
The Holy Bible

NEW REVISED STANDARD VERSION
UPDATED EDITION
BRITISH TEXT



To the Reader

From the National Council of the Churches of Christ in the USA

Motivated by love and respect for Scripture, the National Council of the Churches of Christ in the USA (NCC) hopes that you will find this *New Revised Standard Version Updated Edition (NRSVue)* suitable to inspire, inform, and guide daily living. The goal of the *NRSVue* is to offer a readable and accurate version of the Holy Bible to the global English-speaking community for public worship and personal study, for scholarship and study in classrooms, and for informing faith and action in response to God.

Together with religious leaders from diverse communities of faith, we join in the conviction that the Scriptures offer good news of God's love—wisdom to guide, hope to sustain, truth to empower, forgiveness to change, and peace to bless all of creation.

The *NRSVue* extends the *New Revised Standard Version's (NRSV)* purpose to deliver an accurate, readable, up-to-date, and inclusive version of the Bible. It also continues the work of offering a version as free as possible from the gender bias inherent in the English language, which can obscure earlier oral and written renditions. The *NRSVue*, like the *NRSV*, follows 'in the tradition of the *King James Bible*, [introducing] such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage, ...as literal as possible, as free as necessary' (*NRSV's* preface 'To the Reader'). As also stated in the *NRSV* preface, the Bible's message 'must not be disguised in phrases that are no longer clear or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today.'

Why an Update?

The *NRSV* has been called the most accurate of English-language translations, based on the available manuscript evidence, textual analysis, and philological understanding. In the more than thirty years since its first publication, hundreds of ancient manuscripts have been studied in exacting detail. The *NRSVue* is informed by the results of this research. Labouring through this material has deepened scholarly insight into Jewish and Christian sacred texts and advanced understanding of ancient languages. With new textual evidence, historical insights, and philological understandings (which include exploring the meanings of ancient texts in light of the cultures that produced them), the *NRSVue* brings greater precision in interpreting Scripture today. The goal of these practices has been to translate the ancient texts as accurately as possible while reflecting the cultural differences across time and conditions. Such a translation approach permitted the Editorial Committee to present the text as literally as possible and as freely as necessary.

The Update Process

The current updating process involves scores of scholars and leaders from multiple faith communities, inclusive of gender and ethnic identities, with the unwavering goal to render an accurate version of original source texts into the most current understandings of contemporary language and culture.

It is for this reason, too, that the NCC commissioned the Society of Biblical Literature (SBL), the leading international association of biblical scholars, to review and update the *NRSV*. The SBL's mandate and process were single-mindedly intended to ensure

the currency and integrity of the *NRSVue* as the most up-to-date and reliable Bible for use and study in English-language religious communities and educational institutions.

A Final Word

Since its beginnings in the early 1950s, the NCC has supported the work of scholars who dedicate their lives to the study of the Hebrew and Christian Scriptures. Likewise, the NCC's steadfast aim has been to encourage readers to study the Scriptures so they will be inspired and informed in their faithful action to love God with their hearts, souls, minds, and strength and to love each other as God loves.

The communions of the National Council of the Churches of Christ in the USA have undertaken this work as a sacred trust.

Preface to the *NRSV* *Updated Edition*

From the Society of Biblical Literature

Purpose of the Revision

First published in 1611, the *King James Version* slowly but steadily attained a well-deserved stature as the English language's 'Authorized Version' of the Scriptures. At the same time, the scholarly foundation that produced the *King James Version* shifted as new manuscripts came to light and philological understandings improved. As a result of these scholarly advances, the *Revised Standard Version* was authorized to improve the translation, based on more evidence of the original texts and early translations of the Bible, the meanings of its original languages (Hebrew, Aramaic, and Greek, as well as ancient translations into Arabic, Armenian, Coptic, Ethiopic, Georgian Greek, Syriac, and Latin), and changes to the English language itself. The forty years between the *Revised Standard Version* and the *New Revised Standard Version* likewise witnessed many developments in biblical scholarship, textual criticism, linguistics, and philology. The same has occurred over the last thirty years, including the publication of all the biblical texts discovered near the Dead Sea, and these developments warrant this update. As with its predecessors, the *NRSVue* can claim a well-known line from the 1611 preface to the *King James Version*: 'We never thought from the beginning that we should need to make a new translation...but to make a good one better.'

The National Council of Churches, which holds the copyright of the *New Revised Standard Version*, commissioned the Society of Biblical Literature to direct the *NRSVue* revision project thirty years after its original publication. The editors of this edition encourage readers to read the excellent prefaces to both the *Revised Standard Version* (1952) and the *New Revised Standard Version* (1989); some elements of the latter have been incorporated herein. This preface also outlines the process of the update and the mandate under which it was conducted.

Process of the Revision

The review managed by the Society of Biblical Literature included seven general editors and fifty-six book editors, with several general editors serving also as book editors. The general editors were divided into three teams: Old Testament (also known as the Hebrew Scriptures), Apocrypha (also known as the Deuterocanon), and the New Testament. In addition to the seven general editors, the National Council of Churches appointed two members of its Bible Translation and Utilization Advisory Committee to serve as liaisons to the committee of general editors appointed by the Society of Biblical Literature. Three members of the Society's staff participated in and managed the project.

Beginning in 2017, each book of the Bible was assigned to one or more book editors. Over the course of two years (2018–2019), the book editors submitted their proposed updates to the general editors. Each of the three teams of general editors met at least once a month for two years (2019–2020) to review and discuss the proposed updates submitted by the book editors. The accepted updates were submitted to the National Council of Churches in 2021 for its final review and approval of what is now the *NRSVue*.

The *NRSVue* presents approximately 12,000 substantive edits and 20,000 total changes, which include alterations in grammar and punctuation.

Like its predecessors, this *NRSVue* has relied on the best results of modern discovery and scholarship. The mandate primarily focused on two types of revisions: text-critical and philological. The *New Revised Standard Version Updated Edition (NRSVue)* is not a new translation. While some stylistic improvements have been made, these were reserved for instances where the translation was awkward, unclear, or inaccurate. Other changes involve matters of consistency, grammar and punctuation, and general improvements that render the translation and notes more consistent and uniform.

Text-Critical Revisions

The role of text criticism in Bible translation is to establish a base text from which to translate, a text reconstructed from the earliest versions in the original languages (Hebrew, Aramaic, and Greek), as well as in ancient translations of the books of the Old Testament, Apocrypha, and New Testament. Translators rely on scholarly critical editions of the Bible for their work. A typical text-critical resource establishes a text based on scholarly judgment of the preferred reading among the readings available, with important alternative readings provided in a detailed apparatus. Scholars follow well-established rules in their effort to determine one preferred or superior reading from among others, though this remains both art and science. The challenge of establishing the Hebrew and Aramaic text of the Old Testament is different from the corresponding challenge in the New Testament. For the New Testament, a large number of Greek manuscripts exist, preserving many variant forms of the text. Some of them were copied only two or three centuries later than the original composition of the books. While the Dead Sea Scrolls dramatically improved the resources for Old Testament textual criticism, most translations, including the *NRSVue*, still rely especially on a standardized form of the text established many centuries after the books were written.

The goal of the text-critical review was to evaluate whether or not to modify the textual basis for the revision. To this end, the text underlying the *New Revised Standard Version* was examined in the light of all available evidence, making use of new data, perspectives, and scholarly resources. The review occasionally resulted in a change to the translation itself or to the textual notes that have been an integral feature of the *New Revised Standard Version*.

For the Old Testament, the team made use of the *Biblia Hebraica Quinta* (2004–) for those books published to date and the *Biblia Hebraica Stuttgartensia* (1977; ed. sec. emendata, 1983) for the remaining books. Both are editions of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the Masoretes) of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, we adopted that reading. No notes are given in such cases because the vowel points are more recent and less reliably original than the consonants.

Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying were introduced before the Masoretes standardized the Hebrew text. Most of the corrections adopted in the *NRSVue* are based on other ancient Hebrew manuscripts or on the ancient versions (translations into Greek, Aramaic, Syriac, and Latin), which were made prior to the time of the work of the Masoretes and which therefore may reflect earlier forms of the Hebrew text. In such instances a note specifies the manuscript, version, or versions attesting the correction and also gives a translation of the Masoretic Text.

Since the Dead Sea Scrolls and the Septuagint translation predate the Christian era, they present for certain books an earlier and more original version in the development of the texts. Each of the versions was considered authoritative by a community. This advance in textual scholarship is recent, however, so the *NRSVue* retains for its translation the version presented by the Masoretic Text, whether it attests the earlier, parallel, or later version. The differences between these major versions are larger than can be added to the notes.

The *NRSVue* uses double brackets in the Old Testament in the same way the *New Revised Standard Version* did in the New Testament: to enclose passages that are now regarded to be later additions to the text but that have been retained because of their evident antiquity and their importance in the textual tradition. In short, the text-critical basis for the Old Testament is an improved Masoretic Text, which was the goal of the *New Revised Standard Version*. The Masoretic Text has been given preference where there is no scholarly consensus in favour of another reading or where the arguments are equivocal.

The *Revised Standard Version of the Bible* containing both the Old and New Testaments was published in 1952; a translation of the Apocrypha in the Old Testament followed in 1957. In 1977, this collection was issued in an expanded edition containing three additional texts considered canonical by Eastern Orthodox communions (3 and 4 Maccabees and Psalm 151). Thereafter the *Revised Standard Version* gained the distinction of being officially authorized for use by all major Christian churches: Protestant, Anglican, Roman Catholic, and Eastern Orthodox. The translation of the Apocrypha, therefore, is not peripheral but of equal import as the translation of the Old Testament and the New Testament. Indeed, some of the deuterocanonical books were originally written in Hebrew or Aramaic and were considered sacred texts by the early Jewish communities who first transmitted them and the later Christians who preserved them.

The *NRSVue* includes a considerable number of changes to the Apocrypha. Because there is no single critical edition for the books in this collection, the team made use of a number of texts. For most books the basic Greek text used was the edition of the Septuagint prepared by Alfred Rahlfs (Stuttgart, 1935). For several books the more recent volumes of the Göttingen Septuagint project were utilized. *A New English Translation of the Septuagint* (Oxford, 2009) also served as a resource to compare translations and evaluate critical texts for individual books.

For the book of Tobit, the *New Revised Standard Version* relied on the shorter Greek manuscript tradition; the *NRSVue* translated the longer Greek tradition (preserved in Codex Sinaiticus), while taking the Qumran manuscripts and other ancient witnesses into account. For the three Additions to Daniel, the Committee continued to use the Greek version attributed to Theodotion. Ecclesiasticus has an especially challenging textual history. The team generally followed the Greek text of Joseph Ziegler (and the versification in the Prologue), while giving particular consideration to the earliest Hebrew manuscripts from the Dead Sea region, with occasional recourse to the Syriac. The versification of 1 Esdras now follows Robert Hanhart's edition (Göttingen, 1974), which also brings the book into conformity with its usage in the Eastern Orthodox tradition. The basic text adopted in rendering 2 Esdras is the Latin version given in Robert Weber's *Biblia Sacra* (Stuttgart, 1971), with consultation of the Latin texts of R. L. Bensly (1895) and Bruno Violet (1910), as well as by taking into account the Syriac, Ethiopic, Arabic, Armenian, and Georgian versions. Since the Additions to the Book of Esther are disjointed and unintelligible as they stand in most editions of the Apocrypha, we provide them with their original context by translating the entirety of Greek Esther from Hanhart's edition (Göttingen, 1983). The versification of the Letter of Jeremiah now conforms to Ziegler's edition (Göttingen, 1957, 1976). The

Septuagint's Psalm 151 is an abbreviated version of the Hebrew composition found in the 11QPsalms scroll. While the Greek remains the basis for the translation, the team also consulted that scroll.

