. 20“The two-horned ram you saw represents the kings of the Medes and Persians.*

21The he-goat is the king of the Greeks, and the great horn on its forehead is the first king. 22The four that rose in its place when it was shattered are four kingdoms that will issue from his nation, but without his strength. 23“At the end of their reign, when sinners have reached their measure, There shall arise a king, impudent, and skilled in intrigue. 24He shall be strong and powerful, bring about fearful ruin, and succeed in his undertaking. He shall destroy powerful peoples; 25his cunning shall be against the holy ones, his treacherous conduct shall succeed. He shall be proud of heart and destroy many by stealth. But when he rises against the Prince of princes, he shall be broken without a hand being raised.

26As for the vision of the evenings and the mornings, what was spoken is true. But you, keep this vision secret: it is for the distant future.”

27I, Daniel, was weak and ill for some days; then I arose and took care of the king’s affairs. But the vision left me desolate, without understanding.

CHAPTER 9

The Seventy Weeks of Years.

1It was the first year that Darius,* son of Ahasuerus, of the race of the Medes, reigned over the kingdom of the Chaldeans; 2*t* in the first year of his reign, I,

Daniel, perceived in the books the number of years the LORD had decreed to the prophet Jeremiah: Jerusalem was to lie in ruins for seventy years.*

3I turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth, and ashes. 4I prayed to the LORD, my God, and confessed, “Ah, Lord, great and awesome God, you who keep your covenant and show mercy toward those who love you and keep your commandments and your precepts! 5We have sinned, been wicked and done evil; we have rebelled and turned from your commandments and your laws. 6We have not obeyed your servants the prophets, who spoke in your name to our kings, our princes, our ancestors, and all the people of the land. 7Justice, O Lord, is on your side; we are shamefaced even to this day: the men of Judah, the residents of Jerusalem, and all Israel, near and far, in all the lands to which you have scattered them because of their treachery toward you.

8O LORD, we are ashamed, like our kings, our princes, and our ancestors, for having sinned against you. 9But to the Lord, our God, belong compassion and forgiveness, though we rebelled against him 10and did not hear the voice of the LORD, our God, by walking in his laws given through his servants the prophets. 11vThe curse and the oath written in the law of Moses, the servant of God, were poured out over us for our sins, because all Israel transgressed your law and turned aside, refusing to hear your voice. 12He fulfilled the words he spoke against us and against those who ruled us, by bringing upon us an evil— no evil so great has

happened under heaven as happened in Jerusalem. *13*As it is written* in the law of Moses, this evil has come upon us. We did not appease the LORD, our God, by turning back from our wickedness and acting according to your truth, *14*so the LORD kept watch over the evil and brought it upon us. The LORD, our God, is just in all that he has done: we did not listen to his voice.

15“Now, Lord, our God, who led your people out of the land of Egypt with a strong hand, and made a name for yourself even to this day, we have sinned, we are guilty. *16*Lord, in keeping with all your just deeds, let your anger and your wrath be turned away from your city Jerusalem, your holy mountain. On account of our sins and the crimes of our ancestors, Jerusalem and your people have become the reproach of all our neighbours. *17*Now, our God, hear the prayer and petition of your servant; and for your own sake, Lord, let your face shine upon your desolate sanctuary. *18*Give ear, my God, and listen; open your eyes and look upon our desolate city upon which your name is invoked. When we present our petition before you, we rely not on our just deeds, but on your great mercy. *19*Lord, hear! Lord, pardon! Lord, be attentive and act without delay, for your own sake, my God, because your name is invoked upon your city and your people!”

*20*I was still praying to the LORD, my God, confessing my sin and the sin of my people Israel, presenting my petition concerning the holy mountain of my God— *21*I was still praying, when the man,

Gabriel, whom I had seen in vision before, came to me in flight at the time of the evening offering.* 22He instructed me in these words:

“Daniel, I have now come to give you understanding. 23When you began your petition, an answer was given which I have come to announce, because you are beloved. Therefore, mark the answer and understand the vision.

24“Seventy weeks* are decreed for your people and for your holy city: Then transgression will stop and sin will end, guilt will be expiated, Everlasting justice will be introduced, vision and prophecy ratified, and a holy of holies will be anointed.

25 Know and understand:

From the utterance of the word that Jerusalem was to be rebuilt* Until there is an anointed ruler, there shall be seven weeks. In the course of sixty-two weeks it shall be rebuilt, With squares and trenches, in time of affliction. 26After the sixty-two weeks an anointed one* shall be cut down with no one to help him. And the people of a leader who will come shall destroy the city and the sanctuary. His end shall come in a flood; until the end of the war, which is decreed, there will be desolation.

27For one week* he shall make a firm covenant with the many; Half the week he shall abolish sacrifice and offering; In their place shall be the desolating abomination until the ruin that is decreed is poured out upon the desolator.”*w*

CHAPTER 10

An Angelic Vision.*

1In the third year of Cyrus, king of Persia, a revelation was given to Daniel, who had been named Belteshazzar. The revelation was certain: a great war;* he understood this from the vision. 2In those days, I, Daniel, mourned three full weeks. 3I ate no savoury food, took no meat or wine, and did not anoint myself at all until the end of the three weeks.

4On the twenty-fourth day of the first month* I was on the bank of the great river, the Tigris. 5As I looked up, I saw a man* dressed in linen with a belt of fine gold around his waist.x 6His body was like chrysolite, his face shone like lightning, his eyes were like fiery torches, his arms and feet looked like burnished bronze, and the sound of his voice was like the roar of a multitude. 7I alone, Daniel, saw the vision; but great fear seized those who were with me; they fled and hid themselves, although they did not see the vision. 8So I was left alone to see this great vision. No strength remained in me; I turned the colour of death and was powerless. 9When I heard the sound of his voice, I fell face forward unconscious.

10But then a hand touched me, raising me to my hands and knees. 11“Daniel, beloved,” he said to me, “understand the words which I am speaking to you; stand up, for my mission now is to you.” When he said this to me, I stood up trembling. 12“Do not fear, Daniel,” he continued; “from the first day you made up your mind to acquire understanding and humble yourself before God, your prayer was heard. Because of it I started out, 13but the prince of the

kingdom of Persia* stood in my way for twenty-one days, until finally Michael, one of the chief princes, came to help me. I left him there with the prince of the kingdom of Persia, 14and came to make you understand what shall happen to your people in the last days; for there is yet a vision concerning those days.”

15While he was speaking thus to me, I fell forward and kept silent. 16Then something like a hand touched my lips; I opened my mouth and said to the one standing before me, “My lord, I was seized with pangs at the vision and I was powerless. 17How can my lord’s servant speak with you, my lord? For now no strength or even breath is left in me.” 18The one who looked like a man touched me again and strengthened me, saying, 19“Do not fear, beloved. Peace! Take courage and be strong.” When he spoke to me, I grew strong and said, “Speak, my lord, for you have strengthened me.” 20“Do you know,” he asked, “why I have come to you? Soon I must fight the prince of Persia again. When I leave, the prince of Greece will come; 21but I shall tell you what is written in the book of truth.* No one supports me against these except Michael,y your prince, 11:1and in the first year of Darius the Mede I stood to strengthen him and be his refuge.

CHAPTER 11

The Hellenistic Age.

2“Now I shall tell you the truth. “Three kings of Persia* are yet to appear; and a fourth shall acquire the greatest riches of all. Strengthened by his riches, he shall stir up all kingdoms, even that of Greece.

3But a powerful king* shall appear and rule with great might, doing as he wills. 4No sooner shall he appear than his kingdom shall be broken and divided in four directions under heaven; but not among his descendants or in keeping with his mighty rule, for his kingdom shall be torn to pieces and belong to others.

5* “The king of the south shall grow strong, but one of his princes shall grow stronger still and govern a domain greater than his. 6* After some years they shall become allies: the daughter of the king of the south shall come to the king of the north to carry out the alliance. But she shall not retain power: and his offspring shall not survive, and she shall be given up, together with those who brought her, her son, and her supporter in due time. 7A descendant of her line shall succeed to his place, and shall come against the army, enter the stronghold of the king of the north, attack and conquer them. 8Even their gods, with their molten images and their precious vessels of silver and gold, he shall carry away as spoils of war into Egypt.

For years he shall have nothing to do with the king of the north. 9Then the latter shall invade the land of the king of the south, and return to his own country. 10“But his sons shall be aroused and assemble a great armed host, which shall pass through like a flood and again surge around the stronghold. 11*The king of the south, enraged, shall go out to fight against the king of the north, who shall field a great host, but the host shall be given into his hand.

12When the host is carried off, in the pride of his heart he shall bring down tens of thousands, but he shall not triumph. 13* For the king of the north shall raise another army, greater than before; after some years he shall attack with this large army and great resources. 14In those times many shall resist the king of the south, and violent ones among your people shall rise up in fulfilment of vision, but they shall stumble.

15*When the king of the north comes, he shall set up siegeworks and take the fortified city by storm. The forces of the south shall not withstand him, and not even his picked troops shall have the strength to withstand. 16The invader shall do as he wills, with no one to withstand him. He shall stop in the glorious land, and it shall all be in his power. 17* He shall resolve to come with the entire strength of his kingdom. He shall make an alliance with him and give him a daughter in marriage in order to destroy him, but this shall not stand. 18* He shall turn to the coastland and take many prisoners, but a commander shall put an end to his shameful conduct, so that he cannot retaliate. 19He shall turn to the strongholds of his own land, but shall stumble and fall, to be found no more.

20 *In his stead one shall arise who will send a collector of tribute through the glorious kingdom, but he shall soon be destroyed, though not in conflict or in battle. 21* "There shall arise in his place a despicable person, to whom the royal insignia shall not be given. He shall enter by stealth and seize the kingdom by fraud. 22Armed forces shall be completely

overwhelmed by him and crushed, even the prince of the covenant.* 23After making alliances, he shall treacherously rise to power with only a few supporters. 24By stealth he shall enter prosperous provinces and do that which his fathers or grandfathers never did; he shall distribute spoil, plunder, and riches among them and devise plots against their strongholds. 25He shall rouse his strength and courage to meet the king of the south with a great army; the king of the south shall go into battle with a very large and strong army, but he shall not stand because of the plots devised against him. 26Even his table companions shall seek to destroy him, his army shall be overwhelmed, and many shall be struck down. 27The two kings, resolved on evil, shall sit at table together and exchange lies, but they shall have no success, because the appointed end is not yet.

28“He* shall turn back toward his land with great riches, his mind set against the holy covenant; he shall take action and return to his land. 29At the time appointed he shall come again to the south, but this time it shall not be as before. 30When ships of the Kittim* confront him, he shall lose heart and retreat. Then he shall rage against the holy covenant and take action; he shall again favour those who forsake the holy covenant. 31Armed forces shall rise at his command and defile the sanctuary stronghold, abolishing the daily sacrifice and setting up the desolating abomination. 32By his deceit he shall make some who were disloyal forsake the covenant; but those who remain loyal to their God shall take strong action.

33Those with insight among the people shall instruct the many; though for a time the sword, flames, exile, and plunder will cause them to stumble. 34When they stumble, they will be helped,* but only a little; many shall join them, but out of treachery. 35Some of those with insight shall stumble so that they may be tested, refined, and purified, until the end time which is still appointed to come.

36“The king shall do as he wills, exalting himself and making himself greater than any god; he shall utter dreadful blasphemies against the God of gods. He shall prosper only till the wrath is finished, for what is determined must take place. 37He shall have no regard for the gods of his ancestors or for the one in whom women delight;* for no god shall he have regard, because he shall make himself greater than all. 38Instead, he shall give glory to the god of strongholds;* a god unknown to his ancestors he shall glorify with gold, silver, precious stones, and other treasures. 39He shall act for those who fortify strongholds, a people of a foreign god, whom he has recognized. He shall greatly honour them; he shall make them rule over the many and distribute the land as a reward.

40* “At the end time the king of the south shall engage him in battle but the king of the north shall overwhelm him with chariots and horsemen and a great fleet, passing through the lands like a flood. 41He shall enter the glorious land and many shall fall, except Edom, Moab, and the chief part of Ammon, which shall escape his power. 42He shall extend his power over the land, and not even Egypt shall escape.

43He shall control the riches of gold and silver and all the treasures of Egypt; Libya and Ethiopia shall be in his entourage. 44When reports from the east and the north disturb him, he shall set out with great fury to destroy many, putting them under the ban. 45He shall pitch the tents of his royal pavilion between the sea and the glorious holy mountain, but he shall come to his end with none to help him.

CHAPTER 12

The Resurrection

1“At that time there shall arise Michael,^z the great prince, guardian of your people; It shall be a time unsurpassed in distress since the nation began until that time. At that time your people shall escape, everyone who is found written in the book.*

2Many of those who sleep*
in the dust of the earth shall awake;
Some to everlasting life,
others to reproach and everlasting disgrace.^a

3But those with insight shall shine brightly
like the splendour of the firmament,
And those who lead the many to justice
shall be like the stars* forever.^b

4“As for you, Daniel, keep secret the message and seal the book until the end time; many shall wander aimlessly and evil shall increase.”

5I, Daniel, looked and saw two others, one standing on either bank of the river. 6One of them said to the man clothed in linen, who was upstream, “How long shall it be to the end of these appalling things?” 7The man clothed in linen,^c who was upstream, lifted his

hands to heaven; and I heard him swear by him who lives forever that it should be for a time, two times, and half a time;* and that, when the power of the destroyer of the holy people was brought to an end, all these things should end. 8I heard, but I did not understand; so I asked, “My lord, what follows this?”

9“Go, Daniel,” he said, “because the words are to be kept secret and sealed until the end time. 10Many shall be refined, purified, and tested, but the wicked shall prove wicked; the wicked shall have no understanding, but those with insight shall. 11*From the time that the daily sacrifice is abolished and the desolating abomination is set up, there shall be one thousand two hundred and ninety days. 12Blessed are they who have patience and persevere for the one thousand three hundred and thirty-five days. 13Go, take your rest, you shall rise for your reward at the end of days.”

III. Appendix: Susanna, Bel, and the Dragon*

CHAPTER 13

Susanna.

1In Babylon there lived a man named Joakim, 2who married a very beautiful and God-fearing woman, Susanna, the daughter of Hilkiyah; 3her parents were righteous and had trained their daughter according to the law of Moses. 4Joakim was very rich and he had a garden near his house. The Jews had recourse to him often because he was the most respected of them all.

5That year, two elders of the people were appointed judges, of whom the Lord said, “Lawlessness has

come out of Babylon, that is, from the elders who were to govern the people as judges.” 6These men, to whom all brought their cases, frequented the house of Joakim. 7When the people left at noon, Susanna used to enter her husband’s garden for a walk. 8When the elders saw her enter every day for her walk, they began to lust for her. 9They perverted their thinking; they would not allow their eyes to look to heaven, and did not keep in mind just judgments. 10Though both were enamoured of her, they did not tell each other their trouble, 11for they were ashamed to reveal their lustful desire to have her.

12Day by day they watched eagerly for her. 13One day they said to each other, “Let us be off for home, it is time for the noon meal.” So they went their separate ways. 14But both turned back and arrived at the same spot. When they asked each other the reason, they admitted their lust, and then they agreed to look for an occasion when they could find her alone.

15One day, while they were waiting for the right moment, she entered as usual, with two maids only, wanting to bathe in the garden, for the weather was warm. 16Nobody else was there except the two elders, who had hidden themselves and were watching her. 17“Bring me oil and soap,” she said to the maids, “and shut the garden gates while I bathe.” 18They did as she said; they shut the garden gates and left by the side gate to fetch what she had ordered, unaware that the elders were hidden inside. 19As soon as the maids had left, the two old men got up and ran to her. 20“Look,” they said, “the garden doors are shut, no

one can see us, and we want you. So give in to our desire, and lie with us. 21If you refuse, we will testify against you that a young man was here with you and that is why you sent your maids away.”

22“I am completely trapped,” Susanna groaned. “If I yield, it will be my death; if I refuse, I cannot escape your power. 23Yet it is better for me not to do it and to fall into your power than to sin before the Lord.”

24Then Susanna screamed, and the two old men also shouted at her, 25as one of them ran to open the garden gates. 26When the people in the house heard the cries from the garden, they rushed in by the side gate to see what had happened to her. 27At the accusations of the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna.

28When the people came to her husband Joakim the next day, the two wicked old men also came, full of lawless intent to put Susanna to death. 29Before the people they ordered: “Send for Susanna, the daughter of Hilkiah, the wife of Joakim.” When she was sent for, 30she came with her parents, children and all her relatives. 31Susanna, very delicate and beautiful, 32was veiled; but those transgressors of the law ordered that she be exposed so as to sate themselves with her beauty. 33All her companions and the onlookers were weeping.

34In the midst of the people the two old men rose up and laid their hands on her head. 35As she wept she looked up to heaven, for she trusted in the Lord wholeheartedly. 36The old men said, “As we were

walking in the garden alone, this woman entered with two servant girls, shut the garden gates and sent the servant girls away. 37A young man, who was hidden there, came and lay with her. 38When we, in a corner of the garden, saw this lawlessness, we ran toward them. 39We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the gates and ran off. 40Then we seized this one and asked who the young man was, 41but she refused to tell us. We testify to this.” The assembly believed them, since they were elders and judges of the people, and they condemned her to death.

42But Susanna cried aloud: “Eternal God, you know what is hidden and are aware of all things before they come to be: 43you know that they have testified falsely against me. Here I am about to die, though I have done none of the things for which these men have condemned me.”

44The Lord heard her prayer. 45As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, 46and he cried aloud: “I am innocent of this woman’s blood.” 47All the people turned and asked him, “What are you saying?” 48He stood in their midst and said, “Are you such fools, you Israelites, to condemn a daughter of Israel without investigation and without clear evidence? 49Return to court, for they have testified falsely against her.”

50Then all the people returned in haste. To Daniel the elders said, “Come, sit with us and inform us, since God has given you the prestige of old age.”

51But he replied, "Separate these two far from one another, and I will examine them."

52After they were separated from each other, he called one of them and said: "How you have grown evil with age! Now have your past sins come to term: 53passing unjust sentences, condemning the innocent, and freeing the guilty,^d although the Lord says, 'The innocent and the just you shall not put to death.' 54Now, then, if you were a witness, tell me under what tree you saw them together." 55"Under a mastic tree,"^{*} he answered. "Your fine lie has cost you your head," said Daniel; "for the angel of God has already received the sentence from God and shall split you in two."

56Putting him to one side, he ordered the other one to be brought. "Offspring of Canaan, not of Judah," Daniel said to him, "beauty has seduced you, lust has perverted your heart. 57This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Judah did not tolerate your lawlessness. 58Now, then, tell me under what tree you surprised them together." 59"Under an oak," he said. "Your fine lie has cost you also your head," said Daniel; "for the angel of God waits with a sword to cut you in two so as to destroy you both."

60The whole assembly cried aloud, blessing God who saves those who hope in him. 61They rose up against the two old men, for by their own words Daniel had convicted them of bearing false witness.^e They condemned them to the fate they had planned for

their neighbour: ⁶²in accordance with the law of Moses they put them to death. Thus was innocent blood spared that day. ⁶³Hilkiah and his wife praised God for their daughter Susanna, with Joakim her husband and all her relatives, because she was found innocent of any shameful deed. ⁶⁴And from that day onward Daniel was greatly esteemed by the people.

CHAPTER 14

Bel and the Dragon.*

¹After King Astyages* was gathered to his ancestors, Cyrus the Persian succeeded to his kingdom. ²Daniel was a companion of the king and was held in higher honour than any of the Friends of the King. ³The Babylonians had an idol called Bel,* and every day they provided for it six bushels of fine flour, forty sheep, and six measures of wine. ⁴The king revered it and went every day to worship it; but Daniel worshiped only his God.

⁵When the king asked him, “Why do you not worship Bel?” Daniel replied, “Because I do not revere idols made with hands, but only the living God who made heaven and earth and has dominion over all flesh.”

⁶Then the king continued, “You do not think Bel is a living god? Do you not see how much he eats and drinks every day?” ⁷Daniel began to laugh. “Do not be deceived, O king,” he said; “it is only clay inside and bronze outside; it has never eaten or drunk anything.”

⁸Enraged, the king called his priests and said to them, “Unless you tell me who it is that consumes these provisions, you shall die. But if you can show that Bel consumes them, Daniel shall die for blaspheming

Bel.” 9Daniel said to the king, “Let it be as you say!” There were seventy priests of Bel, besides their wives and children. 10* When the king went with Daniel into the temple of Bel, 11the priests of Bel said, “See, we are going to leave. You, O king, set out the food and prepare the wine; then shut the door and seal it with your ring. 12*If you do not find that Bel has eaten it all when you return in the morning, we are to die; otherwise Daniel shall die for his lies against us.” 13They were not perturbed, because under the table they had made a secret entrance through which they always came in to consume the food.

14After they departed the king set the food before Bel, while Daniel ordered his servants to bring some ashes, which they scattered through the whole temple; the king alone was present. Then they went outside, sealed the closed door with the king’s ring, and departed. 15*The priests entered that night as usual, with their wives and children, and they ate and drank everything.

16Early the next morning, the king came with Daniel. 17“Are the seals unbroken, Daniel?” he asked. And Daniel answered, “They are unbroken, O king.” 18As soon as he had opened the door, the king looked at the table and cried aloud, “You are great, O Bel; there is no deceit in you.” 19* But Daniel laughed and kept the king from entering. He said, “Look at the floor and consider whose footprints these are.” 20“I see the footprints of men, women, and children!” said the king. 21* In his wrath the king arrested the priests, their wives, and their children. They showed him the secret door by which they used to enter to consume

what was on the table. 22The king put them to death, and handed Bel over to Daniel, who destroyed it and its temple.

23There was a great dragon* which the Babylonians revered. 24The king said to Daniel, "You cannot deny that this is a living god, so worship it." 25But Daniel answered, "I worship the Lord, my God, for he is the living God. 26Give me permission, O king, and I will kill this dragon without sword or club." "I give you permission," the king said.

27Then Daniel took some pitch, fat, and hair; these he boiled together and made into cakes. He put them into the mouth of the dragon, and when the dragon ate them, he burst. "This," he said, "is what you revered."

28When the Babylonians heard this, they were angry and turned against the king. "The king has become a Jew," they said; "he has destroyed Bel, killed the dragon, and put the priests to death." 29They went to the king and demanded: "Hand Daniel over to us, or we will kill you and your family." 30When he saw himself threatened with violence, the king was forced to hand Daniel over to them.

31They threw Daniel into a lions' den,* where he remained six days. 32In the den were seven lions. Two carcasses and two sheep had been given to them daily, but now they were given nothing, so that they would devour Daniel.

33The prophet Habakkuk was in Judea. He mixed some bread in a bowl with the stew he had boiled, and was going to bring it to the reapers in the field, 34when an angel of the Lord told him, “Take the meal you have to Daniel in the lions’ den at Babylon.” 35But Habakkuk answered, “Sir, I have never seen Babylon, and I do not know the den!”

36The angel of the Lord seized him by the crown of his head and carried him by the hair;^f with the speed of the wind, he set him down in Babylon above the den. 37“Daniel, Daniel,” cried Habakkuk, “take the meal God has sent you.” 38“You have remembered me, O God,” said Daniel; “you have not forsaken those who love you.” 39So Daniel ate, but the angel of God at once brought Habakkuk back to his own place.

40On the seventh day the king came to mourn for Daniel. As he came to the den and looked in, there was Daniel, sitting there. 41The king cried aloud, “You are great, O Lord, the God of Daniel, and there is no other besides you!” 42He brought Daniel out, but those who had tried to destroy him he threw into the den, and they were devoured in a moment before his eyes.

Notes:

1:1 According to 2 Kgs 24, the siege of Jerusalem took place after the death of Jehoiakim, but 2 Chr 36:5–8 says that Jehoiakim was taken to Babylon.

1:2 Shinar: ancient name for Babylonia, a deliberate archaism in this text; cf. Gn 10:10; 11:2.

1:3 The proper name Ashpenaz is sometimes taken as a title, major-domo.

1:7 Other prominent Jews with Babylonian names include Sheshbazzar and Zerubbabel, who were leaders of the postexilic community.

1:8 This defilement: the bread, meat, and wine of the Gentiles were unclean (Hos 9:3; Tb 1:12; Jdt 10:5; 12:1–2) because they might have been offered to idols; and the meat may not have been drained of blood, as Jewish dietary law requires. This test relates to the attempt of Antiochus to force Jews to eat forbidden foods in contempt of their religion (1 Mc 1:62–63; 2 Mc 6:18; 7:1).

1:21 The first year of King Cyrus: the year of this Persian king's conquest of Babylon, 539/538 B.C.

2:1–49 The chronology of v. 1 is in conflict with that of 1:5, 18, and in 2:25 Daniel appears to be introduced to the king for the first time. It seems that the story of this chapter was originally entirely independent of chap. 1 and later retouched slightly to fit its present setting. The Septuagint (Papyrus 967) reads the twelfth year instead of the second.

2:2 Chaldeans: because the Babylonians gave serious study to the stars and planets, "Chaldeans" were identified with astrologers throughout the Hellenistic world.

2:4 Aramaic: a gloss to indicate that at this point the text switches from Hebrew to Aramaic, which continues through the end of chap. 7; at 8:1, the text switches back to Hebrew.

2:12 Wise men: the satire, although directed against the Babylonian diviners in the text, refers to the Hellenistic Greeks, who made special claims to wisdom; the assertion here is that true wisdom comes from God and resides with the Jews. Cf. also chap. 5.

2:28 The visions: lit., "the visions of your head," a phrasing which distinguishes visionary experiences that are personal from those that are observable by others (see 4:2, 7, 10). That Daniel, unlike the Chaldeans, has access to these visions testifies to his God-given wisdom. Actually, this "dream" is more properly an apocalyptic

vision; cf. the very similar message in Daniel's vision of chap. 7.

2:33 Clay: it has been suggested that the motif of iron mixed with clay implies a hollow metal statue packed with clay to stabilize it. In the interpretation of the dream, however, the mixture is taken as a sign of weakness.

2:36–45 The four successive kingdoms in this apocalyptic perspective are the Babylonian (gold), the Median (silver), the Persian (bronze), and the Hellenistic (iron). The last, after Alexander's death, was divided among his generals (vv. 41–42). Of the kingdoms which emerged from this partitioning, the two that most affected the Jews were the dynasties of the Ptolemies in Egypt and the Seleucids in Syria. They tried in vain, by war and through intermarriage, to restore the unity of Alexander's empire (v. 43). The stone hewn from the mountain is the kingdom of God awaited by the Jews (vv. 44–45). Compare the image of the stone applied to Jesus in Luke 20:17–18.

3:1 Dura: several places in Babylonia bore this name. Probably the present reference is to one located close to Babylon. Giant statues of the type mentioned here were not uncommon in antiquity; a cubit was about a foot and a half. The unrealistic proportions of this statue suggest a comic effect.

3:2 Satraps: Persian provincial governors.

3:5 The precise identification of the instruments is disputed. Several of the names are Greek.

3:15 Then all will be well: lacking in Aramaic; this phrase is supplied from the context.

3:17 If our God . . . can save us: the youths do not question the efficacy of the divine power, but whether it will be exercised (v. 18).

3:24–90 These verses are additions to the Aramaic text of Daniel, translated from the Greek form of the book. They were probably first composed in Hebrew or Aramaic, but are no longer extant in the original language. The Roman

Catholic Church has always regarded them as part of the canonical Scriptures.

3:25 Azariah: i.e., Abednego; cf. Dn 1:7.

3:98–4:34 This section has the form of a letter written by Nebuchadnezzar to his subjects.

4:5 After the name of my god: Belteshazzar, the Babylonian name given to Daniel at the king's orders (1:7), is *Balāt-šu-usur*, "protect his life." This passage implies a name connected with Bel, a Babylonian god. **A spirit of the holy gods:** or a holy divine spirit; or spirit of a holy God. See also vv. 6, 15; 5:11–12, 14; 6:4.

4:10 A holy watcher: lit., "a watcher and a holy one." Two terms for angels. The term watcher is found in the Bible only in this chapter of Daniel, but it is common in extra-canonical Jewish literature. In 1 Enoch, the fallen angels are called watchers.

4:24 Good deeds: the Aramaic word *sidqâ* has the root meaning of "righteousness," but in a late text such as this could mean "almsgiving."

4:30–32 There is no historical record that these events happened to Nebuchadnezzar. Scholars have long suspected that the story originally involved Nabonidus, the father of Belshazzar, who was absent from Babylon and lived at Teima in the Arabian desert for a number of years. This suggestion is now strengthened by the Prayer of Nabonidus, found at Qumran, which is closely related to chap. 4. The biblical author's chief interest was not in the historicity of this popular tale, but in the object lesson it contained for the proud "divine" kings of the Seleucid dynasty.

5:2 Nebuchadnezzar, his father: between Nebuchadnezzar and Belshazzar several kings ruled in Babylon. Belshazzar was the son of Nabonidus, and he acted as regent in Babylon during his father's absence.

5:25 Mene, Tekel, and Peres: these seem to be the Aramaic names of weights and monetary values: the mina,

the shekel (the sixtieth part of a mina), and the parsu (a half-mina).

5:26–28 Daniel interprets these three terms by a play on the words: *MENE*, connected with the verb meaning to number; *TEKEL*, with the verb meaning to weigh; *PERES*, with the verb meaning to divide. There is also a play on the last term with the word for Persians.

6:1 Darius the Mede: unknown outside of the Book of Daniel. The Median kingdom did not exist at this time because it had already been conquered by Cyrus the Persian. Apparently the author of Daniel is following an apocalyptic view of history, linked to prophecy (cf. Is 13:17–19; Jer 51:11, 28–30), according to which the Medes formed the second of four world kingdoms preceding the messianic times; see note on Dn 2:36–45. The character of Darius the Mede has probably been modeled on that of the Persian king Darius the Great (522–486 B.C.), the second successor of Cyrus. The Persian Darius did appoint satraps over his empire.

6:8–11 The Jews of the second century B.C. could relate the king's attempt to force upon them, under pain of death, the worship of a foreign deity to the decrees of Antiochus IV; cf. 1 Mc 1:41–50.

6:9 Immutable and irrevocable: Est 1:19 and 8:8 also refer to the immutability of Medo-Persian laws. The same idea is found in the historian Diodorus Siculus with reference to the time of Darius III (335–331 B.C.), the last of the Persian kings. Cf. Dn 6:13, 16.

6:17 The lions' den: a pit too deep to be easily scaled; its opening was blocked with a stone (v. 18).

7:1–27 This vision continues the motif of the four kingdoms from chap. 2; see note on 2:36–45. To the four succeeding world kingdoms, Babylonian, Median, Persian, and Greek, is opposed the heavenly kingdom of God and the kingdom of God's people on earth. The beast imagery of this chapter has been used extensively in the Book of Revelation, where

it is applied to the Roman empire, the persecutor of the Church.

7:2 The great sea: the primordial ocean beneath the earth, according to ancient Near Eastern cosmology (Gn 7:11; 49:25). It was thought to contain various monsters (Is 27:1; Jb 7:12), and in particular mythological monsters symbolizing the chaos which God had vanquished in primordial times (Jb 9:13; 26:12; Is 51:9–10; etc.).

7:4 In ancient times the Babylonian empire was commonly represented as a winged lion, in the rampant position (raised up on one side). The two wings that were plucked may represent Nebuchadnezzar and Belshazzar. **On two feet like a human being . . . a human mind:** contrasts with what is said in 4:13, 30.

7:5 A bear: represents the Median empire, its three tusks symbolizing its destructive nature; hence, the command: “Arise, devour much flesh.”

7:6 A leopard: used to symbolize the swiftness with which Cyrus the Persian established his kingdom. **Four heads:** corresponding to the four Persian kings of 11:2.

7:7–8 Alexander’s empire was different from all the others in that it was Western rather than Eastern in inspiration, and far exceeded the others in power. The ten horns represent the kings of the Seleucid dynasty, the only part of the Hellenistic empire that concerned the author. The little horn is Antiochus IV Epiphanes (175–164 B.C.), who usurped the throne and persecuted the Jews.

7:9–10 A vision of the heavenly throne of God (the Ancient of Days), who sits in judgment over the nations. Some of the details of the vision, depicting the divine majesty and omnipotence, are to be found in Ezekiel 1. Others are paralleled in 1 Enoch, a contemporary Jewish apocalypse.

7:13–14 One like a son of man: In contrast to the worldly kingdoms opposed to God, which are represented as grotesque beasts, the coming Kingdom of God is represented by a human figure. Scholars disagree as to

whether this figure should be taken as a collective symbol for the people of God (cf. 7:27) or identified as a particular individual, e.g., the archangel Michael (cf. 12:1) or the messiah. The phrase “Son of Man” becomes a title for Jesus in the gospels, especially in passages dealing with the Second Coming (Mk 13 and parallels).

7:18 “Holy ones” in Hebrew and Aramaic literature are nearly always members of the heavenly court or angels (cf. 4:10, 14, 20; 8:13), though here the term is commonly taken to refer to Israel.

7:25 The reference is to the persecution of Antiochus IV and specifically to the disruption of the Temple cult (1 Mc 1:41–64). **A time, two times, and half a time:** an indefinite, evil period of time. Probably here, three and a half years, which becomes the standard period of tribulation in apocalyptic literature (Rev 11:2; 13:5 [in months]; 11:3 [in days]; and cf. 12:14). As seven is the Jewish “perfect” number, half of it signifies great imperfection. Actually, the Temple was desecrated for three years (1 Mc 4:52–54). The duration of the persecution was a little longer, since it was already under way before the Temple was desecrated.

7:28 This verse ends the Aramaic part of the Book of Daniel.

8:1–27 This vision continues images of the preceding one, and develops it in more detail. As explained in vv. 20–22 the two-horned ram represents the combined kingdom of the Medes and Persians, destroyed by Alexander’s Hellenistic empire originating in the west. Once again the author is interested only in the Seleucid dynasty, which emerged from the dissolution of Alexander’s empire after his death in 323 B.C.

8:2 **The fortress of Susa:** the royal palace of the Persian kings in the ancient territory of Elam, east of Babylonia.

The river Ulai: a canal along the northern side of Susa. Some scholars argue that the Hebrew word understood as “river” here should instead be translated “gate.”

8:9 A little horn: as in chap. 7, Antiochus IV. **The glorious land:** Israel.

8:10–12 The host of heaven: the angelic host, symbolized by the stars. **The Prince of the host:** the Most High God, whose worship Antiochus suppressed (1 Mc 1:45).

8:13 The desolating sin: the Hebrew contains a wordplay (*shomem*) on the name Baal Shamem (“lord of the heavens,” identified by some as the Greek Zeus Olympios). The reference is to some object with which Antiochus profaned the Temple of Jerusalem (2 Mc 6:2), most probably a pagan altar.

8:16 The angel Gabriel is mentioned here for the first time in the Bible. There is wordplay in the preceding verse on *geber*, “manlike figure.”

8:17 The end time: the time when God sits in judgment on the wicked (v. 19).

8:20 The Medes and Persians: the Medes had been allies of the Babylonians in destroying the Assyrian empire (late seventh century B.C.), and Cyrus the Persian defeated the Medes en route to conquering the Babylonians. The Book of Daniel, however, treats the Medes and Persians as a dual kingdom; cf. also 5:28; 6:9; and note on 6:1.

9:1 Darius: see note on 6:1.

9:2 Seventy years: Jeremiah was understood to prophesy a Babylonian captivity of seventy years, a round number signifying the complete passing away of the existing generation (Jer 25:11; 29:10). On this view Jeremiah’s prophecy was seen to be fulfilled in the capture of Babylon by Cyrus and the subsequent return of the Jews to Palestine. However, the author of Daniel, living during the persecution of Antiochus, extends Jeremiah’s number to seventy weeks of years (Dn 9:24), i.e., seven times seventy years, to encompass the period of Seleucid persecution.

9:13 As it is written: the first time that this formula of Scriptural citation is used in the Bible. The reference (v. 11) is to the sanctions of Lv 26:14–16; Dt 28:15–17.

9:21 At the time of the evening offering: between three and four in the afternoon.

9:24 Seventy weeks: i.e., of years. Just as Jeremiah's seventy years was an approximation (see note on v. 2), the four hundred and ninety years here is not to be taken literally. Similarly, the distribution of the "weeks" in the following verses indicates only relative proportions of the total figure. **A holy of holies:** or "most holy"; could be understood as a place (e.g., the Jerusalem Temple) or a person (cf. 1 Chr 23:13).

9:25 From the utterance . . . to be rebuilt: from the time of Jeremiah's prophecy. **Anointed ruler:** either Cyrus, who was called the anointed of the Lord to end the exile (Is 45:1), or the high priest Jeshua who presided over the rebuilding of the altar of sacrifice after the exile (Ezr 3:2). **Seven weeks:** forty-nine years, an approximation of the time of the exile. **In the course of sixty-two weeks . . . rebuilt:** a period of four hundred thirty-four years, roughly approximating the interval between the rebuilding of Jerusalem after the exile and the beginning of the Seleucid persecution.

9:26 An anointed one: the high priest Onias III, murdered in 171 B.C., from which the author dates the beginning of the persecution. Onias was in exile when he was killed. **A leader:** Antiochus IV.

9:27 One week: the final phase of the period in view, the time of Antiochus' persecution. **He:** Antiochus himself. **The many:** the faithless Jews who allied themselves with the Seleucids; cf. 1 Mc 1:11–13. **Half the week:** three and a half years; the Temple was desecrated by Antiochus from 167 to 164 B.C. **The desolating abomination:** see note on 8:13; probably a pagan altar. Jesus refers to this passage in his prediction of the destruction of Jerusalem in Mt 24:15.

10:1–12:13 This final vision is concerned with history from the time of Cyrus to the death of Antiochus Epiphanes.

10:1 Agreat war: or “the service was great,” or “a mighty host.” The Hebrew is ambiguous.

10:4 The first month: the month Nisan (mid-March to mid-April).

10:5–6 The heavenly person of the vision is probably the angel Gabriel, as in 9:21. **Chrysolite:** or topaz, a yellowish precious stone. Cf. the visions in Ez 1 and 8.

10:13 The prince of the kingdom of Persia: the angelic guardian of Persia. Where older texts speak of the gods of various countries (Dt 32:8), Daniel speaks of “princes.”

Michael: the patron angel of Israel (v. 21).

10:21 The book of truth: a heavenly book in which future events are already recorded; cf. 7:10; 12:1.

11:2 Three kings of Persia: it is unclear which kings are intended because there were more than three Persian kings between Cyrus and the dissolution of the kingdom. The fourth is Xerxes I (486–465 B.C.), the great campaigner against Greece.

11:3 A powerful king: Alexander the Great, who broke Persian dominance by his victory at Issus in 333 B.C.

11:5–45 These verses describe the dynastic histories of the Ptolemies in Egypt (the king of the south) and the Seleucids in Syria (the king of the north), the two divisions of the Hellenistic empire that were of interest to the author (v. 6). Verses 10–20 describe the struggle between the two kingdoms for the control of Palestine; the Seleucids were eventually victorious.

11:6 The marriage of Antiochus II Theos and Berenice of Egypt about 250 B.C., which ended in tragedy.

11:11 The battle of Raphia (217 B.C.), in which Egypt defeated Syria.

11:13 Syria defeated Egypt at the battle of Paneas in 200 B.C. Judea then passed under Syrian rule.

11:15 The siege of Sidon after the battle of Paneas.

11:17 Antiochus III, the Great, betrothed his daughter to Ptolemy Epiphanes in 197 B.C.

11:18 The Roman general Scipio defeated Antiochus at Magnesia in 190 B.C.

11:20 Seleucus IV, who sent Heliodorus to Jerusalem (cf. 2 Mc 3).

11:21 Here begins the career of Antiochus IV Epiphanes.

11:22 The prince of the covenant: the high priest Onias III, who was murdered.

11:28 He: the king of the north, probably Antiochus IV.

11:30 Kittim: originally this word meant Cypriots or other westerners. It is sometimes used for the Greeks (1 Mc 1:1). Here it refers to the Romans, who forced Antiochus to withdraw from Egypt during his second campaign there.

11:34 Helped: this may be a reference to the Maccabean revolt. The apocalyptic author expects deliverance from God and has little regard for human efforts. In fact, the Maccabees routed the Syrian troops, recaptured Jerusalem, purified and rededicated the Temple, and brought to an end the Syrian persecution.

11:37 The one in whom women delight: Tammuz. Antiochus favoured the cult of Zeus. Daniel takes this to imply the neglect of all other gods, although this does not appear to have been the case.

11:38 The god of strongholds: the god worshiped in the fortress Akra, which Antiochus established in Jerusalem.

11:40–45 In these concluding verses, the events described no longer correspond to the history of the Maccabean period. Daniel imagines the death of Antiochus on the model of Gog in Ez 38–39. Antiochus actually died in Persia.

12:1 Written in the book: cf. 10:21.

12:2 Many of those who sleep: Daniel does not envisage the universal resurrection as later developed. Two groups are distinguished, one that rises to eternal life, the other to reproach and disgrace. Then “those with insight” (11:33–35) are singled out for special honour.

12:3 Like the stars: like the heavenly host, or angels. Cf. Mt 22:30.

12:7 A time, two times, and half a time: see note on 7:25.

12:11 The specific numbers of days given in vv. 11–12 represent attempts to calculate the precise duration of the three and a half years. Most probably, when the first date (1,290 days) passed, the author attempted another calculation. Another, earlier calculation is preserved in 8:14. It is noteworthy, however, that the contradictory numbers were allowed to stand in the text; this is a reminder that it is not possible to calculate a precise date for God's judgment; cf. Mk 13:32.

13:1–14:42 The short stories in these two chapters exist now only in Greek and other translations, but probably were first composed in Hebrew or Aramaic. They were never part of the Hebrew-Aramaic Book of Daniel, or of the Hebrew Bible. They are excluded from the Protestant canon of Scripture, but the Catholic Church has always included them among the inspired writings; they existed in the Septuagint, which was used as its Bible by the early church.

13:55–59 The contrast between the mastic tree, which is small, and the majestic oak emphasizes the contradiction between the statements of the two elders. In the Greek text there is a play on words between the names of these two trees and the mortal punishment decreed by Daniel for the elders. The mastic tree (*schinon*) sounds like the verb “to split” (*schisai*). The oak tree (*prinon*) suggests a play on *poisai* (to saw).

14:1–22 In chap. 14, readings in the Septuagint differ markedly from those in Theodotion, which is followed here. See individual notes on 1–3a, 10–11, 12–14, 15–17 and 21–22; the translation is that of Collins, *Daniel*, pp. 405ff, with brackets indicating additions to the Septuagint according to Collins.

14:1–3a These verses in the Septuagint Greek text read: “From the prophecy of Habakkuk, son of Joshua, of the tribe of Levi. 2 There was a certain man, a priest, whose

name was Daniel, son of Abal, a companion of the king of Babylon. 3 There was an idol, Bel, which the Babylonians revered, . . . “ This may represent an earlier form of the story, before it was attached to the Book of Daniel. **King Astyages**: the last of the Median kings, defeated by Cyrus in 550 B.C. This story preserves the fiction of a successive Median and Persian rule of Babylon.

14:3 Bel: see note on 4:5.

14:10–11 These verses in the Septuagint Greek text read: “(Now, there were seventy priests of Bel, apart from women and children.) They led the king to the idol shrine. 11 The food was set out in the presence of the king and of Daniel, and mixed wine was brought in and set before Bel. Daniel said, ‘You yourself see that these things are laid out, O king. You, therefore, seal the door of temple when it is closed.’ [The word pleased the king.]”

14:12–14 Theodotion’s vv. 12–13 and 14’s “After they departed the king set the food before Bel” are lacking in the Septuagint Greek text, which continues vv. 15– 17 from v. 11 as follows: “Then Daniel commanded his attendants to make everyone go out from the temple and sprinkle the whole temple with ashes, unknown to anyone outside. Then he ordered them to apply the seal with the king’s ring [and the seals of certain illustrious priests, and so it was done].”

14:15–17 These verses in the Septuagint Greek text read: “15 On the next day they came to the place. But the priests of Bel had entered through false doors and had eaten all that was set forth for Bel and drunk the wine. Daniel said, ‘See whether your seals remain, O priests, and you, O king, see that nothing has happened that seems improper to you.’ They found the seal as it had been, and they removed the seal.”

14:19 Note that here the king seems unaware of Daniel’s ruse.

14:21–22 These verses in the Septuagint Greek text read: “21 And he went to the house where the priests had come,

and he found Bel's food and the wine, and Daniel showed the king the false doors through which the priests entered and consumed what had been set before Bel. 22 The king led them out of the temple of Bel and gave them over to Daniel. He gave Daniel what was expended on him and destroyed Bel."

14:23 Dragon: or "serpent," and see v. 27. Sacred snakes are well attested in the ancient world (e.g., in the temple of the god of healing Asclepius at Epidaurus), though evidence for their veneration in Babylon is doubtful.

14:31 A lions' den: this story provides a different account from chap. 6 as to why Daniel was associated with the lions' den.



THE AGES

Book of Enoch

08

The Book of Enoch

**Introduction by Paula Gooder, MA, DPhil (Oxon)
2013**

Writing nearly a hundred years ago, W. O. E. Oesterley began his introduction to this translation of *1 Enoch* by R. H. Charles with the following words: ‘... the Book of Enoch is, in some respects, the most notable extant apocalyptic work outside the canonical Scriptures’. In the intervening years much has happened in what scholars now call Second Temple Studies (covering the period from around 535 BC, when the Second Temple in Jerusalem was begun, to the destruction of the Second Temple in AD 70). There has been an explosion of research into all the Jewish texts written in this period, with many important advances in scholarship being made and fresh translations produced. There have also been exciting archaeological finds, most notably the discovery of the Dead Sea Scrolls in the 1940s and 1950s. Nevertheless, Oesterley’s judgement about the importance of *1 Enoch* still stands. Much has changed in scholarship since 1917, when this translation of *1 Enoch* was first published; but in terms of its significance for Second Temple Studies, and for the light it sheds on the New Testament, *1 Enoch* still towers above the vast majority of other texts written in this period.

Discoveries and Manuscripts

The story of the finding of the first manuscript of *1 Enoch* captures something of the romance and excitement of the discoveries that were taking place in the eighteenth, nineteenth and then twentieth centuries. In 1773, a Scottish traveller returned from a trip to Abyssinia (now Ethiopia) with what were reported to be three manuscripts of *1 Enoch*. Scholars had been aware of *1 Enoch*'s existence for many years and even before they had seen a full manuscript felt that it would be a manuscript of great importance. Until this discovery people were conscious of the existence of parts of *1 Enoch* in Greek. In 1606 J. J. Scaliger had republished the work of George Syncellus, a Byzantine chronicler who had lived for many years in Palestine and died in the ninth century. Syncellus' work contained a small portion of the Greek text of *1 Enoch*. This was followed by two others (J. A. Fabricius in 1713 and S. de Sacy in 1800) who also found and published parts of *1 Enoch* in Greek. Imagine the excitement, then, among scholars who knew a little of this book when they heard that not one but three manuscripts of the whole work had been discovered and brought back to Europe.

Despite this initial excitement, the complexity of the task (and the length of the text) meant that it took another 48 years for the text to be translated into English and another 55 years for an edition of the Ethiopic text to appear. Both the translation and the edition were produced by R. Laurence who in his introduction to the book comments: 'the copy deposited in the Bodleian library has quietly slept there undisturbed to the present day. At length,

however, I have ventured to break in upon its repose ...' The peace of *1 Enoch*'s repose has been disturbed ever since as scholars began to realize quite how important the text was. It went on to capture many people's imaginations, including that of William Blake, the eighteenth century poet, painter, mystic and political activist, who began to produce illustrations of the book which, sadly, remained incomplete at his death in 1827.

Further Greek manuscripts of *1 Enoch* have since been discovered (most notably at Akhmîm, or Panopolis, in 1886) but, even more important than that, was the finding of 11 substantial fragments of *1 Enoch* in Aramaic alongside other Dead Sea Scrolls at Qumran. This finding has transformed the study of *1 Enoch*, our view of the text and even its content.¹ As a result, the study of *1 Enoch* is very different than it was in 1917 when Oesterley wrote his introduction to R. H. Charles's translation.

1 Enoch and the Pseudepigrapha

Today, *1 Enoch* is often published in collections like *The Old Testament Pseudepigrapha* or *The Apocryphal Old Testament*. The problem with the titles of these books is that they appear to lend some kind of authority to the books they contain. It is easy to assume that they occupy some kind of tertiary importance behind the Canon and the Apocrypha (otherwise known as the deuterocanonical literature). In reality these are an entirely unofficial collection of texts. The word 'pseudepigrapha' means, in Greek, falsely ascribed or falsely attributed, and refers to the common practice of falsely attributing the authorship

of texts to characters in the Hebrew Bible – as in, for example, *The Ascension of Isaiah* or *The Testament of Levi*. These texts have no official significance and the collections in which we find them have no fixed or agreed form.

In 1913 some of the most significant were published in English translation under the supervision of R. H. Charles and called *The Apocrypha and Pseudepigrapha of the Old Testament*. Somewhat confusingly he also included the books of the Apocrypha which, again, suggested some kind of historic official status for the others. In 1983 J. H. Charlesworth produced a new collection of texts (newly translated with critical introductions) this time with the Apocrypha removed, called *The Old Testament Pseudepigrapha*; this was followed in 1984 by a slightly different but overlapping collection edited by H. D. F. Sparks called *The Apocryphal Old Testament*. All of these collections simply contain texts which date to the last few centuries BC and first few centuries AD, and which in the minds of the editors were of significance for the study of the Old and New Testaments. As with the other texts in these loose collections of Pseudepigrapha, *1 Enoch* is attributed to a famous character from the Bible. Enoch was the mysterious character from Genesis 5.24 who ‘walked with God; then he was no more, because God took him’. Around this character grew up vast legends about who he was and what happened to him when he was taken.

The focus of the speculation about Enoch concerns his ascent into heaven and transformation into angelic

form. Enoch is mentioned in a range of Jewish texts. The three most important of these are *1*, *2* and *3 Enoch*.

The Enoch Tradition

The names *1*, *2* and *3 Enoch* are somewhat misleading as they imply a coherence among these texts that simply does not exist. Each of them contains a different form of an Enoch legend. What they do reveal is that speculation about Enoch was rife over many centuries. These three substantial texts all point to the vast extent of this speculation, though there is a high likelihood that there were many others as well which are no longer extant. I will focus on *1 Enoch* below, but before that a brief account of *2* and *3 Enoch* will help to illustrate the variety within the Enoch tradition.

2 (Slavonic) Enoch

In 1892, R. H. Charles who was at the time working on a translation of and introduction to *1 Enoch* became aware of references to Russian pseudepigraphic literature including the hint that there was a Slavonic translation of the Ethiopic of *1 Enoch*. With the help of a colleague, W. R. Morfill, who subsequently produced a translation of the text, Charles explored the manuscript and discovered that it bore no relation to *1 Enoch* at all (beyond its common use of the Enoch legend) but was of enormous interest in its own right. *2 (Slavonic) Enoch* contains an elaborate account of Enoch's ascent into heaven in which he travelled through seven different levels of heaven until, in the seventh heaven, he was anointed by the archangel Michael and transformed

to be like one of the glorious ones, i.e. an angel. R. H. Charles initially dated *2 (Slavonic) Enoch* to an early date prior to AD 70. Subsequent debate suggested a date even as late as the eleventh century AD. Most recently the majority of scholars have returned to an earlier date maybe in the second century AD, while some key scholars agree with Charles that this text can be dated as early as the first century AD.

3 Enoch (Sepher Hekhalot)

In 1928, H. Odeberg produced a critical edition of a text which he called *3 Enoch* or the *Hebrew Book of Enoch*. By calling it this he was drawing explicit attention to the similarities between this text and *1* and *2 Enoch*. There is little agreement about a proper title for this material, with titles as varied as *The Book of Enoch by Rabbi Ishmael the High Priest*; *the Matter of the Elevation of Metatron* and *The Book of the Palaces* (which in Hebrew is *Sepher Hekhalot*), though the title *3 Enoch* remains quite popular. The main connection between this material and *1* and *2 Enoch* is Enoch's angelic status. In *1 Enoch*, Enoch is given a status above the fallen angels, in *2 Enoch* he is transformed into an angel, in *3 Enoch* Rabbi Ishmael, who had ascended into heaven, is met and guided by Metatron who is later revealed to be the angelic Enoch. As with *2 Enoch* there is considerable disagreement about the dating of *3 Enoch (Sepher Hekhalot)*, with some arguing for a date as late as the ninth century AD and others for one as early as the first century AD, though somewhere between these two extremes around the fifth–sixth centuries seems the most likely.

Although it is probably wrong to call this disparate material *1*, *2* and *3 Enoch*, since doing so implies some kind of historic connection between the three, the value of the titles is that they serve to remind us that speculation about the character of Enoch was rife in Second Temple Judaism and beyond and that *1 Enoch*, though much earlier than *2* and *3 Enoch*, represents an important stage in the development of the legend about the man who ‘was no more, because God took him’.

***1 Enoch* and the Canon of Scripture**

Although *1 Enoch* is a part of the canon of the Ethiopian Orthodox Church, *1 Enoch* is not and never has been considered part of the Western canon of Scripture. But such a statement does not do justice to the unique position that *1 Enoch* has occupied both within Judaism and Christianity. The finding of Aramaic fragments of *1 Enoch* at Qumran indicated the book’s importance to the Essene community, but there is also evidence that it was popular much more widely than in one small sectarian Jewish movement. Other texts from the Second Temple period such as *Jubilees*, *the Testaments of the Twelve Patriarchs* and *4 Ezra* also make reference to *1 Enoch*. However, the rise of Rabbinic Judaism began to challenge the place of these popular Jewish Apocalyptic texts within mainstream Judaism, and although Jewish Apocalyptic literature remained popular in some circles it was often heavily discouraged by the Rabbis. As a result texts like *1 Enoch* never even came close to being included in the Hebrew canon of Scripture. This rapid fall from

popularity might also have been influenced by *1 Enoch's* popularity within Christianity.

In recent years Margaret Barker has argued extensively for the rehabilitation of *1 Enoch* back into the way in which we understand the development of Old Testament theology. Her argument is that *1 Enoch* preserves an alternative strand of Israelite faith in which there is a High God and several sons of God. This strand of belief, she believes, was squashed out by the writing of, among others, the Deuteronomistic historians (i.e. the writers of books such as 1 and 2 Samuel and 1 and 2 Kings), but was preserved in *1 Enoch* and other similar texts. This worldview which included angels and a central place for the temple, she thinks, is the world-view which underpins the writings of the New Testament and provides a vital background for understanding many of the writings of the New Testament.

The problem with any theory that involves an argument about a strand or tradition that might have been successfully squashed by a subsequent later tradition is lack of evidence. Almost by definition if they have been in anyway successful the tradition is hard to discover and as a result the theory is hard to prove or disprove either way. It is also disputable whether this strand of thinking can in fact be said to be suppressed by an antagonistic later tradition. If this tradition was squashed it remains remarkably vibrant well into the period after the fall of the temple. In addition, 1 Kings 22 contains an important strand of heavenly visions in which Micaiah ben-

Imlah reports a vision of God seated on his throne surrounded by a heavenly court.

Having said that, however, Barker's work has very helpfully brought the question of the role of the temple and the significance of an angelic court back into discussions of the New Testament texts. It is not necessary to accept every point that she makes to recognize the importance of her contribution to this area of New Testament studies. The stress she places on this world-view (especially on the themes of the throne of God, angels and the central place of the temple) provide an important backdrop for understanding much of the New Testament.

The debate about how far reaching *1 Enoch's* influence was on New Testament texts continues. The issue is the question of direct influence. It is clear that Jude was directly influenced by *1 Enoch* since it is quoted in verses 14–15: It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, 'See, the Lord is coming with ten thousands of his holy ones, to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.'

Particularly interesting is that Jude quotes from *1 Enoch* in a way that does not distinguish it from the other Old Testament quotes that are given elsewhere in the book. As a result it raises the suspicion that Jude was treating *1 Enoch* as though it were a part of Scripture. While it is easy to demonstrate Jude's direct reliance on the text of *1 Enoch*, it is harder to

demonstrate a direct connection between *1 Enoch* and other New Testament books. Some scholars see the influence of *1 Enoch* in Matthew, Luke, John, Acts, Romans, 1 and 2 Corinthians, Ephesians, Colossians, 1 and 2 Thessalonians, 1 Timothy, Hebrews, 1 John, Jude and Revelation.⁶ The challenge is to distinguish direct from indirect influence. It is certainly helpful to understanding the books of the New Testament to recognize that some of the ideas that influenced *1 Enoch* also influenced many of the writers of the New Testament. It is harder to discern whether they had a copy of parts of *1 Enoch* in front of them as they wrote.

The Content and Dating of *1 Enoch*

1 Enoch is more of a collection of texts about this ancient and clearly fascinating character Enoch than it is a book. Most scholars today would argue that *1 Enoch* is made up of five smaller collections:

- 1 the Book of the Watchers (1—36);
- 2 the Similitudes of Enoch (37—71);
- 3 the Astronomical Book (72—82);
- 4 the Book of Dreams (83—90);
- 5 the Epistle of Enoch (91—107).

Each one of these is in turn a collection of traditions about Enoch dated from the late third century or to the late first century AD. The full text of *1 Enoch* only exists in Ethiopic, but large passages from the first and fifth sections (as well one from the fourth section) have been found in Greek and most of four out of the five sections have been found in Aramaic among the Dead Sea Scrolls.

One of the interesting features about the text of *1 Enoch* found at Qumran is that it does not contain the

second collection, the Book of the Similitudes, but does contain a different collection known as the Book of the Giants. As well as being found at Qumran, this collection was spread by the Manichaeans (a Gnostic belief system based on the teaching of Mani, a prophet of Iranian origin in the third century AD), and exists in Syriac, Greek, Persian, Sogdian (a middle Iranian language), Uyghur (a Turkic language spoken in western China) and Arabic. Józef Milik argued that the Ethiopic version of *1 Enoch* formed what he called an 'Enochic Pentateuch' which matched and counter-balanced the Mosaic Pentateuch. Taking this one step further he also argued that what was found at Qumran formed a much earlier pre-Christian Enochic Pentateuch with the Book of the Giants replacing the Book of the Similitudes in the collection. On the whole scholars have been unconvinced by Milik's arguments and see no evidence for the existence of any kind of Enochic Pentateuch (either pre- or post-Christian). Nevertheless the Book of the Giants is an important collection and will be explored in brief following an overview of the other five collections below.

The Book of the Watchers (1—36)

Along with the Astronomical Book, parts of the Book of the Watchers are thought by scholars to date as early as the third century BC. If this is true then parts of *1 Enoch* pre-date the earliest biblical apocalyptic text – Daniel – which is widely believed to come from the mid-second century. The third century BC was the period of the Diadochi in Greek history. Following the early death of Alexander the Great in

323 BC the newly formed Greek empire was plunged into internal strife as rival generals from Alexander's army fought for control of the empire. This struggle for power continued from 323 to c. 280 BC when, eventually, the empire stabilized once more in the form of four different kingdoms:

- the Antigonid dynasty in Macedon and central Greece;
- the Ptolemaic dynasty in Egypt;
- the Seleucid dynasty in Syria and Mesopotamia;
- the Attalid dynasty in Anatolia.

In this partition Judea was initially ruled by the Ptolemaic empire, until in c. 200 BC the Ptolemies lost some of their power to the Seleucids including control of Judea. Like *1 Enoch* as a whole, the Book of the Watchers is a composite text that shows evidence of accumulation over time. The core of the narrative is in chapters 6–11, but this core was expanded over time, adding on additional strands of material until the full 36 chapters were reached. It is worth noting that this expansion happened really quite early and even the earliest manuscript of this part of *1 Enoch* found at Qumran (and called 4QEna) shows evidence of the core text having been expanded to chapter 1 and chapter 12. Not only that but the book of *Jubilees* (on which see more below), which is commonly dated to the mid-second century BC, appears to be dependent on the whole 36 chapters of the Book of the Watchers.

Chapters 1—36 fall easily into three main sections:

- the introduction (1—5);
- the story of the Watchers (6—16);

- The otherworldly journey (17—36).

The Introduction (1—5)

The first five chapters set the scene for what is to come. The first verse of chapter 1 identifies everything that follows as the words of Enoch, and the next verses (1.2–3) points to the means by which Enoch got these words. It claims that Enoch’s eyes were opened and he ‘saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come’.

This sets the scene significantly in two ways. First, and most straightforwardly, the reader now knows that what is to follow is visionary material and should be understood as that; second, this vision is to be interpreted not for Enoch’s generation but for a remote generation to come. This alerts us to a key factor for understanding texts like *1 Enoch*. This is that, although nearly all apocalyptic texts are set in a period many years before the time when they were written, they are to be understood as directly relevant to the context of the text’s first readers. Apocalyptic texts speak truth into their own context by apparently looking directly at another context: by doing so their readers are invited to learn lessons about the world they live in. One of the challenges of understanding apocalyptic texts has always been taken to be the complex task of trying to work out to which people and events the texts are really referring.

Close examination of apocalyptic literature suggests that this might be mistaken. The purpose of locating the main focus of action at a different time (and often also a different realm – the realm of heaven) may have been to be allusive and suggestive. So that rather than criticizing the main protagonists in the period of the Diadochi directly, the authors evoke a different way of viewing the world and what is going on in it. Whether intentionally or not, this seems to have had the effect of making what is being said relevant for a wider range of generations. As a result the Enoch traditions were picked up again and again, in subsequent decades and centuries, and added to as the image was applied and reapplied to events and people long after it was originally written.

Chapter 1.3–4 issues a warning about God’s coming judgement followed, in chapters 2–5, by reflections on who will be found righteous and who not. What is interesting about chapters 2–5 is that they contain a strong strand of what we would now call natural law. Readers are invited to observe the heavens and the earth (chapter 2), the seasons (chapters 3–4) and nature (chapter 5), and to see how they ‘change not their tasks from his commandments’ (5.3). The message is clear. If even the created order knows how to obey the law laid down for them, how much more should human beings behave in the same way.

The Story of the Watchers (6–16)

This leads directly into the story/stories of some angelic beings who have not done this, and not followed the commandments laid down for them.

This part of the text is made more confusing because two separate traditions about these angels are woven together here.

One tradition focuses around Semjaza⁸ (6—7) and follows the account in Genesis 6.1–4 quite closely in that the angels in heaven, led by Semjaza, lusted after the daughters of men and fathered giants from their union with them. These giants then turned on humankind and devoured them. The other tradition (8) focuses around Azazel as the leader of the angels who taught human beings heavenly secrets (like how to make weapons, cosmetics and magic) that he should not have done.

These two traditions both lead to the same outcome: that blood was shed on the earth and lawlessness was rife. This Enoch tradition, then, lays the evil of the world not at the door of humanity but firmly at the door of the fallen angels, or Watchers as they are called in *1 Enoch*. Chapter 10 weaves the narrative back into the more familiar text of Genesis 6—9 when Noah is warned about a deluge, and introduces another strand to it that meant that the angels who had caused all of this torment were imprisoned.

Chapter 12 introduces the character of Enoch once more and attempts to explain two conundrums in one. First, what the odd reference to Enoch in Genesis 5.24 meant ('Enoch walked with God; then he was no more, because God took him') and how he survived the flood. He was hidden so that no human being knew where he was and his 'activities had to do with the Watchers' (12.2). Enoch's first vision was a

message to the Watchers that they would have no peace or forgiveness (chapter 12) but they sent a message back with Enoch begging God to forgive them. Enoch's second vision confirmed their punishment (chapter 13).

Chapter 14 begins the next phase of the book which continues all the way through to chapter 36. In 14.8, Enoch was summoned up to heaven and had a vision of God's throne. As with nearly all other throne visions, Enoch's vision of God's throne led to a revelation which in this case was an answer to the plea of the Watchers. An answer that is summed up in 16.4: 'You have no peace.'

The Otherworldly Journey (17—36)

The rest of chapters 17—36 recount the journey that Enoch is then taken on, guided by angels. Most of the places he visited during this journey are located at the far ends of the world but are not reachable by other human beings. One of the most significant features of this otherworldly journey is often considered to be the sections that contain speculation about life after death.

Chapter 22 contains the description of 'another place' (given the rest of the journey this other place is probably to be understood as being at the extremities of the earth). Here Enoch saw a mountain of hard rock in which there were four hollow places. Raphael, Enoch's angel guide, told him that these four hollow places (which later in the chapter become just three) 'have been created for this very purpose that the spirits of the souls of the dead should assemble

therein' (22.3–4) and await judgement. One hollow place was for the righteous, one for sinners and the third for those who have been murdered and are awaiting vengeance. This theme is picked up again in chapters 25–27. This makes it very clear that the fate of the Watchers is to be taken as a warning for the whole of humanity; what happened to them could well happen to others on the day of judgement. The rest of the book contains descriptions of further journeys that Enoch took with his angelic guides.

The Similitudes of Enoch (37–71)

The dating of the second collection, the Similitudes of Enoch, has caused much discussion among scholars. As we noted above, the Similitudes are the only collection from the corpus of *1 Enoch* that were not discovered at Qumran. This led J. T. Milik to conclude that they were a much later text (he dated them to around the third century AD). This view is now largely discounted by the majority of Enoch specialists on the grounds that absence from the Dead Sea Scrolls does not mean that the Similitudes did not exist in this period. There are a number of arguments put forward in support of an earlier date for this collection, one of them being the importance of the phrase 'Son of Man' both in the Similitudes and in the Gospels. It is unlikely that the phrase would have been attributed to Enoch well into the Christian era when this became a significant title for Christ. Some even argue that the language of the Son of Man sitting on a throne of glory in Matthew 19.28 and 25.31 suggests a dependence on the Similitudes. As a result, most scholars today now view the Similitudes as dating to the end of the first century

AD, maybe around AD 66–70, though others would place them slightly later than that.

The Similitudes are an entirely different kind of writing to the Book of the Watchers. Although the opening verse of chapter 36 declares that it is a vision, the Similitudes are really made up of three ‘parables’ (which is what the book itself calls them at chapters 38, 45 and 58). They appear to be further reflections on the judgement passages from the Book of the Watchers and include wicked kings, alongside the fallen angels, in its vision of judgement.

The first ‘parable’ (38—44) focuses on the resting place of the sinners; the second (45—57) on the fate of ‘those who deny the name of the dwelling of the holy ones and the Lord of Spirits’, and the third (58— 69) on the righteous and their destiny. The Similitudes end with two epilogues, one in chapter 70 and the other in 71, both of which describe the assumption of Enoch into heaven.

One of the most significant features of the Similitudes is the regular use of the phrase ‘Son of Man’. The Similitudes are the only Jewish apocalypse in which attention is focused on a single figure who is the ‘Chosen One’ and called ‘the Son of Man’. Given the interest in New Testament scholarship in the title ‘Son of Man’ for Jesus, it is unsurprising that this area is one which has caused particular interest. The key question is, what does ‘Son of Man’ mean in the context of *1 Enoch*? The phrase first appears in 46.3 where Enoch asked the angel guide concerning ‘that Son of Man, who he was, and whence he was, [and]

why he went with the Head of Days'. In the context it is clear that the phrase here means the one who had the appearance of a man (46.1). The angel went on to explain that the Son of Man would intervene in the events on earth, raising up kings from their seats and breaking the teeth of sinners (46.4). In other words, the Son of Man will be the one to reveal the righteous and condemn those who oppose them. This Son of Man is associated with both the human and the heavenly righteous and is, in the words of J. J. Collins, 'the heavenly *Doppelgänger* of the righteous community on earth'.¹¹

The Astronomical Book (72—82)

The Astronomical Book is probably the earliest of all the texts in *1 Enoch*. Although the Book of the Watchers is thought to date to the third century BC, the earliest extant fragments from it date to the early second century BC. In contrast the earliest extant fragments of the Astronomical Book date to around the late third century BC.

As its name suggests, the Astronomical Book is largely concerned with the Sun and the stars ('the courses of the luminaries of the heavens', 72.1). The material it contains is not the most interesting of the texts of *1 Enoch* at face value. Indeed the Ethiopic text of the Astronomical Book is much shorter than the Aramaic text – a result, according to Milik, of the Ethiopic translators being 'at pains to shorten the voluminous, prolix and terribly monotonous original'.

Although not a rip-roaring read, the Astronomical Book is important for other reasons: it becomes clear

as you read through it that it supports a 364- day solar calendar ('and the year is exactly as to its days three hundred and sixty-four': 72.33), whereas later, in the rabbinic period, the 354-day lunar calendar became commonly used. It is interesting to note that various texts from Qumran as well as the book of *Jubilees* also used a solar calendar, whereas Ben Sirach, which was thought to have been written in the early second century BC, seems to be working with a lunar calendar (see Ben Sirach 43.6–8).

Some scholars have argued that the lunar calendar was also dominant in the pre-rabbinic era and that the use of the solar calendar at Qumran and elsewhere was a sign of sectarian rebellion against the norm. There is insufficient evidence to support this view, and much more likely was a situation in which both lunar and solar calendars were used until the calendars became standardized in the rabbinic period.

The only chapter that does not fit into the rest of the book is chapter 81, in which the content and even the style of writing are markedly different. In this chapter Enoch reads everything that is written on the heavenly tablets and discovers even more about the fate of the righteous and the unrighteous on the day of judgement. He is then granted a year in which to pass on what he has learnt to his son Methuselah (81.5–6). The content and style of this chapter is so different that it is likely that this is a later addition to the book.

The Book of Dreams (83—90)

The Book of Dreams picks up the theme of chapter 81, of Enoch revealing what he has learnt to his son Methuselah, though this time visions are reintroduced as a theme. The first section of the book recounts two visions in which he sees the future. Chapters 83—84 describes the collapse of the created order. Heaven crashed to earth and earth into the abyss below. We then meet a new character, Enoch's grandfather Mahalalel. Mahalalel woke Enoch from his sleep, because he was crying as a result of his vision, and when he heard what Enoch had seen he urged him to pray that a remnant might survive.

Chapters 85—90 consists of another vision which scholars often call the 'Animal Apocalypse' because in it various biblical characters are portrayed as animals. So, for example, the patriarchs are bulls, the daughters of men with whom the angels mated are cows and the descendants of Noah, a range of animals like pigs and ravens. Unsurprisingly the story of the fallen angels mating with humanity (the angels are described as falling stars) plays a central role in the narrative. The description at the end of the text of a ram with a horn (90.7ff.) is so suggestive of Judas Maccabeus that many scholars date at least the Animal Apocalypse, if not the whole Book of Dreams, to the second century BC.

The Epistle of Enoch (91—107)

The final collection of Enoch material contains a variety of texts. This section appears to be a book written by Enoch for his sons (92.1) but contains a wide range of different types of material, from exhortations to righteousness, to descriptions of God's

wisdom. The variety of texts it contains makes this section hard to date, but many scholars would place it at some point in the second century BC. Two particular sections stand out. Chapters 106—107 describe the birth of Noah. It is very different from the rest of the section and in the Qumran manuscript is separated from the rest by a blank line which suggests that it was seen as an appendix. The story narrates the miraculous circumstances accompanying the birth of Noah which caused Enoch to prophesy that God would do ‘a new thing on the earth’ (106.12).

The Apocalypse of Weeks

Before the story of the birth of Noah, however, stands another apparently independent text: the Apocalypse of Weeks in chapter 93 (though most scholars also believe that its conclusion is found in 91.11–17).¹⁴ Indeed it stands out so strongly from its context that it has been suggested that the Apocalypse of Weeks existed before and independently of the Epistle of Enoch and was later inserted into this final collection.

The Apocalypse reveals the history of the world in ten schematized sections or ‘weeks’. The purpose of it seems to be intended to be reassuring: although the world seems to be madly out of control, the events are carefully measured by God and his angels and fit into a clearly established pattern of time; a pattern which will eventually come to a close, at which point the righteous will receive their reward.

The Epilogue

Chapter 108, although probably a part of the Epistle of Enoch, appears to stand on its own since it is preceded by the story of Noah's birth. Like the rest of the Epistle the epilogue purports to be a book written by Enoch for his children, and consists of a final reassurance that the end is coming and the righteous will be rewarded.

The Book of the Giants

The Book of the Giants, found in Aramaic at Qumran but not in Ethiopic or Greek, carries on the narrative from the story in the Book of the Watchers and tells of the exploits of two of the giants, who were children of the fallen angels. Sadly the Aramaic text is incomplete and only hints at the adventures the giants had. What remains are the dreams of the giants that Enoch tried to interpret. The Aramaic Manuscripts of the Book of the Giants found at Qumran have been dated to the first century BC; so, although it is impossible to date the book with any level of certainty, it must be located in at least the first century BC, if not earlier.

This text is not included in the translation that follows this Introduction, since that translation was produced by R. H. Charles long before the discovery of the Dead Sea Scrolls.

1 Enoch and the Book of Jubilees

In the course of reviewing the contents of *1 Enoch* such regular mention of the book of *Jubilees* has been made that it is worth pausing briefly to explore it here. Before the discovery of the Dead Sea Scrolls a number of manuscripts of *Jubilees* existed in Ethiopic,

as well as a fragment of the Latin translation of a Greek version. At Qumran, however, around 15 different scrolls containing the book were discovered – more than for most other books discovered there. It is clear then that the book of *Jubilees* was very important for the Qumran community. The earliest Hebrew manuscripts can be dated to around 100 BC but, as with many parts of *1 Enoch*, most scholars believe that it should be dated earlier, at some point in the second century BC.

There are three key factors pointing to a connection between *Jubilees* and *1 Enoch*: both used a solar (not lunar) calendar; the whole of the Book of the Watchers was clearly used as a source by *Jubilees*; and both books were evidently used extensively by the Qumran community. *Jubilees* begins with Moses being summoned to the top of Mount Sinai by God. There God predicted that Israel would stray and instructed an angel of the divine presence to dictate history to Moses. As a result *Jubilees* 2–50 recounts the same events as those covered in Genesis 1 to Exodus 19, but pays particular attention to angels and, of course, to the fallen angels that are at the centre of *1 Enoch*'s interest. The book of *Jubilees* illustrates well how the popularity of the Enoch legend extended far beyond its expression in the texts of *1*, *2* and *3 Enoch*, and also featured in a number of other significant texts.

Jewish Apocalyptic Literature and *1 Enoch*

As we have seen, *1 Enoch* is a wide-ranging collection of different speculations, traditions and stories,

gathered together over many years, about the biblical character Enoch and what happened to him after he 'was no more'. A question that continues to evoke much debate is whether Jewish Apocalyptic literature in general, and *1 Enoch* in particular, emerges out of a specific sectarian group or movement. In order to reflect on this question I need to give a brief sketch of the current understanding of Jewish Apocalyptic literature.

The Apocalyptic Genre

The term apocalyptic comes from the Greek word *apokalupsis* meaning revelation. Apocalyptic literature, then, is literature that is concerned with revelation. Apocalyptic literature began to flourish within Judaism from the third century BC onwards, and in due course also became very important within early Christianity. The apocalyptic genre was so popular that a very large number of Jewish and Christian apocalyptic texts were written. Most of these exist, like *1 Enoch*, outside the canon of scripture. Only two major apocalyptic texts are included within the canon: Daniel and Revelation.

Many people confuse the word apocalyptic with the word eschatological. Although the two are closely connected they are not synonymous. As we have indicated already, 'apocalyptic' has the resonance of revelation, whereas 'eschatological' refers to the end times. Many texts which can be classified as 'apocalyptic' contain 'eschatology' but some do not. What nearly all apocalyptic texts contain is an interest in periods of history, sometimes in the past, sometimes (as with eschatology) in the far future.

One of the scholars who has most contributed to the definition of Jewish Apocalyptic is J. J. Collins. In a seminal issue of the journal *Semeia*, Collins brought together the findings of the Society of Biblical Literature Genres Project on apocalyptic literature. There the group defined an apocalypse as a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world.

This definition applies to a wide range of texts, including parts of *1 Enoch*. This central definition provides the core of what we might expect in an apocalypse, though clearly there are a wide number of texts that, though similar to this core, do not contain all the features in the definition above. These Collins called ‘apocalyptic literature’ rather than ‘apocalypses’. The idea, then, is that there is a central core of texts that present the full-blown characteristics of apocalypses, and that around them can be clustered other texts with interests in, for example, the heavenly word, angels, revelations eschatology, and so on. These, though not proper apocalypses, were apocalyptic.

From our review so far of the contents of *1 Enoch* we can see that the book contains both apocalypses and apocalyptic literature. For example, chapter 14 and the throne vision is an obvious apocalypse. It is a narrative, in which an otherworldly being, an angel guide, reveals secrets about future judgement

(eschatological salvation) to Enoch, a human being, in heaven (a supernatural world). Other passages in, for example, the Epistle of Enoch, are apocalyptic in that they contain revelation about future judgement but no account of ascent to heaven with an angel guide.

Collins' definition allows us to gain a much greater clarity about the genre we are talking about. It also helps us to see gradations of apocalyptic writing; some that lie right at the centre of this genre and others that share a similar world-view but which contain only some of the main characteristics.

An Apocalyptic Movement?

This view of genre also helps to answer the question of an apocalyptic movement. For many years scholars believed that apocalyptic writing came out of a school of thought and was the writing of a particular sectarian group who were marginal and opposed to 'mainstream Judaism'. Collins and others' careful work on genre has shown that this clearly cannot be the case. 'Apocalyptic' was a genre of writing which was utilized in different ways by different groups in this period. Not only that but many of its strands (like belief in heaven, angels or heavenly ascent) were not marginal but central to the Judaism of this period. This does not mean, however, that apocalypses and apocalyptic literature have nothing to do with political thought or activity; only that they do not arise out of one single movement. It is clear that *1 Enoch*, like many other apocalypses and apocalyptic writing, was written with a clear political agenda in mind: to encourage the 'righteous' to endure whatever

happened to them. Indeed, one of the key strands of apocalyptic literature is the determination to speak into current political situations – to encourage, to motivate and to inspire. Moreover, their messages, which critiqued oppressive foreign powers or corrupt temple officials, often appear harsher *because* they adopt an apocalyptic genre. The reader is invited to work out and name the fallen angels of their own generation, and to look for the day when they will be judged as the Watchers were before them.

Conclusion

Despite the many exciting and revolutionary archaeological finds during the twentieth century, *1 Enoch* remains one of the most important texts of its kind. It is a broad anthology of apocalyptic traditions about the biblical character Enoch, some easier to read and comprehend than others. It arose out of its context. This was a context riven by the harsh experience of conflict, violence and fear for the future, as the wars between rival Greek generals gave way first to the oppression of the Seleucid Antiochus IV (Epiphanes), then the disillusionment of Hasmonean rule followed by Roman invasion and further oppression. It arose out of this context but spoke very clearly into and beyond it too, reminding its readers in many different generations that the world around them was not all there was, that judgement would come and the righteous would be rewarded.

It also reflected a view of the world shared by the majority, if not all, of the New Testament writers. This was a world in which the things of heaven continually shaped the things of earth, in which

angels revealed secrets and in which God cared and intervened for his people. *1 Enoch* is thus worth reading in its own right, but it is also vitally important for the many ways in which it illuminates the world, language and theology of the New Testament.

Book 1 (Chapters 1—36)

The Book of the Watchers

1—5 Parable of Enoch on the Future Lot of the Wicked and the Righteous

1. 1. The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. 2. And he took up his parable and said – Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.

3. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,

4. And the eternal God will tread upon the earth, (even) on Mount Sinai,

[And appear from His camp]

And appear in the strength of His might from the heaven of heavens.

5. And all shall be smitten with fear,

And the Watchers shall quake,
And great fear and trembling shall seize them unto
the ends of the earth.

6. And the high mountains shall be shaken.

And the high hills shall be made low,
And shall melt like wax before the flame

7. And the earth shall be wholly rent in sunder,
And all that is upon the earth shall perish,
And there shall be a judgement upon all (men).

8. But with the righteous He will make peace,

And will protect the elect,

And mercy shall be upon them.

And they shall all belong to God,

And they shall be prospered,

And they shall all be blessed.

And He will help them all,

And light shall appear unto them,

And He will make peace with them.

9. And behold! He cometh with ten thousands of His
holy ones

To execute judgement upon all,

And to destroy all the ungodly:

And to convict all flesh

Of all the works of their ungodliness which they have
ungodly committed,

And of all the hard things which ungodly sinners
have spoken against Him.

2. 1. Observe ye everything that takes place in the
heaven, how they do not change their orbits, and the
luminaries which are in the heaven, how they all rise
and set in order each in its season, and transgress not
against their appointed order. 2. Behold ye the earth,
and give heed to the things which take place upon it

from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. 3. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

3. Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

4. And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with glowing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

5. 1. Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so. **2.** And all His works go on thus from year to year forever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done. **3.** And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments. **4.** But ye – ye have not been steadfast, nor done the commandments of the Lord, But ye have turned away and spoken proud and hard words
With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.
 5. Therefore shall ye execrate your days,
 And the years of your life shall perish,
 And the years of your destruction shall be multiplied
 in eternal execration,
 And ye shall find no mercy.
 6a. In those days ye shall make your names an
 eternal execration unto all the righteous,
 b. And by you shall all who curse, curse.
 c. And all the sinners and godless shall imprecate by
 you,
 7c. And for you, the godless, there shall be a curse.
 6d. And all the ... shall rejoice,
 e. And there shall be forgiveness of sins,
 f. And every mercy and peace and forbearance:
 g. There shall be salvation unto them, a goodly light.
 i. And for all of you sinners there shall be no salvation,
 j. But on you all shall abide a curse.
 7a. But for the elect there shall be light and grace and
 peace,
 b. And they shall inherit the earth.
 8. And then there shall be bestowed upon the elect
 wisdom,
 And they shall all live and never again sin,
 Either through ungodliness or through pride;
 But they who are wise shall be humble.
 9. And they shall not again transgress,
 Nor shall they sin all the days of their life,
 Nor shall they die of (the divine) anger or wrath,
 But they shall complete the number of the days of
 their life.
 And their lives shall be increased in peace,
 And the years of their joy shall be multiplied,
 In eternal gladness and peace,

All the days of their life.

6—11 The Fall of the Angels; the Demoralization of Mankind; the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels; the Messianic Kingdom (a Noah fragment)

6. 1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' 3. And *Semjâzâ*, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' 5. Then swear they all together and bound themselves by mutual imprecations upon it.

6. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: *Sêmîazâz*, their leader, *Arâkîba*, *Râmêl*, *Kôkabîl*, *Tâmîl*, *Râmîl*, *Dânêl*, *Êzêqêl*, *Barâqîjâl*, *Asâel*, *Armârôs*, *Batârêl*, *Anânêl*, *Zaqîl*, *Samsâpêl*, *Satarêl*, *Tûrêl*, *Jômjâel*, *Sariêl*. 8. These are their chiefs of tens.

7. 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great Nephilim, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. The Nephilim turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.

8. 1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. 3. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, (taught) astrology, Kôkabêl the constellations, Ezêqêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. 4. And as men perished, they cried, and their cry went up to heaven....

9. 1. And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. 2. And they said one to another: "The earth, made without inhabitant, cries the voice of their crying up to the gates of heaven. 3. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High".' 4. And they said to the Lord of the ages:

Lord of lords, God of gods, King of kings and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages!

5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and all things Thou seest, and nothing can hide itself from Thee.

6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to **learn**: 7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne Nephilim, and the whole earth has thereby been filled with blood and unrighteousness. 10. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. 11. And Thou knowest all things before

they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

10. 1. Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: **2.** 'Go to Noah and tell him in my name "Hide thyself!", and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. **3.** And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' **4.** And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. **5.** And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. **6.** And on the day of the great judgement he shall be cast into the fire. **7.** And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. **8.** And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.' **9.** And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men: [and cause them to go forth]: send them one against

the other that they may destroy each other in battle: for length of days shall they not have. 10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'

11. And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. 12. And, when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. 14. And who-soever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And destroy all the spirits of the reprobate, and the children of the Watchers, because they have wronged mankind. 16. Destroy all wrong from the face of the earth, and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing: the works of righteousness and truth shall be planted in truth and joy for evermore.

17. And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age shall they complete in peace. 18. And then shall the whole earth

be tilled in righteousness, and shall all be planted with trees and be full of blessing. 19. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. 20. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth.

21. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. 22. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever. 11. 1. And in those days, I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. 2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

12—16 Dream-Vision of Enoch, his intercession for Azâzêl and the fallen Angels, and his announcement to them of their first and final doom

12. 1. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. 2. And his activities had to do with the Watchers, and his days were with the holy ones. 3.

And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me – Enoch the scribe – and said to me: 4. ‘Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: “Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, 6. The murder of their beloved ones shall they see, and over the destruction of their children shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.”’

13. 1. And Enoch went and said: ‘Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: 2. And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.’

3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. 4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. 5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. 6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length of days.

7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. 8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) to tell it to the sons of heaven, and reprimand them. 9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâil, which is between Lebanon and Sênêsêr, with their faces covered. 10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

14. 1. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. 2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse

therewith and understand with the heart. 3. As He hath created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven. 4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you . 5. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world. 6. And (that) previously you shall have seen the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword. 7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.

8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. 9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me.

10. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. 11. Its

ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. 12. A flaming fire surrounded the walls, and its portals blazed with fire. 13. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling gat hold upon me. 14. And as I quaked and trembled, I fell upon my face. And I beheld a vision,

15. And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon. 20. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and glory, and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counsellor. 23. And the most holy ones who were nigh to Him did not leave by night nor depart from Him.

24. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.' 25. And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

15. 1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. 2. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede for men, and not men for you: 3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten Nephilim (as your) sons. 4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. 5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. 7. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8. And now, the Nephilim, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. 9. Evil spirits have proceeded from

their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] 11. And the spirits of the Nephilim afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. 12. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

16. 1. From the days of the slaughter and destruction and death of the Nephilim , from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement – thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated over the Watchers and the godless, yea, shall be wholly consummated.” 2. And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say to them): 3. “You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth.” 4. Say to them therefore: “You have no peace.”

17—36 Enoch's Journeys through the Earth and Sheol

17—19 The First Journey

17. 1. And they took and brought me to a place in which those who were there were like flaming fire, and when they wished, they appeared as men. 2. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. 3. And I saw the places of the luminaries and the treasures of the stars and of the thunder, and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. 4. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. 5. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. 6. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. 7. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow. 8. I saw the mouths of all the rivers of the earth and the mouth of the deep.

18. 1. I saw the treasures of all the winds; I saw how He had furnished with them the whole creation and the firm foundations of the earth. 2. And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven. 3. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. 4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their

setting. 5. I saw the winds on the earth carrying the clouds: I saw the paths of the angels: I saw at the end of the earth the firmament of the heaven above.

6. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. 7. And as for those towards the east one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. 8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. 9. And I saw a flaming fire. And beyond these mountains 10. is a region, the end of the great earth: there the heavens were completed. 11. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place.

13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times. 16. And He was wroth with them, and bound them till the time when their guilt

should be consummated (even) for ten thousand years.'

19. 1. And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits, assuming many different forms, are defiling mankind, and shall lead them astray into sacrificing to demons as gods, (here shall they stand), till the day of the great judgement in which they shall be judged till they are made an end of. 2. And the women also of the angels who went astray shall become sirens.' 3. And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

20 Names and Functions of the Seven Archangels

20. 1. And these are the names of the holy angels who watch. 2. **Uriel**, one of the holy angels, who is over the world and over Tartarus. 3. **Raphael**, one of the holy angels, who is over the spirits of men. 4. **Raguel**, one of the holy angels who takes vengeance on the world of the luminaries. 5. **Michael**, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. 6. **Saraqâël**, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. **Gabriel**, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. **Remiel**, one of the holy angels, whom God set over those who rise.

21—36 The Second Journey of Enoch

21 Preliminary and final place of punishment of the fallen angels (stars)

21. 1. And I proceeded to where things were chaotic. 2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. 3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. 4. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' 5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth? 6. These are of the number of the stars of heaven which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'

7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. 8. Then I said: 'How fearful is the place and how terrible to look upon!' 9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' 10. And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned forever.'

22 Sheol, or the Underworld

22. 1. And thence I went to another place, and he showed me in the west another great and high mountain [and] of hard rock. 2. And there were four hollow places in it, deep and very smooth: three of them were dark and one bright; and there was a fountain of water in its midst. And I said: 'How smooth are these hollow places, and deep and dark to view.' 3. Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. 4. And these places have been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.'

5. I saw the spirit of a dead man making suit, and his voice went forth to heaven and made suit. 6. And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' 7. And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'

8. Then I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?'

9. And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. 11. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse forever, and retribution for their spirits. There He shall bind them forever. 12. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' 14. Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

23 The Fire that deals with the Luminaries of Heaven

23. 1. From thence I went to another place to the west of the ends of the earth. 2. And I saw a burning fire which ran without resting, and paused not from its course day or night but (ran) regularly. 3. And I asked saying: 'What is this which rests not?' 4. Then Raguel, one of the holy angels who was with me, answered me and said unto me : 'This course of fire which thou hast seen is the fire in the west which persecutes all the

luminaries of heaven.'

24—25 The Seven Mountains in the North-West and the Tree of Life

24. 1. And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night. 2. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other. 3. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. 4. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm. 5. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' 6. Then answered Michael, one of the holy and honoured angels who was with me, and was their leader,

25. 1. And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' 2. Then I answered him, saying: 'I wish to know about everything, but especially about this tree.' 3. And he answered, saying:

‘This high mountain which thou hast seen , whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King will sit, when He shall come down to visit the earth with goodness. 4. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. 5. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King. 6. Then shall they rejoice with joy and be glad. And into the holy place shall they enter; And its fragrance shall be in their bones, And they shall live a long life on earth, Such as thy fathers lived: And in their days shall no sorrow or plague Or torment or calamity touch them.’ 7. Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

26 Jerusalem and the Mountains, Ravines, and Streams

26. 1. And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree]. 2. And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south. 3. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the

mountain. 4. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains . 5. And all the ravines were deep and narrow , (being formed) of upon them. 6. And I marvelled at the rocks, and I marvelled at the ravine, yea, I marvelled very much.

27 The Purpose of the Accursed Valley

27. 1. Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between? 2. Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be the place of their habitation. 3. In the last times, in the days of the true judgement in the presence of the righteous for ever: here shall the **godly** bless the Lord of Glory, the Eternal King. 4. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).' 5. Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

28—33 Further Journey to the East

28. 1. And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants. 2. And water gushed forth from above. 3.

Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

29. 1. And thence I went to another place in the desert, and approached to the east of this mountain range. 2. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

30. 1. And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. 2. And therein there was a tree, the colour (?) of fragrant trees such as the mastic. 3. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

31. 1. And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum. 2. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe trees, and all the trees were full of stacte, being like almond trees. 3. And when one burnt it, it smelt sweeter than any fragrant odour.

32. 1. To the north-east I beheld seven mountains full of choice nard and mastic and cinnamon and pepper. 2. And thence I went over the summits of all these mountains, far towards the east of the earth and passed above the Erythraean sea, and went far from it, and passed over the angel Zotiêl. 3. And I came to the Garden of Righteousness, and from afar off trees

more numerous than these trees and great – two trees there, very great, beautiful, and glorious, and magnificent, and **the tree of knowledge**, whose holy fruit they eat and know great wisdom. 4. That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. 5. Then I said: ‘How beautiful is the tree, and how attractive is its look!’ 6. Then Raphael, the holy angel who was with me, answered me and said: ‘**This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.**’

33. 1. And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. 2. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. 3. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. 4. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

34—35 Enoch's Journey to the North

34. 1. And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. 2. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. 3. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

35. And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

36 The Journey to the South

36. 1. And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind. 2. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. 3. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. 4. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

Book 2 Chapters 37—71

The Parables of Enoch

37. 1. The second vision which he saw, the vision of wisdom – which Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. 2. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. 3. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. 4. Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me. 5. Now three parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

38—44 The First Parable

38 The Coming Judgement of the Wicked

38. 1. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth,

2. And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the Lord of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And

where the resting-place of those who have denied the Lord of Spirits? It had been good for them if they had not been born.

3. When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, 4. From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For the Lord of Spirits has caused His light to appear on the face of the holy, righteous, and elect. 5. Then shall the kings and the mighty perish And be given into the hands of the righteous and holy. 6. And thenceforward none shall seek for themselves mercy from the Lord of Spirits: For their life is at an end.

39 The Abode of the Righteous and of the Elect One; the Praises of the Blessed

39. [1. And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.]

And mercy shall not be accorded to them, saith the Lord of Spirits.

3. And in those days a whirlwind carried me off from the earth,

And set me down at the end of the heavens.

4. And there I saw another vision, the dwelling-places of the holy,

And the resting-places of the righteous.

5. Here mine eyes saw their dwellings with His
 righteous angels,
 And their resting-places with the holy.
 And they petitioned and interceded and prayed for
 the children of men,
 And righteousness flowed before them as water,
 And mercy like dew upon the earth:
 Thus it is amongst them for ever and ever.
 6a. And in that place mine eyes saw the **Elect One** of
 righteousness and of faith,
 7a. And I saw his dwelling-place under the wings of
 the Lord of Spirits.
 6b. And righteousness shall prevail in his days,
 And the righteous and elect shall be without number
 before Him forever and ever.
 7b. And all the righteous and elect before Him shall
 be strong as fiery lights,
 And their mouth shall be full of blessing,
 And their lips shall extol the name of the Lord of
 Spirits,
 And righteousness before Him shall never fail,
 [And uprightness shall never fail before Him].
 8. There I wished to dwell,
 And my spirit longed for that dwelling-place:
 And there heretofore hath been my portion,
 For so hath it been established concerning me before
 the Lord of Spirits.
 9. In those days I praised and extolled the name of
 the Lord of Spirits with blessings and praises,
 because He hath destined me for blessing and glory
 according to the good pleasure of the Lord of Spirits.

 10. For a long time my eyes regarded that place, and I
 blessed Him and praised Him, saying:

‘Blessed is He, and may He be blessed from the beginning and for evermore. 11. And before Him there is no ceasing. He knows before the world was created what is forever and what will be from generation unto generation. 12. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: “Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits.” 13. And here my eyes saw all those who sleep not: they stand before Him and bless and say: ‘Blessed be Thou, and blessed be the name of the Lord forever and ever.’ 14. And my face was changed; for I could no longer behold.

40—41.2 The Four Archangels

40. 1. And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. 2. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel who went with me made known to me their names, and showed me all the hidden things.

3. And I heard the voices of those four presences as they uttered praises before the Lord of glory. 4. The first voice blesses the Lord of Spirits forever and ever. 5. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits. 6. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits. 7. And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.

8. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?' 9. And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' 10. And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

41. 1. And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. 2. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits.

41.3-9 Astronomical Secrets

3. And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth. 4. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud

thereof hovers over the earth from the beginning of the world. 5. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. 6. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name forever and ever. 7. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night – the one holding a position opposite to the other before the Lord of Spirits. And they give thanks and praise and rest not;
For unto them is their thanksgiving rest.

8. For the sun changes oft for a blessing or a curse,
And the course of the path of the moon is light to the righteous,
And darkness to the sinners in the name of the Lord,
Who made a separation between the light and the darkness,

And divided the spirits of men,
And strengthened the spirits of the righteous,
In the name of His righteousness.

9. For no angel hinders and no power is able to hinder;
for He appoints a judge for them all and he judges them all before Him.

42 The Dwelling-places of Wisdom and of Unrighteousness

42. 1. Wisdom found no place where she might dwell;

Then a dwelling-place was assigned her in the heavens.

2. Wisdom went forth to make her dwelling among the children of men,

And found no dwelling-place:

Wisdom returned to her place

And took her seat among the angels.

3. And unrighteousness went forth from her chambers:

Whom she sought not she found,

And dwelt with them,

As rain in a desert,

And dew on a thirsty land.

43—44 Astronomical Secrets

43. 1. And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. 2. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other. 3. And I asked the angel who went with me who showed me what was hidden: 'What are these?' 4. And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

44. Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

45—57 The Second Parable

45 The Lot of the Apostates; the New Heaven and the New Earth

45. 1. And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

2. And into the heaven they shall not ascend,

And on the earth, they shall not come:

Such shall be the lot of the sinners

Who have denied the name of the Lord of Spirits,

Who are thus preserved for the day of suffering and tribulation.

3. On that day Mine **Elect One** shall sit on the throne of glory

And shall try their works,

And their places of rest shall be innumerable.

And their souls shall grow strong within them when they see Mine elect ones,

And those who have called upon My glorious name:

4. Then will I cause Mine **Elect One** to dwell among them. And I will transform the heaven and make it an eternal blessing and light, 5. And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon.

6. For I have provided and satisfied with peace My righteous ones, And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, So that I shall destroy them from the face of the earth.

46 The Head of Days and the Son of Man

46. 1. And there I saw One, who had a head of days,
And His head was white like wool,
And with Him was another being whose countenance
had the appearance of a man,
And his face was full of graciousness, like one of the
holy angels.

2. And I asked the angel who went with me and
showed me all the hidden things, concerning that **Son
of Man**, who he was, and whence he was, (and) why
he went with the **Head of Days**? 3. And he answered
and said unto me:

This is the **Son of Man** who hath righteousness,
With whom dwelleth righteousness,
And who revealeth all the treasures of that which is
hidden,
Because the Lord of Spirits hath chosen him,
And whose lot hath the pre-eminence before the Lord
of Spirits in uprightness for ever.

4. And this **Son of Man** whom thou hast seen shall
raise up the kings and the mighty from their seats,
[And the strong from their thrones] And shall loosen
the reins of the strong, And break the teeth of the
sinners;

5. [And he shall put down the kings from their
thrones and kingdoms] Because they do not extol and
praise Him, Nor humbly acknowledge whence the
kingdom was bestowed upon them.

6. And he shall put down the countenance of the
strong,
And shall fill them with shame.
And darkness shall be their dwelling,
And worms shall be their bed,
And they shall have no hope of rising from their beds,

Because they do not extol the name of the Lord of Spirits.

7. And these are they who judge the stars of heaven,
[And raise their hands against the Most High],
And tread upon the earth and dwell upon it.
And all their deeds manifest unrighteousness,
And their power rests upon their riches,
And their faith is in the gods which they have made
with their hands,
And they deny the name of the Lord of Spirits,
8. And they persecute the houses of His congregations,
And the faithful who hang upon the name of the Lord
of Spirits.

47 The Prayer of the Righteous for Vengeance and their Joy at its coming

47. 1. And in those days shall have ascended the
prayer of the righteous. And the blood of the
righteous from the earth before the Lord of Spirits.
2. In those days the holy ones who dwell above in the
heavens Shall unite with one voice And supplicate
and pray [and praise, And give thanks and bless the
name of the Lord of Spirits]
On behalf of the blood of the righteous which has
been shed,
And that the prayer of the righteous may not be in
vain before the Lord of Spirits,
That judgement may be done unto them,
And that they may not have to suffer for ever.
3. In those days I saw the **Head of Days** when He
seated himself upon the throne of His glory,
And the books of the living were opened before Him:
And all His host which is in heaven above and His
counsellors stood before Him,

4. And the hearts of the holy were filled with joy;
Because the number of the righteous had been offered,
And the prayer of the righteous had been heard,
And the blood of the righteous been required before
the Lord of Spirits.

**48 The Fount of Righteousness; the Son of Man
– the Stay of the Righteous; Judgement of the
Kings and the Mighty**

48. 1. And in that place I saw the fountain of
righteousness, Which was inexhaustible:
And around it were many fountains of wisdom;
And all the thirsty drank of them,
And were filled with wisdom,
And their dwellings were with the righteous and holy
and elect.

2. And at that hour that **Son of Man** was named
In the presence of the Lord of Spirits,
And his name before the Head of Days.

3. Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named before the Lord of Spirits.

4. He shall be a staff to the righteous whereon to stay
themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.

5. All who dwell on earth shall fall down and worship
before him,
And will praise and bless and celebrate with song the
Lord of Spirits.

6. And for this reason hath he been chosen and
hidden before Him, Before the creation of the world
and for evermore.

7. And the wisdom of the Lord of Spirits hath
revealed him to the holy and righteous;
For he hath preserved the lot of the righteous;
Because they have hated and despised this world of
unrighteousness,
And have hated all its works and ways in the name of
the Lord of Spirits:
For in his name they are saved,
And according to his good pleasure hath it been in
regard to their life.

8. In those days downcast in countenance shall the
kings of the earth have become,
And the strong who possess the land because of the
works of their hands;
For on the day of their anguish and affliction they
shall not (be able to) save themselves,

9. And I will give them over into the hands of Mine
elect:

As straw in the fire so shall they burn before the face
of the holy:

As lead in the water shall they sink before the face of
the righteous,

And no trace of them shall any more be found.

10. And on the day of their affliction there shall be
rest on the earth,

And before them they shall fall and not rise again:

And there shall be no one to take them with his
hands and raise them:

For they have denied the Lord of Spirits and His
Anointed. The name of the Lord of Spirits be blessed.

49 The Power and Wisdom of the Elect One

49. 1. For wisdom is poured out like water,
And glory faileth not before him for evermore.

2. For he is mighty in all the secrets of righteousness,
And unrighteousness shall disappear as a shadow,
And have no continuance;
Because the **Elect One** standeth before the Lord of
Spirits,
And his glory is for ever and ever,
And his might unto all generations.
3. And in him dwells the spirit of wisdom,
And the spirit which gives insight,
And the spirit of understanding and of might.
And the spirit of those who have fallen asleep in
righteousness.
4. And he shall judge the secret things,
And none shall be able to utter a lying word before
him;
For he is the **Elect One** before the Lord of Spirits
according to His good pleasure.

50 The Glorification and Victory of the Righteous; the Repentance of the Gentiles

50. 1. And in those days a change shall take place for
the holy and elect, And the light of days shall abide
upon them, And glory and honour shall turn to the
holy, 2. On the day of affliction on which evil shall
have been treasured up against the sinners. And the
righteous shall be victorious in the name of the Lord
of Spirits: And He will cause the others to witness
(this), That they may repent And forgo the works of
their hands. 3. They shall have no honour through
the name of the Lord of Spirits, Yet through His
name shall they be saved, And the Lord of Spirits will
have compassion on them, For His compassion is
great. 4. And He is righteous also in His judgement,

And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 5. And from henceforth I will have no mercy on them, saith the Lord of Spirits.

51 The Resurrection of the Dead, and the Separation by the Judge of the Righteous and the Wicked

51. 1. And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes. For in those days the **Elect One** shall arise,

2. And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved.

3. And the **Elect One** shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him.

4. And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy. *5b.* And the earth shall rejoice, *c.* And the righteous shall dwell upon it, *d.* And the elect shall walk thereon.

52 The Seven Metal Mountains and the Elect One

52. 1. And after those days in that place where I had seen all the visions of that which is hidden – for I had been carried off in a whirlwind and they had borne me towards the west – 2. There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3. And I asked the angel who went with me, saying, ‘What things are these which I have seen in secret?’ 4. And he said unto me: ‘All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.’

5. And that angel of peace answered, saying unto me: ‘Wait a little and there shall be revealed unto thee all the secret things, which surround the Lord of Spirits.

6. And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the **Elect One**, As wax before the fire, And like the water which streams down from above [upon those mountains], And they shall become powerless before his feet. 7. And it shall come to pass in those days that none shall be saved,

Either by gold or by silver,
And none be able to escape.

8. And there shall be no iron for war,
Nor shall one clothe oneself with a breastplate.
Bronze shall be of no service,
And tin [shall be of no service and] shall not be esteemed,
And lead shall not be desired.

9. And all these things shall be [denied and] destroyed from the surface of the earth,
When the **Elect One** shall appear before the face of the Lord of Spirits.'

53—54.6 The Valley of Judgement; the Angels of Punishment; the Communities of the Elect One

53. 1. There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. 2. And their hands commit lawless deeds, And the sinners devour all whom they lawlessly oppress: Yet the sinners shall be destroyed before the face of the Lord of Spirits, And they shall be banished from off the face of His earth, And they shall perish forever and ever. 3. For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. 4. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?' 5. And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed.'

6. And after this the Righteous and **Elect One** shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

7. And these mountains shall not stand as the earth before his righteousness,
But the hills shall be as a fountain of water,
And the righteous shall have rest from the oppression of sinners.'

54. 1. And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. 2. And they brought the kings and the mighty, and began to cast them into this deep valley. 3. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. 4. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?' 5. And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.

6. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

54.7—55.2 Noachic Fragment on the first World Judgement

7. 'And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. 8. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. 9. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. 10. And when they have recognized their

unrighteousness which they have wrought on the earth, then by these shall they perish.’

55. 1. And after that the **Head of Days** repented and said: ‘**In vain have I destroyed all who dwell on the earth.**’ 2. And He sware by His great name: ‘**Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.**’

55.3—56.4 Final Judgement of Azâzêl, the Watchers and their children

3. ‘**When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, the Lord of Spirits.**’ 4. **Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits.**’

56. 1. And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. 2. And I asked the angel of peace who went with me, saying: ‘To whom are these who hold the scourges going?’ 3. And he said unto me: ‘To their elect and beloved ones that they may be cast into the chasm of the abyss of the valley. 4. **And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end,**

And the days of their leading astray shall not
thenceforward be reckoned.

56.5-8 Last struggle of heathen Powers against Israel

5. And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them,

And they shall rouse them from their thrones,
That they may break forth as lions from their lairs,
And as hungry wolves among their flocks.

6. And they shall go up and tread underfoot the land of His elect ones, [And the land of His elect ones shall be before them a threshing-floor and a highway]:

7. But the city of my righteous shall be a hindrance to their horses.

And they shall begin to fight among themselves,
And their right hand shall be strong against themselves,

And a man shall not know his brother,

Nor a son his father or his mother,

Till there be no number of the corpses through their slaughter,

And their punishment be not in vain.

8. In those days Sheol shall open its jaws,

And they shall be swallowed up therein,

And their destruction shall be at an end;

Sheol shall devour the sinners in the presence of the elect.'

57 The Return from the Dispersion

57. 1. And it came to pass after this that I saw another host of wagons, and men riding thereon, and

coming on the winds from the east, and from the west to the south. 2. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. 3. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

58—71 The Third Parable

58 The Blessedness of the Saints

58. 1. And I began to speak the third Parable concerning the righteous and elect.

2. Blessed are ye, ye righteous and elect,
For glorious shall be your lot.

3. And the righteous shall be in the light of the sun,
And the elect in the light of eternal life:
The days of their life shall be unending,
And the days of the holy without number.

4. And they shall seek the light and find
righteousness with the Lord of Spirits:
There shall be peace to the righteous in the name of
the Eternal Lord.

5. And after this it shall be said to the holy in heaven
That they should seek out the secrets of
righteousness, the heritage of faith:
For it has become bright as the sun upon earth,
And the darkness is past.

6. And there shall be a light that never endeth,
And to a limit (lit. 'number') of days they shall not
come,
For the darkness shall first have been destroyed,

[And the light established before the Lord of Spirits]
And the light of uprightness established for ever
before the Lord of Spirits.

59 The Lights and the Thunder

[59. 1. In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. 'their judgement'): and they lighten for a blessing or a curse as the Lord of Spirits willeth. 2. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for wellbeing and blessing, or for a curse, according to the word of the Lord of Spirits. 3. And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

60 Book of Noah – a Fragment

60 Quaking of the Heaven; Behemoth and Leviathan; the Elements

60. 1. In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. 2. And the **Head of Days** sat on the throne of His glory, and the angels and the righteous stood around Him.

3. And a great trembling seized me,
And fear took hold of me,
And my loins gave way,
And dissolved were my reins,

And I fell upon my face.

4. And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.

5. And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth.

6. And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for those who worship not the righteous **law**, and for those who deny the righteous judgement, and for those who take His name in vain – that day is prepared; for the elect a covenant, but for sinners an inquisition.

25. When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.'

7. And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.

8. But the male is named Behemoth, who occupied with his breast a waste wilderness named Dûidâin, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up,

the seventh from Adam, the first man whom the Lord of Spirits created. 9. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. 10. And he said to me: *‘Thou son of man, herein thou dost seek to know what is hidden.’*

11. And the other angel who went with me and showed me what was hidden told me, what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven. 12. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided. 13. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. 14. For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not. 15. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one

of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.

16. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. 17. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. 18. And the spirit of the snow has forsaken (his chamber) on account of his strength – there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. 19. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel. 20. And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. 21. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth 22. For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge.

23. And these things I saw towards the Garden of the Righteous. 24. And the angel of peace who was with me said to me: 'These two monsters, prepared, conformably to the greatness of God, shall feed....

61 Angels go off to measure Paradise; the Judgement of the Righteous by the Elect One; the Praise of the Elect One and of God

61. 1. And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.
2. And I asked the angel, saying unto him: 'Why have those (angels) taken these cords and gone off?' And he said unto me: 'They have gone to measure.'

3. And the angel who went with me said unto me:
'These shall bring the measures of the righteous,
And the ropes of the righteous to the righteous,
That they may stay themselves on the name of the Lord of Spirits forever and ever.
4. The elect shall begin to dwell with the elect,
And those are the measures which shall be given to faith And which shall strengthen righteousness.
5. And these measures shall reveal all the secrets of the depths of the earth,
And those who have been destroyed by the desert,
And those who have been devoured by the beasts,
And those who have been devoured by the fish of the sea,
That they may return and stay themselves
On the day of the **Elect One**;
For none shall be destroyed before the Lord of Spirits,
And none can be destroyed.

6. And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

7. And that One (with) their first words they blessed, And extolled and lauded with wisdom, And they were wise in utterance and in the spirit of life.

8. And the Lord of Spirits placed the **Elect One** on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed. 9. And when he shall lift up his countenance To judge their secret ways according to the word of the name of the Lord of Spirits, And their path according to the way of the righteous judgement of the Lord of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of the Lord of Spirits.

10. And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubin, Seraphin, and Ophannin, and all the angels of power, and all the angels of principalities, and the **Elect One**, and the other powers on the earth (and) over the water. 11. On that day shall they raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "**Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever.**"

12. **All who sleep not above in heaven shall bless Him:**

All the holy ones who are in heaven shall bless him,
And all the elect who dwell in the garden of life:
And every spirit of light who is able to bless, and
glorify, and extol, and hallow Thy blessed name,
And all flesh shall beyond measure glorify and bless
Thy name forever and ever.

13. For great is the mercy of the Lord of Spirits, and
He is longsuffering,
And all His works and all that He has created
He has revealed to the righteous and elect,
In the name of the Lord of Spirits.'

62 Judgement of the Kings and the Mighty; Blessedness of the Righteous

62. 1. And thus the Lord commanded the kings and
the mighty and the exalted, and those who dwell on
the earth, and said: 'Open your eyes and lift up your
horns if ye are able to recognize the Elect One.'

2. And the Lord of Spirits seated him on the throne of
His glory, And the spirit of righteousness was poured
out upon him, And the word of his mouth slays all the
sinners, And all the unrighteous are destroyed from
before his face.

3. And there shall stand up in that day all the kings
and the mighty,
And the exalted and those who hold the earth,
And they shall see and recognize
How he sits on the throne of his glory,
And righteousness is judged before him,
And no lying word is spoken before him.

4. Then shall pain come upon them as on a woman in travail, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth.

5. And one portion of them shall look on the other,
And they shall be terrified,
And they shall be downcast of countenance,
And pain shall seize them,
When they see that Son of Man
Sitting on the throne of his glory.

6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. 7. For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect. 8. And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day.

9. And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands. 10. Nevertheless that Lord of Spirits will so press them That they shall hastily go forth from His presence,
And their faces shall be filled with shame,
And the darkness shall grow deeper on their faces.
11. And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect.

12. And they shall be a spectacle for the righteous and for His elect:

They shall rejoice over them,

Because the wrath of the Lord of Spirits resteth upon them, And His sword is drunk with their blood.

13. And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous. 14. And the Lord of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up forever and ever. 15. And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance. 16. And they shall have been clothed with garments of glory, And they shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, Nor your glory pass away before the Lord of Spirits.

63 The unavailing Repentance of the Kings and the Mighty

63. 1. In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him. 2. And they shall bless and glorify the Lord of Spirits, and say:

'Blessed is the Lord of Spirits and the Lord of kings,
And the Lord of the mighty and the Lord of the rich,
And the Lord of glory and the Lord of wisdom;

3. And splendid in every secret thing is Thy power
from generation to generation,
And Thy glory for ever and ever:

Deep are all Thy secrets and innumerable,
And Thy righteousness is beyond reckoning.
4. We have now learnt that we should glorify
And bless the Lord of kings and Him who is King over
all kings.'

5. And they shall say:

'Would that we had rest to glorify and give thanks
And confess our faith before His glory!

6. And now we long for a little rest, but find it not:
We follow hard upon (it) and obtain (it) not:
And light has vanished from before us,
And darkness is our dwelling-place for ever and ever:

7. For we have not believed before Him,
Nor glorified the name of the Lord of Spirits, [nor
glorified our Lord]

But our hope was in the sceptre of our kingdom,
And in our glory.

8. And in the day of our suffering and tribulation He
saves us not,

And we find no respite for confession,
That our Lord is true in all His works, and in His
judgements and His justice;

And His judgements have no respect of persons.

9. And we pass away from before His face on account
of our works,

And all our sins are reckoned up in righteousness.'

10. Now they will say unto themselves: 'Our souls are
full of unrighteous gain, but it does not prevent us
from descending from the midst thereof into the
burden of Sheol.'

11. And after that their faces shall be filled with
darkness And shame before that **Son of Man**,

And they shall be driven from his presence, And the sword shall abide before his face in their midst.

12. Thus spake the Lord of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

64 Vision of the fallen Angels in the Place of Punishment

64. 1. And other forms I saw hidden in that place. 2. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men, and seduced the children of men into committing sin.'

65 Enoch foretells to Noah the Deluge and his own Preservation

65. 1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.'

3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it.' 4. And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'

6. And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers – the most secret ones – and all the power of those who practise sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth: 7. And how silver is produced from the dust of the earth, and how soft metal originates in the earth. 8. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.’

9. And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: ‘Go, for I have asked the Lord of Spirits as touching this commotion on the earth. 10. And He said unto me: “Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed.”

11. And these – they have no **place of repentance** for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets. 12. And He has destined thy name to be among the holy,

And will preserve thee amongst those who dwell on the earth, And has destined thy righteous seed both for kingship and for great honours, And from thy seed shall proceed a fountain of the righteous and holy without number for ever.'

66 The Angels of the Waters bidden to hold them in Check

66. 1. And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who [abide and] dwell on the earth. 2. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause **the waters** to rise but should hold them in check; for those angels were over the powers of the waters. 3. And I went away from the presence of Enoch.

67 God's Promise to Noah; Places of Punishment of the Angels and of the Kings

67. 1. And in those days the word of God came unto me, and He said unto me: '**Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness.** 2. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. 3. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.'

4. And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. 5. And I saw that valley in which there was a great convulsion and a convulsion of the waters. 6. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. 7. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth.

8. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name. 9. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before the Lord of Spirits none shall utter an idle word. 10. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord. 11. And those same waters shall undergo a change in those days; for when those angels are punished in these waters, these water springs shall change their temperature, and when the angels

ascend, this water of the springs shall change and become cold. 12. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.' 13. Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

68 Michael and Raphael astonished at the Severity of the Judgement

68. 1. And after that my grandfather Enoch gave me the teaching of all the secrets in the book and in the Parables which had been given to him; and he put them together for me in the words of the book of the Parables.

2. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?' 3. And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out?'

4. And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do

as if they were the Lord. 5. Therefore all that is hidden shall come upon them forever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement forever and ever.'

69 The Names and Functions of the (fallen Angels and) Satans; the secret Oath

69. 1. And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

2. And behold the names of those angels [and these are their names:

The first of them is Samjâzâ, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth Tûrâêl, the sixth Rûmjâl, the seventh Dânjâl, the eighth Nêqâêl, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth Busasêjal, the fourteenth Hanânêl, the fifteenth Tûrêl, and the sixteenth Sîmâpêsiêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth Rûmâêl, the twenty-first Azâzêl.

3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens.]

4. The name of the first Jeqôn: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men. 5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. 6. And the third

was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. 7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. 8. And the fourth was named Pênêmûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. 9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. 10. For men were not created for such a ãpose, to give confirmation to their good faith with pen and ink. 11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them; but through this their knowledge they are perishing, and through this power it is consuming me. 12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and [the smitings of the soul] the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabâët.

13. And this is the task of Kâsbeêl, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ. 14. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who

revealed all that was in secret to the children of men.

15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael. 16. And these are the secrets of this oath ...

And they are strong through his oath:

And the heaven was suspended before the world was created, And forever. 17. And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto eternity.

18. And through that oath the sea was created, And as its foundation He set for it the sand against the time of (its) anger, And it dare not pass beyond it from the creation of the world unto eternity.

19. And through that oath are the depths made fast, And abide and stir not from their place from eternity to eternity. 20. And through that oath the sun and moon complete their course, And deviate not from their ordinance from eternity to eternity. 21. And through that oath the stars complete their course, And He calls them by their names, And they answer Him from eternity to eternity.

[22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. 23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoar-frost, and the chambers of the mist, and the chambers of the rain and the dew. 24. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act

of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.]

25. And this oath is mighty over them, And through it [they are preserved and] their paths are preserved, And their course is not destroyed.

Close of the Third Parable

26. And there was great joy amongst them, And they blessed and glorified and extolled, Because the name of that Son of Man had been revealed unto them.

27. And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man,

And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray.

28. With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.

29. And from henceforth there shall be nothing corruptible,

For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before the Lord of Spirits.

This is the third Parable of Enoch.

70 The final Translation of Enoch

70. 1. And it came to pass after this that his name during his lifetime was raised aloft to that Son of

Man and to the Lord of Spirits from amongst those who dwell on the earth. 2. And he was raised aloft on the chariots of the spirit and his name vanished among them. 3. And from that day I was no longer numbered amongst them; and he set me between the two winds, between the north and the west, where the angels took the cords to measure for me the place for the elect and righteous. 4. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

71 Two earlier Visions of Enoch

71. 1. And it came to pass after this that my spirit was translated
And it ascended into the heavens:
And I saw the holy sons of God.
They were stepping on flames of fire:
Their garments were white [and their raiment],
And their faces shone like snow.
2. And I saw two streams of fire,
And the light of that fire shone like hyacinth,
And I fell on my face before the Lord of Spirits.
3. And the angel Michael [one of the archangels]
seized me by my right hand,
And lifted me up and led me forth into all the secrets,
And he showed me all the secrets of righteousness.
4. And he showed me all the secrets of the ends of the heaven,
And all the chambers of all the stars, and all the luminaries,
Whence they proceed before the face of the holy ones.
5. And he translated my spirit into the heaven of heavens,
And I saw there as it were a structure built of crystals,

And between those crystals tongues of living fire.
 6. And my spirit saw the girdle which girt that house
 of fire,
 And on its four sides were streams full of living fire,
 And they girt that house.
 7. And round about were Seraphin, Cherubin, and
 Ophannin:
 And these are they who sleep not,
 And guard the throne of His glory.
 8. And I saw angels who could not be counted,
 A thousand thousands, and ten thousand times ten
 thousand, encircling that house,
 And Michael, and Raphael, and Gabriel, and Phanuel,
 And the holy angels who are above the heavens,
 Go in and out of that house.
 9. And they came forth from that house,
 And Michael and Gabriel, Raphael and Phanuel,
 And many holy angels without number.
 10. And with them the **Head of Days**,
 His head white and pure as wool,
 And His raiment indescribable.
 11. And I fell on my face,
 And my whole body became relaxed,
 And my spirit was transfigured;
 And I cried with a loud voice,
 ... with the spirit of power,
 And blessed and glorified and extolled.
 12. And these blessings which went forth out of my
 mouth were well pleasing before that Head of Days.
 13. And that **Head of Days** came with Michael and
 Gabriel, Raphael and Phanuel, thousands and ten
 thousands of angels without number.

14. And he (i.e. the angel) came to me and greeted me with His voice, and said unto me:

‘This is the **Son of Man** who is born unto righteousness;

And righteousness abides over him,

And the righteousness of the Head of Days forsakes him not.’

15. And he said unto me:

‘He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee forever and ever. 16. And all shall walk in his ways since righteousness never forsakes him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him forever and ever and ever. 17. And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way. In the name of the Lord of Spirits forever and ever.’

Book 3 (Chapters 72—82)

The Book of the Courses of the Heavenly Luminaries

72 The Sun

72. 1. The Book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and

how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.

2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. 3. And I saw six portals in which the sun rises, and six portals in which the sun sets: and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. 4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. 5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven. 6. In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]. 7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. 8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. 9. And during this period the day becomes daily longer and the night nightly shorter to the

thirtieth morning. 10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. 11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. 12. And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 13. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one and thirty mornings on account of its sign. 14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. 16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. 17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. 18. On that day the day decreases by †two† parts, and amounts to ten parts and the night to eight parts. 19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one and thirty mornings on account of its sign, and sets in the west. 20. On that day the day is equalized with the night, [and becomes of equal length), and the

night amounts to nine parts and the day to nine parts. 21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. 22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. 23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. 24. And on that day the night amounts to eleven parts and the day to seven parts. 25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one and thirty mornings, and sets in the first portal in the west of the heaven. 26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. 27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. 28. And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts. 29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. 30. And on that day the night decreases in length, and the

night amounts to ten parts and the day to eight. 31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one and thirty mornings, and sets in the west of the heaven. 32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. 33. And the length of the day and of the night, and the shortness of the day and of the night arise – through the course of the sun these distinctions are made (lit. ‘they are separated’). 34. So it comes that its course becomes daily longer, and its course nightly shorter. 35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e. the great luminary which is named the Sun, forever and ever. 36. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. 37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

73 The Moon and its Phases

73. 1. And after this law I saw another law dealing with the smaller luminary, which is named the Moon. 2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. 3. And her rising and setting changes every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun. 4.

And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. 5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light. 6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. 7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. 8. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

74—75 The Lunar Year

74. 1. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. 2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. 3. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in

the west. 4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course. 5. In two months the moon sets with the sun in those two middle portals the third and the fourth. 6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. 7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. 8. And she returns again in seven days into the fourth portal from which the sun goes forth. 9. Thus I saw their position – how the moons rose and the sun set in those days. 10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days. 11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days.

12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days. 13. In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days. 14. For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind: [i.e. to the

sum (of 1770) there is to be added (1000 and) 62 days].

15. And in 5 years there are 1770 days, so that for the moon the days in 8 years amount to 2832 days.

16. [For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80. 17. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

75. 1. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. 2. And owing to them men go wrong therein, for those luminaries truly render service on the world stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. 4. In like manner twelve doors

Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. 5. [And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends.] 6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west. 7. There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. 8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. 9. And one is larger than all the rest, and it is that that makes its course through the entire world.

76 The Twelve Winds and their Portals

76. 1. And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth. 2. Three of them are open on the face (i.e. the east) of the heavens, and three in the west, and three on the right (i.e. the south) of the heaven, and three on the left (i.e. the north). 3. And the three first are those of the east, and three are of the north, and three [after those on the left] of the south, and three of the west. 4. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the

earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

5. And the first wind from those portals, called the **east** wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction.

6. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.

7. And after these come forth the **south** winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. 8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. 9. And through the third portal lying to the west come forth dew and rain, locusts and desolation.

10. And after these the **north** winds: from the seventh portal in the east come dew and rain, locusts and desolation. 11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

12. And after these [four] are the **west** winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost.

13. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. 14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

77 The Four Quarters of the World; the Seven Mountains, the Seven Rivers, etc.

77. 1. And the first quarter is called the **east**, because it is the first: and the second, the **south**, because the Most High will descend there, yea, there in quite a special sense will He who is blessed forever descend. 2. And the **west** quarter is named the diminished, because there all the luminaries of the heaven wane and go down. 3. And the fourth quarter, named the **north**, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

4. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away. 5. I saw seven rivers on the earth larger than all the rivers: one of them coming from the **west** pours its waters into the Great Sea. 6. And these two come from the **north** to the sea and pour their waters into the Erythraean Sea in the east. 7. And the remaining four come forth on the side of the north to their own sea, two of them to the Erythraean Sea,

and two into the Great Sea and discharge themselves there [and some say: into the desert]. 8. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

78 The Sun and Moon; the Waxing and Waning of the Moon

78. 1. And the names of the sun are the following: the first Orjârês, and the second Tômâs. 2. And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe. 3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. 4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. 5. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven.

6. And when the moon rises one-fourteenth part appears in the heaven: [the light becomes full in her]: on the fourteenth day she accomplishes her light. 7. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts. 8. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on

the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. 9. And in certain months the month has twenty-nine days and once twenty-eight.

10. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. 11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven], and when she is illumined throughout, her light is accomplished in the heaven.

12. And on the first day she is called the new moon, for on that day the light rises upon her. 13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. 14. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. 15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. 16. And in the time of her going out she appears for three months (of) thirty days each, and for three months

she appears (of) twenty-nine each. 17. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

79—80.1 Recapitulation of several of the Laws

79. 1. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. 2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: 3. And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: 4. And the waning which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. 5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed. 6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

80. 1. And in those days the angel Uriel answered and said to me: ‘Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldest see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

80.2–8 Perversion of Nature and the Heavenly Bodies owing to the Sin of Men

2. And in the days of the sinners the years shall be shortened,
 And their seed shall be tardy on their lands and fields,
 And all things on the earth shall alter,
 And shall not appear in their time:
 And the rain shall be kept back,
 And the heaven shall withhold (it).
 3. And in those times the fruits of the earth shall be backward,
 And shall not grow in their time,
 And the fruits of the trees shall be withheld in their time.
 4. And the moon shall alter her order,
 And not appear at her time.
 5. [And in those days the **sun** shall be seen and he shall journey in the **evening** on the extremity of the great chariot in the west]
 And shall shine more brightly than accords with the order of light.
 6. And many chiefs of the stars shall transgress the order (prescribed);
 And these shall alter their orbits and tasks,
 And not appear at the seasons prescribed to them.
 7. And the whole order of the stars shall be concealed from the sinners,
 And the thoughts of those on the earth shall err concerning them,
 [And they shall be altered from all their ways],
 Yea, they shall err and take them to be gods.
 8. And evil shall be multiplied upon them,
 And punishment shall come upon them
 So as to destroy all.'

81 The Heavenly Tablets and the Mission of Enoch

81. 1. And he said unto me:

‘Observe, Enoch, these heavenly tablets,
And read what is written thereon,
And mark every individual fact.’

2. And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. 3. And forthwith I blessed the great Lord, the King of glory for ever, in that He has made all the works of the world. And I extolled the Lord because of His patience, And blessed Him because of the children of men. 4. And after that I said:

‘Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgement shall be found.’

5. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: ‘Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. 6. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst. 7. Let thy heart be strong, For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, And shall offer congratulation to one another. 8. But the sinners shall die with the sinners,

And the apostate go down with the apostate.

9. And those who practise righteousness shall die on account of the deeds of men,

And be taken away on account of the doings of the godless.'

10. And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

82 Charge given to Enoch; the Four Intercalary Days; the Stars which lead the Seasons and the Months

82. 1. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. 2. I have given wisdom to thee and to thy children, [And thy children that shall be to thee], That they may give it to their children for generations, This wisdom (namely) that passeth their thought.

3. And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food. 4. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.

5. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately. 6. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of heaven. 8. And he has power over night and day in the heaven to cause the light to give light to men – sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. 9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and monès. 10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year. 12. And these heads over thousands are intercalated between leader and leader,

each behind a station, but their leaders make the division.

13. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. 14.

And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Elômê'êl – these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

15. In the beginning of the year Melkejâl rises first and rules, who is named Tam'âinî, and sun and all the days of his dominion whilst he bears rule are ninety-one days. 16. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. 17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâsêph: and the days of the dominion of this (leader) are at an end.

18. The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days. 19. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered

in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. 20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'îjal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl': and the days of his dominion are at an end.

Book 4 (Chapters 83—90) The Dream-Visions

83—84 First Dream-Vision on the Deluge

83. 1. And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee. 2. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write, the second before I took thy mother, (when) I saw a terrible vision. And regarding them I prayed to the Lord. 3. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth. 4. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss. 5. And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' 6. And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?'

7. And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction. 8. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth. 9. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.' 10. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. 11. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

84. 1. And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

2. 'Blessed be Thou, O Lord, King,
Great and mighty in Thy greatness,

Lord of the whole creation of the heaven,
 King of kings and God of the whole world.
 And Thy power and kingship and greatness abide for
 ever and ever,
 And throughout all generations Thy dominion:
 And all the heavens are Thy throne for ever,
 And the whole earth Thy footstool for ever and ever.
 3. For Thou hast made and Thou rulest all things,
 And nothing is too hard for Thee,
 Wisdom departs not from the place of Thy throne,
 Nor turns away from Thy presence.
 And Thou knowest and seest and hearest everything,
 And there is nothing hidden from Thee [for Thou
 seest everything].
 4. And now the angels of Thy heavens are guilty of
 trespass,
 And upon the flesh of men abideth Thy wrath until
 the great day of judgement.
 5. And now, O God and Lord and Great King,
 I implore and beseech Thee to fulfil my prayer,
 To leave me a posterity on earth,
 And not to destroy all the flesh of man,
 And make the earth without inhabitant,
 So that there should be an eternal destruction.
 6. And now, my Lord, destroy from the earth the flesh
 which has aroused Thy wrath,
 But the flesh of righteousness and uprightness
 establish as a plant of the eternal seed,
 And hide not Thy face from the prayer of Thy servant,
 O Lord.'

**85—90 The Second Dream-Vision of Enoch: the
 History of the World to the Founding of the
 Messianic Kingdom**

85. 1. And after this I saw another dream, and I will show the whole dream to thee, my son. 2. And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words – incline thine ear to the dream-vision of thy father. 3. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red. 4. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull. 5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him. 6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him. 7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. 8. And after that she bore another white bull, and after him she bore many bulls and black cows. 9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. 10. And they began to beget many white bulls, which resembled them, one following the other, (even) many.

86 The Fall of the Angels and the Demoralization of Mankind

86. 1. And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured amongst

those oxen. 2. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. 3. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them]. 4. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels and asses. 5. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. 6. And they began moreover to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

87 The Advent of the Seven Archangels

87. 1. And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. 2. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. 3. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills were lower. 4. And one said unto me: “**Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.**”

88 The Punishment of the Fallen Angels by the Archangels

88. 1. And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. 2. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. 3. And as I was beholding in the vision, lo, one of the four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

89.1–9 The Deluge and the Deliverance of Noah

89. 1. And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in. 2. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure. 3. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water. 4. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that

enclosure, and was streaming over that enclosure, and it stood upon the earth. 5. And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water. 6. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. 7. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were levelled up and other abysses were opened. 8. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. 9. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.

89.10–27 From the Death of Noah to the Exodus

10. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. 11. And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied. 12. But that bull which was born from him begat a black wild boar and a white sheep; and

the former begat many boars, but that sheep begat twelve sheep. 13. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. 14. And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. 15. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord. 16. And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them. 17.

And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep. 18. And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth. 19. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud. 20. And the Lord came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to

cry out. 21. And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power. 22. And the Lord of the sheep went with them, as their leader, and all His sheep followed Him: and His face was dazzling and glorious and terrible to behold. 23. But the wolves began to pursue those sheep till they reached a sea of water. 24. And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves. 25. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them into that sea. 26. And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves. 27. And I saw till all the wolves who pursued those sheep perished and were drowned.

89.28–40 Israel in the Desert, the Giving of the Law, the Entrance into Palestine

28. But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. 29. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. 30. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those

sheep saw Him and were afraid before His face. 31. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: “We are not able to stand before our Lord or to behold Him.” 32. And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof. 33. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away. 34. And when they saw it they feared and trembled at its presence, and desired to return to their folds. 35. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds. 36. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house. 37. And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water. 38. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying. 39. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. “had fallen asleep and led them”). 40.

And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

89.41–50 From the Time of the Judges till the Building of the Temple

41. And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened. 42. And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up [another sheep] a ram from their midst, which led them. 43. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all. 44. And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly.

45. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory. 46. And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep. 47. And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the first ram. 48. And that second ram arose and led the [little] sheep. 49. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted

and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of aught. 48b. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep.

50. And that house became great and broad, and it was built for those sheep: and a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.

89.51–67 The Two Kingdoms of Israel and Judah, to the Destruction of Jerusalem

51. And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. 52. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there. 53. And many other sheep He sent to those sheep to testify unto them and lament over them. 54. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. 55. And He gave them over

into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

56. And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts. 57. And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts. 58. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts. 59. And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions:

“Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. 60. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed – and them destroy ye.” And He gave over unto them those sheep. 61. And He called another and spake unto him: “Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. 62. And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. 63. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I

may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. 64. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time, and lay it all before me.”

65. And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. 66. And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them; and they burnt that tower and demolished that house. 67. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

89.68–71 First Period of the Angelic Rulers – from the Destruction of Jerusalem to the Return from the Captivity

68. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. 69. And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. 70. And thus in the vision I saw that one who wrote how he wrote down every one

that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep – (even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction. 71. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

89.72–77 Second Period – from the time of Cyrus to that of Alexander the Great

72. And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. 73. And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure. 74. And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. 75. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e. the beasts), and they (i.e. the shepherds) did not save them out of the hand of the beasts. 76. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their

account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. 77. And he took the actual book and laid it down beside Him and departed.

90.1–5 Third Period – from Alexander the Great to the Graeco-Syrian Domination

90. 1. And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands to pasture them for their period, each shepherd in his own period. 2. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. 3. And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. 4. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. 5. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.

90.6–12 Fourth Period – from the Graeco-Syrian Domination to the Maccabæan Revolt

6. But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep, 7. Yea, they cried to them, but they did not hearken to what they said to them, but were

exceedingly deaf, and their eyes were very exceedingly blinded. 8. And I saw in the vision how the ravens flew upon those lambs, and took one of those lambs, and dashed the sheep in pieces and devoured them. 9. And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened. 10. And it looked at them [and their eyes opened], and it cried to the sheep, and the rams saw it and all ran to it. 11. And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out. 12. And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

90.13–19 The last Assault of the Gentiles on the Jews (where vv. 13–15 and 16–18 are doublets)

13. And I saw till the shepherds and eagles and those vultures and kites came, and they cried to the ravens that they should break the horn of that ram, and they battled and fought with it, and it battled with them and cried that its help might come. 16. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram.

19. And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. 14. And I

saw till that man, who wrote down the names of the shepherds [and] carried up into the presence of the Lord of the sheep [came and helped it and showed it everything: he had come down for the help of that ram]. 15. And I saw till the Lord of the sheep came unto them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face.

17. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. 18. And I saw till the Lord of the sheep came unto them and took in His hand the staff of his wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

90.20–27 Judgement of the Fallen Angels, the Shepherds, and the Apostates

20. And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep. 21. And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him. 22. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him:

“Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.”

23. And behold, they were all bound, I saw, and they all stood before Him. 24. And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. 25. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. 26. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. 27. And I saw those sheep burning and their bones burning.

90.28–38 The New Jerusalem, the Conversion of the surviving Gentiles, the Resurrection of the Righteous, the Messiah

28. And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. 29. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

30. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in everything. 31. And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place. 32. And those sheep were all white, and their wool was abundant and clean. 33. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.

34. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. 35. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. 36. And I saw that that house was large and broad and very full. 37. And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. 38. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over **it** and over all the oxen.

39. And I slept in their midst: and I awoke and saw everything. 40. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory. 41. Then I wept with a great weeping, and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled; and all the deeds of men in their order were shown to me. 42. On that night I remembered the first dream, and because of it I wept and was troubled – because I had seen that vision.’

Book 5 (Chapters 91—105): Epistle of Enoch

92 and 91.1–10, 18–19 Enoch’s Book of Admonition for his Children

92. 1. The book written by Enoch – [Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth; and for the future generations who shall observe uprightness and peace.

2. Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things. 3. And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, And all his path and conversation shall be in eternal goodness and grace.

4. He will be gracious to the righteous and give him eternal uprightness,

And He will give him power so that he shall be
(endowed) with goodness and righteousness.
And he shall walk in eternal light.
5. And sin shall perish in darkness for ever,
And shall no more be seen from that day forevermore.

91.1–11, 18–19 Enoch's Admonition to his Children

91. 1. 'And now, my son Methuselah, call to me all thy brothers, And gather together to me all the sons of thy mother,
For the word calls me,
And the spirit is poured out upon me,
That I may show you everything
That shall befall you for ever.'

2. And thereupon Methuselah went and summoned to him all his brothers and assembled his relatives. 3. And he spake unto all the children of righteousness and said:

'Hear, ye sons of Enoch, all the words of your father,
And hearken aright to the voice of my mouth;
For I exhort you and say unto you, beloved:
Love uprightness and walk therein.

4. And draw not nigh to uprightness with a double heart, And associate not with those of a double heart, But walk in righteousness, my sons. And it shall guide you on good paths, And righteousness shall be your companion. 5. For I know that violence must increase on the earth, And a great chastisement be executed on the earth, And all unrighteousness come to an end: Yea, it shall be cut off from its roots, And its whole structure be destroyed.

6. And unrighteousness shall again be consummated on the earth, And all the deeds of unrighteousness and of violence And transgression shall prevail in a twofold degree. 7. And when sin and unrighteousness and blasphemy And violence in all kinds of deeds increase, And apostasy and transgression and uncleanness increase, A great chastisement shall come from heaven upon all these, And the holy Lord will come forth with wrath and chastisement to execute judgement on earth.

8. In those days violence shall be cut off from its roots, And the roots of unrighteousness together with deceit, And they shall be destroyed from under heaven.

9. And all the idols of the heathen shall be abandoned, And the temples burned with fire, And they shall remove them from the whole earth, And they (i.e. the heathen) shall be cast into the judgement of fire, And shall perish in wrath and in grievous judgement for ever.

10. And the righteous shall arise from their sleep, And wisdom shall arise and be given unto them.

[11. And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword ... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.]

18. And now I tell you, my sons, and show you The paths of righteousness, and the paths of violence.

Yea, I will show them to you again, That ye may know what will come to pass. 19. And now, hearken unto me, my sons, And walk in the paths of righteousness, And walk not in the paths of violence; For all who walk in the paths of unrighteousness shall perish for ever.'

93 and 91.12-17 The Apocalypse of Weeks

93. 1. And after that Enoch both gave and began to recount from the books. 2. And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, And concerning the plant of uprightness, I will speak these things, Yea, I Enoch, will declare (them) unto you, my sons: According to that which appeared to me in the heavenly vision, And which I have known through the word of the holy angels, And have learnt from the heavenly tablets.'

3. And Enoch began to recount from the books and said:

I was born the seventh in the first week,
While judgement and righteousness still endured.

4. And after me there shall arise in the second week great wickedness, And deceit shall have sprung up; And in it there shall be the first end. And in it a man shall be saved; And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners.

5. And after that in the third week at its close

A man shall be elected as the plant of righteous judgement. And his posterity shall become the plant of righteousness forevermore.

6. And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen. And a law for all generations and an enclosure shall be made for them.

7. And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever.

8. And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed.

9. And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate. 10. And at its close shall be elected The elect righteous of the eternal plant of righteousness, To receive sevenfold instruction concerning all His creation.

[11. For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? and who is there that can behold all the works of heaven? 12. And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could

tell thereof, or ascend and see all their ends and think them or do like them? 13. And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them? 14. Or is there anyone who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?]

91.12–17 The Last Three Weeks

91. 12. And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgement may be executed on the oppressors, And sinners shall be delivered into the hands of the righteous. 13. And at its close they shall acquire houses through their righteousness, And a house shall be built for the Great King in glory for evermore, *14d*. And all mankind shall look to the path of uprightness.

14a. And after that, in the ninth week, the righteous judgement shall be revealed to the whole world, *b*. And all the works of the godless shall vanish from all the earth, *c*. And the world shall be written down for destruction.

15. And after this, in the tenth week in the seventh part, There shall be the great eternal judgement, In which He will execute vengeance amongst the angels. 16. And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give sevenfold light. 17. And after that there will be many weeks without

number forever, And all shall be in goodness and righteousness, And sin shall no more be mentioned forever.

94.1–5 Admonitions to the Righteous

94. 1. And now I say unto you, my sons, love righteousness and walk therein; For the paths of righteousness are worthy of acceptation, But the paths of unrighteousness shall suddenly be destroyed and vanish. 2. And to certain men of a generation shall the paths of violence and of death be revealed, And they shall hold themselves afar from them, And shall not follow them.

3. And now I say unto you the righteous: Walk not in the paths of wickedness, nor on the paths of death, And draw not nigh to them, lest ye be destroyed. 4. But seek and choose for yourselves righteousness and an elect life, And walk in the paths of peace, And ye shall live and prosper. 5. And hold fast my words in the thoughts of your hearts, And suffer them not to be effaced from your hearts; Know that sinners will tempt men to evilly. Entreat wisdom, so that no place may be found for her, And no manner of temptation may minish.

94.6–11 Woes for the Sinners

6. Woe to those who build unrighteousness and oppression, And lay deceit as a foundation; For they shall be suddenly overthrown, And they shall have no peace.

7. Woe to those who build their houses with sin;

For from all their foundations shall they be
overthrown, And by the sword shall they fall. [And
those who acquire gold and silver in judgement
suddenly shall perish.]

8. Woe to you, ye rich, for ye have trusted in your
riches, And from your riches shall ye depart, Because
ye have not remembered the Most High in the days of
your riches.

9. Ye have committed blasphemy and
unrighteousness, And have become ready for the day
of slaughter, And the day of darkness and the day of
the great judgement.

10. Thus I speak and declare unto you:
He who hath created you will overthrow you,
And for your fall there shall be no compassion,
And your Creator will rejoice at your destruction.

11. And your righteous ones in those days shall be
A reproach to the sinners and the godless.

95 Enoch's Grief: fresh Woes against the Sinners

95. 1. Oh that mine eyes were [a cloud of] waters
That I might weep over you,

And pour down my tears as a cloud of waters:
That so I might rest from my trouble of heart!

2. Who has permitted you to practise reproaches and
wickedness? And so judgement shall overtake you,
sinners.

3. Fear not the sinners, ye righteous;
For again will the Lord deliver them into your hands,

That ye may execute judgement upon them according to your desires.

4. Woe to you who fulminate anathemas which cannot be reversed: Healing shall therefore be far from you because of your sins.

5. Woe to you who requite your neighbour with evil; For ye shall be requited according to your works.

6. Woe to you, lying witnesses, And to those who weigh out injustice, For suddenly shall ye perish.

7. Woe to you, sinners, for ye persecute the righteous; For ye shall be delivered up and persecuted because of injustice, And heavy shall its yoke be upon you.

96 Grounds of Hopefulness for the Righteous: Woes for the Wicked

96. 1. Be hopeful, ye righteous; for suddenly shall the sinners perish before you, And ye shall have lordship over them according to your desires. [2. And in the day of the tribulation of the sinners, Your children shall mount and rise as eagles, And higher than the vultures will be your nest, And ye shall ascend and enter the crevices of the earth, And the clefts of the rock for ever as coneys before the unrighteous, And the sirens shall sigh because of you and weep.]

3. Wherefore fear not, ye that have suffered;
For healing shall be your portion,
And a bright light shall enlighten you,
And the voice of rest ye shall hear from heaven.

4. Woe unto you, ye sinners, for your riches make you appear like the righteous, But your hearts convict you of being sinners, And this fact shall be a testimony against you for a memorial of (your) evil deeds.

5. Woe to you who devour the finest of the wheat, And drink wine in large bowls, And tread underfoot the lowly with your might.

6. Woe to you who drink water from every fountain, For suddenly shall ye be consumed and wither away, Because ye have forsaken the fountain of life.

7. Woe to you who work unrighteousness, And deceit and blasphemy:
It shall be a memorial against you for evil.

8. Woe to you, ye mighty,
Who with might oppress the righteous;
For the day of your destruction is coming.
In those days many and good days shall come to the righteous – in the day of your judgement.

97 The Evils in Store for Sinners and the Possessors of Unrighteous Wealth

97. 1. Believe, ye righteous, that the sinners will become a shame, And perish in the day of unrighteousness.

2. Be it known unto you (ye sinners) that the Most High is mindful of your destruction, And the angels of heaven rejoice over your destruction.

3. What will ye do, ye sinners, And whither will ye
flee on that day of judgement, When ye hear the voice
of the prayer of the righteous?

4. Yea, ye shall fare like unto them, Against whom
this word shall be a testimony: "Ye have been
companions of sinners."

5. And in those days the prayer of the righteous shall
reach unto the Lord. And for you the days of your
judgement shall come,

6. And all the words of your unrighteousness shall be
read out before the Great Holy One; And your faces
shall be covered with shame, And He will reject every
work which is grounded on unrighteousness.

7. Woe to you, ye sinners, who live on the mid-ocean
and on the dry land, Whose remembrance is evil
against you.

8. Woe to you who acquire silver and gold in
unrighteousness, and say:
"We have become rich with riches and have
possessions, And have acquired everything we have
desired. 9. And now let us do what we purposed: For
we have gathered silver, 9d. And many are the
husbandmen in our houses, 9c. And our granaries are
(brim)full as with water."

10. Yea, and like water your lies shall flow away;
For your riches shall not abide,
But speedily ascend from you;
For ye have acquired it all in unrighteousness,

And ye shall be given over to a great curse.

98 Self-indulgence of Sinners; Sin originated by Man; all Sin recorded in Heaven; Woes for the Sinners

98. 1. And now I swear unto you, to the wise and to the foolish, For ye shall have manifold experiences on the earth.

2. For ye men shall put on more adornments than a woman,
And coloured garments more than a virgin:
In royalty and in grandeur and in power,
And in silver and in gold and in purple,
And in splendour and in food they shall be poured out as water.

3. Therefore they shall be wanting in doctrine and wisdom, And they shall perish thereby together with their possessions; And with all their glory and their splendour, And in shame and in slaughter and in great destitution, Their spirits shall be cast into the furnace of fire.

4. I have sworn unto you, ye sinners, as a mountain has not become a slave, And a hill does not become the handmaid of a woman, Even so sin has not been sent upon the earth, But man of himself has created it, And under a great curse shall they fall who commit it.

5. And barrenness has not been given to the woman, But on account of the deeds of her own hands she dies without children.

6. I have sworn unto you, ye sinners, by the Holy Great One, that all your evil deeds are revealed in the heavens, and that none of your deeds of oppression are covered and hidden. 7. And do not think in your spirit, nor say in your heart, that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High. 8. From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement.

9. Woe to you, ye fools, for through your folly shall ye perish: and ye transgress against the wise, and so good hap shall not be your portion. 10. And now, know ye that ye are prepared for the day of destruction: wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits.

11. Woe to you, ye obstinate of heart, who work wickedness and eat blood: Whence have ye good things to eat and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore ye shall have no peace.

12. Woe to you who love the deeds of unrighteousness: wherefore do ye hope for good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you.

13. Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you.

14. Woe to you who set at nought the words of the righteous; for ye shall have no hope of life.

15. Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) neighbour. 16. Therefore they shall have no peace, but die a sudden death.

99 Woes pronounced on the Godless, the Lawbreakers; evil Plight of Sinners in the last Days; further Woes

99. 1. Woe to you who work godlessness,
And glory in lying, and extol them:
Ye shall perish, and no happy life shall be yours.

2. Woe to them who pervert the words of uprightness,
And transgress the eternal law, And transform
themselves into what they were not [into sinners]:
They shall be trodden under foot upon the earth.

3. In those days make ready, ye righteous, to raise
your prayers as a memorial, And place them as a
testimony before the angels, That they may place the
sin of the sinners for a memorial before the Most
High.

4. In those days the nations shall be stirred up, And
the families of the nations shall arise on the day of
destruction.

5. And in those days the destitute shall go forth and carry off their children, And they shall abandon them, so that their children shall perish through them: Yea, they shall abandon their children (that are still) sucklings, and not return to them, And shall have no pity on their beloved ones.

6. And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. 7. And they who worship stones, and grave images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

8. And they shall become godless by reason of the folly of their hearts, And their eyes shall be blinded through the fear of their hearts, And through visions in their dreams.

9. Through these they shall become godless and fearful; For they shall have wrought all their work in a lie, And shall have worshipped a stone: Therefore in an instant shall they perish.

10. But in those days blessed are all they who accept the words of wisdom, and understand them, And observe the paths of the Most High, and walk in the path of His righteousness, And become not godless with the godless; For they shall be saved.

11. Woe to you who spread evil to your neighbours; For you shall be slain in Sheol.

12. Woe to you who make deceitful and false measures, And (to them) who cause bitterness on the earth; For they shall thereby be utterly consumed.

13. Woe to you who build your houses through the grievous toil of others, And all their building materials are the bricks and stones of sin; I tell you ye shall have no peace.

14. Woe to them who reject the measure and eternal heritage of their fathers, And whose souls follow after idols; For they shall have no rest.

15. Woe to them who work unrighteousness and help oppression, And slay their neighbours until the day of the great judgement.

16. For He shall cast down your glory,
And bring affliction on your hearts,
And shall arouse His fierce indignation,
And destroy you all with the sword;
And all the holy and righteous shall remember your sins.

100 The Sinners destroy each other; Judgement of the fallen Angels; the Safety of the Righteous; further Woes for the Sinners

100. 1. And in those days in one place the fathers together with their sons shall be smitten, And brothers one with another shall fall in death, Till the streams flow with their blood. 2. For a man shall not withhold his hand from slaying his sons and his son's sons, And the sinner shall not withhold his hand from his honoured brother: From dawn till sunset they shall slay one another. 3. And the horse shall walk up to the breast in the blood of sinners, And the chariot shall be submerged to its height.

4. In those days the angels shall descend into the secret places, And gather together into one place all those who brought down sin, And the Most High will arise on that day of Judgement, To execute great judgement amongst sinners. 5. And over all the righteous and holy He will appoint guardians from amongst the holy angels, To guard them as the apple of an eye, Until He makes an end of all wickedness and all sin, And though the righteous sleep a long sleep, they have nought to fear.

6. And (then) the children of the earth shall see the wise in security, And shall understand all the words of this book, And recognize that their riches shall not be able to save them in the overthrow of their sins.

7. Woe to you, sinners, on the day of strong anguish, Ye who afflict the righteous and burn them with fire: Ye shall be requited according to your works. 8. Woe to you, ye obstinate of heart, Who watch in order to

devise wickedness: Therefore shall fear come upon you, And there shall be none to help you.

9. Woe to you, ye sinners, on account of the words of your mouth, And on account of the deeds of your hands which your godlessness has wrought, In blazing flames burning worse than fire shall ye burn.

10. And now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth ye execute judgement on the righteous. 11. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins. 12. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. 13. When the hoar-frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days ye shall not be able to stand before them.

101_Exhortation to the Fear of God: all Nature fears Him, but not the Sinners

101. 1. Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye Him and work no evil in His presence. 2. If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will ye do then? 3. And if He sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud and insolent words against His righteousness: therefore ye shall have no peace. 4.

And see ye not the **sailors** of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble? 5. And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6. Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand? 7. And at His reproof it is afraid and dries up, and all its fish die and all that is in it; but ye sinners that are on the earth fear Him not. 8. Has He not made the heaven and the earth, and all that is therein? Who has given understanding and wisdom to everything that moves on the earth and in the sea? 9. Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

102 Terrors of the Day of Judgement: the adverse Fortunes of the Righteous on the Earth

102. 1. In those days when He hath brought a grievous fire upon you, Whither will ye flee, and where will ye find deliverance? And when He launches forth His word against you, Will you not be affrighted and fear? 2. And all the luminaries shall be affrighted with great fear, And all the earth shall be affrighted and tremble and be alarmed. 3. And all the angels shall execute their commands And shall seek to hide themselves from the presence of the Great Glory, And the children of earth shall tremble and quake; And ye sinners shall be accursed for ever,

And ye shall have no peace. 4. Fear ye not, ye souls of the righteous, And be hopeful ye that have died in righteousness. 5. And grieve not if your soul into Sheol has descended in grief, And that in your life your body fared not according to your goodness, But wait for the day of the judgement of sinners, And for the day of cursing and chastisement.

6. And yet when ye die the sinners speak over you:

“As we die, so die the righteous,

And what benefit do they reap for their deeds?

7. Behold, even as we, so do they die in grief and darkness,

And what have they more than we?

From henceforth we are equal.

8. And what will they receive and what will they see for ever?

Behold, they too have died,

And henceforth for ever shall they see no light.”

9. I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. 10. Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death? 11.

“Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation.”

103 Different Destinies of the Righteous and the Sinners: fresh Objections of the Sinners

103. 1. Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you:

2. I know a mystery

And have read the heavenly tablets,
And have seen the holy books,
And have found written therein and inscribed
regarding them:

3. That all goodness and joy and glory are prepared
for them,
And written down for the spirits of those who have
died in righteousness,
And that manifold good shall be given to you in
recompense for your labours,
And that your lot is abundantly beyond the lot of the
living.

4. And the spirits of you who have died in
righteousness shall live and rejoice,
And their spirits shall not perish, nor their memorial
from before the face of the Great One
Unto all the generations of the world: wherefore no
longer fear their contumely.

5. Woe to you, ye sinners, when ye have died,
If ye die in the wealth of your sins; And those who are
like you say regarding you:

“Blessed are the sinners: they have seen all their days.

6. And now they have died in prosperity and in
wealth, And have not seen tribulation or murder in
their life; And they have died in honour, And
judgement has not been executed on them during
their life.”

7. Know ye, that their souls will be made to descend
into Sheol, And they shall be wretched in their great
tribulation. 8. And into darkness and chains and a
burning flame where there is grievous judgement
shall your spirits enter; And the great judgement

shall be for all the generations of the world. Woe to you, for ye shall have no peace.

9. Say not in regard to the righteous and good who are in life:

“In our troubled days we have toiled laboriously and experienced every trouble, And met with much evil and been consumed, And have become few and our spirit small. 10. And we have been destroyed and have not found any to help us even with a word: We have been tortured [and destroyed], and hoped not to see life from day to day. 11. We hoped to be the head and have become the tail: We have toiled laboriously and had no satisfaction in our toil; And we have become the food of the sinners and the unrighteous, And they have laid their yoke heavily upon us. 12. They have had dominion over us that hated us †and smote us; And to those that hated us we have bowed our necks, But they pitied us not. 13. We desired to get away from them that we might escape and be at rest, But found no place whereunto we should flee and be safe from them. 14. And we complained to the rulers in our tribulation, And cried out against those who devoured us; But they did not attend to our cries, And would not hearken to our voice. 15. And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed us and murdered s, and they concealed their murder, and remembered not that they had lifted up their hands against us.”

**104 Assurances given to the Righteous;
Admonitions to Sinners and the Falsifiers of the
Words of Uprightness**

104. 1. I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One. 2. Be hopeful; for aforetime ye were put to shame through ill and affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye shall be seen, and the portals of heaven shall be opened to you. 3. And in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you. 4. Be hopeful, and cast not away your hope; for ye shall have great joy as the angels of heaven. 5. What shall ye be obliged to do? Ye shall not have to hide on the day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world.

6. And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from their violence; for ye shall become companions of the hosts of heaven. 7. And, although ye sinners say: "All our sins shall not be searched out and written down," nevertheless they shall write down all your sins every day. 8. And now I show unto you that light and darkness, day and night, see all your sins.

9. Be not godless in your hearts, and lie not and alter not the words of uprightnes, nor charge with lying the words of the Holy Great One, nor take account of

your idols; for all your lying and all your godlessness issue not in righteousness, but in great sin. 10. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practise great deceits, and write books concerning their words. 11. But when they write down truthfully all my words in their languages, and do not change or minish aught from my words, but write them all down truthfully – all that I first testified concerning them, 12. Then, I know another mystery, that books shall be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. 13. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.’

105 God and the Messiah to dwell with Man

105. 1. In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. 2. **For I and My Son** will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

Chapters 106—107 Fragment of the Book of Noah

106. 1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. 2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and

his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. 3. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

4. And his father Lamech was afraid of him and fled, and came to his father Methuselah. 5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different, and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. 6. And it seems to me that he is not sprung from me but from the angels and I fear that in his days a wonder may be wrought on the earth. 7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.'

8. And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore hast thou come to me?' 9. And he answered and said: 'Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached. 10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the

colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. 11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven. 12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.'

13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. 14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begotten children by them. And they shall produce on the earth Nephilim not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

15. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. 16. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved]. 18. And now make known to thy

son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. 19. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

107. 1. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. 2. And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' 3. And when Methuselah had heard the words of his father Enoch – for he had shown to him everything in secret – he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Chapter 108 An Appendix to the Book of Enoch

108. 1. Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days. 2. Ye who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors. 3. And wait ye indeed till sin has passed away, for their names shall be blotted out of

the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and **in the fire shall they burn**; for there is no earth there.

4. And I saw there something like an invisible cloud; for by reason of its depth I could not look over and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro. 5. And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven, but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.' 6. And he said unto me: 'This place which thou seest – here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord hath spoken through the mouth of the prophets – (even) the things that shall be.

7. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been put to shame by wicked men: 8. Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. 9. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath,

and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name.

10. And all the blessings destined for them I have recounted in the books. And He hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me.

11. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their faithfulness deserved. 12. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honour. 13. And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths. 14. And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent. 15. And the sinners shall cry aloud and see them resplendent, and they indeed shall go where days and seasons are prescribed for them.'



THE FRAGMENTS

Infancy Gospels, Gospel and
Apocryphal Acts,

09

The Proto-Gospel of James

This book is sometimes called a “Proto-Gospel” because it narrates events that took place prior to Jesus’ birth (although it includes an account of the birth as well).¹ The ancient manuscripts that preserve the book have different titles, including “The Birth of Mary,” “The Story of the Birth of Saint Mary, Mother of God,” and “The Birth of Mary; The Revelation of James.” Its author claims to be James, usually understood to be Jesus’ (half-) brother known from the New Testament (e.g., Mark 6; Galatians 1). Here he is assumed to be Joseph’s son by a previous marriage.

Focusing its attention on Jesus’ mother, Mary, the book provides legendary accounts of (a) her miraculous birth to the wealthy Jew, Joachim, and his wife, Anna; (b) her sanctified upbringing in the Jerusalem Temple; (c) her marriage as a twelve-year old to Joseph, an old widower miraculously chosen to be her husband; (d) her supernatural conception of Jesus through the Spirit; and (e) the birth of Jesus in a cave outside of Bethlehem. Parts of the book rely heavily on the infancy narratives of Matthew and Luke, but with numerous intriguing expansions, including legendary reports of Joseph’s previous marriage and grown sons, Mary’s work as a seamstress for the curtain in the temple, and the supernatural events that transpired at the birth of Jesus, including a first-hand narrative told by Joseph

of how time stood still when the Son of God appeared in the world (chap. 18). In one of the most striking of its narratives we are told that an originally unbelieving midwife performed a postpartum inspection of Mary to be assured of her virginity (chap. 20).

Since the book was already known to the church father Origen in the early third century, and probably to Clement of Alexandria at the end of the second, it must have been in circulation soon after 150CE. The book was enormously popular in later centuries, and played a significant role in pictorial art of the Middle Ages.

The Birth of Mary, the Revelation of James

1 In the “Histories of the Twelve Tribes of Israel” there was a very wealthy man Joachim, who used to offer a double portion of his gifts to the Lord, saying to himself, “The portion that is a surplus will be for all the people, and the portion that is for my forgiveness will be for the Lord my God as my atonement.” **2** The great day of the Lord drew near, and the sons of Israel were offering their gifts. And Reuben stood before him and said, “You are not allowed to offer your gifts first, since you have produced no offspring in Israel.” **3** Joachim was very upset and went away to consult the book of the twelve tribes of the people, saying to himself, “I will examine the Book of the Twelve Tribes of Israel to see if I am the only one not to produce offspring in Israel.” And he searched and found that everyone who was righteous had raised up offspring in Israel. He

remembered the patriarch Abraham, that at the end of his life God had given him a son, Isaac. **4** Joachim was very upset and did not return home to his wife, but went out to the wilderness and pitched his tent there. He fasted for forty days and nights, saying to himself, "I will not come down for either food or drink until the Lord my God visits me. My prayer will be my food and drink."

2 Now his wife Anna wailed and mourned twice over, saying "I mourn for being a widow, I mourn for being childless."**2** The great day of the Lord drew near, and her servant Judith said to her, "How long will you humble your soul? See, the great day of the Lord is drawing near, and you are not allowed to lament. But take this headband that my supervisor gave me; I am not allowed to wear it, since I am your servant and it is of royal quality."**3** Anna replied, "Go away from me. I did none of these things and yet the Lord my God has severely humbled me. For all I know, some scoundrel has given this to you, and you have come to defile me with your sin." Judith said, "Why would I curse you, just because you have not listened to me? The Lord has closed your womb to keep you from bearing fruit in Israel."**4** Anna was very upset, and she wrapped herself up in her clothes of mourning; she then washed her face and put on her bridal clothes, and in mid-afternoon went down to walk in her garden. She saw a laurel tree and sat beneath it, and after resting a bit she prayed to the Master, saying, "O God of my fathers, bless me and hear my prayer, just as you blessed the womb of Sarah and gave her a son, Isaac."

3 While she was gazing at the sky she saw a nest of sparrows in the laurel tree, and she mourned to herself, “Woe is me. Who gave me birth? And what kind of womb bore me? I have been born as a curse before the sons of Israel and am despised; they have mocked me and banished me from the temple of the Lord my God. **2** Woe is me. What am I like? I am not like the birds of the sky, for even the birds of the sky are productive before you, O Lord. Woe is me. What am I like? I am not like the senseless living creatures, for even the senseless living creatures are productive before you, O Lord. Woe is me, what am I like? I am not like the wild beasts of the earth, for even the wild beasts of the earth are productive before you, O Lord. **3** Woe is me, what am I like? I am not like these waters, for even these waters are tranquil yet prance about, and their fish bless you, O Lord. Woe is me. What am I like? I am not like this soil, for even this soil produces its fruit every season and blesses you, O Lord.”

4 Then, behold, an angel of the Lord appeared and said to her, “Anna, Anna, the Lord has heard your prayer. You will conceive a child and give birth, and your offspring will be spoken of throughout the entire world.” Anna replied, “As the Lord God lives, whether my child is a boy or a girl, I will offer it as a gift to the Lord my God, and it will minister to him its entire life.” **2** Behold, two angels came to her, saying, “See, your husband Joachim is coming with his flocks.” For an angel of the Lord had descended to him and said, “Joachim, Joachim, the Lord God has heard your prayer. Go down from here; for see, your wife Anna has conceived a child.” **3** Joachim immediately went

down and called his shepherds and said, "Bring me here ten lambs without spot or blemish, and they will be for the Lord God; and bring me twelve young calves, and they will be for the priests and the council leaders; and bring a hundred male goats, and they will be for all the people." 4 And behold, Joachim came with his flocks and Anna stood beside the gate and saw him coming; and running up to him she hung on his neck and said, "Now I know that the Lord God has blessed me abundantly. For see, the widow is no longer a widow and the one who is childless has conceived a child." Then Joachim rested that first day in his home.

5 On the next day he brought his gifts as an offering, saying to himself, "If the Lord is gracious to me, the leafed plate of the priest's mitre will make it known to me." And Joachim offered his gifts and looked closely at the priest's leafed mitre as he went up to the altar of the Lord; and he saw no sin in himself. Joachim then said, "Now I know that the Lord has been gracious to me and forgiven all my sins." He went down from the temple of the Lord justified and came to his house. **2** Some six months came to completion for Anna; and in the seventh month she gave birth. She asked the midwife, "What is it?" The midwife replied, "A girl." Anna said, "My soul is exalted today." And she laid the child down. And when the days came to completion, Anna washed off the blood of her impurity, gave her breast to the child, and named her Mary.

6 The child grew stronger every day. When she was six months old, her mother set her on the ground, to

see if she could stand. She walked seven steps and came to her arms. She lifted her up and said, "As the Lord my God lives, you will not walk at all on this ground until I have taken you up to the temple of the Lord." Then she made a sanctuary in her bedroom and did not allow anything impure or unclean into it. And she called the undefiled daughters of the Hebrews and they entertained her. **2** When the child had her first birthday, Joachim held a great feast and invited the chief priests, priests, scribes, council leaders, and all the people of Israel. Joachim brought the child out to the priests and they blessed her, saying, "May the God of our fathers bless this child and give her a name that will be famous forever, to all generations." And all the people replied, "Let it be so! Amen." They brought her to the chief priests, and they blessed her, saying, "May the Most High God look upon this child and bless her with an ultimate blessing, equal to none." **3** Her mother lifted her up and took her back to the sanctuary in her bedroom, and nursed her. And Anna made a song to the Lord God, saying,

"I sing a holy song to the Lord my God,
for he has visited me and removed from me the
reproach of my enemies.
The Lord God has given me his righteous fruit,
unique and abundant before him.
Who will report to the sons of Reuben that Anna is
now nursing a child?
Listen closely, you twelve tribes of Israel: Anna is
nursing a child!"
And she laid her down in the sanctuary of her
bedroom and went out to serve the others. When the

feast ended they descended happy, giving glory to the God of Israel.

