

# Unseen Warfare



The edited text of St. Nicodemus  
and St. Theophan the Recluse

# Unseen Warfare: The Spiritual Combat and Path to Paradise of Lorenzo Scupoli

**St. Theophan the Recluse**



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From the edited text of St. Nicodemus the Hagiorite and St. Theophan the Recluse

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## Part One: The Spiritual Combat

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# **CHAPTER 1: WHAT DEFINES CHRISTIAN PERFECTION? THE WARFARE REQUIRED TO OBTAIN IT. FOUR THINGS NECESSARY TO SUCCEED IN THIS**

All of us desire, and are ordered to be perfect. The Lord directs us saying, "Be perfect, as your heavenly Father is perfect" ( [Matt 5:48](#) ). St. Paul also exhorts us saying, "In evil be babes, and in understanding become perfect" ( [1 Cor 14:20](#) ). In another spot he states, "Be perfect and complete in the will of God" ( [Col 4:12](#) ), and also, "Let us become perfect" ( [Heb 6:1](#) ). In the Old Testament the same commandment is found. So God tells Israel in Deuteronomy: "You will be perfect with the Lord your God" ( [Deu 18:13](#) ) David also advises his son Solomon, "And you, Solomon my son, know the God of your father, and minister to him with a perfect heart and a willing mind" ( [1 Chr 28:9](#) ). With all these things we cannot help but see that God requires the completeness of perfection from Christians, that is that we must be perfect in every virtue.

However if you, dear reader beloved of Christ, desire to achieve such lofty heights, you should first learn what Christian perfection is made up of. Because if you do not know this, you might turn away from the correct path, and wander in a completely wrong direction, all the while supposing that you are making progress in the path of perfection.

I will declare to you plainly, the highest and most perfect matter one hopes to attain is to draw near to God, and abide as one with Him.

There are many people who state that Christian perfection is a matter of fasting, vigils, prostrations, sleeping the ground and other ascetical

efforts of the body. Still others claim that it involves saying numerous prayers at home and going to long Church services. There are still others who suppose that our perfection is made up entirely of mental prayer, seclusion, solitude and stillness. However most people restrict perfection to closely keeping all the rules and precepts spelled out in the law, not giving in to excess or lack, but keeping to the golden mean. But all these virtues, in and of themselves do not make up the Christian perfection we seek, but are merely methods for obtaining it.

Undoubtedly whatever they do is an important means to attain a life of Christian perfection. We see many righteous people, who perform these virtues as they ought, to obtain strength and power to fight against their sinful and wicked nature and to achieve, by these exercises, the fortitude to stand up against the temptations and allurements of our three principle foes: the flesh, the world and the devil. By these methods to achieve the spiritual foundation, so important to all God's servants, and in particular to novices. They do fasting, to tame their wild flesh. They keep vigils to make their inner mind more acute. They sleep on the ground, for fear they end up soft from sleep. They hold their tongues with silence and seclude themselves to keep from the smallest allurements which might offend the Most-Holy God. They say their prayers, go to Church services and do other such practices of devotion, in order to keep their mind on heavenly matters. They read about the life and the passion of our Lord, solely for the aim of understanding more plainly their own shortcomings and the love of God, to learn and also to have the desire to follow the Lord Jesus Christ, carrying their cross with self-restraint, and making their love of God increasingly zealous along with their disdain of themselves. Still, these identical virtues may be more harmful than their neglect, for those who understand them as singly important in their life and make them their hope, although not from their

nature, because they are virtuous and holy, but by the error of those who employ them in a way that they should not be used, that is to say, when they attend only to the outward exercise of such virtues, and allow their heart to be moved by their own desires and by the will of the devil. Because the latter, noticing that they have departed from the right way, happily keeps from meddling in their physical works and even permits them to increase their labors, in accord with their own vain thoughts. Feeling with this particular spiritual motions and comforts, such people start to think they have attained the rank of angels and suppose that God is there, present with them. At certain times, caught up in their meditation of some heavenly, abstract things, they suppose they have transcended this material world and have been raptured into the third heaven.

But anybody can see just how obviously sinful such people act and how far they really are from genuine perfection, if they examine their character. In general they always want to be preferred over others. They enjoy living in accord with their own desires and they are ever obstinate in what they decide to do. They are blind with respect to everything concerning themselves, but they examine clearly and intrusively into the words and deeds of others. If someone else is held in high regard by others, they cannot accept it and become clearly hostile toward them. If someone interferes with their devout occupations and ascetical labors, particularly around others (God forbid!), they instantly become angry, boiling over with fury and they become rather unlike their normal selves.

If God sends them afflictions and illness, with the aim of bringing them to a self-awareness and guiding them to the way of true perfection, or permits them to be afflicted, by which He regularly tries His genuine servants, this trial instantly demonstrates what is concealed in their hearts,

and how profoundly they are defiled by pride. For whatever trouble might disturb them, they refuse to lower their necks to take on the yoke of the will of God, and to trust His just and hidden judgments. They have no desire to follow the example of our Lord Jesus, the Son of God, Who humbled Himself and suffered on account of us, and they reject humility, to deem themselves the most base of all beasts, and to look upon those that afflict them as good friends, the instruments of a heavenly bounty shown to them, and those that can aid their salvation.

So it is plain that they are in great peril. Their inmost eye, which is their mind, is obscured in darkness, and they behold themselves with this and see poorly. Supposing their outward devout works are good, they believe that they have attained perfection already and, inflating themselves, start to pass judgment on others. After this happens it is not possible for anyone to change such people, except with God's intervention. A clear sinner will turn to good more readily than a hidden one, concealed under a robe of manifest virtues.

Having now demonstrated that a spiritual life and perfection itself is not merely made up of these manifest virtues, that we have mentioned, you should understand that it consists solely in drawing near to God and being united with Him, as was stated at the start of this work. In addition to this is joined a heartfelt understanding of the righteousness and majesty of God, along with an understanding of our own worthlessness and our predisposition to all evils; love of God and disdain of ourselves; submission not just to God but also to all creation, on account of our love of God; complete renunciation of our will and obedience to God's will; but also our desire for all these things and its performance with a pure heart to God's

glory, from an absolute desire to gratify God and only because He desires it and because we love Him and labor for Him.

This is the law of love, written by God's finger on the hearts of His genuine servants. This is the giving up of ourselves that God requires of us. This is the sacred yoke of Jesus Christ and His light burden. This is the subjection of our will to the will of God, that our Savior and Master requires of us from His word and from His example. Because has not our Master and Savior, our Lord Jesus Christ, told us to say while praying to the Father in heaven: "Our Father ... Your will be done on earth, as in heaven" ( Matt 6:10 )? Did He not cry out just before His passion, "Not my will, but yours be done." ( Luke 22:42 ) Did He not declare, concerning His whole life: "I came down from heaven, not to do my own will, but the the will of Him Who sent me" ( John 6:38 )?

Do you understand now what all this means, my brother? I assume that you show your eagerness and desire to attain the height of such perfection. Glory to your zeal! However ready yourself for work, sweat and toil from your very first steps on the way. You need to sacrifice all things to God and perform only His will. But you will encounter in yourself as many different desires as you have talents and wills, all of which struggle for being satisfied, without regard for what agrees with God's will. So, to attain your sought after goal, it is necessary first of all to suppress your own desires and in the end to quench and destroy them completely. And to succeed in this goal, you should always oppose any evil in yourself and compel yourself towards what is righteous. Put another way, you should ever struggle against yourself and all that indulges your own will, that encourages and supports it. So then, ready yourself for this fight and warfare and understand that the crown [i.e. the attainment of your goal] is granted to no

one else save to the courageous among fighters and wrestlers. However if this is the most difficult of all battles, because in warring against ourselves it is within ourselves that we encounter opposition, victory is the most wonderful of all, and, the principle thing, it is most gratifying to God. Because if encouraged by zeal, you are victorious and destroy your wild lusts and passions, you will gratify God more, and you will work for Him more magnificently than if you scourge yourself until you issue blood or tire yourself out with fasting more than any elderly desert hermit. For even if you redeem hundreds of Christian slaves from the unbelievers and liberate them, it will not save you, if you continue to be a slave to your passions. And no matter what work you perform, however wonderful, and with whatever labor and sacrifice you might achieve it, it will not guide you toward your goal, if you do not pay attention to your passions, allowing them the liberty to live and work in you.

Lastly, after understanding what makes up Christian perfection and understanding that to attain it you must fight an never-ending bitter war with yourself, if you truly want to win this unseen warfare and merit a crown, you should plant in your heart these four inclinations and spiritual works, arming yourself with unseen weapons. These most reliable and unconquerable weapons are: (1) never depend on yourself; (2) carry always in your heart a perfect and bold trust only in God; (3) always struggle; and (d) keep steadfast in prayer.



## Part One: The Spiritual Combat

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## CHAPTER 2: THAT ONE SHOULD NEVER HAVE FAITH IN ONESELF.

**I**t is required in our warfare, dear brother, that we not rely on ourselves. Without this, truly you will not only fail to obtain the sought after victory, but you will be incapable of resisting the slightest assault of your foe. Etch this deep in your mind and heart. From the first sin of our forefather, in spite of our weakening spiritual and virtuous abilities, we often highly esteem ourselves. Even though our daily experience proves the untruthfulness of his opinion, in our puzzling self-delusion we do not stop believing that we are certainly not unimportant. But this spiritual sickness, which is so difficult to see and recognize, is more distasteful to God than everything else in us, as being the primary offspring of our self-love and the root of all our desires and failures and evil-doing. It shuts the door of our mind or spirit, by which Divine grace alone can come in, and provides this grace no entrance to abide in us. And thus it leaves. Because how is grace, which aids and enlightens, able to enter that person, who supposes that he is great, that he understands all things and requires no help beyond himself? May God keep us from this sickness and desire of Lucifer! God harshly reproves those who are afflicted with this vice of vainglory and self-regard declaring by the prophet, "Woe to those that are wise in their own eyes, and clever in their own sight" ( [Isa 5:21](#) ) The apostles also says, "Do not be wise in your estimation" ( [Rom 12:16](#) ).

Even though God hates this evil arrogance in us, there is nothing more He loves to see in us than a genuine understanding of our nothingness and a steadfast confidence that any goodness we might have in us has its source in



Him alone, for He is the root of all goodness, and nothing genuinely good can ever be from ourselves, whether that be a virtuous thought or a good deed. So He is careful to plant this divine seed in the hearts of His most beloved friends, encouraging them not to highly esteem themselves and not to depend on themselves. At times He does this with grace and inner illumination, and at other times by external strokes and affliction. At other times He does this with unanticipated and nearly unbeatable temptations. While at other times using other means that we cannot always understand. But, even though expecting no virtue from ourselves and not depending on ourselves is the action of God within us, for our part we must make a concentrated effort to obtain this disposition, doing everything we can. And thus, dear brother, I offer here to you four exercises by which, with the assistance of God, you may obtain a distrust of yourself, and learn not to depend on yourself for anything.

(1) Understand your worthlessness and keep in your mind the fact that by yourself you are unable to do anything which would make you worthy of the kingdom of heaven. Hear the testimony of the wise fathers. Peter of Damascus reassures us saying, "there is nothing better than to understand your own feeble nature and ignorance, and there is nothing worse than not to be conscious of them." St. Maximus the Confessor teaches us, "The foundation of each virtue is the understanding of the weakness of human nature." St. John Chrysostom tells us, "Only the one who thinks of himself as being nothing, really understands himself."

(2) Ask for assistance from God with meek and warm prayer, because this is His gift. And if your desire is to obtain it, you should first plant in yourself the assurance that not only have you no such understanding of yourself, but that you are unable to obtain it with your own efforts. Then

boldly standing before God Almighty, in a steadfast belief that from His great compassion He will give you this understanding of yourself at the right time, and in a way that He Himself knows, do not let the smallest doubt creep in that you will obtain it.

(3) Get used to being wary and fearful of your numerous foes whom you are unable to withstand even for a brief period of time. Be afraid of their considerable experience in warring against us; their cleverness and ambushes; their power to take on the guise of angels of light; their innumerable tricks and nets, which they covertly put in the way of your virtuous life.