For the New Testament, the team based its work on three recent editions of the Greek New Testament: (1) *The Greek New Testament*, 5th revised edition (United Bible Societies, 2014); (2) *The Greek New Testament: SBL Edition* (Society of Biblical Literature and Logos Bible Software, 2010); and, (3) for Acts and the Catholic Letters, *Novum Testamentum Graecum: Editio Critica Maior* (Deutsche Bibelgesellschaft, 2013, 2017). Occasionally these editions differ in regard to text or punctuation; in such cases the team followed the reading best supported by a combination of both traditional and more recent approaches and considerations. As in the original *NRSV*, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text but that have been retained because of their antiquity and importance in the textual tradition. Here and there in the notes the phrase 'Other ancient authorities read' identifies alternative readings preserved by Greek manuscripts and early versions. In both Testaments, other possible translations of the text are indicated by the word 'Or.'

Textual criticism continues to evolve. Not only have additional manuscripts become available, but some of the goals and methodology have changed over the last several decades. This is more the case for reconstructing the books of the Old Testament and Apocrypha, but it is generally true for the entire enterprise. In the *NRSVue*, care was taken not to push too far ahead of the existing critical editions or to turn the translation itself and its notes into a critical edition. Nevertheless, a careful reader will notice in general a more generous use of the notes for alternative readings. The editors hope that this work will serve translators in the future.

Philological Revisions

Deciphering the meanings of the Bible's ancient languages involves a host of efforts: the study of the languages themselves, the comparative study of cognate languages from the ancient Near East and the Greco-Roman world, the disciplines of philology and linguistics, and the historical study of the social, cultural, and economic contexts in which the Bible was written. The *NRSVue* took special care not to use terms in ways that are historically or theologically anachronistic, though, as in every translation, anachronism is unavoidable.

The *NRSVue* continues and improves the effort to eliminate masculine-oriented language when it can be done without altering passages that reflect the historical situation of ancient patriarchal culture. This goal is to provide a historically accurate and acceptable rendering without using contrived English. Only occasionally has the pronoun 'he' or 'him' or other gendered language been retained in passages where the reference may have been to a woman as well as to a man, for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English could easily obscure the historical background to and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort meaning.

The *NRSVue* also continues the well-established practice of using in the Old Testament the word Lord (or, in certain cases, God). This represents the traditional way that English versions render the Divine Name, the 'Tetragrammaton' (see the notes on Exodus 3.14, 15), following the precedent of the ancient Greek and Latin translators and the long-established practice in the reading of the Hebrew Scriptures in the synagogue.

The Future of Revisions and a Virtue of This Translation

The *NRSVue* represents a base text that was produced from a variety of textual witnesses, a text that was not used by any one community but combines readings from several of them. This, however, may well be a model and a reminder to us today: it results in a text that can be used across both Jewish and Christian traditions and in all their diverse communities. Indeed, this model stretches back to 1611, the origin of this edition. The translators of the *King James Version* took into account all of the preceding English versions and owed something to each of them. In 1977 the *Revised Standard Version* incorporated books that permitted it to become officially authorized by all the major Christian churches, and the use of the Masoretic Text of the Hebrew Scriptures reflects the use of that text in synagogues. Beginning with the Revised Standard Version Bible Committee, the translation teams became both ecumenical and interfaith. The process that produced this translation of the Bible represents an ideal and a virtue. It is a Bible produced by consensus that can be used among and across pluralistic communities in contexts both academic and religious.

In the future, new text-critical resources will become available, the methodology and goals of textual criticism may change, translation theory may evolve, and the need to reflect contemporary language will be constant. In short, efforts to update the translation of the Bible will continue. As they do, it is the hope of the Society of Biblical Literature that this translation will continue to be produced by a diverse team and for diverse readers.

Preface to the New Revised Standard Version *Anglicized Edition*

The publication of the New Revised Standard Version of the Bible in 1989 marked the latest stage in the development of an authoritative English language text, a process that started in England with the translation commonly known as the Authorized or King James Version of 1611. The ongoing task of translation had already resulted in the Revised Standard Version of 1952, and a fuller account of this developmental process can be found in the Preface To the Reader.

The RSV rapidly found favour throughout the English-speaking world, and in the United Kingdom the translation was quickly adopted by churches, theological colleges, and university faculties as their standard version. In all these places, the RSV was recognized as being authoritative and accurate, impartial in its scholarship, and well suited to the needs of the Christian community of that period.

The continuance of the Translation Committee's work after the RSV first appeared is a testimony to the fluid nature of the labour with which it is concerned. Bible translators must try to reflect the language of the people for whom they are writing, and the NRSV, recognizing that the English language was evolving rapidly, adopted terms that are familiar to contemporary readers. Yet the English language has developed in different ways in separate countries, and there has been an ongoing divergence between the language as it is used in the United States of America, and the form most commonly used in the British Isles and other countries where British usage is preferred. Therefore, whilst the appearance of the NRSV was warmly welcomed, it soon became apparent that there was a sufficient number of variances between American and British usage to suggest that an edition embodying British usage would be appreciated. The task of producing a text that would meet this need was therefore undertaken, with the convenient (if not strictly accurate) description of an Anglicized Edition.

All those participating in the process of 'anglicization' accepted that no attempt could be made to alter the basic translation in any way; their responsibility was simply to render words that might otherwise be uncertain or awkward into the best generally acceptable equivalent in British usage, whilst at the same time adjusting appropriate points of spelling, grammar, and punctuation.

It is the spelling of various words that will for many present the most obvious examples of change. (Readers may care to note that the verb ending *-ize*, in Britain sometimes regarded as American usage, has been retained where this is etymologically permissible). Other common changes include: the insertion of 'and' into numbers higher than one hundred; the replacement of obsolete (in British usage) past participles such as 'gotten'; the avoidance of subjunctive verbs, still familiar in American but much rarer in British usage; the reinstatement of prepositions such as 'to' and 'for' often elided in US idiom.

The Anglicized Edition's editors also found that words in common use could sometimes have different meanings in various English-speaking cultures, which must affect understanding and interpretation of the text. Thus, references to the (freshwater) Sea of Galilee retain this form, but where the proper name is not given in full, 'sea' is replaced by 'lake', a more unmistakable description for readers to whom sea implies salt water, corresponding to the American 'Ocean'. The 'tone' of a particular word

may also vary between countries; what is an acceptable ‘informal’ use in the USA may sometimes be seen as a vulgarism in Britain and other places.

Many smaller alterations have been made, apparently insignificant in themselves, yet which contribute to the overall rendition of the biblical narrative in what may be termed British style.

The intention that lies behind the publication of the New Revised Standard Version Anglicized Edition has been to present an already excellent version of the Scriptures in the form most accessible to its intended readers, so reinforcing their understanding. The editorial work was carried out in Great Britain, but the active support and encouragement of members of the original Translation Committee has ensured that the foundational scholarship which undergirds the NRSV has been retained, and enhanced for those who prefer British usage. It is the earnest hope of all involved in the task that their efforts will enable still more readers to gain fresh insights into the written Word of God.

Oxford, October 1995

Preface to the New Revised Standard Version Updated Edition *British Text*

The four principal British publishers of the NRSV – the British and Foreign Bible Society, Cambridge University Press, Oxford University Press, and the Society for Promoting Christian Knowledge – accepted the responsibility of reviewing the 1995 anglicization a generation on.

The 1995 anglicization was the starting point for this work both in terms of the base text and the objective, – ‘that no attempt could be made to alter the basic translation in any way; their responsibility was simply to render words that might otherwise be uncertain or awkward into the best generally acceptable equivalent in British usage, whilst at the same time adjusting appropriate points of spelling, grammar, and punctuation.’

A generation on there has been further language change. Some divergences from the original anglicization were no longer necessary, especially in the area of hyphenation where some of the 1995 text looks increasingly archaic to British eyes in the third decade of the twenty-first century. In some other cases British usage has diverged further – for example to English ears the word ‘alien’ now speaks of extra-terrestrials rather than those from another country, so in the new edition we use ‘foreigner’ instead.

With computer technology we have one advantage that the 1995 process did not have, and this has enabled us to identify and correct a number of inconsistencies within the 1995 work. These were disproportionately present in, but not limited to, the Deuterocanonical/Apocryphal books.

However, computers lack the human ear to make decisions so every change was reviewed by an editorial group meeting over video-conferencing during the era of Covid-19. The group worked to a decision hierarchy as follows: our first source was the New Oxford Dictionary for Writers and Editors. If that was silent, we would default to the decisions made by the 1995 committee, unless the group was unanimous that those decisions needed to be updated.

We are grateful for the support of the National Council of Churches in authorizing and subsequently reviewing this thorough level of work, and to the expertise of the team at Scribe in implementing these changes. We hope that this work will stand for a generation as did the work completed and published in 1995.

Cambridge, London, Oxford, Swindon, October 2021

Joshua

God's Commission to Joshua

1 After the death of Moses the servant of the LORD, the LORD spoke to Joshua son of Nun, Moses's assistant, saying, ²'My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. ³Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. ⁴From the wilderness and the Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. ⁵No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. ⁶Be strong and courageous, for you shall lead this people to possess the land that I swore to their ancestors to give them. ⁷Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful wherever you go. ⁸This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. ⁹I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go.'

Preparations for the Invasion

¹⁰Then Joshua commanded the officers of the people, ¹¹'Pass through the camp and command the people, "Prepare your provisions, for in three days you are to cross over this Jordan, to go in to take possession of the land that the LORD your God gives you to possess".'

¹²But to the Reubenites, the Gadites, and the half-tribe of Manasseh Joshua said, ¹³'Remember the word that Moses the servant of the LORD commanded you, saying, "The LORD your God is providing you a place of rest and will give you this land". ¹⁴Your wives, your little ones, and your livestock shall remain in the land that Moses gave you beyond the Jordan. But all the warriors among you shall cross over armed before your kindred and shall help them, ¹⁵until the LORD gives rest to your kindred as well as to you, and they also take possession of the land that the LORD your God is giving them. Then you shall return to your own land and take possession of it, the land that Moses the servant of the LORD gave you beyond the Jordan to the east.'

¹⁶They answered Joshua, 'All that you have commanded us we will do, and wherever you send us we will go. ¹⁷Just as we obeyed Moses in all things, so we will obey you. Only may the LORD your God be with you, as he was with Moses! ¹⁸Whoever rebels against your orders and disobeys your words, whatever you command, shall be put to death. Only be strong and courageous.'