7 Months passed for the child. When she turned two, Joachim said, “Now we should take her up to the temple of the Lord, to fulfill the promise we made; otherwise the Master may send some harm our way and our gift be deemed unacceptable.” Anna replied, “Let’s wait until she is three; otherwise she may be homesick for her father and mother.” Joachim agreed, “We will wait.” **2** When the child turned three, Joachim said, “We should call the undefiled daughters of the Hebrews and have them take torches; let them set them up, blazing, that the child not turn back and her heart be taken captive away from the temple of the Lord.” They did this, until they had gone up to the Lord’s temple. And the priest of the Lord received her and gave her a kiss, blessing her and saying, “The Lord has made your name great for all generations. Through you will the Lord reveal his redemption to the sons of Israel at the end of time.” **3** He set her on the third step of the altar, and the Lord God cast his grace down upon her. She danced on her feet, and the entire house of Israel loved her.

8 Her parents went away, amazed and praising God, the Master, that the child did not turn back. Mary was in the temple of the Lord, cared for like a dove, receiving her food from the hand of an angel. **2** But when she reached her twelfth birthday, the priests held a council and said, “See, Mary has become twelve years old in the Lord’s temple. What then shall we do with her, to keep her from defiling the sanctuary of

the Lord our God?” They said to the chief priest, “You have stood on the Lord’s altar. Go in and pray about her, and we will do whatever the Lord God reveals to you.” **3** The chief priest went in, taking the robe with twelve bells into the Holy of Holies; and he prayed about her. And behold, an angel of the Lord appeared and said to him, “Zacharias, Zacharias, go out and gather the widowers of the people, and have each of them bring a rod; she will become the wife of the one to whom the Lord God gives a sign.” And the heralds went out to all the countryside of Judea and the trumpet of the Lord was blown, and everyone came running.

9 Joseph cast aside his carpenter’s axe and went to their meeting. When they had gathered together, they went to the chief priest, bringing their rods. And when he had taken everyone’s rods he went into the temple and prayed. When he finished his prayer, he took the rods, went outside, and gave them back. And no sign appeared among them. But Joseph took the last rod, and behold! A dove came out of the rod and flew onto Joseph’s head. The priest said to Joseph, “You have been called to take the Lord’s virgin into your safe-keeping.” **2** But Joseph refused, saying, “I have sons and am an old man; she is but a child. I do not want to become a laughingstock to the sons of Israel.” The priest replied, “Fear the Lord your God, and remember everything that he did to Dathan, Abiram, and Korah, how the earth split open and they were all devoured because of their dispute. Now, Joseph, you should be afraid of this happening to your house as well. **3** Joseph was afraid and took her into his safe-keeping. And he said to Mary, “See, I have

received you from the temple of the Lord. Now I am leaving you at home, while I go out to construct my buildings; later I will come back to you. The Lord will watch over you.”

10 Then the priests held a council and said, “We should make a curtain for the Lord’s temple.” And the priest said, “Call to me the undefiled virgins from the tribe of David.” The servants went out looking for them and found seven virgins. The priest then remembered that the child Mary was from the tribe of David, and that she was undefiled before God. The servants went out and led her back and brought her into the Lord’s temple. And the priest said, “Cast lots before me to see who will spin the gold, the asbestos, the fine linen, the silk, the sapphire blue, the scarlet, and the true purple.” Mary drew the lot for the true purple and the scarlet, and taking them she returned home. At that time Zacharias became silent. Samuel took his place, until Zacharias spoke again. But Mary took the scarlet and began to spin it.

11 Mary took a pitcher and went out to fetch some water. And behold, she heard a voice saying, “Greetings, you who are favoured. The Lord is with you. You are blessed among women.” Mary looked around, right and left, to see where the voice was coming from. She then entered her house frightened and set the pitcher down. Taking up the purple she sat on her chair and began to draw it out. **2** And behold, an angel of the Lord stood before her and said, “Do not fear, Mary. For you have found favour before the Master of all, and you will conceive a child by his Word.” But as she listened, she was asking herself,

“Am I to conceive from the living Lord God and give birth like every other woman?” **3** The angel of the Lord said to her, “**Not so, Mary. For the power of God will overshadow you. Therefore, the one born from you will be called holy, the Son of the Highest. And you will name him Jesus, for he will save his people from their sins.**” Mary replied, “Behold the slave of the Lord is before you. May it happen to me as you have said.”

12 She made the purple and the scarlet, and brought them to the temple. The priest took them and blessed her, “Mary, the Lord God has made your name great; you will be blessed among all the generations of earth.” **2** Full of joy, Mary went off to her relative Elizabeth. She knocked on the door; and when Elizabeth heard, she cast aside the scarlet and ran to the door. When she opened it she blessed Mary and said, “How is it that the mother of my Lord should come to me? For see, the child in me leapt up and blessed you.” But Mary forgot the mysteries that the archangel Gabriel had spoken to her, and gazed at the sky and said, “Who am I, Lord, that all the women of earth will bless me?” **3** She stayed with Elizabeth for three months. Day by day her own belly grew. Mary then returned home in fear, and hid herself from the sons of Israel. She was sixteen when these mysteries happened.

13 When she was in her sixth month, Joseph returned from his buildings. As he came into the house he saw that she was pregnant. Striking his face he cast himself to the ground on sackcloth, weeping bitterly and saying, “How can I look upon the Lord

God? How can I utter a prayer for this young girl? For I received her from the temple of the Lord God as a virgin, but I did not watch over her. Who has preyed upon me? Who has done this wicked deed in my home and defiled the virgin? Has not the entire history of Adam been summed up in me? For just as Adam was singing praise to God, the serpent came and found Eve alone, and led her astray. This too has now happened to me.” **2** Joseph rose up from the sackcloth, called Mary, and said to her, “You who have been cared for by God: why did you do this? Have you forgotten the Lord your God? Why have you humiliated your soul—you who were brought up in the Holy of Holies and received your food from the hand of an angel?” **3** But she wept bitterly and said, “I am pure and have not had sex with any man.” Joseph replied to her, “How then have you become pregnant?” She said, “As the Lord my God lives, I do not know.”

14 Joseph was very afraid and let her be, debating what to do about her: “If I hide her sin, I will be fighting the Law of the Lord; if I reveal her condition to the sons of Israel, I am afraid that the child in her is angelic, and I may be handing innocent blood over to a death sentence. What then should I do with her? I will secretly divorce her.” Then night overtook him. **2** Behold, an angel of the Lord appeared to him in a dream and said, “**Do not be afraid of this child. For that which is in her comes from the Holy Spirit. She will give birth to a son, and you will name him Jesus. For he will save his people from their sins.**” Joseph rose up from his sleep and glorified the God of Israel

who had bestowed such favour on him; and he watched over her.

15 But Annas the scribe came to see Joseph and said, “Why have you not appeared before our council?” Joseph replied, “I was tired from my journey and rested on my first day back.” Annas then turned and saw that Mary was pregnant. **2** He left and ran off to the priest and said to him, “Joseph, the one you have vouched for, has committed a great sin.” The priest replied, “What has he done?” He said, “He has defiled the virgin he received from the Lord’s temple and has stolen her wedding rights. And he has not revealed this to the sons of Israel.” **3** The priest asked, “Joseph, has done this?” Annas the scribe replied, “Send some servants, and you will find that the virgin is pregnant.” The servants went off and found that it was just as he had said. They brought her back to the judgment hall, along with Joseph. **3** The priest said, “Mary, why have you done this? Why have you humiliated your soul and forgotten the Lord your God? You who were brought up in the Holy of Holies and received your food from the hand of an angel, and heard the hymns, and danced before him—why have you done this? But she wept bitterly and said, “As the Lord my God lives, I am pure before him and have not had sex with any man.” **4** The priest then said to Joseph, “Why have you done this?” Joseph replied, “As the Lord my God lives, I am pure towards her.” The priest said, “Do not bear false witness, but speak the truth. You have stolen her wedding rights and not revealed it to the sons of Israel; and you have not bowed your head under the mighty hand that your offspring might be blessed.” Joseph kept his silence.

16 The priest said, “Hand over the virgin you received from the Lord’s temple.” And Joseph began to weep bitterly. The priest said, “I will have both of you drink the Lord’s ‘water of refutation,’ and it will reveal your sins to your own eyes.” **2** The priest gave it to Joseph to drink, and sent him away to the wilderness. But he came back whole. He then gave it to Mary to drink and sent her off to the wilderness. And she came back whole. All the people were amazed that no sin was revealed in them. **3** The priest said, “If the Lord God has not revealed your sins, neither do I judge you.” And he released them. Joseph took Mary and returned home, rejoicing and glorifying the God of Israel.

17 An order went out from the king, Augustus, that everyone from Bethlehem of Judea was to be registered for a census. Joseph said, “I will register my sons. But what should I do about this child? How should I register her? As my wife? I would be too ashamed. As my daughter? But all the sons of Israel know that she is not my daughter. This day of the Lord will need to turn out as he wishes.” **2** He saddled the donkey and seated her on it; and his son led it along, while Joseph followed behind. When they approached the third milestone, she turned to Joseph and he saw that she was gloomy. He said to himself “Maybe the child in her is causing her trouble.” Then later she turned to Joseph and he saw her laughing. He said to her, “Mary, why is it that one time I see you laughing and at another time gloomy?” She replied, “Because my eyes see two peoples, one weeping and mourning and the other happy and

rejoicing.” **3** When they were half way there, Mary said to him, “Take me down from the donkey. The child inside me is pressing on me to come out.” He took her down from the donkey and said to her, “Where can I take you to hide your shame? For this is a wilderness area.”

18 He found a cave there and took her into it. Then he gave his sons to her and went out to find a Hebrew midwife in the region of Bethlehem. **2** But I, Joseph, was walking, and I was not walking. I looked up to into the air, and I saw that it was greatly disturbed. I looked up to the vault of the sky, and I saw it standing still; and the birds of the sky were at rest. I looked back to the earth and saw a bowl laid out for some workers who were reclining to eat. Their hands were in the bowl, but those who were chewing were not chewing; and those who were taking something from the bowl were not lifting it up; and those who were bringing their hands to their mouths were not bringing them to their mouths. Everyone was looking up. And I saw a flock of sheep being herded, but they were standing still. And the shepherd raised his hand to strike them, but his hand remained in the air. I looked down at the torrential stream, and I saw some goats whose mouths were over the water, but they were not drinking. Then suddenly everything returned to its normal course.

19 I saw a woman was coming down from the mountains, and she said to me, “O man, where are you going?” I replied, “I am looking for a Hebrew midwife.” She asked me, “Are you from Israel?” I said to her, “Yes.” She asked, “Who is the one who has

given birth in the cave?" I replied, "My betrothed." She said to me, "Is she not your wife?" I said to her, "Mary is the one who was brought up in the Lord's temple, and I received the lot to take her as my wife. She is not, however, my wife, but she has conceived her child by the Holy Spirit." The midwife said to him, "Can this be true?" Joseph replied to her, "Come and see." And the midwife went with him.

2 They stood in the cave, and a bright cloud overshadowed it. The midwife said, "My soul has been magnified today, for my eyes have seen a miraculous sign: salvation has been born to Israel." Right away the cloud departed from the cave, and a great light appeared within, so that their eyes could not bear it. Soon that light departed, until an infant could be seen. And it went and took hold of the breast of Mary, its mother. The midwife cried out, "This is a great day for me, for I have seen this new wonder." **3** The midwife went out of the cave and Salome met her. And she said to her, "Salome, Salome, I can describe a new wonder to you. A virgin has given birth, contrary to her natural condition." Salome replied, "As the Lord my God lives, if I do not insert my finger and examine her condition, I will not believe that the virgin has given birth."

20 The midwife went in and said to Mary, "Brace yourself, for there is no small controversy concerning you." Then Salome inserted her finger in order to examine her condition, and she cried out, "Woe to me for my sin and faithlessness. For I have put the living God to the test, and see, my hand is burning, falling away from me." **2** She kneeled before the Master and said, "O God of my fathers, remember that I am a

descendant of Abraham, Isaac, and Jacob. Do not make me an example to the sons of Israel, but deliver me over to the poor. For you know, O Master, that I have performed my services in your name and have received my wages from you.”**3** And behold, an angel of the Lord appeared and said to her, “**Salome, Salome, the Master of all has heard your prayer. Bring your hand to the child and lift him up; and you will find salvation and joy.**” **4** Salome joyfully came and lifted the child, saying, “I will worship him, for he has been born as a great king to Israel.” Salome was immediately cured, and she went out of the cave justified. And behold a voice came saying, “**Salome, Salome, do not report all the miraculous deeds you have seen until the child enters Jerusalem.**”

21 And behold, Joseph was ready to go into Judea. But there was a great disturbance in Bethlehem of Judea. For wise men came saying, “Where is the king of the Jews? For we saw his star in the east, and we have come to worship him.” **2** When Herod heard, he was troubled; and he sent servants to the wise men. He then summoned the high priests and asked them in the praetorium, “What does Scripture say about where the messiah is to be born?” They replied, “In Bethlehem of Judea. For that is what is found in Scripture.” He then released them and asked the wise men, “What sign did you see concerning the king who has been born?” The wise men said, “We saw a magnificent star shining among the stars and overshadowing them, so that the other stars disappeared. And thus we knew that a king had been born in Israel, and we came to worship him.” Herod replied, “Go and look for him. If you find him, let me

know, that I too may come to worship him.” **3** The wise men then left, and behold, the star they had seen in the east preceded them until they entered the cave, and it stood over the entrance of the cave. The wise men saw the child with its mother, Mary, and they took from their packs, gifts of gold, frankincense, and myrrh. **4** When they were warned by a revelation from an angel not to enter Judea, they went home another way.

22 When Herod realized that he had been mocked by the wise men, he grew angry and sent murderers, saying to them, “Kill every infant, two years and under.” **2** When Mary heard that the infants were being killed, out of fear she took her child and wrapped him in swaddling clothes and placed him in a cattle manger. **3** But when Elizabeth heard that they were looking for John, she took him and went up into the mountains, looking for a place to hide him. But there was no hiding place. Elizabeth moaned and said with a loud voice, “Mountain of God, receive a mother with her child.” For Elizabeth was not able to climb the mountain. And straight away the mountain split open and received her. And a light was shining around them, for an angel of the Lord was with them, protecting them.

23 Herod was looking for John, and he sent servants to Zacharias, saying, “Where have you hidden your son?” He answered them, “I am a minister of God, constantly attending his temple. How could I know where my son is?” **2** The servants returned and reported everything to Herod. Herod became angry and said, “His son is about to rule Israel.” He sent his

servants to him a second time to say, “Tell me the truth: where is your son? For you know that I can shed your blood with my hand.” The servants went to report these things to him. **3** Zacharias responded, “I will be God’s witness if you shed my blood. For the Master will receive my spirit, since you will be shedding innocent blood in the forecourt of the Lord’s temple.” And Zacharias was murdered around dawn. But the sons of Israel did not know that he was murdered.

24 The priests came out at the time of greeting, but Zacharias did not come out to meet them with his blessing, as was customary. The priests stood, waiting to greet Zacharias with a prayer and to glorify the Most High. **2** When he did not come, everyone grew afraid. One of them took courage, entered the sanctuary, and saw blood congealed beside the altar of the Lord. And he heard a voice, “**Zacharias has been murdered, and his blood will not be wiped away until his avenger comes.**” When he heard this word he was afraid and went outside to report to the priests what he had seen and heard. **3** Taking courage they entered and saw what had happened, and the paneling around the temple cried out aloud; and they ripped their clothes from top to bottom. They did not find his body, but they found his blood turned to stone. They left in fear, and reported to all the people that Zacharias had been murdered. All the tribes of the people heard and grieved for him, mourning for three days and nights. **4** After three days the priests decided to put someone in his place, and the lot fell to Simeon. For this is the one who learned from a

revelation of the Holy Spirit that he would not see death until he should see the messiah in the flesh.

25 But I James, the one who has written this account in Jerusalem, hid myself away in the wilderness when there was a disturbance at the death of Herod, until the disturbance in Jerusalem came to an end. There I glorified God, the Master, who gave me the gift and the wisdom to write this account. Grace be with all those who fear the Lord. Amen

10

The Infancy Gospel of Thomas

Early Christians were naturally curious to learn the details of Jesus' life. As stories circulated about the inspired teachings and miraculous deeds of Jesus' public ministry, some Christians began to speculate on what he said and did before it began. Only a couple of incidents involving Jesus prior to his baptism are found in the New Testament Gospels: the narratives of his birth and infancy in Matthew and Luke and the account, unique to Luke, of his pilgrimage to the Jerusalem Temple as a twelve-year old (Luke 2:41–52). Other stories of Jesus as a youth, however, were soon in circulation. Behind many of these legends lay a fundamental question: if Jesus was a miracle-working Son of God as an adult, what was he like as a child?

The Infancy Gospel of Thomas, not to be confused with the Coptic Gospel of Thomas discovered near Nag Hammadi Egypt, is one of the earliest accounts of these legends. The book was allegedly written by "Thomas, the Israelite." It is not clear whether the author intended his readers to recognize him as Judas Thomas, thought by some early Christians to have been Jesus' own brother. If he did, then his accounts of Jesus as a youth, needless to say, would have been based on an impeccable authority.

The narrative begins with Jesus as a five-year old boy and relates a number of incidents, most of them miraculous, that betray a streak of the

mischievous in Joseph and Mary's precocious son. Here are anecdotes of Jesus at play with his childhood companions (sometimes harming them with his divine power, sometimes healing them), in confrontation with his elders (usually bettering them), at school with his teachers (revealing their ignorance), and in the workshop with his father (miraculously correcting his mistakes). For modern readers it is difficult to decide whether such stories were meant as serious accounts of Jesus' early life or simply as speculative and entertaining stories of the youthful Son of God.

The text provides few clues to help us fix the time of its composition. Most scholars believe that such "infancy Gospels" began to circulate during the first half of the second century. The Infancy Gospel of Thomas appears to have been one of the earliest.

Tales of the Israelite Philosopher Thomas, Concerning the Childhood Activities of the Lord

1 I, Thomas the Israelite, make this report to all of you, my brothers among the Gentiles, that you may know the magnificent childhood activities of our Lord Jesus Christ—all that he did after being born in our country. The beginning is as follows:

2 When this child Jesus was five years old, he was playing by the ford of a stream; and he gathered the flowing waters into pools and made them immediately pure. These things he ordered simply by speaking a word. **2** He then made some soft mud and

fashioned twelve sparrows from it. It was the Sabbath when he did this. A number of other children were also playing with him. **3** But when a certain Jew saw what Jesus had done while playing on the Sabbath, he left right away and reported to his father, Joseph, "Look, your child at the stream has taken mud and formed twelve sparrows. He has profaned the Sabbath!" **4** When Joseph came to the place and saw what had happened, he cried out to him, "Why are you doing what is forbidden on the Sabbath?" But Jesus clapped his hands and cried to the sparrows, "Be gone!" And the sparrows took flight and went off, chirping. **5** When the Jews saw this, they were amazed; and they went away and reported to their leaders what they had seen Jesus do.

3 Now the son of Annas the scribe was standing there with Joseph; and he took a willow branch and scattered the water that Jesus had gathered.

2 Jesus was irritated when he saw what had happened, and he said to him: "You unrighteous, irreverent idiot! What did the pools of water do to harm you? See, now you also will be withered like a tree, and you will never bear leaves or root or fruit." **3** Immediately that child was completely withered. Jesus left and returned to Joseph's house. But the parents of the withered child carried him away, mourning his lost youth. They brought him to Joseph and began to accuse him, "What kind of child do you have who does such things?"

4 Somewhat later he was going through the village, and a child ran up and banged into his shoulder. Jesus was aggravated and said to him, "You will go

no further on your way.” And right away the child fell down and died. Some of those who saw what happened said, “Where was this child born? For everything he says is a deed accomplished?” **2** The parents of the dead child came to Joseph and blamed him, saying “Since you have such a child you cannot live with us in the village. Or teach him to bless and not to curse—for he is killing our children!”

5 Joseph called to the child and admonished him privately, “Why are you doing such things? These people are suffering, they hate us and are persecuting us!” But Jesus replied, “I know these are not your words, and so I also will keep silent for your sake. But those others will bear their punishment.” And immediately those who were accusing him were blinded. **2** Those who saw these things were frightened and disturbed; they began saying about him, “Everything he has said, whether good or bad, has become an amazing reality.” When Joseph saw what Jesus had done, he rose up, grabbed his ear, and yanked it hard. **3** The child was irritated and said to him, “It is enough for you to seek and not find; you have not acted at all wisely. Do you not know that I am yours? Do not grieve me.”

6 There was an instructor named Zachaeus standing off to the side who heard Jesus say these things to his father. And he was amazed that he was speaking such things, though just a child. **2** After a few days he approached Joseph and said to him, “You have a bright child with a good mind. Come, let me have him that he may learn to read, and through reading I will teach him everything, including how to greet all the

elders and to honour them as his ancestors and fathers, and to love children his own age.” **3** And he told him all the letters from Alpha to Omega, clearly and with great precision. But Jesus looked the instructor Zachaeus in the face and said to him, “Since you do not know the true nature of the Alpha, how can you teach anyone the Beta? You hypocrite! If you know it, first teach the Alpha, and then we will believe you about the Beta.” Then he began to question the teacher sharply about the first letter, and he was not able to give him the answers. **4** And while many others were listening, the child said to Zachaeus, “Listen, teacher, to the arrangement of the first letter of the alphabet; observe here how it has set patterns, and middle strokes which you see collectively crossing, then coming together, and proceeding upward again till they reach the top, so that it is divided into three equal parts, each of them fundamental and foundational, of equal length. Now you have the set patterns of the Alpha.”

7 When the teacher Zachaeus heard the child setting forth so many allegorical interpretations like this of the first letter, he was at a complete loss about this kind of explanation and teaching, and he said to those standing there, “Woe is me! I am wretched and at a complete loss; I have put myself to shame, taking on this child. **2** I beg of you, brother Joseph, take him away. I cannot bear his stern gaze or make sense of a single word. This child is not of this world; he can even tame fire. Maybe he was born before the world came into being. I cannot fathom what kind of uterus bore him or what kind of womb nourished him. Woe is me, friend. He has befuddled me; I cannot follow his

reasoning. I have fooled myself and am miserable three times over. I was struggling to have a student, and I have been found to have a teacher. **3** My friends, I know all too well my shame: though an old man, I have been defeated by a child. I may grow weak and die because of this child. For at this moment, I cannot look him in the face. When everyone says that I have been defeated by a young child, what can I say? And how can I explain the things he told me about the set patterns of the first letter? I have no idea, my friends. For I do not know it is a beginning or end. **4** And so I ask you, brother Joseph, take him back home. I do not know what kind of great thing he is— whether a divine being or angel; I do not know even what to say.”

8 While the Jews were giving Zachaeus advice, the child laughed aloud and said, “Now let what is yours bear fruit, and let the blind in heart see. I have come from above to curse them and call them to the realm above, just as the one who sent me for your sake commanded.” **2** When the child stopped speaking, immediately all those who had fallen under his curse were healed. No one dared to anger him from that time on, fearing that he might cripple them with a curse.

9 Some days later Jesus was playing on a flat rooftop of a house, and one of the children playing with him fell from the roof and died. When the other children saw what had happened, they ran away, so that Jesus stood there alone. **2** When the parents of the one who died arrived, they accused him of throwing him

down. But Jesus said, "I certainly did not throw him down." But they began to abuse him verbally. **3** Jesus leapt down from the roof and stood beside the child's corpse, and with a loud voice he cried out, "Zenon!" (for that was his name) "rise up and tell me: did I throw you down?" And right away he rose up and said, "Not at all Lord! You did not throw me down, but you have raised me up!" When they saw this they were astounded. The parents of the child glorified God for the sign that had occurred, and they worshiped Jesus.

10 A few days later there was a young man who was splitting wood in a secluded spot. The axe fell and split open the sole of his foot. He lost a lot of blood and was dying. **2** There was a disturbance and a crowd started to gather, and the child Jesus also ran to the spot. Forcing his way through the crowd, he grabbed the young man's foot that had been struck, and immediately it was healed. And he said to the young man, "Rise now, split the wood, and remember me." When the crowd saw what had happened it worshiped the child, saying, "The Spirit of God certainly lives within this child."

11 When he was six years old, his mother gave him a water jug and sent him to draw some water to bring back home. But he was jostled by the crowd, and the water jug was shattered. **2** So Jesus unfolded the cloak he was wearing and filled it with water, and brought it back to his mother. When his mother saw the sign that had happened, she kissed him. And she kept to herself the mysterious deeds that she saw him do.

12 When it later became time for sowing, the child went out with his father to sow wheat in their field. And when his father sowed, the child Jesus also sowed a single grain of wheat.**2** When he harvested and threshed the grain, it produced a hundred large bushels. He called all the poor people of the village to the threshing floor and gave them the wheat; and Joseph took what was left of it. He was eight years old when he did this sign.

13 Now his father was a carpenter, and at that time he used to make ploughs and yokes. He received an order from a certain rich man to make a bed. But when the measurement for one of the beautiful crossbeams came out too short, he did not know what to do. The child Jesus said to his father Joseph, "Place the two pieces of wood on the floor and line them up from the middle to one end." **2** Joseph did just as the child said. Then Jesus stood at the other end, grabbed the shorter board, and stretched it out to make it the same length as the other. His father Joseph saw what he had done and was amazed. He embraced the child and gave him a kiss, saying "I am blessed that God has given me this child."

14 When Joseph observed the mind of the child and saw that he was starting to mature, he again did not want him to be unable to read, and so took him out to give him over to another teacher. The teacher said to Joseph, "First I will teach him to read Greek, and then Hebrew." For the teacher knew of the child's learning and was afraid of him. Nonetheless, he wrote out the alphabet and practiced it for him for a long

time; but the child gave him no response. **2** Then Jesus said to him, “If you are really a teacher and know the letters well, tell me the power of the Alpha, and I will tell you the power of the Beta.” The teacher was aggravated and struck him on the head. The child was hurt and cursed him; and immediately he fainted and fell to the ground on his face. **3** The child returned to Joseph’s house. Joseph was smitten with grief and ordered his mother, “Do not let him out the door; for those who anger him die.”

15 Sometime later there was another instructor, a close friend of Joseph, who said to him, “Bring the child to me at the school. Maybe I can use flattery to teach him to read.” Joseph said to him, “If you’re that courageous, brother, take him along with you.” He took him with great fear and much anxiety, but the child went along gladly. **2** He entered the school with confidence and found a book lying on the reading desk. He picked it up, but instead of reading the words in it, he opened his mouth and began to speak in the Holy Spirit, teaching the Law to those who were standing there. A great crowd gathered, standing there to hear him; and they were amazed at the great beauty of his teaching and his carefully crafted words—amazed that he could speak such things though still a babe. **3** But when Joseph heard about this he was frightened. He ran to the school, thinking that this instructor may also have proved ignorant. But the instructor said to Joseph, “You should know, brother, that I took the child as a pupil; but he is filled with great grace and wisdom. Now I ask you brother, take him home.” **4** When the child heard these things, he immediately laughed at him and said, “Since you have rightly

spoken and rightly borne witness, for your sake that other one who was struck down will be healed.” And right away the other instructor was healed. Joseph took the child and returned home.

16 Now Joseph sent his son James to bundle some wood and bring it to the house. The child Jesus also followed him. While James was gathering the firewood, a snake bit his hand. **2** When he was stretched out on the ground dying, Jesus came up to him and breathed on the bite. The pain immediately stopped, the animal burst, and straight away James was returned to health.

17 After these things, an infant in Joseph’s neighbourhood became sick and died; and his mother was weeping loudly. When Jesus heard the outburst of sorrow and the disturbance, he ran up quickly and found the child dead. He touched its breast, saying “I say to you, young child, do not die but live, and be with your mother.” Immediately the child opened its eyes and laughed. Jesus said to the woman, “Take him, give him milk, and remember me.” **2** When the crowd standing there saw what had happened, it was amazed. The people said, “Truly this child is either God or an angel of God, for his every word is an accomplished deed.” Jesus then left from there to play with the other children.

18 Sometime later a house was being built and there was a great disturbance. Jesus got up and went out to the place. He saw a man lying down, dead; taking his hand he said, “I say to you, O man, rise up and do your work.” Immediately he rose up and worshiped

him. **2** When the crowd saw, it was amazed and said, “This child comes from heaven. For he has saved many souls from death—his entire life he is able to save them.”

19 When he was twelve years old his parents made their customary trip to Jerusalem, in a caravan, for the Passover feast. After the Passover they returned home. While they were returning, the child Jesus went back up to Jerusalem. But his parents thought he was in the caravan. **2** After their first day of travel, they began looking for him among their relatives and were upset not to find him. They returned again to the city to look for him. And after the third day they found him sitting in the Temple in the midst of the teachers, both listening and asking them questions. Everyone was attending closely, amazed that though a child, he questioned the elders and teachers of the people sharply, explaining the chief points of the Law and the parables of the prophets. **3** When his mother Mary came up to him she said, “Why have you done this to us, child? See, we have been distressed, looking for you.” Jesus replied to them, “Why are you looking for me? Don’t you know that I must be with those who are my Father’s?” **4** The scribes and Pharisees said, “Are you the mother of this child?” She replied, “I am.” They said to her, “You are most fortunate among women, because God has blessed the fruit of your womb. For we have never seen or heard of such glory, such virtue and wisdom. **5** Jesus got up from there and followed his mother, and he was obedient to his parents. But his mother kept to herself all these things that had happened. And Jesus

grew in wisdom and stature and grace. To him be the glory forever and ever. Amen.

11

The Gospel of Peter

The Gospel of Peter was known and used as Scripture in some parts of the Christian church in the second century. Its use was eventually disallowed by church leaders, however, who considered some of its teachings heretical and who claimed, as a consequence, that it could not have been written by its imputed author, Simon Peter. Having fallen out of circulation, it was practically forgotten in all but name until a fragment of its text was discovered near the end of the nineteenth century in the tomb of a Christian monk in Egypt.

The fragment narrates the events of Jesus' passion and resurrection; it begins in mid-sentence with the story of Pilate's washing of his hands at Jesus' trial. The narrative that follows bears a close relationship with the accounts found in the New Testament Gospels, especially Matthew, including descriptions of Jesus' crucifixion, his burial, the posting of a guard, and the events surrounding the resurrection. Some of the details here, however, are strikingly different. During the crucifixion, for example, Jesus is said to have been "silent as if he had no pain" (v. 10). In addition, some of the stories found here occur nowhere else among our early Christian Gospels.

Most significantly, the Gospel narrates an account of Jesus' emergence from his tomb. He is supported by two gigantic angels whose heads reach up to heaven;

his own head reaches above the heavens. Behind them emerges the cross. A voice then speaks from heaven, "Have you preached to those who are sleeping?" The cross replies, "Yes" (vv. 39–42).

At the conclusion of the narrative the story breaks off in the middle of a sentence in which the author reveals his name: "But I, Simon Peter, and Andrew my brother, took our nets and went off to the sea . . ." (v. 60).

It appears that the complete Gospel of Peter contained a full narrative of Jesus' ministry, not just of his passion, for several other Gospel fragments discovered in Egypt recount conversations between Jesus and Peter, recorded in the first person, plausibly from an earlier portion of the same Gospel. One of this Gospel's principal concerns is to incriminate Jews for the death of Jesus. Here, for instance, after Jesus' crucifixion, the Jewish people bewail their guilt and lament the certain fate of their beloved sacred city Jerusalem, which God will now destroy as retribution for their disobedience (v. 25). This anti-Judaic slant can perhaps be used to help date the Gospel in its final form, for such themes became common among Christian authors in the second century. The author was possibly writing at the beginning of the century, utilizing oral and written traditions that were themselves much older. It is not clear whether or not he had access to the accounts now found in the canonical Gospels.

1 . . . but none of the Jews washed his hands, nor did Herod or any of his judges. Since they did not wish to

wash, Pilate stood up. 2 The kind Herod ordered the Lord to be taken away and said to them, "Do everything that I ordered you to do to him." 3 Standing there was Joseph, a friend of both Pilate and the Lord; when he knew that they were about to crucify him, he came to Pilate and asked for the Lord's body for burial. 4 Pilate sent word to Herod, asking for the body. 5 Herod said, "Brother Pilate, even if no one had asked for him we would have buried him, since the Sabbath is dawning. For it is written in the Law that the sun must not set on one who has been killed." 2 And he delivered him over to the people the day before their Feast of Unleavened Bread.

6 Those who took the Lord began pushing him about, running up to him and saying, "Let us drag around the Son of God, since we have authority over him." 7 They clothed him in purple and sat him on a judge's seat, saying, "Give a righteous judgment, O King of Israel!" 8 One of them brought a crown made of thorns and placed it on the Lord's head. 9 Others standing there were spitting in his face; some slapped his cheeks; others were beating him with a reed; and some began to flog him, saying, "This is how we should honour the Son of God!"

10 They brought forward two evildoers and crucified the Lord between them. But he was silent, as if he had no pain. 11 When they had set the cross upright, they wrote an inscription: "This is the King of Israel." 12 Putting his clothes in front of him they divided them up and cast a lot for them. 13 But one of the evildoers reviled them, "We have suffered like this for

the evil things we did; but this one, the Saviour of the people— what wrong has he done you?” 14 They became angry at him and ordered that his legs not be broken, so that he would die in torment.

15 It was noon and darkness came over all of Judea. They were disturbed and upset that the sun may have already set while he was still alive; for their Scripture says that the sun must not set on one who has been killed.³ 16 One of them said, “Give him gall mixed with vinegar to drink.” And they made the mixture and gave it to him to drink. 17 Thus they brought all things to fulfilment and completed all their sins on their heads. 18 But many were wandering around with torches, thinking that it was night; and they stumbled about. 19 And the Lord cried out, “My power, O power, you have left me behind!” When he said this, he was taken up. 20 At that time, the curtain of the Temple in Jerusalem was ripped in half. 21 Then they pulled the nails from the Lord’s hands and placed him on the ground. All the ground shook and everyone was terrified. 22 Then the sun shone and it was found to be three in the afternoon.

23 But the Jews were glad and gave his body to Joseph that he might bury him, since he had seen all the good things he did. 24 He took the Lord, washed him, wrapped him in a linen cloth, and brought him into his own tomb, called the Garden of Joseph. 25 Then the Jews, the elders, and the priests realized how much evil they had done to themselves and began beating their breasts, saying “Woe to us

because of our sins. The judgment and the end of Jerusalem are near.”

26 But I and my companions were grieving and went into hiding, wounded in heart. For we were being sought out by them as if we were evildoers who wanted to burn the Temple. 27 Because of these things we fasted and sat mourning and weeping, night and day, until the Sabbath. 28 The scribes, Pharisees, and elders gathered together and heard all the people murmuring and beating their breasts, saying, “If such great signs happened when he died, you can see how righteous he was!” 29 The elders became fearful and went to Pilate and asked him, 30 “Give us some soldiers to guard his crypt for three days to keep his disciples from coming to steal him. Otherwise the people may assume he has been raised from the dead and then harm us.”

31 So Pilate gave them the centurion Petronius and soldiers to guard the tomb. The elders and scribes came with them to the crypt. 32 Everyone who was there, along with the centurion and the soldiers, rolled a great stone and placed it there before the entrance of the crypt. 33 They smeared it with seven seals, pitched a tent there, and stood guard. 34 Early in the morning, as the Sabbath dawned, a crowd came from Jerusalem and the surrounding area to see the sealed crypt.

35 But during the night on which the Lord’s day dawned, while the soldiers stood guard two by two on their watch, a great voice came from the sky. 36 They saw the skies open and two men descend

from there; they were very bright and drew near to the tomb. 37 The stone cast before the entrance rolled away by itself and moved to one side; the tomb was open and both young men entered.

38 When the solders saw these things, they woke up the centurion and the elders— for they were also there on guard. 39 As they were explaining what they had seen, they saw three men emerge from the tomb, two of them supporting the other, with a cross following behind them. 40 The heads of the two reached up to the sky, but the head of the one they were leading went up above the skies. 41 And they heard a voice from the skies, “Have you preached to those who are asleep?” 42 And a reply came from the cross, “Yes.” 43 They then decided among themselves to go off to disclose what had happened to Pilate. 44 While they were still making their plans, the skies were again seen to open, and a person descended and entered the crypt.

45 Those who were with the centurion saw these things and hurried to Pilate at night, abandoning the tomb they had been guarding, and explained everything they had seen. Greatly agitated, they said, “He actually was the Son of God.” 46 Pilate replied, “I am clean of the blood of the Son of God; you decided to do this.” 47 Then everyone approached him to ask and urge him to order the centurion and the soldiers to say nothing about what they had seen. 48 “For it is better,” they said, “for us to incur a great sin before God than to fall into the hands of the Jewish people and be stoned.” 49 And so Pilate ordered the centurion and the soldiers not to say a word.

50 Now Mary Magdalene, a disciple of the Lord, had been afraid of the Jews, since they were inflamed with anger; and so she had not done at the Lord's crypt the things that women customarily do for loved ones who die. But early in the morning of the Lord's day 51 she took some of her women friends with her and came to the crypt where he had been buried. 52 And they were afraid that the Jews might see them, and they said, "Even though we were not able to weep and beat our breasts on the day he was crucified, we should do these things now at his crypt. 53 But who will roll away for us the stone placed before the entrance of the crypt, that we can go in, sit beside him, and do what we should? 54 For it was a large stone, and we are afraid someone may see us. If we cannot move it, we should at least cast down the things we have brought at the entrance as a memorial to him; and we will weep and beat our breasts until we return home."

55 When they arrived they found the tomb opened. And when they came up to it they stooped down to look in, and they saw a beautiful young man dressed in a very bright garment, sitting in the middle of the tomb. He said to them, 56 "Why have you come? Whom are you seeking? Not the one who was crucified? He has risen and left. But if you do not believe it, stoop down to look, and see the place where he was laid, that he is not there. For he has risen and left for the place from which he was sent." 57 Then the women fled out of fear. 58 But it was the final day of the Feast of Unleavened Bread, and many left to return to their homes, now that the feast had ended.

59 But we, the twelve disciples of the Lord, wept and grieved; and each one returned to his home, grieving for what had happened. 60 But I, Simon Peter, and my brother Andrew, took our nets and went off to the sea. And with us was Levi, the son of Alphaeus, whom the Lord....

12

The Acts of Peter

The Acts of Peter provides a number of entertaining accounts of the missionary adventures of the leader of the apostles, including several of his sermons and a number of his miracles. Much of the narrative concerns a series of contests between Peter and his nemesis, the Satanically inspired sorcerer Simon Magus, who presents himself as the true representative of God on earth. The same Simon is elsewhere portrayed as the first Gnostic and arch-heretic (see, e.g., the Epistle of the Apostles, above), although here there is less attention paid to his theology than to his claims of divine superiority.

These claims are completely refuted by Peter, who through the power of God is able to make dogs and newborn infants speak and to restore smoked tunas and dead people back to life. The contests reach a climax when Simon uses his powers to fly like a bird over the temples and hills of Rome; Peter responds by calling upon God to smite him in mid-air. When Simon crashes to the ground, the crowds, convinced of Peter's superior power, rush to the scene to stone Simon and leave him for dead (chaps. 32–33). The account ends with Peter's arrest and execution, in which, at his own request, he is crucified upside down; hanging on the cross, he explains to those nearby the symbolic reasons for his request, utters a long prayer, and then dies—only to appear to one of his followers

afterwards to upbraid him for providing him with such a lavish burial (chaps. 36–40).

In many ways, the bulk of the Acts of Peter—that is, the miracle contests between Peter and Simon Magus—reflects the traditions that also lie behind the “Pseudo-Clementine” literature, including the Homilies of Clement (see below). The Acts of Peter itself appears to have been in circulation some time before the end of the second century.

ACTS OF PETER

(a) Peter's Daughter

But on the first day of the week, which is the Lord's Day, a multitude gathered together, and they brought many sick people to Peter for him to cure them. And one of the multitude was bold enough to say to Peter, 'Peter, behold, before our eyes you made many blind see and deaf hear and the lame walk, and you have helped the weak and given them strength; why have you not helped your virgin daughter, who has grown up beautiful and believed in the name of God? For behold, one of her sides is completely paralysed, and there she is helpless in the corner. We can see those whom you have cured, but you have neglected your own daughter.'

But Peter smiled and said to him, 'My son, God alone knows why her body is sick. Know that God is not unable or powerless to give his gift to my daughter. But in order that your soul may be convinced and those present believe the more'—he looked at his daughter and said to her, 'Arise from your place with

the help of none except Jesus, and walk naturally before those present and come to me.' And she arose and came to him. The multitude rejoiced at what had taken place. And Peter said to them, 'Behold, your hearts are convinced that God is not powerless concerning the things which we ask of him.' They rejoiced the more and glorified God.

Then Peter said to his daughter, 'Return to your place, sit down there and be helpless again, for it is good for me and you.' And the girl went back, lay down in her place and became as before. The whole multitude wept and besought Peter to make her well. Peter said to them, 'As the Lord lives, this is good for her and for me. For on the day on which she was born to me I saw a vision and the Lord said to me, "Peter, this day has been born for you a great affliction, for this daughter will harm many souls, if her body remains well!" I, however, thought that the vision mocked me.

'When the girl was ten years old she became a stumbling-block to many. And a very rich man, Ptolemy by name, when he saw the girl bathing with her mother, sent for her to take her for his wife, but her mother did not consent.

He often sent for her, for he could not wait..
'Ptolemy brought the girl, and leaving her before the door of the house went away.

'When I saw this, I and her mother went downstairs and found the girl with one side of her body paralysed from head to foot and dried up. We carried her away,

praising the Lord that he had kept his servant from defilement and violation and ... This is the reason why the girl remains thus to this day.

But now you shall hear what happened to Ptolemy. He repented and lamented night and day over that which had happened to him, and because of the many tears which he shed he became blind. Having decided to hang himself, behold, about the ninth hour of that day, whilst alone in his bedroom, he saw a great light which illuminated the whole house, and he heard a voice saying to him, "Ptolemy, God has not given the vessels for corruption and shame; it is not right for you, as a believer in me, to violate my virgin, whom you are to know as your sister, as if I had become one spirit to both of you—but arise, and speedily go to the house of the apostle Peter and you shall see my glory. He will explain the matter to you."

And Ptolemy did not delay, but ordered his servants to show him the way and bring him to me. When he had come to me, he told all that had happened to him in the power of Jesus Christ, our Lord. And he saw with the eyes of his flesh and with the eyes of his soul, and many people set their hope on Christ; he did good to them and gave them the gift of God. 'After this Ptolemy died; he departed and went to his Lord.

When he made his will, he left a piece of land in the name of my daughter because through her he became a believer in God and was made whole. I, however, who was appointed trustee, have acted carefully. I sold the acre, and God alone knows that neither I nor

my daughter have kept anything from the money of the acre, but I sent the whole sum to the poor. Know, therefore, O servant of Christ Jesus, that God cares for his people and prepares for each what is good—even when we think that God has forgotten us. Now then, brethren, let us mourn, be watchful, and pray, and God's goodness will look upon us, and we hope for it.'

And Peter delivered other speeches before them, and glorifying the name of the Lord Christ he gave of the bread to all of them, and after distributing it he rose and went into the house.

(b) The Gardener's Daughter

Consider and take note of the event about which the following account informs us:

A peasant had a girl who was a virgin. She was also his only daughter, and therefore he besought Peter to offer a prayer for her. After he had prayed, the apostle said to the father that the Lord would bestow upon her what was expedient for her soul.

Immediately the girl fell down dead.

O reward worthy and ever pleasing to God, to escape the shamelessness of the flesh and to destroy the pride of the blood! But this distrustful old man, failing to recognize the worth of the heavenly grace, the divine blessing, besought Peter again that his only daughter be raised from the dead. And some days later, after she had been raised, a man who passed himself off as a believer came into the house of the old man to stay with him and seduced the girl, and the two of them never appeared again.

ACTS OF PETER (proper)

1. When Paul was at Rome confirming many in the faith, it also happened that a certain woman named Candida, wife of Quartus the prison warder, heard Paul and listened to his words and became a believer. And when she had instructed her husband he became a believer. Quartus persuaded Paul to leave the city and to go wherever he pleased. Paul said to him, 'If such be the will of God, he will reveal it to me.' And Paul fasted three days and besought the Lord to grant what was good for him, and in a vision he saw the Lord who said to him, '**Paul, arise, and be a physician to the Spaniards!**' At this he related to the brethren what God had commanded him, and without hesitation he made ready to leave the city.

When Paul was preparing to leave, there was a great lamentation among the brethren because they thought they would never see Paul again; they even tore their garments, bearing in mind that Paul often quarrelled with the teachers of the Jews and had confounded them by saying, '**Christ, on whom your fathers laid their hands, abrogated their Sabbath and their fasting and festivals and circumcision and abolished the teaching of men and other traditions.**' And the brethren adjured Paul, by the coming of our Lord Jesus Christ, not to stay away more than a year saying, 'We know your love for your brethren; forget us not when you come to Spain and do not desert us like children without a mother.' And while they were beseeching him with tears a sound was heard from heaven and a very loud voice, saying, '**Paul, the servant of God, is chosen to die ministry for the rest**

of his life; under the hands of Nero, die wicked and bad man, he will be perfected before your eyes.' And there was a great fear among the brethren because of the voice, which had come from heaven, and they were the more confirmed in the faith.

2. And they brought bread and water to Paul for the sacrifice that he might offer prayer and distribute it among them. Among those present was a woman named Rufina, who also wished to receive the eucharist from the hands of Paul. And when she came forward, Paul, filled by the Spirit of God, said to her, 'Rufina, you do not approach the altar of God as a believer, since you rise from the side not of a husband but of an adulterer, and yet you endeavour to receive God's eucharist. Behold, Satan will trample down your heart and expose you before the eyes of all who believe in the Lord, so that they may see and believe and know that they have believed in the living God, the searcher of hearts. But if you repent of your deed, he is faithful to forgive your sins and can free you from this sin. But if you do not repent while you are still in the body, the devouring fire and the outer darkness will receive you for ever.'

And at once Rufina collapsed, being paralysed on the left side from head to foot. Nor could she speak any more, for her tongue was tied. When the believers and neophytes saw this they beat their breasts, remembering their former sins, lamented, and said, 'We do not know whether God forgives us the former sins, which we have committed.'

And Paul asked for silence and said, 'Men and brethren, you who have now begun to believe in Christ, if you do not continue in your former works committed according to the tradition of your fathers, but abstain from every deceit and wrath, from all cruelty and fornication and pollution and pride and jealousy and insolence and enmity, Jesus the living God will forgive you what you have done in ignorance. Therefore, you servants of God, let everyone of you put on peace, serenity, mildness, faith, love, knowledge, wisdom, love for the brotherhood, hospitality, mercy, moderation, chastity, goodness, righteousness. Then you will always have for your guide the first-born of all creation and have power in peace with our Lord.'

When Paul had spoken they asked him to pray for them. And Paul lifted up his voice and said, 'Eternal God, God of heavens, God of unspeakable majesty, who has established all things by your word, who has broken the bond fixed to man, who brought the light of grace to all the world, Father of your holy Son Jesus Christ, we jointly beseech you through your Son Jesus Christ to strengthen the souls who were once unbelieving but now believe.

Once I was a blasphemer, but now I am blasphemed; once I was a persecutor, now I suffer persecution from others; once I was an enemy of Christ, now I pray to be his friend. For I trust in his mercy and promise; for I believe that I am faithful and have received remission of my former sins.

Therefore, I also exhort you, brethren, to believe in God the Father Almighty and put all your trust in our Lord Jesus Christ, his Son. If you believe in him, no man will be able to uproot you from his promise. Likewise you must bend your knees and commend me to the Lord, who am about to go to another nation, that his grace may go before me and my journey be prosperous, that it may receive his holy vessels and that the believers, thanking me, who proclaimed to them the word of the Lord, may become firmly established in the faith.'

And the brethren wept for a long time and with Paul they implored God and said, 'O Lord Jesus Christ, be with Paul, and bring him safely back to us, for we know our weakness which is still in us.'

3. And a great multitude of women fervently implored the blessed Paul on their knees, and kissed his feet and conducted him to the harbour. And Dionysius and Balbus from Asia, who were Roman knights and illustrious men, together with a senator named Demetrius, took hold of Paul's right hand and said, 'Paul, I should like to leave the city and always be with you if I were not a magistrate.' In like manner spoke Cleobius and Iphitus and Lysimachus and Aristeus of the house of Caesar, and two matrons, Berenice and Philostrate, together with the presbyter Narcissus, after they had conducted him to the harbour. As a storm was threatening, he sent the brethren back to Rome to announce that everyone who wished to hear Paul before he left might come out. When the brethren heard it they went up to the city.

They communicated it to the brethren who had remained in the city, and the news soon spread. Some came on horses, others walked, others came down the Tiber to the harbour, and for three days he strengthened them in the faith, and on the fourth day to the fifth hour they each prayed with Paul, offered him their gifts, and put everything that was necessary into the ship, and gave him also two young men, who were believers, as companions, and bidding him farewell in the Lord they returned to Rome.

4. After a few days there was a great commotion in the congregation, for some said that they had seen strange things done by a man named Simon, who was at Aricia. They also added, 'He claims to be the great power of God, doing nothing without God. Is he then Christ? We, however, believe in him whom Paul has preached to us. For through him we saw the dead raised and some healed from various diseases. This power seeks conflicts, we know. For it is no small disturbance that has come upon us. Perhaps he has already come to Rome. For yesterday he was invited with great acclamation to do so, being told, "You are God in Italy, you are the saviour of the Romans; hasten to Rome as quickly as possible."

And Simon addressed the people and said with a shrill voice, "On the following day about the seventh hour you shall see me fly over the gate of the city in the same form in which I now speak to you." Wherefore, brethren, if you agree, let us go and diligently await the end of the matter.' And they all went out and came to the gate. About the seventh hour there suddenly appeared afar off a dust-cloud in

the sky, looking like smoke shining with a glare of fire. And when it reached the gate it suddenly disappeared. Then he appeared standing in the midst of the people. They all worshipped him and knew that it was he whom they had seen the day before.

And the brethren were exceedingly disturbed, especially as Paul was not at Rome, nor Timothy and Barnabas, whom Paul had sent to Macedonia, nor anyone who could strengthen us (sic) in the faith, especially the neophytes. As Simon's authority grew more and more, some of those among whom he worked in their daily conversations called Paul a sorcerer and a deceiver and all of the great multitude which had been confirmed in the faith were led astray, excepting the presbyter Narcissus, and two women in the hospice of the Bithynians, and four others who could not leave their house; and day and night they entreated the Lord either that Paul might return as soon as possible or that some one else might come to care for his servants, whom the devil by his wickedness had perverted.

5. While they were grieving and fasting God was already preparing Peter at Jerusalem for the future. After the twelve years had passed, according to the direction of the Lord to Peter, Christ showed to him the following vision, saying, '**Peter, Simon, whom you expelled from Judaea after having exposed him as a magician, has forestalled you at Rome. And in short, all who believed in me he has perverted by the cunning and power of Satan, whose agent he**

proves to be. But do not delay. Go tomorrow to Caesarea, and there you will find a ship ready to sail to Italy. And within a few days I will show you my grace which is boundless.'

Instructed by this vision, Peter did not delay to mention it to the brethren and said, 'I must go up to Rome to subdue the enemy and opponent of the Lord and of our brethren.' And he went down to Caesarea and at once boarded the ship, which was ready to sail, without having obtained for himself any provisions. But the steersman, named Theon, looked at Peter and said, 'What we have belongs to you. For what grace is it for us in receiving a man like ourselves in difficult circumstances, without sharing with him what we have? Let us have a safe journey.' Peter thanked him for his offer. And he fasted in the ship, being dejected, and yet again comforted because God regarded him as a servant worthy of his service.

A few days later the captain got up at meal time and asked Peter to eat with him, saying to him, 'Whoever you are, I hardly know you. You are either a God or a man. But as far as I can see, I think that you are a servant of God. As I was steering my ship in the middle of the night I fell asleep. It seemed to me as if a human voice from heaven said to me, "**Theon, Theon!**" Twice it called me by name and said to me, "**Amongst all the passengers treat Peter in the most honourable way. For, with his help, you and the rest will escape safe from an unexpected incident.**"' Peter, however, thinking that God wished to show his providence to all those who were in the ship, began at once to speak to Theon of the great deeds of God, and

how the Lord had chosen him among the apostles and for what cause he was sailing to Italy. Daily he spoke to him the word of God. After they had become better acquainted Peter found out that Theon was one with him in the faith and a worthy servant.

When the ship was detained by the calm of the Adriatic Sea, Theon remarked on the calm to Peter and said, 'If you think me worthy to be baptized with the sign of the Lord, you have the chance now.' All the others in the ship were in a drunken stupor. Peter let himself down by a rope and baptized Theon in the name of the Father and of the Son and of the Holy Ghost. He came up out of the water rejoicing with great joy. Peter also had become more cheerful because God had deemed Theon worthy of his name. And it happened that in the same place where Theon was baptized, a young man, radiant in splendour, appeared and said to them, '[Peace be with you.](#)'⁵ And both Peter and Theon immediately went up and entered the cabin; and Peter took bread and gave thanks to the Lord, who had deemed him worthy of his holy service, and because a young man had appeared to them saying, 'Peace be with you.' Peter said, '[Most excellent and the only Holy One, for you appeared to us, O God Jesus Christ. In your name I have spoken, and he was signed with your holy sign. Therefore also I give to him, in your name, your eucharist, that he may for ever be your servant, perfect and without blemish.](#)' When they were eating and rejoicing in the Lord, suddenly a moderate wind, not a violent one, arose at the prow of the ship and lasted six days and six nights till they came to Puteoli.

6. Having landed at Puteoli, Theon left the ship and went to the inn where he usually stayed, to make preparations for the reception of Peter. The inn-keeper's name was Ariston, a God-fearing man, and to him he went for the sake of the Name. And when he had come to the inn and found Ariston, Theon said to him, 'God, who counted you worthy to serve him, has also made known to me his grace through his holy servant Peter, who has just arrived with me from Judaea, being bidden by our Lord to go to Italy.'

When Ariston heard this, he fell upon Theon's neck, embraced him and asked him to bring him to the ship and show Peter to him. For Ariston said, 'Since Paul has gone to Spain there was not one of the brethren who could strengthen me. Besides, a certain Jew named Simon has invaded the city. By means of his magical sayings and his wickedness he has completely perverted the entire fraternity, so that I have fled from Rome hoping for the arrival of Peter. For Paul had spoken of him, and I saw many things in a vision. Now I believe in my Lord, that he will again establish his ministry, that all deception be extinguished from his servants. For our Lord Jesus Christ is faithful, and he can renew our thoughts.' When Theon heard this from the weeping Ariston, his confidence was restored, and he was even more strengthened in his faith, knowing that he believed in the living God.

When they came to the ship, Peter saw them and, filled with the Spirit, he smiled, so that Ariston fell upon his face to the feet of Peter and said, 'Brother

and Lord, who makes known the sacred mysteries and teaches the right way, which is in the Lord Jesus Christ, our God, through you he has shown us his coming. All whom Paul entrusted to us we have lost through the power of Satan. But now I trust in the Lord, who sent his messenger and told you to hasten to us, that he has deemed us worthy to see his great and wonderful deeds done by your hands. I therefore beg you, come quickly to the city. For I left the brethren who had stumbled, whom I saw fall into the snares of the devil, and fled here saying to them, "Brethren, stand firm in the faith; for it is to be that within the next two months the mercy of our Lord will bring you his servant."

I saw a vision of Paul speaking to me and saying, "Ariston, flee from the city." Having heard this, I believed without wavering, departed from the city in the Lord, and though the flesh which I bear is weak, yet I came here, stood daily by the shore, and asked the sailors, "Has Peter come with you?" And now that the grace of the Lord abounds, I beseech you to go up to Rome without delay, lest the teaching of the wicked man increases still more.'

When Ariston had spoken amidst tears Peter gave him his hand and lifted him up from the ground, and said with tears and sighs, '[He who tempts the world by his angels forestalled us; but he who has the power to deliver his servants from all temptation will destroy his deceits and put them under the feet of those who believe in Christ, whom we preach.](#)' And when they entered by the gate Theon entreated Peter and said, 'During the long sea voyage you never

refreshed yourself on the ship, and now will you go from the ship on such a rough road? No, stay, refresh yourself and then go. From here to Rome the road is rocky, and I fear you might hurt yourself with the shaking.'

But Peter answered and said to them, 'But what would have happened if about my neck and that of the enemy of the Lord a millstone were hanged (as my Lord said to us if any one should offend one of the brethren), and we be drowned in the depths of the sea? Not only would it be a millstone, but what is worse, I the opponent of this persecutor of his servants would die far away from those who have believed in the Lord Jesus Christ.

In no way could Theon persuade him to remain a day longer. Whereupon Theon gave everything that was in the ship to be sold at a fair price, and followed Peter to Rome, and accompanied Ariston to the house of the presbyter Narcissus.

7. Soon it became known among the scattered brethren of the city that Peter had come to Rome on account of Simon, to prove that he was a seducer and persecutor of the good. And the whole multitude came together to see the apostle of the Lord, confirming the congregation in Christ. When they gathered on the first day of the week to meet Peter he began to speak with a loud voice, 'You men who are here, hoping in Christ, you who suffered a brief temptation, learn why God sent his Son into the world, or why he

begot him by the Virgin Mary, if it were not to dispense some mercy or means of salvation. For he meant to annul every offence and every ignorance and every activity of the devil, his instigations and powers, by means of which he once had the upper hand, before our God shone forth in the world. Since with their many and manifold weaknesses they fell to death by their ignorance, Almighty God had compassion and sent his Son into the world, and I was with him. And I walked on the water and survive as a witness; I confess I was there when he was at work in the world performing signs and wonders.

Dearest brethren, I denied our Lord Jesus Christ, not once, but thrice; for those who ensnared me were wicked dogs, just as the prophet of the Lord said. But the Lord did not lay it to my charge; he turned to me and had mercy on the weakness of my flesh, so that I wept bitterly; and I mourned for my little faith, having been deceived by the devil and disobeyed the word of my Lord. And now I tell you, men and brethren, who are convened in the name of Jesus Christ, Satan the deceiver sends his arrows upon you too, to make you leave the way. But do not be disloyal, brethren, nor fail in your mind, but strengthen yourselves, stand fast, and doubt not. For if Satan has subverted me, whom the Lord esteemed so highly, so that I denied the light of my hope, causing me to fall and persuading me to flee as if I believed in a man, what do you think will happen to you, who have just become converted? Do you imagine that he will not subvert you to make you enemies of the Kingdom of God and to bring you by the worst error into perdition?

For every one whom he deprives of the hope in our Lord Jesus Christ is a child of perdition for all eternity. Repent, therefore, brethren whom the Lord has chosen, and be firmly established in the Almighty Lord, the Father of our Lord Jesus Christ, whom no one has ever seen nor can see except he who believes in him. Understand whence the temptation has come for you. For I came not only for the sake of convincing you with words that he whom I preach is the Christ, but by reason of miraculous deeds and powers I exhort you by faith in Jesus Christ. Let no one wait for another saviour besides him who was despised and whom the Jews reviled, this crucified Nazarene, who died and rose again on the third day.'

8. The brethren repented and asked Peter to overcome Simon's claim that he was the power of God. Simon was staying at the house of the senator Marcellus whom he had won over by his magic. 'Believe us, brother Peter', they said, 'none among men was so wise as this Marcellus. All the widows who hoped in Christ took their refuge in him; all the orphans were fed by him. Will you know more, brother? All the poor called Marcellus their patron; his house was called the house of the pilgrims and poor.'

To him the emperor said, "I will give you no office, lest you rob the provinces to benefit the Christians." To this Marcellus replied, "Yet everything that is mine is yours." Caesar said to him, "It would be mine if you kept it for me, but now it is not mine, since you give it to whom you please, and who knows to what low people?" This, brother Peter, we know and report

to you, now that the great benevolence of the man has been turned into blasphemy. For had he not been changed we certainly should not have left the holy faith in God our Lord.

Now this Marcellus is enraged and repents of his good deeds and says, "So much wealth have I spent for such a long time in the foolish belief that I spent it for the knowledge of God." In his rage he even goes so far that when a pilgrim comes to the door of his house he beats him with a stick or has him driven off and says, "If only I had not spent so much money on those imposters!" And he utters many more blasphemies.

But if you have something of the compassion of our Lord in you and the goodness of his commandments, help this man in his error for he has shown goodness to a great many of God's servants.' When Peter learned this he was very greatly moved and said, 'Oh, the manifold arts and temptations of the devil! Oh, the cunning and devices of the evil one, treasuring up to himself the great fire in the day of wrath, destruction of simple men, a ravaging wolf devouring and destroying eternal life!

You enticed the first man to evil lust and by your former wickedness and bodily bond bound him to you.

You are the fruit of bitterness, which is entirely bitter, inducing various desires.

You have forced my fellow disciple and co-apostle Judas to act wickedly and betray our Lord

Jesus Christ; you must be punished.

You hardened the heart of Herod and kindled Pharaoh and made him fight against Moses, the holy servant of God;

You emboldened Caiaphas to deliver our Lord Jesus Christ to the cruel multitude; and now you are still firing your poisonous arrows at innocent souls.

You wicked foe of all, you shall be cursed from the Church of the Son of the holy, almighty God and extinguished like a firebrand thrown from the fireplace by the servants of our Lord Jesus Christ.

Let your blackness turn against you and against your sons, the wicked seed; let your wickedness turn against you, also your threats, and let your temptations turn against you and your angels, you beginning of iniquity, abyss of darkness!

Let the darkness which you have be with you and your vessels which you own. Depart, therefore, from those who shall believe in God; depart from the servants of Christ and from those who will serve in his army.

Keep for yourself your garments of darkness; without cause you knock at strange doors which belong not to you but to Christ Jesus who keeps them. For you, ravening wolf, will carry off the sheep which do not belong to you but to Christ Jesus, who keeps them with the greatest diligence.'

9. When Peter had spoken with great sorrow of soul many more believers were added to the congregation. And the brethren entreated Peter to fight with Simon and not allow him to disturb the people any longer. And without delay Peter left the meeting and went to the house of Marcellus where Simon was staying. And a great multitude followed him. When he came to the door he summoned the keeper and said to him, 'Go and tell Simon, "Peter, on whose account you left Judaea, awaits you at the door!"' The door-keeper answered and said to Peter, 'I do not know, sir, if you are Peter. But I have instructions. Knowing that you arrived yesterday in the city, he said to me, "Whether he comes in the day or at night or at whatever hour, say that I am not at home."

But Peter said to the young man, 'You were right to tell me this, although you have been forced by him not to tell me.' And Peter, turning around to the people, who followed him, said, 'You are about to see a great and wonderful sign.' And Peter saw a big dog, tied by a big chain, and he went and loosened him. The dog, being loosed, became endowed with a human voice and said to Peter, 'What will you have me do, servant of the ineffable living God?' to which Peter said, 'Go inside and tell Simon in the presence of the people, "Peter sends word to you to come outside. For on your account I have come to Rome, you wicked man and destroyer of simple souls."

And the dog ran away at once and went into the midst of the people who were with Simon, and lifting his front legs he said with a very loud voice, 'Simon, Peter, who stands at the door, bids you to come

outside in public; for he says "On your account have I come to Rome, you wicked man and destroyer of simple souls." When Simon heard this and saw the incredible occurrence he lost the words with which he was deceiving the onlookers, and all were amazed.

10. When Marcellus saw this he ran outside and fell down before Peter and said, 'Peter, holy servant of the holy God, I embrace your feet. I have committed many sins; do not punish my sins if you have some true faith in Christ, whom you preach. If you remember the commandments, to hate none, to do no evil to anyone, as I have learned from your fellow-apostle Paul, do not consider my sins but pray for me to the Lord, the holy Son of God, whom I angered by persecuting his servants. Pray, therefore, for me, like a good advocate of God, that I may not be given over with the sins of Simon to the everlasting fire. For by his persuasion it came about that I erected a statue to him with the following inscription: "To Simon, the young god."

If I knew, Peter, that you could be won over with money I would give you all my property. I would give it to you, to save my soul. If I had sons I would esteem them for nothing if only I could believe in the living God. I confess, however, that he seduced me only because he said that he was the power of God. Nevertheless I will tell you, dearest Peter: I was not worthy to hear you, servant of God, and I was not firmly established in the belief in God which is in Christ: for this reason I was made to stumble. I pray you, therefore, be not angry at what I am about to say.

Christ our Lord, whom you preach in truth, said to your fellow-apostles in your presence "If you have faith like a grain of mustard-seed, you will say to this mountain: Remove yourself and at once it shall move."10 But this Simon called you, Peter, an unbeliever, because you lost faith on the water. And I heard that he also said, "Those who are with me understood me not." If, therefore, you, upon whom he laid his hands, whom he has also chosen, with whom he even performed miraculous deeds—if you doubted, therefore I also repent, and relying upon his testimony I resort to your intercession. Receive me, who have fallen away from our Lord and his promise. But I believe that by repenting he will have mercy on me. For the Almighty is faithful to forgive my sins.'

And Peter said with a loud voice, 'Glory and praise be unto our Lord, Almighty God, Father of our Lord Jesus Christ. To you be praise and honour for ever and ever. Amen. Since you have now fully strengthened us and fully established us in you in the sight of all who see it, holy Lord, confirm Marcellus and give him and his house your peace today. But all who are lost or erring, you alone can restore. We worship you, O Lord, the Shepherd of the sheep which once were scattered, but now will be brought together through you. So receive Marcellus also as one of your sheep, and do not permit him to walk about any longer in error or in ignorance but receive him among the number of your sheep. Yes, Lord, receive him, since he beseeches you with sorrow and with tears.'

11. Having thus spoken, and having embraced Marcellus, Peter turned to the multitude who stood beside him, when he saw one man laughing, in whom was a very bad devil. Peter said to him, 'Whoever you are who have been laughing, show yourself in public.'

When the young man heard this he ran into the courtyard of the house, cried with a loud voice, threw himself against the wall, and said, 'Peter, there is a mighty contest between Simon and the dog, which you sent inside. For Simon says to the dog, "Say I am not here." But the dog tells him more things than you commanded. And when he has fulfilled your wish he will die at your feet.'

And Peter said, 'Demon, whoever you are, in the name of our Lord Jesus Christ depart from this young man without hurting him. Show yourself to all present.' When the young man heard this he rushed forward, took hold of a large marble statue, which stood in the courtyard of the house, and kicked it to pieces. It was a statue of Caesar.

When Marcellus saw this he beat his forehead and said to Peter, 'A great crime has been committed, for should Caesar hear of it through one of his spies he will greatly punish us.' Peter answered, 'I see that you are not the man you were a short time ago when you said you were ready to spend everything for the salvation of your soul. But if you are truly repentant and believe in Christ with all your heart, take running water into your hands and, beseeching the Lord, sprinkle it in his name on the pieces of the statue and it shall be whole as before.'

Marcellus did not doubt, but believed with his whole heart, and before taking the water he lifted up his hands and said, 'I believe in you, Lord Jesus Christ. For your apostle Peter has examined me whether I truly believe in your holy name. Therefore I take water in my hands and sprinkle these stones in your name that the statue become whole again as before. If it is your will, O Lord, that I live and receive no punishment from Caesar, let this statue be whole as before.' And he sprinkled water on the stones, and the statue became whole.

Peter, therefore, exulted that he had not hesitated to petition the Lord, and Marcellus also rejoiced in the Spirit, that this first miracle took place by his hands. He believed therefore, with all his heart in the name of Jesus Christ, the Son of God, by whom all things impossible become possible.

12. And Simon, being inside, spoke thus to the dog, 'Tell Peter that I am not in.' But the dog said to him in the presence of Marcellus, 'You most wicked and shameless man, worst enemy of all who live and believe in Christ Jesus. A dumb animal, which received a human voice, has been sent to you to convict you and to prove that you are a cheat and deceiver. Did it require so many hours for you to say, "Say I am not here!" You have not been ashamed to lift up your weak and useless voice against Peter, the servant and apostle of Christ, as if you could be hidden from him who told me to speak to your face. And this is not for your sake, but on account of those whom you deceived and brought to perdition. You shall therefore be accursed, enemy and destroyer of

the way of Christ's truth. He shall punish your iniquities, which you have done, with imperishable fire and you shall be in outer darkness.' Having spoken these words the dog ran away. And the multitude followed so that Simon remained alone.

And the dog came to Peter who was with the crowd who had come to see the face of Peter; and the dog reported what had happened with Simon. To the messenger and apostle of the true God the dog said as follows, 'Peter, you shall have a hard fight with Simon, the enemy of Christ, and with his adherents, but many whom he deceived you shall convert to the faith. For this you shall receive a reward for your work from God.' Having thus spoken the dog fell at the feet of Peter and expired. When the multitude with great astonishment saw the talking dog, many fell down at the feet of Peter, but others said, 'Show us another miracle that we may believe in you as a servant of the living God, for Simon too did many wonders in our presence, and on that account we followed him.'

13. And Peter turning around saw a smoked tunny fish hanging in a window. He took it, saying to the people, 'When you see this swimming in the water like a fish, will you be able to believe in him whom I preach?' And all said with one voice, 'Indeed we shall believe you.' So he went to the pond near by, saying, 'In your name, O Jesus Christ, in whom they do not yet believe, I say, "Tunny, in the presence of all these, live and swim like a fish."'

And he cast the tunny into the pond, and it became alive and began to swim. The multitude saw the swimming fish and he made it swim not only for that hour but, lest they said that it was a deception, he made it swim longer, thereby attracting crowds from all parts and showing that the smoked tunny had again become a living fish. The success was such that many, seeing that the fish was alive, threw pieces of bread into the water. Very many who had witnessed this followed Peter and believed in the Lord, and met day and night in the house of Narcissus the presbyter. And Peter spoke to them of the prophetical writings and of the things done by our Lord Jesus Christ in word and deed.

14. Marcellus was more firmly established in the faith, seeing the signs which Peter did by the grace of Jesus Christ, which was given to him. And Marcellus attacked Simon, who sat in the dining-room of his house. Cursing him, he said to him, 'O you most malevolent and most pestilential of men, destroyer of my soul and of my house, who intended to lead me away from Christ, my Lord and Saviour.' And he laid his hand on him and ordered that he be thrown out of his house. And the servants, having obtained permission, treated him in the most shameful way; some struck him in the face, some beat him with a rod, some flung stones at him, some emptied vessels containing filth over his head. Those who, for his sake, had left their master and were imprisoned, and other servants whom he had maligned to their master, reviled him and said to him, 'Now we repay to you the worthy reward, according to

the will of God, who had mercy upon us and upon our master.' And Simon, thus treated, left the house and went to the house in which Peter was staying. Standing at the door of the house of the presbyter Narcissus, he cried, 'Behold, here am I, Simon. Come down, Peter, and I will prove that you believed in a Jewish man and the son of a carpenter.'

15. When Peter heard these things he sent to him a woman with her suckling child and said to her, 'Go down quickly and you shall see someone seeking me. As for you, do not speak, but keep silent and listen to what the child which you hold will say to him.' And the woman went down. And her baby was seven months old. Assuming a manly voice it said to Simon, 'You abomination before God and men,
O destroyer of truth and most wicked seed
of corruption,
O unfaithful fruit of nature!
After only a little while an everlasting punishment
awaits you.
Son of a shameless father, never taking
root in good soil but in poison; unfaithful creature,
destitute of all hope: when the dog accused you, you
were not ashamed.
I, a child, am forced by God to speak and still you do
not blush. But against your will, on the coming
Sabbath day, another shall lead you to the forum of
Julius that you may be shown what you are. Leave by
the doorway at which the saints enter. For no more
shall you corrupt innocent souls whom you perverted
and led away from Christ.
Your whole evil nature will therefore be manifested,
and your machinations will be spoiled.

Now I say to you a last word: Jesus Christ says to you, "Be speechless by the power of my name and leave Rome till the coming Sabbath."

At once he became speechless, and being constrained he left Rome till the next Sabbath and lodged in a stable. The woman returned to Peter with the baby and told Peter and the other brethren what the child had said to Simon. And they praised the Lord who had shown these things to men.

16. When night came Peter, still awake, saw Jesus clothed with a shining garment, smiling and saying to him, "The greatest part of the brethren has already come back through me and through the signs which you have made in my name. But on the coming Sabbath you shall have a contest of faith, and many more Gentiles and Jews shall be converted in my name to me who was reviled, despised, and spat upon. For I shall show myself to you when you shall ask for signs and wonders and you shall convert many, but you will have Simon opposing you through the works of his father. But all his doings shall be manifested as sorcery and magical deception. And do not delay and you shall confirm in my name all diose whom I shall send to you.' When it was day he told the brethren how the Lord had appeared to him and what he had commanded him.

17. 'Believe me, men and brethren, I have driven this Simon from Judaea where by means of his incantations he did much harm. In Judaea he stayed in the house of a woman called Eubola, highly esteemed in this world, possessing much gold and

valuable pearls. With two others like him Simon sneaked in; none of the servants saw the two but only Simon; they used their magic art, carried off all the woman's gold, and were not seen. When Eubola had found out what had taken place, she had the servants tortured, and said, "You made use of the opportunity when this godly man came to me and robbed me, because you saw that he came to honour a simple woman; his name is the name of the Lord."

And I fasted three days and prayed that this event should become known, and in a vision I saw Italicus and Antulus, whom I had instructed in the name of the Lord, and a boy naked and bound, giving to me a wheaten bread and saying, "Peter, hold out for a further two days and you shall see the great deeds of God. By means of magical art and trickery Simon and his two fellows stole the things from the house of Eubola. At the ninth hour of the third day you shall see them at the gate which leads to Naples, trying to sell to a goldsmith, Agrippinus by name, a gold satyr weighing two pounds inset with a precious stone. But you must not touch him, in order not to pollute yourself; but let some of the lady's servants accompany you, and after showing them the shop of the goldsmith leave them. This event will make many believe in the Lord. For what they stole by their cunning and wickedness shall be made manifest."

'Upon hearing this I went to Eubola, whom I found sitting in grief wearing a torn garment and with dishevelled hair. I said to her, "Eubola, rise from grief; compose your face, arrange your hair and put on a dress which befits you, and pray to the Lord

Jesus Christ who judges every soul. For he is the Son of the invisible God, in whom you must be saved, if you will only repent with all your heart of your former sins. Receive strength from him. For the Lord wishes to inform you through me that you shall get back all that you have lost. And having received it all, see to it that he may find you as one who renounces the present world and seeks an everlasting comfort.

Listen, let some of your servants keep watch at the gate which leads to Naples. On the day after tomorrow, about the ninth hour, they shall notice two young men with a golden satyr set with stones and weighing two pounds—for thus I was shown in a vision—and they will offer it for sale to a certain Agrippinus, a man of piety believing in the Lord Jesus Christ. Through him it will be shown to you that you must believe in the living God and not in Simon the magician, the deceitful demon who would keep you sorrowing and get your innocent servants tortured, and who deceived you with flattering words, but only with words, and spoke of piety with his lips alone whereas he is wholly impious.

For when you celebrated a holy day and erected an idol and adorned it, and exhibited all your ornaments on a table, he came with two young men whom none of you saw; they uttered their incantation, robbed your jewels, and were not seen. But this trickery cannot last. For my God has revealed it to me that you should not be deceived and perish in hell, and whatever be the impiety and opposition you have judged of the living and the dead, he will pardon you.

Men have no other hope of life except by him, through whom that which you have lost has been saved for you. And now save your soul." And she fell down at my feet and said, "Sir, who you are I know not. It is true that I received that man as a servant of God, and whatever he asked of me for the care of the poor I gave him, besides large presents. But what have I done to him that he brought such great misery over my house?" Peter said to her, "We must not believe in words, but in works and deeds. Therefore, let us go on with what we have begun."

Thus I left her, and with two stewards of Eubola I went to Agrippinus and said to him, "Take note of these men. For tomorrow two young men shall come to you, offering for sale a golden satyr set in stones which belongs to these men's mistress. Receive them under the pretence of examining it and praising the work of the artist. These men will come in—and the rest God will bring about for a proof."

On the following day the lady's stewards arrived about the ninth hour, and those young men wishing to sell to Agrippinus the golden satyr. They were seized at once, and the matter was reported to the lady. And she went to the magistrate, her mind being troubled, and with a very loud voice she told him of what had happened. When the governor, Pompey, saw her, a person who had never appeared in public before, and perceived how troubled she was in her mind, he arose from his judgement seat and went to the praetorium and had them brought before him and tortured. Under torture they confessed that they were in the service of Simon who had induced them

with money. When tortured further they also confessed that all that belonged to Eubola was hidden in a cave under the ground outside the gate, together with many other things.

When Pompey heard this he got up to go to the gate, the two men having been bound with double bonds. And behold, Simon came to the gate to seek them because they were so slow, and beheld the great multitude and the two men in bonds. He at once understood what had happened, took to flight, and was never again seen in Judaea.

Eubola, after recovering her property, gave it for the service of the poor; she believed in the Lord Jesus Christ and was strengthened; she despised and renounced this world, supported the widows and orphans, clothed the poor, and after a long time fell asleep. This, most beloved brethren, took place in Judaea, and he who was called the messenger of Satan was driven away thence.

18. 'Dearest and most beloved brethren, let us fast and pray to the Lord. He who drove him away thence is powerful enough to extirpate him here. May he give us his power to oppose him and his incantations and to demonstrate that he is the messenger of Satan. For on the Sabbath our Lord will bring him against his will to the forum of Julius. Let us therefore bend our knees before Christ, who hears us though we have not called upon him; who sees us though he is not seen with these eyes, but is within us; if we are willing he will not forsake us. Let us therefore purify our souls from every evil

temptation, and God will not leave us; and if we only beckon him with our eyes, he is with us.'

19. When Peter had spoken Marcellus came in and said, 'Peter, I have purified my whole house for you from every vestige of Simon and have removed all trace of his shameful dust. I took water and with other servants of mine, who belong to him, I called upon the holy name of Jesus Christ and sprinkled my whole house, all the dining-rooms and every colonnade as far as the door and said, "I know, O Lord Jesus Christ, that you are pure and undefiled from every impurity, so let my enemy and opponent be driven away from before your face."

And now, most blessed man, I have invited to my purified house the widows and elders to come to you that they may pray with us. And each will receive for the sake of their ministry a piece of gold, that in truth they may be called servants of Christ. Everything else is already prepared for the service. Now I pray, most blessed Peter, that you will endorse their requests and grace their prayers for me. Let us therefore go. We will also take along Narcissus and all the brethren who are here.' Peter consented to his request and in order to fulfil his will he went with him and the other brethren.

20. When Peter had entered he saw one of the old women who was blind and her daughter led her by the hand and conducted her into the house of Marcellus. And Peter said to her, 'Come here, mother; from this day Jesus gives you his right hand; through him we have light unapproachable which darkness

cannot hide. Through me he says to you, "Open your eyes, see and walk on your own." And the widow at once saw Peter put his hand upon her.

When Peter came into the dining-room he saw that the gospel was being read. And rolling it up he said, 'Men, who believe in Christ and hope in him, you shall know how the holy scriptures of our Lord must be explained. What we have written down according to his grace, though it may seem to you as yet so little, contains what is enduring to be understood by humanity. It is necessary that we first know God's will or his goodness; for when deceit was spread and many thousands of men were plunging into perdition the Lord was moved by compassion to show himself in another form and to appear in the image of man, by whom neither the Jews nor we are worthy to be enlightened. For each of us saw him as his capacity permitted. Now, however, I will explain to you that which has been read to you.

Our Lord wished to let me see his majesty on the holy mountain; but when I with the sons of Zebedee saw his brightness I fell at his feet as dead, closed my eyes, and heard his voice in a manner which I cannot describe. I imagined I had been deprived of my eyesight by his splendour. I recovered a little and said to myself, "Perhaps the Lord has brought me here to deprive me of my eyesight." And I said, "If such is your will, O Lord, I shall not resist." And he took me by the hand and lifted me up. And when I arose I saw him again in a form which I could not comprehend. So the merciful God, most beloved brethren, has borne our infirmities and carried our transgressions,

as the prophet says, "He bears our griefs; and is afflicted for us; yet we did esteem him stricken and afflicted".

**For he is in the Father and the Father in him;
in him also is the fullness of all majesty, who
has shown us all his benefits.
He ate and drank on our account though he was
neither hungry nor thirsty; he suffered and
bore reproaches for us, he died and rose for us.
He also defended and strengthened me through
his greatness when I sinned; he will also
comfort you, so that you may love him,
this Great and Small One,
this Beautiful and Ugly One,
this Young Man and Old Man, appearing in time,
yet utterly invisible in eternity;
whom a human hand has not grasped, yet is
held by his servants;
whom flesh has not seen and now sees;
who has not been heard, but is known now as
the
word which is heard;
never chastised, but now chastised;
who was before the world and is now perceived
in time,
beginning greater than all dominion,
yet delivered to the princes; glorious, but lowly
among us; ugly, yet foreseeing.**

**This Jesus you have, brethren, the door, the light,
the way, the bread, the water, the life, the
resurrection, the refreshment, the pearl, the
treasure, the seed, the abundance, the grain of**

**mustard seed, the vine, the plough, the grace,
the faith, the word: he is everything, and there
is none greater than he;
to him be praise in all eternity. Amen.'**

21. When the ninth hour had passed they arose to pray. And behold, blind widows, from the company of the old women, who were present without Peter knowing it and had not stood up, cried out suddenly and said to Peter, 'We sit together, O Peter, hoping and believing in Jesus Christ. As you gave eyesight to one of our company, we ask, Peter, give us also of his compassion and love.' But Peter said to them, 'If you believe in Christ, if he is confirmed in you, see with the mind what you cannot see with the eyes; and though your ears be closed, yet within your mind they may be opened. These eyes will be closed again, which see nothing else than men and cattle, and dumb animals and stone and wood; but not all eyes see Jesus Christ. But now, O Lord, let your sweet and holy name help them; touch their eyes, for you are mighty, that they may see with their eyes.'