(4) If you fall into sin, immediately realize your weakness and be conscious of it. Because God permits you to fall with the aim of making you more conscious of your weak nature, in order that you might thus not only learn to hate yourself, but on account of your overwhelming weakness might desire to be scorned by others also. Understand that lacking such desire it is impossible for this helpful self-distrust to be born inside you and really take root. This is the corner-stone and start of genuine humility, because it is founded on the understanding, through experience, of your impotence and undependability.

From there, each one of us can see how important is it for someone, who wants to share in divine light, to understand himself and how the mercy of God usually leads the haughty and independent to this understanding by their failures, rightly permitting them to descend into the sin from which they suppose they can defend themselves, in order to make them take note of their weakness and stop them from depending foolishly on themselves in this or anything else.

This means, even though very powerful, is not without its risks and God does not use it always, but only when all other methods we have spoken of, which are more simple and natural, fail to lead one to self-awareness. Only at this point does He finally let one descend into sin, great or small, in accord with the measure of his haughtiness, pride and self-dependence. Thus where prideful, self-dependence is lacking, helpful failings do not happen. So if you do fall, move quickly in your mind to meek self-awareness and a dim view of yourself and beseech God through persistent prayer to grant you a true light, in order to understand your worthlessness and to establish a distrust in your heart, for fear you again stumble with worse and more damaging sin. I should add that not just when someone falls into a sin, but also when he is disturbed by some misfortune, affliction or grief, and in particular a worrisome and drawn out bodily illness, he must perceive that he endures this so as to obtain self-awareness, that is, the understanding of his weakness, and to be humble. With this goal God permits us to be afflicted by all types of temptations from the devil, men and from our depraved nature. St. Paul perceived this end in the temptations he endured in Asia, when he stated, "But we had the death sentence in ourselves, that we should not rely on ourselves, but in God who raises from the dead.' ( 2 Cor 1:9 )

And I will subjoin something else: if one wants to understand his infirmity from the experience of his life, he should, not necessarily for many days, but just for a single day, note his thoughts, words and deeds, that is to say, what he thought, said and did. He will no doubt discover that the majority of his thoughts, speech and acts were sinful, wrong, silly and evil. This test will make him know in reality how discordant and feeble he is. And should he desire earnestly to better himself, this knowledge will

make him feel how fool-hearty it is to believe anything virtuous will come from himself, and not to trust in himself.



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## Part One: The Spiritual Combat

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## CHAPTER 3: HOPING IN, AND HAVING CONFIDENCE IN GOD ALONE.

**E**ven though, as we have mentioned, it is essential not to depend on our own strength in this unseen battle, however, if we simply surrender all hope of betterment and fall into despair without having found support, we are sure to take flight suddenly from the battle and we will be defeated by our foes and taken prisoner. So, along with full renunciation of ourselves "we should sow in our heart complete trust and confidence in God and full confidence in Him. Put another way, we should feel with all our heart that we can depend on no one but God, and that from Him alone, we can expect all good things, all manner of assistance, and success. Because we are nothing, we should expect nothing from ourselves, save falls and missteps, which make us give up all hope in ourselves. By contrast, we are sure always to be successful with God, if we equip our heart with a living trust in God and a steadfast certainty that we will obtain His aid. As it says in the psalm, "In him my heart trusts and I am helped' ( Ps. 28:7 ).

These thoughts will aid you to have this hope and thus to receive help:

(1) Look for help from God, Who is all-powerful and can do whatever He wills, and so can also aid us.

(2) Look for help from God, Who is all-knowing and wise, knowing everything perfectly, and thus understanding exactly what is the best thing for the salvation of each person.

(3) Look for help from God, Whose goodness is infinite and Who draws near to us with indescribable love, being ever prepared each hour and moment to grant us the help we require for total success in the spiritual battle which happens within us, as soon as we flee with steadfast trust into the protection of His embrace.

But how can it be that our good Shepherd, Who for three years sought the sheep which had wandered amiss, crying out so loudly that His throat was parched, and following roads so worn and full of thorns that He shed every drop of His blood and delivered His very life. How can it be, I say again, that now, if His sheep should follow after him, turning to Him with love and calling out to Him for help with hope, He would decline to cast His eyes on the sheep that had gone astray. How could He not take it into His divine embrace and, put it among the angels of heaven, and prepare a welcoming banquet for it? If our God never stops carefully and lovingly looking for the blind and deaf sinner, (as the woman did looking for the coin in the Gospels), how is one to imagine He would now forsake him when, as a lost sheep, he calls out for the Shepherd? Yet who will ever trust that God, Who, according to Revelation, always stands at the door of the heart of a man, and knocks, desiring to enter and dine with him ( [Rev 3:20](#) ), and grant His gifts to him, would not trust that this very same God would continue to be deaf and decline to enter if a man opens the door of his heart and summons Him?

(4) The fourth means of keeping a lively faith in God and of obtaining His ready assistance is to go over in our mind all the times His divine aid quickly came in Holy Writ. These many examples demonstrate clearly to us that no one who trusts in God, was ever abandon. "Consider the ancient

generations and see," says Sirach, the wise, "who ever trusted in the Lord and was put to shame?" ( Sir 2:10 )

Equipped with these four weapons, go into war with courage, dear brother, and fight carefully with the complete confidence that success will be given to you. Because with their assistance you will surely attain perfect trust in God, and that trust will never fail to draw God's assistance and grant you unbeatable power. In the end, these two will deeply root in you a complete distrust of yourself. I pass over no opportunity in this chapter to remind you to not trust yourself, because I do not know of anyone who does not need to be reminded of this. Self-regard is so rooted in us and so strongly established, causing us to suppose that we are a somebody, somebody not insignificant. It ever hides in our heart as an small and barely perceptible motion, even when we are quite confident that we do mistrust ourselves, and are, by contrast filled with an absolute faith in God alone. To keep from this self-conceited notion of the heart and to conduct ourselves without any independence, guided only by your faith in God, be careful to constantly keep a disposition in which your thoughts and feelings of inadequacy always come before you when you meditate on God's all powerful nature, and allow them to come before all your activities.





## Part One: The Spiritual Combat

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## CHAPTER 4: HOW TO PERCEIVE IF SOMEONE ACTS WITHOUT SELF-DEPENDENCE AND WITH PERFECT FAITH IN GOD

**I**t happens many times that self-dependent people suppose that they have no self-dependence at all, but rather place all their trust in God and rest boldly alone in Him. However in reality it is not the case. They can see it for themselves, if they discern by what is within them and what happens to them if they stumble. If when they mourn at their failings, rebuking themselves for it, they think, "If I do this and that, the effects of my failure will be wiped clean and everything will be fine again." This is a true sign that prior to the fall they relied on themselves, rather than God. And the more down-cast and dejected their state, the more it demonstrates that they overly trusted in themselves and not enough in God. So the grief caused by their fall is not mitigated by any solace. If someone does not depend on himself but places his trust in God, his fall is not a great surprise and he is not overwhelmed with too much sorrow, because he understands that it is the consequence of his own shortcomings, and, most of all, the weakness of his faith in God. Thus his fall increases his mistrust in himself and forces him to try harder to augment and deepen his humble trust in God. Also, despising the loathsome passions which resulted in his fall, he thereafter suffers calmly his penitence for having wronged God. Armed now with further trust in God, he thus pursues his foes boldly, even to death.

I would like people to consider what I have discoursed on above, because even though they suppose themselves to be virtuous and spiritual,

when they fall into sin, they are overwhelmed with sorrow and cannot find peace anywhere. Worn out by this sorrow and turmoil, which they endure for no other cause but self-regard, they flee, again compelled by self-regard, to their spiritual father, to free themselves of this weight. But they should have done this straightaway after the fall and for no other cause than from wanting to cleanse as quickly as possible the dirt of sin which offended God, and obtain new strength to struggle with themselves by means of the holy sacrament of confession and repentance.



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## Part One: The Spiritual Combat

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## CHAPTER 5: CONCERNING THE FALSE OPINION OF THOSE WHO CONSIDER EXCESSIVE SORROW A VIRTUE

**I**t is a mistake to consider as a virtue the excessive sorrow which one feels after sinning, not understanding that it is the result of pride and holding oneself in high regard, based on relying too much on themselves. Because by supposing that they are important they do too much, hoping to handle it themselves. When their fall demonstrates how feeble they are, they are perplexed, like one who has encountered something unexpected, and they are thrown into confusion and become faint-hearted. Because they see, fallen and lying on the ground, that idol of themselves, on which they had placed all their hopes. This never happens with a humble person who only trusts in God, for he expects nothing good will come from himself. So, when he falls into sin, he too feels the burden of it and is sorrowful but he does not descend into grief nor is he puzzled, because he knows that what happened, happened because of his own shortcomings. To endure a fall is nothing unanticipated or novel for him.



## Part One: The Spiritual Combat

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## CHAPTER 6: SOME SIGNS CONCERNING THE LIMITS OF MISTRUST IN ONESELF AND ABSOLUTE TRUST IN GOD.

**B**ecause all the strength through which our our foes are conquered is born in us from lack of trust in ourselves and from faith in God. Dear brother you are required to obtain an exact understanding of this, so that you ever have this strength and that you keep it with the help of God. Understand then, and never forget, that all our talents and good characteristics, natural or obtained through effort, and all the gifts freely granted to us, our understanding of Holy Writ, the fact that we have labored a long-time for God and are now experienced, and even all these things together will not enable us to correctly do the will of God, unless when we do every good work that is well-pleasing to God, and at every suffering we want to avoid, at every cross we have to endure by the will of God, and if, I tell you, on all these and other such occasions a special divine aid does not prompt our heart and does not grant us strength to achieve it, as the Lord stated, "Without me you can do nothing" ( John 15:5 ). Thus for the rest of our life, each day and moment, we must preserve unaltered in our heart the conviction that on no occasion should we permit ourselves to rely on ourselves.

With respect to faith in God, I will enjoin the following to what was said in the third chapter: understand that nothing is more simple for God than to let you conquer your foes, few or many, old or new, strong or weak. But He has His season and order for things. So if a soul is overwhelmed with sin, and if it is guilty of many infractions in the world, and if it is corrupt beyond understanding, and if, simultaneously, to the measure of its

will and strength, it employs all possible means and labors to be free of sin and turn to the way of righteousness, but cannot become stable in anything good, however slight, and instead, sinks down every further into evil, even if it is all that, it should not weaken its faith in God or forsake Him. It should not give up its spiritual armaments and labors but it must struggle and fight, wrestling with itself and with its foes with all its strength and persevering labors. Understand that in the unseen battle everyone is a loser except the one who never stops fighting and maintains his faith in God, because God never forsakes those who fight in His ranks, even though occasionally He allows them to suffer wounds. Therefore fight, each one of you, and never give ground, because the whole exercise involves unending struggle. God is ever ready with medicines for those knocked own by the foes and with assistance for conquering them, which He gives to His soldiers at the right time, if they look to Him and have steadfast hope in Him. At an hour when they least expect, they will see their haughty foes perish, as it is written, "The strong men of Babylon have stopped fighting" ( Jer 51:30 ).





## Part One: The Spiritual Combat

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## CHAPTER 7: CONCERNING HOW WE SHOULD EXERCISE OUR MIND, FOR FEAR IT BE ILL WITH THE SICKNESS OF IGNORANCE

**I**f mistrust in oneself and faith in God, which are so necessary in our spiritual battle, stay alone in us, not merely will we never have success, but we will be overcome by a still greater evil. Because in addition to them and with them we need to perform works of a special type and do exercises for spiritual instruction. The first among these should be exercises of both the mind and the will. The mind must be free from and preserved from a most dangerous ignorance. Ignorance clouds the mind and keeps it from understanding the truth, which is the true aim of its efforts. On account of this it needs to be exercised, to make it clear, and to be able to perceive correctly what we require to make our soul clean of passions and ornamented with virtues.

There are two ways that we can have a clear mind. The first and most needful is prayer, through which we should exhort the Holy Spirit to pour out His heavenly light into our hearts. He will certainly do this, if we seek God alone and sincerely labor to obey His will in all things, freely submitting in everything to the counsel of our experienced spiritual directors and doing nothing before asking them.