Spies Sent to Jericho

2 Then Joshua son of Nun sent two men secretly from Shittim as spies, saying, 'Go, view the land, especially Jericho', So they went and entered the house of a prostitute whose name was Rahab and spent the night there. ²The king of Jericho was told, 'Some Israelites have come here tonight to search out the land'. ³Then the king of Jericho sent orders to Rahab, 'Bring out the men who have come to you, who entered your house, for they have come to search out the whole land'. ⁴But the woman took the two men and hid

them.^a Then she said, ‘True, the men came to me, but I did not know where they came from.’⁵ And when it was time to close the gate at dark, the men went out. Where the men went I do not know. Pursue them quickly, for you can overtake them.’⁶ She had, however, brought them up to the roof and hidden them with the stalks of flax that she had laid out on the roof.⁷ So the men pursued them on the way to the Jordan as far as the fords. As soon as the pursuers had gone out, the gate was shut.

⁸ Before they went to sleep, she came up to them on the roof⁹ and said to the men, ‘I know that the LORD has given you the land and that dread of you has fallen on us and that all the inhabitants of the land melt in fear before you.’¹⁰ For we have heard how the LORD dried up the water of the Red Sea^b before you when you came out of Egypt and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.¹¹ As soon as we heard it, our hearts failed, and there was no courage left in any of us because of you. The LORD your God is indeed God in heaven above and on earth below.¹² Now then, since I have dealt kindly with you, swear to me by the LORD that you in turn will deal kindly with my family. Give me a sign of good faith¹³ that you will spare my father and mother, my brothers and sisters, and all who belong to them and deliver our lives from death.’¹⁴ The men said to her, ‘Our life for yours! If you do not tell this business of ours, then we will deal kindly and faithfully with you when the LORD gives us the land.’

¹⁵ Then she let them down by a rope through the window, for her house was on the outer side of the city wall and she resided within the wall itself.¹⁶ She said to them, ‘Go towards the hill country, so that the pursuers may not come upon you. Hide yourselves there for three days, until the pursuers have returned; then afterwards you may go your way.’¹⁷ The men said to her, ‘We will be released from this oath that you have made us swear to

you¹⁸ if we invade the land and you do not tie this crimson cord in the window through which you let us down and you do not gather into your house your father and mother, your brothers, and all your family.’¹⁹ If any of you go out of the doors of your house into the street, they shall be responsible for their own death, and we shall be innocent, but if a hand is laid upon any who are with you in the house, we shall bear the responsibility for their death.²⁰ But if you tell this business of ours, then we shall be released from this oath that you made us swear to you.’²¹ She said, ‘According to your words, so be it’. She sent them away, and they departed. Then she tied the crimson cord in the window.

²² They departed and went into the hill country and stayed there for three days, until the pursuers returned. The pursuers had searched all along the way and found nothing.²³ Then the two men came down again from the hill country. They crossed over, came to Joshua son of Nun, and told him all that had happened to them.²⁴ They said to Joshua, ‘Truly the LORD has given all the land into our hands; moreover, all the inhabitants of the land melt in fear before us’.

Israel Crosses the Jordan

3 Early in the morning Joshua rose and set out from Shittim with all the Israelites, and they came to the Jordan. They camped there before crossing over.² At the end of three days, the officers went through the camp³ and commanded the people, ‘When you see the ark of the covenant of the LORD your God being carried by the Levitical priests, then you shall set out from your place. Follow it,⁴ so that you may know the way you should go, for you have not passed this way before. Yet there shall be a space between you and it, a distance of about two thousand cubits; do not come any nearer to it.’⁵ Then Joshua said to the people, ‘Sanctify yourselves, for tomorrow the LORD will do wonders among you’.⁶ To

the priests Joshua said, ‘Take up the ark of the covenant, and pass on in front of the people’. So they took up the ark of the covenant and went in front of the people.

⁷The LORD said to Joshua, ‘This day I will begin to exalt you in the sight of all Israel, so that they may know that I will be with you as I was with Moses.’ ⁸You are the one who shall command the priests who bear the ark of the covenant, ‘When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.’ ⁹Joshua then said to the Israelites, ‘Draw near and hear the words of the LORD your God.’ ¹⁰Joshua said, ‘By this you shall know that among you is the living God who without fail will drive out from before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites: ¹¹the ark of the covenant of the Lord of all the earth is going to pass before you into the Jordan. ¹²So now select twelve men from the tribes of Israel, one from each tribe. ¹³When the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, come to rest in the waters of the Jordan, the waters of the Jordan flowing from above shall be cut off; they shall stand in a single heap.’

¹⁴When the people set out from their tents to cross over the Jordan, the priests bearing the ark of the covenant were in front of the people. ¹⁵Now the Jordan overflows all its banks throughout the time of harvest. So when those who bore the ark had come to the Jordan and the feet of the priests bearing the ark were dipped in the edge of the water, ¹⁶the waters flowing from above stood still, rising up in a single heap far off at Adam, the city that is beside Zarethan, while those flowing towards the sea of the Arabah, the Dead Sea,^c were wholly cut off. Then the people crossed over opposite Jericho. ¹⁷While all Israel were crossing over on dry ground, the priests who bore the ark of the covenant of the LORD stood firmly on dry ground in the middle of the Jordan, until the entire nation finished crossing over the Jordan.

Twelve Stones Set Up at Gilgal

4 When the entire nation had finished crossing over the Jordan, the LORD said to Joshua, ²‘Select twelve men from the people, one from each tribe, ³and command them, ‘Take twelve stones from here out of the middle of the Jordan, from the place where the priests’ feet stood, carry them over with you, and lay them down in the place where you camp tonight.’’ ⁴Then Joshua summoned the twelve men whom he had appointed from the Israelites, one from each tribe. ⁵Joshua said to them, ‘Pass on before the ark of the LORD your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the Israelites, ⁶so that this may be a sign among you. When your children ask in time to come, ‘What do those stones mean to you?’’ ⁷then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD. When it crossed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the Israelites a memorial forever.’

⁸The Israelites did as Joshua commanded. They took up twelve stones out of the middle of the Jordan, according to the number of the tribes of the Israelites, as the LORD had told Joshua, carried them over with them to the place where they camped, and laid them down there. ⁹(Joshua set up twelve stones in the middle of the Jordan, in the place where the feet of the priests bearing the ark of the covenant had stood, and they are there to this day.)

¹⁰The priests who bore the ark remained standing in the middle of the Jordan until everything was finished that the LORD had commanded Joshua to tell the people, according to all that Moses had commanded Joshua. The people crossed over in haste. ¹¹As soon as all the people had finished crossing over, the ark of the LORD and the priests crossed over to the front of the people. ¹²The Reubenites, the Gadites, and the half-tribe of Manasseh crossed

over armed before the Israelites, as Moses had ordered them.¹³ About forty thousand armed for war crossed over before the LORD to the plains of Jericho for battle.

¹⁴On that day the LORD exalted Joshua in the sight of all Israel, and they stood in awe of him, as they had stood in awe of Moses all the days of his life.

¹⁵The LORD said to Joshua,¹⁶‘Command the priests who bear the ark of the covenant to come up out of the Jordan’.¹⁷ Joshua therefore commanded the priests, ‘Come up out of the Jordan’.¹⁸ When the priests bearing the ark of the covenant of the LORD came up from the middle of the Jordan and the soles of the priests’ feet touched dry ground, the waters of the Jordan returned to their place and overflowed all its banks, as before.

¹⁹The people came up out of the Jordan on the tenth day of the first month, and they camped in Gilgal on the eastern border of Jericho.²⁰ Those twelve stones that they had taken out of the Jordan, Joshua set up in Gilgal,²¹ saying to the Israelites, ‘When your children ask their parents in time to come, “What do these stones mean?”²² then you shall let your children know, “Israel crossed over the Jordan here on dry ground’.²³ For the LORD your God dried up the waters of the Jordan for you until you crossed over, as the LORD your God did to the Red Sea,^d which he dried up for us until we crossed over,²⁴ so that all the peoples of the earth may know that the hand of the LORD is mighty and so that you may fear the LORD your God forever.’

The New Generation Circumcised

5^eWhen all the kings of the Amorites beyond the Jordan to the west and all the kings of the Canaanites by the sea heard that the LORD had dried up the waters of the Jordan for the Israelites until they had crossed over, their hearts failed, and there was no longer any spirit in them because of the Israelites.

²At that time the LORD said to Joshua, ‘Make flint knives and circumcise the

Israelites a second time’.³ So Joshua made flint knives and circumcised the Israelites at Gibeath-haaraloth.^f ⁴This is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the warriors, had died during the journey through the wilderness after they had come out of Egypt.⁵ Although all the people who came out had been circumcised, yet all the people born on the journey through the wilderness after they had come out of Egypt had not been circumcised.⁶ For the Israelites travelled for forty years in the wilderness, until all the nation, the warriors who came out of Egypt, perished, not having listened to the voice of the LORD. To them the LORD swore that he would not let them see the land that he had sworn to their ancestors to give us, a land flowing with milk and honey.⁷ So it was their children, whom he raised up in their place, that Joshua circumcised, for they were uncircumcised because they had not been circumcised on the way.

⁸When the circumcising of all the nation was done, they remained in their places in the camp until they were healed.⁹ The LORD said to Joshua, ‘Today I have rolled away from you the disgrace of Egypt’. And so that place is called Gilgal^g to this day.

The Passover at Gilgal

¹⁰While the Israelites were encamped in Gilgal, they kept the Passover in the evening on the fourteenth day of the month in the plains of Jericho.¹¹ On the day after the Passover, on that very day, they ate the produce of the land, unleavened cakes and roasted grain.¹² The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Joshua’s Vision

¹³Once when Joshua was by Jericho, he looked up and saw a man standing before him with a drawn sword in his

d Or *Sea of Reeds* e Q ms places 8.30–35 before 5.1 f That is, *the hill of the foreskins* g In Heb *Gilgal* is related to the verb *rolled*

hand. Joshua went to him and said to him, ‘Are you one of us or one of our adversaries?’¹⁴ He replied, ‘Neither, but as commander of the army of the LORD I have now come’. And Joshua fell on his face to the earth and worshipped, and he said to him, ‘What do you command your servant, my lord?’¹⁵ The commander of the army of the LORD said to Joshua, ‘Remove the sandals from your feet, for the place where you stand is holy’. And Joshua did so.

Jericho Taken and Destroyed

6 Now Jericho was shut up inside and out because of the Israelites; no one came out, and no one went in.² The LORD said to Joshua, ‘See, I have handed Jericho over to you, along with its king and soldiers.’³ You shall march around the city, all the warriors circling the city once. Thus you shall do for six days,⁴ with seven priests bearing seven trumpets of rams’ horns before the ark. On the seventh day you shall march around the city seven times, the priests blowing the trumpets.⁵ When they make a long blast with the ram’s horn, as soon as you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and all the people shall charge straight ahead.’⁶ So Joshua son of Nun summoned the priests and said to them, ‘Take up the ark of the covenant and have seven priests carry seven trumpets of rams’ horns in front of the ark of the LORD.’⁷ To the people he said, ‘Go forward and march around the city; have the armed men pass on before the ark of the LORD’.

⁸ As Joshua had commanded the people, the seven priests carrying the seven trumpets of rams’ horns before the LORD went forward, blowing the trumpets, with the ark of the covenant of the LORD following them.⁹ And the armed men went before the priests who blew the trumpets; the rearguard came after the ark, while the trumpets blew continually.¹⁰ To the people Joshua gave this command: ‘You

shall not shout or let your voice be heard, nor shall you utter a word until the day I tell you to shout. Then you shall shout.’