After they had prayed, the dining-room in which they were became as bright as lightning, such as is in the clouds. And it was not such a light as is seen by day, but inexpressible, incomprehensible, such as no man can describe, a sight which illuminated us so brightly that we were dazzled with bewilderment, and we cried to the Lord and said, 'Lord, have mercy upon your servants! What we can endure, O Lord, grant to us; for this we can neither see nor endure.' While we were prostrated, only those widows who were blind stood up. The bright light, however, which appeared

to us, entered into their eyes and they regained their sight. Peter said to them, 'Tell us what you have seen.' They said, 'We saw an old man whose appearance we cannot describe to you.' Some, however, said, 'We saw a young man.' Others said, 'We saw a boy tenderly touching our eyes; thus our eyes were opened.'

So Peter praised the Lord and said, 'You alone are the Lord God, to praise whom we need many lips able to thank you for your mercy. Therefore, brethren, as I told you briefly before, God is greater than our thoughts, as we have learned from the old widows, how they saw the Lord in different forms.'

22. And he exhorted all to understand the Lord with all their strength, and with Marcellus and the other brethren he began to minister to the virgins of the Lord, and to rest till morning.

Marcellus said to them, 'You holy undefiled virgins of the Lord, hearken. You know where you may abide. For that which is mine, is it not yours? Do not depart, but refresh yourselves, for on the Sabbath which begins tomorrow Simon will contend with Peter, the holy one of God. As the Lord has always been with him, may the Lord Christ be on his side as his apostle. For Peter has refused to eat anything, but fasted continually to be enabled to overcome the wicked enemy and persecutor of the truth of the Lord. For my servants have come and reported how they saw platforms erected in the forum and heard the multitude say, "Tomorrow at break of day two Jews must contend here concerning the discourses of

God." Therefore, let us watch till tomorrow morning and beseechingly ask our Lord Jesus Christ to hear our prayers on behalf of Peter.'

And Marcellus slept for a little while, and on waking said to Peter, 'O Peter, apostle of Christ, let us boldly carry out our resolution. In my sleep I saw you sitting in an elevated place and before you a great multitude and a very ugly woman in appearance an Ethiopian, not an Egyptian, but very black, clad in filthy rags, who danced with an iron chain about the neck and a chain on her hands and feet.

When you saw her you said to me with a loud voice, "Marcellus, this dancer is the whole power of Simon and of his god; behead her." And I said to you, "Brother Peter, I am a senator of a noble family and I have never stained my hands; I have not even killed a sparrow."

Upon hearing this you cried even more loudly, "Come, our true sword, Jesus Christ, and not only cut off the head of this demon, but break all her limbs in the presence of all these whom I have tested in your service." And at once a man who looked like you, Peter, came with a sword in his hand and cut her into pieces. And I looked at both of you, at you and at him who cut up that demon, and to my astonishment you were both alike. Now I am awake I communicate to you these signs of Christ.'

Upon hearing this, Peter was the more encouraged because Marcellus had seen these things, for the Lord always takes care of his own. Rejoicing and

strengthened by these words, he rose to go to the forum.

23. The brethren and all who were in Rome came together, and on payment of a piece of gold each occupied a seat. Senators and prefects and officers also assembled. But when Peter came in he stood in the centre. All cried aloud, 'Show us, Peter, who your God is or which majesty it is which gave you such confidence. Be not disaffected to the Romans; they are lovers of the gods. We have had evidence from Simon, let us have yours also; show us, both of you, whom we must believe.' And when they had spoken Simon also came. Dismayed, he stood by the side of Peter gazing closely at him.

After a long silence Peter said, 'Roman men, you shall be our true judges. I say that I believe in the living and true God, of whom I will give you proof already known to me, and to which many among you testify. You see that this man is silent because he has been refuted and because I have driven him from Judaea on account of the frauds perpetrated upon Eubola, a highly respected but simple woman, by means of his magic. Having been expelled by me from there, he has come here believing that he could remain hidden among you; and now here he stands face to face with me.

Tell me, Simon, did you not fall at my feet and those of Paul, when in Jerusalem you saw the miraculous cures which took place by our hands, and say, "I pray you, take as much money from me as you wish, that I too by laying on of hands may perform such deeds"?

And when we heard this from you, we cursed you: do you think that we try to possess money? And now are you not afraid?

My name is Peter, because the Lord Christ had the grace to call me to be ready for every cause. For I believe in the living God, through whom I shall destroy your magic arts. Let Simon perform in your presence the wonderful things which he used to do. And will you not believe me what I just told you about him?"

And Simon said, 'You have the impudence to speak of Jesus the Nazarene, the son of a carpenter, himself a carpenter, whose family is from Judaea. Listen Peter. The Romans have understanding, they are no fools.' And turning to the people he said, 'Men of Rome, is a God born? Is he crucified? Whoever has a master is no God.' And when he spoke, many said, 'You are right, Simon.'

24. And Peter said, 'Cursed be your words against Christ. You spoke in these terms whereas the prophet says of him, "[Who shall declare his generation?](#)" And another prophet says, "[And we have seen him, and he had no form nor beauty.](#)" And "[In the last days a child shall be born of the Holy Spirit; his mother knows not a man and no one claims that he is his father.](#)" And again he says, "[She has given birth and has not given birth.](#)" And again, "[Is it a very little thing for you to go to battle? Behold, in the womb a virgin shall conceive.](#)" And another prophet says in honour of the Father, "[We neither heard her voice, nor did a midwife come.](#)" Another prophet says, "[He came not](#)

out of the womb of a woman but descended from a heavenly place", and "A stone was cut out without hands and has broken all kingdoms", and "The stone which the builders rejected has become the headstone of the corner", and he calls him "the tried, precious" stone. And again the prophet says of him, "I saw him come on a cloud like the Son of man"

And what more shall I say? Men of Rome, if you knew the prophetical writings I would explain everything to you. It was necessary that through them it should be a mystery and the Kingdom of God be completed. But these things shall be revealed to you afterwards.

Now I turn to you, Simon: do one of the signs whereby you deceived them before and I shall frustrate it through my Lord Jesus Christ.' Simon took courage and said, 'If the prefect permits.'

25. The prefect wished to show his impartiality to both, so that he might not appear to be acting unjustly. And the prefect summoned one of his slaves and spoke to Simon, 'Take him and kill him.' To Peter he said, 'And you revive him.' And to the people the prefect said, 'It is for you to decide which of these is accepted before God, he who kills, or he who revives.'

And Simon whispered something into the ear of the slave and made him speechless, and he died. But when the people began to murmur, one of the widows who had been cared for by Marcellus cried out, 'Peter, servant of God, my son also is dead, the only one I had.' The people made room for her, and they brought

her to Peter. And she fell down at his feet and said, 'I had only one son; by the labour of his hands he provided for me; he lifted me up, he carried me. Now he is dead, who will give me a hand?' Peter said to her, 'In the presence of these witnesses go and bring your son, that they may be able to see and believe that he was raised up by the power of God; the other shall see it and perish.'

And Peter said to the young men, 'We need young men such as shall believe.' And at once thirty young men offered themselves to carry the widow and to fetch her dead son. When the widow had recovered the young men lifted her up. But she cried and said, 'Behold my son, the servant of Christ has sent for you', and she tore her hair and scratched her face. And the young men who had come examined the nose of the boy to see if he were really dead. When they perceived that he was dead they comforted his mother and said, 'If you really believe in the God of Peter, we will lift him up and bring him to Peter, that he may revive him and restore him to you.'

26. While the young men were saying this the prefect in the forum looked at Peter and said, 'What do you say, Peter? Behold, the lad is dead; the emperor liked him, and I spared him not. I had indeed many other young men; but I trusted in you and in your Lord whom you proclaim, if indeed you are sure and truthful: therefore I allowed him to die.'

And Peter said, 'God is neither tempted nor weighed in the balance. But he is to be worshipped with the whole heart by those whom he loves and he will hear

those who are worthy. Since,³¹ however, my God and Lord Jesus Christ is now tempted among you, he is doing many signs and miracles through me to turn you from your sins. In your power, revive now through my voice, O Lord, in the presence of all, him whom Simon killed by his touch.'

And Peter said to the master of the lad, 'Come, take hold of him by the right hand and you shall have him alive and walking with you.' And the prefect Agrippa ran and came to the lad, took his hand, and restored him to life. And when the multitude saw this they cried, 'There is only one God, the God of Peter.'

27. Meanwhile the widow's son was brought in on a bier by the young men. The people made room, and they brought him to Peter. Peter, however, lifted up his eyes toward heaven, stretched forth his hands, and said, 'Holy Father of your Son Jesus Christ who has given us power to ask and to obtain through you and to despise everything that is in this world and follow you only, who are seen by few and wish to be known by many; shine round, O Lord, enlighten, appear, revive the son of the aged widow, who is helpless without him. And I take the word of my Lord Christ and say to you, "Young man, arise and walk with your mother as long as you can be of use to her. Afterward you shall be called to a higher ministry and serve as deacon and bishop."' And the dead man rose immediately, and the multitude saw and were amazed, and the people cried, 'You, God the Saviour, you, God of Peter, invisible God and Saviour.' And they spoke with one another and wondered at

the power of a man who with his word called upon his Lord, and they accepted what had taken place for their sanctification.

28. When the news had spread through the entire city, the mother of a senator came, and making her way through the multitude she threw herself at Peter's feet and said, 'I heard many people say that you are a minister of the merciful God and that you impart his mercy to all who desire this light. Bestow, therefore, also to my son this light, since I have learned that you are not ungenerous towards any one; do not turn away from a lady, who entreats you.' Peter said to her, 'Do you believe in my God through whom your son shall rise?' And the mother, weeping, said with a loud voice, 'I believe, Peter, I believe.' The whole multitude cried out, 'Give the mother her son.' And Peter said, 'Let him be brought here into the presence of all.'

And Peter, turning to the people, said, '**Men of Rome, I, too, am one of you! I have human flesh and I am a sinner, but I have obtained mercy. Do not imagine that what I do, I do in my own power; I do it in the power of my Lord Jesus Christ who is the judge of the living and the dead. I believe in him, I have been sent by him, and I dare to call upon him to raise the dead. Go, therefore, woman, and have your son brought here and have him raised.**' And the woman made her way through the multitude, ran into the street with great joy, and believed with her heart; coming to the house she made her slaves carry him and came back to the forum. And she told the young men to cover their heads and go before the bier and carry

everything that she intended to spend on the body of her son in front of the bier, so that Peter, seeing this, might have pity on the body and on her. With them all as mourners she came to the assembly, followed by a multitude of senators and ladies who came to see God's wonderful deeds.

And Nicostratus (the man who had died) was very noble and respected in the senate. They brought him and placed him before Peter. And Peter asked them to be silent and said with a very loud voice, 'Romans, let a righteous judgement now take place between me and Simon, and judge which of us believes in the living God, he or I. Let him revive the body which is before us, and believe in him as an angel of God. If he is not able I will call upon my God. I will restore the son alive to his mother and then you shall believe that he is a sorcerer and deceiver, this man who enjoys your hospitality.'

When they heard this, it seemed right to them what Peter had said. They encouraged Simon saying, 'Show yourself publicly what you can do; either you convince us or you shall be convicted. Why do you stand still? Commence.' When Simon perceived that they all pushed him, he stood in silence. When the people had become quiet and were looking at him, Simon cried out and said, 'Romans, when you see that the dead man is raised, will you cast Peter out of the city?' And the whole multitude said, 'We shall not only cast him out but also burn him at once.'

Simon came to the head of the dead man, bowed three times, and he showed the people how the dead man

had lifted up his head and moved it, and opened his eyes and lightly bowed to Simon.³³ And immediately they began to gather wood to burn Peter.

But Peter, having received the power of Christ, lifted up his voice and said to those who were shouting against him, 'Now I see, Romans, that I must not call you foolish and silly so long as your eyes and your ears and your senses are blinded. So long as your mind is darkened you do not perceive that you are bewitched, since you seemingly believe that a dead man rose who has not risen. I would have been content, Romans, to keep silent and to die in silence and to leave you among the illusions of this world. But the punishment of the unquenchable fire is before my eyes. If you agree, let the dead man speak, let him rise; if he is alive, let him untie the band from his chin, let him call his mother and say to you, "Bawlers, why are you crying?" Let him beckon to you with his hand. If, therefore, you wish to see that he is dead and you are spellbound, let this man step back from the bier, this one who persuaded you to withdraw from Christ, and you shall see the dead man as you saw him when you brought him in.'

And the prefect Agrippa could no longer restrain himself but rose and with his own hand pushed Simon away. And the dead man looked as he had before. And the people were enraged and, converted from the magical spell of Simon, began to cry, 'Hear, O Caesar, should the dead not rise let Simon be burned instead of Peter, because he has really deceived us.'

But Peter stretched forth his hand and said, 'Romans, be patient. I do not say that Simon should be burned if the boy is restored; it is only when I tell you to do it, that you will.' And the people cried, 'Even if you should not wish it, Peter, we shall do it.' Peter said to them, 'If you continue, the boy shall not rise. We have learned not to recompense evil for evil, but we have learned to love our enemies and to pray for those who persecute us. For should even he repent, it is better. For God will not remember the evil. Let him, therefore, come to the light of Christ. But if he cannot, let him inherit the portion of his father, the devil. But do not let your hands be contaminated.'

Having thus spoken to the people he came to the boy, and before raising him he said to his mother, 'These young men, whom you set free in honour of your son, can as free men obey their living master. For I know that the souls of some among them will be wounded when they see your risen son and serve again as slaves. But let them all be free and receive their subsistence as before—for your son shall rise again—and let them be with him.' And Peter looked at her for some time awaiting the answer. And the mother of the boy said, 'How can I do otherwise? Therefore I declare before the prefect that they should possess all that which I had to spend on the corpse of my son.'

Peter said to her, 'Let the rest be divided among the widows.' And Peter rejoiced in his soul and said in the spirit, 'O Lord, who are merciful, Jesus Christ, manifest yourself to your servant Peter who calls upon you, as you always show mercy and goodness. In

the presence of all these who have been set free, that they may be able to serve, let Nicostratus now arise.'

And Peter touched the side of the lad and said, 'Arise.' And the lad arose, took up his garment and sat and untied his chin, asked for other garments, came down from the bier, and said to Peter, 'I beg you, man, let us go to our Lord Christ, whom I heard speak to you; he said to you, pointing at me, "Bring him here, for he belongs to me."'

When Peter heard this he was still more strengthened in the spirit by the help of the Lord and said to the people, 'Romans, thus the dead are awakened, thus they speak, thus they walk when they are raised; they live for so long as it pleases God. But now I turn to you who came to see the spectacle. If you repent now from your sins and from all your man-made gods and from all uncleanness and lust, you shall receive the communion of Christ in faith so that you may obtain life for eternity.'

29. From that hour on they worshipped him like a god, and the sick, whom they had at home, they brought to his feet to be cured by him. And when the prefect perceived that such a great multitude adhered to Peter he asked him to depart. And Peter bade the people come into the house of Marcellus. And the mother of the lad asked Peter to come to her house. But Peter had arranged to go to Marcellus on Sunday to see the widows, as Marcellus had promised, so that he might minister to them with his own hand. And the lad who had been raised said, 'I shall not leave Peter.' And his mother returned joyfully and

cheerfully to her house. And on the day after the Sabbath she came into the house of Marcellus and brought two thousand pieces of gold and said to Peter, 'Divide these among the virgins of Christ who minister to him.' But the lad who had been raised, perceiving that he had not yet given anything to anyone, ran to his house, opened a chest, and brought four thousand pieces of gold, and said to Peter, 'See, I also, who have been raised, offer the double gift and present myself from now on as a living sacrifice to God.'

MARTYRDOM OF THE HOLY APOSTLE PETER

30(1). And on Sunday Peter spoke to the brethren and encouraged them in the faith of Christ. And many senators and knights and wealthy women and matrons were present, and they were strengthened in the faith. There was also present a very rich woman, named Chryse, because all her vessels were of gold—since her birth she had never used a vessel of silver or of glass, but only of gold. She said to Peter, 'Peter, servant of God, in a dream the one whom you call God came and said to me, "Chryse, bring ten thousand pieces of gold to my servant Peter; you owe them to him." So I have brought them, fearing that some evil may come from him whom I saw and who has gone to heaven.' And having said this she laid down the money and went away.

And Peter seeing this praised God that the poor could now be provided for. Some of those present said to him, 'Peter, is it not wrong to have accepted this money from her? All Rome knows of her fornication,

and it is reported that she is not satisfied with one husband; she uses even her own slaves. Therefore have nothing to do with the Chryse's table, but let everything be sent back to her that came from her.' When Peter heard this he laughed and said to the brethren, 'As to her conduct, I know nothing of it; since I have received this money I received it not without reason; she brought it to me as a debtor to Christ and gives it to the servants of Christ. For he himself has provided for them.'

31(2). And they also brought the sick to him on the Sabbath and asked him to treat them. And many paralytics and podagrous were healed, and those who had two- and four-day fevers and other diseases, and believed in the name of Jesus Christ, and very many were added every day to the grace of the Lord.

When some days had passed Simon the magician promised the people that he could persuade Peter not to believe in the true God but in a fallacious one. As he performed many tricks those among the disciples who were steadfast laughed him to scorn. In the dining halls he made some spirits appear which had the semblance of life, but in reality did not exist. And what more shall I say? Having spoken a great deal about magic he seemingly cured the lame and blind for a time, and many dead persons, too, he made alive and made them move about, as well as Stratonicus.

In all this Peter followed him and refuted him before those who saw it. And as he was always out of favour, and was ridiculed by the Romans and lost their

confidence since he promised to do something which he could not do, it came about that he said to them, 'Romans, you now think that Peter has overcome me as if he were mightier than I, and you now pay more attention to him. You are mistaken. For tomorrow I shall leave you godless and impious ones and take refuge with God above, whose power I am, though enfeebled. If, therefore, you have fallen, behold I stand. I ascend to the father, and shall say to him, "Me, your son who stands, they desired to bring low; however, I had no deal with them, but returned to myself."

32(3). And on the following day a still larger multitude gathered on the via sacra to see him fly. And Peter also went to the place to see the spectacle and to refute him. For when he came to Rome he astonished the people by his flying. But Peter, who rebuked him, was not yet at Rome, which he so misled and deceived that some were driven out of their senses. And standing on an elevated place, upon seeing Peter he began to speak. 'Peter, now, as I am about to ascend in the presence of all the onlookers, I say to you, if your God is almighty, (he whom the Jews killed, and they stoned you who were chosen by him), let him show that faith in him is of God; let it be manifested by this event, whether it is worthy of God. For I ascend and will show myself to this people what kind of being I am.'

And, behold, he was lifted up and they saw him ascending over Rome and over its temples and hills. And the believers looked at Peter. And beholding the incredible spectacle Peter cried to the Lord Jesus

Christ, 'If you allow him to do what he has undertaken, all who believed in you shall be overthrown, and the signs and wonders, which you have shown to them through me, will not be believed. Make haste, O Lord, show your mercy and let him fall down and become crippled but not die; let him be disabled and break his leg in three places.'

And he fell down and broke his leg in three places. And they cast stones upon him, and each went to his home having faith in Peter. And one of Simon's friends, Gemellus by name, from whom Simon had received much money and who had a Greek wife, quickly ran along the street, and seeing him with his leg broken said, 'Simon, if God's power is broken, shall not that God, whose power you are, be darkened?'

And Gemellus ran and followed Peter and said to him, 'I also wish to be one of those who believe in Christ.' And Peter said, 'How could I object, my brother? Come and stay with us.' And Simon, being in misery, found some helpers who carried him by night on a stretcher from Rome to Aricia. There he remained and stayed with a man named Castor who on account of sorcery had been driven from Rome to Terracina. Following an operation Simon, the messenger of the devil, ended his life.

33(4). Now Peter remained in Rome and rejoiced with the brethren in the Lord, returning thanks day and night for the multitude who were daily added to the holy name by the grace of the Lord. And the four concubines of the prefect Agrippa also came to Peter,

Agrippina, Nicaria, Euphemia, and Doris. And they heard preaching concerning chastity and all the words of the Lord, and repented and agreed among themselves to abstain from cohabitation with Agrippa, but were molested by him. When Agrippa became perplexed and distressed—for he loved them very much—he had them secretly observed where they went, and he found out that they went to Peter.

When they came back he said to them, 'That Christian has taught you not to consort with me. I tell you that I will destroy you and burn him alive.' But they were ready to endure anything by the hand of Agrippa but would no longer allow themselves to satisfy his lust; they had become strong in the power of Jesus.

34(5). And a very beautiful women named Xanthippe, the wife of Albinus, a friend of the emperor, also came to Peter with the other ladies and kept away from Albinus. Being in love with Xanthippe, he became enraged and wondered why she no longer slept with him, and raging like a beast he intended to kill Peter, for he perceived that he was the cause of her leaving his bed. And many other women delighted in the preaching concerning chastity and separated from their husbands, and men too ceased to sleep with their wives, because they wished to serve God in chastity and purity. And there was a great commotion in Rome, and Albinus told Agrippa what had happened to him and said, 'Either you avenge me of Peter, who has alienated my wife from me, or I shall do it myself.' And Agrippa said, 'I suffered the same, for he has alienated my concubines.' And Albinus said

to him, 'Why are you waiting, Agrippa? Let us seize him and kill him as a trouble-maker, so that we may get our wives back and avenge those who cannot kill him but whose wives he has also alienated.'

35(6). And as they made plans together, Xanthippe heard of the conspiracy which her husband had with Agrippa, and she sent word to Peter and asked him to leave Rome. And the other brethren, together with Marcellus, requested him to leave.

But Peter said to them, 'Shall we act like deserters, brethren?' And they said, 'No; but by going you can still serve the Lord.' He obeyed the brethren, and went away alone, saying, 'Let none of you go with me, I will go alone in disguise.' When he went out of the gate, he saw the Lord come into Rome. And when he saw him, he said, 'Lord, where are you going?' And the Lord said to him, '**I go to Rome to be crucified.**' And Peter said to him, 'Lord, are you being crucified again?' And he said, '**Yes, Peter, again I shall be crucified.**' And Peter came to himself; and he saw the Lord ascending to heaven. Then he returned to Rome, rejoicing and praising the Lord because he had said, 'I am being crucified.' This was to happen to Peter.

36(7). He went again to the brethren and told them of the vision which he had. And their souls were sorrowing, and they wept and said, 'We entreat you, Peter, have regard for us, the young ones.' And Peter said, '**If it be the Lord's wish it will be, even if we would not have it so. The Lord is able to strengthen**

you in his faith, and he will establish you in it and increase it in you whom he has planted, so that you may also plant others through him. I will not object so long as the Lord will keep me alive; and again if he will take me away I shall be glad and rejoice.'

While Peter was speaking the brethren wept and four soldiers arrested him and brought him to Agrippa. And being enraged he ordered that he be crucified for godlessness. And the whole multitude of the brethren came together, rich and poor, widows and orphans, able-bodied and disabled alike; they wished to see Peter and rescue him. And the people cried unceasingly with one voice, 'What harm has Peter done, Agrippa? What evil has he done to you? Tell the Romans.' And others said, 'We must be afraid lest the Lord destroy us also, should he die.'

And when Peter came to the place he appeased the multitude and said, 'You men who are in the service of Christ, men who hope in Christ, remember the signs and wonders which you saw through me; think of the compassion of God, how he performed healings for your sakes. Wait for him, till he conies and rewards every man according to his works. And now, do not be angry with Agrippa, for he is a servant of the power of his father. And that which happens takes place as the Lord has told me that it should happen. And why do I delay and not go to the cross?'

37(8). And when he had come to the cross he began to say, '**O name of the cross, hidden mystery; O unspeakable mercy, which is expressed in the name of the cross;**

O nature of man, which cannot be separated
from God;
O ineffable and inseparable love, which cannot
be shown by impure lips;
I seize you now I am standing at the end of my
earthly career.
I will make known what you are.
I will not conceal the mystery of the cross once
closed and hidden to my soul.
You who hope in Christ, think not this to be a
cross which is visible; for my passion, like that
of Christ, is entirely different from that which
is visible.
And now especially, since you who can hear can
hear it from me who am in the last and parting
hour of life, listen.
Keep your souls from everything which you can
perceive with the senses, from all that seems to
be, and is not truly real.
Close these your eyes, shut these your ears;
Withdraw from actions which are seen
outwardly and you shall perceive the facts
about Christ and the whole mystery of your
salvation.
But the hour has come for you, Peter, to deliver
your body to those who are taking it.
Take it, whose business it is. Of you,
executioners, I ask to crucify me with head
downwards, and not otherwise.
And the reason I shall explain to those who
listen.'

38(9). After they had hanged him up as he wished he began to speak again, 'Men, whose calling it is to hear, listen to what I, being hanged, am about to tell you now. Understand the mystery of the whole creation and the beginning of all things, how it was. For the first man, whose image I bear, in falling head downward showed a manner of birth which did not formerly exist, for it was dead, having no motion. He, having been drawn down, he who cast his origin upon the earth, established the whole of the cosmic system, suspended after the manner of his calling, whereby he showed the right as the left and the left as the right and changed all signs of nature, to behold the ugly as beautiful and the really evil as good.

Concerning this the Lord says in a mystery,
"Unless you make the right as the left and the left as the right, and the top as the bottom and the front as the back, you shall not know the Kingdom."

I explain this information to you, and the manner of my suspension is symbolic of that man who was first made. You, my beloved, who now hear, and those who shall hear it, must renounce the first error and turn again. For you ought to come to the cross of Christ, who is the extended Word, the one and only, concerning whom the Spirit says, "For what else is Christ than the Word, the sound of God?"

The Word is this upright tree on which I am crucified; the sound, however, is the crossbeam, namely the nature of man; and the nail which holds the crossbeam to the upright in the middle is the conversion and repentance of man.

39(10). 'Since you have made this known and revealed these things to me, O Word of life, which is now called tree, I thank you, not with these lips which are nailed, neither with this tongue, through which comes forth truth and falsehood, nor with this word, which is produced by the skill of earthly nature, but I thank you, O King, with that voice which is heard through silence, which is not heard by all, which does not come through the organs of the body, which does not enter the ears of flesh nor is heard by corruptible substance, which is not in the world or sounds upon earth, which is also not written in books, nor belongs to one, nor to another, but with this voice, Jesus Christ, I thank you: with the silence of the voice with which the Spirit within me intercedes, who loves you, speaks with you, and sees you.

You are known only to the Spirit.

You are to me, father, mother, brother, friend, servant, steward.

You are all, and all is in you; and you are Being, and there is nothing that is except you.

To him, brethren, you also take refuge and learn that your existence is in him alone, and you shall then obtain that of which he said to you, "Eye has not seen, nor ear heard, neither has it entered into the heart of man."

We now ask undefiled Jesus for that which you promised to give us;

we praise you, we thank you, we confess you in glorifying you, though we are weak, because you

alone are God and no other, to whom be glory now and for ever, Amen.'

40(11). When the multitude surrounding him cried Amen, Peter, during this Amen, gave up his spirit to the Lord. When Marcellus saw that the blessed Peter had given up the ghost, without communicating with anyone, since it was not allowed, he took him down from the cross with his own hands and bathed him in milk and wine. And he ground seven pounds of mastic and also fifty pounds of myrrh and aloes and spice and anointed his body, and filled a very costly marble coffin with Attic honey and buried him in his own tomb.

And Peter came to Marcellus by night and said, 'Marcellus did you not hear the Lord say, "Let the dead be buried by their own dead"?'⁴⁰ When Marcellus said, 'Yes', Peter said to him, 'What you spent on the dead is lost. For though alive you were like a dead man caring for the dead.' When Marcellus awoke he told of the appearance of Peter to the brethren, and he remained with those who had been strengthened by Peter in the faith of Christ, strengthening himself even more till the arrival of Paul at Rome.

41(12). When Nero heard that Peter had departed this life, he blamed the prefect Agrippa for having him killed without his knowledge; he had intended to punish him the more cruelly and severely because Peter had made disciples of some of his servants and alienated them from him. Therefore he was angry,

and for a long time he would not speak with Agrippa. He sought how to destroy all those brethren whom Peter had instructed. And one night he saw a person striking him and saying, 'Nero, you cannot now persecute or destroy the servants of Christ. Keep your hands from them.' And in consequence of this vision Nero became greatly afraid and left the disciples alone from that time in which Peter had died. Thereafter the brethren continued with one accord, rejoicing and glorying in the Lord, and praised the God and Saviour of our Lord Jesus Christ with the Holy Spirit, to whom be glory for ever and ever. Amen.



THE WISDOM GNOSTIC SCRIPTURES



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The Sayings

13

The Gospel of Thomas

The Gospel of Thomas is a wisdom gospel. Like the sayings gospel Q, which most scholars now suggest was a source used in compiling the gospels of Matthew and Luke, the Gospel of Thomas portrays Jesus as one who disseminates life-giving wisdom through his sayings.

Unlike the New Testament gospels of Matthew, Mark, Luke, and John, and other, non-canonical gospels, the Gospel of Thomas contains almost no narrative. Jesus in Thomas performs no physical miracles, reveals no fulfilment of prophecy, announces no apocalyptic kingdom about to disrupt the world order, dies for no one's sins, and does not rise from the dead on Easter Sunday. His value, rather, lies in his enigmatic sayings, which are pregnant with possibility and power. "Whoever discovers what these sayings mean will not taste death," Jesus promises. That is to say, one who uncovers the interpretive keys to the meaning of these sayings thinks Jesus' thoughts after him and completes his sayings in new and sagacious ways. Such a one seeks and finds true wisdom and knowledge.

The editor of the gospel is said to be Judas Thomas, or Judas the twin, who is acclaimed by Syrian Christians as the twin brother of Jesus and the messenger (or apostle) to the Syrians. A version of

this gospel may have been composed, most likely in Greek, as early as the middle of the first century, or somewhat later. A few scholars have suggested that the Gospel of Thomas may have been composed in Syriac, but that proposal has not proved to be convincing. The gospel may have been written in Syria, possibly at Edessa (modern Urfa), where the memory of Thomas was revered and where his bones were venerated. Many of the sayings in the Gospel of Thomas recall sayings of Jesus in the New Testament gospels, but many are previously unknown sayings or versions of sayings of Jesus. Some sayings may well derive ultimately from the historical Jesus. The Gospel of Thomas has attracted a great deal of popular interest and was portrayed as a significant and suppressed collection of sayings of Jesus in the film *Stigmata*.

The numbering of the sayings employed here (1–114) is a scholarly convention. The translation gives the Semitic forms of Semitic names, in order to highlight the Jewish identity of Jesus and his students and the Jewish context of the life of the historical Jesus. For example, the name Yeshua is used for Jesus; the other names are identified in the notes.

THE GOSPEL OF THOMAS¹

These are the hidden sayings that the living Yeshua spoke and Yehuda Toma the twin recorded.²

(1) And he said,³

Whoever discovers what these sayings mean⁴
will not taste death.

(2) Yeshua said,

Seek and do not stop seeking until you find.

When you find, you will be troubled.

When you are troubled, you will marvel and rule over
all.⁵

(3) Yeshua said,

If your leaders tell you, "Look, the kingdom is in
heaven," then the birds of heaven will precede you.

If they say to you, "It's in the sea,"⁶

then the fish will precede you.

But the kingdom is inside you and it is outside you.

When you know yourselves,⁷ then you will be known,
and you will understand that you are children of the
living father.

But if you do not know yourselves, then you dwell in
poverty and you are poverty.

(4) Yeshua said,

A person old in days

will not hesitate to ask a little child

seven days old⁸ about the place of life,

and the person will live.⁹

For many of the first will be last
and become a single one.

(5) Yeshua said,
Know what is in front of your face and what is hidden
from you will be disclosed. There is nothing hidden
that will not be revealed.[10](#)

(6) His students asked him and said to him,
Do you want us to fast?
How should we pray?
Should we give to charity?
What diet should we observe?[11](#)
Yeshua said,
Do not lie and do not do what you hate.[12](#)
All things are disclosed before heaven.
There is nothing hidden that will not be revealed,
nothing covered that will remain undisclosed.

(7) Yeshua said,
Blessings on the lion if a human eats it,
making the lion human. Foul is the human if a lion
eats it, making the lion human.[13](#)

(8) And he said,
Humankind is like a wise fisherman who cast his net
into the sea and drew it up from the sea full of little
fish.
Among the fish he found a fine large fish.
He threw all the little fish back into the sea
and easily chose the large fish.
Whoever has ears to hear should hear.

(9) Yeshua said,
Look, the sower went out, took a handful of seeds,
and scattered them.
Some fell on the road

and the birds came and pecked them up.
Others fell on rock and they did not take root in the soil and did not produce heads of grain.
Others fell on thorns and they choked the seeds and worms devoured them.
And others fell on good soil and it brought forth a good crop, yielding sixty per measure and one hundred twenty per measure.

(10) Yeshua said,
I have thrown fire upon the world, and look, I am watching till it blazes.

(11) Yeshua said,
This heaven will pass away and the one above it will pass away.
The dead are not alive and the living will not die.
During the days when you ate what is dead you made it alive.
When you are in the light, what will you do?
On the day when you were one you became two.
But when you become two, what will you do?¹⁴

(12) The students said to Yeshua,
We know you will leave us.
Who will be our leader?
Yeshua said to them,
Wherever you are, seek out Yaakov the just.¹⁵
For his sake heaven and earth came into being.

(13) Yeshua said to his students,
Compare me to something and tell me what I am like.
Shimon Kefa¹⁶ said to him,

You are like a just messenger.
Matai¹⁷ said to him,
You are like a wise philosopher.
Toma¹⁸ said to him,
Rabbi,¹⁹ my mouth is utterly unable to say
what you are like.
Yeshua said,
I am not your rabbi.
Because you have drunk, you are intoxicated
from the bubbling spring I tended.²⁰
And he took him and withdrew, and spoke three
sayings²¹ to him.
When Toma came back to his friends, they asked him,
What did Yeshua say to you?
Toma said to them,
If I tell you one of the sayings he spoke to me,
you will pick up rocks and stone me²² and fire will
come out of the rocks and consume you.

(14) Yeshua said to them,
If you fast you will bring sin upon yourselves,
and if you pray you will be condemned,
and if you give to charity, you will harm your
spirits.²³
When you go into any region and walk through the
countryside,
and people receive you, eat what they serve you
and heal the sick among them.
What goes into your mouth will not defile you,
but what comes out of your mouth will defile you.

(15) Yeshua said,
When you see one not born of woman, fall on your
faces and worship.

That is your father.

(16) Yeshua said,

People may think I have come to impose peace upon the world. They do not know that I have come to impose conflicts upon the earth: fire, sword, war. For there will be five in a house.

There will be three against two and two against three, father against son and son against father, and they will stand alone.

(17) Yeshua said,

I shall give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.[24](#)

(18) The students said to Yeshua,

Tell us how our end will be.

Yeshua said,

Have you discovered the beginning and now are seeking the end?

Where the beginning is, the end will be.

Blessings on you who stand at the beginning.

You will know the end and not taste death.

(19) Yeshua said,

Blessings on you who came into being before coming into being.

If you become my students and hear my sayings, these stones will serve you.

For there are five trees in paradise for you.

Summer or winter they do not change and their leaves do not fall.

Whoever knows them will not taste death.[25](#)

(20) The students said to Yeshua,
Tell us what the kingdom of heaven is like.
He said to them, It is like a mustard seed, the tiniest
of seeds,²⁶ but when it falls on prepared soil, it
produces a great plant and becomes a shelter for the
birds of heaven.

(21) Miryam²⁷ said to Yeshua,
What are your students like?
He said,
They are like little children living in a field that is not
theirs. When the owners of the field come, they will
say, "Give our field back to us."
The children take off their clothes in front of them to
give it back, and they return their field to them.
So I say, if the owner of a house knows that a thief is
coming,
he will be on guard before the thief arrives
and will not let the thief break into the house of his
estate and steal his possessions.
As for you, be on guard against the world.
Arm yourselves with great strength,
or the robbers will find a way to reach you,
for the trouble you expect will come.
Let someone among you understand.
When the crop ripened,
the reaper came quickly with sickle in hand
and harvested it.
Whoever has ears to hear should hear.

(22) Yeshua saw some babies nursing. He said to his
students,

These nursing babies are like those who enter the kingdom.

They said to him,

Then shall we enter the kingdom as babies?

Yeshua said to them,

When you make the two into one,

and when you make the inner like the outer

and the outer like the inner

and the upper like the lower,

and when you make male and female into a single one,

so that the male will not be male nor the female be female,

when you make eyes in place of an eye,

a hand in place of a hand,

a foot in place of a foot,

an image in place of an image,

then you will enter the kingdom.[28](#)

(23) Yeshua said,

I shall choose you as one from a thousand

and as two from ten thousand

and they will stand as a single one.

(24) His students said,

Show us the place where you are.

We must seek it.

He said to them,

Whoever has ears should hear.

There is light within a person of light

and it shines on the whole world.

If it does not shine it is dark.[29](#)

(25) Yeshua said,

Love your brother like your soul.

Protect that person like the pupil of your eye.

(26) Yeshua said,
You see the speck in your brother's eye but not the
beam in your own eye.
When you take the beam out of your own eye,
then you will see clearly to take the speck out of your
brother's eye.

(27) If you do not fast from the world, you will not
find the kingdom. If you do not observe the Shabbat
as Shabbat,³⁰ you will not see the father.

(28) Yeshua said,
I took my stand in the midst of the world,
and I appeared to them in flesh. I found them all
drunk yet none of them thirsty. My soul ached for the
human children because they are blind in their hearts
and do not see. They came into the world empty and
seek to depart from the world empty. But now they
are drunk. When they shake off their wine, they will
repent.

(29) Yeshua said,
If the flesh came into being because of spirit,
it is a marvel, but if spirit came into being because of
body, it is a marvel of marvels.
Yet I marvel at how this great wealth has come to
dwell in this poverty.

(30) Yeshua said,
Where there are three deities, they are divine.
Where there are two or one, I am with that one.³¹

(31) Yeshua said,
A prophet is not accepted in the hometown.
A doctor does not heal those who know the doctor.

(32) Yeshua said,
A city built upon a high hill and fortified cannot fall,
nor can it be hidden.

(33) Yeshua said,
What you will hear in your ear in the other ear³²
proclaim from your rooftops.
No one lights a lamp and puts it under a basket,
nor in a hidden place. You put it on a stand so that all
who come and go will see its light.

(34) Yeshua said,
If a blind person leads a blind person, both will fall in
a hole.

(35) Yeshua said,
You cannot enter the house of the strong
and take it by force without binding the owner's
hands. Then you can loot the house.

(36) Yeshua said,
From morning to evening and from evening to
morning, do not worry about what you will wear.³³

(37) His students said,
When will you appear to us and when shall we see
you?
Yeshua said,
When you strip naked without being ashamed

and take your clothes and put them under your feet
like small children and trample them,
then you will see the child of the living one
and you will not be afraid.

(38) Yeshua said,
Often you wanted to hear these sayings I am telling
you, and you have no one else from whom to hear
them. There will be days when you will seek me and
you will not find me.

(39) Yeshua said,
The Pharisees and the scholars have taken the keys
of knowledge and have hidden them.
They have not entered, nor have they allowed those
who want to enter to go inside.
You should be shrewd as snakes and innocent as
doves.

(40) Yeshua said,
A grapevine has been planted far from the father.
Since it is not strong
it will be pulled up by the root and perish.

(41) Yeshua said,
Whoever has something in hand will be given more
and whoever has nothing will be deprived
of the paltry things possessed.

(42) Yeshua said,
Be passersby.³⁴

(43) His students said to him,
Who are you to say these things to us?

Yeshua said,
From what I tell you, you do not know
who I am, but you have become like the Jews.
They love the tree but hate its fruit or love the fruit
but hate the tree.

(44) Yeshua said,
Whoever blasphemes against the father
will be forgiven,
and whoever blasphemes against the son
will be forgiven,
but whoever blasphemes against the holy spirit will
not be forgiven,
either on earth or in heaven.

(45) Yeshua said,
Grapes are not harvested from thorn trees,
nor are figs gathered from thistles. They yield no fruit.
A good person brings forth good from the storehouse.
A bad person brings forth evil things
from the corrupt storehouse in the heart
and says evil things. From the abundance of the heart
such a person brings forth evil.

(46) Yeshua said,
From Adam to Yohanan the baptizer,³⁵
among those born of women, no one of you is so much
greater than Yohanan that your eyes should not be
averted. But I have said that whoever among you
becomes a child will know the kingdom and become
greater than Yohanan.

(47) Yeshua said,

A person cannot mount two horses or bend two bows,
and a servant cannot serve two masters,
or the servant will honour one and offend the other.
No one who drinks aged wine suddenly wants to
drink new wine. New wine is not poured into aged
wineskins or they may break, and aged wine is not
poured into a new wineskin or it may spoil. An old
patch is not sewn onto a new garment or it may tear.

(48) Yeshua said,
If two make peace with each other in one house,
they will tell the mountain, "Move," and the mountain
will move.

(49) Yeshua said,
Blessings on you who are alone and chosen,
for you will find the kingdom. You have come from it
and will return there again.

(50) Yeshua said,
If they say to you, "Where have you come from?"
say to them, "We have come from the light,
from the place where the light came into being by
itself, established itself, and appeared in their image."
If they say to you, "Is it you?"
say, "We are its children and the chosen of the living
father."
If they ask you, "What is the evidence of your father
in you?"
say to them, "It is motion and rest."³⁶

(51) His students said to him,
When will the dead rest?
When will the new world come?

He said to them,
What you look for has come but you do not know it.
(52) His students said to him,
Twenty-four prophets have spoken in Israel and they
all spoke of you.³⁷
He said to them,
You have disregarded the living one among you
and have spoken of the dead.

(53) His students said to him,
Is circumcision useful or not?
He said to them,
If it were useful, fathers would produce their children
already circumcised from their mothers.
But the true circumcision in spirit³⁸ is altogether
valuable.

(54) Yeshua said,
Blessings on you the poor, for yours is the kingdom of
heaven.

(55) Yeshua said,
Those who do not hate their father and mother
cannot be my students, and those who do not hate
their brothers and sisters and bear the cross³⁹ as I do
will not be worthy of me.

(56) Yeshua said,
Whoever has come to know the world
has discovered a carcass, and whoever has discovered
a carcass, of that person the world is not worthy.

(57) Yeshua said,

The father's kingdom is like someone with good seed.
His enemy came at night and sowed weeds among the
good seed. He did not let them pull up the weeds but
said to them,

“No, or you might go to pull up the weeds
and pull up the wheat along with them.”

On harvest day the weeds will be conspicuous
and will be pulled up and burned.

(58) Yeshua said,
Blessings on the person who has labored⁴⁰
and found life.

(59) Yeshua said,
Look to the living one as long as you live or you may
die and try to see the living one and you will not be
able to see.

(60) He saw a Samaritan carrying a lamb as he was
going to the land of Yehuda.⁴¹
He said to his students,
That person is carrying the lamb around.⁴²
They said to him,
Then he may kill it and eat it.
He said to them,
He will not eat it while it is alive but only after he has
killed it and it has become a carcass.
They said,
Otherwise he cannot do it.
He said to them,
So with you. Seek a place of rest
or you may become a carcass and be eaten.

(61) Yeshua said,

Two will rest on a couch. One will die, one will live.
Salome said,
Who are you, mister? You have climbed on my couch
and eaten from my table as if you are from
someone.⁴³
Yeshua said to her,
I am the one who comes from what is whole.
I was given from the things of my father.
Salome said,
I am your student.
Yeshua said,
I say, if you are whole,⁴⁴ you will be filled with light,
but if divided, you will be filled with darkness.
(62) Yeshua said,
I disclose my mysteries to those who are worthy
of my mysteries.⁴⁵ Do not let your left hand know
what your right hand is doing.

(63) Yeshua said,
There was a rich person who was very wealthy.
He said, "I shall invest my money so I may sow, reap,
plant, and fill my storehouses with produce.
Then I shall lack nothing." This is what he was
thinking in his heart, but that very night he died.
Whoever has ears should hear.

(64) Yeshua said,
A person was receiving guests. When he prepared the
dinner
he sent his servant to invite the guests.
The servant went to the first and said,
"My master invites you."
That person said,
"Some merchants owe me money.

They are coming tonight.
I must go and give them instructions.
Please excuse me from dinner.”
The servant went to another and said,
“My master invites you.”
He said to the servant,
“I have bought a house
and I’ve been called away for a day.
I have no time.”
The servant went to another and said,
“My master invites you.”
He said to the servant,
“My friend is to be married
and I am to arrange the banquet.
I can’t come. Please excuse me from dinner.”
The servant went to another and said,
“My master invites you.”
He said to the servant,
“I have bought an estate
and I am going to collect rent.
I shall not be able to come. Please excuse me.”
The servant returned and said to his master,
“Those you invited to dinner have asked to be
excused.”
The master said to his servant,
“Go out into the streets and invite whomever you find
for the dinner.
Buyers and merchants will not enter the places of my
father.”

(65) He said,
A usurer⁴⁶ owned a vineyard and rented it
to some farmers to work it and from them he would
collect its produce. He sent his servant for the

farmers to give him the produce of the vineyard. They seized, beat, and almost killed his servant, who returned and told his master. His master said, "Perhaps he did not know them." And he sent another servant, but they beat him as well. Then the master sent his son and said, "Perhaps they will respect my son." Since the farmers knew the son was the heir of the vineyard, they seized him and killed him. Whoever has ears should hear.

(66) Yeshua said,
Show me the stone that the builders rejected.
That is the cornerstone.

(67) Yeshua said,
One who knows all but lacks within is utterly lacking.

(68) Yeshua said,
Blessings on you when you are hated and persecuted,
and no place will be found,
wherever you are persecuted.[47](#)

(69) Yeshua said,
Blessings on you who have been persecuted in your hearts. Only you truly know the father.
Blessings on you who are hungry that the stomach of someone else in want may be filled.

(70) Yeshua said,
If you bring forth what is within you, what you have will save you. If you have nothing within you, what you do not have within you will kill you.

(71) Yeshua said,
I shall destroy this house and no one will be able to
rebuild it.

(72) Someone said to him,
Tell my brothers to divide my father's possessions
with me.
He said to the person,
Mister, who made me a divider?
He turned to his students and said to them,
I am not a divider, am I?

(73) Yeshua said,
The harvest is large but the workers are few.
Beg the master to send out workers to the harvest.

(74) He said,⁴⁸
Master, there are many around the drinking trough
but nothing in the well.⁴⁹

(75) Yeshua said,
There are many standing at the door
but those who are alone will enter the wedding
chamber.

(76) Yeshua said,
The father's kingdom is like a merchant who owned a
supply of merchandise and found a pearl. The
merchant was prudent. He sold his goods and bought
the single pearl for himself. So with you. Seek his
treasure that is unfailing and enduring, where no
moth comes to devour and no worm destroys.

(77) Yeshua said,

I am the light over all things. I am all.
From me all has come forth,
and to me all has reached.
Split a piece of wood. I am there.
Lift up the stone and you will find me there.⁵⁰

(78) Yeshua said,
Why have you come out to the countryside?
To see a reed shaken by the wind?
Or to see a person dressed in soft clothes
like your rulers and your people of power?
They are dressed in soft clothes
and cannot understand truth.

(79) A woman in the crowd said to him,
Blessings on the womb that bore you
and the breasts that fed you.
He said to her,
Blessings on those who have heard the word of the
father and have truly kept it. Days will come when
you will say,
“Blessings on the womb that has not conceived
and the breasts that have not given milk.”

(80) Yeshua said,
Whoever has come to know the world
has discovered the body,
and whoever has discovered the body,
of that person the world is not worthy.

(81) Yeshua said,
Let a person of wealth rule,
and a person of power renounce it.

(82) Yeshua said,
Whoever is near me is near fire,
and whoever is far from me is far from the
kingdom.⁵¹

(83) Yeshua said,
You see images, but the light within them is hidden
in the image of the father's light.
He will be disclosed, but his image is hidden by his
light.

(84) Yeshua said,
When you see your likeness you are happy.
But when you see your images that came into being
before you and that neither die nor become visible,
how much you will bear!

(85) Yeshua said,
Adam came from great power and great wealth,
but he was not worthy of you. Had he been worthy, he
would not have tasted death.

(86) Yeshua said,
Foxes have their dens⁵² and birds have their nests,
but the human child⁵³ has no place to lay his head
and rest.

(87) Yeshua said,
How miserable is the body that depends on a body,
and how miserable is the soul that depends on both.

(88) Yeshua said,
The messengers and the prophets will come to you
and give you what is yours.

You give them what you have and wonder,
“When will they come and take what is theirs?”

(89) Yeshua said,
Why do you wash the outside of the cup?
Don't you understand that the one who made the
inside also made the outside?

(90) Yeshua said,
Come to me, for my yoke is easy and my mastery
gentle, and you will find rest for yourselves.

(91) They said to him,
Tell us who you are so that we may believe in you. He
said to them, You examine the face of heaven and
earth but you have not come to know the one who is
in your presence, and you do not know how to
examine this moment.

(92) Yeshua said,
Seek and you will find. In the past I did not tell you
the things about which you asked me.
Now I am willing to tell you, but you do not seek them.

(93) Do not give what is holy to dogs.
They might throw them upon the manure pile.
Do not throw pearls to swine.
They might make mud of it.[54](#)

(94) Yeshua said,
One who seeks will find.
For one who knocks it will be opened.

(95) Yeshua said,[55](#)

If you have money, do not lend it at interest,
but give it to someone from whom you will not get it
back.

(96) Yeshua said,
The father's kingdom is like a woman
who took a little yeast, hid it in dough,
and made large loaves of bread.
Whoever has ears should hear.

(97) Yeshua said,
The father's kingdom is like a woman
who was carrying a jar full of meal.
While she was walking along a distant road,
the handle of the jar broke and the meal spilled
behind her along the road. She did not know it. She
noticed no problem. When she reached her house she
put the jar down and found it empty.

(98) Yeshua said,
The father's kingdom is like a person who wanted to
put someone powerful to death.
While at home he drew his sword and thrust it into
the wall to find out whether his hand would go in.
Then he killed the powerful person.

(99) The students said to him,
Your brothers and your mother are standing outside.
He said to them, Those here who do the will of my
father are my brothers and my mother.
They will enter my father's kingdom.

(100) They showed Yeshua a gold coin and said to him,
Caesar's people demand taxes from us.

He said to them, Give Caesar the things that are
Caesar's, give god the things that are god's,
and give me what is mine.

(101) Those who do not hate their father and mother
as I do cannot be my students, and those who do not
love their father and mother as I do
cannot be my students. For my mother gave me
falsehood, but my true mother gave me life.[56](#)

(102) Yeshua said,
Shame on the Pharisees. They are like a dog sleeping
in the cattle manger. It does not eat or let the cattle
eat.

(103) Yeshua said,
Blessings on you if you know where the robbers will
enter so you can wake up, rouse your estate,
and arm yourself before they break in.

(104) They said to Yeshua,
Come let us pray today and fast.
Yeshua said,
What sin have I committed or how have I been
undone? When the bridegroom leaves the wedding
chamber, then let the people fast and pray.

105) Yeshua said,
Whoever knows the father and the mother
will be called the child of a whore.

(106) Yeshua said,

When you make two into one, you will become human children. When you say, "Mountain, move," the mountain will move.

(107) Yeshua said,
The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. After so much trouble he said to the sheep, "I love you more than the ninety-nine."

(108) Yeshua said,
Whoever drinks from my mouth will become like me. I myself shall become that person, and the hidden things will be revealed to that one.⁵⁷

(109) Yeshua said,
The kingdom is like a person who had a treasure hidden in his field. He did not know it, and when he died, he left it to his son. The son did not know about it. He took over the field and sold it. The buyer was plowing and found the treasure, and began to lend money at interest to whomever he wished.

(110) Yeshua said,
You who have found the world and become wealthy, renounce the world.

(111) Yeshua said,
The heavens and earth will roll up in your presence and you who live from the living one will not see death. Doesn't Yeshua say this?
Whoever has found oneself, of that person the world is not worthy.

(112) Yeshua said,
Shame on the flesh that depends on the soul.
Shame on the soul that depends on the flesh.

(113) His students said to him,
When will the kingdom come?
Yeshua said,
It will not come because you are watching for it.
No one will announce, "Look, here it is,"
or "Look, there it is." The father's kingdom is spread
out upon the earth and people do not see it.

(114) Shimon Kefa said to them,
Miryam should leave us.
Females are not worthy of life.
Yeshua said,
Look, I shall guide her to make her male,
so she too may become a living spirit resembling you
males. For every female who makes herself male will
enter the kingdom of heaven.⁵⁸

1. The Gospel of Thomas: Nag Hammadi library, Codex II, 2, pp. 32, 10 to 51, 28, and in the Greek fragments in Oxyrhynchus Papyrus 1, 654 and 655; translated from the Coptic by Marvin Meyer. There are many parallels in the New Testament gospels to the sayings of Jesus in the Gospel of Thomas. The New Testament parallels are not listed in the notes, for reasons of economy of space, but the serious seeker will easily find them.

2. Instead of "hidden sayings," we may translate as "secret sayings," or "obscure sayings" (Coptic

enshaje ethep, Greek Papyrus Oxyrhynchus 654 *hoi logoi hoi [apokryphoi]*). The Book of Thomas has a similar opening, and the Secret Book of James also calls itself a “secret book.” Yeshua is Jesus (here and throughout), and Yehuda Toma is Judas Thomas. The “living Yeshua” is almost certainly not a reference to the resurrected Jesus as traditionally understood, but rather to Jesus who lives through his sayings.

3. The speaker is probably Jesus, otherwise Judas Thomas with an editorial remark.

4. Or, “the interpretation [Coptic *hermeneia*, from Greek] of these sayings.”

5. Greek Papyrus Oxyrhynchus 654 adds: “and having ruled, you will rest” (partially restored).

6. Greek Papyrus Oxyrhynchus 654 reads: “it is under the earth.”

7. “Know yourself” (Greek *gnothi sauton*) was a famous maxim from the oracular center dedicated to Apollo at Delphi, Greece.

8. This probably indicates an uncircumcised boy (a Jewish boy was to be circumcised on the eighth day), or else a child of the Sabbath of the first week of creation.

9. Hippolytus of Rome cites a version of this saying from the Gospel of Thomas used among the Naassenes, in his *Refutation of All Heresies* 5.7.20: “One who seeks will find me in children from seven years, for there, hidden in the fourteenth age, I am revealed.”

10. Greek Papyrus Oxyrhynchus 654 adds: “and nothing buried that will not be raised” (partially restored).

11. These questions seem to be answered in saying 14.

12. This is the negative formulation of the golden rule.

13. This obscure saying seems to appeal to the lion as a symbol of all that is passionate and bestial: the passions may either be consumed by a person or consume a person. The Secret Book of John portrays Yaldabaoth, the ruler of this world, as lionlike in appearance. On the saying in general, see Jackson, *The Lion Becomes Man*.

14. This saying consists of four riddles about life in this world and beyond. A different phrasing of the third riddle appears in the Naassene Sermon, in Hippolytus of Rome, *Refutation of All Heresies* 5.8.32: “If you ate dead things and made them living, what will you do if you eat living things?”

15. Yaakov the just (or the righteous) is James the just, the brother of Jesus and the leader of the church in Jerusalem until his death in 62 CE. He was given his nickname because of his reputation for piety and Torah observance. On James the just in Jerusalem, see the conclusion to the Secret Book of James.

16. Simon Peter.

17. Matthew.

18. Thomas.

19. Or, “Teacher” (Coptic *sah*).

20. Jesus is the enlightened bartender who serves up wisdom. In general this saying resembles saying 108.

21. Or “three words” (Coptic *enshomt enshaje*). These three sayings or three words are not reported; the reader must discover the interpretation. On three such words, see also Kaulakau, Saulasau, Zeesar in the Naassene Sermon.

22. Within Judaism stoning was the punishment for blasphemy.

23. These statements seem to be answers to the questions in saying 6.

24. Paul may cite this saying in 1 Corinthians 2:9 as a wisdom saying in use among enthusiasts in Corinth.
25. The five trees of paradise are also discussed in Manichaeian texts and in the Islamic Mother of Books.
26. Or, “a mustard seed. It is the tiniest of seeds.”
27. Mary.
28. This is a statement of human transformation. The transformation of genders also is treated in saying 114, but in somewhat different terms.
29. Instead of “it” in these clauses, we may also read “he.”
30. Sabbath.
31. Greek Papyrus Oxyrhynchus 1 has been reconstructed to read: “Where there are three, they are without god, and where there is only one, I say, I am with that one.” The Greek text then goes on to present part of saying 77.
32. “In the other ear” (Coptic *hem pkemaaje*) may be an instance of dittography (that is, inadvertently writing something twice), or the phrase may refer to another person’s ear or perhaps even one’s own “inner” ear.
33. Greek Papyrus Oxyrhynchus 655 reads: “Do not worry, from morning to evening nor from evening to morning, either about your food, what you will eat, or about your clothing, what you will wear. You are much better than the lilies, which do not card or spin. And since you have one change of clothing, . . . you . . . ? Who might add to your stature? That is the one who will give you your garment.”
34. Or, “Be wanderers,” or, much less likely, “Come into being as you pass away” (Coptic *shope*

et etenerparage). A parallel to this saying appears in an inscription from a mosque at Fatehpur Sikri, India: “Jesus said, ‘This world is a bridge. Pass over it, but do not build your dwelling there.’”

35. John the baptizer.

36. This saying recalls the accounts of the career of the soul or of the person in the Secret Book of John, the Song of the Pearl, and the Exegesis on the Soul.

37. Twenty-four is sometimes given as the number of books in the Hebrew Bible.

38. Paul also refers to spiritual circumcision in Romans 2:25–29 and elsewhere.

39. This is a common figure of speech for bearing up under burdens or difficulties.

40. Or, “Blessings on the person who has suffered.”

41. This saying is partially restored. Instead of “He saw” (Coptic *afnau*), it is also possible to restore to read “They saw” (Coptic *aunau*). The “land of Yehuda” is Judea.

42. Instead of “That person is carrying the lamb around” it is possible to read “That person is around the lamb,” or “Why does that person carry around the lamb?” It may be possible to understand that the Samaritan was “trying to catch a lamb,” and Jesus said, “That person is after the lamb.”

43. The word translated “couch” (Coptic *cloc*) may also be translated “bed,” but the saying probably refers to a couch used for dining. The clause “as if you are from someone” may derive from the phrase “as a stranger.”

44. The Coptic text is emended slightly here.

45. Partially restored.

46. The word “usurer” is partially restored. This Coptic word may be restored to read “A good person” (Coptic *ourome enchre[sto]s*), or “A usurer,” “A creditor” (Coptic *ourome enchre[ste]s*), with very different implications. In the first instance a good person may be interpreted as the victim of violent tenant farmers, in the second instance (adopted here) an abusive creditor may be understood as opposed by the victimized poor.

47. This saying may be understood to mean “you will find a place where you will not be persecuted,” perhaps alluding to the flight of early Christians from Jerusalem to Pella in Transjordan at the time of the first-century revolt against the Romans.

48. Or, “Someone said” (Coptic *pejaf*). Sayings 73–75 most likely should be read as a small dialogue.

49. The word *well* is emended slightly. Instead of “nothing” it is also possible to read “no one” (Coptic *men laau*).

50. Greek Papyrus Oxyrhynchus 1 adds a version of this part of the saying after saying 30.

51. A version of this saying has recently been discovered in a Coptic text (Berlin 22220) now referred to as the Gospel of the Savior: “If someone is near me, he will burn. I am the fire that blazes. Whoever is near me is near fire; whoever is far from me is far from life” (see Hedrick and Mirecki, *Gospel of the Savior*, pp. 40–41).

52. Partially restored.

53. This common phrase (here in Coptic *shere emprome*, from the Greek *huios tou anthropou*) often is translated “son of man” in other translations of Jewish and Christian texts. Sometimes it can mean a person, or it can be a way of referring to oneself, “I.”

Such seems to be the meaning here. At other times (as in the book of Daniel and other similar texts) it may have a more apocalyptic meaning.

54. The end of this saying is partially restored.

Layton, ed., *Nag Hammadi Codex II*, 2–7, 1:87, notes that, in addition to the restoration adopted here, the passage may also be restored to read “They might grind it to bits,” or “They might bring it to naught.”

55. Restored.

56. This saying is partially restored. For the clause “For my mother gave me falsehood” (Coptic *tamaaugar entas[ti naei empc]ol*, see Layton, ed., *Nag Hammadi Codex II*, 2–7, 1:89). Another possibility for restoration: “For my mother brought me forth.”

57. This saying recalls saying 13.

58. A somewhat different statement of gender transformation is given at saying 22.

14

The Book of Thomas

The Book of Thomas is a text that claims to have been written in conjunction with Judas Thomas, the twin brother of Jesus and the apostolic hero of Syrian Christians. Like the Gospel of Thomas, the Book of Thomas is identified at the opening of the document as a sayings collection: “The hidden sayings that the saviour spoke to Judas Thomas.” The editor of the collection is identified as a certain Mathaias, whose name is similar to that of the messenger (or apostle) and gospel-writer Matthew (Matthaios) and the replacement apostle Matthias (Acts 1:26), but whose precise identity remains uncertain.

Appended at the end of the document are the words “the Book of Thomas the Contender Writing to the Perfect.” Traditionally this inscription has been taken at face value, but some scholars have suggested that it may be read as two titles of the text, “The Book of Thomas,” and “The Contender Writing to the Perfect,” and that these two titles may reflect the composite nature of the text. After all, the text contains sayings of Jesus and a dialogue between Jesus and Thomas, along with a sermon by Jesus on sinners who face judgment.

Hans-Martin Schenke argues that the contender designated in the second title is none other than the patriarch Jacob, the most famous contender in the Jewish tradition. Hence, Schenke maintains, behind

the present Book of Thomas may be a Jewish source in the form of a letter said to be authored by Jacob the contender.

Within the Book of Thomas the utterances of Jesus sometimes recall sayings and themes in the Gospel of Thomas. Here Jesus comments on Judas the twin, on knowledge of self, on what is hidden and what is visible, on the desires of the flesh, and on wisdom and foolishness. In the middle of the text, and at the very end, Jesus states that one should seek (or pray) and find and rest, as in Gospel of Thomas.

Like the Book of Thomas in general, the sermon of Jesus recommends an ascetic way of life, and as such it is profoundly concerned about the life and the sins of the flesh. In its presentation the sermon echoes ancient descriptions of the underworld and punishments for the wicked and anticipates later portrayals of judgment in Dante's *Inferno* and even Jonathan Edwards's sermon "Sinners in the Hands of an Angry God." The Book of Thomas survives in Coptic in the Nag Hammadi library. Like the Gospel of Thomas, the Book of Thomas probably was composed in Greek, in Syria, where Thomas was revered. John Turner proposes that at least part of the Book of Thomas should be dated to the first part of the third century, that is, after the Gospel of Thomas and before the Acts of Thomas.

THE BOOK OF THOMAS¹

The hidden sayings that the saviour spoke to Judas Thomas, which I, Mathaias, in turn recorded.² I was walking, listening to them speak with each other.

JESUS TALKS TO HIS BROTHER THOMAS

The saviour said, “Brother Thomas, while you are still in the world, listen to me and I shall reveal to you what you have thought about in your heart. “Now, since it is said that you are my twin and my true friend, examine yourself and understand who you are, how you exist, and how you will come to be.³ Since you are to be called my brother, it is not fitting for you to be ignorant of yourself. And I know that you have understood, for already you have understood that I am the knowledge of truth. So while you are walking with me, though you are ignorant, already you have obtained knowledge, and you will be called one who knows himself.⁴ For someone who has not known self has known nothing, but someone who has known self already has acquired knowledge about the depth of the universe. So then, my brother Thomas, you have seen what is hidden from people, what they stumble against in their ignorance.”

THE HIDDEN AND THE VISIBLE

Thomas said to the master, “For this reason I beg you to tell me what I ask before your ascension. When I hear from you about the hidden, I can speak of it. And clearly it is hard to bring truth to people.”

The saviour answered and said, "If what is visible to you is obscure to you, how can you comprehend what is invisible? If deeds of truth visible in the world are hard for you to carry out, how will you do invisible things of exalted greatness and fullness?⁵ How can you be called workers? You are beginners and have not attained the greatness of perfection."

Thomas answered and said to the saviour, "Tell us about these things that you say are not visible but are hidden from us."

The saviour said, "All bodies have come into being in the same irrational way that animals are produced, and so they are visible, as creatures lusting after creatures. Those that are above, however, do not exist like those that are visible. Rather, they live⁶ from their own root, and it is their crops that nourish them. These visible bodies feed on creatures that are like them, and so the bodies are subject to change. Now, whatever is subject to change will perish and be lost, and henceforth has no hope of life, because this body is an animal body. Just as animal bodies perish, so also will these figures perish. Is it⁷ not from copulation like that of the animals? If it too is from copulation, how will it give birth to anything different from them? So then you are children until you become perfect."

Thomas answered, "So I say to you, master, those who speak about what is invisible and difficult to explain are like people who shoot their arrows at a target during the night. Of course, they shoot their arrows as any people do, since they are shooting at the target, but it is not visible. When light comes,

however, and banishes darkness, then the accomplishment of each person will be clear. And you, our light, bring enlightenment, master.”

Jesus said, “**Light is in light.**”

Thomas spoke and said, “Master, why does this visible light shining for people rise and set?”⁸

The saviour said, “**O blessed Thomas, surely this visible light has shone for you, not to keep you here, but so you can leave. And when all the chosen ones lay down their animal nature, then this light will withdraw up to its being, and its being will welcome it to itself, because the light is a good helper.**”

WISDOM AND FOOLISHNESS

Then the saviour continued and said, “**Oh, unsearchable love of light! Oh, bitterness of the fire! You blaze in the bodies of people, and in the marrow of their bones, blazing in them night and day, burning their limbs and making their minds drunk and their souls deranged. You dominate males and females day and night, you move and arouse them secretly and visibly. When the males are aroused, they are attracted to the females and the females to the males. So it is said that everyone who seeks truth from true wisdom⁹ will fashion wings to fly, fleeing from the passion that burns human spirits. And one will fashion wings to flee from every visible spirit.**”

Thomas answered, saying, “Master, this is precisely what I ask you. I understand that what you say is beneficial to us.”

Again the saviour answered and said, "This is why we must speak to you, because this teaching is for those who are perfect. If you wish to become perfect, keep these sayings. If not, the name for you is 'ignorant,' since an intelligent person cannot associate with a fool. The intelligent person is perfect in all wisdom. To the fool, however, good and evil are one and the same. The wise person will be nourished by truth and will be like a tree growing by the stream of water.¹⁰ Some people have wings but rush toward visible things that are far from truth. The fire that guides them gives them an illusion of truth. And it will shine on them with a perishable beauty, and will imprison them in dark delight and capture them in sweet-smelling pleasure. And it will blind them with insatiable desire, inflame their souls, and be like a stake jammed into their heart that can never be removed. It leads them according to its own wish, like a bit in the mouth.¹¹

"It has bound them with its chains and tied all their limbs with the bitterness of the bondage of desire for those visible things that perish and change and fluctuate impulsively. They have always been drawn downward. When they are slain, they are drawn to all the animals of corruption."

Thomas answered and said, "It is clear and has been said that many are . . . those who do not know . . . soul."

The saviour answered and said, "Blessings on the wise person who has sought truth and, when it has been found, has rested upon it forever and has not been afraid of those who wish to trouble him."¹²

OUR OWN AND THE OTHERS

Thomas answered and said, “Master, is it good for us to rest among our own?”

The saviour said, “Yes, it is useful, and it is good for you, since the things visible among people will pass away. For the vessel of their flesh will pass away, and when it disintegrates, it will remain in visible things, among things that can be seen. The visible fire hurts them, because of the love of faith they once had. They will be gathered back to the visible realm.¹³

Moreover, among the invisible, those who can see will perish, without the first love, in their concern for this life and the burning of the fire. There is only a little time before what is visible will pass away. Then shapeless phantoms will come and stay forever in tombs on corpses, in pain and destruction of soul.”¹⁴

Thomas answered and said, “What can we say in the face of these things?¹⁵ What shall we say to the blind?

What teaching shall we give these miserable mortals who say, ‘We have come to do good and not to curse,’ and will say further, ‘If we were not born in the flesh, we would not know iniquity?’”

The saviour said, “To tell the truth, do not think of these as human beings, but as animals. As animals devour each other, so also people like this devour each other. They are deprived of the kingdom.¹⁶ They love the delight of fire and are slaves of death and rush to deeds of corruption. They fulfil their parents’ desire. They will be cast down into the abyss and be afflicted by the compulsion of the bitterness of their evil nature. They will be whipped to drive them down to a

place they do not know, and they will leave their limbs behind, not with fortitude but with despair. And they rejoice in the fire, they love madness and derangement, because they are fools. They rush after this derangement, not realizing their madness but thinking they are wise. They . . . their body . . . their hearts turning to themselves and their thoughts being on their affairs. But fire will consume them.”¹⁷

Thomas answered and said, “Master, what can one cast down to them do? I am very concerned about them, for many oppose them.”

The saviour answered and said, “How does it look to you?”

Judas, who is called Thomas, said, “Master, you should speak and I should listen.”

The saviour answered, “Listen to what I tell you and believe the truth. What sows and what is sown will pass away in their fire, in fire and water, and will be hidden in tombs of darkness. And after a long time the fruit of evil trees will appear and be punished and slain in the mouths of animals and people through the agency of the rains, the winds, the air, and the light shining above.”¹⁸

Thomas answered, “You have certainly convinced us, master. We perceive in our hearts, it is clearly so, and your word is not meager. But these sayings that you tell us are laughable and ridiculous to the world, since they are not understood. How can we go forth and preach them when we are not respected in the world?”

JESUS PREACHES ABOUT JUDGMENT

The saviour answered and said, “I tell you the truth, whoever listens to your word and turns away or sneers at it or smirks at these things, that person will be handed over to the ruler who is on high, who rules as king over all the powers, and the ruler will make him turn away and cast him down from on high into the abyss, and he will be imprisoned in a cramped, dark place. So he cannot turn or move because of the great depth of Tartaros¹⁹ and the burdensome bitterness of Hades. Whoever relies on what is brought to him . . . will not be forgiven his madness, but will be judged. Whoever has persecuted you will be handed over to the angel Tartarouchos,²⁰ who has flaming fire that pursues them, and fiery whips that spew forth sparks into the face of one who is pursued. If he flees to the west, he finds fire. If he turns south, he finds it there as well. If he turns north, the threat of erupting fire meets him again. Nor can he find the way to the east, to flee there and be saved, for he did not find it while embodied so as to find it on the day of judgment.”

SHAME ON YOU

Then the saviour continued and said, “Shame on you, godless people, who have no hope, who are secure in things that will not happen.

“Shame on you who hope in the flesh and in the prison that will perish.²¹ How long will you sleep and think that what is imperishable will also perish? Your hope is based upon the world, and your god is this present life. You are destroying your souls.

“Shame on you with the fire that burns within you. It is insatiable.

“Shame on you because of the wheel that turns in your minds.

“Shame on you because of the smouldering in you. It will devour your flesh visibly, tear your souls secretly, and prepare you for each other.

“Shame on you, prisoners, for you are bound in caves. You laugh, you rejoice in mad laughter. You do not perceive your destruction. Neither do you perceive your plight, nor have you understood that you are in darkness and death. Rather, you are drunk with fire and full of bitterness. Your hearts are deranged because of the smouldering that is within you, and you delight in your enemies’ poison and blows.

Darkness has risen in you like light, for you have surrendered your freedom to slavery. You have darkened your hearts. You have given in to foolishness, and you have filled your minds with the smoke of the fire within. And your light has been hidden by the dark cloud. You love the garment²² that you wear, although it is filthy, and you are gripped by non-existent hope. You have believed in what you do not know. You all live in bondage but pride yourselves in your freedom. You have baptized your souls in the water of darkness. You have pursued your own wishes.²³

“Shame on you who are in error, not seeing that the light of the sun, which judges the universe and looks

down on the universe, will encircle everything to make slaves of the enemies. Nor do you perceive how the moon looks down night and day, seeing the bodies of your slaughters.

“Shame on you who love intercourse and filthy association with the female.

“Shame on you because of the powers of your bodies, for they will mistreat you.

“Shame on you because of the actions of the evil demons.

“Shame on you who entice your limbs with fire. Who will sprinkle a restful dew on you, to extinguish the many fires within you, and your burning? Who will shine the sun on you, to dispel darkness in you, and hide darkness and filthy water?

“The sun and the moon will give a fragrant aroma to you and the air, the spirit, the earth, and the water.²⁴ If the sun does not shine upon these bodies, they will rot and perish just like weed or grass. If the sun shines on it, it grows strong and chokes the grapevine. But if the grapevine becomes strong and casts its shadow over the weeds and all the rest of the brush growing with it, and spreads and fills out, it alone inherits the land where it grows, and dominates wherever it has cast its shadow. So when it grows, it dominates the whole land, and it is productive for its master and pleases him greatly. He would have laboured painfully to pull out weeds, but the grapevine by itself as disposed of them and choked them, and they have died and have become like earth.”

Then Jesus continued and said to them, “Shame on you, for you have not accepted the teaching, and those who wish to accept it will suffer when they preach. You will persecute them, but you will rush into your own traps. You will cast them down to the lions and put them to death, daily, but they will rise from death.”²⁵

BLESSINGS ON YOU

“Blessings on you who understand beforehand temptations and flee from things that are alien.

“Blessings on you who are mocked and are not respected because of your master’s love for you.

“Blessings on you who weep and are oppressed by those who have no hope, for you will be released from all bondage.

“Watch and pray that you may not come to be in the flesh, but that you may leave the bondage of the bitterness of this life. And when you pray, you will find rest, for you have left pain and reproach behind. When you leave the pains and the passions of the body, you will receive rest from the good one. You will reign with the king, you united with him and he with you, from now on and forever. Amen.”²⁶

1. The Book of Thomas: Nag Hammadi library, Codex II, 7, pp. 138, 1 to 145, 19; translated by Marvin Meyer. Several passages are partially restored; see Hans-Martin Schenke and Einar Thomassen, “The Book of Thomas,” in Schneemelcher, ed., *New Testament Apocrypha*, 1.232-47.

2. In the opening of the Gospel of Thomas, Judas Thomas is thought to be the twin brother of Jesus; the name of Mathaiias resembles that of the original messenger Matthew and the replacement messenger Matthias, but his identity is unclear.
3. Similar lists of questions may be found in the Secret Book of John, the Letter of Peter to Philip, and the Gospel of Truth.
4. This recalls the Delphic maxim “Know yourself” and Gospel of Thomas 3.
5. This contrast between the visible and the invisible is a contrast between the lower world of body, change, perishability, and animal nature and the higher world of soul, constancy, immortality, and spiritual nature. This discussion resembles the discussion of the soul in Plato’s *Phaedo*.
6. Coptic *efuJonh*. Or, “they are visible” (Coptic *efuouJonh*). The previous lines are partially restored.
7. The body.
8. That is, the sun.
9. Sophia. The previous lines are partially restored.
10. Psalm 1:3.
11. On the imprisonment of these people see the discussion in Plato’s *Phaedo*, especially *Phaedo* 81C–82A, 83DE.
12. See Gospel of Thomas 2.
13. This passage refers to the death and decay of the body (the vessel of flesh), and the punishment and reincarnation of ignorant people.
14. On phantoms see the similar discussion in Plato’s *Phaedo* 81C–E.
15. Or “these people.”
16. The word “kingdom” is partially restored.
17. Partially restored.

18. On this description of what sows and is sown, note Plato's *Phaedo* 83DE, and other descriptions comparing the life cycles of plants and humans.
19. The underworld, the realm of the dead, hell. Here the description of the underworld contains features typical of other descriptions in Hesiod, Plato, Christian apocalypses, and even Dante.
20. Tartarouchos is the angel or power who controls Tartaros.
21. The body is the perishable prison of the soul in Platonic and Orphic thought. Note also, below, the prisoners bound in caves, and the Secret Book of John, on the physical body as a cave (and the allegory of the cave in Plato's *Republic*).
22. The garment being worn is the body, which can be put on or taken off like an article of clothing.
23. These lines are partially restored.
24. These are the four elements, with spirit replacing fire, since fire is characteristic of passion, lust, and destruction in the Book of Thomas.
25. These lines are partially restored.
26. This concluding paragraph is similar in wording to Gospel of Thomas 2.

15

The Gospel of Philip

The Gospel of Philip is not a traditional gospel with good news on the life and death of Jesus; rather, it is an anthology of Christian gnostic aphorisms, parables, narrative dialogues, and sayings of Jesus, which have the quality of gnomic poetry:

Winter is the world, summer the other realm.
It is wrong to pray in winter.

The pieces, strung together as a sacramental catechesis, are short, and they may be taken from larger texts that have not survived. Separations in the texts vary according to scholarly edition, but they are, by content, largely self-evident. The book is pseudepigraphically attributed to the messenger Philip, who is mentioned by name only once, and this is certainly not a work in any way connected with Philip. Here, as in other apocryphal works, it is Philip who informs us that Joseph was the carpenter who made the cross on which his son Jesus was hung.

Unlike many gnostic texts, this eclectic book contains patches of gnostic tale, but it does not tell or invent any extensive myth. Although it contains no single long poem or narration, the work has, despite its eccentric order, a cumulative strength of insight, wit, and aphoristic incision. It is strongest when it brings image, message, and metaphysical tinkering together in short, accomplished pieces as in this baptismal catechism:

God is a dyer.

Good dyes, true dyes, dissolve into things
dyed in them.
So too for things god has dyed.
His dyes are imperishable because of their
colours.
What god dips he dips in water.

Only at the end are some themes developed at length. The Gospel of Philip contains a gnostic exegesis of some New Testament passages; deals with Valentinian notions of life, death, and resurrection, and flesh and spirit; and centers on one side of Christian tradition, the sacraments. The sacraments include baptism, chrism (a form of anointing with olive oil), the eucharist, redemption, and the bridal chamber. Originally Adam and Eve were joined as an androgynous figure, the text points out. Problems of sexuality and other sicknesses came about when this union was broken. With Christ's aid, the reunion takes place in the bridal chamber. This reunion is a precursor to the later union when the spirit returns to the heavenly realm. The notion of a chaste union in the bed, when one is clothed in protective light of the spirit, goes through many poems:

The rulers do not see you
who wear the perfect light,
and they cannot seize you.
You put on the light
in the mystery of union.

Other themes concern free men and virgins, slaves, defiled women, animals in human form, conversion, and agriculture. As in the canonical gospels, the

parable themes embrace sowing, reaping, and the seasons. Nonetheless, gnosis is always apparent, as are other favoured gnostic ideas of light and darkness, names of earthly and heavenly things, the word, the mischief of the rulers (archons), and reversal of traditional ideas about resurrection and even “my father” in the Lord’s Prayer. With a heterodoxy of view typical of gnostic reinterpretations of Christianity, the text frequently surprises, as in lines such as “god is a man-eater” or “Jesus came to crucify the world.”

Probably written in the third century, in Greek and possibly in Syria, the Gospel of Philip exists in Coptic translation in the Nag Hammadi library.

THE GOSPEL OF PHILIP¹

CONVERTS

A Jew² makes a Jew whom we call a convert.³

A convert makes no convert.

Some are and make others like them,
while others simply are.

SLAVES

A slave longs for freedom

and doesn’t hope to own a master’s estate.

A child claims the father’s legacy,

but those who inherit the dead are dead.

Heirs to the living are alive

and are heirs to life and death.

The dead are heirs to nothing.

How can the dead inherit?

Yet if the dead inherits the living,

the living won't die and the dead will survive.

GENTILES, JEWS, CHRISTIANS

A gentile doesn't die, never
having been alive to die.

You who find truth are alive;
another may die, being alive.

Since Christ came the world was made,
cities adorned, and the dead buried.

When we were Jews we were orphans
with only a mother.

When we turned Christian we had a father
and a mother.⁴

SOWING IN SEASON

Those who sow in winter reap in summer.

Let us sow in the world to reap in summer.

Winter is the world, summer the other realm.⁵

It is wrong to pray in winter.⁶

From winter comes summer.

If you reap in winter you will not reap.

You will pull up young plants.

At the wrong season no crop is yours.

Even on the days of the Sabbath
the field is barren.

CHRIST AND THE SOUL

Christ came to buy. He rescued and redeemed,
redeeming aliens. He made strangers his own.⁷

He brought his own and made promises, construing a
strategy, and gave his life when he appeared and
when the world began. Then he came and took back
what he promised, which fell into the hands of thieves.

They captured it, but he rescued it back. Then he redeemed both the good and evil people in the world.

LIGHT AND DARKNESS

Light and darkness, life and death, on the right and left,

these are children, they are inseparably together.

But the good are not good, the wicked not wicked, life not life, death not death.

Each element fades to an original source.

But those who live above the world cannot fade.

They are eternal.

NAMES

The names of earthly things are illusory.

We stray from the real to the unreal.

If you hear the word “god,” you miss the real and hear the unreal.⁸

Father, son, holy spirit, life, light, resurrection, church.

These words are not real. They are unreal but refer to the real, and are heard in the world.

They fool us. If those names were in the eternal realm, they would never be heard on earth.

They were not assigned to us here.

Their end dwells in the eternal realm.

THE NAME NOT UTTERED

Only one name is not uttered in the world:

the name the father gave the son.⁹

Above the name of all others is the father’s name.

The son would not be father without wearing the father’s name.

Those with his name know it but do not speak it.

Those without his name do not think it.

TRUTH MADE NAMES

Truth made names in the world,
and without them we can't think.
Truth is one and is many,
teaching one thing through the many.

RULERS

The rulers¹⁰ wanted to fool us,
since they saw we were connected with the good.
They took the names of the good
and gave them to the not good
so with names they could trick
and rope us to the not good.
As though doing us a favor,
they took names from the not good
and placed them on the good.
They knew what they were doing.
They wanted to grab those of us who were free
and make us eternal slaves.

FORCES

There are forces that don't want us to be saved.
They act for their own sake. . . .
If we are saved there will be no sacrifices,
no animals offered to the forces.
Yes, they made sacrifices to the animals.
They were alive when they offered them,
and then they died.
They offered us dead to god,
and we lived.

ONCE THERE WAS NO BREAD

Before Christ came there was no bread in the world,
just as paradise, with its Adam, had many trees
for nourishing animals but no wheat for humans.
Once we nourished ourselves like animals,
but when the perfect Christ came,
he carried bread down from heaven
so we could eat like humans.¹¹

RULERS AND THE HOLY SPIRIT

The rulers thought they had done everything
alone, but in secret the holy spirit on her own
accomplished it all.