The second means of exercising the mind is to ever study all things and probe deeply to have knowledge of them, to see clearly which are good and which are bad. We must judge them, not with the standard of the world or by our senses, but as they are judged by the Holy Spirit, or by means of the God-inspired Scriptures, or by the standards of the holy fathers and

teachers of the church. Because if this examination and deepening of understanding is correct, it will certainly allow us to know with clarity what we should consider, with all our being, worthless and false, all those things which the corrupt world loves and seeks after. We will then especially see that the honors, enjoyments and riches of the world are mere vanity and death for the soul, that the abuse and slander, that the world afflicts us with brings about genuine glory, and that its persecutions bring about joy. For to forgive our enemies and to show goodness to them is genuine generosity and is one of the most important traits of being like God. Also that someone who despises the world demonstrates greater strength than the one who governs the entire world, and that ready obedience is a work, which shows greater courage and fortitude of spirit than conquering great kings and ruling them. Also that meek self-awareness should be sought after over all other forms of knowledge, however great and that to conquer and slay one's own wicked inclinations and passions, however small, is more to be praised, than to conquer many citadels; or to overcome powerful and well-armed armies; or even to work miracles and to resurrect the dead.



## Part One: The Spiritual Combat

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## CHAPTER 8: CONCERNING HOW WE FORM WRONG JUDGMENTS AND HOW TO FORM RIGHT OPINIONS.

**T**he reason we have ill conceived ideas of those things that we spoke of earlier is that we do not look deeply into them to observe what they are, but develop a like or dislike from the first glance, judging from appearances. These likes and dislikes bias our mind and obscure it. And thus it cannot form a correct judgment of reality. So, dear brother, if you desire freedom from this prejudice of your mind, maintain strict watch over yourself, and when you observe something with your eyes, or if you envision something in your mind, keep a steady grasp on your will and do not permit yourself to form a like or dislike at a first glance for it, but rather study it in a dispassionate way with just your mind. Unhindered by desire, the mind stays in a state that is natural, free and pure, and this allows the truth to penetrate into the depths of the matter, where evil often hides, under a deceitfully attractive exterior and where sometimes good is concealed by an evil countenance. However if your desire comes first and immediately either likes something or is repelled by it, your mind no longer has the ability to know it correctly as it should. Because if this bias, or indeed this passion comes before every judgment, it goes within and becomes a barrier between the mind and that thing, clouding the mind, forcing it to shape its opinion from passion. Simply put, it sees things not according to reality, which strengthens even more its first bias. The further this bias proceeds, or the more it favors or dislikes something, the more it clouds the mind with regards to that thing, until it completely clouds the mind. The passion in relation to this thing comes to its final end, so that it seems to be either the most attractive or the most detestable of all the things he ever encountered.

So it happens that when the rule I mentioned is not followed, namely, when the will is not held in check from developing likes and dislikes before something is correctly examined, then the powers of the soul and mind will never work correctly, submerging one more and more deeply from darkness into darkness, and from sin into sin.

Take heed, dearly beloved, with careful attention and defend yourself from having a preference for something from your desires, prior to studying it properly with the light of knowledge and the righteous word of Holy Writ, with grace and prayer, and the help of your spiritual father. For otherwise you might sin mistaking evil for good, and good for what is in fact evil. This occurs mostly with certain actions, which are good and holy themselves, but which under the circumstances, that is, when performed at the wrong time or place or to an inordinate degree, cause harm to those who perform them. We understand from experience what persecutions are endured by some on account of such noble works.



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## CHAPTER 9: ABOUT PROTECTING THE MIND FROM AN EXCESS OF USELESS KNOWLEDGE AND IDLE CURIOSITY

In the same way that it is necessary to protect the mind from a lack of knowledge, so it is equally important to preserve it from the contrary, that is, from knowing too much and from curiosity. Because if we fill it up with a certain amount of information, and thoughts, not leaving the useless ones which are inappropriate and hurtful, we deny it its force, so it is no longer capable of understanding exactly what is fitting for our betterment and ultimate perfection. So in regard to the understanding of things of the earth, which is not required, even if it is allowed, your intelligence should be like one already dead. Constantly keep your mind inside yourself, with as much concentration as you can, and keep it void of worldly thoughts.

Let stories about the past and news go right past you, and allow all the changes going on in the world and among the nations be as if they were not there. If someone bears you news, ignore it and turn it from your heart and mind. Hear what St. Basil said, "Let hearing worldly news be like bitter food to you, but let the words of the saints be like honeycombs." Hear David as well, "The proud have dug pits for me, which are not after your law" ( [Ps 119:85](#) ). Love hearing only spiritual and divine matters and studying them, and desire to know nothing of the world except our Lord, Jesus Christ, and Him crucified," ( [1 Cor 2:2](#) ) except His life and death and those things He requires of you. In acting this way, you will conduct yourself in a manner well-pleasing to God, Who elects and loves those who love Him and attempt to follow His will.



Every other line of reasoning is the progeny and food of pride and vanity. These are the fishing-nets and bonds of the devil. He sees the strength and determination of will of those who take heed to the spiritual life, and are eager to overcome their minds through such curiosity, to gain mastery over their thoughts and desires. On account of this, he is hesitant to propose to them ideas that are high, subtle and staggering, particularly to those who are bright and quick to make guesses. Drawn to the pleasure of having such elevated thoughts they forget to guard the purity of their heart and to take heed to having a low regard of themselves and to practice genuine self-mortification. So they are caught up in the shackles of pride and self-conceit. They idolize their mind and so little by little, without perceiving it, they come to the opinion that they no longer require the counsel of others, for they are used to, in every case, to rush to the idol of their own knowledge and discretion.

This is a most dangerous thing and not easily fixed. A prideful mind is much worse than a prideful will. Because a prideful will, which is unseen to the mind, can often be fixed by making it submit to a good yoke. However when the mind is steadfastly set on the self-dependent idea that its own opinion is better than everyone else, who is able to cure it? Will it obey someone, if it is sure that the opinions of others are worse than its own? Who will cure the will of someone when the eye of the soul and mind that helps one to see and redress willful pride, is blinded with pride? Then all is a mess inside, and there is no room for nor is there a person who can apply a healing balm. On account of this you must hurry to fight against this evil pride of the mind, before it goes deep into the marrow of your bones. Hold steadfast against it. Restrict your mental activity and submit your judgments to those of others. Become a fool for God's love, if you want to be wiser

than Solomon, "If anyone among you appears to be wise in this world, let him become a fool, in order that he may become wise" ( 1 Cor 3:18 ).



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**CHAPTER 10: THE METHOD OF DISCIPLINING ONE'S WILL TO HAVE ONLY ONE GOAL IN EVERYTHING, WHICH IS, TO EXTERNALLY AND INTERNALLY PLEASE GOD.**

**B**eyond training your mind to learn, you must also keep your will under control, in order that it not be given to your own wishes, but rather to guide it to be perfectly joined to God's will. Also keep it steadfastly rooted in your mind, that it is not sufficient for you merely to wish and seek to be pleasing to God, always and in all things. You need to desire it as if God Himself were moving you, and for one aim, to please Him with a pure heart. To be steadfastly planted in this goal, we must endure a much more harsh contest with our human nature than in anything we have spoken of above. Because our nature is so used to pleasing itself, that it looks for its own comfort and ease in everything, even the most just and spiritual, and secretly with lust feeds on it as if it were nourishment. And thus when we see we can do some spiritual good, we straightaway desire it and with haste rush to it, yet not as peopled moved by God's will, nor for the sole aim of satisfying Him, but for the comfort and delight which is innate in us, when we wish and look for what God desires of us. This delusion is hidden, the higher and the more spiritual our desires. This is why I speak of not being satisfied with desiring God's will, but we must want it in the way He wants it, when He wants it and for the reason and the aim that He wants. The apostle teaches us to test what is God's will, that it is not just good, but also acceptable to Him and perfect in every respect. He states, "Be not conformed to the world, but be transformed with the renewing of your mind, that you might prove what is the good, and acceptable, and complete, will of God" ( Rom. 12:2 ). Because if our works

are defective, even to some small degree, or if we do things without our whole will and ability, it is plain that it is, imperfect. This should guide you to understanding that even when we want God Himself and look for Him, even this desire and seeking can have some things lacking, and might be mixed with some pampering to our self-regard and pride, for we might have in our view more of our own self-regard than God's will, and so something instead for ourselves than for God. And yet He deems those works acceptable, which are done only for His glory and He wants us to love only Him, yearning and laboring for Him alone.

So, dear brother, if you want to keep yourself from various hidden obstacles on the way to perfection, if you want to be steadfastly grounded with such a disposition as to want and to perform all things only because God wants it, eager only to gratify and glorify Him and to labor for Him only, because He wants to be the start and end of every deed and thought of ours, act in the following way:

When some work is set before you, which is agreement with God's will, or is good simply by itself, do not straightway bend your will to it and do not want it, without first lifting your mind up to God, in order that it be clear that it is the complete will of God that you also should want to do such things and if they would be well-pleasing to God. And when you put together your thoughts, in such a manner, that your will is ordered by God's will, then desire it and make it happen. But let this be done only because God wants it, and only on account of pleasing Him and solely for His glory. In the same manner, when you want to withdraw from something not in line with the will of God, or something which is not good, do not at once pull back from it, but first set your mind on God's will and be sure that it is the complete will of God that you should pull back from it in order to please

Him. Because the self-regard of our nature is quite subtle and there are not many who can discern it. Because it normally only seeks its own benefit, though at the same time its outward acts are such that it appears to us that we have only the goal of pleasing God, even though in reality this is not the case.

So it happens many times that in reality we desire or do not desire something for ourselves, for our own regard, and yet we suppose that we desire it simply to satisfy God. The only means of keeping from this self-deception is a pure heart, which means forsaking the old Adam and clothing oneself with a new man. This is the goal and aim of the full unseen warfare. If you would like to learn the art of doing this, then take heed. When you begin to do anything you need to, as far as you are able, to divest yourself of all your desires and have no regard for doing something or pulling back from it, until you understand that the sole thing which moves and pulls you to it is the understanding of the will of God. If you are unable to see God working in you in all your actions, either external or more importantly, internally (i.e. those of your soul) then be content with all sincerity to keep nothing but the good-will of God in mind. We might have a genuine feeling of God working in us to do something either by a divine understanding or enlightenment, whereby the will of God is uncovered to spotless hearts through meditation, or by a divine inspiration, or some inner message, or by some other working of divine grace that acts in a pure heart. Examples of this would be a life-giving warmth, unutterable joy, jumping of the spirit, being given to tenderness, genuine tears, a love of God and other such blessed feelings of love toward God. These come about not from our own will but from God, not through our own working but passively. Such feelings act as assurances that what we are pursuing fits with the will of God. But before all else we should speak to God with the most warm and

pure prayer, beseeching Him with all care. We should do this many times, to illumine the darkness in us and to teach us. We should pray three times say the great fathers Barsanuphius and John, and then we should do as your heart is given to. But you should not forget that every decision, which is borne in you from such spiritual stirrings as we have spoken of, must be confirmed by the counsel and judgment of an experienced person.

With regard to matters that take a long time, or which are constant, we must set in our heart a steadfast resolve to do them only to be well-pleasing to God. And this is not just at the start, when we do them, but later as well this determination should be renewed often, right to the end. Because if you fall short in doing this, you will be in danger of becoming caught up in a self-regard that is so natural for us. This inclination to please ourselves rather than God, with time often succeeds in moving us imperceptibly from our first good plan by altering our original goals. Thus, St. Gregory of Sinai said, "Take heed, to the resolve of your will, look to which direction it is given. If it is toward God, or for the goodness of the thing itself or for your soul's benefit, in order that you sit silently sing Psalms, pray or do some other good works, for fear you might be imperceptibly robbed."

And so if one does not take heed to himself, he might start some work with the sole aim of pleasing the Lord, but after awhile, little by little, he may bring in something of self-regard. In this he finds that his own wants are satisfied, to such a degree that God's will becomes neglected. Then he gets so caught up in the enjoyment of the work, that if God were to impair this work, either by a sickness, or from a temptation by means of other people or demons, he becomes full of anger, casting blame on another for having disrupted his beloved labor. He may even grumbling against God.