¹¹ So the ark of the LORD went around the city, circling it once, and they came into the camp and spent the night in the camp.

¹² Then Joshua rose early in the morning, and the priests took up the ark of the LORD.¹³ The seven priests carrying the seven trumpets of rams’ horns before the ark of the LORD passed on, blowing the trumpets continually. The armed men went before them, and the rearguard came after the ark of the LORD, while the trumpets blew continually.¹⁴ On the second day they marched around the city once and then returned to the camp. They did this for six days.

¹⁵ On the seventh day they rose early, at dawn, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times.¹⁶ And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, ‘Shout! For the LORD has given you the city.’¹⁷ The city and all that is in it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers we sent.¹⁸ As for you, keep away from the things devoted to destruction, so as not to covet^h and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it.¹⁹ But all silver and gold and vessels of bronze and iron are sacred to the LORD; they shall go into the treasury of the LORD.’²⁰ So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpets, they raised a great shout, and the wall fell down flat, so the people charged straight ahead into the city and captured it.²¹ Then they devoted to destruction by the edge of the sword all in the city, both men and women, young and old, oxen, sheep, and donkeys.

²² But to the two men who had spied out the land, Joshua said, ‘Go into the

prostitute's house, and bring the woman out of it and all who belong to her, as you swore to her'.²³ So the young men who had been spies went in and brought Rahab out, along with her father, her mother, her brothers, and all who belonged to her—they brought all her kindred out—and set them outside the camp of Israel.²⁴ They burnt down the city and everything in it; only the silver and gold and the vessels of bronze and iron they put into the treasury of the house of the LORD.²⁵ But Rahab the prostitute, with her family and all who belonged to her, Joshua spared. Her family¹ has lived in Israel ever since. For she hid the messengers whom Joshua sent to spy out Jericho.

²⁶ Joshua then pronounced this oath, saying,

‘Cursed before the LORD be anyone
who tries
to build this city, Jericho!
At the cost of his firstborn he shall
lay its foundation,
and at the cost of his youngest he
shall set up its gates!’

²⁷ So the LORD was with Joshua, and his fame was in all the land.

The Sin of Achan and Its Punishment

7 But the Israelites broke faith in regard to the devoted things: Achan son of Carmi son of Zabdi son of Zerah, of the tribe of Judah, took some of the devoted things, and the anger of the LORD burnt against the Israelites.

² Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, ‘Go up and spy out the land’. And the men went up and spied out Ai.³ Then they returned to Joshua and said to him, ‘Not all the people need go up; about two or three thousand men should go up and attack Ai. Since they are so few, do not make the whole people toil up there.’⁴ So about three thousand of the people went up there, and they fled before the men of Ai.⁵ The men of Ai killed about thirty-six of them, chasing them from outside the gate as far as Shebarim

and killing them on the slope. The hearts of the people failed and turned to water.

⁶ Then Joshua tore his clothes and fell to the ground on his face before the ark of the LORD until the evening, he and the elders of Israel, and they put dust on their heads.⁷ Joshua said, ‘Ah, Lord GOD! Why have you brought this people across the Jordan at all, to hand us over to the Amorites so as to destroy us? Would that we had been content to settle beyond the Jordan!’⁸ O Lord, what can I say, now that Israel has turned their backs to their enemies!⁹ The Canaanites and all the inhabitants of the land will hear of it and surround us and cut off our name from the earth. Then what will you do for your great name?’

¹⁰ The LORD said to Joshua, ‘Stand up! Why have you fallen on your face?’¹¹ Israel has sinned; they have transgressed my covenant that I imposed on them. They have taken some of the devoted things; they have stolen, they have acted deceitfully, and they have put them among their own belongings.¹² Therefore the Israelites are unable to stand before their enemies; they turn their backs to their enemies because they have become a thing devoted for destruction themselves. I will be with you no more unless you destroy the devoted things from among you.¹³ Proceed to sanctify the people and say, “Sanctify yourselves for tomorrow, for thus says the LORD, the God of Israel: There are devoted things among you, O Israel; you will be unable to stand before your enemies until you take away the devoted things from among you.¹⁴ In the morning, therefore, you shall come forward tribe by tribe. The tribe that the LORD takes shall come near by clans, the clan that the LORD takes shall come near by households, and the household that the LORD takes shall come near one by one.¹⁵ And the one who is taken as having the devoted things shall be burnt with fire, together with all that he has, for having transgressed the covenant of the LORD and for having done an outrageous thing in Israel.”’

The Psalms

Book I

(Psalms 1–41)

The Two Ways

- 1** ¹Happy are those
who do not follow the advice of
the wicked
or take the path that sinners tread
or sit in the seat of scoffers,
² but their delight is in the law of
the LORD,
and on his law they meditate day
and night.
³ They are like trees
planted by streams of water,
which yield their fruit in its season,
and their leaves do not wither.
In all that they do, they prosper.
- ⁴ The wicked are not so
but are like chaff that the wind
drives away.
⁵ Therefore the wicked will not stand
in the judgement
nor sinners in the congregation of
the righteous,
⁶ for the LORD watches over the way
of the righteous,
but the way of the wicked
will perish.

God's Promise to His Anointed

- 2** ¹Why do the nations conspire
and the peoples plot in vain?
² The kings of the earth set themselves,
and the rulers take
counsel together,
against the LORD and his
anointed, saying,
³ 'Let us burst their bonds apart
and cast their cords from us'.

⁴ He who sits in the heavens laughs;
the LORD has them in derision.

⁵ Then he will speak to them in
his wrath

and terrify them in his
fury, saying,

⁶ 'I have set my king on Zion, my
holy hill'.

⁷ I will tell of the decree of the LORD:
He said to me, 'You are my son;
today I have begotten you.

⁸ Ask of me, and I will make the
nations your heritage
and the ends of the earth
your possession.

⁹ You shall break them with a rod
of iron
and dash them in pieces like
a potter's vessel.'

¹⁰ Now therefore, O kings, be wise;
be warned, O rulers of the earth.

¹¹ Serve the LORD with fear;
with trembling ¹² kiss his feet,^a
or he will be angry, and you will
perish in the way,
for his wrath is quickly kindled.

Happy are all who take refuge in him.

Trust in God under Adversity

*A Psalm of David, when he fled
from his son Absalom.*

3 ¹O LORD, how many are my foes!
Many are rising against me;

² many are saying to me,
'There is no help for you^b in God'.
Selah

³ But you, O LORD, are a shield
around me,

my glory, and the one who lifts
up my head.

⁴ I cry aloud to the LORD,
and he answers me from his
holy hill. *Selah*

⁵ I lie down and sleep;
I wake again, for the LORD
sustains me.

⁶ I am not afraid of tens of thousands
of people
who have set themselves against
me all around.

⁷ Rise up, O LORD!
Deliver me, O my God!
For you strike all my enemies on
the cheek;
you break the teeth of
the wicked.

⁸ Deliverance belongs to the LORD;
may your blessing be on
your people! *Selah*

Confident Plea for Deliverance from Enemies

*To the leader: with stringed instruments.
A Psalm of David.*

4 ¹ Answer me when I call, O God of
my right!
You gave me room when I was
in distress.
Be gracious to me, and hear
my prayer.

² How long, you people, shall my
honour suffer shame?
How long will you love vain
words and seek after lies?
Selah

³ But know that the LORD has set
apart the faithful for himself;
the LORD hears when I call
to him.

⁴ When you are disturbed,^c do
not sin;
ponder it on your beds, and
be silent. *Selah*

⁵ Offer right sacrifices,
and put your trust in the LORD.

⁶ There are many who say, 'O that we
might see some good!
Let the light of your face shine on
us, O LORD!'

⁷ You have put gladness in my heart
more than when their corn and
wine abound.

⁸ I will both lie down and sleep
in peace,
for you alone, O LORD, make me
lie down in safety.

Trust in God for Deliverance from Enemies

To the leader: for the flutes. A Psalm of David.

5 ¹ Listen to my words, O LORD;
attend to my sighing.
² Listen to the sound of my cry,
my King and my God,
for to you I pray.
³ O LORD, in the morning you hear
my voice;
in the morning I plead my case to
you and watch.

⁴ For you are not a God who delights
in wickedness;
evil will not sojourn with you.

⁵ The boastful will not stand before
your eyes;
you hate all evildoers.

⁶ You destroy those who speak lies;
the LORD abhors the bloodthirsty
and deceitful.

⁷ But I, through the abundance of
your steadfast love,
will enter your house;
I will bow down towards your
holy temple
in awe of you.

⁸ Lead me, O LORD, in
your righteousness
because of my enemies;
make your way straight
before me.

- ⁹ For there is no truth in
their mouths;
their hearts are destruction;
their throats are open graves;
they flatter with their tongues.
- ¹⁰ Make them bear their guilt, O God;
let them fall by their
own counsels;
because of their many
transgressions, cast them out,
for they have rebelled
against you.
- ¹¹ But let all who take refuge in
you rejoice;
let them ever sing for joy.
Spread your protection over them,
so that those who love your name
may exult in you.
- ¹² For you bless the righteous,
O LORD;
you cover them with favour as
with a shield.

Prayer for Recovery from Grave Illness

*To the leader: with stringed instruments;
according to The Sheminith. A Psalm of David.*

- 6** ¹ O LORD, do not rebuke me in
your anger
or discipline me in your wrath.
- ² Be gracious to me, O LORD, for
I am languishing;
O LORD, heal me, for my bones
are shaking with terror.
- ³ My soul also is struck with terror,
while you, O LORD—how long?
- ⁴ Turn, O LORD, save my life;
deliver me for the sake of your
steadfast love.
- ⁵ For in death there is no
remembrance of you;
in Sheol who can give you praise?
- ⁶ I am weary with my moaning;
every night I flood my bed
with tears;
I drench my couch with
my weeping.

- ⁷ My eyes waste away because
of grief;
they grow weak because of all
my foes.
- ⁸ Depart from me, all you workers
of evil,
for the LORD has heard the sound
of my weeping.
- ⁹ The LORD has heard
my supplication;
the LORD accepts my prayer.
- ¹⁰ All my enemies shall be ashamed
and struck with terror;
they shall turn back and in
a moment be put to shame.

Plea for Help against Persecutors

*A Shiggaion of David, which he sang to the
LORD concerning Cush, a Benjaminite.*

- 7** ¹ O LORD my God, in you
I take refuge;
save me from all my pursuers,
and deliver me,
- ² or like a lion they will tear
me apart;
they will drag me away, with no
one to rescue.
- ³ O LORD my God, if I have
done this,
if there is wrong in my hands,
⁴ if I have repaid my ally with harm
or plundered my foe
without cause,
- ⁵ then let the enemy pursue and
overtake me,
trample my life to the ground,
and lay my soul in the dust. *Selah*
- ⁶ Rise up, O LORD, in your anger;
lift yourself up against the fury of
my enemies;
awake, O my God;^d you have
appointed a judgement.
- ⁷ Let the assembly of the peoples be
gathered around you,
and over it take your seat^e
on high.