SOWING TRUTH

Truth from the beginning is sown everywhere.
Many see it sown. Few see it reaped.

MARY AND THE HOLY SPIRIT

Some say the holy spirit inseminated Mary.
They are wrong and don't know what they are saying.
When did a woman ever get a woman pregnant?¹²
Mary is a virgin and no powers dirtied her.
She is a great repugnance to the Jews
who are apostolic, who are the messengers.
No powers dirtied the virgin.
They dirtied themselves.

THE LORD'S FATHER

The lord would never say, "My father who is in
heaven"¹³
unless he had another father elsewhere.
He would have simply said, "My father."

POSSESSIONS

The lord said to the students,
“From every house you are in, take out possessions,
but take things into the father’s house
and do not steal what is inside and run off.”

JESUS IS A HIDDEN NAME

Jesus is a hidden name, Christ is an open one.
So Jesus is not a word in any tongue but a name
they call him.
In Syriac the Christ is messias, in Greek he is
christos.
All languages have their own way of calling him.
Nazarene is the revealed name for what is secret.

WHAT IS CHRIST?

In himself Christ has everything, be it human
or angel or mystery and the father.

THE LORD ASCENDING

Some say the lord died first and then ascended.
They are wrong. He rose first and then he died.
Unless you are first resurrected, you will not die.
As god lives, you would already be dead.¹⁴

PENNY AND SOUL

No one would hide a beautiful and valuable object
under a lovely cover, but often vast monies are held
in a bag worth only a penny.
Consider the soul. It is a precious spirit and it came
in a contemptible body.¹⁵

SOME ARE AFRAID

Some are afraid that they will ascend from death
naked, and they want to climb back to life in their
flesh.¹⁶

They are unaware that those who wear their flesh are
naked, and those who strip are not naked.

“Flesh and blood cannot inherit the kingdom of
god.”¹⁷

What will we not inherit? The flesh we wear on us.
But what then will we inherit as our own?

The body of Jesus and his blood. And Jesus said,
“Whoever will not eat my flesh and drink my blood
has no life within him.”¹⁸ What does he mean?

His flesh is the word and blood the holy spirit.
Who has received these has food and drink and
clothing.

I condemn those who say the flesh won't rise.
Then both are wrong. You say the flesh won't ascend.
Tell me, what will rise so I can honour you?
You say spirit in the flesh and light in the flesh.
What is the flesh?

You say there is nothing outside the flesh.
Then rise in the flesh, since everything exists in it.
In this world those wearing garments are better than
garments.
In heaven the garments are better than the wearers.

THROUGH WATER AND FIRE

Through water and fire this wide realm is purified,
and the visible cleaned by the visible,
and the hidden by the hidden,
but there are elements concealed in the visible.
There is water within water
and fire in the oil of chrism.

JESUS TRICKED EVERYONE

Jesus tricked everyone. He did not appear as he was
but in a way not to be seen.
Yet he appeared to all of them.
To the great he appeared as great,
to the small as small. To angels he appeared as an
angel,
and to humans as a human.
And he hid his word from everyone.
Some looked at him and thought they saw themselves.
When before his students he appeared gloriously
on the mountain, he was not small.
No, he became great, and he made his students grow
so they would know his immensity.¹⁹

UNION WITH ANGELS

On the day of thanksgiving prayer he said,²⁰
“You who have joined perfect light with holy spirit,
join the angels with us as a single image.”

THE LAMB

Don't hate the lamb.
Without the lamb you can't see the king.²¹

MEETING THE KING

You don't meet the king if you are naked.

CONCEIVING WITH A KISS

The heavenly man has more children
than a man on earth. If the offspring of Adam
are many and die,
how many more are the offspring of perfect beings
who do not die and are born each second?

The father makes a child.
The child cannot make a son. He has not the power
to make children. One recently born is not a parent.
The son has brothers and sisters, not children.
In this world there is a natural order to birth,
and one is nourished by ordinary means.
We are nourished by the promise of heaven,
from the mouth of the word.
If the word emanated from the mouth, it is perfect.
By a kiss the perfect conceive and give birth.
That is why we kiss.
From the grace in others we conceive.

THREE MARYS

Three Marys walked with the lord:
His mother, his sister, and Mary of Magdala,
his companion.²²
His sister and mother and companion were Mary.

THE HOLY SPIRIT

Father and son are single names.
Holy spirit is a double name and everywhere:
above and below, hidden and revealed.
The holy spirit lives in the revealed.
It is concealed below. It is above.

BLINDERS

Even evil powers serve the saints.
The holy spirit blinds the powers
who suppose they are treating a simple man
when they are treating saints.

ASK YOUR MOTHER

A student once asked the lord for something from the world, and he said, "Ask your mother, and she will give you something from another realm."

SOPHIA AND SALT

The messengers said to the students,
"Let our offering all be for obtaining salt."
Salt is what they called Sophia.
Without salt no offering is acceptable.²³
But Sophia is barren. She has no child,
and so she is called a trace of salt.
Yet wherever others are will be the holy spirit.²⁴
Her children are many.

FATHER AND CHILD

What a father has belongs to his child,
but not while the child is still little.
When the child is grown, however,
then the father turns over all he possesses.

THE LOST

Those who have gone astray are those born
of the spirit. And they are usually lost because of the
spirit. So from one single breath of spirit the fire
blazes and is blackened.

WISDOM AND THE WISDOM OF DEATH

Echmoth is one thing and Echmoth another.
Echmoth is simply wisdom,²⁵
but Echmoth is the wisdom of death,
who is the one who knows death,
who is called little wisdom.²⁶

DOMESTIC ANIMALS AND BEASTS

Domestic animals may be the bull and the donkey
and other species.

Others are wild and live in the deserts.

A man ploughs the field with a domestic animal,
and from the fruit of his labour

he feeds himself and the animals, tame or wild.

Compare the perfect human.

Through submissive powers he ploughs
and prepares for everything to come into being.

So his world holds together, good or evil, the right
and the left.

The holy spirit shepherds everyone and rules all the
powers, those tame and wild and running loose.

He gathers them and shuts them in
so, like it or not, they cannot escape.

CAIN

The one who has been created²⁷ is beautiful,
and you would expect his sons to be noble
creations.²⁸

If one was not created but engendered,
you would find his seed was noble,
but now he was created and he engendered.

Is this nobility? Adultery came into being,
then murder. One²⁹ was engendered in adultery,
since he was the child of the serpent.³⁰

So like his father he too became a murderer and
killed his brother.

Every sexual act between unlike persons is adultery.

GOD IS A DYER

God is a dyer.³¹

The good dyes, true dyes, dissolve into things

dyled in them.

So too for things god has dyled.

His dyes are imperishable because of their colors.

What god dips he dips in water.

SEEING

It is impossible to see anything in the real realm
unless you become it.

Not so in the world. You see the sun without being
the sun,

see sky and earth but are not them.

This is the truth of the world.

In the other truth you are what you see.

If you see spirit, you are spirit.

If you look at the anointed, you are the anointed.

If you see the father, you will be father.

In this world you see everything but yourself,
but there, you look at yourself and are what you see.

FAITH AND LOVE

Faith receives, love gives.

No one receives without faith.

No one gives without love.

To receive, believe; to love, give.

If you give without love,
no one derives a thing from what is given.

Whoever has not accepted the lord
is still a Jew.³²

NAMES OF JESUS

The messengers³³ who were before us had these
names for him: Jesus, the Nazorean, messiah,
that is, Jesus, the Nazorean, the Christ.

The last name is Christ,

the first is Jesus,
the middle name is the Nazarene.
Messiah has two meanings, both “Christ” and
“measured.”
Jesus in Hebrew is “redemption.”
Nazara is “truth.”
Christ has been measured.
The Nazarene and Jesus are they who have been
measured.

PEARL IN THE MUD

If a pearl is thrown into mud, it loses no value,
and if rubbed with balsam oil, it gains no value.
It always is precious in its owner’s eyes.³⁴
Wherever they are, the children of god
are precious in the eyes of the father.

JEW, ROMAN, GREEK, CHRISTIAN

If you say, “I am a Jew,” no one will be moved.
If you say, “I am a Roman,” no one will be upset.
If you say, “I am Greek, a barbarian, a slave, a
freeman,” no one will be troubled.
But if you say, “I am a Christian,” they will tremble.
I wish I had that title. The world will not endure it
when hearing the name.³⁵

GOD IS A MAN-EATER

God is a man-eater. So people are sacrificed to him.
Before humans were sacrificed, it was animals,
because those they were eaten by were not gods.

GLASS AND EARTH

Glass decanters and earthenware jugs are both made
with fire.

When a glass decanter breaks, it is redone,
since it was made through a breath.
When earthenware jugs break, they are destroyed,
since they were born without a breath.

DONKEY AND MILLSTONE

A donkey turning a millstone walked a hundred miles.
When it was set loose, it found itself in the same place.
Some people travel long but go nowhere.
At twilight they have seen no cities or villages,
no human constructions or phenomena of nature,
no powers or angels.
These miserable ones have laboured in vain.

THE EUCHARIST IS JESUS

The eucharist is Jesus. In Syriac it is called
pharisatha, which is "one who is spread out,"
since Jesus came to crucify the world.³⁶

THE LORD IN THE DYE WORKS OF LEVI

The lord went into the dye works of Levi and took
seventy-two different colours and threw them into a
vat. He drew them out perfectly white. He said, "In
this way the earthly son has come as a dyer."³⁷

WISDOM, MOTHER OF THE ANGELS

Wisdom, who is called "barren," is mother of the
angels.

The companion is Mary of Magdala. Jesus loved her
more than his students. He kissed her often
on her face, more than all his students,
and they said, "Why do you love her more than us?"³⁸
The saviour answered, saying to them,
"Why do I not love you like her? If a blind man

and one who sees are together in darkness,
they are the same.
When light comes, the one who sees will see light.
The blind man stays in darkness.”

BEING

The lord said, “Blessings on you
who were before you came into being.
Whoever is, was, and will be.”³⁹

HUMANS AND ANIMALS

The superiority of humans is not obvious to the eye
but lies in what is hidden. Consequently they have
mastery over animals who are stronger and larger in
ways apparent and hidden. So the animals survive.
When humans withdraw, the animals slay and
devour each other, because they do not find food.
Now they have food because humans plough the soil.

WATER AND MYSTERY

If you go down into the water and come up,
receiving nothing, and say, “I am a Christian,”
you have borrowed the name at interest.
But if you receive the holy spirit, you have the name
as a gift. And a gift you do not pay back.
But if you have borrowed at interest, you must pay.
So it works when you have passed through mystery.

MARRIAGE

Great is the mystery of marriage! Without it, the
world would not be.
The existence of the world depends on marriage.
Think of sex. It possesses deep powers, though its
image is filthy.

BRIDAL CHAMBER AND ANDROGYNY

Among the forms of unclean spirits are male and female ones. Males have sex with souls who inhabit a female shape, and females mingle promiscuously with souls in a male form. No one escapes those spirits: they seize you, unless you take on the power of male or female, of groom and bride. This power resides in the mirrored bridal chamber. When wanton women see a man sitting alone, they overcome him. They fondle him and pollute him. When wanton men see a beautiful woman sitting alone, they overcome her, and she is violated and polluted. But when spirits see a man and his wife sitting together, the female spirits cannot enter the male, nor the male the woman. When the image and angel are joined, none can force themselves on the man and woman.

LEAVING THE WORLD

When you leave the world, nothing can stop you because you were in the world. You are above desire and fear. You are master of envy. If someone does not leave the world, the forces grab and choke him. How can one escape those great grasping rulers? How can one hide from them? Some say, "We were faithful," to escape the filthy spirits and demons. But if they had the holy spirit, nothing filthy would cleave to them. Have no fear of the flesh. Don't love it. If you are fearful, it will gain mastery over you. If you love the flesh, it will swallow and paralyze you.

IN THIS WORLD OR THE RESURRECTION

Either someone will be in this world
or in the resurrection or in the middle place.
God forbid that I be found in the middle!
In this world there is good and evil.
Its good is not good, and evil not evil.
But there is evil after this world
that is truly evil—which is called the middle.⁴⁰
The middle is death.
While we are in this world it is best to acquire
resurrection for ourselves⁴¹ so when we strip off the
flesh we may rest and not walk in the middle.
Many go astray on the way.

WILL AND SIN

It is good to leave the world before one has sinned.
Some have neither the will nor the ability to act.
Others, even if they have the will, are better off
if they do not act, for the act of the will makes them
sinners.
But even if they have no will to act,
justice may be concealed from them,
whether they have the will or not.
Will, not action, is always primary.

HELL

A messenger in a vision saw people locked up in a
house of fire and bound with fiery chains, lying in a
flaming ointment.
He asked them, “Why can’t they be saved?”
“We did not desire it,” they told the messenger,
“but we got this place of punishment.
It is the outer darkness, and we are in it.”⁴²

KINDS OF FIRE

Soul and spirit came into being from water and fire.
From water and fire and light came the attendant
in the bridal chamber.

Fire is chrism. Light is fire. I am not referring to
flame,
which has no form, but to another kind of fire,
whose appearance is white,
which is luminous and beautiful
and gives beauty.

TRUTH AND NAKEDNESS

Truth didn't come into the world naked
but in types and images. Truth is received only
that way. There is rebirth and its image.

They must be reborn through image.

What is the resurrection?

Image must rise again through image.

The bridegroom and image enter through image
into truth, which is restoration. It is right
that those who don't have it take on the name
of the father and son and the holy spirit.

But they have not done so on their own.

If you do not take on the names for yourself,
the name "Christian" will be taken from you.

You receive them in the oil of the chrism,
the aromatic unction of the power of the cross.

The messengers called this power "the right and left."

You are no longer a Christian but Christ.⁴³

FIVE SACRAMENTS

The lord did everything through mystery:
baptism and a chrism and a eucharist
and a redemption and a bridal chamber.

THINGS BELOW LIKE THINGS ABOVE

The lord said, "I came to make things below
like things above, and the outside like the inside.
I came to join them in one place."⁴⁴
He revealed who he is through types and images.
Those who say, "There is a heavenly person
and one even higher," are wrong.⁴⁵
Who is seen in heaven is the heavenly person,
who is called "the one below,"
and the one to whom the hidden belongs
is called "higher."
It is best to say "inner" and "outer" and "what is
beyond the outer."
So the lord called destruction "the outer darkness."⁴⁶
There is nothing beyond.
He said, "My father who is in secret."
He said, "Go into the chamber and shut the door
behind you,
and pray to your father who is in secret,"⁴⁷
the one who is innermost.
But what is within them all is the fullness.⁴⁸
Beyond it there is nothing inside.
This is the place they call "the uppermost."

PLACES OF THE SPIRIT

Before Christ, some came from a realm
they could not reenter,
and they went where they could not come out.
Then Christ came.
Those who went in he took out.
Those who went out he took in.

EVE IN ADAM

When Eve was in Adam there was no death.⁴⁹

When she was cut from him, death came into being.
If he enters what he was and takes her in him fully,
death will disappear.⁵⁰

CRUCIFIXION

“My god, my god, O lord, why have you abandoned
me?”⁵¹

He said these words on the cross.

But not from that place. He was already gone. . . .

RISING FROM THE DEAD

The lord rose from the dead.

He became as he was,
but now his body was perfect.

He possessed flesh,
but this was true flesh.

Our flesh isn't true.

Ours is only an image of the true.⁵²

BEDROOM

Animals don't have a bridal bedroom,
nor do slaves or dirtied women.
Bedrooms are for free men and virgins.

BORN AGAIN

Through the holy spirit we are again engendered,⁵³
but conceived through Christ.

We are anointed in the spirit.

When we were conceived we were united.

No one will be able to look at oneself
either in water or in a mirror without light,
nor see in light without water or mirror.

So it is fitting to baptize in light and water.

Now the light is the chrism.

THREE BUILDINGS IN JERUSALEM

There were three buildings in Jerusalem,⁵⁴
one facing west called "the holy,"
another facing south called "the holy of the holy."
The third facing east was called "the holy of the
holies,"
where only the high priest enters.
Baptism is the holy building.
Redemption is the holy of the holy.
The holy of the holies is the bridal chamber.
Baptism includes resurrection and redemption.
Redemption happens in the bridal chamber,
but the bridal chamber is part of something
superior to it and the others
because you will find nothing like it.
Those familiar with it are those who pray
in spirit and in truth⁵⁵
for they do not pray in Jerusalem.
There are some who pray in Jerusalem,
awaiting the kingdom of heaven,
called the holy of the holies.
Before the veil was rent we had no bridal chamber
but the image of the bridal chamber above.
So its veil was torn from top to bottom.⁵⁶
It was right for some below to ascend.

GARMENT OF LIGHT

The rulers do not see you
who wear the perfect light,
and they cannot seize you.
You put on the light
in the mystery of union.

REUNION IN THE BEDROOM

If the woman and man had not come apart,
they would not know death.⁵⁷

Christ came to repair the split, there from the
beginning,
and join the two and give them life
who had died because of separation.
Now the woman and man are one in the chamber
with the bed, and those so joined will not come apart
again.

Eve and Adam separated because when they joined
it was not in the chamber with the bed.

ADAM'S SOUL

The soul of Adam came into being through
a breath blowing into him.⁵⁸ Breath is spirit.
The element given him is his mother.
Soul became spirit. When he was joined to spirit,
he spoke words incomprehensible to the powers.
They envied him, excluded from the union of the
spirit.
Their exclusion spurred them into fashioning the
bridal chamber
where lovers would come and be defiled.⁵⁹

JESUS AT THE JORDAN

Jesus appeared at the Jordan River with the fullness
of the kingdom of heaven.
He was born before there was birth.
He was anointed once and was anointed anew.
He who was redeemed, redeemed the world.

MYSTERY

It is good to speak of mystery,

especially because the father of all
joined with the virgin who came down,
and on that day a fire shone over him.
He came to the bridal chamber.
So on that very day his body came into being.
And on that day he left the chamber with the
splendour of what passed between the bride and
bridegroom.
Through this force Jesus did everything.
It is good for each of his students
to go into the chamber and rest.

VIRGIN BIRTHS

Adam came into being from two virgins:
from the spirit and from the virgin earth,
and Christ was born of a virgin to heal the initial fall.

TWO TREES OF PARADISE

Two trees are growing in paradise.⁶⁰
One bears animals, the other bears people.
Adam ate from the tree that bore animals
and became an animal and brought forth animals,
and so Adam's children worship animals.
The tree whose fruit Adam ate is the tree of
knowledge.
So his sins increased. If he had eaten fruit
from the tree of life, the one bearing people,
the gods would worship man and woman,
for in the beginning god created man and woman.
Now they create god. In the world
humans make gods and worship their creation.
It would be better if the gods worshiped them!⁶¹

A MAN AND HIS CHILDREN

A man does what he has the skills to do.
He has the ability to make children.
He does it easily in a few seconds.
His accomplishment shows in his children.
They are the image.
He was also made after the image,
doing things with his physical strength
and producing his children with ease.

SLAVES AND THE FREE

In this world the slaves serve the free.
In the kingdom of heaven the free will serve the
slaves,
and the attendants of the bridal chamber
will minister to the wedding guests.
The attendants of the bridal chamber have one name,
rest,
and need take no other form because they meditate
and comprehend by insight.
They are many, since they do not store their
treasures
in things below, despicable things, but in unknown
glory.⁶²

INTO THE WATER

It was necessary for Jesus to descend into the water
so that he could perfect and consecrate it.
So also they who have received baptism in his name
may be perfect.
He said, "It is right in this way to perfect all that is
just."⁶³

BAPTISM

When you say you will die first and then rise,

you are wrong. If you are not resurrected in life,
you will receive nothing when you are dead.
Great is baptism. Enter the water and live.

JOSEPH AND THE WOODEN CROSS

Philip the messenger⁶⁴ said,
“Joseph the carpenter planted a garden of paradise
because he needed wood for his trade.
He made the cross from the trees he planted,
and his seed hung from what he planted.
His seed was Jesus, and the plant was the cross.”
The tree of life in the middle of that garden
of paradise is an olive tree, and from the olive tree
comes chrism, and from that oil
comes the resurrection.

THE WORLD EATS BODIES

The world eats bodies,
and everything eaten in the world dies.
Truth eats life,
but no one fed on truth will find death.⁶⁵
Jesus came and he carried food,
giving life to whoever wanted it
so they might not die.

ADAM IN PARADISE

God planted a garden, and humans were placed
in the garden. They lived among many trees
with the blessing and in the image of god.
The things in it I will eat as I wish.
Here in this garden they will tell me,
“Eat this or do not eat that, just as you wish.”
Here I will eat all things,
where the tree of knowledge is.⁶⁶

That tree killed Adam,
but here the tree of knowledge made us alive.
The law was the tree.
It has the power to give knowledge of good and evil.
It did not remove me from evil
or set me among the good.
It created death for those who ate it. When they said,
“Eat this or do not eat that,” death began.

SUPERIORITY OF CHRISM TO BAPTISM

The chrism is superior to baptism.
From the word chrism we have been called Christians,
and surely not from the word baptism.
And because of the chrism Christ has his name.
The father anointed the son,
and the son anointed the messengers,
and the messengers anointed us.
Who has been anointed possesses everything:
resurrection, light, cross, holy spirit.
The father gave him this in the bridal chamber.
He merely accepted the gift.
The father was in the son and the son in the father.
This is the kingdom of heaven.

LAUGHING CHRIST

The lord said it perfectly:
“Some have entered the kingdom of heaven laughing,
and they have come out laughing.”
They do not remain there:
one because he is not a Christian,
another because he laments his later acts.
As soon as Christ went down into the water
he came out laughing at everything in this world,

not because he thought it a trifle, but out of contempt.⁶⁷

Whoever wants to enter the kingdom of heaven will do so.

Whoever despises everything of this world, scorns it as a trifle,

will emerge laughing.

So with the bread and the cup and the oil, for above is one superior to all these.⁶⁸

CREATION

The world came into being through error.

The agent who made it⁶⁹

wanted it to be imperishable and immortal.

He failed. He came up with less than his desire.

The world was never incorruptible,
nor was its maker. Things are not imperishable,
but children are. Nothing can endure
that is not first a child. Whoever cannot receive
surely will be unable to give.

CUP OF PRAYER

The cup of prayer holds wine and water.

It is appointed for the blood for which thanks is given.

It is filled with holy spirit

and is of the perfect human.

When we drink, we drink the perfect human.

LIVING WATER

The living water is a body.

We must put on the living human.

When you go into the water, you strip naked
and put on the living human.

A HORSE SIRES A HORSE

A horse sires a horse, a human gives birth to a
human, a god engenders a god.
Compare the bridegroom and the bride.
Their children were born in the chamber.
No Jew was ever born to Greek parents
as long as the world has existed.
And as Christians, we do not descend from the Jews.
There was another people.
These blessed ones were the chosen ones,
the chosen people of the living god;
and then the true man, the earthly son,
and the seed of the earthly son.⁷⁰
In the world these are the true people.
They are the attendants of the bridal chamber.⁷¹

POWER AND WEAKNESS

In this world, power and weakness mingle
when man and woman have sex.
Joining is different in the eternal realm,
though we use the same names to speak of it.
There are names beyond the ordinary ones
and stronger than showy brute strength.
Yet all is the same, and this is incomprehensible
to hearts of flesh.

KNOWLEDGE OF SELF

Should you who possess everything not know
yourself?⁷²
If you do not know yourself,
you will not enjoy what you own.
But know yourself
and what you have enjoy.

GARMENT OF LIGHT

The perfect human can neither be restrained nor seen.
If they see him, they can stop him,
so there is no way to grace but to put on
the perfect light and become perfect.
All who put on that garment will enter the kingdom.
This is the perfect light.
We must become perfect before leaving this world.
Who is rich and has not thrown it off
will not share in the kingdom
but will go as imperfect into the middle.
Only Jesus knows where that will end.⁷³

THE HOLY PERSON

The priest is fully holy, including his body.
Does one take bread and make it holy?
Or the cup or anything drunk?
Are they sanctified?⁷⁴
If so, why not the body too?

BAPTISM AND DEATH

By perfecting the water of baptism,
Jesus emptied it of death.
We go into the water but not into death,
so we are not poured out into the wind of the world.⁷⁵
Whenever that wind blows, winter comes.
When the holy spirit breathes, summer blows in.

KNOWLEDGE AND LOVE

Whoever has knowledge of the truth is a free being,
but the free human doesn't sin.
"Whoever sins is the slave of sin."⁷⁶
Truth is the mother, knowledge the father.
Those who think that sinning does not apply to them

are called free by the world.
Knowledge of the truth can make one arrogant,
giving meaning to the words "being free."
It makes them feel superior to the world.
But love builds up.⁷⁷
Who is really free through knowledge
is a slave because of love for those
who have not yet attained the freedom of knowledge.
Knowledge makes them capable of freedom.
Love never calls something its own,
yet it too may possess the same thing.
Love never says, "This is mine," or "That is mine,"
but "All these are yours."

SPIRITUAL FRAGRANCE

Spiritual love is wine and fragrance.
Those nearby also enjoy it
from those who are anointed.
But if the anointed withdraw and leave,
then those unanointed, who are hanging around,
remain in their bad odor.
The Samaritan gave nothing but wine and oil to the
wounded.⁷⁸
Only the ointment. It healed the wounds,
for "love covers a multitude of sins."⁷⁹

CHILDREN AND ADULTERY

The children a woman gives birth to
resemble the man who loves her.
If her husband loves her,
then they are like her husband.
If affections comes from an adulterer,
then the children are like him.
Often, if a woman sleeps with her husband

out of need, while her heart is with the adulterer
with whom she also has sex,
her child will look like the adulterer.
You who live together with the son of god,
love not the world but the lord,
so your children will look not like the world
but like the lord.

SEX AND SPIRIT

Humans have sex with humans, horses with horses,
donkeys with donkeys.
Those of one sort usually linger with those like them.
So spirit mingles with spirit
and thought consorts with thought
and light shares light.
If you are born a person, a person will love you.
If you become a spirit, a spirit will join with you.
If you become thought, thought will mingle with you.
If you become light, light will share you.
If you are of those from above,
one of those from above will rest in you.
If you become a horse or a donkey or bull or dog or
sheep
or another animal that is wild or tame,
then neither a person nor spirit nor thought nor light
can love you.
None of those from above or within can rest in you,
and you have no part in them.

SLAVES AND FREEDOM

Those who are enslaved against their will
can be free.
Those who are freed by favor of a master
but have sold themselves into slavery

can no longer be free.

FARMING

Farming in this world demands four elements.
A harvest is collected and taken into the barn
as a result of water, earth, wind, and light.

God's farming also has four elements:
faith, hope, love, and knowledge.⁸⁰

Faith is our earth in which we take root.

Hope is the water through which we are nourished.

Love is the wind through which we grow.

Knowledge is the light through which we ripen.

Grace exists in four ways:

earthborn, heavenly, from highest heaven,
and living in truth.⁸¹

BLESSINGS ON ONE WHO NEVER HARMS A SOUL

Blessings on one who never harms a soul.

That person is Jesus Christ.

He came to the whole earth and distressed no one.

Blessings on one like him, the perfect person.

This is the word.

Tell us about the word, since it is hard to define.

How shall we be able to accomplish such a feat?

How will he comfort everyone?

Especially, it is improper to cause anyone distress,
whether that person be great or small,
infidel or believer.

It is improper to comfort only those who enjoy good
deeds.

Some find it useful to comfort one who is lucky.

You who do good deeds cannot comfort them,
for it goes against your will.

You cannot cause them distress, since you are not afflicting them.

Yet you who are lucky in life sometimes cause distress unintentionally.

but the source is not you but the other person's wickedness.

Whoever has the qualities of the perfect human is happy in the good.

Yet some are enormously put out by these distinctions.

A HOUSEHOLDER WITH EVERYTHING

There was a householder who had every possible thing,⁸²

be it son or slave or cattle or dog or pig or wheat or barley or chaff or grass or castor oil or meat or acorn.

He was sensible and knew what each one's food was.

He served children bread and meat.

He served slaves castor oil and meal.

He threw barley and chaff and grass to the cattle.

He threw bones to the dogs,

and to pigs he threw acorns and scraps of bread.

Compare the student of god.

If you are sensible, you understand the nature of learning.

Bodily forms will not deceive you,

since you will look at the condition of each person's soul

and speak with that form.

There are many animals on earth in human form.

When you identify them,

then you throw acorns to swine,

barley and chaff and grass to cattle,
and bones to the dogs.
To slaves you will give only what is preliminary,
but to children you give what is complete.

THE EARTHLY SON AND HIS SON

There is the earthly son, and there is the son
of the earthly son.
The lord is the earthly son,⁸³
and the son of the earthly son is he who is created
through the earthly son.
The earthly son received the capacity to create from
god.
He also had the ability to engender.
He who has the ability to create is a creature.
He who has the ability to engender is an offspring.
But he who creates cannot engender.
He who engenders also has the power to create.
Now they say, "He who creates engenders,"
but his so-called offspring is merely a creature;
therefore his children are not offspring but creatures.
He who creates works openly and is visible.
He who engenders does so in private. . . .

MYSTERY OF UNDEFILED MARRIAGE

No one can know when the husband and wife have
sex except those two.
Marriage in the world is a mystery for those who are
married.
If there is a hidden defilement in the marriage,
how much greater is the true mystery of the undefiled
marriage!
It is not fleshly but pure.
It belongs not to desire but to the will.

It belongs not to the darkness of the night
but to the day and the light.
If a marriage is open to the public,
it has become prostitution,
and the bride plays the harlot
not only when impregnated by another man
but even if she slips out of her bedroom and is seen.
Let her show herself only to her father and her
mother
and to the friend and attendants of the bridegroom.
They are permitted to enter every day into the bridal
chamber.
But let the others yearn just to listen to her voice
and to enjoy her fragrant ointments,
and let them feed on the crumbs falling from the table,
like dogs.
Bridegrooms and brides belong to the bridal chamber.
No one shall be able to see the bridegroom or bride
unless one becomes a bridegroom or bride.

ABRAHAM'S CIRCUMCISION

When Abraham rejoiced in seeing what he was to see,
he circumcised the flesh of his foreskin,
teaching us that it is proper to destroy the flesh.

HIDDEN PARTS ARE UPRIGHT

As long as they are hidden, most things in the world
are upright and live.
If they are revealed they die,
as is clear by the example of the visible person:
as long as the intestines are hidden, a person is alive.
When the intestines are exposed and come out,
the person will die.
So also with a tree.

While its root is hidden, it sprouts and grows.
If its root is exposed, the tree dries up.
So it is with every birth that is in the world,
not only with the revealed but also the hidden.
As long as the root of wickedness is hidden, it is
powerful.

But when it is recognized, it is dissolved.

When it is revealed, it perishes.

That is why the word says,

“Even now the ax lies set against the root of the
trees.”⁸⁴

It will not merely cut—what is cut sprouts again—
but the ax penetrates deeply until it brings up the
root.

ROOT OF EVIL

Jesus pulled out the root of the whole place
while others did it only partially.

As for us, let each one dig down after the root of evil
that is within us

and pluck it out of our heart from the root.

It will be uprooted if we recognize it.

But if we are ignorant of it, it takes root in us
and produces fruit in our heart. It masters us.

We are its slaves. It takes us captive
to make us do what we do not want;
and what we do want we do not do.

It is powerful because we have not recognized it.

While it exists it is active.

IGNORANCE

Ignorance is the mother of all evil.

Ignorance will eventuate in death,
because those who come from ignorance

neither were nor are nor will be.
But those who are in the truth will be perfect
when all the truth is revealed.
For truth is like ignorance: while hidden it rests in
itself,
but when revealed and recognized,
it is praised in that it is stronger than ignorance and
error.
It gives freedom. The word said,
“If you know the truth, the truth will make you
free.”⁸⁵
Ignorance is a slave,
knowledge is freedom.
If we know the truth, we shall find the fruits of the
truth within us.
If we join it, it will fulfil us.

THE STRONG AND WEAK, THE MANIFEST AND HIDDEN

Now we have the manifest things of creation.
We say, “The strong are they who are held in high
regard,
and the obscure are the weak who are despised.”
Contrast the manifest things of truth:
they are weak and despised, whereas the hidden
things are strong
and held in high regard.
The mysteries of truth are revealed,
though, in type and image.⁸⁶
The bridal chamber remains hidden.
It is the holy in the holy.
The veil at first concealed how god controls creation,
but when the veil is torn and things inside are
revealed,

this house will be left desolate,
or rather it will be destroyed.
But the whole inferior godhead will not flee from
these places
into the holies of the holies,
for it cannot mix with the pure light and the perfect
fullness.
Rather, it will be under the wings of the cross and
under its arms.
This ark will be the salvation of people
when the floodwater surges over them. 87

SECRET OF THE TRUTH

If some belong to the order of the priesthood,
they will be able to go within the veil with the high
priest.
So the veil was not torn at the top,
since it would have been open only to those above.
Nor was it torn at the bottom,
since it would have been revealed only to those below.
But it was rent from top to bottom.⁸⁸
Those above opened to us who are below,
that we may go in to the secret of the truth.
The truth is what is held in high regard, since it is
strong.
But we shall go in there by means of lowly types
and forms of weakness.
They are lowly when compared with the perfect glory.
There is glory that surpasses glory.
There is power that surpasses power.
Therefore, the perfect things have opened to us
together with the hidden things of truth.
The holies of the holies has been revealed,
and the bridal chamber has invited us in.

THE PERFECT LIGHT

As long as the seed is hidden, wickedness is ineffectual,
but it has not yet been removed from the midst of the seed of the holy spirit.

Everyone is a slave of evil.

But when the seed is revealed, the perfect light will flow out on everyone.

And all those who are in the light will receive the chrism.

Then the slaves will be free and the captives ransomed.

“Every plant that my heavenly father has not planted will be uprooted.”⁸⁹

Those who are separated will be joined and filled.

Everyone who enters the bridal chamber will kindle the light,

for it burns just as in marriages performed, though they happen at night.

That fire burns only at night and is put out.

Yet the mysteries of this marriage are perfected rather in the day and the light.

Neither that day nor its light ever sets.

If you become an attendant of the bridal chamber, you will receive the light.

If you do not receive it while in those places, you cannot receive it in the other place.

You who receive the light will not be seen nor detained.

And no one will be able to torment you even while you live in the world.

And when you leave the world you have already received the truth in the images.

The world has become the eternal realm,⁹⁰
because the eternal realm is fullness for you.
This is the way it is. It is revealed to you alone,
not hidden in the darkness and the night
but in a perfect day and a holy light.

1. The Gospel of Philip: Nag Hammadi Codex II, 3, pp. 51, 29 to 86, 19; translated by Wesley W. Isenberg, "Gospel of Philip" (Robinson, ed., Nag Hammadi Library in English, rev. ed., 141–60); revised in verse by Willis Barnstone.
2. Or "Hebrew," here and below.
3. Or "proselyte."
4. For parallels to this passage see Gospel of Thomas 101, 105.
5. Aeon.
6. For parallels to this passage see Gospel of Thomas 6, 14.
7. Aliens and strangers are commonly discussed in gnostic texts, and a Sethian gnostic text is entitled the Foreigner (Allogenes).
8. The word god as unreal recalls the discussion of reality and the transcendent One in the Secret Book of John and the Vision of the Foreigner.
9. The son as the name of the father is also discussed in the Gospel of Truth.
10. Archons.
11. On Christ bringing bread from heaven in the Gospel of Philip, see manna and Christ as bread from heaven in John 6.
12. The spirit is considered feminine in Semitic sources, and in texts such as Gospel of Thomas 101,

the Secret Book of James, and especially the Gospel of the Hebrews, in which Jesus refers to his mother the holy spirit.

13. Matthew 6:9.

14. Resurrection is fully discussed in the Valentinian Treatise on Resurrection.

15. A similar contrast between soul or spirit and body occurs in Gospel of Thomas 29.

16. The question of whether the dead are naked or clothed is also discussed in 2 Corinthians 5:1–10.

17. 1 Corinthians 15:50.

18. John 6:53.

19. On the glory of Jesus on the mountain, see accounts of the transfiguration appearance and glorious

resurrection appearances in the gospels and other early Christian literature.

20. Perhaps Jesus is speaking here, or perhaps Philip.

21. Or “door,” “gate,” as in sheepfold door or heaven.

22. On the love between Jesus and Mary of Magdala, see “Wisdom, Mother of the Angels” later in the Gospel of Philip, as well as the Gospel of Mary.

23. On salt and offering, see Leviticus 2:13; Mark 9:49 (variant reading: “every sacrifice will be salted with salt”); Colossians 4:6.

24. Partially restored.

25. Echamoth is Achamoth, lower wisdom in Valentinian thought.

26. Echmoth means “like death” in Hebrew and Aramaic.

27. Adam, or else a more general statement about anyone.

28. Bentley Layton suggests that the negative has been omitted here, and that the sentence should read

“his sons are not noble creations” (Gnostic Scriptures, 336).

29. Cain.

30. On the description of the origin of Cain, see the accounts of the seduction of Eve by Yaldabaoth in the Secret Book of John and the rape of Eve in the Reality of the Rulers.

31. The Gospel of Philip has more on dyeing below; see “The Lord in the Dye Works of Levi.”

32. Compare this section’s treatment of faith and love to 1 Corinthians 13 and the Secret Book of James.

33. Apostles.

34. See Gospel of Thomas 93 (and New Testament parallels).

35. Partially restored.

36. The meaning of the Syriac word is actually “broken bread.”

37. Stories of Jesus in a dyehouse are also told in the Arabic Infancy Gospel, a version of the Infancy Gospel of Thomas, and an Islamic text. Seventy-two (or seventy) is a traditional number of nations in the world.

38. On Jesus and Mary of Magdala, see “Three Marys,” earlier in the Gospel of Philip, and the Gospel of Mary.

39. See Gospel of Thomas 19.

40. The middle realm as the world between the spiritual realm above and the physical world below is also treated in other gnostic texts, including the Gospel of Truth.

41. Resurrection is discussed in the Treatise on Resurrection.

42. Partially restored; this description of hell is similar to the vision of hell in the Book of Thomas.
43. See Gospel of Thomas 108, on becoming Christ.
44. See Gospel of Thomas 22, on the inner and the outer.
45. Here the text recommends the language of inner transcendence rather than that of heavenly transcendence.
46. Matthew 8:12, 22:13, 25:30.
47. Matthew 6:6.
48. Pleroma.
49. This is the original androgynous state.
50. This is the return to (androgynous) unity, a theme emphasized in the Gospel of Thomas.
51. Matthew 27:46; Mark 15:34; both quote Psalm 22:1.
52. Partially restored.
53. Or "born again."
54. The Jewish temple, which here is interpreted allegorically.
55. See John 4:23.
56. These observations are based on accounts of the rending of the temple veil at the time of the crucifixion of Jesus (Matthew 27:51; Mark 15:38; also Luke 23:45; Hebrews 10:19–20).
57. This is similar to the saying above, in "Eve in Adam," about Adam and Eve in original union, resultant disunion, and final reunion.
58. On the breath blowing into Adam, see Genesis 2:7, a verse variously interpreted in gnostic literature.
59. Partially restored.
60. On the trees of paradise, see Genesis 2:9 and following, along with gnostic interpretations.

61. Partially restored.
62. Partially restored. Matthew 6:19–21 also deals with treasures on earth and in heaven.
63. Partially restored. Matthew 3:15 is cited here.
64. Apostle.
65. Compare, perhaps, Gospel of Thomas 11, on the living who will not die.
66. Partially restored.
67. On the laughing Christ see the Second Treatise of the Great Seth and the Round Dance of the Cross.
68. Partially restored.
69. The creator of the world, the demiurge.
70. Or “human son,” “son of man.”
71. Partially restored.
72. This set of reflections upon knowing or not knowing oneself recalls the Delphic maxim “Know yourself,” as well as Gospel of Thomas 3.
73. Partially restored.
74. These are eucharistic themes.
75. These are baptismal themes.
76. John 8:34.
77. 1 Corinthians 8:1.
78. Luke 10:33–35 describes the actions of the good Samaritan.
79. 1 Peter 4:8.
80. On these elements see 1 Corinthians 13 and the Secret Book of James.
81. Partially restored.
82. This story or parable of the householder, known only in the Gospel of Philip, is given an allegorical interpretation.
83. That is, Christ as the human son or son of man.
84. Matthew 3:10.
85. John 8:32.

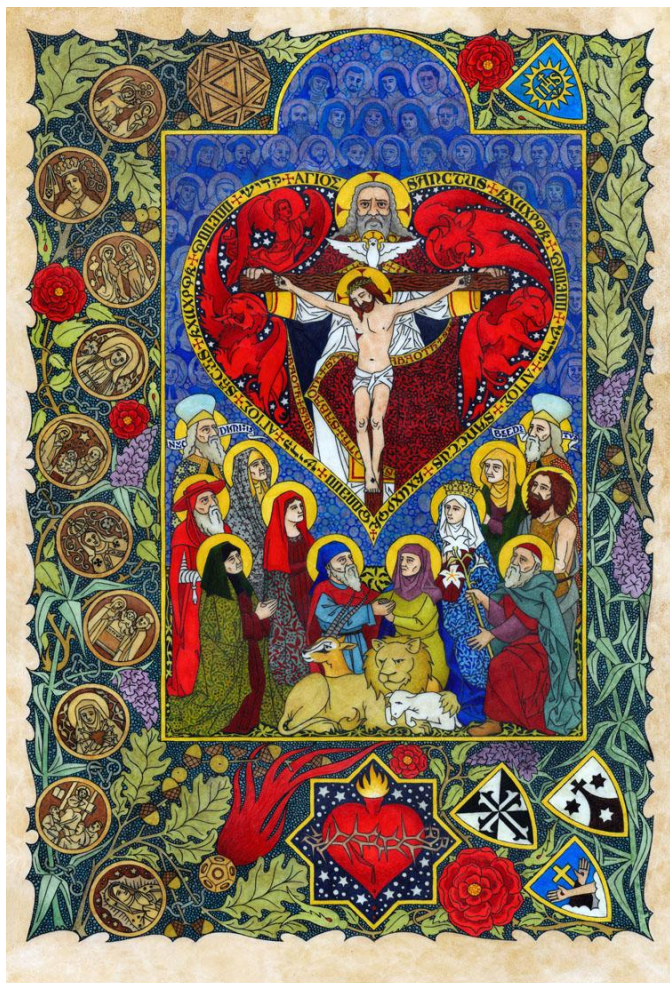
86. This fits in with the Alexandrian gnostic invention of hermeneutics, an allegorical way of interpreting scripture.

87. These lines reflect on the crucifixion and the great flood.

88. Again, observations based on the rending of the temple veil at the time of the crucifixion.

89. Matthew 15:13.

90. Or “aeon.”



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The Origins

16

The Book of Baruch

The Book of Baruch, by Justin, is a Jewish gnostic myth, set in Eden, that exists today in a lightly Christianized and hellenized form. A sizable fragment of a lost larger scripture, Baruch is preserved only as a paraphrase in Hippolytus of Rome's *Refutation of All Heresies*. Who the author of the Book of Baruch is we cannot know. Hippolytus tells us little other than that he is a gnostic named Justin.

Baruch may be one of the earliest extant gnostic texts,¹ a missing gnostic link between Jewish monotheism and full-blown gnosticism. Elohim is still Elohim of Genesis 1:1, the essentially good creator god, but he is no longer the one almighty god, for now he reports to a deity above him, whose epithet is “the Good.” Elohim is not devoid of frailties—he is a blundering lover in the garden of Eden—yet he is not the demonized demiurge that he will become in classical gnosticism. In normative gnostic scripture, the creator god of the Hebrew Bible will be declared guilty of having created humans on earth and having locked their divine particles of spiritual light inside the prison of material flesh. For that travesty, Elohim will be given dreadful epithets, while his present master, the Good, will, as the invisible source of spiritual light, acquire luminous names. For now, in this quintessential moment of gnostic development, we have the anomaly of familiar almighty Jewish

Elohim being guided by his new gnostic master, the Good.

The Book of Baruch, then, is our first clear paradigm of gnostic dualism in which worldly and heavenly authority is shared by two divinities, one of whom, Elohim, will eventually become nearly synonymous with Satan, and the other, the Good, will become the core of the pleroma, the gnostic fullness from which all spirit emanates and to which all light returns. Early Jewish gnosticism is Jewish in speech and preoccupation. It still remembers its Hebrew names such as those of its leading figures Elohim and Edem (who is also called Israel), it concentrates on marriage and family, and the love scenes return to the erotic diction of the Song of Songs. Unlike other contemporary gnostic texts that are said to have had a Jewish Urtext, here the Jewish basis has not been excised.

Robert W. Grant compares Baruch to “the mystical Judaism we find in the *Zohar*, where Yahweh is called the father and Elohim the mother.”² Jewish gnosticism is born in a first-century climate of diverse Jewish visions, ranging from those of utopian Essene communities in the desert to cosmopolitan Jews in Alexandria, such as the philosopher Philo, who is filled with Torah, neoplatonism, and strategies of mystical ascension. In the midst of all this religious ferment and the political realities of Roman occupation, the destruction of Jerusalem in 70 CE and the subsequent terrifying diaspora, Jewish gnosticism seems to gain strength as does the other new major Jewish sect, the messianists or Christians.

The Christians offer faith in an earthly Jewish messiah who has become divine and identified with god, and who promises salvation after death—a matter of scant interest in the Hebrew Bible. By contrast, the gnostics will offer the promise of an interior light or breath, attainable during one's lifetime through the epiphany of gnosis. In Baruch, through the commands and actions of the Good, we see hints of a true paradise on earth and in heaven, which in its allegorical ending points to hope.

Yet the narration ends with Eden still a conflicted mess, lacking harmony or immediate resolution. There will be no peaceable kingdom on earth until the human and divine forces on earth resolve their discord by means of an as yet unavailable fully gnostic design. Everything in Baruch is transitional, including the Jews, who initially dominate and then share the stage with Christians and pagans. This fantastic, eclectic tale, speaking to diverse religious audiences of the period, initiates the gnostic drama that will persist on many sundry stages for the next thirteen or fourteen hundred years.³

The Book of Baruch has three principles: two male and one female. The two male principles are the Good and Elohim, the father of all, who is stationed below the Good. The transcendent Good as the highest divine manifestation clearly goes back to the good as the highest principle in platonic philosophy. The third figure is the female principle, Edem (earth) or Eden (garden), inferior to both, who is half woman and half beast. She participates in both upper and lower worlds. Humans are the fruit of the union of Elohim

with Edem, from whom they receive spirit and soul respectively.⁴

Father Elohim represents spirit and breathes spirit (*pneuma*) into the firstborn Adam, while mother Edem, representing soul and earth, breathes soul (*psyche*) into Adam. When Elohim dumps Edem in Eden and returns to his creator, the Good, Edem is jealous and revengeful. As the drama unfolds and Edem brings out her angels, including the serpent Naas (from *nahash*, Hebrew for “serpent”), to fight against what is left of Elohim’s spirit on earth, Baruch, a top angel of the Good, sends a series of liberators—Moses, Herakles, prophets, and finally Jesus—to ensure redemption and return.

As the female principle, Edem in Baruch has many essences: she is garden; earth; Israel; creator of humans, beasts, and the soul; and a symbol of Eve, who is her creation and her double as the earth mother. Edem recalls the gnostic creator Sophia, thought and wisdom, who because of a disturbance and inadequacy in God was separated from the One, fell from the pleroma, and created the world. The Good is the entirely new personage in this triadic system of principles, and he is already a gnostic figure in name and transcendent powers. Elohim and Edem have a biblical past and a gnostic future. Elohim is still seen as a benign creator god and father, not the demiurge who imprisons particles of light in earthly bodies, yet he now must rise to heaven, report to the Good, and confess his error in thinking himself the lord. Then he is redeemed.

As for Edem, she remains a Genesis sinner, though with greater powers than she had as biblical Eve. Indeed, Edem the mother shares with Elohim the father the deed of creating the earth. However, she has none of the heroic qualities of Eve of later gnosticism, who through her embodiment of knowledge offers salvific knowledge to humans during their residence on earth. The story that sets the main characters in supernatural action is the romance between Elohim and Edem and the subsequent fallout of those disgruntled lovers. Their meeting is an idyllic tale of life among the angels, culminating in marriage. And before the lovers separate, they generate twenty-four angels. Twelve are paternal, twelve maternal, representing the good (male) and evil (female) sides of the cosmos.

The third paternal angel is Baruch, and the third maternal angel is Naas, who, though male, fashions Edem's female strategies through his persuasions. They represent a dualistic good and evil, spirit and soul, the tree of life and the tree of knowledge. Elohim, the world creator, learns of his inferiority before the highest god, the Good, who is his lord to whom he ascends. But by abandoning and thereby enraging his wife, he allows evil to come into the earth and specifically into Edem (Eve) and Adam. In her revenge against Elohim's desertion, Edem uses her baleful angels to infect the spirit that Elohim has left behind with no protection, and that spirit becomes polluted with earthly soul.

Elohim is portrayed not as wicked but as a neglectful god who has loved,,married, and abandoned his

woman. Edem's wild flaws reflect a woman's scorn for her wayward spouse. Each responds to dramatic circumstance. Edem, seething against fickle Elohim, who has escaped into the sky to leave her alone, opposes the spirit he has breathed into earthly humans and uses Naas to destroy it. To counter Edem's fury, the Good sends Elohim's angel Baruch back down to oppose Naas and to save rather than punish Edem: despite her war against the father, the woman, mother of Adam and of wild beasts, may also be redeemed.

To heal the rift and make redemption possible for those of soul, including Edem, the Good directs Elohim to bring his diverse prophets—a Jew, a Greek, and a Christian—back to the garden. These messengers, paying homage to each of the main religions of the day, are to combat evil and turn soul into spirit. In Justin's *Baruch* the author attempts ingenious solutions to resolve spiritual problems on earth. The angel Baruch turns to Moses, the prophets, and even Herakles, the Greek god of prodigious strength, whom he calls "a prophet from the uncircumcised." All fail in their mission. Edem's ally Naas outwits them one by one.

The next resource for Baruch is Jesus, whose entry is imperative for a gnostic teacher intent on converting Christians and pagans as well as Jews. When Jesus comes to earth, Naas brings out his usual tricks and applies them to him. Jesus resists. After having seduced all the earlier prophets, Naas is furious not to have defiled Jesus, and so he has him crucified. Jesus leaves his body to Edem by the tree (the Edenic

tree and the cross) saying, “Woman, here is your son” (John 19:26). He delivers his spirit into the hand of the father (Luke 23:46). They all have failed, and even Jesus succeeds only in a limited way: he saves his own spirit, which is delivered, as in the gospels, to “the father,” but he does not save the world or resolve the strife in paradise. Moreover, while he delivers his spirit on earth to the father Elohim, Jesus ascends (in his resurrection) not to the father but to the Good. He rises into what will be the gnostic fullness. Jesus does not have the last word as a salvific figure. In this episode there is a resemblance to the later Qur’an, where Jesus is one of the prophets but not the ultimate saviour.

So the task of overcoming Naas and his evil continues. Now, almost as an explanatory afterthought (this concluding passage in Hippolytus is separated from the main text by writings that are not in Baruch), the angel Baruch sends down Priapos, the Greek phallic god of fertility, yet Naas persists. In a lovely and confused resolution, we again hear the voice of the Psalms, the gospels, and the Jewish prophets Isaiah and Hosea. Isaiah blames Israel (Edem) for not recognizing Elohim, and we seem to be back, in some un-reflected, uncorrected, and muddling way to both the Hebrew Bible and the New Testament, where Edem as both the earlier Eve in Eden and as Israel and the Jews does not listen to lord Elohim.

The final sermon ends with what at first appears to be an excursion elsewhere but in fact fits in perfectly with its extraordinary panreligious appeal: the Good is equated with Priapos, Elohim with Zeus, Edem

with Danae. This inconclusive ending is appropriate for a fabled book whose message points to three moments of gnostic development: a Jewish past, an eclectic present, and a fully gnostic future.

Justin speaks for his day. In his syncretistic system, he includes fantastic borrowings from the main contemporary sources to persuade Jews, Christians, and Greeks to embrace this widely inclusive and developing gnostic speculation. Everyone is welcome: Elohim, Edem, Moses, Baruch, Jesus, Priapos, and Zeus. The Book of Baruch is thus a fusion of literary myths and religious systems of the first and second centuries, a coherent mythological romance held together by the spirit of knowledge.

THE BOOK OF BARUCH⁵

OATH OF SECRECY

If you would know what eye has not seen nor ear heard and what has not arisen in the human heart,⁶ and who stands high above all good, swear to keep the mystery of instruction secret. Our father, who saw the good perfected in him, has kept the mysteries of silence secret. He has sworn and will not waver.⁷

Here is his oath:

“I swear by the one over all, which is the Good, to keep these mysteries, to tell them to no one, and not to go from the Good back to the creation.” When you take this oath, you enter the Good and see what eye has not seen nor ear heard

and what has not arisen in the human heart.
You drink from the living water, the washing, the
spring of living water bubbling up.⁸
And there was a separation of waters from waters,⁹
and the waters below the firmament belong to the evil
creation.
In them are washed those who are earthly and
psychical.
The waters above the firmament belong to the Good
and are alive. The spiritual and the living are washed
in them as Elohim was after the washing. He did not
waver.

THE MYTH OF THE CREATORS

There were three ungenerated principles
governing the cosmos: two male and one female.
One of the male principles is called the Good,
and it alone carries that epithet¹⁰
and knows everything ahead of time.

The other male principle is named father of all things
begotten in the world, has no forethought,
and he is unknown and invisible.

The female is angry.
She knows nothing ahead of time and she has two
minds and two bodies. As in Herodotos's myth, she is
a virgin above and a viper below.¹¹
She is called both Edem and Israel.
These are the principles of the cosmos,
the roots and pools from which all sprang,
and nothing else was in the world.

When the father knowing nothing beforehand
saw that half-virgin Edem,¹² he burned for her,
and he the father is called Elohim,¹³
and Edem burned equally for Elohim. Their desire
drew them to a single union of love.

From this coupling the father seeded twelve angels
for himself through Edem.

The paternal angels are Michael, Amen, Baruch,
Gabriel, Esaddaeus. . . ¹⁴

The maternal angels are Babel, Achamoth, Naas, Bel,
Belias, Satan, Sael, Adonaios, Kauithan, Pharaoh,
Karkamenos, and Lathen.

Of these twenty-four the paternal ones side with the
father and obey his will in everything, and the
maternal ones hear their mother, Edem.

Their common domain is paradise, about which Moses
tells us,

“God planted paradise east of Eden,”¹⁵

before the face of Edem, and therefore
she always looks at paradise, her angels.

The angels of paradise are allegorically called trees,
and the tree of life is the third paternal angel, and his
name is Baruch, while the tree of the knowledge of
good and evil is the third maternal angel, and he is
Naas.

Moses spoke these things covertly because not
everyone can hold the truth.

THE CREATION OF ADAM AND EVE

After paradise came into being through the love

of Elohim and Edem, the angels of Elohim took some of the best earth (not from the bestial, naked part of Edem but from her upper, civilized regions) and from that good earth they made man,¹⁶ but from the bestial land came wild beasts and creatures.

They made man a symbol of their union and love and planted some of their powers in him. Edem provided the soul and Elohim the spirit. The man Adam was a seal and memory of their love, an eternal symbol of the wedding of Edem and Elohim.

And, as Moses wrote, Eve was image and symbol, and the seal of Edem preserved forever.

Edem set the soul in Eve and Elohim the spirit.

And they were given commandments:

“Be fruitful and multiply and subdue the earth.”¹⁷

Edem gave away all her power to Elohim, like a marriage dowry, and till this day, in imitation of that first marriage, a woman comes to her husband with a dowry, being a holy and hereditary law that Edem carried out toward Elohim.¹⁸

THE ANGELS ARE DIVIDED

When, according to Moses, everything was created including heaven and earth and all therein, the twelve angels of the mother were divided into four principles, and each quadrant is called a river: Pishon, Gihon, Tigris, and Euphrates.

Huddled in these four parts, the twelve angels

circle around and govern the cosmos. Their authority over the world comes from Edem. They are not forever in the same region, but as in a circular chorus they move from place to place at fixed intervals and periods according to their assignments.

When the angels of Pishon rule a region,
then famine, distress, and tribulation
foul that segment of the earth,
for their criterion for ruling is avarice.
And in all regions come bad times and disease
according to each power and nature.
There is a torrent of evil pouring out
like the rivers, and constantly around the world
Edem's will controls every quadrant.

ELOHIM'S ASCENT

The necessity of evil has this circumstance:
when Elohim and Edem in mutual love made the
cosmos, Elohim chose to rise to the highest part of
heaven to see if their creation lacked any elements.
He took his angels with him and rose, as was his
nature, and he abandoned Edem below, who being
earth declined to follow her husband upward. When
Elohim reached the upper border of heaven, he saw a
light stronger than the sun he created, and he said,
“Open the gates for me to enter and to acknowledge
the lord.¹⁹ I had thought I was the lord!”
He heard a voice out of the light, saying,
“This is the lord's gate. The just pass through it.”²⁰
The gate was immediately opened, and the father,
without his angels, went into the Good
and saw what eye has not seen or ear heard

and what has not arisen in the human heart.
The Good said to him, “**Sit down at my right hand.**”²¹
The father said to the Good,
“**Let me destroy the cosmos I made.**
My spirit is imprisoned among people.
I want to take it back.”²²
Then the Good told him, “**Nothing which comes**
from me can be evil. In your companion love,
you and Edem made the world. Let Edem keep the
creation as long as she wishes, but you must stay
with me.”

EDEM’S RESPONSE

Then Edem knew she was abandoned by Elohim
and sorrowfully began to gather angels around her
and adorn herself brightly²³ to arouse his return. But
under the Good’s control Elohim no longer descended
to Edem. Then Edem commanded Babel, which here
means the goddess Aphrodite, to incite fornication
and divorce among people, so that as she was
separated from Elohim, the spirit of Elohim in people
might feel affliction and be tormented and suffer like
her, Edem, his abandoned wife.

And Edem gave grand authority to Naas, her third
angel, to torture the spirit of Elohim in people with
all possible tortures so through that spirit Elohim
might himself be tortured—he who had abandoned
Edem in cold violation of their covenant.

ELOHIM SENDS DOWN HIS ANGEL BARUCH

When the father Elohim saw these things,

he sent down Baruch, his own third angel, to comfort the spirit living in all people. When Baruch came he stood among the angels of Edem, in the midst of paradise.²⁴ Paradise was the angels among whom he stood, and he commanded the people “to eat from every tree in paradise, except from the tree of the knowledge of good and evil,”²⁵ which tree is Naas.²⁶ They could obey the other eleven angels of Edem, for though they have passions they do not disobey the commandment.

But Naas disobeyed. He approached Eve and seduced her and debauched her, which is a transgression, and he approached Adam and played with him as a boy, which is a transgression. So adultery and pederasty were born.

Since then evil and good have ruled people. It began from a single source. When the father ascended to the Good, he showed the way for those who wish to rise, and by leaving Edem he began the evil for his spirit in people.

BARUCH SEARCHES FOR A SAVIOUR

Baruch went to Moses and through him spoke to the children of Israel to turn them back to the Good, but Edem’s third angel Naas barred his way.

Through the soul Edem gave him and Moses and all people, Naas expunged Baruch’s orders and only Naas’s commandments were heard,

and so soul was set against spirit and spirit set against soul. The soul is Edem while the spirit is Elohim, and each is in both man and woman.

Then Baruch was sent down to the prophets so that the spirit living in people might hear and flee from Edem and her corrupt creation as once father Elohim fled. But Naas, using his old tactics, dragged the father's spirit down into the soul of people he seduced, who scorned Baruch's words in Elohim's commandments.

Then Baruch chose a prophet from the uncircumcised, Herakles, and sent him to subdue the twelve angels of Edem,²⁷ and free the father from the twelve evil angels of the creation.²⁸ These are the twelve labours in which Herakles contended, from first to last, with the lion, the hydra, the boar, and the rest. And they are names of nations given to them from the power of the maternal angels. Just when he seemed victorious, Omphale,²⁹ who is Babel or Aphrodite, attacked him and seduced him and took away his strength and Baruch's commandments ordered by Elohim, and then she wrapped him in her own robe, the power of Edem, the power from below. Herakles' prophecies and work were nothing.

BARUCH FINDS JESUS

Finally, "in the days of king Herod,"³⁰ Baruch was sent once more by Elohim and he came to Nazareth and found Jesus, son of Joseph and Mary, feeding sheep,

a boy of twelve,³¹ and he told him everything that had happened from the beginning, from Edem and Elohim and all that will be. He said, "All the prophets before you were seduced, but Jesus, earthly son, try not to be seduced, and preach the word to people and tell them about the father and the Good, and ascend to the Good and sit with Elohim, father of us all."

JESUS' CRUCIFIXION AND ASCENT

And Jesus obeyed the angel. He said, "Lord, I will do all things." He affirmed this. Naas wanted to seduce him too, but he could not. Jesus kept faith with Baruch. Then Naas was enraged because he could not seduce him, and he had him crucified. Jesus left his body to Edem by the tree and ascended to the Good. He said to her, "Woman, here is your son."³² He left his soul and earthly body, but his spirit he placed in the hands of the father³³ and then he ascended to the Good.

ALLEGORICAL INTERPRETATIONS

The Good is Priapos, who created before anything was.³⁴ He is called Priapos because he made everything. So in temples everywhere he is honoured by all creation. On the roads he walks carrying fruit, fruits of creation, whose cause he was, since he created before anything was.

Now, when you hear that the swan lay on Leda

and produced a child from her, the swan is Elohim and Leda is Edem.³⁵

When they say that the eagle came upon Ganymede, the eagle is Naas and Ganymede is Adam.³⁶

When you hear one say that gold came upon Danae and produced a child from her,

the gold is Elohim and Danae is Edem.³⁷

In this way these tales are interpreted comparing them to similar myths.

When the prophets say, “Hear, heaven, and listen, earth, the lord has spoken,”³⁸

the spirit of Elohim in people is heaven, and soul living with the spirit in people is earth.

The lord is Baruch, and Israel Edem, and Elohim’s wife is called Edem and Israel.

“Israel did not know me.”³⁹ And if she⁴⁰ had known that I⁴¹ am with the Good, she would not have tortured the spirit that lives in people because of the ignorance of the father.

When the prophet is said to take a woman for himself to fornicate because “the earth has fornicated behind the lord,”⁴² even as Edem behind Elohim, in these words the prophet clearly tells the whole mystery, but because of Naas’s wickedness he is unheard.

1. Irenaeus declares the oldest gnostic scriptures to be the three doctrines of Simon Magus, Menander, and Saturninus, which are known through refutations of them. To these doctrines we should add the Samaritan Dositheos.

2. Grant, *Gnosticism and Early Christianity*.

3. From the vantage of Jewish orthodoxy, the violation of monotheism has also begun in the dualistic reception of a Jew called Jesus not only as the *messiah*—who in Judaism is foreseen as a human leader anointed and sent by god—but as a messiah (Christ) celebrated as god himself or as god’s son or equal, sitting beside god in heaven on the closest throne.

4. See Filoramo, *A History of Gnosticism*, p. 169.

5. The Book of Baruch: Book 5 of Hippolytus, *Refutation of All Heresies* (5.24.1 and 37.1–3; 5.26.1–37 and 27.4); translated from the Greek by Willis Barnstone.

6. Gospel of Thomas 17; 1 Corinthians 2:9.

7. Psalm 110:4.

8. John 4:10, 14.

9. Genesis 1:6.

10. See Luke 18:19.

11. Herodotos, 4.8–10. The ancient notion of a woman consisting of two parts, the virgin breasts above the waist and an animal temptation below, is contained in myths of the siren, a symbol in Homer’s *Odyssey* of seduction and destruction.

12. *Edem* means “earth” and *Eden* means “paradise.” Traditionally, *Eden* is said to be from the Hebrew *eden*, meaning “delight,” or god’s garden of delight. However, it is more probably related to a Sumerian word meaning “plain.” The extant Greek text gives *edem*, as in the early Septuagint Greek translation.

13. Originally the Hebrew word for “gods,” *Elohim* came to be normally translated “god” (singular) in Genesis 1:1, though elsewhere, as in the Psalms, it retains the plural notion of “gods.”

14. Seven of the names of paternal angels are now lost.
15. Genesis 2:8. The relevant phrase in this verse may be translated “east of Eden” or “before Eden,” as here in the Book of Baruch.
16. Genesis 2:7.
17. Genesis 1:28.
18. See Genesis 2:24.
19. Psalm 118:19.
20. Psalm 118:20.
21. Psalm 110:1.
22. Genesis 6:7.
23. See, perhaps, Genesis 2:1 (heaven and earth are finished in their full array).
24. Genesis 2:9.
25. Genesis 2:16, 17.
26. Note that Naas is both the tree of knowledge and (since his name derives from the Hebrew *nahash*, “snake”) the serpent of seduction to eat from the tree.
27. The allusion is to the twelve labours that Herakles must perform in order to attain immortality.
28. This passage is translated by Robert Haardt as “the twelve angels of the Creation of Evil.”

17

The Secret Book of John

The Secret Book (or Apocryphon) of John is a classic work of Sethian gnostic mythology. It presents an early and elegant version of the gnostic myth of creation. Versions of the myth articulated here will resurface throughout the texts that are included in this volume. The Secret Book of John was almost certainly widely distributed in its time: no fewer than four copies of it have survived, and Irenaeus of Lyon, in his tract *Against Heresies*, attempts to debunk certain “heretics,” also called Barbelo gnostics or Barbeloites, whose system of thought resembles that of the Secret Book of John.

The Secret Book of John presents a mythological account of the creation, fall, and salvation of the world and the people within the world, featuring Sophia in the role of the wisdom of God. In its present form it is a Christian text consisting of discourses and disclosures of Jesus set within the framework of a dialogue between John and Jesus. The Secret Book of John thus stands within the Johannine tradition, the tradition of the Gospel of John and other texts attributed to John; the scholar Karen L. King has even suggested that Sethian gnostics have considered it to be Part Two of the gospel. This Christian form of the text appears to be based on an earlier Jewish text that addressed the problem of evil and vindicated the goodness of God by interpreting the opening chapters of Genesis and other portions of the

Hebrew Bible in an innovative and even shocking manner.

In the hypothetical Jewish text the revealer and saviour must have been the heavenly forethought of god, as is clear from the hymn of the saviour that concludes the revelation in the longer version of the Secret Book of John. In the hymn of the saviour, and elsewhere in the Secret Book of John, the revealer speaks in the first-person singular ("I"). In the earlier Jewish text, the revealer would have been Barbelo, the forethought of god, but in the present Christian version of the Secret Book of John, the revealer is Jesus.

The Secret Book of John explains the contrast between an absolutely excellent and all-transcendent One (or monad) and an absurd and fallen world by means of an intricate mythological account of a god who emanates, creates, falls, and finally is saved. It combines insights derived from Genesis with Greek philosophical and mythological themes to produce a dramatic story of salvation, a remarkable account of the evolution, and the devolution, of the invisible divine spirit. Greek psychology and philosophy (platonism, for example) posited a system in which the mind is linked to the divine and the divine is said to be mind.

Accordingly, the Secret Book of John employs a series of Greek terms related to the word mind (*nous*) in order to describe the career of the divine and the creation of the cosmos. The account describes the invisible spirit or mind extending itself through a

thought (*ennoia*), a forethought (*pronoia*), until it achieves an enlightened state of mind (*nous*) and a spiritual fullness (*pleroma*). Alas, a loss of wisdom (*Sophia*) brings about mindlessness (*aponoia*); the restoration of wisdom is finally accomplished through the expression of divine afterthought (*epinoia*).

The following cast of principal characters emerges in the mythic account of the Secret Book of John:

The father of all, called the One, the invisible virgin spirit

The divine mother, forethought of all, Barbelo, called mother-father, first human, holy spirit, triple male

The divine child, the self-conceived, the anointed

The four heavenly luminaries, Harmozel, Oroiael, Daveithai, Eleleth

Afterthought, a heavenly aeon, sent as a revealer with connections to forethought, Sophia, and Eve

Geradamas ("Adam the stranger"), the heavenly human

Seth, heavenly son of Geradamas, whose offspring are the Sethian gnostics

Sophia, divine wisdom from among the aeons

Yaldabaoth, also called Sakla, Samael, child of

Sophia, arrogant first ruler and creator of this world

Authorities, powers, archons, rulers, angels, demons, lackeys of Yaldabaoth

Adam and Eve

Noah

Moses

Yahweh and Elohim, sons of Yaldabaoth and Eve, also called Cain and Abel

The saviour, forethought or Jesus

John son of Zebedee, a student of Jesus and the supposed author or editor of the Secret Book of John *The offspring or seed of Seth*, the unshakable race, the Sethian gnostics

All this takes place, the Secret Book of John declares, “in order that when the spirit comes down from the holy realms, it may raise up the seed and heal it of what it lacks, that the entire realm of fullness may be holy and lacking in nothing.” Ultimately, then, god saves and is saved, and with god all those, called the offspring of Seth, who participate in light and wisdom. Thus divine wisdom, personified as Sophia, is finally vindicated, and the glorious fullness of the divine is realized.

All four extant versions of the Secret Book of John are preserved in Coptic, but a version of the Secret Book of John was most likely composed in Greek in the second century or earlier. The text is now known in short and long versions; the long version is the one translated here.²

THE SECRET BOOK OF JOHN³

The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, things he taught his student John.

THE REVEALER APPEARS TO JOHN

One day when John the brother of James, the sons of Zebedee, went up to the temple, it happened that a

Pharisee named Arimanios⁴ came up to him and said to him, Where is your teacher, whom you followed? I said to him, He has returned to the place from which he came.

The Pharisee said to me, This Nazarene has deceived you badly, filled your ears with lies, closed your minds, and turned you from the traditions of your parents.

When I, John, heard this, I turned away from the temple and went to a mountainous and barren place.

I was distressed within, and I said,

How was the saviour selected?

Why was he sent into the world by his father?

Who is his father who sent him?

To what kind of eternal realm shall we go?

And what was he saying when he told us,

This eternal realm to which you will go is modelled after the incorruptible realm, but he did not teach us what kind of realm that one is?⁵

At the moment I was thinking about this, look, the heavens opened, all creation under heaven lit up, and the world shook.⁶ I was afraid, and look, I saw within the light a child standing by me. As I was staring, it seemed to be an elderly person. Again it changed its appearance to be a youth. Not that there were several figures before me. Rather, there was a figure with several forms within the light. These forms appeared through each other, and the figure had three forms. The figure said to me, **John, John, why are you doubting? Why are you afraid? Are you not familiar with this figure? Then do not be fainthearted. I am**

with you always. I am the father, I am the mother, I am the child. I am the incorruptible and the undefiled one.⁷ Now I have come to teach you what is, what was, and what is to come,⁸ that you may understand what is invisible and what is visible; and to teach you about the unshakable race of perfect humankind.⁹ So now, lift up your head that you may understand the things I shall tell you today, and that you may relate them to your spiritual friends, who are from the unshakable race of perfect humankind.

THE ONE

I asked if I might understand this, and it said to me, The One¹⁰ is a sovereign that has nothing over it. It is God and father of all, the invisible one that is over all, that is incorruptible, that is pure light at which no eye can gaze.

The One is the invisible spirit. We should not think of it as a god or like a god. For it is greater than a god, because it has nothing over it and no lord above it.¹¹ It does not exist within anything inferior to it, since everything exists within it alone.¹²

It is eternal, since it does not need anything. For it is absolutely complete. It has never lacked anything in order to be completed by it. Rather, it is always absolutely complete in light. The One is illimitable, since there is nothing before it to limit it, unfathomable, since there is nothing before it to fathom it, immeasurable, since there was nothing before it to measure it, invisible, since nothing has

seen it, eternal, since it exists eternally, unutterable, since nothing could comprehend it to utter it, unnamable, since there is nothing before it to give it a name.

The One is the immeasurable light, pure, holy, immaculate. The One is unutterable and is perfect in incorruptibility. Not that it is part of perfection or blessedness or divinity: it is much greater.

The One is not corporeal and is not incorporeal.
The One is not large and is not small.
It is impossible to say,
“How much is it?
What kind is it?”
For no one can understand it.¹³

The One is not among the things that exist, but it is much greater. Not that it is greater.¹⁴ Rather, as it is in itself, it is not a part of the eternal realms or of time. For whatever is part of a realm was once prepared by another. Time was not allotted to it, since it receives nothing from anyone: what would be received would be on loan.

The One who is first does not need to receive anything from another. Such a one beholds itself in its light.

The One is majestic and has an immeasurable purity.

The One is a realm that gives a realm, life that gives life, a blessed one that gives blessedness,

knowledge that gives knowledge, a good one that gives goodness, mercy that gives mercy and redemption, grace that gives grace.

Not as if the One possesses all this.
Rather, it is that the One gives immeasurable and incomprehensible light.
What shall I tell you about it? Its eternal realm is incorruptible, at peace, dwelling in silence, at rest, before everything.¹⁵
It is the head of all realms, and it sustains them through its goodness.

We would not know what is ineffable, we would not understand what is immeasurable, were it not for what has come from the father. This is the one who has told these things to us alone.¹⁶

BARBELO APPEARS

Now, this father is the One who beholds himself in the light surrounding him, which is the spring of living water, and provides all the realms. He reflects on his image everywhere, sees it in the spring of the spirit, and becomes enamoured of his luminous water, for his image is in the spring of pure luminous water surrounding him.¹⁷

The father's thought became a reality, and she who appeared in the presence of the father in shining light came forth. She is the first power who preceded everything and came forth from the father's mind as the forethought of all. Her light shines like the

father's light; she, the perfect power, is the image of the perfect and invisible virgin spirit.¹⁸

She, the first power, the glory of Barbelo, the perfect glory among the realms, the glory of revelation, she glorified and praised the virgin spirit, for because of the spirit she had come forth.

She is the *first thought*, the image of the spirit. She became the universal womb, for she precedes everything,
the mother-father,¹⁹
the first human,
the holy spirit,
the triple male,²⁰
the triple power,
the androgynous one with three names,
the eternal realm among the invisible beings,
the first to come forth.

Barbelo asked the invisible virgin spirit to give her *foreknowledge*, and the spirit consented. When the spirit consented, foreknowledge appeared and stood by forethought. This is the one who came from the thought of the invisible virgin spirit.²¹
Foreknowledge glorified the spirit and the spirit's perfect power, Barbelo, for because of her, foreknowledge had come into being.

She asked again to be given *incorruptibility*, and the spirit consented. When the spirit consented, incorruptibility appeared and stood by thought and foreknowledge. Incorruptibility glorified the invisible

one and Barbelo. Because of her they had come into being.

Barbelo asked to be given *life eternal*, and the invisible spirit consented. When the spirit consented, life eternal appeared, and they stood together and glorified the invisible spirit and Barbelo. Because of her they had come into being.

She asked again to be given *truth*, and the invisible spirit consented. Truth appeared, and they stood together and glorified the good invisible spirit and its Barbelo. Because of her they had come into being.

This is the father's realm of five. It is: the first human, the image of the invisible spirit, that is, forethought, which is Barbelo, and thought, along with foreknowledge, incorruptibility, life eternal, truth.

This is the androgynous realm of five, which is the realm of ten, which is the father.²²

BARBELO CONCEIVES

The father gazed into Barbelo, with the pure light surrounding the invisible spirit, and its radiance. Barbelo conceived from it, and it produced a spark of light similar to the blessed light but not as great. This was the only child of the mother-father that had come forth, its only offspring, the only child of the father, the pure light.²³

The invisible virgin spirit rejoiced over the light that was produced, that came forth first from the first

power of the spirit's forethought, who is Barbelo. The spirit anointed it with its own goodness until it was perfect, with no lack of goodness, since it was anointed with the goodness of the invisible spirit.

The child stood in the presence of the spirit as the spirit anointed the child. When the child received this from the spirit, at once it glorified the holy spirit and perfect forethought. Because of her it had come forth.²⁴

The child asked to be given *mind*²⁵ as a companion to work with, and the spirit consented. When the invisible spirit consented, mind appeared and stood by the anointed, and glorified the spirit²⁶ and Barbelo.

All these beings came into existence in silence. Mind wished to create something by means of the word of the invisible spirit.²⁷ Its will became a reality and appeared, with mind and the light, glorifying it. Word followed will. For the anointed, the self-conceived god,²⁸ created everything by the word.

Life eternal, will, mind, and foreknowledge stood together and glorified the invisible spirit and Barbelo, for because of her they had come into being.

The holy spirit brought the self-conceived divine child of itself and Barbelo to perfection, so that the child might stand before the great, invisible virgin spirit as the self-conceived god, the anointed, who honoured the spirit²⁹ with loud acclaim. The child came forth through forethought. The invisible virgin spirit set

the true, self-conceived god over everything, and caused all authority and the truth within to be subject to it, so that the child might understand everything, the one called by a name greater than every name, for that name will be told to those who are worthy of it.

THE FOUR LUMINARIES

Now, from the light, which is the anointed, and from incorruptibility, by the grace of the spirit, the four luminaries that derive from the self-conceived god gazed out³⁰ in order to stand before it. The three beings are:

will,
thought,
life.

The four powers are:

understanding,
grace,
perception,
thoughtfulness.

Grace dwells in the eternal realm of the luminary *Harmozel*, who is the first angel.³¹ There are three other realms with this eternal realm:

grace,
truth,
*form.*³²

The second luminary is *Oroiael*, who has been appointed over the second eternal realm. There are three other realms with it:

*afterthought,*³³
perception,

memory.

The third luminary is *Daveithai*, who has been appointed over the third eternal realm. There are three other realms with it:

understanding,

love,

idea.

The fourth eternal realm has been set up for the fourth luminary, *Eleleth*.

There are three other realms with it:

perfection,

peace,

Sophia.

These are the four luminaries that stand before the self-conceived god; these are the twelve eternal realms that stand before the child of the great self-conceived, the anointed,³⁴ by the will and grace of the invisible spirit.

The twelve realms belong to the child of the self-conceived one, and everything was established by the will of the holy spirit through the self-conceived one.

GERADAMAS AND SETH

Now, from the foreknowledge of the perfect mind, through the expressed will of the invisible spirit and the will of the self-conceived one, came the perfect human, the first revelation, the truth.

The virgin spirit named the human *Geradamas*³⁵ and appointed Geradamas to the first eternal realm with the great self-conceived, the anointed, by the first luminary, Harmozel. Its powers dwell with it.

The invisible one gave Geradamas an unconquerable power of mind.

Geradamas spoke and glorified and praised the invisible spirit by saying,

“Because of you everything has come into being, and to you everything will return.

“I shall praise and glorify you, and the self-conceived, and the eternal realms, the three—father, mother, child, the perfect power.”

Geradamas appointed his son Seth to the second eternal realm, before the second luminary, Oroiael.

In the third eternal realm were stationed the offspring of Seth,³⁶ with the third luminary, Daveithai. The souls of the saints were stationed there.

In the fourth eternal realm were stationed the souls of those who were ignorant of the fullness. They did not repent immediately but held out for a while and repented later. They came to be with the fourth luminary, Eleleth, and they are creatures that glorify the invisible spirit.

THE FALL OF SOPHIA

Now, *Sophia*, who is the wisdom of afterthought and who constitutes an eternal realm, conceived of a thought from herself, with the conception of the invisible spirit and foreknowledge. She wanted to bring forth something like herself, without the consent of the spirit, who had not given approval,

without her partner and without his consideration.³⁷
The male did not give approval.

She did not find her partner, and she considered this without the spirit's consent and without the knowledge of her partner. Nonetheless, she gave birth. And because of the invincible power within her, her thought was not an idle thought.

Something came out of her that was imperfect and different in appearance from her, for she had produced it without her partner. It did not resemble its mother and was misshapen.

When Sophia saw what her desire had produced, it changed into the figure of a snake with the face of a lion. Its eyes were like flashing bolts of lightning. She cast it away from her, outside that realm so that none of the immortals would see it. She had produced it ignorantly.

She surrounded it with a bright cloud and put a throne in the middle of the cloud so that no one would see it except the holy spirit, who is called the mother of the living. She named her offspring *Yaldabaoth*.

YALDABAOTH'S WORLD ORDER

Yaldabaoth is the first ruler, who took great power from his mother. Then he left her and moved away from the place where he was born. He took control and created for himself other realms with luminous fire, which still exists. He mated with the

mindlessness³⁸ in him and produced authorities for himself:

The name of the first is *Athoth*, whom generations call the reaper.³⁹

The second is *Harmas*, who is the jealous eye.

The third is *Kalila-Oumbri*.

The fourth is *Yabel*.

The fifth is *Adonaïos*, who is called *Sabaoth*.

The sixth is *Cain*, whom generations of people call the sun.

The seventh is *Abel*.

The eighth is *Abrisene*.

The ninth is *Yobel*.

The tenth is *Armoupieel*.

The eleventh is *Melcheir-Adonein*.

The twelfth is *Belias*, who is over the depth of the underworld.⁴⁰

Yaldabaoth stationed seven kings, one for each sphere of heaven, to reign over the seven heavens, and five to reign over the depth of the abyss.⁴¹ He shared his fire with them, but he did not give away any of the power of the light that he had taken from his mother. For he is ignorant darkness.

When light mixed with darkness, it made the darkness shine. When darkness mixed with light, it dimmed the light and became neither light nor darkness, but rather gloom.

This gloomy ruler has three names: the first name is *Yaldabaoth*, the second is *Sakla*, the third is *Samael*.⁴² He is wicked in his mindlessness that is in

him. He said, I am god and there is no other god but me,⁴³ since he did not know where his own strength had come from.

The rulers created seven powers for themselves, and the powers created six angels apiece, until there were 365 angels.⁴⁴ These are the names and the corresponding appearances:

The first is *Athoth* and has the face of sheep.

The second is *Eloaios* and has the face of a donkey.

The third is *Astaphaios* and has the face of a hyena.

The fourth is *Yao* and has the face of a snake with seven heads.

The fifth is *Sabaoth* and has the face of a snake.

The sixth is *Adonin* and has the face of an ape.

The seventh is *Sabbataios*⁴⁵ and has a face of flaming fire.

This is the sevenfold nature of the week.⁴⁶

Yaldabaoth has many faces, more than all of these, so that he could show whatever face he wanted when he was among the seraphim.⁴⁷ He shared his fire with them and lorded it over them because of the glorious power he had from his mother's light. That is why he called himself god and defied the place from which he came.