This is a genuine sign that the inclination of his heart is not from God, but has grown up from the rotten polluted root of self-regard.

One who is moved to doing something solely by the understanding of the will of God and a desire to satisfy Him, never will favor one thing over another, even if one is great and elevated, while the other is small and insignificant. Rather he has his own will equally split between them, so long as they are well-pleasing to God. Thus if he does something important or insignificant, he stays peaceful and happy. Because he has only one will and goal, excluding everything else, which is to please God at all times, and in everything he does, either in life or death. The apostles says the same, "We labor so that, whether present or absent, we might be accepted by Him" ( 1 Cor 5:9 ). So then, dearly beloved, always take heed to yourself. Be composed within and work with all your power to direct every one of your activities to this one goal. If you are given to do something from an inner tug to get away from the torture of hell or to inherit heaven, here also you can angle, mentally, your work to the same final goal of pleasing God by complying with His will. Because it the will of God that you should be heaven-bound and that you not end up in hell.

No one can fully understand how powerful is the motive of pleasing God in our spiritual life. Because even if some occupation is rather unimportant, if it performed with the sole aim of glorifying and pleasing God, it becomes to God's eyes infinitely more precious than many other heroic deeds, done without such a goal. So God is more pleased to observe you giving a small coin to a beggar, merely with the intent of pleasing His noble divinity, than if you divest yourself of all your goods for some other aim, even if you are doing it to get divine blessings, even though such an intention is good and expedient.



Such an inner work, which you must effect in everything you do, namely the task of focusing your thoughts, feelings and deeds solely to please God, will appear difficult initially, but later on it will become easy, if, at first you regularly exercise yourself in such a spiritual labor, and secondly, if you regularly stay warm in longing for God, sighing after Him with a yearning of your heart, as if it were the only perfect righteous thing, commendable for being sought after, served and loved before all else. The more frequently this search for endless good in God is exercised in our mind and the more profoundly it goes into the heart, the more often and warm will be the deeds of our will which I have related, and the faster and easier will we make a habit of doing all only for the love of the Lord. This being driven by our desire to satisfy Him, for He is indeed, the most worthy of all love.



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## **CHAPTER 11: MENTAL NOTES THAT DRIVE OUR WILL TOWARDS PLEASING GOD IN EVERYTHING WE DO.**

**S**o that you might move your will more readily to this single desire, in all things to please God and to only labor for His greater glory, remind yourself frequently, that He has granted many of your favors in the past and He has demonstrated to you His love. He fashioned you from nothing in His own image and likeness, and has created all other creatures to be your servants. He has saved you from the devil's slavery, sending down, to redeem you, not an angel, but His Only-begotten Son. Your price was not perishable gold or silver, but His priceless blood and most grievous and degrading death. After having done all these things He preserves you at each hour and moment from your foes. He fights your battles for you by means of His divine grace. In His spotless sacrament He readies the Body and Blood of His most beloved Son for your food and your protection.

All these things are a sign of God's overwhelming favor and love for you. It is a favor so great that it is unthinkable how the great Lord of Sabaoth could grant favours such as these to our insignificant worthlessness. Consider from this what glory and honor we should offer to the endless Majesty of Him, Who did such glorious things for us. If we are unable to help ourselves giving thanks, honor and devoted obedience to kings of the world for their favors, how much more, infinitely more, should we useless ones offer to the all powerful Lord of Sabaoth, Who loves us and grants us favors beyond number. Yet more than everything we have

mentioned, always keep in your mind the understanding that the greatness of God is by itself worthy every honor, adoration and full ministry to Him.



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## CHAPTER 12: CONCERNING THE MANY DESIRES AND INCLINATIONS PRESENT IN PEOPLE AND THE STRUGGLE BETWEEN THEM.

Understand that in this invisible war, two wills are in us fighting against each other. The one is part of the intellectual portion of our soul and so is known as the intelligent will. This is the higher one. The other is part of the sensory perception, and so it is known as the sensory will. This is the lower one. The lower is often called the foolish, fleshly, passionate will. The higher is ever desiring nothing but righteousness, the lower nothing except wickedness. Each happens independently, so that a good desire is not thought to be good, nor a wicked one as evil. The understanding depends on the bent of our will. So when our will moves us to a good desire, it is deemed to be in our favor. However when we are moved to an wicked desire, it is counted against us. These two desires follow one after another. When a good desire happens, an evil desire straightaway contradicts it. And when a wicked desire happens, a good desire quickly comes against it. Our will is at liberty to follow either one, and whatever desire our will moves toward, it is victorious in this matter. All of our invisible spiritual war consists of this. Its goal should be never to allow our will to be moved to the desire of the lower, fleshly and passionate will, but ever to follow after the intelligent higher will. Because this is God's will, to follow after the natural law of our existence. "Fear God, and observe his precepts because this is the entire responsibility of someone" ( Ecc 12:13 ) says the preacher. Each one of these desires pulls our will to itself and wants to subdue it. Smother the lower will and move yourself to the higher and victory will be yours. However if you dismiss high higher

will and elect the lower, and you will be overcome. St. Paul writes concerning this, "I find then the law that, to me, while I desire to do good, evil is present within me. For I delight in God's law after the inward person, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" ( [Rom 7:21](#) ). And he grants to all the rule: "Walk according to the Spirit, and you will not fulfill the lusts of your body" ( [Gal 5:16](#) ). And this cannot be done with fight with the body.

A great effort and toil needs to be practiced to begin with those who, before making up their mind to change their carnal life to a virtuous one and to be given over to the law of love and sincere ministry of God, had ensnared themselves in evil customs by often satisfying their fleshly will. Even though the needs of their intelligent will, which they would like to follow, stand beside their free will and are encouraged by God, still on the other side there are the desires of the fleshly will, to which they continue to feel a certain draw. Going against the first, these desires drag it to their side with the same amount of force as an ox is pulled by its yoke. Only the grace of God gives them the strength to stay steadfast in the judgment they have made. Long resistance and not giving in to them takes away from the strength of fleshly desires, but this does not conclude the contest.

Thus let none imagine themselves achieving a genuine Christian character and righteousness, and of laboring for God as he ought, if he does not have the desire to push himself to give up and overcome all the fleshly impulses of the fleshly will, either great or small, which he previously was used to happily satisfying. The main cause for why so few people achieve Christian perfection is their unwillingness, from self-pity, to compel themselves to deny to themselves everything. However if, having

conquered large passionate leanings, they do not want, then, to force themselves to overcome smaller ones, which appear insignificant, then, because these smaller movements are the result of the greater, by satisfying them they certainly nourish the latter, and thus push them to continue to abide and work in the heart, despite the fact they cease showing themselves on a larger scale. Thus the heart continues to be full of passion and impurities, and most of all, bound by self-gratification and self-pity which ever make any exercise to please God of questionable worth.

For instance, there are people who keep from taking the goods of others, but are greatly devoted to their own possessions. These people, not only put too much faith in what they own, they also are often slow to give alms. There are some who do not look to be honored through evil means, but they do not regard them as nothing. Sometimes they even accept them, if the honor can be made to look as if they are against their will. Still others practice long fasts as prescribed in the rules, but do not keep from gratifying their desire to fill their gut and to eat good food, which destroys the value of the fast. There are still others who live chastely, but maintain their relationships with people they like. They even enjoy it, not wanting to understand that, with this behavior they construct a great barrier to spiritual perfection and union with God.

I will subjoin to this those that neglect the defects in their disposition. Even though such defects are not dependent on a self-regard, still it makes one guilty if, noticing how much these defects trouble their spiritual life, he does not bother to fully destroy them, but rather attempt to keep them within innocuous limits, even though this could be done with God's graceful help, careful attention to oneself and enthusiasm. Such faults would be: indifference, a quick temper, and being too sensitive. This brings about



poorly thought-out quick words and motions; severity and argumentativeness, stubbornness and the like. All such natural defects should be amended, by lessening excess. For others they may be corrected by adding to what is wanting, and by changing such defects into their corresponding good traits. Because no natural trait, regardless of how brutal and stubborn it is, is able to stand up against the will if, equipped with God's grace, it opposes it with all carefulness and assiduity. And thus it happens that some do good works, but these works are imperfect, weak, mingled with various passions, which rule in the world. And thus such people do not make any progress on the road to salvation, but rather turn about in a circle, and many times even go backward and fall yet again into their previous sins. This demonstrates that even from the first their love for a genuine life in Christ was not altogether sincere, and that they lacked the necessary feeling of thanks to God, Who saved them from the devil's power. For they were imperfect in their choice to labor only for Him and to satisfy Him. As a consequence such people forever stay untrained in righteousness. They are blind and cannot see the dangerous ground on which they stand, supposing that their position is steadfast and that nothing is threatening them. On account of all this, my dear brother in Christ, I entreat you to love the hard labor and heavy burden which will surely come with our invisible warfare, if you want to be victorious. The wise Sirach advises the same thing, "Hate not hard work" ( [Ecc 7:15](#) ). Because this is the corner-stone of the entire inner battle. The more you enjoy this difficult work, or this merciless pushing of yourself, the more quickly and fully will your conquest be over yourself and what is in yourself, which opposes the greater good. And by this you will be full of every virtue, and the peace of God will abide in you.



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## **CHAPTER 13: ABOUT HOW TO FIGHT WITH THE MINDLESS SENSORY WILL, AND ABOUT THE TRAINING REQUIRED FOR THE WILL TO HAVE EXPERIENCE IN VIRTUES**

**E**ach time your will is pulled on two sides, the one being the mindless sensory will and the other the will of God, speaking in your conscience, each of them looking to overcome the other, you must, if you are truly seeking virtue, use fitting methods on your end to help God's will in conquering. To this end, you should do the following:

(1) The moment you feel the movements of the lower, sensory, passionate will, you need to straightaway use all possible efforts to fight against them and to not let your will incline to them, however small. Crush them; sever them; drive them off by a concentrated effort of will.

(2) To accomplish this more readily, and with a better outcome, hurry to kindle in yourself a complete hatred to such movements, as to your foes, who look to steal and bring to ruin your soul. Be indignant with them.

(3) However, do not forget to petition our Lord Jesus Christ, our Helper in all that we do, looking for His help and defense, and for the support of your will, because without Him we cannot be victorious.