- ⁸ The LORD judges the peoples;
 judge me, O LORD, according to
 my righteousness
 and according to the integrity
 that is in me.
- ⁹ O let the evil of the wicked come to
 an end,
 but establish the righteous,
 you who test the minds and hearts,
 O righteous God.
- ¹⁰ God is my shield,
 who saves the upright in heart.
- ¹¹ God is a righteous judge
 and a God who has indignation
 every day.
- ¹² If one does not repent, God^f will
 whet his sword;
 he has bent and strung his bow;
¹³ he has prepared his deadly weapons,
 making his arrows fiery shafts.
- ¹⁴ See how they conceive evil
 and are pregnant with mischief
 and bring forth lies.
- ¹⁵ They make a pit, digging it out,
 and fall into the hole that they
 have made.
- ¹⁶ Their mischief returns upon their
 own heads,
 and on their own heads their
 violence descends.
- ¹⁷ I will give to the LORD the thanks
 due to his righteousness
 and sing praise to the name of the
 LORD, the Most High.

Divine Majesty and Human Dignity

To the leader: according to The Gittith.

A Psalm of David.

8 ¹ O LORD, our Sovereign,
 how majestic is your name in all
 the earth!

You have set your glory above
 the heavens.

- ² Out of the mouths of babes
 and infants

you have founded a bulwark
 because of your foes,
 to silence the enemy and
 the avenger.

- ³ When I look at your heavens, the
 work of your fingers,
 the moon and the stars that you
 have established;
⁴ what are humans that you are
 mindful of them,
 mortals^g that you care for them?
- ⁵ Yet you have made them a little
 lower than God^h
 and crowned them with glory
 and honour.
- ⁶ You have given them dominion over
 the works of your hands;
 you have put all things under
 their feet,
⁷ all sheep and oxen,
 and also the beasts of the field,
⁸ the birds of the air, and the fish of
 the sea,
 whatever passes along the paths
 of the seas.
- ⁹ O LORD, our Sovereign,
 how majestic is your name in all
 the earth!

God's Power and Justice

To the leader: according to Muth-labben.

A Psalm of David.

- 9** ¹ I will give thanks to the LORD
 with my whole heart;
 I will tell of all your
 wonderful deeds.
- ² I will be glad and exult in you;
 I will sing praise to your name,
 O Most High.
- ³ When my enemies turned back,
 they stumbled and perished
 before you.
- ⁴ For you have maintained my just cause;
 you have sat on the throne giving
 righteous judgement.

^f Heb *he* ^g Heb *son of man* ^h Or *than the divine beings or angels* ⁱ Psalms 9—10 were originally one psalm, as in the Greek and Latin traditions. In Hebrew, Psalms 9—10 formed an acrostic.

- ⁵ You have rebuked the nations; you have destroyed the wicked; you have blotted out their name forever and ever.
- ⁶ The enemies have vanished in everlasting ruins; their cities you have rooted out; the very memory of them has perished.
- ⁷ But the LORD sits enthroned forever; he has established his throne for judgement.
- ⁸ He judges the world with righteousness; he judges the peoples with equity.
- ⁹ The LORD is a stronghold for the oppressed, a stronghold in times of trouble.
- ¹⁰ And those who know your name put their trust in you, for you, O LORD, have not forsaken those who seek you.
- ¹¹ Sing praises to the LORD, who dwells in Zion. Declare his deeds among the peoples.
- ¹² For he who avenges blood is mindful of them; he does not forget the cry of the afflicted.
- ¹³ Be gracious to me, O LORD. See what I suffer from those who hate me; you are the one who lifts me up from the gates of death,
- ¹⁴ so that I may recount all your praises and, in the gates of daughter Zion, rejoice in your deliverance.
- ¹⁵ The nations have sunk in the pit that they made; in the net that they hid has their own foot been caught.

- ¹⁶ The LORD has made himself known; he has executed judgement; the wicked are snared in the work of their own hands.
Higgaion. Selah
- ¹⁷ The wicked shall depart to Sheol, all the nations that forget God.
- ¹⁸ For the needy shall not always be forgotten, nor the hope of the poor perish forever.
- ¹⁹ Rise up, O LORD! Do not let mortals prevail; let the nations be judged before you.
- ²⁰ Put them in fear, O LORD; let the nations know that they are only human. *Selah*

Prayer for Deliverance from Enemies

- 10** ¹Why, O LORD, do you stand far off?
Why do you hide yourself in times of trouble?
- ² In arrogance the wicked persecute the poor—
let them be caught in the schemes they have devised.
- ³ For the wicked boast of the desires of their heart;
those greedy for gain curse and renounce the LORD.
- ⁴ In the pride of their countenance the wicked say, ‘God will not seek it out’;
all their thoughts are, ‘There is no God’.
- ⁵ Their ways prosper at all times;
your judgements are on high, out of their sight;
as for their foes, they scoff at them.
- ⁶ They think in their heart, ‘We shall not be moved’;
throughout all generations we shall not meet adversity’.

j Psalms 9–10 were originally one psalm, as in the Greek and Latin traditions. In Hebrew, Psalms 9–10 formed an acrostic.

- ⁷ Their mouths are filled with cursing
and deceit and oppression;
under their tongues are mischief
and iniquity.
⁸ They sit in ambush in the villages;
in hiding places they murder
the innocent.

Their eyes stealthily watch for
the helpless;

- ⁹ they lurk in secret like a lion in
its den;
they lurk that they may seize
the poor;
they seize the poor and drag
them off in their net.
¹⁰ They stoop, they crouch,
and the helpless fall by their might.
¹¹ They think in their heart, ‘God
has forgotten;
he has hidden his face; he will
never see it’.
¹² Rise up, O LORD; O God, lift up
your hand;
do not forget the oppressed.
¹³ Why do the wicked renounce God
and say in their hearts, ‘You will
not call us to account’?
¹⁴ But you do see! Indeed, you note
trouble and grief,
that you may take it into
your hands;
the helpless commit themselves
to you;
you have been the helper of
the orphan.
¹⁵ Break the arm of the wicked
and evildoers;
seek out their wickedness until
you find none.
¹⁶ The LORD is king forever and ever;
the nations shall perish from
his land.

- ¹⁷ O LORD, you will hear the desire of
the meek;

- you will strengthen their heart;
you will incline your ear
¹⁸ to do justice for the orphan and
the oppressed,
so that those from earth may
strike terror no more.^k

Song of Trust in God

To the leader. Of David.

- 11** ¹ In the LORD I take refuge; how
can you say to me,
‘Flee like a bird to the mountains,¹
² for look, the wicked bend the bow,
they have fitted their arrow to
the string,
to shoot in the dark at the upright
in heart.
³ If the foundations are destroyed,
what can the righteous do?’
⁴ The LORD is in his holy temple;
the LORD’s throne is in heaven.
His eyes behold; his gaze
examines humankind.
⁵ The LORD tests the righteous and
the wicked,
and his soul hates the lover
of violence.
⁶ On the wicked he will rain coals of
fire and sulphur;
a scorching wind shall be the
portion of their cup.
⁷ For the LORD is righteous;
he loves righteous deeds;
the upright shall behold his face.

Plea for Help in Evil Times

*To the leader: according to The Sheminith.
A Psalm of David.*

- 12** ¹ Help, O LORD, for there is no
longer anyone who is godly;
the faithful have disappeared
from humankind.
² They utter lies to each other;
with flattering lips and
a deceitful heart they speak.
³ May the LORD cut off all
flattering lips,
the tongue that makes great boasts,

^k Meaning of Heb uncertain | Gk Syr Jerome Tg: Heb *flee to your mountain, O bird*

- ⁴ those who say, ‘With our tongues we will prevail;
our lips are our own—who is our master?’
- ⁵ ‘Because the poor are despoiled,
because the needy groan,
I will now rise up’, says the LORD;
‘I will place them in the safety for
which they long’.
- ⁶ The promises of the LORD are
promises that are pure,
silver refined in a furnace on
the ground,
purified seven times.
- ⁷ You, O LORD, will protect us;
you will guard us from this
generation forever.
- ⁸ On every side the wicked prowl,
as vileness is excited
among humankind.

Prayer for Deliverance from Enemies

To the leader. A Psalm of David.

- 13** ¹ How long, O LORD? Will you
forget me forever?
How long will you hide your face
from me?
- ² How long must I bear pain^m in my soul
and have sorrow in my heart all
day long?
How long shall my enemy be
exalted over me?
- ³ Consider and answer me, O LORD
my God!
Give light to my eyes, or I will
sleep the sleep of death,
- ⁴ and my enemy will say,
‘I have prevailed’;
my foes will rejoice because
I am shaken.
- ⁵ But I trusted in your steadfast love;
my heart shall rejoice in
your salvation.
- ⁶ I will sing to the LORD
because he has dealt bountifully
with me.

Denunciation of Godlessness

To the leader. Of David.

- 14** ¹ Fools say in their hearts, ‘There
is no God’.
They are corrupt; they do
abominable deeds;
there is no one who does good.
- ² The LORD looks down from heaven
on humankind
to see if there are any who are wise,
who seek after God.
- ³ They have all gone astray; they are
all alike perverse;
there is no one who does good,
no, not one.
- ⁴ Have they no knowledge, all
the evildoers
who eat up my people as they
eat bread
and do not call upon the LORD?
- ⁵ There they shall be in great terror,
for God is with the company of
the righteous.
- ⁶ You would confound the plans of
the poor,
but the LORD is their refuge.
- ⁷ O that deliverance for Israel would
come from Zion!
When the LORD restores the
fortunes of his people,
Jacob will rejoice; Israel will
be glad.

Who Shall Abide in God’s Sanctuary?

A Psalm of David.

- 15** ¹ O LORD, who may abide in
your tent?
Who may dwell on your holy hill?
- ² Those who walk blamelessly and do
what is right
and speak the truth from
their heart;
- ³ who do not slander with
their tongue

Tobit

(a) The books and parts of books from Tobit up to 2 Maccabees are recognized as Deuterocanonical Scripture by the Roman Catholic, Greek, and Russian Orthodox Churches.

1 The book of the words of Tobit son of Tobiel son of Hananiel son of Aduel son of Gabael son of Raphael son of Raguel of the descendants^a of Asiel, of the tribe of Naphtali, ²who in the days of King Shalmaneser^b of the Assyrians was taken into captivity from Thisbe, which is to the south of Kedesh Naphtali in Upper Galilee, above Asher towards the west, and north of Phogor.

Tobit's Youth and Virtuous Life

³I, Tobit, walked in the ways of truth and righteousness all the days of my life. I performed many acts of charity for my kindred and my nation who had gone with me in exile to Nineveh in the land of the Assyrians. ⁴When I was in my own country, in the land of Israel, while I was still a young man, the whole tribe of my ancestor Naphtali deserted the house of David and Jerusalem. This city had been chosen from among all the tribes of Israel, where all the tribes of Israel should offer sacrifice and where the temple, the dwelling of God, had been consecrated and established for all generations forever.