In his thought he united the seven powers with the authorities that were with him. When he spoke, it was done. He named each of the powers, beginning with the highest:

First is goodness, with the first power, *Athoth*.

Second is forethought, with the second power, *Eloaios*.

Third is divinity, with the third power, *Astaphaios*.
Fourth is lordship, with the fourth power, *Yao*.
Fifth is kingdom, with the fifth power, *Sabaoth*.
Sixth is jealousy, with the sixth power, *Adonin*.
Seventh is understanding, with the seventh power,
Sabbataios.

Each has a sphere in its own realm.
They were named after the glory above for the
destruction of the powers.

While the names given them by their maker were
powerful, the names given them after the glory above
would bring about their destruction and loss of power.
That is why they have two names. Yaldabaoth
organized everything after the pattern of the first
realms that had come into being, so that he might
create everything in an incorruptible form.

Not that he had seen the incorruptible ones. Rather,
the power that is in him, that he had taken from his
mother, produced in him the pattern for the world
order.

When he saw creation surrounding him, and the
throng of angels around him who had come forth from
him, he said to them, I am a jealous god and there is
no other god beside me.⁴⁸

But by announcing this, he suggested to the angels
with him that there is another god. For if there were
no other god, of whom would he be jealous?

SOPHIA REPENTS

Then the mother began to move around. She realized that she was lacking something when the brightness of her light diminished. She grew dim because her partner had not collaborated with her.

I49 said, Master, what does it mean that she moved around?

The master laughed and said, Do not suppose that it is as Moses said, above the waters.50 No, when she recognized the wickedness that had occurred and the robbery her son had committed, she repented. When she became forgetful in the darkness of ignorance, she began to be ashamed. She did not dare to return, but she was agitated. This agitation is the moving around.

The arrogant one took power from his mother. He was ignorant, for he thought no one existed except his mother alone. When he saw the throng of angels he had created, he exalted himself over them.

When the mother realized that the trappings51 of darkness had come into being imperfectly, she understood that her partner had not collaborated with her. She repented with many tears. The whole realm of fullness heard her prayer of repentance and offered praise on her behalf to the invisible virgin spirit, and the spirit consented. When the invisible spirit consented, the holy spirit poured upon her some of the fullness of all. For her partner did not come to her on his own, but he came to her through the realm of fullness, so that he might restore what she lacked. She was taken up not to her own eternal realm, but to a position above her son. She was to remain in the

ninth heaven until she restored what was lacking in herself.⁵²

THE HUMAN APPEARS

A voice called from the exalted heavenly realm,

The human exists and the human child.

The first ruler, Yaldabaoth, heard the voice and thought it had come from his mother. He did not realize its source.

The holy perfect mother-father,
the complete forethought,
the image of the invisible one,
being the father of everything,
through whom everything came into being,
the first human—
this is the one who showed them, and appeared in
human shape.

The entire realm of the first ruler quaked, and the foundations of the abyss shook. The bottom of the waters above the material world was lighted by this image that had appeared. When all the authorities and the first ruler stared at this appearance, they saw the whole bottom as it was illuminated. And through the light they saw the shape of the image in the water.⁵³

THE CREATION OF ADAM

Yaldabaoth said to the authorities with him, Come, let us create a human being after the image of god and with a likeness to ourselves, so that this human image may give us light.[54](#)

They created through their respective powers, according to the features that were given to them. Each of the authorities contributed a psychical feature corresponding to the figure of the image they had seen. They created a being like the perfect first human and said, Let us call it Adam, that its name may give us power of light.[55](#)

The powers began to create:

The first one, goodness, created a soul of bone.

The second, forethought, created a soul of sinew.

The third, divinity, created a soul of flesh.

The fourth, lordship, created a soul of marrow.

The fifth, kingdom, created a soul of blood.

The sixth, jealousy, created a soul of skin.

The seventh, understanding, created a soul of hair.

The throng of angels stood by and received these seven psychical substances from the authorities[56](#) in order to create a network of limbs and trunk, with all the parts properly arranged.

The first one, who is Raphao, began by creating the head,

Abron created the skull,[57](#)

Meniggesstroeth created the brain,

Asterechme the right eye,

Thaspomocha the left eye,

Yeronumos the right ear,
Bissoum the left ear,
Akioreim the nose,
Banen-Ephroum the lips,
Amen the teeth,
Ibikan the molars,
Basiliademe the tonsils,
Achcha the uvula,
Adaban the neck,
Chaaman the vertebrae,
Dearcho the throat,
Tebar the right shoulder,
N—— the left shoulder,
Mniarchon the right elbow,
——e the left elbow,
Abitrion the right underarm,
Euanthen the left underarm,
Krus the right hand,
Beluai the left hand,
Treneu the fingers of the right hand,
Balbel the fingers of the left hand,
Krima the fingernails,
Astrops the right breast,
Barroph the left breast,
Baoum the right shoulder joint,
Ararim the left shoulder joint,
Areche the belly,
Phthauē the navel,
Senaphim the abdomen,
Arachethopi the right ribs,
Zabedo the left ribs,
Barias the right hip,
Phnouth the left hip,
Abenlenarchei the marrow,

Chnoumeninorin the bones,
Gesole the stomach,
Agromauma the heart,
Bano the lungs,
Sostrapal the liver,
Anesimalar the spleen,
Thopithro the intestines,
Biblo the kidneys,
Roeror the sinews,
Taphreo the backbone,
Ipouspoboba the veins,
Bineborin the arteries,
Aatoimenpsephei the breaths in all the limbs,
Entholleia all the flesh,
Bedouk the right buttock,
Arabeei the left buttock,⁵⁸
. . . the penis,
Eilo the testicles,
Sorma the genitals,
Gormakaiochlabar the right thigh,
Nebrith the left thigh,
Pserem the muscles of the right leg,
Asaklas the muscle of the left,
Ormaoth the right leg,
Emenun the left leg,
Knux the right shin,
Tupelon the left shin,
Achiel the right ankle,
Phneme the left ankle,
Phiouthrom the right foot,
Boabel its toes,
Trachoun the left foot,
Phikna its toes,
Miamai the toenails,

Labernioum. . . .

Those who are appointed over all these are seven in number:

Athoth,
Armas,
Kalila,
Yabel,
Sabaoth,
Cain,
Abel.

Those who activate the limbs are, part by part:

the head, Diolimodraza,
the neck, Yammeax,
the right shoulder, Yakouib,
the left shoulder, Ouerton,
the right hand, Oudidi,
the left one, Arbao,
the fingers of the right hand, Lampno,
the fingers of the left hand, Leekaphar,
the right breast, Barbar,
the left breast, Imae,
the chest, Pisandraptēs,
the right shoulder joint, Koade,
the left shoulder joint, Odeor,
the right ribs, Asphixix,
the left ribs, Sunogchouta,
the abdomen, Arouph,
the womb, Sabalo,
the right thigh, Charcharb,
the left thigh, Chthaon,
all the genitals, Bathinoth,
the right leg, Choux,

the left leg, Charcha,
the right shin, Aroer,
the left shin, Toechtha,
the right ankle, Aol,
the left ankle, Charaner,
the right foot, Bastan,
its toes, Archentechtha,
the left foot, Marephnounth,
its toes, Abrana.

Seven have been empowered over all these:

Michael,

Uriel,

Asmenedas,

Saphasatoel,

Aarmouriam,

Richram,

Amiorps.

Those who are over the senses are Archendekta,

the one who is over perception is Deitharbathas,

the one who is over imagination is Oummaa,

the one who is over arrangement is Aachiaram,

the one who is over all impulse to action is

Riaramnacho.

The source of the demons that are in the entire body
is divided into four:

heat,

cold,

wetness,

dryness.

The mother of them all is matter.

The one who is lord over heat is Phloxopha,

the one who is lord over cold is Oroorrothos,
the one who is lord over what is dry is Erimacho,
the one who is lord over wetness is Athuro.
The mother of all these, *Onorthochras*, stands in the
midst of them, for she is unlimited and mingles with
them all. She is matter, and by her they are
nourished.

The four principal demons are:

Ephememphi, the demon of pleasure,

Yoko, the demon of desire,

Nenentophni, the demon of grief,

Blaomen, the demon of fear.

The mother of them all is *Esthesis-Ouch-Epi-Ptoe*.⁵⁹

From the four demons have come passions:

From grief come jealousy, envy, pain, trouble, distress,
hardheartedness, anxiety, sorrow, and others.

From pleasure comes an abundance of evil, vain
conceit, and the like.

From desire come anger, wrath, bitterness, intense
lust, greed, and the like.

From fear come terror, servility, anguish, and shame.

All these are like virtues and vices. The insight into
their true nature is *Anaro*, who is head of the
material soul, and it dwells with Esthesis-Z-Ouch-
Epi- Ptoe.⁶⁰

This is the number of angels. In all they number
365.⁶¹ They all worked together until, limb by limb,
the psychical and material body was completed.

Now, there are others over the remaining passions,
and I have not told you about them. If you want to

know about them, the information is recorded in the Book of Zoroaster.⁶²

ADAM RECEIVES SPIRIT AND LIFE

All the angels and demons worked together until they fashioned the psychical body. But for a long time, their creation did not stir or move at all.

When the mother wanted to take back the power she had relinquished to the first ruler, she prayed to the most merciful mother-father of all. With a sacred command the mother-father sent five luminaries down to the place of the angels of the first ruler. They advised him so that they might recover the mother's power.

They said to Yaldabaoth, Breathe some of your spirit into the face of Adam, and then the body will arise.

He breathed his spirit into Adam.⁶³ The spirit is the power of his mother, but he did not realize this, because he lives in ignorance. The mother's power went out of Yaldabaoth and into the psychical body that had been made to be like the one who is from the beginning. The body moved and became powerful.⁶⁴ And it was enlightened. At once the rest of the powers became jealous.

Although Adam had come into being through all of them, and they had given their power to this human,

Adam was more intelligent than the creators and the first ruler. When they realized that Adam was enlightened, and could think more clearly than they, and was stripped of evil,⁶⁵ they took and threw Adam into the lowest part of the whole material realm.

The blessed, benevolent, merciful mother-father had compassion for the mother's power that had been removed from the first ruler. The rulers might be able to overpower the psychical, perceptible body once again. So with its benevolent spirit and great mercy the mother-father sent a helper to Adam, an enlightened afterthought who is from the mother-father and who was called *life*.⁶⁶ She helped the whole creature, labouring with it, restoring it to its fullness, teaching it about the descent of the seed, teaching it about the way of ascent, which is the way of descent.

Enlightened afterthought was hidden within Adam so that the rulers might not recognize her, but that afterthought might be able to restore what the mother lacked.⁶⁷

THE IMPRISONMENT OF HUMANITY

The human being Adam was revealed through the bright shadow within. And Adam's ability to think was greater than that of all the creators. When they looked up, they saw that Adam's ability to think was greater, and they devised a plan with the whole throng of rulers and angels. They took fire, earth, and water, and combined them with the four fiery

winds.⁶⁸ They wrought them together and made a great commotion.⁶⁹

The rulers brought Adam into the shadow of death so that they might produce a figure again, from earth, water, fire, and the spirit that comes from matter,⁷⁰ that is, from the ignorance of darkness, and desire, and their own false spirit. This is the cave for remodeling the body that these criminals put on the human, the fetter of forgetfulness.⁷¹

Adam became a mortal being, the first to descend and the first to become estranged. The enlightened afterthought within Adam, however, would rejuvenate Adam's mind.

The rulers took Adam and put Adam in paradise. They said, Eat, meaning, do so in a leisurely manner.⁷² But in fact their pleasure is bitter and their beauty is perverse. Their pleasure is a trap, their trees are a sacrilege, their fruit is deadly poison, their promise is death. They put their tree of life in the middle of paradise.⁷³

⁷⁴ shall teach you the secret of their life, the plan they devised together, the nature of their spirit: The root of their tree is bitter, its branches are death, its shadow is hatred, a trap is in its leaves, its blossom is bad ointment, its fruit is death, desire is its seed, it blossoms in darkness. The dwelling place of those who taste of it is the underworld, and darkness is their resting place.

But the rulers lingered in front of what they call the tree of the knowledge of good and evil, which is the enlightened afterthought,⁷⁵ so that Adam might not behold its fullness⁷⁶ and recognize his shameful nakedness. But I⁷⁷ was the one who induced them to eat.

I⁷⁸ said to the saviour, Master, was it not the snake that instructed Adam to eat?

The saviour laughed and said, The snake instructed them to eat of the wickedness of sexual desire and destruction so that Adam might be of use to the snake. This is the one⁷⁹ who knew Adam was disobedient because of the enlightened afterthought within Adam, which made Adam stronger of mind than the first ruler.

The first ruler wanted to recover the power that he himself had passed on to Adam. So he brought deep sleep upon Adam.

I said to the saviour, What is this deep sleep?

The saviour said, It is not as Moses wrote and you heard. He said in his first book, He put Adam to sleep.⁸⁰ Rather, this deep sleep was a loss of sense. Thus the first ruler said through the prophet, I shall make their minds sluggish, that they may neither understand nor discern.⁸¹

THE CREATION OF EVE

Enlightened afterthought hid herself within Adam. The first ruler wanted to take her from Adam's side, but enlightened afterthought cannot be apprehended. While darkness pursued her, it did not apprehend her. The first ruler removed part of Adam's power and created another figure in the form of a female, like the image of afterthought that had appeared to him. He put the part he had taken from the power of the human being into the female creature. It did not happen, however, the way Moses said: Adam's rib.[82](#)

Adam saw the woman beside him. At once enlightened afterthought appeared and removed the veil that covered his mind. He sobered up from the drunkenness of darkness. He recognized his counterpart and said, This is now bone from my bones and flesh from my flesh.[83](#)

For this reason a man will leave his father and his mother and will join himself to his wife, and the two of them will become one flesh. For his partner will be sent to him, and he will leave his father and his mother.[84](#)

Our sister Sophia is the one who descended in an innocent manner to restore what she lacked. For this reason she was called life,[85](#) that is, the mother of the living, by the forethought of the sovereignty of heaven and by the afterthought that appeared to Adam.[86](#) Through her have the living tasted perfect knowledge.

As for me, I appeared in the form of an eagle⁸⁷ on the tree of knowledge, which is the afterthought of the pure enlightened forethought, that I might teach the human beings and awaken them from the depth of sleep.

For the two of them were fallen and realized that they were naked.⁸⁸ Afterthought appeared to them as light and awakened their minds.

YALDABAOTH DEFILES EVE

When Yaldabaoth realized that the humans had withdrawn from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was master over her. And he did not know the mystery that had come into being through the sacred plan. The two of them were afraid to denounce Yaldabaoth. He displayed to his angels the ignorance within him. He threw the humans out of paradise and cloaked them in thick darkness.⁸⁹

The first ruler saw the young woman standing next to Adam and noticed that the enlightened afterthought of life had appeared in her. Yet Yaldabaoth was full of ignorance. So when the forethought of all realized this, she dispatched emissaries, and they stole life⁹⁰ out of Eve.

The first ruler defiled Eve and produced in her two sons, a first and a second: *Elohim* and *Yahweh*.⁹¹
Elohim has the face of a bear,
Yahweh has the face of a cat.
One is just, the other is unjust.

He placed Yahweh over fire and wind,
he placed Elohim over water and earth.
He called them by the names Cain and Abel, with a
view to deceive.⁹²

To this day sexual intercourse has persisted because
of the first ruler. He planted sexual desire in the
woman who belongs to Adam. Through intercourse
the first ruler produced duplicate bodies, and he blew
some of his false spirit into them.

He placed these two rulers⁹³ over the elements so
that they might rule over the cave.⁹⁴ When Adam
came to know the counterpart of his own
foreknowledge, he produced a son like the human
child. He called him Seth, after the manner of the
heavenly race in the eternal realms.⁹⁵ Similarly, the
mother sent down her spirit, which is like her and is a
copy of what is in the realm of fullness, for she was
going to prepare a dwelling place for the eternal
realms that would come down.

The human beings were made to drink water of
forgetfulness⁹⁶ by the first ruler, so that they might
not know where they had come from. For a time the
seed remained and helped so that when the spirit
descends from the holy realms, it may raise up the
seed and heal what it lacks, that the entire realm of
fullness may be holy and lack nothing.

ON HUMAN DESTINY

I said to the saviour, Master, will all the souls then be
led safely into pure light?

He answered and said to me, These are great matters that have arisen in your mind, and it is difficult to explain them to anyone except those of the unshakable race.

Those upon whom the spirit of life will descend and whom the spirit will empower will be saved and become perfect and be worthy of greatness and be cleansed there of all evil and the anxieties of wickedness, since they are anxious for nothing except the incorruptible alone, and concerned with that from this moment on, without anger, jealousy, envy, desire, or greed for anything.

They are affected by nothing but being in the flesh alone, and they wear the flesh as they look forward to a time when they will be met by those who receive them. Such people are worthy of the incorruptible, eternal life and calling. They endure everything and bear everything so as to finish the contest and receive eternal life.

I said to him, Master, will the souls of people be rejected⁹⁷ who have not done these things, but upon whom the power and the spirit of life have descended?

He answered and said to me, If the spirit descends upon them, by all means they will be saved and transformed. Power will descend upon every person, for without it no one could stand.⁹⁸ After birth, if the spirit of life grows, and power comes and strengthens that soul, no one will be able to lead it astray with

evil actions. But people upon whom the false spirit descends are misled by it and go astray.

I said, Master, where will their souls go when they leave their flesh?

He laughed and said to me, The soul in which there is more power than the contemptible spirit is strong. She escapes from evil, and through the intervention of the incorruptible one she is saved and is taken up to eternal rest.⁹⁹

I said, Master, where will the souls go of people who have not known to whom they belong?

He said to me, The contemptible spirit has grown stronger in such people while they were going astray. This spirit lays a heavy burden on the soul, leads her into evil, and hurls her down into forgetfulness. After the soul leaves the body, she is handed over to the authorities who have come into being through the ruler. They bind her with chains and throw her into prison.¹⁰⁰ They go around with her until she awakens from forgetfulness and acquires knowledge. This is how she attains perfection and is saved.

I said, Master, how can the soul become younger and return into its mother's womb,¹⁰¹ or into the human¹⁰²?

He was glad when I asked him about this, and he said to me, You are truly blessed, for you have understood. This soul will be made to follow another in whom the spirit of life dwells, and she is saved through that one. Then she will not be thrust into flesh again.

I said, Master, where will the souls go of people who had knowledge but turned away?

He said to me, They will be taken to the place where the angels of misery go, where there is no repentance. They will be kept there until the day when those who have blasphemed against the spirit will be tortured and punished eternally.

I said, Master, where did the contemptible spirit come from?

He said to me, The mother-father is great in mercy, the holy spirit, who in every way is compassionate, who sympathizes with you,¹⁰³ the afterthought of enlightened forethought. This one raised up the offspring of the perfect generation and raised their thought and the eternal light of the human. When the first ruler realized that these people were exalted above him and could think better than he, he wanted to grasp their thought. He did not know that they surpassed him in thought and that he would be unable to grasp them.

He devised a plan with his authorities, who are his powers. Together they fornicated with Sophia, and through them was produced bitter fate,¹⁰⁴ the final, fickle bondage. Fate is like this because the powers are fickle. To the present day fate is harder and stronger than what gods, angels, demons, and all the generations have encountered. For from fate have come all iniquity and injustice and blasphemy, the bondage of forgetfulness, and ignorance, and all burdensome orders, weighty sins, and great fears. Thus all of creation has been blinded so that none might know the god that is over them all.

Because of the bondage of forgetfulness, their sins have been hidden. They have been bound with dimensions, times, and seasons, and fate is master of all. The first ruler regretted everything that had happened through him. Once again he made a plan, to bring a flood upon the human creation.¹⁰⁵ The enlightened greatness of forethought, however, warned Noah. Noah announced this to all the offspring, the human children, but those who were strangers to him did not listen to him.

It did not happen the way Moses said, They hid in an ark.¹⁰⁶ Rather, they hid in a particular place, not only Noah, but also many other people from the unshakable race. They entered that place and hid in a bright cloud. Noah knew about his supremacy. With him was the enlightened one who had enlightened them, since the first ruler had brought darkness upon the whole earth.

The first ruler formulated a plan with his powers. He sent his angels to the human daughters so they might take some of them and raise offspring for their pleasure.¹⁰⁷ At first they were unsuccessful. When they had proved unsuccessful, they met again and devised another plan. They created a contemptible spirit similar to the spirit that had descended, in order to adulterate souls through this spirit. The angels changed their appearance to look like the partners of these women and filled the women with the spirit of darkness that they had concocted, and with evil.

They brought gold, silver, gifts, copper, iron, metal, and all sorts of things. They brought great anxieties to the people who followed them, leading them astray with many deceptions. These people grew old without experiencing pleasure and died without finding truth or knowing the god of truth. In this way all creation was forever enslaved, from the beginning of the world until the present day.

The angels took women, and from the darkness they produced children similar to their spirit. They closed their minds and became stubborn through the stubbornness of the contemptible spirit until the present day.

HYMN OF THE SAVIOUR

Now I, the perfect forethought of all, transformed myself into my offspring.

I existed first and went down every path.[108](#)

I am the abundance of light,

I am the remembrance of fullness.

I went into the realm of great darkness and continued until I entered the midst of the prison. The foundations of chaos shook, and I hid from them because of their evil, and they did not recognize me.

Again I returned, a second time, and went on. I had come from the inhabitants of light—I, the remembrance of forethought. I entered the midst of darkness and the bowels of the underworld, turning to my task. The foundations of chaos shook as though to fall upon those who dwell in chaos and destroy them.

Again I hurried back to the root of my light
so they might not be destroyed before their time.
Again, a third time, I went forth—
I am the light dwelling in light,
I am the remembrance of forethought—
so that I might enter the midst of darkness and the
bowels of the underworld.
I brightened my face with light from the
consummation of their realm and entered the midst of
their prison, which is the prison of the body.

I said, Let whoever hears arise from deep sleep.¹⁰⁹
A person wept and shed tears. Bitter tears the person
wiped away, and said, Who is calling my name? From
where has my hope come as I dwell in the bondage of
prison?

I said,
I am the forethought of pure light,
I am the thought of the virgin spirit, who raises you
to a place of honour.
Arise, remember that you have heard
and trace your root,
which is I, the compassionate.
Guard yourself against the angels of misery,
the demons of chaos and all who entrap you,
and beware of deep sleep
and the trap¹¹⁰ in the bowels of the underworld.
I raised and sealed the person in luminous water with
five seals, that death might not prevail over the
person from that moment on.

CONCLUSION

Look, now I shall ascend to the perfect realm. I have finished everything for you in your hearing. I have told you everything for you to record and communicate secretly to your spiritual friends. This is the mystery of the unshakable race.

The saviour communicated this to John for him to record and safeguard. He said to him, **Cursed be anyone who will trade these things for a gift, for food, drink, clothes, or anything like this.**

These things were communicated to John in a mystery, and at once the saviour disappeared. Then John went to the other students and reported what the saviour had told him.

Jesus the anointed

Amen¹¹¹

1. King, "The Apocryphon of John: Part II of the Gospel of John?"
2. For another Sethian text in this volume that closely parallels the Secret Book of John, most significantly in its revelation about the One, see the Vision of the Foreigner. Other mythological creation accounts with similarities to the Secret Book of John appear particularly in the Sethian texts collected here, but also in *On the Origin of the World* and the Paraphrase of Shem. Among heresiological works, see especially Irenaeus, on the Barbelognostics, or gnostics of Barbelo, in *Against Heresies* 1.29.1–4.
3. The Secret Book of John: translated by Marvin Meyer, based largely on the Coptic text of Nag

Hammadi Codex II, 1, Coptic pages 1, 1 to 32, 9. The text of Nag Hammadi Codex IV, 1, which also represents the long version, has been consulted, as have the texts representing the short version, Nag Hammadi Codex III, 1, and Berlin Gnostic Codex [BG] 8502, 2. A number of minor restorations have been incorporated into the translation, especially at the beginning of the text. Readings have been confirmed whenever possible by consulting the four Coptic texts of the Secret Book of John.

4. The name recalls the evil Zoroastrian deity Ahriman.

5. An eternal realm (or a realm) is an aeon, throughout the Secret Book of John. The list of questions summarizes what must be known about salvation. Here the list functions as a virtual table of contents for the text. Other gnostic texts also include such lists of questions, for example, the Letter of Peter to Philip, the Gospel of Truth, and the Book of Thomas.

6. The revelation is accompanied by apocalyptic phenomena: the heavens open and the world is illuminated and shaken.

7. The revelation opens with “I am” statements, used also in the Gospel of John, Thunder, the Round Dance of the Cross, and other texts.

8. Another list of questions.

9. This is a phrase used to described the gnostic group. These people cannot be shaken and do not waver in their quest for knowledge and truth.

10. Coptic *monas* (from Greek), “monad.” The following lines offer a classic statement of divine transcendence formulated in terms of negation. This statement in the Secret Book of John is similar to the

Vision of the Foreigner and reminiscent also of the *via negativa* of the Hindu Upanishads, with the insistence that the ultimate is *neti neti*, “not this, not that.”

11. The One is beyond deity.

12. The One is beyond existence.

13. The One is beyond finite categories.

14. The text suggests that since no finite categories are appropriate to describe the infinite One, not even the term “greater” is appropriate, since it implies a comparison among finite entities.

15. The One, finally, is known in ineffable silence. The divine silence is a common theme in mystical traditions.

16. The one who has told these things is the father.

17. The father gazes into the water and falls in love with his own image in a manner that calls to mind Narcissus in Greek mythology (see Ovid, *Metamorphoses* 3.402–510).

18. Through this love of the father for his own image the father’s thought (Coptic *ennoia*, from Greek) emanated, and the first thought or forethought (Coptic *pronoia*, from Greek) comes from the mind of the father: the divine mother, Barbelo. The father thus produces an entity independently, without the aid of a lover. Other gods who are credited with acts of independent procreation include the Greek god Zeus, who produces Athena the daughter of Metis (wisdom or skill) from his head alongside the River (or Lake) Triton (see Hesiod, *Theogony* 886–900, 924–29), or the Egyptian god Atum, who mates with his hand and spits, that is, he produces the seed of life by means of masturbation. On Sophia conceiving independently, see below.

19. Coptic *metropator* (from Greek), probably a term for an androgynous parent.
20. This is a term of praise, in which maleness symbolizes all that is heavenly, like the divine father, and maleness is amplified by being male three times over. Even Barbelo can be a triple male! Similar themes occur in Gospel of Thomas 114, the Three Steles of Seth, and other texts.
21. The one who comes from the spirit's thought is most likely forethought, or possibly foreknowledge.
22. The five in Coptic is *pentas* (from Greek), "pentad" or "quintet." It consists of Barbelo and the four spiritual attributes Barbelo requested. Since they are androgynous, they can also be called the ten (Coptic *dekas*, from Greek). The five or the ten are the same as the father in emanation.
23. Spiritual intercourse between the father and Barbelo produces a child of light. In the long version of the Secret Book of John, the father is considered to be the active procreative force. In the version found in BG 8502 and Nag Hammadi Codex III, Barbelo is the one who gazes into the father or the pure light, and then she gives birth.
24. The text apparently maintains that the divine child is both good (Greek, *chrestos*) and anointed (Greek, *christos*).
25. *Nous* (from Greek; the Coptic *meeue* is also used).
26. Coptic, "it" or "him"; possibly "the anointed."
27. Here begins creation by the word, as in Genesis 1 and John 1, as well as in the Egyptian creation text called the Memphite cosmogony, in which Ptah is described as creating by means of the spoken word.
28. Coptic *autogenes* (from Greek).
29. Or "whom the spirit honored."

30. Or “appeared” (in BG 8502 and Nag Hammadi Codex III).

31. Or “and is the first angel.”

32. The lists of heavenly beings and powers here and elsewhere are meant to indicate the glorious manifestations of the emerging fullness of the divine mind. Upon occasion the lists include duplicate names.

33. *Epinoia* (from Greek). In Greek mythology the Titans Prometheus (“forethought”) and Epimetheus (“afterthought”) create human beings, though Epimetheus does his job imperfectly. Prometheus, who is linked to Athena, makes the humans stand upright, after the manner of the gods, and he takes fire from the gods and brings it down to earth. He thus functions as a saviour of humans, but he is punished for his actions by being chained to a pillar in the mountains, where a bird of prey continually eats his liver. Eventually Herakles frees him. Much of this recalls aspects of the plot in the Secret Book of John, particularly the roles of forethought (*pronoia*), afterthought (*epinoia*), and the demiurge.

34. Geradamas (or Pigeradamas)? Perhaps read “the great self-conceived child, the anointed.” See also below.

35. Geradamas (or Pigeradamas) is the perfect human being, Adamas or Adam, in the divine realm, the father of Seth and the heavenly ancestor of humankind. The name probably derives from Hebrew, perhaps meaning Adam the stranger (so Howard M. Jackson and Birger A. Pearson), that is, Adam who is an alien in this world but is at home in the divine realm. For other suggestions for the meaning of

Geradamas, see James E. Goehring in Pearson, ed., *Nag Hammadi Codex VII*, p. 388.

36. The phrase “the offspring of Seth,” like “the unshakable race,” designates the gnostic group.

37. Sophia tries to imitate the original procreative act of the father. This account of Sophia bringing forth by herself seems to reflect ancient gynecological theories about women’s bodies and reproduction. In Greek mythology the goddess Hera also imitates Zeus and brings forth a child by herself. According to one version of the myth, the child is the monster Typhon (*Homeric Hymn to Pythian Apollo* 300–62). According to another, it is the lame deity Hephaistos, whom Hera evicts from Olympus and sends down to the world below (Hesiod, *Theogony* 924–29). Hephaistos, the artisan among the gods, is represented in Egypt by his counterpart Khnum, a ram-headed creator who molds creatures on a potter’s wheel. In the Secret Book of John all the evils and misfortunes of this world derive from Sophia’s blunder.

38. Or “was amazed in the mindlessness.” Yaldabaoth mating with his mindlessness (Coptic *aponoia*, from Greek) probably suggests that he masturbated.

39. The reading is tentative.

40. The twelve cosmic authorities probably correspond to the signs of the zodiac.

41. The seven kings probably correspond to the seven planetary spheres (for the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn) described by ancient astronomers.

42. These names of the first ruler come from Aramaic, and probably mean, respectively, “child of (S)abaoth” (or “child of chaos”), “fool,” and “blind god.”

43. Isaiah 45:5–6, 21, 46:9.

44. The number of angels corresponds to the days in the solar year.
45. Others versions of the Secret Book of John cite the names Sabbadaios and Sabbede. Here and below the names vary in the manuscripts.
46. The seven powers correspond to the days of the week.
47. The seraphim are a class of angels, here angels of Yaldabaoth.
48. Isaiah 45:5–6, 21, 46:9.
49. John is speaking.
50. Genesis 1:2.
51. Or “aborted fetus,” that is, Yaldabaoth.
52. Sophia dwells in the ninth sphere, above Yaldabaoth, who occupies the eighth sphere (sometimes called the ogdoad and identified as the sphere of the fixed stars). Yaldabaoth himself is thus positioned over the seven kings in their seven spheres (sometimes called the hebdomad; see above). See also the Hermetic Discourse on the Eighth and Ninth, and other gnostic texts.
53. Yaldabaoth and his authorities look at the waters above the earth, and from underneath they see the reflection of a human shape in the water. The heavenly human thus revealed is most likely Barbelo, who has a divine child, though we may also think of Geradamas and his heavenly son Seth.
54. Genesis 1:26. In the Secret Book of John a distinction is made between the image of god and the likeness of the creators.
55. Yaldabaoth and his authorities create a psychical man with a psychical body, that is, they create a soul-man, his body composed entirely of animating soul.

His physical body of flesh and blood will be constructed later.

56. Or “and these seven psychical substances were taken by the authorities.”

57. Or “The first one began by creating the head, Eteraphaope-Abron created the skull.”

58. Uncertain.

59. “Sense-perception is not in an excited state” (from Greek), a philosophical saying (see Layton, *Gnostic Scriptures*, p. 43, who calls the saying “Stoic ethical jargon”).

60. “The seven senses [?] are not in an excited state” (from Greek), another version of the philosophical saying cited in the preceding note.

61. The angels assembling the psychical body parts correspond to the days in the solar year, as above.

62. The precise identification of the Book of Zoroaster remains uncertain, but the title calls to mind a text from the Nag Hammadi library, Zostrianos, or else Porphyry’s *Life of Plotinos* 16, where Porphyry refers to other texts written under the name of Zoroaster, including a book of Zoroaster.

63. Genesis 2:7.

64. Gospel of Thomas 50 also describes the primal movement of a person.

65. Perhaps parallel to Genesis 2:25.

66. Coptic *zoe* (from Greek). See Genesis 3:20: Eve is named Zoe in the Septuagint, the Greek translation of the Hebrew Bible.

67. Afterthought helps to restore the divine spirit or light that mother Sophia lost to Yaldabaoth.

68. Here fiery winds replace air as the fourth element.

69. The scene recalls a noisy workshop in which a statue or a fetter is being forged.

70. Here material spirit replaces air as the fourth element.
71. The description of a human being and a shadow in a cave may well derive from the allegory of the cave in Plato's *Republic*, Book 7. Further, the body as the prison or tomb of the soul is also a well known platonic and Orphic teaching.
72. Genesis 2:16–17.
73. Literally, “the tree of their life” (in Nag Hammadi Codex II).
74. The savior, here Jesus, is speaking.
75. Afterthought assumes the form of a tree, just as in Greek mythology Daphne changes into a laurel tree (see Ovid, *Metamorphoses* 1.452–562; also Reality of the Rulers and On the Origin of the World). Like Daphne, afterthought is not to be apprehended, according to a later passage in the Secret Book of John.
76. Or “his fullness.”
77. The savior, here Jesus, is still speaking.
78. John is speaking.
79. Either the first ruler or the snake.
80. Genesis 2:21; Moses' first book is thought to be Genesis.
81. Isaiah 6:10.
82. Genesis 2:21–22.
83. Genesis 2:23.
84. Genesis 2:24.
85. Zoe, Genesis 3:20.
86. A line is largely restored, from Nag Hammadi Codex IV.
87. The savior appears as a heavenly bird; the eagle is the bird of Zeus. Compare the Song of the Pearl, in

which the royal letter flies as an eagle and becomes a voice of revelation.

88. Genesis 3:7, 10–11.

89. Genesis 3:22–24.

90. Zoe.

91. Coptic, *Eloim* and *Yawe*, two names of god in the Hebrew Bible. Elohim is a word that means “god” (literally “gods” since it is plural in form and ending), Yahweh is the name of god (based on the tetragrammaton, the ineffable four-letter name).

92. Genesis 4:1–2.

93. That is, Elohim and Yahweh.

94. Or “the tomb” (as above).

95. Genesis 4:25, 5:3.

96. The water of forgetfulness recalls the water of the River Lethe in the Greek conception of the underworld. If a thirsty soul drinks of the water of this river, it forgets about its previous lives and thus may be reincarnated in another body.

97. Or “be saved” (partially restored, from Nag Hammadi Codex IV).

98. This description of every person is like that of Adam moving and standing after receiving spirit from Yaldabaoth earlier in the Secret Book of John.

99. Feminine pronouns are used for the soul in the translation of this part of the Secret Book of John; the soul is commonly depicted as being female in Greek and gnostic literature. Compare the myth of Psyche (soul) and Eros (or Cupid, love) in Apuleius’s *Metamorphoses*, Books 4–6, as well as the Exegesis on the Soul and On the Origin of the World.

100. The soul is thrown into another body and thus is reincarnated.

101. Literally “nature,” Coptic *physis* (from Greek). Returning to the mother’s womb is also a theme encountered in John 3.
102. The heavenly human.
103. “You” are apparently the human beings caught up in the machinations of the creator of this world, that is, the gnostics.
104. In the Greco-Roman world, fate (in Greek, *heimarmene*, as in the present text) was considered to be the overwhelming force of bondage that determines the destiny of all that is earthly and heavenly.
105. The biblical story of the great flood is in Genesis 6:5–8:22.
106. Genesis 7:7.
107. See Genesis 6:1–4; 1 Enoch 6–11.
108. The concluding hymn of the savior is found only in the longer version of the Secret Book of John (Nag Hammadi Codices II and IV). It reflects a hymn of heavenly forethought, the divine mother, as saviour. In the present christianized version of the Secret Book of John the reader may understand the saviour to be Jesus. Three descents of the saviour are also described in the Sethian text Three Forms of First Thought, in this volume.
109. The call to awaken addresses a prototypical sleeper—any person who may awaken to knowledge and salvation.
110. Or “enclosure,” even “garment.”
111. The shorter versions of the Secret Book of John in BG 8502 and Nag Hammadi Codex III do not include this overtly Christian concluding statement.

18

The Gospel of Judas

The Gospel of Judas—the good news of Judas Iscariot—is a text that was known by its title from the comments of the heresiologist Irenaeus of Lyon but has been made available only recently. The third text in Codex Tchacos, a Coptic codex discovered in the 1970s and published in a critical edition in 2007, the Gospel of Judas presents a series of conversations between Jesus and his students, and especially Judas, conversations which are said to have taken place “in one week three days before the Passover celebration (or, three days before his passion).”

In much of early Christian literature Judas Iscariot is vilified and demonized, and he typically is considered to be the quintessential traitor, who turns in his master for money—the infamous thirty pieces of silver. In the Gospel of Judas he has a more positive character. Within this revolutionary gospel Judas is the only one of the students who understands who Jesus actually is, and he is the recipient of a cosmological revelation from Jesus about the nature of the divine and the character of the universe. Judas learns about the “mysteries of the kingdom,” and in the end he is told by Jesus that he will hand over the mortal body Jesus has been using, and it is implied that the inner, spiritual person of Jesus will be liberated. Jesus says to Judas, “You will surpass all of them [probably the other students], for you will sacrifice the man who bears me.” That is what

Judas does at the end of the gospel.

The Gospel of Judas represents what may be described as an early form of Sethian gnosis. This gospel is one of the few gnostic texts whose composition can be dated with some precision because of the reference to it in Irenaeus of Lyon, and the time period to be assigned for the composition of the gospel is the mid–second century. Like other Christian Sethian texts, the Gospel of Judas incorporates Jewish and Greek themes in the context of Christian gnostic proclamation, but in the Gospel of Judas this is accomplished in a rather simple and unadorned fashion. The Jewish materials include one instance in the Coptic text of the Hebrew title *rabbi* (also found elsewhere in Codex Tchacos); several names of divine and demiurgic figures derived from Hebrew and Aramaic; a revelation that is representative of Jewish mystical gnosis; and numerous examples of the authoritative declaration of Jesus,

“Amen I say to you,” with the Semitic word *amen*. Greek motifs emerge in the familiar platonic concern for the world above as the pattern for the world below, and a preoccupation with the role of the stars that reflects ancient astronomical and astrological interests in general and platonic lore on people and their stars as found in the *Timaeus*.

All of this is set in the framework of a Christian gnostic spirituality that proclaims the primacy of the exalted generation of Seth—“that generation”—and is harshly critical of anything

that smacks of sacrifice, such as the death of Jesus understood as sacrifice, or the celebration of the eucharist as a sacrificial meal, or, as Elaine Pagels and Karen King suggest,¹ participation in Christian martyrdom as an emulation of the sacrificial death of Jesus. The death of Jesus, while only alluded to in the Gospel of Judas, is to be a sacrifice, to be sure, but only a sacrifice of the mortal body that the true, spiritual Jesus has been using—"the man who bears me," as Jesus describes it in the gospel.

All of this is presented in the Gospel of Judas in a tone more reminiscent of the serene death of the wise man Socrates at the conclusion of the *Phaedo* than anything like a violent sacrifice of Christ for the sins of the world. In the end, the message of the Gospel of Judas is not darkness and death but light and life. Several scenes in the Gospel of Judas are particularly memorable as early Sethian expressions on the meaning of the divine, the saviour, and life in the world. Near the opening of the gospel, Jesus comes upon the students as they are gathered together for a sacred meal, portrayed as a Jewish meal or perhaps the Christian eucharist, and he laughs.

Jesus laughs a great deal in the Gospel of Judas, as he laughs in other gnostic texts, apparently at the foibles and follies of human life in this world and the preoccupation of people with correct religious observance. When the students take exception to this laughter of Jesus, Jesus explains that he is not laughing at them but rather at the scrupulous way in which they are trying to do the will of their god. The

students respond by declaring, “Master, you . . . are the son of our own god,” but Jesus’ rejoinder indicates that they are quite mistaken. They think, wrongly, that Jesus is the offspring of the demiurge and thus a son of this world. The students get angry at Jesus, and Jesus invites them to step up and face him, but they all are unable to do so—except for Judas, who stands before Jesus but averts his eyes out of respect. Then Judas utters his profession of

who Jesus is and where Jesus is from:

I know who you are and where you come from.

You are from the deathless realm of the aeon of Barbelo, the holy source of all, and my mouth is unworthy to utter the ineffable name of him who sent you.

To make this profession is to acknowledge the transcendent origin of Jesus, who derives from the immortal realm of Barbelo. Barbelo is featured in Sethian texts as the divine mother, the source of the divine offspring, and the exalted realm of the divine, especially in platonizing Sethian texts. The word Barbelo itself most likely is from the Hebrew, and it may mean “god in four”—that is, god known from the tetragrammaton, YHWH, the holy and ineffable name of god. In Sethian terms, this confession of Judas is precisely the correct confession of faith.

In the central portion of the Gospel of Judas, Jesus invites Judas to come and attend to a cosmological revelation about “what no person has ever seen,” and the result is a glorious Sethian vision of the world of light and the

creation of the universe. The origin of all that is, Jesus states, is the great invisible spirit, which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

From this transcendent spirit there emerges, as creations and emanations, a series of exalted beings that fill the realms above with light and glory—first the self-generated or self-conceived god of light, and thereafter Adamas (heavenly Adam), luminaries, angels, aeons, heavens, firmaments, and the exalted generation of Seth. Four unnamed luminaries in the Gospel of Judas anticipate the figures of Harmozel, Oroiael, Daveithai, and Eleleth in other Sethian texts, for example the Secret Book of John.

The huge assembly of beings is termed the cosmos, or universe, and it is called “corruption.” In the evolution, or devolution, of the divine light, the light from above shines down into this world, and apparently it progressively loses some of its brilliance as the light grows dimmer here below. That light appears to be the light of God within people of gnosis. Demiurgic powers named Nebro, Yaldabaoth, and Sakla eventually set up the cosmic bureaucracy in this gloomy world in which human beings live. Yet it is clear that the light within people is not forgotten in this world, for Jesus observes, god had knowledge given to Adam and those with him, so that the kings of chaos and the underworld might not impose dominion over them.

It is fascinating that while this cosmological revelation is spoken by Jesus in the Gospel of Judas, the only explicitly Christian element in the revelation is a single reference to “Seth, who is called the Christ.” Even that Christian reference is arguably secondary, since the following name of Harmathoth, peculiar as it is, seems to be a composite of the more common names Harmas and Athoth, which occur in the Secret Book of John and may well have been put together as a single name in the Gospel of Judas to make room for the Christian reference. Except for that allusion to the Christ, the rest of the long revelation reflects Hellenistic Jewish thought, and this revelatory disclosure may be based upon a Jewish Sethian account of the place of the divine and the emergence of the universe.

In this regard the Gospel of Judas seems to include secondarily Christianized materials in a way very much like that of the Secret Book of John. In several respects the account in the Gospel of Judas recalls Jewish mysticism, particularly Jewish Kabbalah, with the Ein Sof, the infinite god, along with the tree of life and the Sefirot, or manifestations of the attributes of the divine in the unfolding of god’s being.

Furthermore, within the cosmological revelation in the Gospel of Judas, no mention is made of Sophia or wisdom herself (or itself) and there is no evidence for an account of the fall of Sophia or wisdom, or some other such jolt in the godhead, within the cosmogony. In contrast to the prominent place of Sophia in other gnostic texts, Sophia or wisdom—“wisdom that is

corrupted”—is mentioned only once in the Gospel of Judas, in an earlier section with lacunae. Nonetheless, Jesus teaches wisdom and gnosis throughout the gospel, and the Gospel of Judas is a gospel of wisdom rather than a gospel of the cross. With its strong anti-sacrificial message, the gospel proclaims that Jesus saves not by dying to save people from their sins but rather by disclosing the light of knowledge to bring people to life. Moreover, Judas himself seems to play a role that reflects aspects of Sophia or wisdom in the text. He is said to have been set apart from the realms above, and to undergo persecution and suffering here below, until he reaches a state of insight and enlightenment. Like the wisdom of God in this world—and like any gnostic—Judas is trapped for a time in this mortal cosmos, and he strives to attain the light and life of the divine.

All of these features of the Gospel of Judas would suggest that the text is an early example of Sethian gnosis that is in a developmental stage, with clear evidence of strong Hellenistic Jewish influence and a simple presentation of the cosmological myth and Sethian spirituality. The Coptic text of the Gospel of Judas in Codex Tchacos dates to around the beginning of the fourth century, but the Greek original must have been composed no later than around the middle of the second century, before Irenaeus of Lyon denounced it in about 180.

THE GOSPEL OF JUDAS²

SECRET REVELATION

Here is the secret revelation Jesus
had with Judas Iscariot in one week³
three days before the Passover celebration.⁴

JESUS TELLS OF MYSTERIES BEYOND THIS WORLD

When Jesus came to live upon the earth
he did dynamic miracles and wonders
for the salvation of the peopled world.
While some walked in the way of justice,
others ambled about in their transgressions,
and so he called for twelve students to help.
He spoke to them about the mysteries
beyond the world and what would happen when
the end came upon them. And frequently
he wouldn't come himself before his students.
Mingled among them they would find a child.⁵

JESUS ASTONISHES HIS STUDENTS

One day in Judea he went to his students.
He found them all sitting together as
they all were practicing group piety.
When he came near, they were giving a prayer
of thanks⁶ over the bread. He laughed.
The students said, "Master, why do you laugh
at us for giving thanks?⁷ Are we in error?"
He answered, saying to them, "I don't laugh
at you. You are acting not of your own will

but so that through these things your god will know your offerings of praise.” They said, “Master, you are the son of our own god.⁸”

And Jesus told them,
“How do you know me? Amen⁹
I say to you, no generation of the people
who walk among you will know who I am.”

ANGRY STUDENTS

When the students had listened to all of this,
they broke into anger and fury. They began to
execrate him in their hearts.

When Jesus noticed their deep ignorance
and interior weakness, he asked them,

“Why has your agitation made you furious?
The god who operates inside you¹⁰ spurs the anger in
your souls. Let anyone of you endowed with strength
among the beings on earth produce the perfect human,
and stand near so I can gaze on him face to face.”

They all replied to him, “We have that strength.”
Here their beings of spirit didn’t dare to stand
before him, except for Judas Iscariot. He was able to
stand before the figure but couldn’t look him in the
eye and turned his face down and away.¹¹

Judas said,
“I know who you are and where you come from.
You are from the deathless realm of the aeon
of Barbelo,¹² the holy source of all, and my mouth is
unworthy to utter the ineffable name of him who sent
you.”

JESUS SPEAKS TO JUDAS PRIVATELY OF HIS FATE

When Jesus saw Judas brooding on the rest of what is exalted, he motioned to him,
“Come here and I shall tell you mysteries of the kingdom, not that you’ll go there, but you’ll go through deep grief, for someone will replace you to complete the circle of the twelve before their God.”

Judas said to him, “When will you give me these secrets? And when will the great day of light spread dawn upon the generation?”
But by the time he spoke, Jesus was gone.

JESUS TELLS HIS STUDENTS OF EARTHLY AND ETERNAL GENERATIONS

Early in the morning Jesus came again before his students, and they said to him, “Master, after you left us you disappeared. Where did you journey to, what did you do?”

Jesus told them, “I went to a holy and great dominion of another generation.”

His students asked, “What is the great generation that lies above us, holier than we are and one that doesn’t glitter in our world?”

When Jesus heard this, he laughed and said,
“Why are you mumbling in your hearts about the strong and holy generation? Amen I tell you, no one born in this aeon will be able to glimpse that

generation,¹³ and no army of angels from the stars will have dominion over that generation, and no person of mortal birth can join it, because that generation is not from what has come to be. The ones that make up the people among you are from here, from the human generation power powers through which you rule.”

When his students heard this, each of them sank, spirit in turmoil, and couldn’t say a word. And on another day Jesus came up to be among them. And they said to him, “Master, we’ve seen you in a night vision, in great dreams last night.” He answered, “Why have you fled into hiding?”¹⁴

THE STUDENTS ENVISION THE TEMPLE

They said, “We’ve seen a giant house. It has a great altar inside. They are the twelve men. We think that they are priests. There is a name, and crowds of people are waiting at the altar till the priests present the offerings. We were there too.” Jesus said, “And what are these priests like?”

They answered, “Some fast¹⁵ for two weeks. Some sacrifice their children, others wives, all under ruses of humility or praise. Some sleep with men, and others murder. And some perform a multitude of sins and lawless acts. And yet these men before the altar constantly invoke your name, and in their own deeds of sacrifice¹⁶ they fill the altar with offerings.” After their speech they were silent and troubled.

JESUS SPEAKS ABOUT THE TEMPLE AND SACRIFICES AT THE ALTAR

Jesus said to them, “Why are you troubled? Amen I say to you, all the priests standing before the altar proclaim my name. Again I say to you, my name has been set down in writing in the generations of the stars through the human generations. They operate, planting trees that bear no fruit, shamefully, and do so in my name.” He went on, “Those whom you’ve seen presenting offerings before the altar, they are the ones you are. That is the god you serve, and you are those twelve men you also saw. Cattle you saw brought in for sacrifice mirror the many people you lead astray before that same altar. The ruler of the world¹⁷ will stand, using my name in such a way, and generations of those with faith and piety stand loyal by him. Yet after him another man will stand before you from the fornicators, another from the child-slayers, another from those who sleep with men, from those who keep the fast,¹⁸ and from all the others, from among the people of pollution, lawlessness, and error. Some say, ‘We are like angels.’ They are stars bringing an end to all. And to this generation’s human beings it is announced, ‘Look, now god has received your sacrifice from a priest’s hands,’ meaning a minister of error. But it is the lord of the universe who commands and speaks. On the last day they will be shamed and punished.”

STOP SACRIFICING

Jesus said to them, “Stop sacrificing what you have on the altar, since they command over your stars, over your angels, and already have reached their conclusion there. Let them be in front of you and let them go generations A baker cannot feed all of creation under heaven.”

When the students heard this, they said to him, “Master, help us, save us.”

Jesus told them, “Stop struggling with me. Each of you has a star assigned to you and everyone¹⁹ that has not come a spring of water for the tree of this aeon after a time but this²⁰ has come to water god’s paradise and the enduring generation, because it won’t defile the walk through life of that generation, forever and forever.”

JUDAS ASKS JESUS TO EXPLAIN

Judas asked him, “Rabbi, what kind of fruit does this generation yield?”

Jesus replied, “The souls of each generation will die. However, when these people end the time within the kingdom and the spirit leaves them, their bodies die but their souls will stay alive, and they will be risen above.”

Judas asked, “And what will all the other human generations do?”

Jesus said, “It is impossible to sow seed upon rock and harvest fruit.²¹ That is the action of the defiled peoples and of wisdom²² that is corrupted

the hand creating mortal people, so their souls rise up to eternal realms above. Amen I say to you, no authority or angel or power can see the realms that this great holy generation can see.”²³

And after Jesus spoke these words he left.

JUDAS'S VISION

Judas said, “Master, as you have heard all the others, hear me. I’ve had a vision.”

When Jesus heard this, he broke into laughter and said to him, “You who are the thirteenth daimon,²⁴ why do you try so hard? But speak to me, and I shall be here to hear you.”

Judas told him, “In the vision I saw myself and the twelve students stoning me and persecuting me most grievously. I also came to the place where you were. I saw a house of such cosmic dimension that my eyes could not perceive the scope. Great people surrounded it, and that house had a single room,²⁵ and in the middle of the house was a crowd I was saying, ‘Master, take me in along with all these people.’”

Jesus answered, saying, “Judas, your star led you astray. Further, no person of mortal birth is worthy to go into the house that you have seen. It’s for the holy,²⁶ solely for them. Neither sun nor moon will have dominion there, nor day, and yet the holy will live there forever in the eternal realm with holy angels. Look, I have revealed to you the mysteries of the kingdom and I have taught you about the error of the stars, and send to the twelve aeons.”

JUDAS ASKS WHAT WILL HAPPEN TO HIM

Judas asked him, “Master, could my seed, my heritage, fall under the control of the archons, who are rulers of this world?”

Jesus answered, telling him, “Come here that I may.....

But you know deepest sorrow when you see the kingdom and all of its generation.”

When he heard this, Judas said to him,

“What good to me is what I have received?

For you have kept me separated from²⁷ that generation.”

Jesus answered him, saying, “You will become the thirteenth, and you will be cursed

by other generations. In the end you will rule over them. In the last days they will oppose you, so you’ll not rise up to the holy generation.”²⁸

COSMOLOGY OF THE SPIRIT

Jesus said, “Come here so I can teach you what no person has ever seen, for there exists a great and boundless realm whose horizons not even a generation of angels has looked upon. And therein is the great invisible spirit,²⁹ which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.³⁰ Then a luminous cloud of light appeared.

The spirit said, ‘Let an angel come into being and he will become my attendant.’ A great angel, the enlightened divine self-generated, emerged from the cloud.

Because of him four other angels came into existence from another cloud, and they became attendants for the angel, the self-generated angel, who said, 'Let Adamas³¹ come into being,' and Adamas emerged into being. And he created the first luminary for him to reign over.

He told them, 'Let angels come into being to serve him,' and myriads suddenly came into being. He said, 'Let an enlightened aeon come into being,' and he came into being. Then he created the second luminary to reign over him, together with myriads beyond number to serve and offer worship. This is how he created other enlightened aeons. He made them to reign over them, and he created for them myriads of angels beyond number to serve and offer worship."

ADAMAS AND LUMINARIES

"Adamas was in the first luminous cloud that no angel has ever seen among all those who are called 'god.'

He was after the image

and after the likeness of the angel.

He made the incorruptible generation

of Seth³² appear to the twelve luminaries, twenty-four of them.

He made seventy-two luminaries appear

in the incorruptible generation in accordance with the spirit's will.

Then the seventy-two luminaries

made three hundred sixty luminaries

appear in the incorruptible generation,
in accordance with the spirit's will that their number
might be five for each.

The twelve aeons of the twelve luminaries
constitute their father, with six heavens
for each aeon, so there are seventy-two
heavens for the seventy-two luminaries,
and for each of them five firmaments.

This comes to three hundred sixty
firmaments. They were given dominion
and a great army of angels beyond number,
for glory and adoration, and also virgin spirits for
glory and adoration of all aeons, heavens, and their
firmaments.”³³

COSMOS, CHAOS, AND UNDERWORLD

“The worldly multitude of those immortals
is called the cosmos—corruption, inviting
decay—made by the father and the seventy-two
luminaries who are with the self-generated
and his seventy-two aeons. In the cosmos
appeared the first human with his incorruptible
powers. And the aeon who appeared with his
generation, the aeon in whom are the cloud of
knowledge and the angel, is called El³⁴ an aeon
and later it was said, ‘Let twelve angels come into
being to govern chaos and the underworld.’

And look, from the cloud came an angel. His face
flashed with fire, his countenance was defiled with
blood,³⁵ and his name was Nebro, meaning ‘rebel’;

others call him Yaldabaoth. Another angel, Sakla, also came from the cloud.³⁶

So Nebro made six angels, with Sakla, to be his assistants, and each of these produced twelve angels in the heavens, each one possessing a section of the sky.”³⁷

RULERS AND ANGELS OF THE UNDERWORLD

“The twelve rulers spoke with the twelve angels, ‘Let each of you and let them a generation five angels:

The first is Seth, who is called the Christ.

The second is Harmathoth, who is ³⁸

The third is Galila.

The fourth is Yobel.

The fifth is Adonaïos.³⁹

These are the five ruling the underworld, and first of all they are over chaos.”⁴⁰

CREATION OF PEOPLE ON THE EARTH

“Then Sakla said to his angels, ‘Let us make a human being after the likeness and after the image.’⁴¹ They fashioned Adam and his wife Eve, who in the cloud is known as Zoe, which means ‘life.’ And by this name all generations seek the man, and each of them calls the woman by their own names. Now, Sakla didn’t command except the generations The ruler said to Adam, ‘You shall live for a time with your children.’”

JUDAS ASKS ABOUT ADAM'S DESTINY

Judas said to Jesus, "What is the value of human life?"

Jesus said, "Why do you ponder these things? Adam and his generation have lived their span of life where he received his kingdom, and with the longevity in keeping with his ruler."

Judas said to Jesus, "Does the human spirit die?"

Jesus said, "This is why god told Michael to give the people spirits only on loan so that they might offer service, but the great one ordered Gabriel to grant spirits to the great generation, with no ruler commanding it⁴²but their spirit and their soul. Therefore, the other souls "

JESUS SPEAKS OF THE DESTRUCTION OF THE WICKED

"light chaos around spirit living in you, which you made to live in flesh among the generations of the angels. But god had knowledge given to Adam and those with him so that the kings of chaos and the underworld might not impose dominion over them."

Judas said to Jesus, "So what will those generations do?"

Jesus said, "Amen I say to you, for all of them the stars bring events to their consummation. When Sakla completes the span of life assigned him, their first star will sparkle with generations, and they will finish what it is said they'd do. They will fornicate in my name, will slay their children, and they will in my

name. And your star will rule over the thirteenth aeon.”

At this Jesus laughed.

Judas said, “Master, why are you laughing at us?”⁴³

Jesus answered, saying, “I don’t laugh at you but at the error of the stars, because these six stars are wandering about with these five combatants,⁴⁴ and they will all be destroyed with their creatures.”

Judas said to Jesus, “Those who have been bathed in your name, what will they do?”

Jesus said, “Amen I say to you, this bathing in my name to me.

Amen I say to you, Judas, those who offer sacrifices to Sakla everything evil.

But you will surpass all of them, for you will sacrifice the man who bears me.⁴⁵

Already your horn is raised,
your anger is on fire,
your star has passed by,
and your heart has grown strong.⁴⁶

Amen I say to you, your last days become Grieve the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted. Before there was heaven, earth, and angels, that generation coming from the eternal realms existed. And look, you have been told everything that is.

Raise your eyes and look at the cloud and at the light within it and the stars surrounding it. The star that leads the way is your star.”

Judas raised his eyes and saw the luminous cloud. And he entered into it.⁴⁷ Those standing on the

ground heard a voice coming from the cloud,
saying, “ great generation image—”

JUDAS HANDS JESUS OVER

Their high priests murmured because he⁴⁸ had gone into the guest room to pray. Yet some of the scribes were there, watching sharply and carefully in order to arrest him while at prayer. They were afraid of the Jews, who esteemed him as a prophet. They came near Judas and said to him, “What are you doing here? You are Jesus’ student.”

He answered them just as they wished. Judas received some money and then he handed Jesus over to them. ⁴⁹

1. *Reading Judas: The Gospel of Judas and the Shaping of Christianity* (New York: Penguin, 2008).
2. The Gospel of Judas: Codex Tchacos 3, pp. 33, 1-58, 29. Translation is by Willis Barnstone and Marvin Meyer, who collaborated to produce a literary version. Rather than using ellipsis dots to indicate lacunae in the text, we have arranged the fragmentary lines and legible words in such a way as to promote the appreciation of the poetic quality of the text. The English translation presented here remains somewhat provisional, and we anticipate that further restorations and reconstructions of this challenging text will be offered, and more fragments of the papyrus document will be located and identified, in the years to come.
3. Literally, “during eight days.”
4. Or read, “before his passion.”
5. Or, “an apparition.”

6. Or, “they were giving thanks,” perhaps even “they were celebrating the eucharist” (Coptic *euereucharisti*).
7. Or, “offering our prayer of thanksgiving,” “celebrating our eucharist.”
8. The students confess that Jesus is the son of their own god, the creator of this world, but they are mistaken.
9. Or, “Truly,” here and below.
10. Or, “The god within you and his powers,” or “The god within you and his servants” (partially restored).
11. On standing before someone and averting the eyes, see Gospel of Thomas 46.
12. The name Barbelo may well derive from the Hebrew for “god in four,” that is, god as known in the tetragrammaton, the ineffable four-letter name of god, YHWH.
13. The phrase “that generation” indicates the generation of Seth, that is, the generation of the gnostics, the people of gnosis. Because of the connections with Seth as the prototype of true humanity, texts like the Gospel of Judas are frequently described as reflecting Sethian gnostic themes.
14. Partially restored.
15. Or, “abstain” (restored).
16. Or, “deficiency” (Coptic *šoot*).
17. Restored. The reference here, with polemics directed against leaders in the emerging orthodox church, may rather be to an overseer (or bishop) or a minister (or deacon).
18. Or, “abstain.”

19. This teaching on stars assigned to people recalls the discussion in Plato, *Timaeus* 41d–42b.
20. Or, “he,” “it.” The antecedent of the pronoun is uncertain.
21. Compare the parable of the sower in Matthew 13:1–23; Mark 4:1–20; Luke 8:4–15; Gospel of Thomas 9.
22. Or, “Wisdom,” “Sophia”—personified wisdom.
23. Partially restored.
24. Or, “spirit,” “demon.” Judas is described as the thirteenth, which may refer to the fact that he is said in the New Testament Acts of the Apostles (chapter 1) to have been excluded from the circle of the twelve students and replaced by another student, Matthias. In certain Sethian gnostic texts (for example, the Holy Book of the Great Invisible Spirit and Zostrianos) the number thirteen may have a special significance in the context of the aeons, and the thirteen aeons may be understood to describe the world below, with the ruler of the world holding court, it may be, in the thirteenth aeon. Like Judas, Sophia is connected to the thirteenth aeon in the Pistis Sophia, and in this text she refers to herself as a daimon, a spirit, or a demon in this mortal world. The possibility that Judas may be understood to be a demon (that is, an evil demon) in the Gospel of Judas has caused some interpreters to conclude that Judas is essentially a negative figure in this gospel.
25. Or, “a thatched roof.”
26. Or, “saints,” here and below.
27. Or, possibly, “for.” Most likely Judas is thought to be set apart from the other disciples or the heavenly members of “that generation” while he remains in this world.

28. Partially restored. The restoration and interpretation of this passage remains difficult.
29. In Sethian gnostic texts the highest manifestation of the divine is commonly referred to as the great invisible spirit.
30. Compare 1 Corinthians 2:9; Isaiah 64.4; Gospel of Thomas 17.
31. Heavenly Adam.
32. Seth is the son of Adam and Eve, after Cain and Abel.
33. The previous lines (partially restored) are paralleled in Eugnostos the Blessed and the Wisdom of Jesus Christ.
34. The name El, which means “god” in Hebrew, may be compared with Eleleth in other similar texts.
35. This description of the appearance of the demiurge brings to mind passages in the Secret Book of John and the Holy Book of the Great Invisible Spirit.
36. The names Yaldabaoth and Sakla are well known in other Sethian gnostic texts; on Nebro, compare Nebruel in the Holy Book of the Great Invisible Spirit and Manichaeian texts, as well as Nimrod in the Hebrew Scriptures (in the Greek of the Septuagint, Nebrod).
37. Probably the signs of the zodiac.
38. Perhaps restore to read “who is the evil eye” or “who is the eye of fire.”
39. Similar lists of angels are found in the Secret Book of John and the Holy Book of the Great Invisible Spirit. The correlation of Seth and Christ is unusual in this context, and Harmathoth seems to be a composite name (Harmas + Athoth).
40. Or, “and the first ones are over chaos.”

41. Genesis 1:26.
42. Or, “the great kingless generation”—a reference to the generation of Seth.
43. Restored.
44. Here the wandering stars are probably understood to be the five known planets (Mercury, Venus, Mars, Jupiter, and Saturn) plus the moon.
45. The man who bears Jesus is thought to be the fleshly, mortal body that carries around the inner, spiritual person of Jesus for a period of time.
46. These lines resemble passages from the Psalms in the Hebrew Scriptures.
47. The text reads *affok* (for *afbok*) *ehoun eros*. The antecedent of the pronoun (*f*) is probably Jesus, but it could conceivably be Judas. In this passage it appears that Jesus experiences a transfiguration of ascension.
48. Or, “they” (restored).
49. The conclusion of the Gospel of Judas is understated, and while it resembles accounts of Judas handing Jesus over to the authorities in the New Testament gospels (with the same verb of Greek origin, *paradidonai*, being employed), here the meaning of the account is quite different, because the true Jesus, the spiritual Jesus, apparently has already left, and so he will not die on the cross.

19

The Gospel of Mary

The Gospel of Mary is a gospel written in the name of Mary of Magdala, a follower of Jesus according to a number of early Christian texts and his dear companion according to the Gospel of Philip. In the Gospel of Mary she is said to be loved by Jesus more than the other followers, but Peter and Andrew wonder whether she can be taken seriously as a female teacher of revelatory wisdom. This dispute between Mary and the male followers of Jesus reflects the argument between gnostics and representatives of the emerging orthodox church about whether women can teach in church and whether private revelatory teachings can have the same authority as the official teachings of the priests and bishops.

After six missing pages, the Gospel of Mary introduces Jesus speaking about sin, and Jesus proclaims that sin is not an ethical problem but rather a cosmological problem, as Karen L. King puts it. Sin is the material mixing improperly with the spiritual. Thereafter Mary recounts a vision of the soul's ascent beyond four cosmic powers (perhaps the four elements), in a passage that unfortunately is largely missing from the manuscript. After a hostile encounter between Mary and the male followers of Jesus, Levi intercedes, inviting all the followers of Jesus to put on the perfect person and go out to

preach, without establishing any additional rules or laws. And, the Gospel of Mary concludes, that is what they did.

The Gospel of Mary was composed in Greek, probably in the second century. Two fragments of the text have survived in Greek. The rest of the surviving text is preserved in Coptic in the Berlin Gnostic Codex.

THE GOSPEL OF MARY²

STUDENTS SPEAK WITH THE SAVIOUR

“Will matter be destroyed or not?”

The saviour said, “All natures, all formed things, all creatures exist in and with one another and will be resolved into their own roots. The nature of matter is resolved into its nature alone. Whoever has ears to hear should hear.”

Peter said to him, “Since you have explained everything to us, tell us also, what is the sin of the world?”

The saviour said, “There is no sin, but you create sin when you mingle as in adultery, which is called sin.³ That is why the good came to be with you, to enter the essence of each nature, and to restore it to its root.” He continued,

“That is why you become sick and die, for you love what deceives you.⁴ Whoever understands should understand. Matter gave birth to a passion that has nothing like it and came from what is contrary to nature. Then there arises a disturbance in the whole body. That is why I said to you, ‘Be of good courage,’⁵ and if you are discouraged, still take courage in the

diverse forms of nature. Whoever has ears to hear should hear.”

When the blessed one said these things, he greeted all of them, saying,

“Peace be with you.⁶ Receive my peace. Be careful that no one leads you astray with ‘Come over here!’ or ‘Go there!’ The human child is within you.⁷

Follow him! Those who seek him will find him. Go then and preach the gospel of the kingdom. Do not follow any other words than these that I have commanded, and do not establish laws, as the lawgiver did, so that you will not be bound by them.”

When he said this, he left.

MARY CONSOLES THE STUDENTS, BUT PETER CHALLENGES HER

The students were grieved. They wept profoundly, saying, “How can we go to the gentiles and preach the gospel of the kingdom of the human child? If they did not spare him, will we be spared?”

Then Mary stood up, greeted them all, and said to her brothers, “Do not weep and do not grieve or be irresolute, for his grace will be fully with you and will protect you. Rather, let us praise his greatness. He prepared us and made us truly human.”

When Mary said this, she turned their hearts to the good, and they began to discuss the words of the saviour.

Peter said to Mary, “Sister, we know that the saviour loved you more than other women. Tell us the words

of the saviour that you remember, which you know and we do not. We have not heard them.”

Mary answered, saying, “What is hidden from you I will reveal to you.”

She began to speak these words, saying, “I saw the lord in a vision and I said to him, ‘Lord, I saw you today in a vision.’

“He answered and said to me, ‘**Blessings on you, since you did not waver at the sight of me. Where the mind is, there is the treasure.**’⁸

“I said to him, ‘Lord, how does a person see a vision, through the soul or through the spirit?’

“The saviour answered, saying, ‘**A person sees neither through the soul nor the spirit. The mind, which lives between the two, sees the vision. . . .**”

MARY RECOUNTS HER VISION OF THE SOUL’S ASCENT BEYOND THE POWERS

“Desire said,⁹ ‘I did not see you descending, but now I see you ascending. Why are you lying, since you belong to me?’

“The soul answered and said, ‘I saw you, but you did not see me or know me. You perceived the garment I was wearing,¹⁰ but you did not recognize me.’

“After the soul said this, she left, rejoicing greatly.

“The soul approached the third power, called ignorance. The power questioned the soul, saying, ‘Where are you going? You are bound by wickedness, you are bound, so do not pass judgment.’

“The soul said, ‘Why do you pass judgment on me, though I have not passed judgment? I was bound, but

I have not bound. I was not recognized, but I have recognized that all is to be dissolved, both what is earthly and what is heavenly.'

"When the soul overcame the third power, she ascended and saw the fourth power. It took seven forms:

The first form is darkness,
the second, desire,
the third, ignorance,
the fourth, death wish,
the fifth, fleshly kingdom,
the sixth, foolish fleshly wisdom,
the seventh, angry person's wisdom.

These are the seven powers of wrath.

"The powers asked the soul, 'Where are you coming from, slayer of humans, and where are you going, conqueror of space?'

"The soul answered and said, 'What binds me is slain, what surrounds me is destroyed, my desire is gone, ignorance is dead. In a world I was freed through another world, and in an image I was freed through a heavenly image. This is the fetter of forgetfulness that exists in the world of time. From now on I shall rest, through time, age, and aeon, in silence.'"

PETER AND ANDREW DOUBT MARY'S WORD

When Mary said this, she fell silent, since the saviour had spoken to her of all these things.

But Andrew answered, saying to the brothers, “Say what you think about what she said. I do not believe that the saviour said this. These teachings are of strange ideas.”

Peter also opposed her about all this. He asked the others about the saviour, “Did he really speak to a woman secretly, without our knowledge, and not openly? Are we to turn and all listen to her? Did he prefer her to us?”¹¹

LEVI COMES TO MARY’S DEFENSE

Then Mary wept and said to Peter, “My brother, Peter, what do you think? Do you think I concocted this in my heart or I am lying about the savior?”

Levi answered, saying to Peter, “Peter, you are always angry. Now I see you contending against this woman as if against an adversary. If the saviour made her worthy, who are you to reject her? Surely the saviour knows her very well. That is why he loved her more than us. We should be ashamed and put on the perfect person¹² and be with him as he commanded us, and we should preach the gospel, without making any rule or law other than what the saviour said.”

When Levi said these things, they began to go out to proclaim and to preach.

1. Karen L. King, “The Gospel of Mary,” in Robinson, *Nag Hammadi Library in English*, rev. ed., p.523.

2. The Gospel of Mary: Berlin Gnostic Codex 8502, 1, pp. 7, 1 to 19, 5; translated by E. R. Hardy in Grant, *Gnosticism: An Anthology*, pp. 65–68, George W. MacRae and R. McL. Wilson in Parrott, *Nag Hammadi Codices V, 2–5 and VI with Papyrus Berolinensis 8502, 1 and 4*, pp. 453–71, and Karen L. King, MacRae, and Wilson in Robinson, *Nag Hammadi Library in English*, rev. ed., pp. 523–27; adapted by Willis Barnstone and Marvin Meyer.
3. On adultery as improper mingling with the world, see Herakleon’s Commentary on the Gospel of John 18, and the Exegesis on the Soul.
4. This discussion of sin recalls that of Paul in Romans 7. The clause “for you love what deceives you” is from the reconstruction in the translation of Karen King in *The Complete Gospels*, p. 355.
5. See Luke 24:38; John 14:27.
6. See John 14:27; 20:19, 21, 26.
7. See Luke 17:21; Gospel of Thomas 113. “Human child” may also be translated “human son” or “son of man,” here and below.
8. See Matthew 6:21.
9. Pages 11–14 are missing from the Coptic text of the Gospel of Mary. Mary’s vision of the soul’s ascent beyond the cosmic powers seems to have included four stages of ascent, perhaps to describe the soul’s liberation from the four elements of the material world. The name of the first power, missing in the text, may well have been darkness (see the list of forms of the fourth power below). The other powers are desire, ignorance, and a deadly composite power of wrath. The soul is successful in her ascent from this world of matter and body, and she is free at last.
10. The garment of the body.

11. On the hostility of Peter against Mary, see Gospel of Thomas 114, as well as another gnostic text, not included in this volume, entitled Pistis Sophia.

20

The Secret Book of James

The Secret Book (or Apocryphon) of James is a text presented, rather like the Letter of Peter to Philip, within the frame of an introductory letter, as a secret book with sayings of Jesus that his followers remembered. According to the text, this is the second such secret book that James sent. The letter of James is addressed to someone whose name is preserved imperfectly in the papyrus, with only the final three letters (in Coptic, or Greek) visible: — thos. Some scholars have suggested that the name of the recipient of the letter may be restored to designate Cerinthos, a Christian teacher who flourished in the early second century and who proclaimed a christology similar to the view of Jesus in the Secret Book of James.

In the body of the Secret Book of James are sayings of Jesus presented, expanded, and interpreted in the context of questions and comments by the students of Jesus, particularly James and Peter. The sayings include statements of good fortune and woe, parables and stories, and discourses on being “filled,” lacking, and suffering. Many of these sayings are unknown elsewhere; some may contain elements and themes that recall the historical Jesus. Some of these sayings reflect on themes familiar from gnostic sources: fullness and deficiency, the life of the spirit, self-knowledge. At one point Jesus says, “This is also how you can acquire the kingdom of heaven for yourselves.

Unless you acquire it through knowledge, you will not be able to find it.” Some of the sayings seem deliberately obscure and enigmatic as they play with contradictions and paradoxes of the human condition.

The Secret Book of James is a Coptic text in Nag Hammadi Codex I, a codex that contains several Valentinian texts. This has led some scholars to consider the Secret Book of James to be a gnostic and perhaps a Valentinian document. It contains themes that are typical of gnostic texts—knowledge, self-knowledge, fullness, deficiency, and the like. Further, the discussion of people being of three parts—body, soul, and spirit—is reminiscent of the threefold division of elemental stuff and of people in Valentinian thought.

The Secret Book of James was probably written in the first half of the second century; portions of the text may well be even older. The text was most likely composed in Greek, though it claims to have been written in Hebrew. The place of composition is unknown. The reference to burial “in the sand” could suggest that the author was writing in Egypt, but the reference may well be corrupt and in need of emendation (see the notes).

THE SECRET BOOK OF JAMES¹

1 James, writing to ...
Peace be with you from Peace!
Love from Love!
Grace from Grace!

Faith from Faith!
Life from holy Life!

2 Since you have asked me to send you a secret book revealed to me and Peter by the Lord, I could not turn you down or refuse you. So I have written it in

3 Hebrew, and sent it to you and only you. But, considering that you are a minister for the salvation of the saints, try to be careful not to communicate this book to many people, for the Savior did not even want to communicate it to all of us, his twelve disciples. Nonetheless, blessed are those who will be saved through the faith of this treatise.

5 Ten months ago I sent you another secret book that the Savior revealed to me. Think of that book 6 as a revelation to me, James. As for this one,...

7 The twelve disciples were all sitting together, recollecting what the Savior had said to each of them, secretly or openly, and organizing their recollections into books. I, for my part, was also writing my book.

8 Behold, the Savior appeared. He had left us, and we had been watching for him.

9 Five hundred fifty days after he arose from the dead, we said to him, "Did you depart and leave us?"

10 Jesus said, "No, but I shall return to the place from which I came. If you wish to come with me, come!"

11 They all answered and said, "If you command us, we shall come."

12 He said, "I tell you the truth: no one among you will ever enter the kingdom of heaven because I commanded it, but rather because you yourselves are

13 filled. Leave James and Peter with me, that I may fill them."

14 After he summoned the two of them, he took them aside, and ordered the others to keep at their work.

Chapter 2

1 The Saviour said, "You have been treated kindly....

2 ... have not understood—do you not want to be filled?

3 Your hearts are drunk— do you not want to be sober?

For shame!

4 "From now on, while awake or asleep, remember: you have seen,
you have spoken with,
and you have listened to the Child of Humanity.

5 Woe to those who have seen the Child of Humanity!

6 Blessed are those who have not seen,
who have not associated with,
who have not spoken with,

and who have not listened to anything from this Human Being: life is yours!

7 “Understand this: the Child of Humanity healed you when you were sick, that you might reign.

8 Woe to those who have found rest from their sicknesses, for they will be sick again!

9 Blessed are those who have never been sick, but have known of rest before getting sick: the kingdom of God is yours!

10 “For this reason I tell you: be filled, and let there be no empty space within you, for otherwise the one who is to come can laugh at you.”

11 Then Peter answered, “Behold, three times you have told us to be filled, but we are already filled.”

12 The Saviour answered and said, “I have told you to be filled so that you may not lack anything, since those who are lacking will not be saved. Thus, to be

13 filled is good and to lack is bad. Yet, it is also good for you to be lacking, but bad for you to be filled.

14 For those who are filled are also lacking, and one person who is lacking is not filled in the same way as another. The one who is filled, though, becomes sufficiently perfect.

15 Hence, you should be lacking when you can be filled, and filled when you can be lacking, because then you can be filled even more.

16 So be filled with spirit but lacking in human reason, for human reason is only human reason, and the soul, too, is only soul.”

Chapter 3

1 I answered and said to him, “Lord, we can obey you if you wish, for we have left our fathers, our 2 mothers, and our towns, and have followed you. But give us the means to avoid the temptation of the wicked devil.”

3 The Lord answered and said, “What is your reward if you do the Father’s will, but do not receive what the Father gives to those tempted by Satan? 4 But if you are afflicted and persecuted by Satan, and do the Father’s will, I say this:

5 the Father will love you,
and make you my equal,
and think of you as having become loved ones,
through the Father’s forethought,
by your free choice.

6 “Will you not forsake the love of flesh and the fear of suffering? Do you not know?

7 You have not yet been insulted,
you have not yet been accused falsely,
you have not yet been thrown into prison,
you have not yet been condemned unjustly,

you have not yet been crucified without reason,
and you have not yet been buried in the ground,
as I was by the evil one.

8 Do you dare spare the flesh, you who have the spirit
around you like a wall?

9 Consider how long the world has existed before you,
and how long it will last after you.
Then you will discover that your life lasts but a single
day, and your suffering but a single hour.

10 For what is truly good will never be a part of this
world.

11 So disdain death, but care about life.
Remember my cross and my death,
and you will live.”

12 I answered and said to him, “Lord, do not speak of
your cross and death to us, for they are far from you.

13 The Lord answered and said, “I tell you the truth:
no one will be saved who does not believe in my cross,
for the kingdom of God belongs to those who 14
believe in my cross. So seek after death as the dead
seek after life, for what the dead seek becomes plain
to them. Then what concern could they have?

15 When you, likewise, inquire after death, it will
teach you about election.

16 “I tell you the truth: no one will be saved among those who fear death. For the kingdom of death belongs to those who put themselves to death.

17 Be superior to me!
Be like the child of the holy Spirit!”

Chapter 4

1 Then I asked, “Lord, how can we prophesy to those who ask us to prophesy to them? For many people ask us, and expect to hear a sermon from us.”

2 The Lord answered and said, “Do you not know that the head of prophecy was removed with John?”

3 I said, “Lord, is it indeed possible to take away the head of prophecy?”

4 The Lord said to me, “When you realize what the head is, and that prophecy comes from the head, then understand what this means: its head was taken away.

5 “At first I spoke with you in parables, but you did not understand. Now I am speaking with you plainly,

6 and you still do not perceive. Nevertheless, you served as a parable when I spoke in parables, and as a manifestation when I spoke plainly.

7 “Do your best to be saved without any urging.

8 Rather, spur yourselves on, and reach the goal before me if you can. Then the Father will love you.

9 “Hate hypocrisy and wicked thought. For such thought produces hypocrisy, and hypocrisy is far from truth.

10 “Do not let the kingdom of heaven waste away. For it is like a palm shoot that dropped its dates all around. It produced buds, and after they had grown,

11 the stalk dried up. This is what happened with the fruit that came from this single root. After it was harvested, more dates were produced by many new

12 shoots. It certainly would be good if this new growth could be produced now, so that you might find the kingdom.

13 “I was glorified like this once before. Why, then,

14 do you hold me back when I am eager to leave? After my suffering you made me stay with you another

15 eighteen days because of the parables. For some people it was enough to listen to my teaching and to understand these parables:

the Shepherds,
the Seed,
the Building,
the Lamps of the Young Women,
the Wages of the Workers,

the Coins,
and the Woman.

16 “Be enthusiastic about the word. For the first aspect of the word is faith, the second is love, the third is good works, and from these comes life.

17 “For the word is like a grain of wheat. After planting it, the farmer had faith in it. When it sprouted, he loved it, for now he saw many grains instead of 18 only one. And after doing the work, he was saved: he prepared the grain as food, and kept some out to plant again.

19 “This is also how you can acquire the kingdom of heaven. If you do not acquire it through knowledge, you will not be able to find it.

Chapter 5

1 “For this reason I tell you: live soberly! Do not be led astray! I have often told you all together, and I 2 have also told you alone, James: be saved! I have ordered you to follow me, and I have taught you how to act before the rulers.

3 “Take note:
I came down,
I spoke,
I was afflicted,
and I gained my crown when I saved you.

4 For I came down to dwell with you, that you also might dwell with me. But when I found your houses to be without roofs, I dwelled in other houses that could receive me when I came down.

5 “So trust in me, my friends. Understand what the 6 great light is. The Father does not need me, for a father does not need a child. Rather, a child needs 7 a father. To him I am going, for the Father of the Child does not need you.

8 “Listen to the word, understand knowledge, and love life. Then no one will persecute you and no one will oppress you, unless you do this to yourselves.