(4) If you honestly practice these three inner works, in your soul, they will never fail to overcome your evil desires. However this would only mean pushing the foes away. If your desire is to strike right at their heart, then if it is possible, immediately do something exactly opposite to the

proposal of the passionate movement and, if you can, commit yourself to do so always. This final exercise will finally liberate you from the constant attacks you encounter. I will show this with an example. Suppose someone has offended you in either a great or small matter, and this has caused you to be irritated, and has suggested that you strike back. Take heed to yourself and hurry to understand that these motions are set on bending you toward vice. So have the composure of a soldier on the defensive and: (1) Stop such motions, do not allow them to go any deeper inside you and in no way allow your will to be involved as if they were correct. This will require you fighting against them. (2) If they still continue to be within sight, be ready for a new assault. So ready a hatred against them, as against your foes, and be upset with them for your own protection, until you can say honestly, "I detest lying" ( Ps 119:169 ). Or, "I hate such things with perfect hatred. I consider them my foes" ( Ps 139:22 ). This will be a significant strike against them, and they will fall back, but not disappear. Next (3) Summon the Lord: "Hasten, O God, to save me. Hasten to assist me, Lord" ( Ps 70:1 ). And do not stop saying this, until not a single part of the enemy motions remains and there is peace in your soul. (4) Once you have restored the peace in your soul, do to your foe something which would demonstrate your compassionate and peaceful character toward him. This could be a kind word, some well-timed favor, and so forth. This would involve following David's advice, "Depart from evil, and do righteousness" ( Ps 34:14 ). Such deeds lead to achieving the regular practice of the virtue which is contrary to the passionate motion which disturbed you. And this practice strikes them to the heart and slays them. Attempt to accompany such deeds with an inner conviction, which would cause such passionate movements to be impossible in the future. For example, in the previously mentioned example, think of yourself as worthy of every slander and make yourself

open to all forms of insult. Welcome such slander and be willing to accept them joyfully as the most helpful medicine. For other cases, attempt to bring about in yourself similar feelings. This would require pushing the passion from your heart and exchanging it for the corresponding opposite virtue, which is the goal of unseen war. I will show you how this works, in a way that is fitting for all occasions, in agreement with the teaching of the holy fathers. Our soul possesses three parts, or faculties, the intellectual, the will and the sensory. Because of their pollution, the three powers beget three types of ill-thoughts and motions. The intellectual begets blasphemous and complaining thoughts about God. It will forget God, be ignorant of heavenly things, and have poor judgment. The power of the will begets pleasure-loving thoughts, thoughts concerning vainglory, avarice, and all their consequences, which are part of self-indulgence. The faculty of will begets thoughts of anger, malice, envy, revenge, boasting, and more generally all wicked thoughts. You should conquer all such thoughts and movements through the methods spoken of above, attempting on all occasions to excite within your heart good feelings which are in opposition to them. So rather than lack of faith, trust in God; exchange complaints for a thankful attitude toward God for all things; exchange forgetfulness of God for an ever profound remembrance of the all-present and all-mighty God; exchange ignorance for a mental study of all soul-saving truths that make up the Christian faith; exchange poor judgment for the ability to discern between good and evil; exchange blasphemous thoughts for praise of God. In the same manner, exchange pleasure-loving for abstinence, fasts and self-mortification; exchange vainglory for a humble nature and a desire to be unknown; exchange avarice for being content with but a little and a love of poverty; exchange indignation for meekness; exchange hatred for love; envy for happiness at the success of others; revenge for a peaceful forgiving

heart; boasting for compassion; malice for love. Generally, with St. Maximus, I will summarize all these things with the following propositions: ornament your mind with being ever attentive to God in prayer and an understanding of heavenly truths; the will with complete self-renunciation; the sensory faculty with love. If you do these things, then I am confident the light within your mind will never go dim and no evil thoughts will find a home in you. If you are pro-active in forming such good thoughts and character in yourself, in the morning, evening and throughout the day, the unseen enemies will never draw near to you. Because then you will be like a general, who ever surveys his battalion and keeps them battle ready. The enemies of such a general will know that an attack will be unsuccessful. Give your attention most clearly to the last point, the actions which are opposite to those carnal thoughts and to setting up emotions and inclinations that are opposite to the passions. But only this way can you uproot the passionate desires that abide in you and come to a more secure state. For as long as the roots of the passionate desires abide in you, they will ever bring out their children and so cloud the face of virtues, and sometimes fully cover and cast them away. In cases such as this we are in danger of regressing to our former sinful state and bringing to ruin the fruits of our efforts.

So understand that this final means should be exercised not just once, but many times, regularly, until you destroy and disorganize the passionate habit which you war against. Because this habit has taken hold of your heart by repetition of particular deeds, which have been gratifying the passions abiding in your heart. Opposing them in the heart is not sufficient to loosen or destroy this power, you need to use means which are opposite to your former habits, that is, acts which oppose the passionate desire, destroying it. Their constant use will exile the habit of the passion, killing the root which

feeds it and will plant in the heart the opposite virtue and the good practice of the opposite action. Also I will not waste many words on this topic, for it is clear. To obtain good habits one must do a larger number of good works, than the evil ones which establish those bad habits. Because bad habits will take root much more readily for they are helped by the sin abiding in us, which is, self-indulgence. So, no matter how hard it might appear to you, do such labors, that are in opposition to your passions, for your desire to do good is still feeble, and on account of the resistance of your self-indulgent passions, you need never forsake them, but you need to force yourself in every possible way to exercise them always. Regardless of how imperfect they may seem initially, they will still maintain your firmness and courage in war, and make a road to victory.

I will subjoin yet one more thing. Stay vigilant and, focus your attention within yourself, battle with courage. And do not only wage the war against the powerful and strong, but upon the small and weak motions of your passions. Because the small ones will pave the way for the great, particularly when they become a regular habit. Experience many times has confirmed that when someone does not pay attention to fighting off small passions, he is quickly overcome by the mightier ones, and he is given to sudden, unforeseen assaults from the foe. These are so sudden that he cannot win the fight and his fall is more lamentable than former ones.

I also remind you that you should sever and kill all passionate attachments to things which, even though they are allowed, are not required. As soon as you perceive that they weaken the force of your desire to do good or take attention away from yourself and disorganize the well ordered structure of your life. Such examples would be, taking walks, going to parties, conversations, new friends, meals, sleep and others things like



these. You will profit from this, by exercising yourself to master everything else as well. You will be strong and more skilled at fighting with temptations and you will keep from many great traps of the devil. For he knows how to cast his nets on these seemingly harmless paths. And I promise you, your work will gain the favor of God.

So, my dearly beloved, if you take my advice and practice such holy deeds with care, then rest assured in a short period of time you will be successful and you will be spiritual both in truth and deed, rather than deceitfully and merely in name. However understand that to go against yourself and to force yourself is here an unchangeable ordinance, which forbids all gratifying of yourself even in the spiritual life. If you bring into it, or choose only such works which are pleasing to you, even if they are part of the correct spiritual order of things, you will bring to ruin your labors. You will toil, but rather than real fruit, you will yield a infertile flower, and you will not be well established in any spiritual things. You will appear to possess something spiritual, but in reality it will not be the case. Because all truly spiritual matters come from the grace of Holy Spirit. This grace comes only to those who have crucified themselves with suffering and self-deprivations, with no self-pity, and so have become one with our Lord and Savior, Who was crucified for us.



## Part One: The Spiritual Combat

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## **CHAPTER 14: WHAT YOU MUST DO WHEN THE LOFTIER INTELLIGENT WILL IS OVERCOME BY THE LOWER WILL AND BY FOES.**

**S**hould you feel a powerful upsurging of sin such that resistance seems impossible and employing zeal against it will only exhaust you, be careful, dear brother. Do not give up the fight, but be vigilant and stand steadfast. It is the schemes of the foe, who, with the idea that resistance is futile, works to cut asunder your steadfast resolve and to make you put down your weapons in order to compel you to surrender. Force your mind to see this ploy of the foe more clearly and do not give it ground. Because so long as your own will does not bend toward this passionate feeling you are still ranked among the winners, that is, those that fight and slay the foe, even if your inclination has already sided with the passion. There is nothing that can compel your will or that can steal away your victory and conquer your will, no matter how stubborn and harsh a battle is waged against you by the foes of your salvation. God gave to our will such strength, that even if all of one's faculties, the entire world and all the devils fought against him with weapons and assaulted him, they could not force it. It is ever free to desire or not desire what they suggest or ask for. However, for this reason his will is responsible, and liable to judgment. Be sure to remember this, no matter how faint you might feel, there is no excuse for favoring a passion. Your mind will tell you the same thing. So the more powerful the assault the more powerful the resistance you need to give to oppose it. Never give up this resolution, On such occasions repeat the words from one of our generals: "Watch, stand firm, be like men, and be strong" ( 1 Cor 16:13 ).

So maintaining your will steadfast against the rising of sin and set upon by the requirements of the higher will, employ your spiritual arms, one after another. Your main weapon is prayer. Have it as your inspiration and say: "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid? Though an army should encamp against me, my heart shall not fear. Though war should rise against me, even then I will be confident" ( Ps 27:1 ). "For I will not trust in my bow, neither will my sword save me. In God we have made our boast all day long. We will give thanks to your name forever" ( Ps 44:6 ). Do not fear with their fear. Do not be afraid. Make holy the Lord of hosts, and let him be your fear. Let him be your dread. And he will be a sanctuary. Gird yourselves round about, and you will be shattered in pieces. Take counsel together, and it will come to nothing. Speak a word, and it will not stand up, because God is with us" ( Isa 7:10 ).

Being encouraged in this way, do what a soldier would do in war when he is troubled by his foe. He retreats a little, to find better ground and to see more plainly how it is best to send his arrow into the heart of the enemy. You also, gather your thoughts, and establish in your mind the feeling of your worthlessness and of your impotence to accomplish by yourself what this time requires, entreat God with Whom everything is possible, beseeching His aid against the assault of the passions with warm faithful tears, saying, "Arise to our aid, and redeem us for the sake of Your mercy" ( Ps 44:26 ). Fight my Jesus with those that war against me. Take up your shield and stand up to help me. Let them be confused and put to shame, that seek for my soul. Let them be turned back and put to shame, that seek my hurt" ( Ps 35:1 ). "Holy Virgin, do not allow me to give in to my foes and be overcome by them. O my guardian angel, use your wings to cover me against the darts of my foe, and with your sword cut them off from me."

Endure in these entreaties and aid will soon arrive. Also, keep a fixed focus on yourself. The enemy understands the power of such entreaties to God and quickly moves to obstruct them, or ruin them by suggesting complaints that are against God for letting such attacks happen and such danger of falling assault you. By these means the foe works to hinder or cease your entreaties to God and make you undeserving of the help of God. Once you perceive such an impious urge, quickly move to establish again the genuine faith that God cannot be tempted with evil, nor does he tempt anyone. Instead all are tempted, when they are drawn away by their own evil desires. ( James 1:13 ) Then study carefully your former works, feelings and thoughts, and you will discover that they gave birth to the inner storm, which put you in such a dangerous spot. The foe will slander God, and cover up your own failings. With faith you need to justify God in yourself and, through your reasoning, throw away the flattering cloak, that your foe has covered you with. You need to get rid of the burden of heedlessness and self-pleasure. Repent, and confess your sins to God and go back to the entreaties we have spoken of before, for these will bring back God's aid, for He is always ready to provide help, particularly at such moments.

Following this, when the tempest inside you has abated, the battle should move ahead in accord with the normal rules of unseen war, which were already partly covered before.



## Part One: The Spiritual Combat

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## CHAPTER 15: WAR MUST BE FOUGHT ENDLESSLY AND WITH COURAGE.

If you would like to achieve a quick and easy victory, dear brother, you must fight endlessly and with courage against all your passions. You must particularly fight against self-regard, and foolish self-attachment, which shows itself in self-indulgence and self-pity. Because it is the root of every passion and it cannot be subjugated except through ceaseless self-inflicted suffering and through self-mortification, privations, slander, and affliction by the world and by worldly people. A failure to see the need of this merciless disposition toward yourself has ever been, and always will be the source of our failure to gain spiritual victories, our imperfection and self-doubt.

Thus this spiritual war of ours needs to be ceaseless, and should be performed vigilantly with courage in the soul. This can be done easily if you look for such gifts from God. So go into the fight without any reservation. If you are visited by a disturbing thought of the disdain which your foes harbor against you, and about the numberless armies of devils, meditate on the infinitely higher power of God and His profound love for you, in addition to the innumerable greater armies of heavenly angels and the saints' prayers. They all war in secret for us and with us in opposition to our foes. As it is written, "The Lord will war against Amalek forever" ( [Exo 17:16](#) ). How often weak women and little children were encouraged to fight with the thought of this strong and always ready aid. And they were victorious over the wisdom of the entire world, all the schemes of the devil and the hatred of hell.

Thus you should never be afraid, if you are flooded with thoughts that trouble you, that your foe is too powerful for you, and that his assaults are unending, that this war will span your lifetime, and that you are unable to keep from endless falls. Understand that our foes, using all their schemes, are in the hands of our supreme Commander, our Lord Jesus Christ. It is for His honor and glory that you are fighting this battle. Because He leads you into the battle and He will surely not allow your foes to use force of arms against you and to let you be conquered, if you do not go over to their side willingly. He will fight on your behalf and will save you from your foes, when He wants and as He wants. As it is written, "The Lord your God walks in the camp, to save you, and to deliver your foes before you" ( Deut 23:14 ).