⁵All my kindred and my ancestral house of Naphtali sacrificed upon all the mountains of Galilee to the calf that King Jeroboam of Israel had erected in Dan and on all the mountains of Galilee. ⁶But I alone went often to Jerusalem for the festivals, as it is prescribed for all Israel by an everlasting decree. I would hurry off to Jerusalem with the first fruits of the crops and the firstlings of the flock, the tithes of the cattle, and the

first shearings of the sheep. ⁷I would give these to the priests, the sons of Aaron, at the altar, likewise the tenth of the corn, wine, olive oil, pomegranates, figs, and the rest of the fruits to the sons of Levi who ministered at Jerusalem. Also every six years I would save up a second tenth in money and go and distribute it each year in Jerusalem, ⁸giving it to the orphans and widows and to the converts who had attached themselves to the Israelites. In the third year I would bring it and give it to them, and we would eat it according to the ordinance decreed concerning it in the law of Moses and according to the instructions of Deborah, the mother of my father Tobiel,^c for my father had died and left me an orphan. ⁹When I became a man I married a woman,^d a member of our own family, and by her I became the father of a son whom I named Tobias.

Taken Captive to Nineveh

¹⁰After I was carried away captive to Assyria and came as a captive to Nineveh, everyone of my kindred and my people ate the food of the nations, ¹¹but I kept myself from eating the food of the nations. ¹²Because I was mindful of God with all my heart, ¹³the Most High gave me favour and good standing with Shalmaneser,^e and I used to buy everything he needed. ¹⁴Until his death I used to go into Media to buy for him there, and I left in trust bags holding ten talents of silver with Gabael, the brother of Gabri, in the country of Media. ¹⁵But when Shalmaneser^f died and his son Sennacherib reigned in his

a Other ancient authorities lack of *Raphael son of Raguel of the descendants* b OL: Gk *Enemessaros*
c OL: Gk *Hananiel* d Other ancient authorities add *Anna* e,f OL: Gk *Enemessaros*

place, Median roads became lawless, and I could no longer travel to Media.

Courage in Burying the Dead

¹⁶In the days of Shalmaneser^g I performed many acts of charity to my kindred, those of my people. ¹⁷I would give my food to the hungry and my clothing to the naked, and if I saw the dead body of any of my nation thrown out behind the wall of Nineveh, I would bury it. ¹⁸I also buried any whom King Sennacherib put to death when he came fleeing from Judea in those days of judgement that the King of heaven executed upon him because of his blasphemies. For in his anger he put to death many Israelites, but I would secretly remove the bodies and bury them. So when Sennacherib looked for them he could not find them. ¹⁹Then one of the Ninevites went and informed the king about me, that I was burying them, so I hid myself. But when I realized that the king knew about me and that I was being searched for to be put to death, I was afraid and ran away. ²⁰Then all my property was confiscated; nothing was left to me that was not taken into the royal treasury except my wife Anna and my son Tobias.

²¹But not forty days passed before two of Sennacherib's^h sons killed him, and when they fled to the mountains of Ararat, his son Esar-haddonⁱ reigned after him. He appointed Ahikar, the son of my brother Hanael,^j over all the accounts of his kingdom, and he had authority over the entire administration. ²²Ahikar interceded for me, and I returned to Nineveh. Now Ahikar was chief cupbearer, keeper of the signet, and in charge of administration and accounts under King Sennacherib of Assyria, so Esar-haddon^k appointed him as second-in-command. He was my nephew^l and so a close relative.

2 In the days of^m Esar-haddonⁿ I returned home, and my wife Anna and my son Tobias were restored to me. At

our Festival of Pentecost, which is the sacred Festival of Weeks, a good dinner was prepared for me, and I reclined to eat. ²When the table had been set for me and an abundance of food placed before me, I said to my son Tobias, 'Go, my son, and bring whatever poor person you may find of our kindred among the exiles in Nineveh who is wholeheartedly mindful of God,^o and he shall eat together with me. I will wait for you, my son, until you come back.'³ So Tobias went to look for some poor person of our kindred. When he had returned he said, 'Father!' And I replied, 'Here I am, my son'. Then he went on to say, 'Look, father, one of our own nation has been killed and thrown into the marketplace, and now he lies there strangled'. ⁴Then I sprang up, left the dinner before even tasting it, and removed him from the square and laid him in one of the outbuildings at my home until sunset, when I might bury him. ⁵When I returned, I washed myself and ate my food in sorrow. ⁶Then I remembered the prophecy of Amos, how he said against Bethel,

'Your festivals shall be turned
into mourning
and all your songs^p
into lamentation'.⁷

And I wept.

Tobit Becomes Blind

⁷When the sun had set, I went and dug a grave and buried him. ⁸And my neighbours laughed and said, 'Is he still not afraid? He has already been hunted down to be put to death for doing this, and he ran away, yet here he is again burying the dead!' ⁹That same night I washed myself and went into my courtyard and lay down by the wall of the courtyard; my face was uncovered because of the heat. ¹⁰I did not know that there were sparrows on the wall; their fresh droppings fell into my

g OL: Gk *Enemessaros* h Gk *his* i Gk *Sacherdonos* j Other authorities read *Hananael* k Gk *Sacherdonos* l Q ms adds *a member of my father's household* m Q ms: S *Then under* n Gk *Sacherdonos* o OL: S *lacks of God* p OL mss: S *reads ways*

eyes and produced white films. I went to doctors to be healed, but the more they treated me with ointments, the more my vision was obscured by the white films, until I became completely blind. For four years I remained unable to see. All my kindred were sorry for me, and Ahikar took care of me for two years before he went to Elymais.

Tobit's Wife Earns Their Livelihood

¹¹ At that time my wife Anna earned money at women's work. ¹² She used to send what she made to the owners, and they would pay wages to her. One day, the seventh of Dystrus, when she cut off a piece she had woven and sent it to the owners, they paid her full wages and also gave her a young goat for a meal. ¹³ When it came towards me, the goat began to bleat, so I called her and said, 'Where did you get this goat? It is surely not stolen, is it? Return it to the owners, for we have no right to eat anything stolen.' ¹⁴ But she said to me, 'It was given to me as a gift in addition to my wages'. But I did not believe her and told her to return it to the owners. I became flushed with anger against her over this. Then she replied to me, 'Where are your acts of charity? Where are your righteous deeds? These things are known about you!'^q

Tobit's Prayer

3 Then with much grief and anguish of heart I wept, and with groaning I began to pray:

- ² 'You are righteous, O Lord,
and all your deeds are just;
all your ways are mercy and truth;
you judge the world.'^r
- ³ And now, O Lord, may you be
mindful of me
and look favourably upon me.
Do not punish me for my sins
or for my unwitting offences
or for those of my ancestors.
They sinned against you

- ⁴ and disobeyed
your commandments.
So you gave us over to plunder,
exile, and death,
to become the talk, the byword,
and an object of reproach
among all the nations among
whom you have dispersed us.
- ⁵ And now your many judgements
are true
in dealing with me according to
my sins.
For we have not kept
your commandments
and have not walked in
accordance with truth
before you.
- ⁶ So now deal with me as you will;
command my spirit to be taken
from me,
so that I may be released from
the face of the earth and
become dust.
For it is better for me to die than
to live,
because I have had to listen to
undeserved insults,
and great is the sorrow that
attends me.
Command, O Lord, that I be
released from this distress;
release me to go to the place
of eternity,
and do not, O Lord, turn your
face away from me.
For it is better for me to die
than to see so much distress in
my life
and better not to listen to insults.'

Sarah Falsely Accused

⁷ On the same day, at Ecbatana in Media, it also happened that Sarah, the daughter of Raguel, was reproached by one of her father's female slaves. ⁸ For she had been married to seven husbands, and the wicked demon Asmodeus had killed each of them before they had been with her as is customary for wives. So the female slave

^q Or to you; Gk with you ^r Other ancient authorities read you render true and righteous judgement forever

said to her, ‘You are the one who kills^s your husbands! See, you have already been married to seven husbands and have not borne the name of^t a single one of them. ⁹Why do you beat us? Because your husbands are dead? Go with them! May we never see a son or daughter of yours!’

Sarah’s Prayer for Death

¹⁰Overcome with emotion at that time, she wept and went up to her father’s upper room, intending to hang herself. But she thought it over and said, ‘Let no one ever reproach my father, saying to him, “You had only one beloved daughter, and she hanged herself out of distress!”^u I would bring my father in his old age down in sorrow to Hades. It is better for me not to hang myself but to beg the Lord that I may die, so that I will not have to listen to these reproaches for the rest of my life.’ ¹¹At that same time, with hands outstretched towards the window, she prayed and said,

‘Blessed are you, merciful God!
Blessed is your name^v forever;
let all your works bless
you forever.

¹²And now,^w my face is towards you,
and I have raised my eyes.

¹³Command that I be released from
the earth
and not listen to such reproaches
any more.

¹⁴You know, O Master, that I am
innocent^x
of any defilement with a man

¹⁵and that I have not disgraced
my name
or the name of my father in the
land of my exile.

I am my father’s only child;
he has no other child to be
his heir,
and he has no close relative or
other kindred

for whom I should keep myself
as wife.

Already seven husbands of mine
have died.

Why should I still live?

But if it is not pleasing to you,

O Lord, to take my life,
hear me in my disgrace.’

An Answer to Prayer

¹⁶At that very moment, the prayers of both of them were heard in the glorious presence of God. ¹⁷So Raphael was sent to heal both of them: Tobit by removing the white films from his eyes, so that he might see God’s light with his eyes,^y and Sarah, daughter of Raguel, by giving her in marriage to Tobias son of Tobit, and by setting her free from the wicked demon Asmodeus. For Tobias was entitled to have her before all others who had desired to marry her. At the same time that Tobit returned from the courtyard into his house, Sarah daughter of Raguel came down from her upper room.

Tobit Gives Instructions to His Son

4 That same day Tobit remembered the money that he had left in trust with Gabael at Rages in Media, ²and he said to himself, ‘Now that I have asked for death, why do I not call my son Tobias and explain to him about this money before I die?’ ³Then he called his son Tobias, and when he came to him he said, ‘Give^z me a proper burial. Honour your mother and do not abandon her all the days of her life. Do whatever pleases her, and do nothing that makes her unhappy. ⁴Remember her, my son, because she faced many dangers for you^a while you were in her womb. And when she dies, bury her beside me in the same grave.

⁵‘Be mindful of the Lord all your days, my son, and refuse to sin or to transgress his commandments. Do what is right all the days of your life, and do not walk

^s Other ancient authorities read *strangles* ^t Other ancient authorities read *have had no benefit from*

^u Other ancient authorities lack *out of distress* ^v Other ancient authorities add *holy and honourable*

^w Other ancient authorities add *Lord* ^x Q ms adds *in my bones* ^y Other ancient authorities lack *with his eyes* ^z Other ancient authorities read *My son, when I die, give* ^a Q ms adds *and carried you*

in the ways of wrongdoing, ⁶ for those who act honestly will prosper in all their activities. To all those who practise righteousness, ^b ⁷ give alms according to your circumstances, my son, and do not turn your face away from anyone who is poor. Then the face of God will not be turned away from you. ⁸ Act according to what you have, my son. If you have much, give alms from it; if you have little, give alms in accordance with what you have. Do not be afraid, my son, to give alms. ⁹ You will be laying up a good treasure for yourself against a day of need. ¹⁰ For almsgiving delivers from death and keeps you from going into the darkness. ¹¹ Indeed, almsgiving, for all who practise it, is an excellent offering in the presence of the Most High.