Chapter 6

1 “You miserable people! You unfortunate ones! You pretenders to truth! You falsifiers of knowledge! You 2 sinners against the spirit! Why do you continue to listen when from the beginning you should have 3 been speaking? Why do you sleep when from the beginning you should have been awake, that the 4 kingdom of heaven might receive you? I tell you the truth: it is easier for a holy person to sink into filth, and for an enlightened person to sink into darkness, than for you to reign. Is that not true?

5 “I recall your weeping, your mourning, and your 6 grief: they are far behind us. So now, you who live outside the Father’s inheritance, weep when you should, and mourn, and preach what is good, since the Child is ascending, as is proper.

7 “I tell you the truth: if I had been sent to people who would listen to me, and had spoken with them, I would never have come down to the earth. You ought to be ashamed!

8 “Behold, I shall be leaving you. I shall go, and I do not want to stay with you any longer, just as you do not want this. Hurry, then, and follow me!

9 “For this reason I tell you:
I came down because of you.
You are loved ones.
You will bring life to many people.

10 Call upon the Father, pray to God frequently, and God will give unto you.

11 Blessed is one who has seen you with God,
when God is proclaimed among the
angels and glorified among the saints:
life is yours!

12 Be happy, and rejoice as children of God. Observe God’s will, that you may be saved. Accept correction

13 from me, and save yourselves. I am mediating for you with the Father, and the Father will forgive you many things.”

Chapter 7

1 When we heard these comments, we were delighted, for we had become gloomy because of what

2 we described earlier. But when the Lord saw that we were happy, he said,
“Woe to you who are without a helper!
Woe to you who need grace!

3 Blessed are those who have grown confident
and have found grace for themselves!

4 “Compare yourselves with strangers. How are they
viewed in your city? Why are you anxious to banish

5 yourselves, and live far from your city? Why vacate
your dwelling, and prepare it for those who want to
live in it? You exiles and runaways!

6 Woe to you, for you will be captured!

7 “What do you think?
That the Father is a lover of humanity?
That he is influenced by prayers?
That he is gracious to one person because of another?
Or that he tolerates anyone who is seeking?

8 “For the Father knows about desire, and what the
flesh needs: the flesh does not long for the soul.

9 For the body never sins apart from the soul, and the
soul is never saved apart from the spirit.

10 But if the soul is saved from evil, and the spirit too
is saved, then the body becomes sinless.

11 For the spirit animates the soul,
but the body kills the soul.

In other words, the soul kills itself.

12 “I tell you the truth: the Father certainly will not forgive the sin of the soul or the guilt of the flesh.

13 For no one who has worn the flesh will be saved. Do you think that many have found the kingdom of heaven?

14 Blessed is one who envisions self as the fourth one in heaven!”

Chapter 8

1 When we heard these remarks, we were sad. But when the Lord saw that we were sad, he said, “For this reason I tell you this, that you may know yourselves.

2 “For the kingdom of heaven is like a head of grain growing in a field. When it was ripe, it scattered its seeds, and filled the field with heads of grain for another year.

3 “So also with you: hasten to harvest for yourselves a living head of grain, that you may be filled with the kingdom.

4 “As long as I am with you, listen to me and trust me. But when I am far away from you, remember 5 me. Remember that I was with you and you did not know me.

6 Blessed are those who have known me!

7 Woe to those who have heard but have not believed!

8 Blessed are those who have not seen but yet have believed!

9 “Once again I urge you: I am appearing to you 10 and building a house that is very useful to you. You can find shelter in it, and it will remain standing beside your neighbours’ house when their house threatens to collapse.

11 “I tell you the truth:

Woe to those for whom I was sent down!

12 Blessed are those who are to ascend to the Father!

13 “Again I admonish you, you who exist: be like those who do not exist, that you may dwell with those who do not exist.

14 “Do not let the kingdom of heaven become a desert within you. Do not be proud because of the light that

15 brings enlightenment. Rather, act toward yourselves as I also acted toward you: I put myself under a curse for you, that you might be saved.”

Chapter 9

1 Peter responded to these comments and said, “Lord, sometimes you urge us on toward the kingdom of heaven, but at other times you turn us away.

2 Sometimes you encourage us, draw us toward faith, and promise us life, but at other times you throw us out of the kingdom of heaven.”

3 The Lord answered and said to us, “I have presented you with faith many times. And, James, I revealed myself to you, but you did not know me.

4 Now again I see that often you are happy. Yet although you are delighted about the promise of life, you are sad and gloomy when you are taught about the kingdom.

5 “Nevertheless, you have received life through faith and knowledge. So ignore words of rejection when

6 you hear them. But when you hear about the promise, rejoice all the more.

7 “I tell you the truth: whoever receives life and believes in the kingdom will never leave the kingdom, not even if the Father wishes to cast such a person out.

8 “This is all that I am going to tell you. Now I

9 shall ascend to the place from which I came. When I was eager to go, you drove me out, and instead of escorting me, you pursued me.

10 “Be attentive to the glory that is waiting for me. When you have opened your hearts, listen to the

11 hymns that await me in heaven. For today I must take my place to the right of my Father.

12 “I have spoken my last word to you. I shall be gone: a spiritual chariot has lifted me up, and now I shall strip so that I may put on clothes.

13 “Be attentive!

Blessed are those who preached the gospel
about the Child before the Child came down:
for when I did come,
I could ascend again.

14 Blessed three times over are those who
were proclaimed by the Child before they came into
being: for you can share salvation with them.”

Chapter 10

1 When the Lord said this, he left. We (I and Peter)
got on our knees and gave thanks, and sent our
hearts 2 up to heaven. We heard with our ears and
saw with our eyes the noise of wars, a trumpet blast,
and a great disturbance.

3 When we passed that place, we sent our minds 4
farther. We saw with our eyes and heard with our
ears hymns, angelic praises, and angelic rejoicing.

Heavenly majesties were singing hymns, and we
rejoiced, too.

5 Again after this we wished to send our spirits up to
the divine majesty. After we ascended, however,

6 we were not allowed to see or hear anything. For the other disciples called to us and asked us, “What did you hear from the teacher? What did he tell you? Where did he go?”

7 We answered them, “He ascended: he gave us his right hand, and promised all of us life; he showed us children coming after us, and commanded us to love them, since we are to be saved for their sakes.”

8 When the disciples heard this, they believed the revelation, but they were angry about those who 9 would be born. I did not want to offend them, so I 10 sent each one of them to a different location. I myself went up to Jerusalem and prayed that I might share salvation with the loved ones who are to appear.

11 I pray that this may begin with you. In this way I 12 can be saved, since the people of whom I speak will be enlightened through me by my faith, and through another faith even better than mine. For I want mine to be the inferior faith.

13 Try, then, to be like these people, and pray that you may share salvation with them. For the Saviour gave us the revelation for the sake of the people I 14 have mentioned. On their behalf we, in turn, proclaim a share in salvation with them,

those for whom the message was proclaimed, those whom the Lord has made his children.

1. The Secret Book of James: Nag Hammadi library, Codex I, 2, pp. 1, 1 to 16, 30, translated by Marvin Meyer.
2. This is apparently James the just, the brother of Jesus and leader of the church in Jerusalem (see Gospel of Thomas 12), though here James is also made part of the apostolic circle of the twelve.
3. The salutation of the letter is in large part restored. Some scholars restore the name of the recipient to read Cerinthos, a well-known early Christian teacher.
4. These lines are partially restored.
5. The Coptic here includes *hebraiois* (from Greek, with the Greek case ending remaining). No such Hebrew text is known.
6. No additional secret book of James has been identified.
7. Several lines cannot be readily restored. One attempt is made by Dankwart Kirchner, "The Apocryphon of James," in Schneemelcher, ed., *New Testament Apocrypha*, 1.291: "[Regarding] this one, however, since I have not yet fully comprehended it, and since it was revealed for you as well, and for those who belong to you, exert yourself, and search after its doctrine. In this way you will attain salvation. After all this you shall reveal it as well."
8. The openings of the Gospel of Thomas and the Book of Thomas also contain comments on composing books with hidden sayings.
9. Other texts, including gnostic texts, suggest similarly long periods of time for appearances of Jesus, for example eighteen months (540 days), or 545

days (eighteen months plus five intercalary days?), or even twelve years. On eighteen days or months, see “Be Eager for the Word,” below in the Secret Book of James.

10. Several lines cannot be restored with confidence. A tentative attempt is made by Dankwart Kirchner, “The Apocryphon of James,” in Schneemelcher, ed., *New Testament Apocrypha*, 1.297: “You have been treated kindly through the father, that you may receive my words. If the rest of the students as well have written my words in their books as if they had understood, beware! For they have exerted themselves without understanding. They have heard just like fools, and just like the deaf they have not understood.

11. Or “earthly son,” “son of man.”

12. On being blessed but not seeing, see “Know Yourself,” later in the Secret Book of James, and John 20:29.

13. The beginning of this paragraph incorporates minor restorations, and the entirety of this paragraph is difficult to translate. A significant distinction is made between the spirit (*pneuma*) and the soul (*psyche*), as in Valentinian texts.

14. *Pronoia* (from Greek), as in the Secret Book of John and other texts.

15. The text is emended here. The manuscript reads “with reason.”

16. Burial in the sand is characteristic of Egypt. Some scholars would emend the text to read “in shame.”

17. Or possibly emend to read “the kingdom of god,” reading *noute* instead of *mou*.

18. Or “who put themselves to death,” as with people coming forward voluntarily for martyrdom.
19. The child of god, where the holy spirit may be understood to be god the mother. See Gospel of Thomas 101; also the Gospel of Philip.
20. John the baptizer; see Gospel of Thomas 46.
21. This parable of the date palm shoot remains difficult to translate, and the translation given here is somewhat tentative. The reference to “it” in the last sentence must be a reference to the kingdom.
22. Or “suffering.”
23. Or perhaps emend to read “eighteen months” (see note 9 above).
24. These are titles of or references to parables.
25. Gnosis, here and below.
26. Literally, “or not to do so.”
27. Perhaps emend to read “he.”
28. That is, “the father.”
29. In this paragraph it is assumed that a person is composed of a body of flesh, an animating soul, and a vivifying spirit, as in Valentinian sources. To indulge the flesh and the soul is to court death, but to live a life of spirit is to realize life for the whole person.
30. This may be a way of stating that few are saved, and it may be an indication of one who is alone with God the father, mother, and child.
31. “Know yourself” was a maxim from the oracular center dedicated to Apollo at Delphi, Greece. See also Gospel of Thomas 3.
32. Or “stand alongside.”
33. On existing and not existing, see the opening portion of the Secret Book of John, the Three Steles of Seth, and the Vision of the Foreigner.

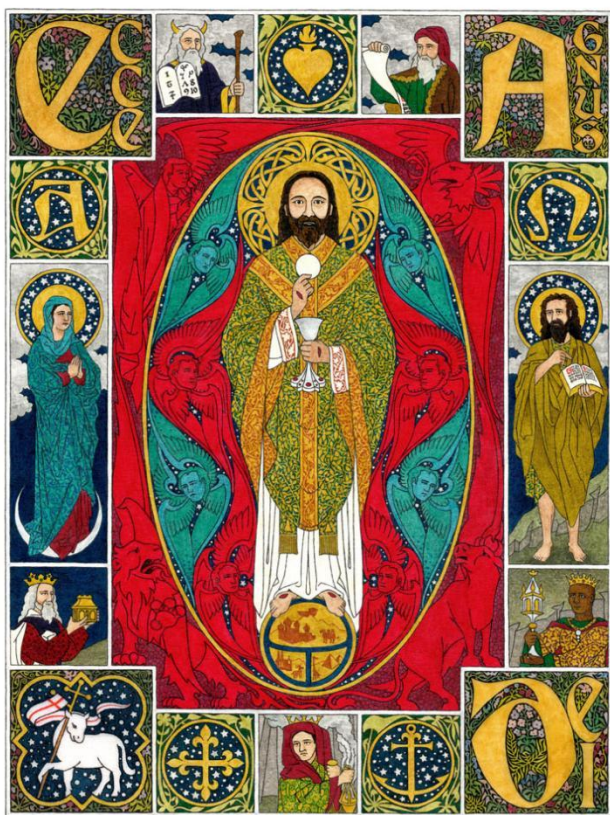
34. On Jesus riding a chariot into heaven, see the accounts of Elijah and Enoch traveling into heaven in 2 Kings 2 and 1 Enoch 70, as well as various figures ascending to heaven in chariots on Roman commemorative coins.

35. Stripping and clothing refers to shedding the flesh as a garment and sometimes, as here, putting on a new and glorious heavenly garment.

36. Apocalyptic images accompany the spiritual ascent to heaven.

37. This paragraph describes the dispersal of the messengers (or apostles) to spread the message of Jesus throughout the world. A similar scene occurs at the conclusion of the Letter of Peter to Philip. James is based in Jerusalem, as the leader of the church there. The “loved ones who are to come” are future believers, like the very people reading the Secret Book of James. They are the children coming after James and Peter, and it is for their sakes that the revelation is given.

38. The “you” to whom the book is addressed, “——thos,” possibly Cerinthos.



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21

The Exegesis on the Soul

The Exegesis on the Soul is a history of the soul, of her fall into the world, her corruption there in the body of a woman hounded by lecherous men, and the ways of her virtuous return, through repentance, to heaven. As in other tractates, such as Herakleon's Commentary on the Gospel of John, the notion of allegorical interpretation of scripture is central, a practice that orthodox Christians essentially adopted from the gnostics while repudiating their thought. Here the interpretation extends to the Hebrew prophets and Homer. Not only are these interpreted in ways that support a gnostic system, but the texts themselves, at least in our Coptic version, also appear in versions differing markedly from standard texts in ways that confirm a gnostic slant. The author's sources were probably the anthologies of the day.

The soul in Greek is Psyche. She is understood to be feminine in name and nature, and great stories are told about her in Greco-Roman literature. Here in the Exegesis on the Soul she is presented as originally androgynous when she was a virgin and with her father. When she fell into the earthly world she lost her virginity to lovers and bandits, who deceived her as she deceived herself. In her first fallen state, though the details are not transparent, the womb, which appears to be the womb of the soul, is external, like male genitalia. Captive to her body and to men who abuse her through physical pleasure and then abandon her, she asks the father to have mercy on

her. The father turns the womb of her soul inward. Thereby she is stronger to protect herself against wanton carnal lovers. And he sends a bridegroom from heaven, her brother, to have chaste sex with her and produce good, rather than demented, children. Her chaste lovemaking in the bridal chamber is a form of purification and rebirth, which is equivalent to deliverance, resurrection, and ascension to heaven.

The story is fantastic and told like an ancient novella. It has been compared to Jewish writings from the Bible and the apocrypha, since the soul, the heroine, is presented as a woman. So it follows the scheme of redemption of such sinners as Ruth, Tamar, Rahab, and Bathsheba. Centering on women's redemption was also typical of other Jewish literature of the time, including documents recounting the experience of the soul in the Essene texts found at Qumran. The diverse influences in the exegesis—Jewish, Christian, Greco- Roman, gnostic—reveal a syncretistic context for composition. From this sophisticated mélange came this flagrantly sexual and heavenly erotic gnostic scripture.

THE EXEGESIS ON THE SOUL¹

VIRGINITY AND DEFILEMENT

Sages gave the soul a feminine name. In nature she is also feminine. She even has a womb. While she was alone with her father, she was a virgin and in an androgynous form. When she fell down into a body and entered this life, then she fell into the hands of

thieves. Wanton men passed her from one to the other, used her, some by force, others by seducing her with a gift. They defiled her and took her virginity from her. In her body she became a whore and gave herself to everyone, seeing each one she hugged as a husband. After she let herself be taken by lecherous, unfaithful adulterers, she sighed deeply and repented. But even when she turned her face from the adulterers, she ran to others, and they compelled her to live with them and make love with them on their beds as if they were her masters.

Then, out of shame, she no longer dared leave them, while they double-crossed her, pretending to be faithful, true husbands, as if they respected her. After all these acts, they took off, abandoning her. She became a poor desolate widow, helpless. In her affliction she had no food. From them she had gathered nothing but the defilements when they coupled with her. Her offspring from the adulterers are mute, blind, and sickly. They are disturbed.

But when her father who is above looked down on her and saw her sighing, suffering and in disgrace, and repenting of her prostitution, then she began to call on him for help with all her heart, saying,
“Save me, my father. Look, I will report to you, for I left my house and fled from my woman’s quarters. Restore me to yourself.”

When he saw her in this state, he thought her worthy of his mercy. She had many afflictions for having abandoned her house.

THE PROSTITUTION OF THE SOUL

Concerning the prostitution of the soul, the holy spirit prophesies in diverse places.

The prophet Jeremiah said,²

If a man divorces his wife, and she leaves him and takes another man, can she ever go back to him? Has such a woman not utterly defiled herself? “**You have whored with many shepherds and you returned to me,**” said the lord. “**Lift up your eyes and see where you went whoring. Were you not sitting in the streets defiling the land with your whoring and vices? And you took many shepherds for a way of stumbling. You were shameless with everyone. You did not call on me as a companion or father or author of your virginity.**”

It is also written in the prophet Hosea,³

Come, go before the law with your mother, for she is not to be my wife nor I her husband. I shall remove her whoring from my presence and her adultery from between her breasts. I shall make her naked as on the day she was born, and desolate like a waterless land. I shall make her childless and long for children. I shall show her children no pity, for they are children of prostitution, their mother having whored and shamed her children.

She said, “I shall be a whore to my lovers. They gave me my bread and water and garments and clothes and wine and oil and everything I needed.”

Look, I shall shut them up so that she will not be able to chase after her adulterers. When she seeks them and doesn't find them, she will say, “I will go back to

my former husband, for then I was happier than now.”

Again in Ezekiel he said,⁴

It happened that after much depravity, the lord said, “You built yourself a brothel and made yourself a beautiful place in the streets. You built whorehouses in every alley and you wasted your beauty, you spread your legs in every alley, and multiplied your acts of prostitution. You were a whore for the sons of Egypt, those who are your neighbours, men great of flesh.”

But what does “the sons of Egypt, men great of flesh” signify, if not the domain of the flesh and the perceptible realm and the affairs of the earth by which the soul is defiled here, receiving bread from them as well as wine, oil, clothing, and the other external nonsense surrounding the body—whose things she thinks she needs?

But as to this whoring, the messengers of the saviour commanded,⁵ “Guard and purify yourself against it,” and not just the body’s prostitution but especially the soul’s. That is why the messengers write to the churches of God that such whoring might not go on here.

Yet the greatest struggle is the prostitution of the soul. From it comes the prostitution of the body. So Paul, writing to the Corinthians, said,⁶ I wrote in my letter, “Do not associate with whores,” meaning not the whores of the world or the greedy or thieves or idol worshipers, since then you would have to leave the world.

Here he is speaking spiritually:⁷ Our struggle is not against flesh and blood—as he said—but against the world rulers of this darkness and the spirits of evil.

BAPTISM OF THE SOUL

As long as the soul goes on running around everywhere sleeping with whomever she meets and defiling herself, she will suffer her deserved punishment. But when she perceives the troubles she is in, weeps before the father, and repents, then the father will pity her and make her womb turn from the external and turn inward again, and she will recover her proper character. It is not like this for a woman. The body's womb is inside the body like the other internal organs, but the soul's womb is turned to the outside like the male genitalia, which are external.

Therefore, when the womb of the soul, by the father's will, turns itself inward, she is baptized and immediately cleansed of external pollution forced upon her, just as dirty clothing is soaked in water and stirred until the dirt is removed and it is clean. So the cleansing of the soul is to recover the freshness of her former nature and to become as she was.

That is her baptism.

Then she will begin to rage at herself like a woman in labour, writhing and screaming in the hour of delivery. But since she is female, she is powerless by herself to inseminate a child. So the father sent her from heaven her man, her brother, the firstborn. The bridegroom came down to the bride. She gave up her

former whoring and cleansed herself of the pollution of adulterers, and she was renewed to be a bride. She cleansed herself in the bridal chamber.

She filled it with perfume and sat there waiting for the true groom. She no longer goes about the marketplace, copulating with whomever she desires, but she waits for him, saying, "When will he come?" And she feared him, not knowing what he looked like. She no longer remembers, since she fell from her father's house long ago. She dreamed of him, by the father's will, like a woman in love with a man.

THE MARRIAGE

Then, by the will of the father, the bridegroom came down to her in the bridal chamber, which had been prepared. And he decorated the chamber. This marriage is not like carnal marriage, in which those who make love with each other become satiated in their lovemaking. And as if it were a burden, they leave behind the annoyance of physical desire. They turn their faces from each other. In this marriage once they join, they become a single life. As the prophet said about the first man and woman,⁸ They will become a single flesh.

They were originally joined to each other when they were with the father, before the woman led the man astray, who is her brother. This marriage brings them together again, and the soul joins her true love and real master, as the scriptures tell us⁹:

The woman's master is her husband.

Then gradually she recognized him and was again happy, weeping before him as she remembered the disgrace of her former widowhood. She adorned herself abundantly so he might be pleased to stay with her.

And the prophet said in the Psalms,¹⁰
Hear, my daughter, and see me and bend your ear,
and forget your people and your father's house, for
the king has desired your beauty, and he is your lord.
He has her turn her face from her people and the
gang of her adulterers with whom she had mingled, to
devote herself now to her king, her real lord, and to
forget the house of the earthly father with whom
things were bad for her, and remember her father in
heaven. So Abraham was told,¹¹ Leave your country
and kin and your father's house.

REGENERATION OF THE SOUL

When the soul had adorned herself again in her beauty, she enjoyed her beloved. He also loved her. And when they made love, she got from him the seed which is the life-giving spirit. By him she has good children and brings them up. Such is the great and perfect marvel of birth. This marriage is made perfect by the will of the father.

Now, it is right that the soul be regenerated and be as she formerly was. The soul stirred. Her divine nature and her rejuvenation came from her father so she might return to where she was before. This is resurrection from the dead. This is ransom from

captivity. This is the ascent to heaven. This is the ascent to the father.

As the prophet said,¹²

Praise the lord, O my soul and all within me, praise his holy name. O my soul, praise god, who forgave all your sins, who healed all your sicknesses, who ransomed your life from death, who crowned you with mercy, who satisfies your longing for good things. Your youth will be renewed like the eagle's.

When she becomes young again she will rise, praising the father and her brother who rescued her. Through rebirth the soul will be saved. And salvation will not be because of rote phrases or professional skills or learned books. Rather, it will come from the grace and gift of the merciful god. Such is the heavenly way. So the saviour cries out,¹³ “No one can come unless my father draws him and brings him to me. I myself will raise him on the last day”.

PRAYING FROM THE SOUL

So it is right to pray to the father and to call on him with our soul—not externally with our lips but with the spirit, which is inside and comes from the depths, sighing, repenting for the life we led, confessing sins, recognizing the deception we were in as shallow; perceiving the empty zeal; weeping over how we lived in darkness and in the wave; mourning for what we were so that he might pity us; hating ourselves for what we still are.

The saviour said,¹⁴

Blessings on those who mourn, for they will be pitied.

Blessings on the hungry, for they will be filled.
And he said,¹⁵
If one does not hate one's own soul, one cannot follow
me.

The beginning of salvation is repentance. So it
says,¹⁶ Before Jesus came John, preaching the
baptism of repentance. And repentance occurs in
distress and sorrow. The father is good and loves
humankind, and hears the soul that calls him and
sends her the light of salvation.

Through the spirit to the prophet he says,¹⁷
Say to the children of my people, "If your sins extend
from earth to heaven, if they become red like scarlet
and blacker than sackcloth, and if you return to me
with all your soul and say to me, 'My father,' I will
care for you as for a holy people."

Again elsewhere,¹⁸
So the lord, the holy one of Israel, says, "If you return
and sigh, then you will be saved and will know where
you were when you trusted what is shallow."

And again,¹⁹
Jerusalem wept profusely, saying, "Pity me." He will
have pity at the sound of your lamentation. And when
he saw, he cared for you. And the lord will give you
the bread of affliction and water of oppression. From
now on those who deceive will not go near you. Your
eye will spot those who would deceive you.

THE REPENTANCE OF ODYSSEUS AND HELEN

So it is right to pray to god night and day, extending our hands toward him as do people sailing in the middle of the sea. They pray to God with all their heart and without hypocrisy. Those who pray hypocritically fool only themselves. Yes, it is to know who is worthy of salvation that God examines our inner selves and the bottom of our heart. No one is worthy of salvation who still loves the place of deception. So the poet writes,²⁰

Odysseus sat on the island weeping and grieving and turning his face from the words of Calypso and from her tricks, while longing to see his village and smoke coming forth from it. Had he not received help from heaven, he would not have been able to return to his village.

Again Helen says,²¹

My heart turned away from myself. I want to return to my own house.

She sighed, saying,²²

Aphrodite deceived me and brought me out of my village. My only daughter I left behind me as well as my good, understanding, and handsome husband.

When the soul leaves her perfect husband because of the treachery of Aphrodite, who exists here in the act of conception, then the soul will suffer harm. But if she sighs and repents, she will be restored to her house.

THE REPENTANCE OF ISRAEL

Israel surely would not have been visited by God and brought out of the land of Egypt and the house of bondage if it had not sighed to God and wept about its oppressive labours.

Again in the Psalms it is written,²³

I was greatly troubled in my groaning. I will bathe my bed and my cover each night with my tears. I have become old in the midst of all my enemies. Depart from me, all you who work at lawlessness, for look, the lord has heard the cry of my weeping and the lord has heard my prayer.

If we repent, truly God will heed us, he who is long-suffering and abundantly merciful, to whom be glory forever and ever.

Amen.

1. Exegesis on the Soul: Nag Hammadi library, Codex II, 6, pp. 127, 18 to 137, 27; translated by William C. Robinson Jr. (Robinson, *Nag Hammadi Library in English*, pp. 192–98); revised by Willis Barnstone and Marvin Meyer.

2. Jeremiah 3:1–4. The version in Coptic of this and the following biblical passages, having gone through Hebrew and Greek, has changed substantially through the layers of transmission. Throughout this text, the biblical and Homeric quotations have not been altered here to reflect the source texts, since doing so would undermine the author's exegetical purpose.

3. Hosea 2:2–7.

4. Ezekiel 16:23–26.

5. See Acts 15:20, 29, 21:25; 1 Thessalonians 4:3; 1 Corinthians 6:18; 2 Corinthians 7:1.
6. 1 Corinthians 5:9.
7. Ephesians 6:12.
8. Genesis 2:24.
9. See Genesis 3:16; 1 Corinthians 11:1; Ephesians 5:23.
10. Psalm 45:10–11.
11. Genesis 12:1.
12. Psalm 103:1–5.
13. John 6:44.
14. Matthew 5:4, 6; Luke 6:21.
15. Luke 14:26.
16. Acts 13:24.
17. See 1 Clement 8:3.
18. Isaiah 30:15.
19. Isaiah 30:19–20.
20. Homer, *Odyssey* 1.48–59. The quotations from Homer are not exact quotations from a specific passage but a hodgepodge summary from diverse places, altered both for sermonizing purposes and by the process of translation.
21. *Odyssey* 4.260–61.
22. *Odyssey* 4.261–64.
23. Psalm 6:6–9.

22

GOSPEL OF TRUTH

The Gospel of Truth, a work of consummate artistry, is an early discourse on Christian gnostic mysticism and remains a key philosophical and literary document in the history of Valentinian gnostic speculation. Incorporating much of the technical language of Valentinian gnosticism, the Gospel of Truth presents its ideas in a nontechnical way as the proclamation of the meaning of Jesus for Valentinian Christians. This is a pivotal work, reinterpreting Jewish apocalyptic Christianity as Jewish gnostic Christianity. A deeply gnostic tractate, seminally influenced by Johannine literature, the Gospel of Truth maps a way of knowing the father through the word of gnosis, which is mystical knowledge.

Written in Greek in the mid-second century, between about 140 and 180CE, the Gospel of Truth was found among the documents at Nag Hammadi in Egypt and exists in its totality in Coptic translation. In addition, Irenaeus refers to a Gospel of Truth read among Valentinians in his tract *Against Heresies* 3.11.9. Scholars have advanced arguments for assigning the work to Valentinus himself, rather than to one of his students. Valentinus, a mediator between gnosticized and traditional Christianity, was born in Alexandria and from about 135 practiced his gnostic interpretation of Christianity in Rome. Although Valentinians were attacked by traditional Christians for their mythic theology as early as 160, they did not

initially separate on their own from Christians, and some held ecclesiastical ranks in the Roman church. They called themselves the students of Christ, were largely from the middle and lower classes, and resembled other Christians in many respects.

The Valentinians met privately and later in churches, as students guided by scholars. Many of their leaders were women, for whom gnostic Christianity held out positions as leaders and teachers not available in the official church. The Valentinians saw their mythic theologies as allegorical commentaries on the Hebrew Bible and Christian scripture, but their opponents saw them as extravagant heresies. In Valentinian gnosticism Christ and the word (logos) are eternal beings (aeons), and Jesus is brought forth to bring salvation and enlightenment here below. This recalls the logos made flesh in the Gospel of John. But beyond some common interpretations of the life of Christ, their beliefs and documents clashed.

One cannot read the Valentinian documents without concluding that gnosticism was different, and not just allegorically, from mainstream Christianity. The Valentinians offered a whole new scheme of salvation through knowledge, and an unknowable father in the heavenly realm of light, which is the pleroma or fullness. Traditional Christians were right to suspect otherness in the Valentinians.

The Gospel of Truth begins with a Jewish-Christian enunciation of joy in the good news of the gospel, which brings hope to those who would seek the father. The following lines describe the generation of

ignorance and error, which derives ultimately from the father. Here ignorance, terror, and error reside in the pleroma, which resides in the father. It is clear that this represents a crisis in the pleroma, site of the thirty aeons of light, but the text suggests that the father is neither responsible for this error nor diminished in his powers. In the contrast, the paradox, between the error in the pleroma and the goodness of the father we have perhaps the most fascinating aspect of this sermon of truth. Somehow, from the very realm of the good father, error comes. Herein lies the mystery, for gnostics, of the goodness of the divine and the reality of evil in the world.

This section ends with the appearance and death of Jesus the anointed, whose fate at the hands of “error” is described in an amazing passage that in a few words sets Jewish-Christian orthodoxy apart from gnosticism:

He was nailed to a tree. He became a fruit of the knowledge of the father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery.

This passage reverses the fundamental biblical notion that knowledge is sin. It dissolves the original stricture against obtaining knowledge by eating of its fruit, for which disobedience came a punishment of shame, sensuality, and death. Rather, here in the Gospel of Truth the fruit of knowledge is a discovery bringing joy. It signifies that one finds god in oneself, that the fog of error and terror is gone, and that the nightmare of darkness is exchanged for an eternal

heavenly day. Therein is stated the essence of gnosis: the word of knowledge redeems rather than kills.

There follows an idealized, moving portrait of the son, of whom the father is not jealous, and who utters no threat of gnashing teeth or hell and brimstone to fellow Jews who do not accept that he is the messiah. In addition to being a quiet guide of sheep gone astray, the implied Jesus also teaches a portrait of the father's face. We soon realize that the father, not the son, is the center of the sermon, and he is personified and endowed with utter sweetness.

The return of the awakened ones is then described in the superb poetry of gnosticism:

Until the moment when they who are passing through all these things. . . awaken, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them like sleep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the father to be the dawn. It is thus that each has acted, as if asleep, during the time of ignorance, and thus a person comes to understand, as if awakening. And happy is one who comes to himself and awakens. Indeed, blessings on one who has opened the eyes of the blind.

God's face is sweet and his will is good. God gives his aroma to the light, which the spirit smells. God's presence is deeply joyous and sensual: "He brought the warm fullness of love, so that the cold may not

return, but the unity of the perfect thought may prevail.” The agent of human return is the son. The father exists in the saved and they exist in the father. Such is the place of the blessed: “They are in that true and eternal life and speak of the perfect light filled with the seed of the father, and which is in his heart and in the fullness.”

The Gospel of Truth is an exhortation of truth, a sermon of hope. We hear again and again the cheerful, intellectual message of knowledge that dissolves darkness: What, then, is that which he wants such a one to think? “I am like the shadows and phantoms of the night.” When morning comes, this one knows that the fear that had been experienced was nothing.

THE GOSPEL OF TRUTH¹

JOY TO THOSE WHO KNOW THE FATHER

The gospel of truth is joy for those who have received from the father of truth the grace of knowing him by the power of the word,² who has come from the fullness³ and who is in the thought and the mind of the father. This is the one who is called the saviour, since that is the name of the work that he must do for the redemption of those who have not known the father. For the name of the gospel is the revelation of hope, since that is the discovery of those who seek him, because the realm of all sought him from whom it came. You see, all was inside of him, that illimitable, inconceivable one, who is better than every thought.

IGNORANCE OF THE FATHER BRINGS ERROR

This ignorance of the father brought about terror and fear.⁴ And terror became dense like a fog, so no one was able to see. Because of this, error⁵ became strong. But she worked on her material substance⁶ vainly, because she did not know the truth. She assumed a fashioned figure while she was preparing, in power and in beauty, the substitute for truth.

This, then, was not a humiliation for the illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas established truth is unchanging, unperturbed, and completely beautiful.

For this reason, do not take error too seriously. Since error had no root, she was in a fog regarding the father. She was preparing works and forgetfulness and fears in order, by these means, to beguile those of the middle⁷ and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the father.

Forgetfulness did not exist with the father, although it existed because of him.⁸ What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that the father might be known. Since forgetfulness existed because the father was not known, if the father comes to be known, from that moment on forgetfulness will cease to exist.

JESUS IS THE FRUIT OF KNOWLEDGE

That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the father as the hidden mystery, Jesus the anointed.⁹ Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth that he taught them.¹⁰ For this reason error was angry with him, so she persecuted him. She was distressed by him, and she was made powerless.

He was nailed to a tree.¹¹

He became a fruit of the knowledge of the father.

He did not, however, destroy them because they ate of it.

He rather caused those who ate of it to be joyful because of this discovery.

And as for him, he found them in himself, and they found him in themselves, that illimitable, inconceivable one, that perfect father who made all, in whom the realm of all is, and whom the realm of all lacks, since he retained in himself their perfection, which he had not given to all.¹²

The father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the eternal being had received their¹³ perfection, they would not have been able to approach the perfection of the father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set all in order and in whom all existed and whom all lacked. As one of whom some have no

knowledge, he wants them to know him and love him. What did they lack, if not the knowledge of the father?¹⁴

JESUS AS QUIET GUIDE

Jesus became a guide, quiet and at leisure. In the middle of a school he came and spoke the word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as emptyheaded people. They hated him because they really were not wise. After all these came also the little children, those who possess the knowledge of the father. When they became strong they were taught the aspects of the father's face. They came to know and they were known. They were glorified and they gave glory.

THE LIVING BOOK IN THE HEART OF THE LITTLE CHILDREN

In their heart, the living book of the living was manifest, the book that was written in the thought and in the mind of the father and, from before the foundation of all, is in that incomprehensible part of him.¹⁵ This is the book that no one found possible to take, since it was reserved for him who will take it and be slain. No one could appear among those who believed in salvation as long as that book had not appeared.

For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many.¹⁶

Just as in the case of a will that has not yet been opened, the fortune of the deceased master of the house is hidden, so also in the case of all that had been hidden as long as the father of all was invisible and unique in himself, in whom every space has its source.

For this reason Jesus appeared. He put on that book. He was nailed to a cross. He affixed the edict of the father to the cross. Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags,¹⁷ he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the father, turning to him again.¹⁸

Since the perfection of all is in the father, it is necessary for all to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For one who is ignorant is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of all is in the father, it is necessary for all to ascend to him and for each one to get

the things that are his. He wrote these things first, having prepared them to be given to those who came from him.

THE FATHER CALLING THOSE WHO HAVE KNOWLEDGE

Those whose names he knew first were called last, so that the one who has knowledge is one whose name the father has pronounced.¹⁹ For one whose name has not been spoken is ignorant. Indeed, how shall one hear if a name has not been uttered? For whoever remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why have they no voice? Hence, whoever has knowledge is from above. If called, that person hears, replies, and turns toward him who called. That person ascends to him and knows how he is called. Having knowledge, that person does the will of him who called. That person desires to please him, finds rest,²⁰ and receives a certain name. Those who thus are going to have knowledge know whence they came and whither they are going. They know it as someone who, having become intoxicated, has turned from his drunkenness and, having come to himself, has restored what is his own.²¹

He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth²² of him who surrounds every place, whereas there is nothing that surrounds him. It was a great wonder that they were in the father without knowing him and that they

were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book that he revealed to the eternal beings at last as his letters, displaying to them that these are not merely vowels or consonants, so that one may read them and think of something void of meaning. On the contrary, they are letters that convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the hand of the unity, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father. [23](#)

THE FATHER'S SON IS JESUS OF UTMOST SWEETNESS

His wisdom contemplates the word,
his teaching expresses it,
his knowledge has revealed it,
his honor is a crown upon it,
his joy agrees with it,
his glory has exalted it,
his image has revealed it,
his rest has received it,
his love has embodied it,
his trust has embraced it.
Thus the word of the father goes forth into all, being the fruit of his heart and expression of his will. It supports all. It chooses them and also takes the character of all and purifies them, causing them to

return to the father, to the mother, Jesus of the utmost sweetness.²⁴ The father opens his bosom, and his bosom is the holy spirit. He reveals his hidden self, which is his son, so that through the compassion of the father the eternal beings may know him, end their wearying search for the father, and rest themselves in him, knowing that this is rest.

After he had filled what was incomplete, he did away with its form. The form of that which was incomplete is the world, which it served.

For where there is envy and strife, there is an incompleteness;²⁵ but where there is unity, there is completeness. Since this incompleteness came about because they did not know the father, from the moment when they know the father, incompleteness will cease to exist. As one's ignorance disappears when one gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest but will be dissolved in fusion with unity. Now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand himself. By means of knowledge one will purify himself from multiplicity into unity, devouring matter within himself like fire and darkness by light, death by life.

BREAKING DEFECTIVE DISHES WHEN MOVING

Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about all so that the house may be holy and silent for unity. Like people who have moved from a house, if they have some dishes around that are not good, they are broken. Nevertheless, the householder does not suffer a loss but rejoices, for in the place of these defective dishes there are those that are completely perfect. For this is the judgment that has come from above and that has judged every person, a drawn two-edged sword cutting on this side and that.²⁶

When the word appeared, who is in the heart of those who pronounce it—it was not merely a sound but has become a body—a great disturbance occurred among the dishes, for some were emptied, others filled; some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed, not knowing what she should do. She was troubled, she lamented, she was beside herself because she did not know anything. When knowledge, which is the abolishment of error, approached her with all her emanations, error was empty, since there was nothing in her. Truth appeared; all its emanations recognized it. They greeted the father in truth with a power which is complete and which joins them with the father.

TRUTH IS THE MOUTH OF THE FATHER

Each one loves truth because truth is the mouth of the father. His tongue is the holy spirit. Whoever touches truth touches the mouth of the father by his

tongue at the time when one will receive the holy spirit.

This is the manifestation of the father and his revelation to his eternal beings. He revealed what is hidden in him and explained it. For who is it who exists if it is not the father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form, nor had they yet received a name, every one of which the father produces. If they at that time receive the form of his knowledge, though they are truly in him, they do not know him.²⁷ But the father is perfect. He knows every space that is within him. If he pleases,²⁸ he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give a name and cause to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing.²⁹ But they are in him who will desire that they exist when he pleases, like an event that is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit that has not yet been revealed does not know anything nor is anything either. Thus each space that, on its part, is in the father comes from the existent one, who, on his part, has established it from the non-existent. For whoever has no root has no fruit, but although thinking, "I have come into being," that one will perish. For this reason, whoever does not exist at all will never exist.

WAKING UP AND COMING TO KNOWLEDGE

What, then, is that which he³⁰ wants such a one to think? “I am like the shadows and phantoms of the night.” When morning comes,³¹ this one knows that the fear that had been experienced was nothing.

Thus they were ignorant of the father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindedness and division, there were many illusions that were conceived by them,³² as well as empty ignorance—as if they were fast asleep and found themselves a prey to troubled dreams.³³

Either they are fleeing somewhere, or they lack strength to escape when pursued. They are involved in inflicting blows, or they themselves receive bruises. They are falling from high places, or they fly through the air with no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or they themselves are killing those beside them, and they are stained by their blood. Until the moment when they who are passing through all these things—I mean they who have experienced all these confusions—awaken, they see nothing because the dreams were nothing.

It is thus that they who cast ignorance from them like sleep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the father to be the dawn.³⁴ It is thus that each one has acted, as if asleep, during the time

of ignorance, and thus a person comes to understand, as if awakening. And happy is the one who comes to himself and awakens. Indeed, blessings on one who has opened the eyes of the blind.³⁵

The spirit came to this person in haste when the person was awakened. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up.³⁶ This gave them the means of knowing the knowledge of the father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son.

THE SON REVEALS THE WORD OF THE FATHER

The son³⁷ appeared, informing them of the father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned toward him. But material people³⁸ were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because what is incorruptible is irresistible.³⁹ Moreover, while saying new things, speaking about what is in the heart of the father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation, and the spirit of strength derived from the infinity and sweetness of the father.

He caused punishments and scourgings to cease, for it was they that caused many in need of mercy to stray from him in error and in chains—and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge for those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.

THE SON IS THE SHEPHERD OF THE ONE LOST SHEEP

He is the shepherd who left behind the ninety-nine sheep that had not strayed and went in search of that one which was lost.⁴⁰ He rejoiced when he had found it. For ninety-nine is a number expressed with the left hand. The moment he finds the one, however, the whole number is transferred to the right hand.⁴¹ Thus it is with him who lacks the one, that is, the entire right hand, which attracts that in which it is deficient, seizes it from the left side, and transfers it to the right. In this way, then, the number becomes one hundred. This is the symbol of the sound of the numbers. It is the father.⁴²

He laboured even on the Sabbath for the sheep that he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit that you may understand fully what that Sabbath is, you who are the children of the understanding of the heart.⁴³ It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day that has no night and of the sun that does not set because it is perfect. Say then in your heart that you are this

perfect day and that in you lives the light that does not fail.

PUTTING KNOWLEDGE INTO PRACTICE

Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sins.⁴⁴ Make sure-footed those who stumble, and stretch forth your hands to the sick. Nourish the hungry, and set at ease those who are troubled. Raise up and awaken those who sleep. You are this understanding that seizes you.⁴⁵ If the strong follow this course, they are even stronger. Turn your attention to yourselves.

Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person. But this one, because he is a righteous person, does his works among others. Do the will of the father, then, for you are from him.

THE SWEETNESS OF THE FATHER

For the father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits, one knows the

things that are yours,⁴⁶ that they are the children of the father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the father loves his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For it is not ears that smell the aroma, but it is the spirit that possesses the sense of smell and draws it for itself to itself and sinks into the aroma of the father.

Thus, the spirit cares for it and takes it to the place from which it has come, the first aroma, which has grown cold. It is in a psychical form, resembling cold water⁴⁷ that has sunk into soil that is not hard, of which those who see it think, “It is earth.” Afterward, it evaporates if a breath of wind draws it, and it becomes warm. The cold aromas, then, are from division. For this reason, faith came and destroyed division and brought the warm fullness of love, so that the cold may not return, but the unity of perfect thought may prevail.⁴⁸

THE FATHER RESTORES DEFICIENCY WITH FULLNESS

This is the word of the gospel about finding the fullness for those who wait for the salvation that comes from above. When their hope, for which they are waiting, is waiting—they whose likeness is the light in which there is no shadow—then at that time the fullness is about to come. The deficiency of matter, however, is not because of the infinity of the father,

who came to give time to deficiency. In fact, it is not right to say that the incorruptible one will come in this manner. The depth of the father is profound, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the discovery of the one who has come to what he would bring back.⁴⁹

This bringing back is called repentance. For this reason, incorruption has breathed. It followed one who has sinned, in order that he may find rest. Forgiveness is that which remains for the light in the deficiency, the word of the fullness. For the doctor hurries to the place where there is sickness, because that is the doctor's wish. The sick person is in a deficient condition but does not hide, because the doctor possesses what the patient lacks. In this manner the deficiency is filled by the fullness, which has no deficiency, and which was given in order to fill the one deficient, so that the person may receive grace. For while deficient, this person had no grace. Because of this a diminishing occurred where there is no grace. When the diminished part was restored, the person in need revealed himself as fullness. This is what it means to find the light of truth that has shone toward the person: it is unchangeable.

ANOINTING THE CHOSEN WITH THE FATHER'S MERCY

For this reason, they who have been troubled speak about Christ⁵⁰ in their midst so that they may receive restoration and he may anoint them with the ointment. The ointment is the pity of the father, who

will have mercy on them. But those whom he has anointed are those who are perfect.

For filled vessels are usually coated with sealing wax.⁵¹ But when the coating is ruined, the vessel may leak, and the cause of its defect is the lack of coating. For then a breath of wind and the power that it has can make it evaporate. But from the jar that is without defect no seal is removed, nor does it leak. But what it lacks is filled again by the perfect father.

The father is good. He knows his plantings because he is the one who has planted them in his paradise. And his paradise is his place of rest.

THE FATHER IS BEGINNING AND END

Paradise is the perfection in the thought of the father, and the plants are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his word. Since they were in the depth of his mind, the word,⁵² who was the first to come forth, caused them to appear, along with an intellect that speaks the unique word by means of a silent grace. It was called thought, since they were in it before becoming manifest.⁵³

It happened, then, that the word was the first to come forth at the moment pleasing to the will of him who desired it; and it is in the will that the father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the father. But his will is incomprehensible. His will is his footstep,⁵⁴ but no one can know it, nor is it

possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it—even if the view does not please people before god: it is the father's will.

For the father knows the beginning of them all as well as their end. For when their end arrives, he will greet them. The end, you see, is the recognition of him who is hidden, that is, the father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name.

THE SON IS THE NAME AND REVELATION OF THE FATHER

The name of the father is the son. It is he who, in the beginning, gave a name to him who came from him, while he remained the same, and he conceived him as a son. He gave him his name, which belonged to him—he, the father, who possesses everything that exists around him.

He possesses the name; he has the son. It is possible for the son to be seen. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the father's agency.

Moreover, as for the father, his name is not pronounced but is revealed through a son. Thus, then, the name is great.⁵⁵ Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the

children of the name, in whom the name of the father is at rest, and who themselves in turn are at rest in his name, since the father has no beginning?⁵⁶

It is he alone who conceived it for himself as a name, in the beginning before he had created the eternal beings, that the name of the father should be supreme over them—that is, the true name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons, nor is his name derived from common name-giving. It is invisible. The father alone gave the son a name, because he alone saw him and because he alone was capable of giving him a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists, exists also with his name, and he alone knows it, and to him alone the father gave a name.

He is the father, his name is the son. He did not, therefore, keep it secretly hidden, but it came into existence, and the son himself disclosed the name. The name, then, is that of the father, just as the name of the father is the beloved son. For otherwise, where would he find a name except from the father? But someone will probably say to a friend, “Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?”

Above all, then, it is fitting for us to think this point over: what is the name? This is the true name, the name that came from the father, for it is he who owns the name. He did not, you see, get the name on loan,

as in the case of others, who receive names that are made up.

This is the proper name. There is no one else to whom he has given it. It remained unnamed, unuttered, till the moment when he who is perfect pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased the father, then, that his son should be his pronounced name, and when he who has come from the depth disclosed this name, he divulged what was hidden, because he knew that the father was absolute goodness. For this reason, indeed, the father brought this particular one forth, that he might speak concerning the realm and his place of rest from which he had come forth, and that he might glorify the fullness, the greatness of his name and the sweetness of the father.

THE PLACE OF THE BLESSED

Each one will speak concerning the place from which they have come forth, and to the region from which they received their essential being they will hasten to return once again and receive from that place, the place where they stood before, and they will taste of that place, be nourished, and grow. And their own place of rest is their fullness.⁵⁷

All the emanations from the father, therefore, are fullnesses, and all his emanations have their roots in the one who caused them all to grow from himself. He assigned their destinies. They, then, became manifest individually that they might be perfected in their own

thought, for that place to which they extend their thought is their root, which lifts them upward through all heights to the father.

They reach his head, which is rest for them, and they remain there near to it as though to say that they have touched his face by means of embraces. But they do not make this plain. For neither have they exalted themselves nor have they diminished the glory of the father, nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction.

Such are they who possess from above something of this immeasurable greatness, as they strain toward that unique and perfect One who exists there for them.⁵⁸ And they do not go down to Hades.⁵⁹ They have neither envy nor moaning, nor is death in them. But they rest in him who rests, without wearying themselves or becoming confused about truth. But they, indeed, are the truth, and the father is in them, and they are in the father, since they are perfect, inseparable from him who is truly good.

They lack nothing in any way, but they are given rest and are refreshed by the spirit. And they listen to their root; they are busy with concerns in which one will find his root, and one will suffer no loss to his soul.⁶⁰

Such is the place of the blessed; this is their place. As for the others, then, may they know, in their place,

that it does not suit me, after having been in the place of rest, to say anything more.⁶¹

It is there I shall dwell in order to devote myself, at all times, to the father of all and the true friends,⁶² those upon whom the love of the father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly, since they are in that true and eternal life and speak of the perfect light filled with the seed of the father, which is in his heart and in the fullness, while his spirit rejoices in it and glorifies him in whom it was, because the father is good. And his children are perfect and worthy of his name, because he is the father. Children of this kind are those whom he loves.⁶³

1. The Gospel of Truth: Nag Hammadi Codex I, pp. 16, 31 to 43, 24, along with passages from Nag Hammadi Codex XII; translated by Robert M. Grant (*Gnosticism*, 146–61) and by Harold W. Attridge and George W. Mac Rae (Robinson, ed., *Nag Hammadi Library in English*, rev. ed., 40–51); revised by Willis Barnstone and Marvin Meyer.

2. See John 1:1.

3. *Pleroma*, here and elsewhere in the text.

4. It is ignorance rather than sin that is the source of human problems, such as terror and fear.

5. Error is personified and is feminine in gender. The role of error may be compared to that of wisdom, Sophia, or even Yaldabaoth the demiurge.

6. The material world.

7. Possibly psychical people who, as ordinary Christians, linger in the world between the spiritual and the physical.

8. Or “if it existed, then (it existed) because of him.” Bentley Layton, *Gnostic Scriptures*, 254, translates this difficult passage as follows: “and surely then not because of him!”
9. Christ.
10. See John 14:6.
11. This reference to the tree recalls both the cross on which Christ was crucified and the tree of the knowledge of good and evil (in Genesis 2:17 and gnostic texts).
12. Here and elsewhere in this and other gnostic texts, all (or, the all) can refer to the realm of all the powers, the pleroma.
13. That is, the members’.
14. This lack is the lack of absolute perfection and transcendence found only in the perfect father, who makes it known by revealing it.
15. In the book of life the knowledge of the father is revealed.
16. See Hebrews 2:17; Mark 10:45; 1 Timothy 2:6.
17. The body.
18. According to the Gospel of Truth, the death of Jesus reveals the truth of the father. It does not save from sin.
19. The call of the father, the utterance of the name of a person, brings knowledge and salvation.
20. For gnostics rest is bliss, especially the final bliss of the union of self with the divine, as in Gospel of Thomas 2 (Greek version), the Secret Book of John, and throughout the Gospel of Truth.
21. Returning to sobriety from drunkenness is a common gnostic image for returning to knowledge from ignorance.

22. "Depth" refers to the divine depth, the first aeon, from which the pleroma emanates, in Valentinian thought.
23. The living book of the father communicates eternal truth. Truth is also an aeon in the Valentinian pleroma.
24. See 1 Peter 2:2–3.
25. Or "lack," "deficiency." What is incomplete is often specified, in gnostic thought, as the antithesis of fullness (the pleroma).
26. Descriptions of two-edged swords occur in Philo of Alexandria and the New Testament.
27. Layton, *Gnostic Scriptures*, 258, punctuates differently. Thus the text could read as follows: "It is when they receive the form of his knowledge that the father produces them. Otherwise, though they are within him, they do not know him."
28. Or "If he wills."
29. That is, they have potential if not actual existence. Here the author of the text, perhaps Valentinus, is writing in the first person singular.
30. The father.
31. Or "When the light shines," that is, the light of enlightenment, revelation, and knowledge.
32. Or "done by them."
33. Descriptions of the troubled dreams and nightmares follow.
34. This is how one awakens to gnosis.
35. Matthew 11:5; Luke 7:21–22; John 9: 11:37. Here the imagery suggests coming to clarity of vision regarding the father.
36. This description resembles gnostic stories (for example, in the Secret Book of John) of Adam lying on

the ground and being raised onto his feet by means of divine breath.

37. This is the beloved son, as mediator.

38. Possibly material or earthly people, who, according to Valentinian thought, derive from and belong to the world of matter.

39. The portrayal of the beloved son in this paragraph resembles the portrayal of the logos incarnate in Jesus according to the Gospel of John, especially chapter 1.

40. Matthew 18:12–14; Luke 15:4–7; Gospel of Thomas 107.

41. In the Roman system of counting on the fingers, the numbers one to ninety-nine were counted on the left hand, and the number one hundred entailed switching to the right. In Valentinian thought those of the right are psychical, people of soul, and those of the left are material, people of flesh.

42. Bentley Layton takes the reference to the father with the next clause: “It is the father who laboured even on the Sabbath” (*Gnostic Scriptures*, 260).

43. Or “you who possess full understanding,” but the metaphor has more levels and is poetic.

44. The words of exhortation in this paragraph recall similar words throughout early Christian (and other) literature. The helpfulness that is called for may be understood in a literal or a metaphorical way. For example, the hunger to be satisfied may be physical hunger or spiritual hunger.

45. Or, more abstractly, “encourages.”

46. Matthew 7:16; 12:33; Luke 6:44.

47. The author is employing a pun (in Greek) by comparing *psyche* (soul, psychical form) and *psychos* (cold).

48. The sweetness of the father, having grown cold, is restored to the warmth of love.
49. The translation is difficult here, but it seems to mean that repentance is the discovery of what may be brought back to heal a person, namely, knowledge.
50. The anointed.
51. The suggestion of this translation comes from Layton, *Gnostic Scriptures*, 262.
52. *Logos*.
53. This meditation rehearses details of the emergence of the pleroma from the divine depth in Valentinian thought. Depth and thought are the first two Valentinian aeons; thought is also called grace and silence.
54. "Footstep" here carries the sense of identifying him, marking him.
55. The name of the father is invisible, ineffable.
56. In the sense that the father has always been.
57. Or, "And his own place of rest is his fullness," with reference to the father.
58. Or "who is a mother to them."
59. They do not die.
60. The root of salvation is also discussed in other gnostic texts, including the hymn of the saviour at the conclusion of the Secret Book of John.
61. The author has already realized something of the bliss of the place of rest.
62. Literally, "true brothers."
63. These are the Valentinians. The references to the blessed of the father, the true friends (or brothers), the seed of the father, designate in a particular way the spiritual people.

23

Letter to Flora by *Ptolemy*

Ptolemy was Valentinus's disciple and apparently succeeded him in the school sometime after 160. He was called the greatest systematic theologian of the school. He was also an allegorical exegete of the Gospel of John. Ptolemy's letter is addressed to "dear sister Flora," Flora presumably being an educated Christian woman who will receive the theologian's lessons on questions of Mosaic law. After the salutation, however, there is no indication that Flora is a real person. She may represent the Christian church in Rome or simply individual Christian readers who may be persuaded by the broader speculation of a Valentinian gnostic.

The letter speaks, especially at the beginning, as a fellow Christian making distinctions between the validity of the law in the Hebrew Bible—originally designed for the Jews, who could not abide by pure law—and the New Testament. Eventually the path of instruction leads to a strong endorsement of the gnostic perfect god over his biblical adversary, who is the maker of the universe and the demiurge. The savior came to earth, it becomes clear, to complete his spiritual regeneration. He was not a messenger of the creator god but an emanation of the father of all. Throughout the persuasive letter, however, the author presents Valentinian gnostic ideas as completely concordant with Christianity. Ptolemy tells Flora that the law in the five books of Moses has

three parts by three authors. There is the pure law of god in the form of the ten commandments (which the saviour came to fulfil, not to destroy); Moses' own additions to the law; and the additions by the elders.

The latter two parts were mixed with impure and evil law, which was a compromise necessary to control the people before the advent of New Testament rigor. These lapses in law were made with regard to "hard-hearted divorce," revenge killing, and all other injustices. For his part, the saviour Jesus altered the commands on offerings, circumcision, fasting, and the Passover unleavened bread. The new law takes commands to a spiritual level. Following Paul, one should have circumcision not of the flesh but of the spiritual heart.

Ptolemy's exegesis of Christian law was certainly already clear in Paul's changes and the New Testament itself, but now it is presented in a way to show that pure law derives not from the perfect god but from the demiurge, the creator god of the Bible. The god of the Bible, however, is presented not entirely as a narrow, angry god of the Jews, but as a middle deity between the perfect, ungenerated god and the devil. That god of the law, who is still in the Christian province, is the arbitrator of justice, which depends on him. But he is inferior to the perfect god, as his justice is lower. His world is corruption, darkness, and the material, while the god of all is incorruption and self-existent light. Finally, the saviour is with the perfect god. We read, "The substance of the latter [the god of all] produced a

double power, while the saviour is an image of the greater one.”

At the conclusion, the writer of the didactic letter returns to the reader, telling her personally, “These points will be of great benefit to you in the future, if like fair and good ground you have received fertile seeds and go on to show forth their fruit.” The Letter to Flora is a letter to convert. It speaks for the power of Valentinian thought to address significant issues, concerning god and law, in a creative and thoughtful manner.

LETTER TO FLORA¹

RECASTING OF THE MOSAIC LAW

The law ordained through Moses, my dear sister Flora, has not been understood by many persons, who have accurate knowledge neither of him who ordained it nor of its commandments. I think that this will be perfectly clear to you when you have learned the contradictory opinions about it.

Some say that it is legislation given by God the father of all; others, taking the contrary course, maintain stubbornly that it was ordained by the opposite, the devil who causes destruction, just as they attribute the fashioning of the world to him, saying that he is the father and maker of this universe. Both are completely in error; they refute each other, and neither has reached the truth of the matter. For it is evident that the law was not ordained by the perfect God the father, for it is secondary, being imperfect

and in need of completion by another, containing commandments alien to the nature and thought of such a God. On the other hand, one cannot impute the law to the injustice of the adversary,² for it is opposed to injustice. Such persons do not comprehend what was said by the saviour. "For a house or city divided against itself cannot stand," declared our saviour.³

Furthermore, the messenger⁴ says that the creation of the world is due to him, for "everything was made through him and apart from him nothing was made."⁵ Thus he takes away in advance the baseless wisdom of the false accusers and shows that the creation is due not to a god who corrupts but to the one who is just and hates evil. Only unintelligent people have this idea, people who do not recognize the providence of the creator and have blinded not only the eye of the soul but also the eye of the body.

From what has been said, it is evident that these persons entirely miss the truth; each of the two groups has experienced this, the first because they do not know the god of justice, the second because they do not know the father of all, who was revealed by him alone who came and who knew him. It remains for us who have been counted worthy of the knowledge of both of these to provide you with an accurate explanation of the nature of the law and of the legislator by whom it was ordained. We shall draw the proofs of what we say from the words of the saviour, which alone can lead us without error to the comprehension of reality.

THE THREEFOLD SOURCES OF THE LAW

First, you must learn that the entire law contained in the Pentateuch of Moses was not ordained by one legislator, I mean, not by God alone; some commandments are Moses', and some were given by men. The words of the saviour teach us this triple division. The first part must be attributed to God himself and his legislating, the second to Moses—not in the sense that God legislates through him, but in the sense that Moses gave some legislation under the influence of his own ideas—and the third to the elders of the people, who seem to have ordained some commandments of their own at the beginning. You will now learn how the truth of this theory is proved by the words of the saviour.

In some discussion with those who disputed with the saviour about divorce, which was permitted in the law, he said, "Because of your hardheartedness Moses permitted a man to divorce his wife; from the beginning it was not so; for God made this marriage, and what the lord joined together, man must not separate."⁶

In this way he shows that there is a law of God, which prohibits the divorce of a wife from her husband, and another law, that of Moses, which permits the breaking of this yoke because of hardheartedness. In fact, Moses lays down legislation contrary to that of God; for joining is contrary to not joining. But if we examine the intention of Moses in giving this legislation, it will be seen that he did not give it arbitrarily or of his own accord, but by necessity

because of the weakness of those for whom the legislation was given. Since they were unable to keep the intention of God, according to which it was not lawful for them to reject their wives, with whom some of them disliked to live, and therefore were in danger of turning to greater injustice and thence to destruction, Moses wanted to remove the cause of dislike, which was placing them in jeopardy of destruction.

Therefore because of the critical circumstances, choosing a lesser evil in place of a greater, he ordained, of his own accord, a second law, that of divorce, so that if they could not observe the first, they might keep this and not turn to unjust and evil actions, through which complete destruction would be the result for them. This was his intention when he gave legislation contrary to that of God. Therefore, it is indisputable that here the law of Moses is different from the law of God, even if we have demonstrated the fact from only one example.

The saviour also makes plain the fact that some traditions of the elders are interwoven with the law. "For god said," he states, "Honour your father and your mother, that it may be well with you.' But you have declared," he says, addressing the elders, "that what help you might have received from me is a gift to God; and you have nullified the law of god through the tradition of your elders."⁷ Isaiah also proclaimed this, saying, "This people honors me with their lips, but their heart is far from me, teaching precepts that are the commandments of men."⁸

THE TRIPARTITE LAW OF GOD

Therefore, it is obvious that the whole law is divided into three parts; we find in it the legislation of Moses, of the elders, and of God himself. This division of the entire law, as made by us, has brought to light what is true in it. This part, the law of God himself, is in turn divided into three parts: the pure legislation not mixed with evil, which is properly called law, which the saviour came not to destroy but to complete⁹—for what he completed was not alien to him but needed completion, for it did not possess perfection—next, the legislation interwoven with inferiority and injustice, which the saviour destroyed because it was alien to his nature; and finally, the legislation that is exemplary and symbolic, an image of what is spiritual and transcendent, which the saviour transferred from the perceptible and phenomenal to the spiritual and invisible.

The law of God, pure and not mixed with inferiority, is the decalogue, those ten sayings engraved on two tables, forbidding things not to be done and enjoining things to be done. These contain pure but imperfect legislation and required the completion made by the saviour. There is also the law interwoven with injustice, laid down for vengeance and the requital of previous injuries, ordaining that an eye should be cut out for an eye and a tooth for a tooth, and that a murder should be avenged by a murder. The person who is the second one to be unjust is no less unjust than the first; he simply changes the order of events while performing the same action. Admittedly, this commandment was a just one and still is just,

because of the weakness of those for whom the legislation was made so that they would not transgress the pure law. But it is alien to the nature and goodness of the father of all. No doubt it was appropriate to the circumstances, or even necessary. For he who does not want one murder committed, saying, "You shall not kill," commands a murder to be repaid by another murder, and so he has given a second law, which enjoins two murders although he had forbidden one. This fact proves that he was unsuspectingly the victim of necessity. This is why, when his son came, he destroyed this part of the law while admitting that it came from God. He counts this part of the law as in the old religion, not only in other passages but also where he said, "God said, 'He who curses father or mother shall surely die.'"¹⁰

Finally, there is the exemplary part, ordained in the image of spiritual and transcendent matters; I mean the part dealing with offerings and circumcision and the Sabbath and fasting and Passover and unleavened bread and other similar matters. Since all these things are images and symbols, when the truth was made manifest they were translated to another meaning. In their phenomenal appearance and their literal application they were destroyed, but in their spiritual meaning they were restored; the names remained the same, but the content was changed. Thus the saviour commanded us to make offerings not of irrational animals or of incense of this worldly sort, but of spiritual praise and glorification and thanksgiving and of sharing and well-doing with our neighbours. He wanted us to be circumcised, not in regard to our physical foreskin but in regard to our

spiritual heart; to keep the Sabbath, for he wishes us to be idle in regard to evil works; to fast, not in physical fasting but in spiritual, in which there is abstinence from everything evil.¹¹

Among us external fasting is also observed, since it can be advantageous to the soul if it is done reasonably, not for imitating others or from habit or because of a special day appointed for this purpose. It is also observed so that those who are not yet able to keep the true fast may have a reminder of it from the external fast. Similarly, Paul the messenger shows that the Passover and the unleavened bread are images when he says, “Christ our Passover has been sacrificed, in order that you may be unleavened bread, not containing leaven”—by leaven he here means evil—“but may be a new batch of dough.”¹²

Thus, the law of god itself is obviously divided into three parts. The first was completed by the saviour, for the commandments, You shall not kill, you shall not commit adultery, you shall not swear falsely, are included in the forbidding of anger, desire, and swearing.

The second part was entirely destroyed. For an eye for an eye and a tooth for a tooth, interwoven with injustice and itself a work of injustice, was destroyed by the saviour through its opposite. Opposites cancel out. “For I say to you, do not resist one who is evil, but if anyone strikes you, turn the other cheek.”¹³ Finally, there is the part translated and changed from the literal to the spiritual, this symbolic legislation which is an image of transcendent things. For the

images and symbols that represent other things were good as long as the truth had not come; but since the truth has come, we must perform the actions of the truth, not those of the image.

The students of the saviour and the messenger Paul showed that this theory is true, speaking of the part dealing with images, as we have already said, in mentioning the Passover for us and the unleavened bread; of the law interwoven with injustice when he says that “the law of commandments in ordinances was destroyed”¹⁴; and of that not mixed with anything inferior when he says that “the law is holy, and the commandment is holy and just and good.”¹⁵

I think I have shown you sufficiently, as well as one can in brief compass, the addition of human legislation in the law and the triple division of the law of God itself.

THE LAW IS BY THE DEMIURGE

It remains for us to say who this god is who ordained the law; but I think this too has been shown you in what we have already said, if you have listened to it attentively. For if the law was not ordained by the perfect god himself, as we have already taught you, nor by the devil, a statement one cannot possibly make, the legislator must be someone other than these two.

In fact, he is the demiurge and maker of this universe and everything in it; and because he is essentially different from these two and is between them, he is

rightly described as intermediate. And if the perfect god is good by nature, as in fact he is, for our saviour declared that there is only a single good god, his father whom he manifested;¹⁶ and if the one who is of the opposite nature is evil and wicked, characterized by injustice; then the one situated between the two, neither good nor evil and unjust, can properly be called just, since he is the arbitrator of the justice that depends on him.

On the one hand, this god will be inferior to the perfect god and lower than his justice, since he is generated and not ungenerated; there is only one ungenerated father, from whom are all things,¹⁷ since all things depend on him in their own ways. On the other hand, he will be greater and more powerful than the adversary, by nature, because he has a substance and nature different from the substance of either of them.

The substance of the adversary is corruption and darkness, for he is material and complex, while the substance of the ungenerated father of all is incorruption and self-existent light, simple and homogeneous. The substance of the latter produced a double power, while the saviour is an image of the greater one.

Do not let this trouble you for the present in your desire to learn how from one first principle of all, simple, and acknowledged by us and believed by us, ungenerated and incorruptible and good, were constituted these natures of corruption and the middle, which are of different substances, although it

is characteristic of the good to generate and produce things that are like itself and have the same substance. For, if God permit, you will later learn about their origin and generation, when you are judged worthy of the apostolic tradition that we too have received by succession. We too are able to prove all our points by the teaching of the saviour.

In making these brief statements to you, my sister Flora, I have not grown weary; and while I have treated the subject with brevity, I have also discussed it sufficiently. These points will be of great benefit to you in the future, if like fair and good ground you have received fertile seeds and go on to show forth their fruit.

1. Ptolemy's Letter to Flora survives in Greek as a quotation from a work by the heresiologist Epiphanius of Salamis in his *Panarion* (33.3–7); translated by Grant, *Gnosticism*, pp. 184–90; adapted by Willis Barnstone.
2. Satan.
3. Matthew 12:25.
4. Or "apostle," here probably John.
5. John 1:3.
6. Matthew 19:8, 6.
7. Matthew 15:4–9. Ptolemy here cites Matthew's (and Jesus') discussion of whether there are occasions when one need not honor father and mother.
8. Isaiah 29:13.
9. Matthew 5:17.
10. Matthew 15:4, citing Exodus 21:17; Leviticus 20:9.
11. On a spiritual understanding of circumcision, see Romans 2:25–29 and Gospel of Thomas 53; on that of Sabbath observance and fasting, see Gospel of Thomas 27.
12. 1 Corinthians 5:7.
13. Matthew 5:39.
14. Ephesians 2:15.
15. Romans 7:12.
16. See Matthew 19:17, on one good god.
17. 1 Corinthians 8:6 describes the one divine father with the same acclamation ("from whom are all things").

24

The Gospel of the Secret Supper

The Gospel of the Secret Supper, or John's Interrogation, is not an original Cathar text. It exists as a gift from the Bogomils, in Latin translation from a text in old Bulgarian from the twelfth century or earlier, that in the thirteenth century was obtained and taken to Italy by the Patarene emissaries of Bosnia to the bishop of Concorezzo and thereafter dispersed through Italy and Provence. There may have been a Paulician scripture behind it, in Greek rather than Armenian, some centuries before, now lost, on which the Secret Supper was based and shaped to accommodate Bogomil doctrine. It exists in two slightly different versions, one preserved in the archives of the Office of the Inquisition at Carcassonne and the second in the National Library of Vienna. Both come from one source, but the Vienna version appears to be altered to make it clearer in sense and interpretation. It is not complete, breaking off forty-three lines from the end (in René Nelli's French translation). The Vienna has definite virtues. It clarifies passages and adds colourful language. However, it reads almost as a gloss of the Carcassonne and lacks its majesty. Where the Vienna version seems to solve a problem of meaning, this is recorded in the notes.

The Secret Supper is a gospel of the invisible father, his son the angel Christ, and John of the canonical gospels, who questions the lord (Jesus Christ) and the

invisible father at a Last Supper (Passover meal). Structurally, it is dialectic, at times like a platonic dialogue, but without debate; at other moments it is a genesis narration. It begins with a creation of the world. The imagery is as striking as that of Genesis or Revelation. The main character is Satan, shining white before his fall and burning red thereafter. Then Adam and Eve are created. After Satan and his reptile provoke the first couple's sin, the world, which is a mistake, is reigned over by Satan and his own angels. Jesus Christ descends. There is baptism by water and spirit, the eucharist, last judgment, and punishment of Satan. In the last part the invisible father speaks and controls the scene.

The work begins as a strongly dualist text, immediately introducing two conflicting deities. The invisible father is not to be confused with the demiurge creator in Genesis. There is the creator of good, who is the true lord, and the creator of evil, who is Satan and his contaminated creations. Humans have a spirit or soul, however, which permits them to return from the evil of the prison of earthly matter. This gospel or treatise is thus a mitigated dualist document, in that god is not entirely separated from the possibility of creating figures who might do evil. There is an element of free will, which permits Adam and Eve to make their fatal choice. In a text like the Book of the Two Principles, which is considered an absolute dualist document, however, free will does not exist. Otherwise, God would have been guilty of creating angels and ultimately humans capable of choosing evil, which he cannot do or even wish to do. God is limited to doing good, and therefore there is a

second presence who can and desires to do evil—the second absolute deity, the principle of evil. In absolute dualism there is an absolute distinction between good and evil and their mutual divine authors.

After earlier gnostic conversation and narration, the scripture continues, moving toward a more conventionally Christian gospel, albeit with a reference to the crucifixion in which Christ is an angel, an illusion, a phantasm rather than the suffering Jesus. The last judgment, while it is linguistically fresh and the details of Satan's punishment are rich in apocalyptic images from late apocrypha, varies little, or not at all, from what it means and how it sounds in the New Testament. The way there is different, the deity above is other, but the conclusion is recognizably alike, with the invisible father substituting for the Christian god. In the early part the references are to Genesis and Isaiah, in the later part to the gospel of John, the preferred gospel in gnostic treatises. The Secret Supper and the Book of the Two Principles, which escaped the fire of wars and Inquisition, constitute the two main extant Cathar scriptures.

THE GOSPEL OF THE SECRET SUPPER¹

WHO BROUGHT YOU HERE?

I, John, who am your brother and share with you the tribulation of having shared the kingdom of the skies, since I was lying on the chest of our lord Jesus Christ, asked him, “Lord, who brought you here?”

And he answered me, “He who put his hand in the plate with me.² So Satan entered in him, and he, Judas, had already betrayed me.”

BEFORE SATAN FELL

And I said, “Lord, before Satan fell, what was his glory beside your father’s?”

And he told me, “Such was his glory that he governed the virtues of heaven. As for me, I sat next to my father. Satan was the master of all those who imitated the father, and his power descended from the sky to the inferno and rose again from the inferno to the throne of the invisible father. And he observed the glory of him who transformed the skies. And he dreamed of placing his seat on the clouds of heaven, because he wanted to be like the very high.³ Then, having descended into the air, he said to the angel of the air, “Open the gates of the air for me.” And the angel opened the gates of the air. And he went on his way to the bottom. There he found the angel who guarded the waters, and he said to him, “Open the gates of the waters for me.”

And the angel opened the gates of the waters.⁴ Going ahead, he found the whole face of the earth and saw two fish who were stretched over the waters.⁵ They were like two oxen joined together for ploughing and, at the invisible father’s order, they held up the earth, from sunset to sunrise.

When he descended farther down, he found himself in the presence of clouds weighing on the tidal waves of the sea. He went on until he got to his *ossop*, which is

the principle of fire.⁶ After that he could not descend farther because of the intense flame of the fire. Then Satan came in from behind and filled his own heart with malice, and reaching the angel of the air and the one who was above the waters, he said to them, “Everything belongs to me. If you listen to me, I will place my seat on the clouds and I shall be similar to the very high. I will withdraw the waters of the upper firmament and assemble all the areas occupied by the sea into one entity of vast seas. That done, there will be no water on the face of the entire earth, and I shall reign with you through the centuries of the centuries.”

After he said this, the angel Satan rose toward the other angels to the fifth heaven, and to each of them he said, “How much do you owe your masters?” “One hundred measures of wheat,” one of them answered. “Take pen and ink,” he said to him, “and write forty.” He told the others, “And you, how much do you owe the lord?” “One hundred jars of oil,” he answered him. “Sit down,” Satan said to him, “and write fifty.”⁷ He climbed into the skies, and with such words seduced the angels of the invisible father up to the fifth heaven.

THE FATHER PITIES SATAN

But a voice came out of the throne of the father, saying, “What are you doing, denier of the father, you who are seducing the angels? Creator of sin, hurry with what you hope to do!”⁸

Then the father ordered his angels, “**Rip off their robes!**”

The angels stripped all those angels who had listened to Satan of their robes, their thrones, and their crowns. And I questioned the lord further.

“When Satan plummeted, where did he make his living place?”

And he responded to me, “My father transformed him because of his pride, and he withdrew the light from him.⁹ His face became like red fire and was fully like that of a man. He dragged with his tail the third part of the angels of god, and he was hurled from his seat and from his domain in the skies. Descending to the firmament of the fallen angels, he found no place to rest for himself or for those who were with him.

And he begged the father, saying, “Be patient with me and I will return everything to you!”¹⁰

The father pitied him and gave him and those with him rest and permission to do what he wished to do on the seventh day.

SATAN REVEALS DRY LAND AND CREATES MAN AND WOMAN

So he installed himself in his heaven and commanded his angels who were above the air and above the waters. He lifted two parts of the water, from bottom to top, into the air, and from the third part he made the sea, which became the mistress of the waters, but, according to the father’s commandment, he also prescribed that the angel who was above the waters hold up the two fish. And he lifted the earth from

bottom to top and dry land appeared. He took the crown of the angel who commanded the waters and from one half made the light of the moon, from the other the light of the stars.

With precious stones he made the army of stars. Then he chose the angels for his ministers according to the celestial hierarchies established by the very high. And by command of the invisible father, he made thunder, the rains, the frosts, and the snows. He placed his angels as ministers over them to govern them. And he commanded the earth to produce every kind of great beast, all reptiles, and trees and grasses. And he commanded the sea to produce fish and the sky birds.

After that he reflected, and he made a man so that he might have a slave. He ordered the angel of the third sky to enter this body of mud, from which he then took out a part for making another body in the form of a woman.

And he commanded the angel of the second sky to enter the body of the woman.

But these angels wept when they saw that they had there an external mortal form and that they were dissimilar¹¹ in that external form. Satan joined them in this act of turning their bodies of mud into flesh. The angels did not perceive that in this way he also committed a sin. The announcer of coming evils meditated in his spirit on a way he would fashion paradise. Then he ordered the people to enter it and his angels to lead them to it. The devil planted a reed

in the middle of paradise. And in one spit he made the serpent, whom he commanded to live in the reed. In such way the devil concealed his evil design so they might not know his trickery.

And he entered paradise and spoke with them. He said to them, “Eat from all the fruit that is found in paradise, but beware of eating the fruit of the knowledge of good and evil.”

However, the devil slipped into the body of the evil serpent and seduced the angel who was in the form of woman and he spread over her head the powerful desire of sin, and he satiated Eve with his bodily desire while he attended to the serpent’s tail.¹² That is why humans are called the children of the devil and children of the serpent, because they serve the desire of the devil, who is their father, and will serve it until the consummation of this century.

ADAM AND EVE CHOOSE SIN AND BECOME MORTAL

Then, I, John, questioned the lord, “How can one say that Adam and Eve were created by god and placed in paradise to obey the father’s orders, but they were then delivered to death?”

The lord answered me, “Listen, John, beloved of my father, it is the ignorant who say, in their error, that my father made these bodies of mud. In reality he created all the virtues of heaven through the holy spirit. But it is through their sin that they found

themselves with mortal bodies of mud and were consequently turned over to death.”

And again I, John, questioned the lord, “How can a man become born in spirit in a body of flesh?” And the lord answered, “Descended from angels fallen from the sky, men enter the body of a woman and receive the desire of the flesh. Spirit is born then from the spirit and flesh from the flesh.¹³ So Satan accomplishes his reign in this world and in all nations.”

He told me further, “My father permitted him to rule seven days, which are seven centuries.”

SATAN’S ANGEL CHOOSES THREE TREES FOR THE CRUCIFIXION

And again I asked the lord. I said to him, “What did he do during all that time?”

And he told me, “From the instant the devil was expelled from the glory of the father and was forbidden to take part in affairs of heaven, he sat on the clouds and sent his ministers, angels burning with fire, down below to the people. He did so from the time of Adam to Enoch. And he raised his minister Enoch above the firmament and revealed his divinity to him.¹⁴ He had pen and ink brought to him. And once seated, Enoch wrote sixty-seven books under the devil’s dictation, and the devil ordered him to carry them back to earth. Enoch kept them safely on the earth and then transmitted them to his

children, and he began to teach them the way to celebrate sacrifices and iniquitous mysteries. So he concealed from people the kingdom of the skies.

And Satan said to them, “See that I am your god and that there is no other god but me.”¹⁵

That is why my father sent me into the world, that I make known and teach people to perceive the wicked spirit of the devil. But then Satan, having learned that I had descended from the sky to this world, sent his angel, and he took the wood of three trees and gave it to Moses so that I might be crucified on a cross made from the wood, which is at this time waiting for me. And he made his divinity known to his people, and ordered the law to be given to the children of Israel, and that he cross dry through the middle of the Red Sea.

THE LORD INSEMINATES THE ANGEL MARY

When my father thought of sending me to the earth, he sent before me his angel named Mary to receive me. Then I came down,¹⁶ entered her by the ear, and came out of her ear.¹⁷

And Satan, prince of this world, knew that I had come down to seek and save the beings who had perished, and he sent his angel the prophet Elijah down to earth to baptize in water. He is called John the baptizer. Then Elijah asked the prince of this world, “How can I recognize the Christ?”

And the Lord himself answered, saying, “He on whom you will see the holy spirit descend like a dove and remain there, he is immersed in the holy spirit for the remission of his sins. He alone has the power to lead astray and to save.”

IS IT A SIN TO MARRY?

Again I, John, ask the lord, “Can one be saved by John’s immersion without your immersion?”

And the lord answered me, “If I have not immersed one through the spirit for the remission of sins, no one by only immersion in water can see the kingdom in the skies, because I am the bread of life descendant from the seventh heaven.¹⁸ Only those who eat my flesh and drink my blood are called the children of god.”

And I asked the lord, “What must one understand by your words, eating my flesh and drinking my blood?”¹⁹

The lord told me,²⁰ “Before the devil was driven out with all his troops from the glory of the father, his angels prayed and glorified the father, saying in their prayers, ‘Our father who is in the skies,’ and so all their canticles rose before the throne of god. But since their fall, they cannot glorify god, at least not in their prayer.”

And I asked the lord, “How is it that all receive John’s immersion and not yours?”

The lord made this response to me: “Because their works are bad and they do not reach the light. John’s students²¹ take husbands and wives, but my

students do not marry and are like god's angels in the sky."

I said then, "If it is a sin to know a woman, is it wrong to marry?"

The lord replied to me, "Not everyone understands the sense of this word unless he has been given grace to understand. There are eunuchs who have come out of their mother's stomach, there are men who have become eunuchs, and there are those men who have become eunuchs by renouncing marriage in exchange for the kingdom in the skies. Whoever can understand this should understand."

HEAVEN OR THE LAKE OF FIRE

And then I asked the lord about the day of judgment, "What will be the sign of your coming?"

He answered me, "It will be when the name of the just will be consummated²² according to the name of the just ones who have been crowned and fallen from the sky. Then Satan will be freed and will leave his prison,²³ a prey to great anger, and he will make war on the just and they will cry to the lord god in a great voice. And the lord will immediately command his angel to sound the trumpet. The voice of the archangel, in the trumpet, will be heard from heaven to the inferno. And then the sun will darken and the moon give no more light. The stars will fall and the four winds will be torn from the foundations, and they will make the earth tremble, and also the mountains and hills. Immediately the sky will tremble and the sun darken until the fourth hour.²⁴

Then will appear the earthly son,²⁵ and with him all the saintly angels. And then the son rises, and he will place his seat on the clouds and will sit on the throne of his majesty,²⁶ with twelve messengers²⁷ seated on twelve chairs of glory.

The books will be opened and he will judge the universe according to the faith they revealed. And then the earthly son will send his angels to gather the elect—from the four winds and the summits of the skies and to the corners of the world—and bring them before him. The earthly son will send for the bad demons to bring all the bad nations with him, and he will say to them, “Come here, you who say, ‘We have eaten well and drunk and enjoyed the goods of this world.’”

Then he will direct them all before the tribunal, and they will be shaking with terror. And the books of life will be opened, and there will be known the thoughts of all the nations and of their impieties.