If the Lord tarries in giving you a complete victory over your foes and delays it until the final days of your life, you should understand that He does this to help you, so long as you do not withdraw or stop struggling. Should you be wounded in the fight, do not abandon your weapons and flee. Retain but one thing, a resolve to fight with all courage and zeal for the fight cannot be avoided. No one can flee from this war, whether in life or death. And the one who does not fight to conquer his passions and his foes will undoubtedly be taken captive, here or there, and he will suffer death. It is good to keep in mind the intent which God desires us to stay in his state of warfare. His intent is the following: in past times, when God led Israel into the promised land, He did not command them to destroy everybody living there, but rather he left five foreign nations hostile to Israel. He did this first to test the elect to see how steadfastly they trusted in Him and how faithfully they kept His commandments. Second, to teach His people how to fight ( Judges 3:1 ). In the same manner, He does not bring to naught our passions immediately, but rather leaves them there within us, allowing them



to war against us until our end. He does this with the same intent, to prove our love and obedience for Him, and to exercise us in spiritual battles. The blessed Theodorite goes into this in more detail. He tells us that God does this with the following intent: (1) to stop us from becoming careless and to make us vigilant, diligent and heedful; (2) to keep present in our mind that our foe is always prepared to attack us, for fear we discover ourselves surrounded by our foes and overcome by passions; (3) in order that we always resort to God, seeking His aid; (4) in order that we not be proud, but should think humble thoughts of ourselves; (5) in order that we learn to disdain with our entire heart the passions and foes, who ceaselessly assault us, to test if we will steadfastly keep, to the end, the honor of God with love and faith; (6) to encourage us to more strictly keep the commandments of God, in order that we not disregard the smallest one of them; (7) to learn from our experience the enormous value of virtue and thus to never give in to, or abandon it, and fall into sin; (8) to gain greater crowns by ceaseless war; (9) that we might glorify God and put to shame the devil with our endurance to the very end; (10) to become used to the battle of life and not to fear it even at the very hour of our death, when we must suffer the worst of all assaults.

So, because we are ever surrounded by so many of our foes who are full of bitter hatred, we should expect no peace or rest from them. There will be no end to assaults. We must be ready for their full attack at any time, and when it happens we must straightaway fight the enemy courageously. Of course it would have been best if we had not first opened the doors of our mind and allowed our foes and passions to go into our heart and soul. However because they have already found a way into us, we cannot be heedless, but we must equip ourselves against them to push them out. They

are without shame and obstinate and they will not leave us unless we force them out.



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## Part One: The Spiritual Combat

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## CHAPTER 16: HOW A SOLDIER OF CHRIST SHOULD PREPARE HIMSELF FOR WAR IN THE MORNING

**T**he moment you wake up in the morning, spend some time in prayer saying: "Lord Jesus Christ, Son of God, be merciful to me. Then your first activity should be to close yourself up in your own heart, as if you are readying yourself in an arena. Once established there, bring to mind the feelings that your foe is stirring up against you. Stir yourself up against such in a steadfast determination to overcome them or die, yet never give in. Understand also that on your right hand there sits, unseen, your supreme Commander, our Lord Jesus Christ, with His Most-Holy Mother and an army of heavenly angels, with Archangel Michael at the fore-front, prepared to help you. So be courageous and confident.

Behold, the prince of Hades, the devil, sets himself against you with his army of devils and starts to fan the flames of passion, trying to convince you with a range of promises that flatter your self-pleasure, to stop fighting against that passion and to give in to it, reassuring you that submission would be easier and better, yet you must take heed to yourself, and hear from the right side the cautionary and uplifting voice of your guardian angel who speaks on behalf of those standing on your right. He will surely tell you, "You are now confronted with a fight against your passion and your other foes. Do not be afraid. Do not allow this fear to make you withdraw from the battlefield. Because our Lord Jesus Christ, the supreme Commander, is close at a hand. You are surrounded by the generals and centurions of His heavenly armies and the full hosts of heavenly angels. They are prepared to fight with you against your foes and to stop them from

conquering you, as was promised, "The Lord will fight for you" ( [Exo 14:14](#) ). So then, be steadfast, forcing yourself to not give one bit of ground and work as hard as possible to resist the temptation which has attacked you, saying from the depth of your heart, "Do not deliver me over to the will of my enemies" ( [Ps 24:12](#) ). Entreat your Lord, the Holy Virgin Mary, and all the angels and saints. Assistance will come for you, and you will be successful, because it is written, "I write to you, young men, for you have overcome the evil one" ( [1 John 2:18](#) ). You might be weak and crippled by bad habits, while at the same time your foes are strong and many, but a more robust help is prepared for you from Him, Who had fashioned and redeemed you. God your Defender is infinitely stronger than everyone else in this war. As it is written, "The Lord is strong and powerful, the Lord is powerful in battle" ( [Ps 24:8](#) ). Also His will to deliver you is more than the desire of your foes to bring you to ruin. So battle and never grow tired of the toil of this war. Because victory is won through these labors, by compelling yourself, cruelly pulling yourself from bad habits in spite of the pain, and so a great reward is attained, with which you may purchase the Kingdom of Heaven and your soul may be forever joined with God.

So each morning start with God's name in your fight with your foes. Be armed with a mistrust of yourself and a bold hope in God. Use prayer and be unyielding in forcing yourself to labor in spiritual works. Above all else be equipped with mental prayer in your heart: "Lord Jesus Christ, have mercy on me." Borne in the heart as a double-edged sword, this fearful name cuts down devils and passions, and pushes them off. This is why John of the Ladder states, "Flog the enemies with the name of our Lord Jesus Christ." We will go over in more detail this prayer in another chapter. So, I say again, with these armaments strike at your foe, that passion and the bad habit which attacks you in the correct order which was described in chapter

13. That is to first oppose the passion. Next, hate it. Last of all, exercise the virtue that is the opposite of it, in a prayerful state. If you do these things, your struggles will be well-pleasing to your God, Who, along with the church in heaven, stands by you unseen, and observes your contest.

Such battles are very difficult and laborious. However do not be troubled, nor stumble at your task, keeping in mind that it is your task to labor and to be well-pleasing to God. And also, as we mentioned before, such a conflict cannot be avoided if we want to live, because when we stop struggling we will immediately die. Do not allow your foe to beguile you with the suggestion, "Relax, but for a single hour." Fine, only for an hour. What happens? If you give up your life in God, and deliver yourself over to the world and its pleasures you become a rebel against God. That is a horrible thing even for single moment in time, let alone for an entire hour. And will it be only for an hour? Is it not more likely that you will pass hour upon hour in this impious life, and then days and years? Even if the Lord were to pity you and grant you more time, to free yourself from this devilish net and to arouse yourself from your sinful sleep, you will then have to go back to exactly the same conflict, from which you fled to the pleasurable, easy life. The only difference is that the struggle will be infinitely harder, more painful and what is more, less successful.

However if the Lord delivers you into the hands of your foes and your own desires, what then? I will not go over this again save to say: remember because who is there who does not understand it? After a lifetime spent in painful bonds of wicked passions, at times drunk with pleasures, but ever lacking true joy, the hour of death will come suddenly. It will be a horrible painful state for your soul, which even God's word could never describe, but only said, "then they will call out to the mountains, 'Fall upon us.'" (

Rev 6:16 ) This cry starting at the moment of death, will endlessly go on after death, until the world's end, and it will be heard at the final judgment, and then in vain. So do not be so heedless as to throw yourself aimlessly into the everlasting torture of hell, just to avoid the struggle of the moment and the toil of spiritual exercise. If you are head-strong and cautious, it is more profitable for you to endure the momentary labors and toils of spiritual fighting in order to be victorious over your enemies, and to obtain a crown and be joined with God here and afterward in the Kingdom of Heaven.



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## Part One: The Spiritual Combat

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## CHAPTER 17: THE ORDER IN WHICH YOU SHOULD FIGHT WITH YOUR PASSIONS.

**I**t would be quite helpful for you, my dear brother, to have the correct order in which you should combat your passion, so it is not done haphazardly, as some do, often failing, and sometimes hurting themselves. The order in which you must combat your foes and fight with your evil desires and passions, is the following: be attentive in your heart and carefully study what thoughts, movements and passionate attachments it is occupied with, and which passion is strongest and rules most furiously in you. Then take up arms and fight with this passion first. Focus all your attention on it, except when a different passion rises within you. Then you should deal with that one without tarrying and push it off, after which you should once again turn your armaments against your principle passion, which regularly shows its authority over you. Because as in all battles, so in our invisible warfare, we must struggle first with what is fighting with us at present.



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## CHAPTER 18: THE METHOD TO FIGHT SUDDEN IMPULSIVE PASSIONS.

**I**f my dear beloved, you are not as of yet used to sudden passionate impulses which are brought about by jibes or other such conflicts, I council you to do the following: every morning when you are at home, go over in your mind all the occasions you might encounter during the day, both good and bad, and imagine the passionate feelings, lusts and annoyances they might evoke. Then ready yourself beforehand as to how to silence them from the start, without letting them develop. If you do this, never again will you be taken in an unexpected way by a passionate motion, but you will ever be prepared to fight them, without the trouble of anger or lust. The examination of what might occur should be exercised especially when you need to leave and visit places where you are sure to encounter other people, who can either attract you or bother you. By being ready, you will readily evade them. If a sudden passionate wave comes about, it will roll past your head or will break upon you as if against a rock, rather than carrying you along with it as an unstable boat. May David, the holy prophet, convict you about this in terms of anger, when he states, "I hastened, and did not tarry from keeping your commandments" ( Ps 119:60 ).

Yet this preparing is not everything. Passion might still be excited, and quite suddenly. In such a case act in the following way: the moment you feel the passion, either of lust or annoyance, move quickly to curtail it by the effort of your will. Go deep into your heart with your mind, and try, in every way possible not to allow the passion to go into your heart. Watch

carefully to keep the heart from being annoyed by what annoys or attracts it. But if either one or the other occurs quite suddenly in your heart, then start first by trying to stop it from coming forth. Do not show it either with a word, glance or gesture.

Also, force your mind and heart to be lifted up to the high God and having given yourself a clear mind and the feeling of the limitless love of God and of His absolute truth, attempt by this to push out the passion and to replace it with the opposite good. If it is an issue of meeting with someone, it might be hard to do all this completely and successfully. Still do not forsake your virtuous intention and attempt to do what you are able. Even if your attempt is unsuccessful, you will accomplish your end when the meeting that brings about your passion is finished. But be careful not to demonstrate the passion that has arisen within you. This exertion will hinder its development. Once you are at liberty from the influx of evil impulses, move quickly to go into your heart and work to cast out the snake which made its way there.

The best and most powerful defense against a sudden swelling of passions is to remove all the causes which create such motions. The causes are from two elements: likes and dislikes. If you, dearly beloved, are captured by a fondness for somebody, or with an attachment to something, great or small, it is natural that if you come across them and see them offended or hurt, or someone wants to lure them from you or steal them, then you suddenly become upset, sorrowful, and annoyed and rise up against those who do it. So if you would like to be at liberty from such sudden troubles, take heed to uproot from your heart this evil attraction or attachment. The more it has gone, the more diligently you will have to work to achieve a stable mind and correct disposition to such things or people.

Because the stronger your attachment or attraction, the more readily the passions will arise.

Similarly, if you have a strong dislike of someone or thing, it is just as natural for anger or hatred to arise suddenly when you meet them, particularly if you hear of someone praising them. So if you want to keep a peaceful heart, force yourself to smother these ill-feelings, and later to destroy them. You will be aided in this by the following thoughts (for people) that they also are God's creation, made, as you are in His image and by the All-mighty hand of the living God. They are also redeemed and renewed with the precious blood of our Lord Jesus Christ. They are also your brother and sisters, and it is wrong that you should hate them in your mind, as was said, "You will not hate your brother in your heart" ( [Lev 19:17](#) ). You should remember in particular, that supposing they are worthy of disdain, if you devise a friendship and love for them, by doing so, you will be likening yourself to God, Who cares for His entire creation and hates none of it. Just as the Solomon the Wise says when praising the Lord, "You love all things that are, and hate nothing which you have made. Because never would you have made anything, if you had hated it" ( [Wis 11:24](#) ). With respect to sin, "He makes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous" ( [Matt 5:45](#) ).



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## CHAPTER 19: STRUGGLING AGAINST CARNAL PASSIONS.