¹² Beware, my son, of every kind of sexual immorality. First of all, marry a woman from among the descendants of your ancestors; do not marry a foreign woman, who is not of your father's tribe, for we are the descendants of prophets and true-born sons of prophets. The first prophet was ^c Abraham, then Isaac and Jacob, our ancestors of old. Remember, my son, that these all took wives from among their kindred. They were blessed in their children, and their posterity will inherit the land. ¹³ So now, my son, love your kindred, and in your heart do not be so arrogant against the daughters of the members of your people as to refuse to take one of them as a wife. For in arrogance there is ruin and great confusion, and in idleness there is loss and dire poverty, because idleness is the mother of famine.

¹⁴ Do not keep over until the next day the wages of those who work for you, but pay them their wages the same day, and let not the pay of those among you be delayed overnight. Your pay will not be kept over if you serve God faithfully. Watch yourself, my son, in everything you do, and discipline yourself in all your

conduct. ¹⁵ And what you hate, do not do to anyone. May ^d no evil go with you on any of your way. ¹⁶ Give some of your food to the hungry and some of your clothing to the naked. Give all your surplus as alms, my son, and do not let your eye begrudge your giving of alms. ¹⁷ Pour out your food and your wine on the grave of the righteous, but do not give it to sinners. ¹⁸ Seek advice from every wise person, and do not be disdainful, since any counsel is useful. ¹⁹ At all times bless God and ask him that your ways may be made straight and that all your paths and plans may prosper. For no nation has good counsel, but the Lord himself gives it. Whom he wants to, he exalts, and whom he wants to, he casts down to Hades below. So now, my son, remember these commandments of mine, and do not let them be erased from your heart.

Money Left in Trust with Gabael

²⁰ And now, my son, let me explain to you that I left ten talents of silver in trust with Gabael son of Gabrias, at Rages in Media. ²¹ Do not be afraid, my son, because we have become poor. You have great wealth if you fear God and flee from every sin and do what is good in the sight of the Lord your God.^e

The Angel Raphael

5 Then Tobias answered his father Tobit, 'I will do everything that you have commanded me, father, ² but how can I obtain the money ^e from him, since he does not know me and I do not know him? What evidence ^f am I to give him so that he will recognize and trust me and give me the money? Also, I do not know the roads to Media or how to get there.'³ Then Tobit answered his son Tobias, 'He gave me his bond, and I gave him my bond. ⁴ I divided his in two; we each took one part, and I put one with the money. And now twenty years have passed since I left this money in trust. So now, my son, find yourself

^b S lacks 4.6–19, reading *To those who practise righteousness 19 the Lord will give good counsel*; 4.7–18 supplied here from another Gk ms ^c Other ancient authorities add *Noah, then* ^d Other ancient authorities read *Do not drink wine to excess, and may* ^e Gk it ^f Gk sign ^g Other authorities read *He*

a trustworthy man to go with you, and we will pay him wages until you return. But get back the money from Gabael.^h

⁴So Tobias went out to look for a man to go with him to Media, someone who was acquainted with the way. He went out and found the angel Raphael standing in front of him, but he did not perceive that he was an angel of God. ⁵Tobiasⁱ said to him, ‘Where do you come from, young man?’ ‘From the Israelites, your kindred’, he replied, ‘and I have come here to work’. Then Tobias^j said to him, ‘Do you know the way to go to Media?’ ⁶‘Yes’, he replied, ‘I have been there many times; I am acquainted with it and know all the roads. I have often travelled to Media and would stay with our kinsman Gabael who lives in Rages of Media. It is a journey of two days from Ecbatana to Rages, for it lies in a mountainous area, while Ecbatana is in the middle of the plain.’ ⁷Then Tobias said to him, ‘Wait for me, young man, until I go in and tell my father, for I do need you to travel with me, and I will pay you your wages’. ⁸He replied, ‘All right, I will wait, but do not take too long’.

⁹So Tobias went in to tell his father Tobit and said to him, ‘I have just found a man who is one of our own Israelite kindred!’ He replied, ‘Call the man in so that I may learn about his people and to what tribe he belongs and whether he is trustworthy enough to go with you, my son’.

¹⁰Then Tobias went out and called him and said, ‘Young man, my father is calling for you’. So he went in to him, and Tobit greeted him first. He replied, ‘Many greetings to you!’ But Tobit retorted, ‘What is left for me to greet any more? I am a man without eyesight; I cannot see the light of heaven, but I lie in darkness like the dead who no longer see the light. Although still alive, I am among the dead. I hear people’s voices, but I cannot see them.’ But the young man^k said, ‘Take courage; the time is near for God to heal you; take

courage’. Then Tobit said to him, ‘My son Tobias wishes to go to Media. Can you accompany him and guide him? I will pay your wages, brother.’ He answered, ‘I can go with him, and I know all the roads. I have often gone to Media, have crossed all its plains, and am familiar with its mountains and all of its roads.’

¹¹Then Tobit^l said to him, ‘Brother, of what family are you and from what tribe? Tell me, brother.’ ¹²He replied, ‘Why do you need to know my tribe and lineage? Are you seeking an employee or a tribe and lineage?’^m But Tobitⁿ said, ‘I want to be sure, brother, whose son you are and what your name is’. ¹³He replied, ‘I am Azariah, the son of the elder Hananiah, one of your relatives’. ¹⁴Then Tobit^o said to him, ‘You are very welcome, brother. Do not feel bitter towards me, brother, because I wanted to be sure about your family. It turns out that you are a kinsman and of good and noble lineage. For I knew Hananiah and Nathan, the two sons of the elder Shemeliah,^p and they used to go with me to Jerusalem and worship with me there; they were not led astray. Your kindred are good people; you are of good stock. Welcome!’

¹⁵Then he added, ‘I will pay you a drachma a day as wages, as well as expenses for yourself and my son. So go with my son,¹⁶ and I will add something to your wages.’ Raphael^q answered, ‘I will go with him, so do not fear. We shall leave in good health and return to you in good health because the way is safe.’ ¹⁷So Tobit^r said to him, ‘Blessings be upon you, brother’.

Then he called his son and said to him, ‘Make preparations for the journey, my son, and set out with your brother. May God in heaven bring you safely there and return you in good health to me, and may his angel, my son, accompany you both for your safety.’

^h Gk from him ⁱ Gk He ^j Gk he ^k Gk he ^l Gk he ^m OL: S lacks *and lineage? Are you seeking an employee or a tribe and lineage?* ⁿ Gk he ^o Gk he ^p Other ancient authorities read *Shemaiah* ^q Gk He ^r Gk he

The Gospel according to Matthew

The Genealogy of Jesus the Messiah

1 An account^a of the genealogy^b of Jesus the Messiah,^c the son of David, the son of Abraham.

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram,⁴ and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon,⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,⁶ and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah,⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,^d⁸ and Asaph^e the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos,^f and Amos^g the father of Josiah,¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹² And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,¹⁴ and Azor the father of

Zadok, and Zadok the father of Achim, and Achim the father of Eliud,¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,¹⁶ and Jacob the father of Joseph the husband of Mary, who bore Jesus, who is called the Messiah.^h

¹⁷ So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,ⁱ fourteen generations.

The Birth of Jesus the Messiah

¹⁸ Now the birth of Jesus the Messiah^j took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit. ¹⁹ Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly. ²⁰ But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. ²¹ She will bear a son, and you are to name him Jesus, for he will save his people from their sins.' ²² All this took place to fulfil what had been spoken by the Lord through the prophet:

²³ 'Look, the virgin shall become pregnant and give birth to a son, and they shall name him Emmanuel',

a Or *A book* b Or *birth* c Or *Jesus Christ* d Other ancient authorities read *Asa* e Other ancient authorities read *Asa* f g Other ancient authorities read *Amon* h Or *the Christ* i Or *the Christ* j Or *Jesus Christ*

which means, ‘God is with us’. ²⁴When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife ²⁵but had no marital relations with her until she had given birth to a son,^k and he named him Jesus.

The Visit of the Magi

2 In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi^l from the east came to Jerusalem, ²asking, ‘Where is the child who has been born king of the Jews? For we observed his star in the east^m and have come to pay him homage.’ ³When King Herod heard this, he was frightened, and all Jerusalem with him, ⁴and calling together all the chief priests and scribes of the people, he enquired of them where the Messiahⁿ was to be born. ⁵They told him, ‘In Bethlehem of Judea, for so it has been written by the prophet:

⁶ ‘And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah,
for from you shall come a ruler
who is to shepherd^o my people
Israel’^p’.

⁷Then Herod secretly called for the magi^q and learnt from them the exact time when the star had appeared. ⁸Then he sent them to Bethlehem, saying, ‘Go and search diligently for the child, and when you have found him, bring me word so that I may also go and pay him homage.’ ⁹When they had heard the king, they set out, and there, ahead of them, went the star that they had seen in the east,^r until it stopped over the place where the child was. ¹⁰When they saw that the star had stopped,^r they were overwhelmed with joy. ¹¹On entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.

¹²And having been warned in a dream not to return to Herod, they left for their own country by another road.

The Escape to Egypt

¹³Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, ‘Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.’ ¹⁴Then Joseph^s got up, took the child and his mother by night, and went to Egypt ¹⁵and remained there until the death of Herod. This was to fulfil what had been spoken by the Lord through the prophet, ‘Out of Egypt I have called my son’.

The Massacre of the Infants

¹⁶When Herod saw that he had been tricked by the magi,^t he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learnt from the magi.^u ¹⁷Then what had been spoken through the prophet Jeremiah was fulfilled:

¹⁸ ‘A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled,
because they are no more’.

The Return from Egypt

¹⁹When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, ²⁰‘Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.’ ²¹Then Joseph^v got up, took the child and his mother, and went to the land of Israel. ²²But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. ²³There he made his home in a town called

k Other ancient authorities read *her firstborn son* l Or *astrologers* m Or *at its rising* n Or *the Christ*
o Or *rule* p Or *astrologers* q Or *at its rising* r Gk *saw the star* s Gk *he* t Or *astrologers* u Or
astrologers v Gk *he*

Nazareth, so that what had been spoken through the prophets might be fulfilled, ‘He will be called a Nazarene’.^w

The Proclamation of John the Baptist

3 In those days John the Baptist appeared in the wilderness of Judea, proclaiming, ²‘Repent, for the kingdom of heaven has come near’.^x ³This is the one of whom the prophet Isaiah spoke when he said,

‘The voice of one crying out in the wilderness:
‘Prepare the way of the Lord;
make his paths straight’ ”^y.

⁴Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵Then Jerusalem and all Judea and all the region around the Jordan were going out to him, ⁶and they were baptized by him in the River Jordan, confessing their sins.

⁷But when he saw many of the Pharisees and Sadducees coming for his^y baptism, he said to them, ‘You brood of vipers! Who warned you to flee from the coming wrath? ⁸Therefore, bear fruit worthy of repentance, ⁹and do not presume to say to yourselves, “We have Abraham as our ancestor”, for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰Even now the axe is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.

¹¹‘I baptize you with^z water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with^a the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire.’

The Baptism of Jesus

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

would have prevented him, saying, ‘I need to be baptized by you, and do you come to me?’¹⁵ But Jesus answered him, ‘Let it be so now, for it is proper for us in this way to fulfil all righteousness’. Then he consented. ¹⁶And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw God’s Spirit descending like a dove and alighting on him. ¹⁷And a voice from the heavens said, ‘This is my Son, the Beloved,^b with whom I am well pleased’.