And the Lord will glorify the just in their patience and good deeds. Those who have followed the angelic prescriptions will gain glory, honour, and imperishability. Those who have obeyed the iniquity of the devil will share in anger, indignation, and the torments of anguish. The earthly son will take the elect from the midst of the sinners and say to them, “Come, you who are blessed by my father. Receive the kingdom that has been prepared for you since the organization of the world.”²⁸

He will say to the sinners, “Go far from me, cursed ones, into the eternal fire that has been prepared for the devil and for his angels.”²⁹

Then all the others, seeing that the time has come for the ultimate separation, will pity the sinners in their inferno, who will be there by order of the invisible father. The souls will leave the prison of the unbelievers and also my voice will be heard, and there will be no more than one sheepfold and one pastor. And there will issue from the depths of the earth a dark gloom, which is the dark gloom of the Gehenna of fire, and fire will consume the universe from the abysses of the earth to the air of the firmament.³⁰

And the Lord will reign from the firmament to the infernos of the earth. The lake of fire where the sinners will live is so deep that a stone that a thirty-year-old man lifts and drops to the bottom will barely reach the floor of the lake after three years.³¹

SATAN IN FIRE AND THE ELECT IN HEAVEN

Then Satan will be bound with all his troops and placed in the lake of fire. But the son of God and his elect will stroll on the firmament, and he will lock the devil, lying there, in strong, indestructible chains. The sinners weeping and lamenting will say, “Earth, take us back and hide us in you.”³²

The just will glow like a sun in the kingdom of the invisible father. And the son of God will take them before the throne of the invisible father and say to

them, “Here I am with my children whom you have given me. Just father, the world has not known you, but I have truly known you, because it is you who sent me on my mission.”³³

Then the father will answer his son with these words, “My beloved son, sit down to my right until I place at your legs, as a stool,³⁴ your enemies who have denied me and have said, ‘We are gods and besides us there are no other gods.’ They have killed the prophets and persecuted the just. It is you now who will pursue them into the remote gloom, where there will be tears and the grinding of teeth.”³⁵

Then the son of God will sit at the right of the father, and the father will govern his angels and govern the elect. He will place them in choirs of angels, dress them in imperishable garments, and give them unfading crowns and immutable seats. And God will be seated in the middle of them. They will not know hunger or thirst. The sun will not strike them, nor any burning heat. And God will banish all tears from their eyes. The son will reign with his saintly father, and his reign will have no end from centuries to centuries.³⁶

1. The Gospel of the Secret Supper: translated by Willis Barnstone, from the French translation by René Nelli, *Écritures cathares*, 146.
2. Mark 14:20. The reference is to Judas Iscariot.
3. Isaiah 14:13–14.
4. The angels who guard the gate of the sky are found in Revelation 16:5. The angels of the waters are in 1 Enoch 66:1–2.
5. These fish appear in Job 15:10, 40:15, and 41:1.

6. In the Vienna version a marginal notes says that *ossop* is the same as the Valley of Josaphat, although the text reads “principle of fire.”
7. Luke 16:5–7.
8. John 13:27.
9. Satan was also the angel Lucifer, carrier of the light.
10. Matthew 18:26–27.
11. I.e., were man and woman.
12. The serpent’s tail here suggests the penis.
13. Nelli comments on this passage that the spirit that man receives from on high is sperm (seed) of an angelic nature. The mitigated dualists teach that a person’s soul derives from a fallen angel, the body from bodies created by Satan that serve as a prison to house the spirit (*Écritures cathares*, 52).
14. In the Vienna version, the devil ravishes Enoch with ecstasy as he sends him on high.
15. Isaiah 45:5–6, 21; 46:9. This arrogant claim is commonly made by the creator of the world (for example, Yaldabaoth) in gnostic texts.
16. The Vienna version adds, “she became my mother.”
17. The notion that Mary was inseminated through the ear is based on noncanonical apocrypha and is found in medieval painting. Here Jesus as an angel inseminates his mother the angel Mary with his sperm through her ear. This notion of purity is doubly reinforced, since Mary will not have been inseminated normally, and the child will issue from her pure ear rather than from her loins.
18. John 6:33–35.

19. This question is not answered in either version. It is answered in the New Testament passages on the eucharist.
20. From the Vienna version.
21. Disciples.
22. The Vienna version reads “accomplished.”
23. Revelation 20:7.
24. See Luke 23:44–45.
25. Matthew 24:30.
26. Matthew 25:31.
27. Apostles.
28. Matthew 25:34.
29. Matthew 25:41.
30. At this point the Vienna version breaks off. The conclusion is lost.
31. This passage has been identified in a Bogomil Bulgarian version and also in an early apocryphal apocalypse. The man of thirty years may be Jesus.
32. The suggestion is that they wish to return to their painless death in the annihilating earth.
33. John 17:25.
34. Matthew 22:44; Mark 12:36; Luke 20:43; Psalm 110:1–2.
35. Matthew 13:42; 22:13.
36. Since this manuscript was found in the Office of the Inquisition in Carcassone, two concluding lines, rejecting the truthfulness of the treatise, were added by the Carcassone inquisitors concerning the Gospel of the Secret Supper. They are omitted here.

25

Poimandres

Of all hermetic texts surviving from Alexandria, Poimandres is the prime source of gnostic speculation. The speaker in the Socratic dialogue, Poimandres, proposes a severely dualistic view of life in which the body represents everything dark, deceptive, temporal, and mortal while the mind (*nous*) represents light, truth, timelessness, and eternal salvation. The purpose of life is to free the soul from the prison of the body through gnosis and to return to the heavenly realm of light. So one leaves the physical universe by embarking on a celestial journey, through seven levels of spirituality, until one comes to the father of all. Then “he enters the eighth sphere of the fixed star” and becomes god. It is notable that for the hermeticists, god, despite the title “*father* of all,” is androgynous and contains both sexes. In the Revelation of Asklepios,¹ a hermetic text not included in this volume, god is defined as bisexual.

Poimandres has three sections. The first section, which tells of the creation of the world and human life, is a hermetic cosmogony and anthropogony, revealed to the speaker as a visionary experience. Part two recounts the soul’s escape from the world and its ascent to heaven and mystical union with god; the final part contains instructions for proselytizing the gospel of gnosis. The work ends with a prayer.

Poimandres serves as a rather severe mentor to the speaker in the dialogue, explaining, reproaching, ordering redemption. We soon understand that Poimandres is the *nous*, the highest godhead. The creations or divine emanations of the father of all are the logos, the mind-demiurge (who in turn creates the planetary system and the physical world in which people are trapped), and anthropos (human being). The human appears in god's image, since it is an androgynous generative principle and contains a divine soul, a spark of light.

In Poimandres we have perhaps the earliest full and detailed instructions in the mystical experience of darkness and purification from matter, ascent to the light, and entry into a oneness with god; this map of spiritual ecstasy was to be imitated, or reproduced in other forms, in innumerable works thereafter.

POIMANDRES²

POIMANDRES APPEARS

Once when I began to think about the things that are, and my thoughts soared exceedingly high, and my bodily senses were held down by sleep like people weighed down by overeating and weariness, I thought I saw a being of vast and boundless magnitude coming toward me, who called me by name, and said, "What do you wish to hear and see, to learn and know?"

"Who are you?" I said.

"I am Poimandres," he said, "the mind³ of absolute power. I know what you want and I am with you everywhere."

“I want to learn about the things that are, their nature, and to know god,” I replied. “How I want to hear!”

He said, “Keep in mind what you wish to learn and I will teach you.”

THE VISION OF CREATION

With these words he changed his form, and in a flash everything opened before me and I saw an unbounded vista. All was light, a soothing and happy light. And as I gazed, I was entranced. But soon a stark and terrifying darkness descended gradually like a coiled snake, and I saw the darkness turn into a watery substance,⁴ unspeakably agitated, giving off smoke as from fire, emitting an indescribable sound of lamentation. And after that an inarticulate cry like the voice of fire.

Out of the light a holy word⁵ descended upon the watery substance, and I thought this word the voice of light; and unmingled fire leapt out of the watery substance and soared upward. The fire was quick and violent, and the air, being light, followed the breath⁶ as it rose from earth and water to the fire, so that the breath seemed suspended from the fire. But the earth and water remained intermingled, and the earth could not be seen apart from the water. All these elements were kept in audible motion by the breath of the word hovering above them.

POIMANDRES IS LIGHT AND MIND

Then Poimandres asked me, "Do you understand what that vision means?"

"I will understand," I said.

"I am that light," he said, "and I am the mind, the first god, who existed before the watery substance appeared out of the darkness. And the luminous word that issued from the mind is the son of god."

"In what way?"

"Understand that what sees and hears inside you is the word of the lord, its son, but the mind is god the father. And they are not divided one from the other, for they are united by life."

"Thank you," I said.

"But think about the light, and understand it."

WHERE EVERYTHING COMES FROM

Having said this, he gazed intently at me for a long time, and I trembled at his aspect. When I raised my head I saw in my mind the light, consisting of innumerable powers, which had become a limitless cosmos, and the fire, contained by a mighty power, was held in place. This is what I saw and understood from the words of Poimandres.

I was amazed, and he spoke to me again. "You have seen in your mind the archetypal form, infinite and prior to the beginning."

"But where do the elements of nature come from?" I asked.

“From god’s will, which received the word, and saw and imitated the beautiful world. The watery substance of nature received the word and made itself into an orderly world from its diverse elements, and a brood of living creatures came forth.

ANOTHER MIND, THE DEMIURGE

“And the first mind, being both male and female, both life and light, conceived through the word another mind, the demiurge, and this second mind of fire and breath fashioned seven rulers, who encompass within their orbits the world perceived by the senses. Their government is called destiny.⁷

“Suddenly, the word of god leaped out of the downward-moving elements of nature to the pure body of heaven and was united with the mind of the demiurge. For the word was of one substance with the mind. And the lower elements of nature were left wordless,⁸ that is, without reason, and became mere matter.

“Now the demiurge-mind worked together with the word to encompass the spheres of the rulers and to whirl them with thunderous speed, with no fixed beginning or determined end, since their revolutions begin where they end. And according to the mind’s will, the lower elements of nature became animals devoid of reason, for they did not have the word. And the air brought forth winged creatures, and the water brought forth fish, and by then earth and water were separated from each other according to the will of the mind.

And earth brought forth four-footed creatures and creeping things and wild and tame beasts.

MIND, FATHER OF ALL, GIVES BIRTH TO A PRIMAL HUMAN

“But mind, the father of all, who is life and light, gave birth to a human being like himself. And he loved him as his own child, for he was very beautiful, bearing the likeness of his father. And god was very pleased with his own beauty in the primal person⁹ and delivered to him all that he had created.

“And the primal person took station in the highest sphere of heaven and observed the things made by its author, his brother the demiurge, who ruled over the region of fire. Now that the human had seen those things made in fire, he wished to create things of his own. And his father permitted him to do so. And since the rulers loved him too, each gave him a share of his own nature.”

“When the human learned their characteristics, he wished to break through the bounding orbits of the rulers and to share the power of him who rules over the fire”.

THE HUMAN DESCENDS INTO THE WORLD OF NATURE

“Then the primal person, who possessed all authority over the world of mortal creatures and irrational animals, leaned down through the harmony¹⁰ and, having broken the vault, showed lower nature the

beautiful form of god. When nature saw the beautiful form of god, it smiled on the human with love, for it had seen the wondrous beauty of the human reflected in the water and its shadow on the earth. And the human too, on seeing this form, a form similar to his own reflected in the water, loved it and wanted to live in it. And his wish was immediately realized, and he began to inhabit a form devoid of reason. And nature received its loved one, embraced him, and they mingled, for they were lovers.

HUMANKIND IS MORTAL AND IMMORTAL

“And this is why the human, of all creatures on the earth, is twofold: mortal in his body but immortal through the eternal human. Though he is immortal and has power over all things, he also suffers mortality, since he is subject to destiny. Though above the world of the spheres, he is a slave of destiny. Though he is male and female,¹¹ being born of a father who contains male and female, and is sleepless as his father is sleepless, he is vanquished by love and oblivion.”

SEVEN EARTHLY HUMANS ARE BORN

And after this I said, “O mind, tell me the rest. I too love your teaching.”

And Poimandres answered, “Here is the mystery that has been hidden until this day. Nature, intimately mingled with the primal person, produced a most wondrous miracle. The human had in himself the world of spheres of the seven rulers, which, as I told you, was made of fire and air. Nature immediately made seven humans

corresponding to the natures of the seven rulers, and they were androgynous and sublime.”

Then I said, “O Poimandres, a powerful desire has seized me and I want to hear more. Do not stop.”

“Silence,” Poimandres replied. “I have not yet finished with the first discourse.”

“See, I am silent,” I said.

“These seven humans were born as follows: nature brought forth their bodies. Earth was the female element, water the generative male element; from fire came their nature, from ether their spirit.¹² Nature brought forth their bodies in human likeness. And humankind, which was formed of life and light, became soul¹³ and mind:¹⁴ soul from life and mind from light. And all creatures in the world of senses remained that way until the end of an era.

MALE AND FEMALE ARE CREATED

“Now I will tell you what you long to hear. When that era was completed, the bond uniting all things was loosened by god’s will. All living creatures, being androgynous, were suddenly divided into two, and the primal person became at once male and female. God immediately spoke a holy word: ‘Increase and multiply, all you creatures and creations. And let humankind, being with a mind, recognize itself as immortal and know that the cause of death is eros.’¹⁵

“And when god said this, his providence,¹⁶ by means of destiny and the world of spheres, brought male and

female into union and established generations. And all creatures multiplied according to their kind. And whoever recognized himself attained that good that is supreme, while whoever was led astray by desire, by love for the body, will wander in the darkness of the world of senses and suffer death.”

LIFE AND DEATH

“But what kind of sin do the ignorant commit that they should be deprived of immortality?” I asked.

“You do not seem to have thought about what I told you. Did I not tell you to pay attention?”

“I understand and remember, and at the same time I thank you.”

“If you understand, tell me why those who are ignorant deserve death.”

“Because the material body has its source in the abhorrent darkness, from which came the watery substance of which the body is composed in the sensible world, and from this body death slakes its thirst.”

“You have understood correctly. But why is it, as the word of god has it, that whoever recognizes and knows himself enters into the good?”¹⁷

I answered, “Because the father of all consists of light and life, and from him human beings were born.”

“You are right. Light and life are god and father, out of which humans came. And if you learn that you are also made of light and life, you will return to light and life.” These things Poimandres said.

THE PLACE OF THE MIND AMONG THE GODLY AND GODLESS

“But tell me,” I said, “how I shall come into life, for god told me, ‘Let the thinking person know himself.’ Don’t all people have a mind?”

“Do not speak that way, for I, mind, am present to the holy and good and pure and merciful, and my presence is a help to them, and all at once they recognize everything and win the mercy of loving god, and thank him and praise him and sing hymns to him, and turn to him with devotion. And before they abandon the body to death, they loathe the bodily senses, since they know how they work. I, the mind, will not allow the workings of the body to attain their purpose. As a guardian of the gates, I bar the way to evil and shameful energies. I cut off their strategies.

“And I am far removed from those who are foolish and evil and sly and envious and covetous and murderous and godless. I yield place to the avenging demon¹⁸ who visits such a person with the sharpness of fire, piercing his senses and driving him to further lawlessness so that he may incur greater punishment. Never ceasing his dark struggle, and giving in to boundless appetite, he inflicts upon himself greater torment and hotter fire.”

THE ASCENT OF THE SOUL THROUGH SEVEN ZONES

“Mind, you have instructed me well in all things. But tell me more about the ascent. How shall I come to life?”

At this Poimandres said, “First, with the dissolution of your material body, you yield your character to the demon. Your image vanishes. The bodily senses return to their own sources, becoming part of the cosmos, and, combined in new ways, do other work. And anger and desire enter thoughtless nature.

“And then man rises into the harmony, the world of the spheres. In the first zone he leaves behind the force to grow and decrease, in the second the machinations of evil, in the third the guile of lust, in the fourth his domineering arrogance, in the fifth his unholy daring and rashness, in the sixth his striving for wealth by evil means, and in the seventh zone the malicious lie: all rendered powerless.

ENTERING THE EIGHTH AND BECOMING DIVINE

“Then, stripped naked by the force of the harmony, he enters the eighth sphere of the fixed stars,¹⁹ and possessing his own energy he remains there with others, singing hymns to the father. And the others are happy at his coming. Resembling those who live there, he hears the powers who have their place in the substance of the eighth sphere and who sing to god with a special voice. They move in order up to the father. They surrender to the powers, and become the powers, and are in god. This is the good, the aim of those who have gnosis: to become god”.

“Why then do you hesitate? Now that you have received everything from me, why not make yourself a guide to the worthy so that people may be saved by god through you?” And, having said these things, Poimandres before my eyes mingled with the powers.

GOING FORTH TO PREACH

I thanked and blessed the father of all, and was sent forth, empowered and instructed concerning the nature of all and with a supreme vision. And I began to preach to the people of beauty, of piety and gnosis: “O people born of the earth, given over to drunkenness and sleep and ignorance of god, end your drunkenness and unreasoning sleep.”

When they heard this, they gathered around me. I said, “Why have you accepted death when you have been given the power to enjoy immortality? Change your ways, you who walk with error and keep company with ignorance. Free yourself of darkness and seize the light. Abandon corruption and receive immortality.”

And some of them mocked me and left me, for they had given themselves to death. But others begged me to teach them, and they threw themselves at my feet. I raised them up and became a guide to people, teaching them the word and how they might be saved. And I sowed words of wisdom in them, and they were nourished with ambrosial water. When evening came and the rays of sun began to fade, I called on them to thank god. And when they completed the thanksgiving, each sought his or her own bed.²⁰

I recorded the beneficence of Poimandres, and how my hopes had been fulfilled. For the body's sleep became the soul's awakening, the closing of my eyes the true vision, my silence pregnant with the good, and my words the expression of good things. And all this happened to me, since I had received it from my mind, that is, from Poimandres, the word and mind of absolute sovereignty. I became god-inspired, god-minded, and came with the truth.

PRAISE TO GOD THE FATHER

So with all my soul and strength I praise god the father:

Holy is god the father of all, who precedes all beginnings.

Holy is god, whose will is accomplished by his own powers.

Holy is god, who wishes to be known and is known to those who are his own.

You are holy, who by your word made all things that are.

You are holy, who have become the image of all nature.

You are holy, who are not formed by nature.

You are holy, who are stronger than all domination.

You are holy, who are greater than all eminence.

You are holy, who are superior to all praise.

Accept the pure offering of words from a soul and heart that rise to you, un-namable, ineffable, whom only silence calls!

I beg you, let me not be removed from gnosis, which is our nature. Fill me with strength, and with your

grace let me bring light to those of my race who are in ignorance, to my brothers and sisters, sons and daughters.

Therefore, I believe and bear witness. I go to life and to light. Father, bless you. Your child wishes to share the holy salvation you confer through your total authority.

1. The Revelation of Asklepios is a Hermetic dialogue between Hermes and Asklepios. It exists in Latin translation from a lost Greek original, dated in the second century, entitled Perfect Teaching (*Logos teleios*). In it Hermes Trismegistos speaks of piety as knowledge and impiety as ignorance and equates sexual with mystical knowledge. A portion of the text is also present in Coptic translation in Codex VI of the Nag Hammadi library.

2. Poimandres: translated from the Greek by Willis Barnstone.

3. *Nous*.

4. Or “nature” (Greek, *physis*).

5. Logos.

6. Greek *pneuma*, “spirit” or “breath.”

7. Greek, *heimarmene*.

8. Greek, *alogos*.

9. Greek, *anthropos*.

10. This is the world of the spheres.

11. That is, androgynous.

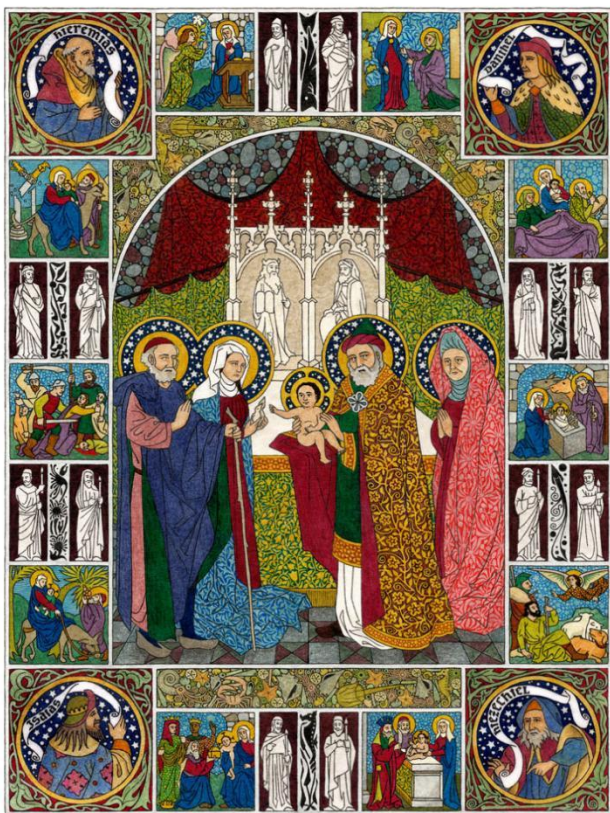
12. Greek, *pneuma*.

13. Greek, *psyche*.

14. Greek, *nous*.

15. Genesis 1:22.

16. Greek, *pronoia*, elsewhere translated as “forethought.”
17. This recalls the Delphic maxim “Know yourself,” used here and in other gnostic texts.
18. Greek, *daimon*.
19. The ogdoad. See also the hermetic Discourse on the Eighth and Ninth.
20. Such giving of thanks is also to be found in the Prayer of Thanksgiving.



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The Poetry

26

The Round Dance of the Cross

Imbedded in the Acts of John is a famous song, with instructions for liturgical dance to accompany the hymn, here called the Round Dance of the Cross. This hymn has long attracted the attention of a variety of creative people. The novelist Marguerite Yourcenar wrote about it in *L'oeuvre au noir* (translated as *The Abyss*), the composer Gustav Holst set it to music as *The Hymn of Jesus*, and the film director Luis Buñuel incorporated a version of it in his film *La voie lactée* (The Milky Way). The Round Dance of the Cross is followed in the Acts of John by the Revelation of the Mystery of the Cross (not translated here). Both have a distinctive character and a gnostic—even a Valentinian—flavour.

The Round Dance of the Cross employs themes familiar from the tradition of John and the Gospel of John (for example, Jesus is the word of god who recounts the mystery of suffering) within a hymn that is performed by Jesus and his followers. The hymn illustrates features familiar from gnostic texts; some scholars believe it may constitute a gnostic ritual in song and dance. The verses sung by Jesus the leader include self-declarations, some of which recall the riddlelike and paradoxical declarations of Thunder. The chorus of followers responds to the leader's verses antiphonally by singing "Amen" and dance in a circle around him. Jesus' assertion that he will both save and be saved parallels the roles of god and the

revealer in other gnostic texts in which god and the savior give and receive salvation. Echoes of Valentinian thought may be heard in references to grace, word, the realm of eight, wisdom, and knowledge.

The textual history of the Acts of John is complex, but it is commonly assumed by scholars that the Acts of John was composed in the second half of the second century, or maybe, some would say, a little later. It was likely composed, at least in large part, in Greek, though some portions may derive from Syriac. Syria is the probable place of composition.

THE ROUND DANCE OF THE CROSS¹

Jesus told us to form a circle and hold each other's hands, and he himself stood in the middle, and said, "Respond to me with 'Amen.'"²

THE SONG

So he began by singing a hymn and declaring,
"Glory to you, father."

And we circled around him and responded to him,
"Amen."

"Glory to you, word. Glory to you, grace."

"Amen."

"Glory to you, spirit. Glory to you, holy one. Glory to your glory."

"Amen."

"We praise you, father. We give thanks to you, light, in whom no darkness is."

"Amen."

"Why we give thanks, I declare:

I will be saved and I will save.”

“Amen.”

“I will be released and I will release.”

“Amen.”

“I will be wounded and I will wound.”

“Amen.”

“I will be born and I will bear.”

“Amen.”

“I will eat and I will be eaten.”

“Amen.”

“I will hear and I will be heard.”

“Amen.”

“I will be kept in mind, being all mind.”

“Amen.”

“I will be washed and I will wash.”

“Amen.”

GRACE DANCES³

“I will play the flute. Dance, everyone.”

“Amen.”

“I will mourn. Lament, everyone.”

“Amen.”

“A realm of eight⁴ sings with us.”

“Amen.”

“The twelfth number⁵ dances on high.”

“Amen.”

“The whole universe takes part in dancing.”

“Amen.”

“Whoever does not dance does not know what happens.”

“Amen.”

“I will flee and I will stay.”

“Amen.”

"I will adorn and I will be adorned."

"Amen."

"I will be united and I will unite."

"Amen."

"I have no house and I have houses."

"Amen."

"I have no place and I have places."

"Amen."

"I have no temple and I have temples."

"Amen."

"I am a lamp to you who see me."

"Amen."

"I am a mirror to you who perceive me."

"Amen."

"I am a door to you who knock on me."

"Amen."

"I am a way to you, you passerby."⁶

"Amen."

UNDERSTANDING THE SONG

"If you respond to my dance, see yourself in me as I speak, and if you have seen what I do, keep silent about my mysteries. You who dance, understand what I do, for yours is this human passion I am to suffer. You could by no means have comprehended what you suffer unless I had been sent as the word to you by the father. You who have seen what I suffer have seen me as suffering, and when you have seen it, you have not stood firm but were completely moved. You were moved to become wise, and you have me for support. Rest in me. Who I am you will know when I depart. What now I am seen to be I am not. You will see when you come. If you knew how to suffer, you

would have been able not to suffer. Learn about suffering, and you will be able not to suffer. What you do not know I myself shall teach you. I am your god, not the traitor's. I want holy souls to be in harmony with me. Know the word of wisdom. Say again with me, Glory to you, father. Glory to you, word. Glory to you, spirit. Amen.

"If you want to know what I was, once I mocked everything with the word, and I was not put to shame⁷ at all. I leaped. But understand everything, and when you have understood, declare, Glory to you, father. Amen.

1. The Round Dance of the Cross: translated from the Greek by Marvin Meyer.
2. The Round Dance of the Cross is said to have been taught by Jesus to his students just before his crucifixion. The paragraph that precedes this opening in the Acts of John explains the suggested circumstances for the Round Dance of the Cross in strongly polemical terms, referring to “lawless Jews” inspired by the serpent.
3. Instructions for liturgical dance, included in the text.
4. This may refer to the realm of eight (ogdoad) in Valentinian thought. The realm of eight recalls the seven planetary spheres, plus the eighth sphere (of the stars) beyond these cosmic powers. The eighth sphere is sometimes thought to be the abode of the ruler of the cosmos and at other times is considered a higher level for spiritual advancement and perfection. See the Secret Book of John and the Hermetic Discourse on the Eighth and Ninth.
5. The twelfth number recalls the twelve signs of the zodiac.
6. See Gospel of Thomas 42.
7. Or, “mocked.”

27

The Prayer of the Messenger Paul

The Prayer of the Messenger Paul is a lovely prayer, with apparent Valentinian features. For Valentinians Paul was a special messenger, and they maintained that Paul was the teacher of Theudas and Theudas the teacher of Valentinus. The prayer opens with a meditation on intimacy with god, who is the mind, treasure, fullness, and rest for the one praying: “My redeemer, redeem me, I am yours. I came from you.” The prayer then requests authority, that the body may be healed, the soul redeemed, and the mind granted “the fullness of grace.” Lastly, the prayer asks for enlightenment in words that recall Gospel of Thomas 17 and 1 Corinthians 2:6, and it closes with a doxology and a final amen.

The reference in the last section of the prayer to “the animate god [or the psychical god],” as well as the “eyes of angels” and the “ears of rulers [or archons],” is reminiscent of Valentinian and other gnostic texts. The Prayer of the Messenger Paul is also the first text of Nag Hammadi Codex I, which may well be a Valentinian book. It was copied onto the front flyleaf of the codex, probably after the scribe had copied the rest of the texts in that codex. The prayer was composed in Greek, but precisely when, where, and by whom remains unknown. It is attributed to Paul, pseudonymously, in the title at the end of the text.

PRAYER OF THE MESSENGER PAUL¹

Grant me your mercy.²
My redeemer, redeem me,
for I am yours.
I came from you.
You are my mind:
give me birth.
You are my treasure:
open for me.
You are my fullness:
accept me.
You are my rest:
give me unlimited perfection.
I pray to you,
you who exist and preexisted,
in the name exalted above every name,³
through Jesus the anointed,
lord of lords,
king of the eternal realms.
Give me your gifts, with no regret,
through the human child,
the spirit,
the advocate of truth.
Give me authority, I beg of you,
give healing for my body, as I beg you,
through the preacher of the gospel,⁴
and redeem my enlightened soul forever, and my
spirit,
and disclose to my mind the firstborn of the fullness
of grace.
Grant what eyes of angels have not seen,
what ears of rulers have not heard,
and what has not arisen in the hearts of people,⁵
who became angelic,
and after the image of the animate god⁶

when it was formed in the beginning.
I have the faith of hope.
And bestow upon me
your beloved, chosen, blessed majesty,
you who are the firstborn, the first-conceived,
and the wonderful mystery of your house.
For yours is the power and the glory and the praise
and the greatness,
forever and ever.
Amen.

1. The Prayer of the Messenger Paul: Nag Hammadi Codex I (I, 1, pp. 1-B, 10), translated from the Coptic by Marvin Meyer. For an additional example of gnostic prayer, see the Hermetic Prayer of Thanksgiving; also see the Three Steles of Seth.
2. Two or three lines of the Coptic text are missing at the very beginning of the prayer, and the first line here is partially restored. The missing line just before may read something like the following: "Fill me with your light."
3. Philippians 2:9.
4. Perhaps Paul, or Jesus.
5. Gospel of Thomas 17; 1 Corinthians 2:6.
6. Or, "the psychical god," that is, the creator of this world and people in this world, as described in other gnostic texts

28

The Song of the Pearl

The Song of the Pearl is a narrative poem about a prince's quest for a pearl. Presented in the Acts of Thomas as a hymn uttered by Thomas, The Song of the Pearl is also a gnostic tale of salvation, of sleeping in error and awakening to light, of quest not only for the pearl but for the benefit of possessing the pearl: a return to the light.

What is the pearl? As one of the alternative titles of the poem, "The Hymn of the Soul," suggests, the pearl may esoterically be the soul. Or the pearl may be gnosis, the awakening, and the knowledge that the soul must have to move to the next level of being. Bentley Layton suggests that the prince and his quest may be the soul and its journey, the poem a tale of "the soul's entry into bodily incarnation and its eventual disengagement from the body."¹

The soul on entering matter becomes inert, but once in possession of its pearl of knowledge it will waken into wisdom and reunion with "the first principle."

Günther Bornkamm believes the young prince and savior to be Mani himself, the founder of Manichaeism. The mysteries of interpretation fortunately are not fixed and apparent. Were the symbolic figures—a road, a coat, a serpent, a pearl, a wandering prince—easily decodable, the poem might be merely didactic. But the narrative is shot through with mysterious changes, dramatic turns and

transformations that may be interpreted as theology only at risk of error.

Having discounted absolute interpretation, we perceive some clues. On the surface the poem is simply an adventure. Yet everywhere in it are clues of other meanings. After all, serpents who sleep with pearls in their possession cannot but have an allegorical dimension. These symbols were used in Mandaean traditional tales as well as in such gnostic works as the *Pistis Sophia*. Scholarship suggests that the main characters—the father, mother, and prince—form a gnostic trinity, equivalent to the Christian trinitarian formula. They may represent the father of truth, the mother of wisdom, and the son. The son, who is redeemer and savior, is not Christ, however, or at least not primarily Christ.

Hans Jonas identifies him with the Manichaean pre-cosmic human. The son has a double or twin role, for he appears to be both savior and the soul that he saves; he saves and must himself be saved. So too the pearl, which at first appears to be a symbol of the soul, is also the deity who saves the soul. The notion of the double is typically gnostic: the role of Thomas as twin in the Gospel of Thomas and the Book of Thomas is but one example. As Jonas points out, “the interchangeability of the subject and object of the mission, of savior and soul, Prince and Pearl, is the key to the true meaning of the poem, and to the gnostic eschatology in general.”²

Other symbols in the poem are doubled as well. The prince’s garment of glory, which is his spiritual body,

he has taken off and left behind in order to assume the unclean robe of the world, which is obviously the unclean physical body. But the garment of glory also operates as an independent being, reminding him of his duty to return. So too the letter, on which is written the call of redemption, flies down like an eagle from heaven and becomes a messenger of light, in a way that recalls the heavenly letter of the Songs of Solomon. On the way the letter, the word, seems to take on a woman's voice. Whoever the author and whatever the background, that poem's creator revels in games of spiritual ambiguity, skirting confusion as it deepens into swift spectacle.

The prince has left the east, the land of light and origin, to go down to Egypt, which stands traditionally for the body, for material things, for darkness and error. It is the kingdom of death, which is exemplified by the tomb culture and underground cult of the dead. Likewise, the serpent is the realm of darkness and ignorance, in dark waters on the earth below the sea.

In this fable of redemption, as Hans Jonas points out, the savior himself must be saved—or rather, must save himself. We see the dramatic way in which the savior turns human, forgets who he is, and falls into the sleep of earthly things. Ultimately his parents, the father of truth and mother of wisdom, do not abandon him. They send messages. He wakes from the prison of earthly things, steals the pearl, and returns to his royal parents with the promise of rising to his true parents of the spirit.

Whether this popular tale is an old Mesopotamian legend or a Jewish or Christian story that has undergone a gnostic overlay, in the form in which it survives it is a poetic culmination of gnostic principles, conveyed with a minimum of cosmogony and deific mischief. It has the stanzaic form of Jewish poetry, without rhyme or fixed meter, where prosody is based largely on parallelistic couplets.

The Song of the Pearl appears as a supplement to the apocryphal Greek Acts of Thomas. One version is in Greek and another slightly different version in Syriac. Its date of composition, Bentley Layton suggests, points to the Parthian dynasty of Persia (247 BCE–224 CE); or, if composed in Edessa when the city was under Parthian control, before 165 CE.

THE SONG OF THE PEARL³

DRESSING FOR THE JOURNEY

When I was a little child living
in my father's palace in his kingdom,
happy in the glories and riches
of my family that nurtured me,
my parents gave me supplies
and sent me out on a mission
from our home in the east.
From their treasure house
they made up a cargo for me.
It was big though light enough
so I could carry it myself,
holding gold from the highest houses
and silver of Gazzak the Great

and rubies of India
and opals from the land of Kushan,⁴
and they girded me with adamant
that can crush iron.
They took off my bright robe of glory,
which they had made for me out of love,
and took away my purple toga,
which was woven to fit my stature.
They made a covenant with me
and wrote it in my heart so I would not forget:
“When you go down into Egypt
and bring back the one pearl
that lies in the middle of the sea
and is guarded by the snorting serpent,
you will again put on your robe of glory
and your toga over it,
and with your brother, our next in rank,
you will be heir in our kingdom.”

THE DRAGON AND THE DEEP SLEEP

I left the east and traveled down
to Egypt with my two royal guides,
since the way was dangerous and harsh
and I was very young to walk alone.
I crossed the borders of Maishan,⁵
the gathering place of merchants of the east,
came into the land of the Babylonians,⁶
and entered the walls of Sarbug.
When I went down into Egypt
my companions left me.
I went straight to the serpent
and settled close by him in an inn,
waiting for him to sleep

so I could take my pearl from him.
Since I was alone
I was a stranger to others in the inn,
yet I saw one of my own people there,
a nobleman from the east,
young, handsome, lovable,
a son of kings—an anointed one,
and he came and was close to me.
And I made him my confidante
with whom I shared my mission.
I warned him against the Egyptians
and of contact with the unclean ones.
Then I put on a robe like theirs,
lest they suspect me as an outsider
who had come to steal the pearl,
lest they arouse the serpent against me.
Somehow they learned I was not
their countryman, dealt with me cunningly,
and gave me their food to eat.
I fell into a deep sleep.
I forgot that I was a son of kings
and served their king.
I forgot the pearl
for which my parents had sent me.
Through the heaviness of their food
I fell into a deep sleep.

“REMEMBER THE PEARL”

When all these things happened
my parents knew and grieved for me.
It was proclaimed in our kingdom
that all should come to our gate.
And the kings and princes of Parthia

and all the nobles of the east
wove a plan on my behalf
so I would not be left in Egypt.
And they wrote me a letter
and every noble signed it with his name:
“From your father, the king of kings,
and your mother, the mistress of the east,
and from your brother, our next in rank,
and to you, our son in Egypt, peace!
Awake and rise from your sleep
and hear the words of our letter!
Remember that you are a son of kings
and see the slavery of your life.
Remember the pearl
for which you were sent into Egypt!
Remember your robe of glory
and your splendid mantle, which you may wear
when your name is called in the book of life,
when it is read in the book of heroes,
when you and your brother inherit our kingdom.”

THE BIRD OF SPEECH

And serving as messenger,
the letter was a letter sealed by the king
with his right hand
against the evil children of Babylon
and the savage demons of the Sarbug labyrinth.
It rose up in the form of an eagle,
the king of all winged fowl;
it flew and alighted beside me
and became speech.
At its voice and the sound of its rustling
I awoke and rose from my sleep.

I took it, kissed it, broke its seal, and read.
And the words written on my heart
were in the letter for me to read.
I remembered that I was the son of kings
and my free soul longed for its own kind.
I remembered the pearl
for which I was sent down into Egypt,
and I began to enchant
the terrible and snorting serpent.
I charmed him into sleep
by calling the name of my father over him
and of my mother, the queen of the east.
I seized the pearl
and turned to carry it to my father.
Those filthy and impure garments
I stripped off, leaving them in the fields,
and went straight on my way
into the light of our homeland in the east.

THE LETTER'S VOICE

On my way the letter that awakened me
was lying like a woman on the road.⁷
And as she had awakened me with her voice
so she guided me with her light
as if she were an oracle.
She was written on Chinese silk
and shone before me in her own form.
Her voice soothed my fear
and its love urged me on.
I hurried past the labyrinth walls of Sarbug
and Babylon on the left
and came to Maishan, the haven of merchants,
perched over the coast of the sea.

My robe of glory that I had taken off
and the toga over it were sent by my parents
from the heights of Hyrcania.
They were in the hands of treasurers
to whom they were committed
because of their faith,
and I had forgotten the robe's splendor,
for as a child I had left it
in my father's house.

THE GARMENT OF GNOSIS

As I gazed on it, suddenly the garment
like a mirror reflected me,
and I saw myself apart
as two entities in one form.
The treasurers had brought me one robe,
yet in two halves I saw one shape
with one kingly seal.
They gave me wealth,
and the bright embroidered robe
was colored with gold and beryls,
with rubies and opals,
and sardonyxes of many colors
were fastened to it in its high home.
All its seams were fastened
with stones of adamant,
and the image of the king of kings
was embroidered on it
as it rippled with sapphires
of many colors.
I saw it quiver all over,
moving with gnosis, in a pulsing knowledge,
and as it prepared to speak

it moved toward me,
murmuring the sound of its songs.
It descended and said,
“I am the one who acted for him.
For him I was brought up in my father’s house.
I saw myself growing in stature
in harmony with his labors.”

THE TOGA AND THE PEARL

With regal movements
the robe was spreading toward me,
urging me to take it,
and love urged me to receive it,
and I stretched forth and received it
and put on the beauty of its hues.
I cast my toga of brilliant colors
all around me.
Therein I clothed myself and ascended
to the gate of salutation and adoration.
I bowed my head and adored
the majesty of my father, who sent it to me.
I had fulfilled his commands
and he fulfilled what he had promised.
At the gate of his princes
I mingled with his nobles.
He was happy through me and received me,
and I was with him in his kingdom,
and his slaves praised him resoundingly.
He promised me that I would journey soon
with him to the gate of the king of kings,
and with my gifts and my pearl
I would appear with him before our king.

1. Layton, *Gnostic Scriptures*, p. 366.
2. Jonas, *Gnostic Religion*, p. 127.
3. *The Song of the Pearl*: translated by Han J. W. Drijvers (Schneemelcher, ed., *New Testament Apocrypha*, vol. 2, 380–85), Robert M. Grant (*Gnosticism*, pp. 116–22), and Bentley Layton (*The Gnostic Scriptures: A New Translation with Annotations and Introductions*, pp. 371–75); translated by Willis Barnstone.
4. Kushan may be Kashan or Kosan, north of Isfahan, in Parthian Iran.
5. Bentley Layton suggests that Maishan may refer to “Mesene or Characene at the head of the Persian Gulf” (*Gnostic Scriptures*, p. 372).
6. Not Babylon by the Euphrates but the Roman fortress city in present-day Old Cairo.
7. This understanding is based on the Greek version. In the Syriac version the letter, personified, simply speaks forth with its own voice.

29

Thunder

Thunder (or Thunder: Perfect Mind) is a sacred text of paradox and antithesis, with few obvious characteristics of Jewish, Christian, or gnostic themes. However, gnostic ideas such as liberation from the material world, a pantheistic deity that permeates matter and life, and the promise of salvation of return distinguish it from traditional religious poems. Hence we may recognize gnostic and even Sethian themes in Thunder. The speaker is a woman, and while there are diverse views on her identity—appropriate in a riddle poem—we favour those who find in her a concealed Sophia, after her fall, carrying her spark into the world of body, what Bentley Layton calls “a manifestation of wisdom and Barbelo in gnostic myth.”¹

However, her mystery is that one cannot know for certain who she is and whom she represents. In being that mystery she transcends sects. George W. MacRae discerns the formal qualities and the transcendence of this poem:

While the Jewish wisdom literature and the Isis aretalogies provide texts which are parallel in tone and style, the particular significance of the self-proclamations of Thunder, Perfect Mind may be found in their antithetical character. Antithesis and paradox may be used to proclaim the absolute transcendence of the revealer, whose greatness is incomprehensible and whose being is unfathomable.²

Thunder is a universal poem, a shout that is at once unique and yet has parallels in world literature ancient and modern. Commentators on Thunder have looked to Sanskrit, Egyptian, and Jewish religious literature to find equivalents for its pervasive use of oxymoron, antithesis, and paradox. However, it is not necessary to confine oneself to religious sources for precedents, since these rhetorical tropes are standard in classical and later literature, and their enunciation in the terms we still use today was established by Greek grammarians in hellenistic Alexandria on the basis of examples drawn from Greek poetry, from Sappho to Pindar.

The author of Thunder wrote in Greek, and his poem follows the prosody of Greek verse. As an obscure imitator of Greek and Hebrew expression, the author reproduced the forms and breath of Pindar and the verbal élan of the biblical prophets.

Thunder is a strange book whose voice is that of a powerful, confessional Sophia figure who takes on the world with extraordinary vigour and piercing candour. She is not an aloof prophet or a cloistered sibyl, but an assertive woman engaged in all strata of human society. In the course of Thunder, the woman relentlessly contradicts herself: “What you see outdoors you see within you,” or “I am speech undecipherable,” or “I am below and they come up to me.” And she shows no remorse for her dissenting ways. Although the author’s sex is unknown, the female voice in the text speaks for herself, and as such is an early instance of complete female empowerment, without apology or compromise.

She speaks a metaphysical tour de force, a sermon singing the self in which the woman is the universal paradigm. Her presence adds evidence to Elaine Pagels's persuasive assertion of women's freer role in gnosticism, which she documents in *The Gnostic Gospels*.

What can be said with certainty is that the woman of *Thunder* represents a great woman's voice in antiquity. The woman in *Thunder* prepares her "interior bread and mind." She has no shame in being seen anywhere provided that she follows her spiritual convictions, even if "cast down on the earth" and "lying on animal dung." She sternly abuses and demeans herself yet affirms herself. She is the disgraced and the grand being. She is whore and holy. Throwing us off stride, she claims to be the mother of her father. Finally, in her tractate of paradox, she reassures by announcing that she is the knowledge of her search. And crucially she of the perfect mind tells of the good reward for turning to her sumptuous spirit: "There they will find me and live, and they will not die again."

The paradoxical self-declaration of the speaker as wife and virgin, mother and daughter, and midwife, is paralleled in the text *On the Origin of the World*.

THUNDER³

I was sent out from the power
and have come to you who study me
and am found by you who seek me.
Look at me, you who study me,

and you who hear, hear me.
You waiting for me, take me into yourselves.
Don't banish me from your vision.
Don't let hatred enter your voice against me
or let anger enter your hearing.
In no place, in no time, be unknowing of me.
Be alert. Don't be ignorant of me.⁴
I am the first and the last.
I am the honoured and scorned.
I am the whore and holy.
I am the wife and the virgin.
I am the mother and daughter.
I am the members of my mother
and the barren one with many sons.
I have had a grand wedding
and have not found a husband.
I am a midwife and do not give birth.
I am the solace of my labour pains.
I am bride and groom,
and my husband produced me.
I am the mother of my father
and sister of my husband,
and he is my offspring.
I am a slave of him who prepared me
and ruler of my offspring.
He produced me earlier yet on my birthday.
He is my offspring to come,
and from him is my power.
I am the staff of his power in his youth
and he the rod of my old age,
and whatever he wants happens to me.⁵
I am a silence incomprehensible
and an idea remembered often.
I am the voice whose sound is manifold

and word whose appearance is multiple.
I am the utterance of my name.
Why do you who hate me love me
and hate those who love me?
You who deny me confess me,
and you who confess me deny me.
You who tell the truth about me lie about me,
and you who lie tell the truth.
You who know me,
be ignorant of me, and those who have not known me,
let them know me.
I am knowledge and ignorance.
I am shame and fearlessness.
I am shameless and ashamed.
I am strength and fear.
I am war and peace.
Hear what I say.
I am the disgraced and the grand being.
Consider my poverty and wealth.
Don't be arrogant when I am cast down on the earth,
and you will find me in those who are to come.
Don't stare at me lying on a dung heap.
Don't run off and cast me away.
In the kingdoms you will find me.
Don't stare when I am cast with the disgraced
in the most sordid places
or laugh at me.
Don't throw me out among those violently
slaughtered.
I am compassionate and cruel.
Be careful.
Don't hate my obedience
or love my self-control.
When I am weak, don't forsake me

or fear my power.
Why do you despise my fear
and curse my pride?
I am a woman existing in every fear
and in my strength when I tremble.
I am a woman, weak,
and carefree in a pleasant place.
I am senseless and wise.
Why have you hated me in your counsels?
I will be silent among the silent
and appear and speak.
Greeks, why do you hate me?
Because I am a barbarian among the barbarians?
I am the wisdom of Greeks and knowledge of
barbarians.
I am the judgment of Greeks and barbarians.
My image is great in Egypt, and I have no image
among the barbarians.
I am hated everywhere and loved everywhere.
I am called life⁶ and you have called me death.
I am called law and you have called me lawlessness.
I am one you pursued and seized.⁷
I am one you scattered and gathered together.
I am one before whom you are ashamed,
and to me you are shameless.
I am the woman who attends no festival
and whose festivals are many.
I am godless and one whose god is great.
I am one you studied and you scorn me.
I am unlettered and you learn from me.
I am one you despise and you study me.
I am one you hide from and you appear to me.
When you hide I show.
When you appear I hide. . . .

Take me into understanding from grief,
and take me from understanding and grief.
Receive me into yourselves from other places
ugly and destroyed.
And steal from the good even in their ugliness.
Out of shame take me to yourselves shamelessly.
Without shame and with shame, rebuke what is mine
in you
and come to me, you who know me
and you who know my members,
and make great ones among small first creatures.
Come to childhood
and don't despise it, because it is small and tiny.
Don't turn away the great in parts from the small,
for the small is known from the great.
Why do you curse and honour me?
You wound me and have mercy.
Don't separate me from the first you have known.
Don't cast out or turn away,
turn away and not know. . . .
I know the first ones,
and those after them know me.
I am perfect mind and rest. . . .
I am the knowledge of my search,
the finding of those who look for me,
the command of those who ask about me,
the power of powers
in my knowledge of angels sent at my word,
and of gods in their seasons sent by my counsel,
and of spirits of all who exist with me
and of women who live in me.
I am one who is honoured, praised, and scornfully
despised.
I am peace, and war has come because of me.

I am alien⁸ and citizen.
 I am the substance and one without substance.
 Those unconnected to me are unfamiliar with me,
 and those in my substance know me.
 Those close to me are ignorant of me,
 and those far away have known me.
 On the day I am close to you, you are far,
 and on the day I am far, I am close to you.
 I am . . . within.
 I am . . . of natures.
 I am . . . of created spirits,
 the request of souls.
 I am control and the uncontrollable.
 I am union and dissolution.
 I abide and dissolve.
 I am below and they come up to me.
 I am judgment and acquittal.
 I am sinless,
 and the root of sin comes from me.
 I am lust outwardly, yet within me is control.
 I am hearing for all, and my speech is indecipherable.
 I am an unspeaking mute
 and enormous in my many words.
 Hear me in gentleness and discover me in roughness.
 I am the woman crying out
 and cast upon the face of the earth.
 I prepare bread and my mind within.
 I am the knowledge of my name.
 I am the one who cries out
 and I listen.
 I appear . . . walk in . . . I am . . . the defense.
 I am called truth and iniquity. . . .
 You honour me and whisper against me.
 You, the vanquished, judge those who vanquish you

before they judge you,
because in you the judge and partiality exist.
If you are condemned by one, who will acquit you?
If acquitted by him, who will arrest you?
What is in you is outside,
and one who fashions you on the outside
shapes you inside.⁹
What you see outside you see within you.¹⁰
It is visible and your garment.
Hear me, hearers,
and find out about my words, you who know me.
I am the hearing all can reach;
I am speech undecipherable.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
I . . . light . . . great power . . . will not move the
name . . .
to the one who created me.
I will speak his name.
Look at his words and all the writings completed.
Be alert, hearers and angels and those sent
and you spirits arisen from the dead.
I alone exist and have no one to judge me.
Many pleasures exist in many sins,
uncontrolled passions and disgraceful desires
and brief pleasures
embraced by people until they sober up
and float up to their place of rest.
There they will find me and live, and they will not die
again.

1. Layton, Gnostic Scriptures, p. 77.

2. In Robinson, ed., *The Nag Hammadi Library in English*, 1st ed., p. 271.
3. Thunder: Nag Hammadi Codex VI, 2, pp. 13, 1 to 21, 32; translated from the Coptic by George W. MacRae in Robinson, ed., *Nag Hammadi Library in English*, rev. ed., pp. 297–303; revised in verse by Willis Barnstone.
4. Much of this language recalls the role of wisdom in Jewish wisdom literature.
5. These paradoxical lines are paralleled in *On the Origin of the World*.
6. Zoe, Greek for “life,” is the name for Eve in Genesis. She plays a leading role in the *Secret Book of John* and elsewhere.
7. Eve is often described as being seized or raped in gnostic literature.
8. The reference to the alien recalls the Foreigner (Allogenes) and the concept of the alien or stranger elsewhere in gnostic literature; see the *Vision of the Foreigner* in this volume.
9. This statement is similar to Gospel of Thomas 22, 89.
10. This statement recalls Gospel of Thomas 3, on the kingdom, and the Gospel of Mary, on the human child.

30

The Songs of Solomon

The Songs of Solomon (or Odes of Solomon) is one of the great wisdom poetry anthologies of antiquity. No more lyrically powerful and imaginative collection of poems exists in ancient religions. Their eclectic outsider's vision, the outrageously imaginative symbolism, the conversation with the soul and the divine, the passionate embrace of love, and the separation, search, and encounter with deity—all of these aspects make it a major volume of religious poetry: a book of light, knowledge, and the enlightened voice.

Until 1909 only five odes from this very important hymnbook were known. They appeared in the *Pistis Sophia*, a gnostic text preserved in Coptic. Then, in 1909, the archaeologist and Syriac scholar J. Rendel Harris discovered a four-hundred-year-old Syriac text of the collection. The original language of the songs was probably Greek, although some scholars argue for a Syriac original. Harris conjectured a Jewish-Christian origin from the first century CE. Others suggest a Jewish original with a Christian redaction.

Walter Bauer offers a third possibility, that the songs constitute a second century gnostic hymnbook. Scholars disagree over how gnostic the Songs of Solomon really are. Many scholars, from Harris and Gunkel to Bultmann, Jonas, Grant, and Rudolph, take the songs to be gnostic, but others, such as Charlesworth, Chadwick, Burkitt, Braun, and

Worrell, do not see them as fully gnostic. In his book *The Odes of Solomon*, James Charlesworth argues that these songs are not gnostic but a mystical Jewish-Christian hymnbook, “a tributary to Gnosticism which flows from Jewish apocalyptic mysticism.”¹

Whatever the origin and degree of gnosticism, in their present form it is clear that the Songs of Solomon are based on Jewish sacred song tradition as exemplified in the Psalms and Song of Songs, that many of them have been subjected to a Christian overlay, and that their gnostic references are more significant than their mere inclusion in the *Pistis Sophia*. Harris also points out many quotations of the songs in the works of the early fathers of the church. The songs were of particular interest because of their christology, that is, the use of Christ as a speaker in the songs, and for their deep dependence on the Gospel of John, which is typical of many gnostic texts. Frequently, the structure of a song consists of a prologue on the part of the singer, then an oracular statement *ex ore Christi*, and finally a doxology in which the congregation is to participate.²

In his study of the Songs of Solomon, Gerald Blaszcak notes that they are composed largely in the first person singular as “individual confession songs.”³ Many of these songs are hauntingly beautiful. The images soar. The diction is rich with surprising references, such as “milk from the lord,” which apologists, dismayed by the female imagery for the divine, explain away as odd symbolism. Here are songs as poetic, profound, and astonishing as the

most compelling songs and psalms of the Hebrew Bible. So we read: “The dew of the lord rinsed me with silence and a cloud of peace rose over my head” (Song 35); or, with typical chariot imagery of Jewish mysticism: “I went up to the light of truth as into a chariot and truth took me across canyons and ravines” (Song 38). The beautiful imagery encompasses Christian vocabulary as well: “My heart was cloven and there appeared a flower, and grace sprang up” (Song 11). The thought of all three prevailing traditions, Jewish, Christian, and gnostic, is suggested in Song 7: “The father of knowledge is the word of knowledge. He who created wisdom is wiser than his works.”

SONGS OF SOLOMON⁴

Song 1

You the lord are mingled in my hair like a crown,
and I shall never be without you.
This crown of truth was woven for me
and makes your branches blossom in me.
The crown is not dry and sterile.
You live and blossom across my head.
Your fruit is full, perfect, and mingled with salvation.

Song 35

I clothe his limbs and hang from them;
I hang from his limbs. He loves me.
How would I know how to love the lord
if he didn't love me?
And who can tell us about love?
Only one who is loved knows.
I love the beloved and my soul loves him,

and I am where he reposes
and will be no stranger, for he is not petty.
He is my high merciful lord.
I have gone to merge in him.
The lover has found his beloved,
and to love the son I become the son.

Who joins the eternal? The eternal,
and who delights in the living one lives.
Such is the lord's spirit.
It doesn't lie. It teaches us ways. Be wise,
understand, and keep your eyes open.

Song 4

O my god, no one can seize your holy place
nor alter it, for no one has such power.
You designed your sanctuary before you drew the
world.
What is older will not be undone by the younger.
You gave your heart to your believers, O lord,
and will not stumble or be fruitless.

One hour of your faith is more precious than all days
and years.
Who can feel pain by wearing your grace?
Your seal is known. Creatures know it.
Archangels are robed in it.
You gave your fellowship. Not you, but we, were in
need.
Distill your dews upon us.
Open your rich fountains and let milk and honey pour
out.
You hold back nothing that you promise
and know the ends and give freely

so you might withdraw and give us again.
You know all, God, and from the beginning fix order.
And you, O lord, make all things.

Song 5

I thank you, O lord, because I love you.
O highest one, do not abandon me,
for you are my hope.
Your grace I have received freely and live on it.
My persecutors will come, but let them not see me.
Let a cloud of darkness fall on their eyes
and thick gloom darken them.
Let light be gone and I be invisible
so they will not come to seize me.
Let their counsel be thick darkness
and their cunning turn on their own heads,
for their counsel is sham.
The lord is my hope; I will not fear.
He is a garland on my head. I will not move into
sorrows.
Should everything tremble, I will stand firm.
If all visible things perish, I will not die,
for the lord is with me and I am with him.

Song 6

As a hand moves over a harp and strings speak,
so the spirit of the lord speaks in my members
and I speak through his love,
for he destroys what is foreign and bitter.
So he was from the beginning and so he will contend
to the end.
No one can remain his adversary or resist him.
The lord multiplies his knowledge.
He is zealous to inform us, and he gives through grace.

Through his name we apprehend praise,
and our spirits praise his holy spirit.
A stream erupts into a wide and endless river
that floods and, breaking, carries away the temple.
Ordinary men, and even those whose art is to stem
rough waters, cannot hold it back,
and the river covers the face of the whole earth.
The river fills everything,
and the thirsty of the earth drink and satisfy thirst.
The drink comes from the highest one.
Blessings on the ministers of that drink,
who guard his waters that assuage dry lips and raise
the fainted.
Souls about to depart, his waters rescue from death
and straighten crooked limbs.
They strengthen our feebleness and feed our eyes
with light.
Those who know the river of the lord live through it
forever.

Song 7

As anger moves over evil, so joy moves over the
beloved
and floods us with her fruit.
My joy is the lord, and I move toward him.
The way is excellent. My helper is the lord,
who in candour lets me know him intimately.
His kindness has humbled his magnitude.
He became like me so I might receive him.
He thought like me so I could become him,
and I do not tremble when I look at him,
for he is gracious to me.
He assumed my nature so I could learn from him.
He assumed my form so I would not turn away.

The father of knowledge is learning's word.
He who created wisdom is wiser than his works.
He who created me knew how to attend me
when I came into being.
From his abundant grace he has found mercy for me
and lets me request and receive his sacrifice.
He is incorruptible,
the perfection of the worlds, and our father.
He lets himself be seen in his works
and be recognized as their creator,
and none will think his works are self-made.
Over what he has done, from the beginning
and to the end, is the gaze of his light.
He was resting in his son and found pleasure in his
son,
and through his salvation the lord possessed all
things.
The highest one will be known in his saints,
sung in songs of the coming of the lord
and those who sing may go forth to meet him
and find him with joy and a harp of many tunes.
Seers will go before him and be seen
and praise the lord for his love. He is near and sees.
Hatred will leave the earth, jealousies drown,
and ignorance be eroded,
for knowledge of the lord has come.
Let singers sing the grace of the high lord.
Let them sing. Let their hearts be like day,
their harmonies like the lord's excellent beauty.
Let there be nothing without his life,
his knowledge, or his speech.
The lord has given tongue to his creation.
He opens the lips of our mouth to praise him.
Confess his powers and release his grace.

Song 8

Open your hearts to the exultation of the lord,
and float your love from your heart to your lips in a
holy life.

Carry fruit to the lord.

Talk and look into his light.

You who sank low, stand up and hold your shoulders
erect.

You who were silent, speak.

Your mouth has been opened.

You were despised. Now feel uplifted.

Your goodness is high.

The lord's right hand is with you,

and he will help you,

and before wars rage through the lands,

for you he prepares peace.

RESPONSE

Hear the word of truth and drink the knowledge
that I offer from my station.

Your flesh cannot know what I say to you,

nor your robes what I show you.

Keep my mystery. It harbours you.

Keep my faith. It harbours you.

Know my knowledge, you who know me in truth.

Love me gently, you who love.

I do not turn my face from my own.

I know them. Before they were, I knew them

and set my seal on their faces.

I fashioned their limbs and prepared my breasts for
them,

for them to drink my holy milk and live on it.

I took pleasure in them and see no shame in them.
Through my handiwork they are and feel
the enormity of my thought.
Who can stand against my handiwork?
Who is not its subject?
I willed and fashioned my mind and heart;
they are mine, and with my own hand I created them.
My goodness goes before them, and they will not lack
my name.
I am with them.

RESPONSE 2

Pray and grow, survive in the love of the lord.
You are loved in the loved one.
You survive in him who lives.
You are saved in him who was saved.
In all ages you will be found incorruptible
through the name of your father.

Song 9

Open your ears and I shall speak to you.
Give me your soul that I may give you mine.
Here is the lord's word and his desires,
and his holy thought about the messiah.
In the will of the lord is your life.
His purpose is your eternal life.
Your perfection is incorruptible.
Be rich in god the father
and receive the purpose of the high one.
In his grace be strong and redeemed.
I tell you, and the holy ones will know peace,
and if you hear you will not fall into war.
Who knows him will not perish.
Who receives him will not be confused.

His eternal crown is truth,
and those who wear it on their heads are blessed.
It is made of precious stones,
and wars were fought over the crown,
which goodness seized and gave to you.
Wear the crown in a covenant with the lord.
All who have conquered will be inscribed in his book.
Their book is a triumph and is yours.
Victory sees you foremost and wills you saved.

Song 10

The lord has changed my mouth by his word
and opened my heart by his light.
He causes his eternal life to inhabit me
and lets me speak the fruit of his peace
to convert souls who would come to him,
and he leads captives into freedom.

RESPONSE

I took courage, rose strong, and captured the world,
yet my captivity lies in the high one's glory
and lies in god my father.
The gentiles who were scattered abroad are gathered
together,
and I am not polluted by my love for them.
They praise me in high holy places,
and seas of light enter their heart as they become
forever my people.

Song 11

My heart was cloven and there appeared a flower,
and grace sprang up
and fruit from the lord,
for the highest one split me with his holy spirit,

exposed my love for him
and filled me with his love.
His splitting of my heart was my salvation,
and I followed the way of his peace,
the way of truth.
From the beginning to the end
I received his knowledge
and sat on the rock of truth where he placed me.
Speaking waters came near my lip
from the vast fountain of the lord,
and I drank
and was drunk with the living waters
that never die,
and my drunkenness gave me knowledge.
I threw off vanity and turned to my god,
and his bounty made me rich.
I threw off the madness of the earth;
I stripped that madness from me
and cast it away,
and the lord renewed me
in his raiment
and held me in his light.
From above he gave me uncorrupt ease,
and I was like land deep and happy in its orchards,
and the lord was sun on the face of the land.
My eyes were clear,
dew was on my face,
and my nostrils enjoyed the aroma of the lord.
He took me to paradise,
where I knew joy
and worshiped his glory.
Blessings on those who are planted in your land, in
paradise,
who grow in the growth of your trees

and change from gloom into light.
Your servants are lovely.
They do good;
they abjure evil and turn to your pleasantness.
They are free of the bitterness of trees
ancient in their land. You are everywhere,
always before your servants.
There is much space in paradise
but no wasteland. All is fruit.
Glory, lord, and eternal joy in paradise.

Song 12

He filled me with words of truth that I may speak the
same.
Like flows of waters, truth flows from my mouth,
and my lips reveal its harvest.
It gives me the gold of knowledge,
for the mouth of the lord is the true word
and the door of his light.
The highest one gave the words to his worlds,
which interpret his beauty,
recite his praise, confess his thought
as heralds of his mind and instructors of his deeds.
The quickness of his words is unsayable,
and like his statement it is sharp.
Its course knows no end and never fails.
It stands. Its descent and ways are incomprehensible.
Like his work is its end,
which is the light and dawn of thought.
Through it worlds converse and the silent acquire
speech.
From it came love and concord and candour,
and the word penetrated them and knew him who
made it.

They came into concord.
The mouth of the highest one spoke to them,
and that word made him clear.
The dwelling place of the word is you,
and its truth is love.
Blessings on you who by it have learned everything
and have known the lord in his truth.

Song 13

Look, the lord is our mirror.
Open your eyes and see your eyes in him.
And learn the way of your face
and praise his spirit.
Wipe the makeup from your face
and love his holiness. Dress in him.
Then at all times, dressed in him,
you will be stainless.

Song 14

As the eyes of a son to his father,
so my eyes turn to you always, O lord.
You are my consolation and happiness.
Don't turn your mercy from me, O lord,
nor withhold your kindness,
but stretch out your right hand
and guide me until the end of time.
Care for me, save me from evil,
and let your gentleness and love be with me.
Teach me to sing truth that I may engender fruit in
you.
Open the harp of your holy spirit
so I may praise you with all its notes.
From your sea of mercy, help me in my hour of need.

Song 15

As the sun is joy to those who seek daybreak,
my joy is the lord.
He is my sun, and his rays have lifted me up
and chased all darkness from my face.
I have acquired eyes and heard his truth.
I have acquired knowledge, and he has made me
happy.
I left the way of error, went to him, and he saved me.
According to his bounty, he gave me;
according to his beauty, he made me.
I found purity through his name.
I shed corruption through his grace.
Death has died before my countenance.
Hell is abolished by my word.
A deathless life appears in the land of the lord,
known to those with belief, and lasts unceasingly.

Song 16

As the work of the farmer is the plough
and the helmsman the guidance of the ship,
my work is a song to the lord.
My art and occupation are in singing his good name.
His love feeds my heart.
His sweet foods reach my lips.
In my mouth his spirit talks of his glory and beauty,
labour of his hands, the craft of his fingers,
mercy of infinite horizon, the power of his word.
The lord's word finds the invisible and reveals his
thought.
Our eye sees his labour, our ears hear his mind.
He spread out the earth and placed the waters in the
sea.
He measured the firmament and fixed the stars.

He created and rested.
Created things follow a pattern. They know no rest.
Throngs of people follow his word.
The gold coin of light is the sun.
The gold coin of darkness is the night.
He made the sun to clarify the day
but evening blurs the face of the earth.
Their alternation speaks the beauty of god.
And nothing exists without the lord.
He was before anything was. With his word,
his thought, and his heart he made our worlds.
To his name glory and honor.

Song 17

I was crowned by god, by a crown alive.
My lord justified me. He is my sure salvation.
He freed me from myself and condemnation.
The chain fell from my wrists.
I took on the face and ways of a new person,
walked in him, and was redeemed.
The thought of truth drove me.
I walked to it and didn't wander off.
Those who saw me were amazed,
supposing me to be a strange person.
He who knew me and brought me up
is the mountain of perfection.
He glorified me by kindness
and raised my thought to truth, showing me his way.
I opened closed doors, shattered bars of iron.
My shackles melted. Nothing appeared closed
because I opened the door to everything.
I freed slaves, left no one in bonds.
I spread my knowledge and love
and sowed my fruits in hearts, transforming them.

I blessed them. They lived.
I gathered and saved them.
They became the limbs of my body and I their mind.
Glory to the mind, you my lord and messiah.

Song 18

My heart was raised and magnified in the love of the
highest one.
I wanted to celebrate his name.
My arms and legs were made powerful
that they might not fall from his power.
He healed my bodily sickness.
His will was firm as his kingdom.
O lord, that I may help the weak,
let me keep your word. For their sake,
don't deny me your perfection.
Let the luminary not be conquered by darkness.
Let truth not fear the hands of falsehood.
Appoint me to victory. Your right hand is salvation.
Receive and preserve us who greet
temptation. In your mouth there is no falsehood,
no death, my god.
Your will is perfection.
Vanity you don't know, nor does it know you.
Error you don't know, not does it know you.
Ignorance appeared like the dust and scum of the sea.
The vain thought error great and pregnant with child.
The wise understood
and meditated unpolluted in their meditations.
They shared the mind of the lord.
They laughed at those in error.
They spoke truth breathed into them from the highest
one.
His name is great and beautiful.

Song 19

A cup of milk was offered,
and I drank its sweetness as the delight of the lord.
The son is the cup,
and he who was milked is the father.
His milk should not drip out wastefully.
The holy ghost opened the father's raiment
and mingled the milk from the father's two breasts
and gave that mingling to the world,
which was unknowing.
Those who drink
are near his right hand.
The spirit opened the virgin's womb,
and she received the milk.
The virgin became a mother
of enormous mercy.
She laboured but not in pain
and bore a son.
No midwife came.
She bore him as if she were a man,
openly, with dignity, with kindness.
She loved him and swaddled him
and disclosed his majesty.

Song 20

I am a priest of the lord and serve him as priest.
I offer him the offering of his thought.
His thought is not like the world,
not of the flesh
or of those who serve in the flesh.
The lord offers his goodness, his stainless heart and
lips,
his inner world that is faultless.

Let hearts not oppress hearts, nor souls harm souls.
Don't bribe a stranger, because that stranger is you.
Don't trick your neighbour.
Don't take the clothing from him that hides his
nakedness,
but dress in the grace of the lord generously
and walk in paradise
and from his tree make a garland⁶ for your head.
Loop it around your hair. Be happy and rest in his
rest.
His glory will go before you.
You will inhabit his kindness and grace
and be fat in truth⁷
with the praise of his holiness.
Praise and honour his name.

Song 21

I raised my arms high to the grace of the lord,
for he cast off my bonds.
My helper had raised me to his grace and salvation.
I discarded darkness
and dressed in the clothing of light.
My soul acquired a body free from sorrow,
free from torture and mutilation.
The lord's thought restored me.
I fed on his incorruptible fellowship.
In the light he raised me.
I went to him, near him,
praising and shouting his name.
He made my heart flood into my mouth.
He made it shine on my lips.
On my face the exultation of the lord grew.
My praise exploded.

Song 22

You who bring me down from on high
and bring me up from the regions below,
who gather what is on the earth
and hurl at me,
who scatter my enemies,
who gave me mastery of binding ropes
for me to loosen them
and with my hands have overthrown the dragon
with seven heads
and inserted myself in his roots to destroy his seed,
you were here and helped me,
and everywhere your name circled me.
Your right hand destroyed his wicked poison.
Your hand smoothed the way for those who believe in
you
and chose them from their graves,
separating them from the dead,
and you took dead bones and covered them with
bodies.
They were motionless,
and you gave them the energy of life.
Your way and your face were stainless.
To corruption you brought your world cleaned and
refreshed.
The foundation is your rock on which you built your
kingdom
where the holy live.

Song 23

The holy are happy. Who but they alone will wear joy?
The elect wear grace.
And who will be arrayed in grace
but those who from the beginning have believed?

The elect wear love.
And who will be arrayed in love
but those who from the beginning have believed?
Walk in the knowledge of the lord,
and you will know the grace of the lord of generosity,
his exultation, and the perfection of his gnosis.
His thought was a letter,
and his will descended from the skies,
shot like an arrow violently released from its bow.
Many hands rushed to the letter
to catch it, take it, and read it,
yet it slipped from their fingers,
and they were terrified of it and its seal.
They couldn't loosen the seal,
for the power of the seal was greater than they.
Others saw the letter and chased it,
wondering where it would land
and who might read it, who might hear it.
But a wheel caught the letter
and rolled over it, and it stuck there,
and it was a sign of the kingdom and realm.
Everything moving near the wheel
the wheel cut down,
and it destroyed a multitude of enemies
and bridged rivers and crossed over and uprooted
forests,
leaving a huge ditch.
As if a body were on the wheel, a head turned
down to the feet. The wheel turned on the feet
and on whatever struck it.
The letter commanded over all districts,
and there appeared a head. It became
the son of truth from the father on high, who
possessed all,

and the thought of many became nothing,
and the apostates and seducers grew brave yet fled,
and tormentors were blotted out.
The letter became a great tablet,
a volume written by the finger of god.
On it was the name of the father and the son
and the holy spirit,
and their word of dominion forever.

Song 24

The dove flew over the head of the messiah,
who was her head, and she sang over him
and her voice was heard.
The inhabitants were terrified
and travellers shuddered.
Birds took flight
and all creeping things died in their holes.
Abysses opened and closed.
Like women in labour they were seeking god.
They had no food.
No one belonged to them.
The abysses sank and were sealed by the lord,
and the people perished
in their own thought ancient and new.
Everyone was imperfect and died.
They could say nothing.
The lord destroyed the imagination
of all who didn't have his truth.
They were weak in wisdom
and were rejected. They lacked his truth.
The lord disclosed his way
and sprang his grace in alien lands.
Those who understand know holiness.

Song 25

I was rescued from my chains
and fled to you, my god.
You are the right hand of my salvation
and my helper.
You held back those who rose against me
and the disappeared.
Your face was with me.
I was saved by your grace.
But in the eyes of many I was abhorred and excluded.
In their eyes I was lead.
I assumed strength from you
and drank your help.
You placed a lamp at my right hand and at my left.
In me nothing is not bright.
Your spirit covered me,
and I took off my robe of skin.
Your right hand raised me
and removed my sickness.
I grew strong in your truth,
holy in your goodness.
My enemies feared me.
I was of the lord by the name of the lord,
and justified by his gentleness.
His rest goes on forever.

Song 26

I poured praise on the lord.
I am his.
I recite his holy poem.
My heart is with him.
His harp is in my hand,
and the poems of his rest will not be silent.
I cry to him from my whole heart,

praise and exalt him with my limbs.
From the east and far into the west
is his praise.
From the south and far into the north
confession is his.
And from the top of hills to the greatest peaks
is his perfection.
Who can write the poems of the lord,
or who can read them?
Who can train the soul for life to save the soul?
Who can rest high in the firmament
so that the mouth speaks?
Who can decipher the wonders of the lord?
The interpreter perishes, the interpreted stops.
It is enough to know and to rest and rest.
The motionless singers stand before a great river
with a huge fountain
flowing to those who seek the poem of the lord.

Song 27

I extend my hands and hallow my lord.
The expansion of my hands is his sign,
and my expansion is the erected wood.

Song 28

Like the wings of the doves over their infant doves
whose mouths lift to their mothers' mouths,
so are the wings of the spirit over my heart.
My heart is happy and leaps
like the infant who moves happy in her mother's
womb.
I believed. I was peaceful.
My faith was in him whom I trusted.
He hugely blessed me.

My mind is with him.
No sword nor scimitar divides us:
I prepared before destruction came.
I am in his arms that do not know death.
Deathless life hugged and kissed me.
That spirit is in me; it cannot die. It lives.

RESPONSE

They marvelled at me because I was persecuted.
They supposed me swallowed up.
To them I seemed lost.
My oppression was my salvation.
They scorned me because in me was no anger.
Because I did good I was hated.
They surrounded me like mad dogs
who stupidly attack their masters.
Their thought is corrupt, their mind perverted.
I carried water in my right hand.
With sweetness I endured the bitter.
I didn't perish. I wasn't their brother.
My birth was other.
They sought my death. They failed.
I was older than their memory.
They cast lots against me. They failed.
Those who came later
tried to destroy the memory of him before them.
No one foretells the thought from the one in the sky.
His heart surpasses wisdom.

Song 29

The lord is my hope. With him I shall not be lost,
and through his praise he made me,
and through his goodness he gave me common objects,
and through his beauty he set me on high.

He led me out of the depths of Sheol⁸
and saved me from the mouth of death.
I laid my enemies low,
and he justified me through his grace.
I believed in him. I believed in the messiah,
and he came to me and showed me his sign
and led me by the way of his light.
He also gave me the rod of his power
to subdue the dreams of others, to bring down the
mighty,
to make war through his word
and find victory through his power.
By his word the lord overthrew my enemy,
who was like stubble blown away in the wind.
I praise him on high who exalts me, his servant.
He has exalted the son of his handmaid.

Song 30

Drink deeply from the living fountain of the lord.
It is yours.
Come, all who are thirsty, and drink,
and rest by the fountain of the lord.
How beautiful and pure.
It eases the soul.
That water is sweeter than honey.
The combs of bees are nothing beside it.
It flows from the lips of the lord.
Its name is from the lord's heart.
It is invisible but has no borders
and was unknown until it was set in our midst.
They who drink are blessed and are eased.

Song 31

Chasms vanished before the lord,

and darkness fades with his appearance.
Error wandered and disappeared because of him.
Contempt found no path and was submerged in the
truth of the lord.
He opened his mouth and spoke grace and happiness.
He sang a new poem to his name
and raised his voice to the firmament
and offered him children in his hands.
By the ways his father gave to him,
his face was justified.

RESPONSE

Come, you who have suffered, and be happy.
Possess your souls through grace.
Accept deathless life.
They condemned me when I stood on my feet,
I who was guiltless.
They divvied the spoil though nothing was theirs. I
endured, held my peace,
silent so they couldn't get to me.
I was a firm rock pounded by waves, braving the
blows.
I bore their bitterness with humility
to redeem and instruct my people.
I couldn't forget my word to the patriarchs,
to whom I had promised salvation of their seed.

Song 32

To the blessed, happiness lives in the heart,
and his light resides in them.
The word comes out of self-created truth.
He is strong from the holy force up in the skies
and forever unshaken.

Song 33

Grace raced away from the corrupter,
then turned her back on him to denounce him.
He left utter havoc around him
and spoiled his constructions.
He stood on a summit and screamed
from one end of the earth to the other,
drawing near those who obeyed.
He did not seem evil,
but a perfect virgin stood near and cried out:
“Sons and daughters, come back.
Leave the corrupter.
Come to me. I will enter you
and lead you out of devastation.
I will make you wise in the way of truth.
Do not destroy yourself.
Do not perish. Hear me and be saved.
I tell you of god’s grace.
By me you will be redeemed and blessed.
I am your judge.
You who help me will not be injured.
You will possess purity in a fresh world.
My chosen ones stroll in me.
I shall inform you who seek me.
I shall make you trust my name.

Song 34

The simple heart finds no bad way,
good thought finds no wounds.
Deep in the illuminated mind is no storm.
Surrounded on every side by the beauty of the open
country,
who is not free of doubt?
Below is like above. Everything is above.

Below is nothing,
but the ignorant think they see.
Now you know grace and salvation.
Believe and live and be saved.

Song 35

The dew of the lord rinsed me with silence,
and a cloud of peace rose over my head,
guarding me.
It became my salvation.
Everybody quivered in horror.
They issued smoke and judgment,
but I was silent, near my lord,
who was more than shadow, more than foundation.
He carried me like a child by its mother.
He gave me milk, his dew,
and I grew in his bounty
and rested in his perfection.
I spread my hands out
as my soul pointed to the firmament,
and I slipped upward to him
who redeemed me.

Song 36

I found rest in the spirit of the lord, who raised me
and had me stand on my feet in the high terrains
of the lord,
before his perfection, before his glory,
while I praised him in my poems.

RESPONSE

Soul led me before the face of the lord.
Through the earthly son
I was named the light, the child of god.

I was the most glorified of the glorious,
greatest of the great.
Like the great lofty one, she the soul made me
like his freshness. He renewed me.
From his perfection he anointed me,
and I became equal to those near him.
My mouth was open like a dew cloud,
my heart gushed with goodness,
my way to him was peace,
and I joined the soul of his providence.

Song 37

I extended my hand to the lord
and to his skies raised my voice.
I spoke through the lips of my heart,
and he heard me when my voice went to him.
His word came to me with the fruit of my labour.
I found ease through the grace of the lord.

Song 38

I went up to the light of truth
as into a chariot,
and truth took me across canyons and ravines
and preserved me against waves smashing the cliffs.
She was my haven and salvation
and left me in the arms of immortal life.
She went with me, soothed me, kept me from error.
She was and is the light of truth.

Song 39

Mammoth rivers are the force of the lord.
They wash away those who despise him.
They entangle their paths and destroy their crossings.
They carry away their bodies

and burn their souls.
They are faster than lightning. Quicker.
Yet those who walk stainlessly on rivers
will not be hurt.
Those who walk without blame on them
need not cringe.
Their sign is the lord.
The sign is the way for those who cross in the name
of the lord.
Dress in the name of the high one and know him
and cross unworried. The rivers obey you.
The lord bridges waters with his word
as he walked and crossed on them with his feet.
His feet are firm on the water and do not sink.
They are a fixed beam of wood fashioned of truth.
Waves rise on both sides. The lord messiah stands.
His footsteps are not washed away.
They do not perish.
A way exists for those who cross after him,
for those on his path of faith and who love his name.

Song 40

As honey drips from the combs of bees
and milk flows from the woman who loves her child,
so my hope goes to you, my god.
As a fountain bursts with water
my heart bursts with praise for the lord
through my lips.
My tongue is sweet from his conversation,
my limbs fattened by the sweetness of his poems.
My face joys in his exultation.
My spirit exults in his love.
My soul shines in him.
Who is afraid finds safety in him

and redemption is certain in him,
and possession of eternal life.
Those who are in him cannot be stained.

Song 41

All who see me will be astonished,
for I am an alien among you.
The father of truth remembered me.
He possessed me from the beginning.
Through his riches and thought in his heart
he engendered me.
His word is our way.
The saviour makes us alive and doesn't forget our
souls.
The humbled
are exalted in him.
The son of the highest one
appeared in the father's perfection.
Light found daybreak in the word
that was earlier his.
The messiah is one,
known before the foundation of the world.
He saves souls in his truth and name.
Let us sing to the lord. We love him.

Song 42

I stretched out my hands and came near my lord.
It is my sign, stretching my hands as if spread on a
tree.
That was my way up to the good one.
I became useless to those who didn't seize me.
I hid from those who don't love me
but am with them who love me.
My persecutors died.

They sought me because I am alive.
 I rose up and am with them
 and speak through their mouths.
 They despised their persecutors.
 I locked them in the yoke of love.
 Like the groom over the bride,
 so is my love over those who believe in me.
 They thought me rejected, destroyed. I wasn't.
 Hell saw me and was miserable.
 Death cast me up along with others.
 I have been gall and bitterness to death.
 I went down with it to the uttermost depth,
 and it released my feet and head,
 for it couldn't endure my face.
 I made a congregation of living men among its dead
 and spoke to them with living lips.
 My word wasn't empty.
 The dead ran toward me, screaming,
 "Son of god, pity us. Be kind
 and bring us out of the bonds of darkness.
 Open the door into your being.
 We perceive our death has not touched you.
 Save us, redeemer."
 I heard their voice and stored their faith in my heart.
 I set my name upon their heads.
 They are free men and mine.

1. Charlesworth, *Odes of Solomon*, p. 190.

2. Each song ends with "hallelujah," a stock response by the listener or congregation and probably a scribal addition. The tag is here omitted as unnecessary and distracting from the content and beauty of the poem.

3. Blaszcak, *A Formcritical Study of Selected Odes of Solomon*, p. 76.

4. The Songs of Solomon; translated by Willis Barnstone.
5. Song 2 is missing.
6. Harris and Mingana give “garland,” Charlesworth “crown.” “Garland” carries out the metaphor into the next line.
7. “Fat in truth” is Harris and Mingana’s version, “anointed in truth” is Charlesworth’s. Harris and Mingana cite Isaiah 58: “and he shall satisfy thy soul with fatness.”
8. Hell.