**I**n fighting against carnal passions, my dear brother, a different plan should be employed than is used in fighting against others. If you would like to move ahead in the correct order, know that you should do one particular thing before you are tested by these passions, another during the temptation itself and something else when it is finished.

Prior to the temptation, you should attend to the causes, which regularly give birth to the temptation or which bring about passion. The rule here is to use every possible means to keep from all occasions, which might disturb the peace of your body, particularly when meeting others of the opposite sex. If you are compelled to speak with such a one, let the conversation be quick, and keep both modesty and a harshness in your countenance. Your words should be friendly, yet reserved, not forthcoming.

"Never trust your enemy" ( [Ecc 12:10](#) ). the wise Sirach says. Thus never trust your body. Because as iron generates rust so the corrupt nature of the body generates evil motions of lust. "Because as iron rusts, so also does his evil deeds" ( [Ecc 12:10](#) ). I say again, do not trust yourself in regard to this, even if you have stopped having such urges of the flesh. Because this three times cursed evil often achieves in a single hour what has not happened for years and ever makes ready an attack quietly. Understand that the more the flesh feigns being your friend and gives no sign of a problem, the more hurt it affects later one, often dealing a death blow.

Everyone should fear those of the opposite sex. Communion with such is supposed to be good in ordinary dealings, either on account of the fact

that they are related or because they are pious and righteous, or since they have been good to you and you feel pressed to give thanks to them as frequently as you can. You should be afraid of this, for without fear and carefulness, such interactions are always mingled with the deadly sensory lust which will slowly and imperceptibly slip into the soul to its full depth and so it will cloud the mind such that, once infected, it starts to ignore all the dangerous sources of sin, like passionate looks, sweet words from both sides, alluring movements and poses of the body and even pressing together hands. And so in the end he gives in to the sin and to other traps set by the devil, from which one is never able to get completely free.

Thus, my dear brother, run away from this fire, because you are the gunpowder. Never allow yourself to think in your pride that you are wet gunpowder, damp with the water of an upright and steadfast will. No, no! It is better to think that you are so dry that you will catch fire the moment you are touched by the flame. Never allow the steadfastness of your determination to die rather than to offend God through sin. Because, even though it can be supposed that this determination makes your gunpowder wet, regular interactions and sitting alone together will eventually dry out the moisture of your upright will through carnal fire, and you will not notice how you are becoming set aflame with carnal love to such a degree, that you will stop being embarrassed by others and you will cease to fear God. You will even give no thought to honor, life or torments of hell in your desire to sin. Thus avoid it in every way you can:

(1) Interactions with those who will be a temptation for you, if you truly want to escape the snare of sin and the paying of its wages, which is the death of the soul. The wise Solomon refers to a man as wise, who is afraid of the causes of sin, and he names as foolish the one who being self-



dependent, self-assuredly disregards avoiding them, declaring, "A wise man fears and goes away from evil, but the fool rages, and is self-confident" ( [Prov 14:16](#) ). Did not the apostle highlight this when he counseled the Corinthians to "flee from fornication" ( [1 Cor 6:18](#) ).

(2) Run away from being idle or lazy. Be vigilant, in everything examining your thoughts closely and intelligently order and do the duties required by your position.

(3) Never be disobedient to your spiritual fathers, but willing obey them in all things, putting into practice their commands quickly. Do this in particular with those that can instruct you to be humble and to go against your own desires.

(4) Never permit yourself to judge your neighbor. Do not judge or condemn anyone, especially on account of the carnal sin which we are currently discoursing about. If someone has obviously fallen into it. Have pity on them. Do not be angry with them or deride them, but may their example humble you, knowing all too well that you are also weak and easily given to sin like dust upon the road. Tell yourself, "He fell today, and I tomorrow." Understand that if you blame quickly and spurn others, God will give a grievous punishment to you by allowing you to fall into the same sin that you blamed others for. "Do not judge, so that you are not judged" ( [Matt 7:1](#) ). You will be condemned to the same punishment, so as to learn from it the pernicious nature of your haughtiness and being so humbled, to look for a cure from the evils of pride and fornication. For even if God in His mercy shields you from a fall and you kept your mind chaste, you should still stop faulting others. Rather than depending on yourself, be yet more afraid and do not depend on your own faithfulness.

(5) Take heed and watch yourself. If you have acquired some grace from God, or you find yourself in a healthy spiritual disposition, do not let your pride entertain false illusions concerning yourself, supposing that you are somebody and that your foes would never dare to assault you since you hate them to such a degree that you would straightaway repel them, if they were so bold as to draw near you. The moment you think this way, you will fall as readily as a leaf in autumn.

These are things you should do before carnal passion tempts you. When the temptations come, do the following: move quickly to find the source of the attack and immediately sweep it from you. This underlying cause might be internal or external. Examples of external causes are: unruly eyes, sweet words, songs that enliven your ears with their sound or words, fine clothing manufactured with soft material, well-scented perfume, unruly behavior and speech, physical touching and pressing together of hands, dancing and other such things. There are a number of remedies for these things: mean clothing, the desire not to look, hear, smell, say or touch something with might bring about a disgraceful movement, and avoiding all interaction with those of the opposite gender, as was stated earlier. Inner causes are, bodily comfort, when all carnal desires are satisfied; and disgraceful thoughts, which either come about by themselves or with memories of visible things, or those which are incited by wicked spirits. With respect to the physical life, it should be hardened with fasts, vigils, rough sleeping, and numerous bowings and prostrations to wear out the body, and with a number of other voluntary self-mortifications, as prescribed by our wise and skilled holy fathers. The remedy to oppose thoughts, no matter where they come from, is to do a variety of spiritual exercises, consistent with your current disposition, such as, reading good,

holy books. In particular St. Ephrem the Syrian, St. John Climacus, the Philokalia and others of a similar nature, pious meditations and prayer.

When disgraceful thoughts start to attack you, pray in this way, straightaway lift up your mind to our Lord, Who was crucified on our behalf, and invoke Him from the depth of your heart: "My Lord Jesus. My most sweet Jesus. Quickly come to assist me and do not allow my foe to trap me." Concurrently hold fast to the mental, and physical, if there is one close by, life-giving cross on which your Lord was crucified. Frequently kiss His wounds and tell Him with love, "Most beautiful, holy, spotless wounds. Wound my poor and unchaste heart and let me not offend or disgrace You by my impurity." When disgraceful bodily thoughts of lust increase in you, your meditations should not be aimed directly at them, even though there are many who counsel this. Do not try to picture in your mind the impurity and disgrace of the sins of carnal lust, nor the lamentation of your conscience which comes after them, nor the defilement of your chasteness, nor your loss of honor, and other such things. I advise you not to try to ponder these matters, because such reflections are not always a good way of conquering carnal lusts and may only strengthen the assaults, that then lead to a fall. Because even though your mind dwells on lust and mentally rebukes it, the mind will dwell on what is present, and the heart will become attracted. Thus it is not a surprise that as the mind is abundantly pouring out harsh rebukes against these things, the heart delights in them and assents to them, which is an inner fall. No, it is important to ponder subjects that would ward off these disgraceful things and distract you from them. Such things should, by their very nature, have a sobering effect on your heart. Examples of such subjects would be the life and death of our Lord Jesus Christ, Who was incarnate for us, the coming

hour of our death, the fearful day of our judgment and different aspects of being tortured in hell.

If, as many times occurs, disgraceful thoughts should continue despite this, and they should assail you with a particular violence, do not be afraid, nor stop meditating as we have mentioned, and do not try a frontal assault on them to reveal their disgraceful nature. Keep away from this, but persist in directing your mind on the sober, fear-inducing subjects mentioned before, without worrying about the disgraceful thoughts, as if they did not belong to you. Understand that there is no better way of pushing them off than ignoring them. As many times as possible, stop your meditation with this or some other similar prayer, "Save me, my Creator and my Savior, from my foes, for the glory of your passion and your boundless mercy." End your meditation with a prayer that is similar. Be careful not to let your mind's eye dwell on this carnal impurity, because merely visualizing is hazardous. Do not stop to entertain these temptations to find out if you had assented to them. Even though such an examination might seem good, in reality it is a ploy of the devil, who works this way to weigh you down, to throw you into despair, or to make you linger on such thoughts as much as possible, so as to push you into a sinful deed.

Rather than such examinations of the thoughts which bother you, go, confess everything in detail to your spiritual father, and then be untroubled in both your heart and mind, with any questions, satisfied with the counsel of your spiritual father. But you must disclose everything to him, which has upset your mind in connection with this temptation, hiding nothing. And do not let your tongue be silenced on account of disgrace, but humble yourself. Because if, to achieve victory, we require great humility in every fight with our foes, how much more during the carnal battles? Because in this case the

temptation itself comes from pride or from a punishment for it. So St. John Climacus tells us that he who falls into fornication or another carnal sin, had before fallen into pride. And so his fall was granted in order to humble him. "Where there is a fall, there pride dwelt before. Because pride comes before the fall." ( [Prov 16:18](#) ) And also "The chastisement for the proud is a fall." When wanton thoughts are finally conquered and temptations stop, you need to do the following: regardless of how much you are sure that you are now at liberty from carnal assaults, and regardless of how sure you are about yourself, take heed to keep your mind away from things and people, who are the root cause of temptations. Do not give into the urge to see them, with the excuse that they are your kinsfolk, or that they are pious and help you. Discipline yourself with the understanding that this also is a sinful allurements of our defiled nature and a net from our deceptive foe, the devil, who disguises himself in the form of an angel of light to banish us into the darkness which St. Paul speaks of. ( [2 Cor 11:14](#) )



## Part One: The Spiritual Combat

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## CHAPTER 20: ABOUT CONQUERING CARELESSNESS.

**T**o keep from falling into the ruinous evil of carelessness, which will halt your advancement toward perfection and deliver you over into the hands of your foes, you must run from all forms of curiosity such as: trying to discover what is here or there, idle walks, vain babbling or staring around you. These are all forms of cleaving to earthly things, and random actions of "doing what I feel like," which is completely out of touch with your position. Rather you should compel yourself to follow, voluntarily and hastily after any good counsel and command from your instructors and spiritual father, doing everything whenever and where-ever they think best.

Never tarry in performing any work which you need to do, because the first delay will only lead to a longer one. And the second will lead to a third, which is ever-longer, and so forth. So work starts late and is not performed in its correct time-frame, or else it is given up altogether, as a tiresome matter. Once having sampled the ease of inaction, you start to prefer it to action. In gratifying this desire, you will bit by bit develop a habit of idleness and laziness, which is a passion in and of itself. It can grip you so much that you will be unable to even see how dangerous and unlawful it is. Only maybe when you grow tired of your idleness, and again long to be employed in your labors. Then, embarrassed, you will see how heedless you have been and how many important deeds you have left undone, on account of the vain, "doing whatever you want."

Although it is barely noticeable initially, this carelessness diffuses into everything and it not merely poisons your will, but it plants in it a disdain of

all forms of spiritual labor and obedience. It also dulls the mind, and hinders it from perceiving the foolishness and falsity of the reasonings which advocate this inclination of your will, because it blocks the mind from showing the consciousness a healthy reasoning, which would enable the slothful will to do the required work as fast and diligently as it can, without postponing it until another time. Because it is not sufficient to do your work with haste. Each item has to be finished in its correct order and time, as nature requires. It also needs to be done with careful attention to make it as perfect as it can be. Hear what is written, "Cursed is the one that does the work of the Lord negligently" ( [Jer 48:10](#) ). And you bring about this catastrophe since you are too sluggish to think about the importance of the work before you, because this thought would compel you to do it when it was due and with such determination that it would exile all thoughts of the possible hardships, which idleness prompts so as to turn you away.