The Testing of Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tested by the devil. ²He fasted forty days and forty nights, and afterwards he was famished. ³The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread’. ⁴But he answered, ‘It is written,

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

⁵Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶saying to him, ‘If you are the Son of God, throw yourself down, for it is written,

“He will command his angels
concerning you”,
and “On their hands they will
bear you up,

so that you will not dash your foot
against a stone”^z’.

⁷Jesus said to him, ‘Again it is written, “Do not put the Lord your God to the test”^z’.

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory, ⁹and he said to him, ‘All these I will give you, if you will fall down and worship me’. ¹⁰Then Jesus said to him, ‘Away with you, Satan! for it is written,

“Worship the Lord your God,
and serve only him”^z’.

¹¹Then the devil left him, and suddenly angels came and waited on him.

Jesus Begins His Ministry in Galilee

¹²Now when Jesus^c heard that John had been arrested, he withdrew to Galilee. ¹³He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali, ¹⁴so that what had been spoken through the prophet Isaiah might be fulfilled:

- ¹⁵ ‘Land of Zebulun, land of Naphtali,
on the road by the sea, across
the Jordan, Galilee of
the gentiles—
¹⁶ the people who sat in darkness
have seen a great light,
and for those who sat in the region
and shadow of death
light has dawned’.

¹⁷From that time Jesus began to proclaim, ‘Repent, for the kingdom of heaven has come near’.^d

Jesus Calls the First Disciples

¹⁸As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishers. ¹⁹And he said to them, ‘Follow me, and I will make you fishers of people’.
²⁰Immediately they left their nets and followed him. ²¹As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. ²²Immediately they left the boat and their father and followed him.

Jesus Ministers to Crowds of People

²³Jesus^e went throughout all Galilee, teaching in their synagogues and proclaiming the good news^f of the kingdom and curing every disease and every sickness among the people. ²⁴So his fame spread throughout all Syria, and they brought to him all the sick, those who

were afflicted with various diseases and pains, people possessed by demons or having epilepsy or afflicted with paralysis, and he cured them. ²⁵And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

The Beatitudes

5 When Jesus^g saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. ²And he began to speak and taught them, saying:
³ ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.
⁴ ‘Blessed are those who mourn, for they will be comforted.
⁵ ‘Blessed are the meek, for they will inherit the earth.
⁶ ‘Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷ ‘Blessed are the merciful, for they will receive mercy.

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

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

¹⁰ ‘Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

¹¹ ‘Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely^h on my account.
¹² Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light

¹³ ‘You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled under foot.

¹⁴ ‘You are the light of the world. A city built on a hill cannot be hid. ¹⁵ People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light

shine before others, so that they may see your good works and give glory to your Father in heaven.

The Law and the Prophets

¹⁷Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfil. ¹⁸For truly I tell you, until heaven and earth pass away, not one letter,ⁱ not one stroke of a letter, will pass from the law until all is accomplished. ¹⁹Therefore, whoever breaks^j one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Concerning Anger

²¹You have heard that it was said to those of ancient times, “You shall not murder”, and “whoever murders shall be liable to judgement”. ²²But I say to you that if you are angry with a brother or sister,^k you will be liable to judgement, and if you insult^l a brother or sister, you will be liable to the council, and if you say, “You fool”, you will be liable to the hell^m of fire. ²³So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are on the way to courtⁿ with him, or your accuser may hand you over to the judge and the judge to the guard, and you will be thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

Concerning Adultery

²⁷You have heard that it was said, “You shall not commit adultery”. ²⁸But I say to

you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin,^o tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.^p ³⁰And if your right hand causes you to sin,^q cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.^r

Concerning Divorce

³¹It was also said, “Whoever divorces his wife, let him give her a certificate of divorce”. ³²But I say to you that anyone who divorces his wife, except on the ground of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Concerning Oaths

³³Again, you have heard that it was said to those of ancient times, “You shall not swear falsely, but carry out the vows you have made to the Lord”. ³⁴But I say to you: Do not swear at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not swear by your head, for you cannot make one hair white or black. ³⁷Let your word be “Yes, Yes” or “No, No”; anything more than this comes from the evil one.^s

Concerning Retaliation

³⁸You have heard that it was said, “An eye for an eye and a tooth for a tooth”. ³⁹But I say to you: Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also, ⁴⁰and if anyone wants to sue you and take your shirt, give your coat as well, ⁴¹and if anyone forces you to go one mile, go also the second mile. ⁴²Give to the one who asks of you, and do not refuse anyone who wants to borrow from you.

i Gk *one iota* j Or *annuls* k Other ancient authorities add *without cause* l Gk *say Raca to* (an obscure term of abuse) m Gk *Gehenna* n Gk lacks *to court* o Or *stumble* p Gk *Gehenna* q Or *stumble* r Gk *Gehenna* s Or *evil*

Love for Enemies

⁴³You 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, ⁴⁵so that you may be children of your Father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the righteous and on the unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters, what more are you doing than others? Do not even the gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

Concerning Almsgiving

6 ¹Beware of practising your righteousness before others in order to be seen by them, for then you have no reward from your Father in heaven.

²So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret, and your Father who sees in secret will reward you.^t

Concerning Prayer

⁵And whenever you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you.^u

⁷When you are praying, do not heap up empty phrases as the gentiles do, for they think that they will be heard because of

their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹Pray, then, in this way:

- Our Father in heaven,
 may your name be revered as holy.
¹⁰ May your kingdom come.
 May your will be done
 on earth as it is in heaven.
¹¹ Give us today our daily bread.^v
¹² And forgive us our debts,
 as we also have forgiven
 our debtors.
¹³ And do not bring us to the time
 of trial,^w
 but rescue us from the evil one.^x

¹⁴For if you forgive others their trespasses, your heavenly Father will also forgive you, ¹⁵but if you do not forgive others,^y neither will your Father forgive your trespasses.

Concerning Fasting

¹⁶And whenever you fast, do not look sombre, like the hypocrites, for they mark their faces to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that your fasting may be seen not by others but by your Father who is in secret, and your Father who sees in secret will reward you.^z

Concerning Treasures

¹⁹Do not store up for yourselves treasures on earth, where moth and rust^a consume and where thieves break in and steal, ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust^b consumes and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

The Eye

²²The eye is the lamp of the body. So if your eye is healthy, your whole body will be full of light, ²³but if your eye is

t,u Other ancient authorities add *openly* **v** Or *our bread for tomorrow* **w** Or *us into testing* **x** Or *from evil*. Other ancient authorities add, in some form, *For the kingdom and the power and the glory are yours forever. Amen.* **y** Other ancient authorities add *their trespasses* **z** Other ancient authorities add *openly* **a,b** Gk *eating*

unhealthy, your whole body will be full of darkness. If, then, the light in you is darkness, how great is the darkness!

Serving Two Masters

²⁴No one can serve two masters, for a slave will either hate the one and love the other or be devoted to the one and despise the other. You cannot serve God and wealth.^c

Do Not Worry

²⁵Therefore I tell you, do not worry about your life, what you will eat or what you will drink,^d or about your body, what you will wear. Is not life more than food and the body more than clothing? ²⁶Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they are? ²⁷And which of you by worrying can add a single hour to your span of life?^e ²⁸And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these. ³⁰But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? ³¹Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” ³²For it is the gentiles who seek all these things, and indeed your heavenly Father knows that you need all these things. ³³But seek first for the kingdom of God^f and his^g righteousness, and all these things will be given to you as well.

³⁴So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

Judging Others

7 Do not judge, so that you may not be judged. ²For the judgement you give will be the judgement you get, and the measure you give will be the measure you get. ³Why do you see the speck in your

neighbour’s eye but do not notice the log in your own eye? ⁴Or how can you say to your neighbour, “Let me take the speck out of your eye,” while the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye.

Profaning the Holy

⁶Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

Ask, Search, Knock

⁷Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. ⁸For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. ⁹Is there anyone among you who, if your child asked for bread, would give a stone? ¹⁰Or if the child asked for a fish, would give a snake? ¹¹If you, then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

The Golden Rule

¹²In everything do to others as you would have them do to you, for this is the Law and the Prophets.

The Narrow Gate

¹³Enter through the narrow gate, for the gate is wide and the road is easy^h that leads to destruction, and there are many who take it. ¹⁴For the gate is narrow and the road is hard that leads to life, and there are few who find it.

A Tree and Its Fruit

¹⁵Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Are grapes gathered from

^c Gk *mammon* ^d Other ancient authorities lack or *what you will drink* ^e Or *add one cubit to your height* ^f Other ancient authorities lack of God ^g Or *its* ^h Other ancient authorities read *for the road is wide and easy*

thorns or figs from thistles? ¹⁷In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. ¹⁹Every tree that does not bear good fruit will be cut down and thrown into the fire. ²⁰Thus you will know them by their fruits.

Concerning Self-Deception

²¹‘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. ²²On that day many will say to me, “Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?” ²³Then I will declare to them, “I never knew you; go away from me, you who behave lawlessly”’.

Hearers and Doers

²⁴‘Everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. ²⁶And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. ²⁷The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!’

²⁸Now when Jesus had finished saying these words, the crowds were astounded at his teaching, ²⁹for he taught them as one having authority and not as their scribes.

Jesus Cleanses a Man

8 When Jesusⁱ had come down from the mountain, great crowds followed him, ²and there was a man with a skin disease who came to him and knelt before him, saying, ‘Lord, if you are willing, you can make me clean’. ³He stretched out his hand and touched him, saying, ‘I am willing. Be made clean!’ Immediately his skin disease was cleansed. ⁴Then Jesus

said to him, ‘See that you say nothing to anyone, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them’.

Jesus Heals a Centurion’s Servant

⁵When he entered Capernaum, a centurion came to him, appealing to him ⁶and saying, ‘Lord, my servant^j is lying at home paralysed, in terrible distress’. ⁷And he said to him, ‘I will come and cure him’. ⁸The centurion answered, ‘Lord, I am not worthy to have you come under my roof, but only speak the word, and my servant^k will be healed. ⁹For I also am a man under authority, with soldiers under me, and I say to one, “Go”, and he goes, and to another, “Come”, and he comes, and to my slave, “Do this”, and the slave does it.’ ¹⁰When Jesus heard him, he was amazed and said to those who followed him, ‘Truly I tell you, in no one^l in Israel have I found such faith. ¹¹I tell you, many will come from east and west and will take their places at the banquet with Abraham and Isaac and Jacob in the kingdom of heaven, ¹²while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.’ ¹³And Jesus said to the centurion, ‘Go; let it be done for you according to your faith’. And the servant^m was healed in that hour.

Jesus Heals Many at Peter’s House

¹⁴When Jesus entered Peter’s house, he saw his mother-in-law lying in bed with a fever; ¹⁵he touched her hand, and the fever left her, and she got up and began to serve him. ¹⁶That evening they brought to him many who were possessed by demons, and he cast out the spirits with a word and cured all who were sick. ¹⁷This was to fulfil what had been spoken through the prophet Isaiah, ‘He took our infirmities and bore our diseases’.

Would-Be Followers of Jesus

¹⁸Now when Jesus saw great crowdsⁿ around him, he gave orders to go over to