Let the determination never depart from your mind that a single elevation of your thoughts to God, or a humble prostration to His glory and honor is worth infinitely more than all the wealth of the world. Each time we cast aside carelessness and compel ourselves to do the diligent labors we should, heavenly angels ready a crown for us of magnificent victory. By contrast, God not only has no crown for those that are heedless, but bit by bit He takes the gifts back that He had given us for our former hard work in His service, and in the end will take away from us the Kingdom of Heaven if we persist in being careless, as He related in the parable about the guests summoned to the supper, who all were too negligent to come. "Because I tell you, that none of those who were invited will taste of my supper" ( [Luke 14:24](#) ). Such is the portion of those that are heedless. Yet for those who are hard-working and who compel themselves without any self-regard into all good deeds, the Lord increases His blessed graces in this life, and



readies an everlasting life of bliss in His heavenly abodes. As He states, "the Kingdom of Heaven suffers violence, and the violent seize it by force" ( Matt 11:12 ). If a wicked thought comes to tempt you and throw you into carelessness, and suggests the work required to obtain the virtue you so desire and love is overly long and difficult, that your foes are powerful and many, while you are frail and alone, that you need to do many things, and do great works to achieve your goal. I tell you that if the thought of carelessness suggests these things to you, take no heed to it. Rather, look at the issue like this: certainly you need to labor, but not too much. You must do work, but it is quite small and does not last so long. You will encounter foes, but rather than many there will be but one. And even though he is too powerful to fight you alone, yet you are infinitely mightier than your foe, because you are ever able to invoke God's assistance in exchange for your faith in Him. If you maintain this disposition, carelessness will start to withdraw from you and rather, under the sway of good thoughts and emotions, there will slowly come to you a hard-working zeal with which you will do all things, holding sway over your soul and body. In relation to prayer do the same thing. Take for example the exercise of some holy service which requires an hour of steadfast prayer, which appears toilsome to your idleness. Then beginning this work, do not suppose that you should stand for an hour, but suppose that it will last but for fifteen minutes. By these means, the fifteen minutes of praying will pass unnoticed. So tell yourself, "Let us stand for a second fifteen minutes. It is not much, as you can see." Then continue for the third and fourth parts of the hour, and you will finish your labor of prayer, without perceiving any privation. If during this process you feel that it too heavy and gets in the way of your praying, cease saying prayers for a time and then, after a short time, continue again and complete what you neglected earlier.

The same thing should be done with regards to manual labor and your obedience. At times your chores might appear too numerous and you become troubled and you are ready to forsake them. Cease from considering their number. Rather compel yourself to start the task closest at hand and do it with devotion, as if the other ones were not there, and you will be free from anxiety. Next, do the same with the other jobs, and you will complete all of them peacefully, without any anxiety.

If you conduct yourself this way in all things, and understand that, if you do not hearken to reason and do not try to conquer the feeling of difficulty, which your foes offer you in your labors, then carelessness will in the end overcome you. Then it will seem to you as if you were bearing a mountain upon your shoulders. Not just when you need to deal with some imminent work, but even those that are far removed, you will be overburdened and tortured by it, as a slave-dog without hope of liberty. So, even during the hours of rest, you will find no repose, and you will feel overwhelmed with work, even when you are not doing anything. So understand dear child, that this sickness of idleness and carelessness slowly undercuts with its venom not just the early small roots from which good habits might grow, but also those which formerly were deeply rooted in you and act as a corner-stone for your entire virtuous life. Like a worm that slowly eats away at the tree roots, so carelessness, if it endures, imperceptibly brings to ruin the nerves of the spiritual life. By it the devil is able to cast his nets and lay the traps of temptations and works particularly hard and with cunning against those who are ardent in the spiritual life. For he knows that a sluggish and heedless person readily gives in to his passions and falls. As it is written, "The soul of the lazy desires, and yet has nothing" ( [Prov 13:4](#) ). So always be vigilant, pray and be careful with all virtuous things, as is fitting for a brave soldier. "The soul of the hard-

worker will be made fat" ( Prov 13:4 ). Be not one who sits with folded hands, delaying to sew your wedding garments at the time when it is the hour to meet the bridegroom, Christ our Lord, in festive attire. Tell yourself each day that now matters are in our hands but tomorrow it will be in God's hands. He who granted you this morning has not obligated Himself with a vow to grant you the evening as well. Do not listen to the devil when he whispers in your ear, give it to me now, and tomorrow you will give to God. No. Use all the time of your life to please God. Retain in your mind the thought that after this present hour you may not be granted another, and that you will need to give a careful account of each minute of this hour. Recall also that the time you retain in your hands is immeasurably valuable, and if you throw it away, then the hour will come upon you when you will look for it and not find it. Regard a day as lost, even if you did good deeds, if you have not worked to surmount your evil habits and desires. To conclude my teaching on this matter, I will repeat the commandment of the apostle: "Always fight the good fight" ( 1 Tim 6:12 ). Because a single hard-working hour has many times gained heaven and one hour of carelessness has lost it. Be diligent if you want to show God your steadfast faith in your salvation. "The one that puts his faith in the Lord will be made fat" ( Prov 28:25 ).



## Part One: The Spiritual Combat

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## CHAPTER 21: ABOUT CONTROLLING AND CORRECTLY USING THE SENSES.

**T**hose who are eager to be virtuous, must meditate profoundly and always labor to strictly control and give the right direction to their five external sense: sight, hearing, smell, taste and touch. Our heart ever desires and yearns after pleasures. It will discover them with the inner order of things, by preserving and bearing Him, in Whose image and likeness man was created. For it is He Who is the the root of all comforts. However in our fall, we forsook God, favoring ourselves, and so we lost also our foothold within ourselves, and we fell into the carnal delights. So we went outside of ourselves and started to look for delights and pleasures there. Our senses are our leaders and guides in this. By them the soul goes without and samples the things from the senses. Then it enjoys the things which please the sense. And from these it fashions a circle of pleasures and enjoyments, whose delight it deems to be its sole aim. Thus the order of things has inverted. Rather than having God within, the heart looks for comfort without and is happy with them.

Those who hearkened to God's voice saying, "repent" become repentant and gave themselves a law for reordering things according to the first order, which is, of returning from outside to inside, and from inside to God. This is done so that they might live in Him and through Him and to have this as their primary good, carrying inside themselves the source of every delight. Even though the first step in this reordering is a steadfast purpose, it is not accomplished immediately. One who has set about this purpose is faced with a considerable labor in toiling with his previous

custom of comforting and pampering himself, until they fall off and are exchanged for others, in accord with his new manner of life. Here it is most important to control and use the outward senses appropriately.

Every sense possesses its own panorama of subjects, agreeable and disagreeable. The soul takes joy in agreeable matters and, becoming used to them, gains a lust to have them. By this way every sense introduces to the soul many lusts or inclinations and lustful attachments. These all are secretly concealed in the soul and remain silent, when there is nothing to excite them. But at times they are excited with thoughts about the objects of these desires, but the principle and most compelling reason for their excitement is when these objects are physically present and perceived by the sense. For example, a desire for them comes suddenly for a man who has not as of yet determined to fight against it, bringing about sin, and sin when it is complete, brings death" ( James 1:15 ). The words of the prophet are then fulfilled with regard to such a one, "Death is come up to our windows" ( Jer 9:21 ). That is to say, into the senses which are windows for the soul and intercourse with the outside world. In the one, who has allowed it to come in, it brings about a fight, but not without a possible fall. Because one should make himself an unchangeable law to regulate and use his senses so that no sensory lusts become stimulated, save mere impressions, which hinder them and stimulate the opposite feelings.

For you see, my dear brother, the danger your sense can put you in. Take heed to yourself and learn to obstruct it. Attempt, with every possible means, to stop your senses from floating here and there wheresoever they choose, and do not let them rest on sensory delights, but rather the opposite, guiding them to the good, or salutary, or necessary. If until now your sense occasionally broke free and fled to sensory delights, "from henceforth

attempt to restrain them and return them from such allurements. Regulate them well, in order that wherever they were formerly enslaved by empty and dangerous delights, they now should obtain useful impressions from everything, and present these to the soul, giving birth to various "spiritual thoughts" in the soul. Such impressions will gather into the soul and with lofty wings of mental meditation, they will lift it up to the vision and worship of God. As St. Augustine says, "As many creatures are present in the world who speak with upright people, and even though their language is unintelligible, it is still completely effective for such are readily heard and known. From this they produce holy thoughts and are given to a zealous love of God."

You also can do so in the following manner. At the time your outer senses are shown some physical object, which they see or hear, smell, taste, or touch, divide into your mind which one it is, sensory and material, which comes from the creative Holy Spirit. Ponder how it is impossible for its essence and all that it contains to come from within itself, but that instead it is God's work, Whose unseen power grants it its essence, its virtuous nature, beauty and wise form. This power to act upon others and this ability to accept influences from them, and all good that is there in it. Then move such thoughts to every other visible thing, and gladden your heart that God alone is the source of all such diverse, wondrous perfections which are seen in His creation. For He contains every possible perfection, and these perfections, seen in His creation, are nothing other than a feeble reflection and shadow of the endless perfections of God. Bring about in your mind such notions when looking upon any creature, and you will become used to seeing visible things, without your consideration resting only on their external form, but instead penetrating inside them to their divine nature, and their invisible beauty, so shown to the mind. If you do these things, the

external end of things, pleasing to your own senses will elude your gaze and feelings, leaving behind no trace, and merely their inner form will leave its impression on your mind, summoning up spiritual meditations and moving you to thank the Lord.

So, gazing at the four elements of fire, air, water and earth, and pondering their being, power and works, you will be filled with a wondrous spiritual happiness and you will praise the great Fashioner Who has created them. "Great God, infinite Power and marvelous in deed, I delight that You alone are the source of the essence, power and work of all creation." Gazing up into the sky and the heavenly bodies, the sun, moon and stars, and pondering that they receive their luminosity from God, you will declare, "O Light most luminous of all stars, from which every light came to be, both physical and spiritual. O wondrous Light, the first delight of angels and joy of the blessed, with which the eyes of the cherubim are intent on in endless meditation and amazement, to which every material light is as the most profound darkness. I give praise and glory to You, O True Light, which enlightens all that come into the world. Grant that I might always see You in my mind, in a way that makes my heart exult with joy." In the same manner, when gazing upon the trees, grasses and all the other plants, and pondering in your mind how they grow, live, eat and reproduce, and that their very existence comes not from themselves but rather from the Spirit of Creation, Whom you cannot see, but Who alone enlivens them, you exclaim then, "Here is the genuine Life, with, from and by Whom all have their being, are fed and increase. O life-providing joy of my heart. In the same manner, gazing upon the senseless beasts you are able to soar aloft with your mind to God, Who granted them their sense and the ability to move from one place to another. And say, "O first Mover of all, Who setting all in motion,



but Yourself remaining at rest, I rejoice and am filled with joy at Your unchangeable nature."

When you see yourself and other people and ponder that you have been granted a high rank, for you alone of all creatures have intelligence, and so you are the connection between the physical and unseen creatures. So raise yourself to exult your God and Fashioner and declare, "O eternal Trinity, Father, Son and Holy Spirit, blessed are You forever! How wonderfully I need to always give You thanks, not just because You have made me from the earth and have anointed me as King over all creation; not just because You have honored my nature with Your image, with intelligence, speech and life; but more than all else because You have bestowed on me the power of my own free-will, by the virtues to resemble You. And by this I hope one day to possess You in me and delight forever in You."

I will now discuss each of the five senses individually, and I tell you, beholding the beauty and the comeliness of creatures, divide in your mind what you behold from the spiritual meaning of it, that is, what is unseen. Reflect that the manifest beauty is the work of the unseen, most beautiful creative Spirit, with Whom is the source of all physical beauty. Then, being filled with joy, declare, "O rich rivers flowing from an uncreated fount! O life-giving rain taken from the endless sea of all goodness! How I exult in my inner heart, when I ponder on the indescribable beauty of my Creator, the source of all beauty! O the spiritual sweetness that fills me, when I think of the beauty of my God, Who is indescribable and incomprehensible, and the source of all beauty!" If you hear a sweet sounding voice or a symphony of voices, set your mind on God, and say, "Symphony of symphonies, O my Lord. I exult in Your limitless perfection, all blending together in You in

transubstantial harmony. And these sounds are a reflection of the hosts of heavenly angels, and the innumerable beasts here below. This is the full harmony, which is perfect beyond understanding." And also, "O my Lord, when will the time come when the ears of my heart will hear Your sweet voice telling me, 'My peace I give you, peace from your passions.' Because sweet is your voice," which the bride sings in Solomon's Song of Songs. ( Cant 2:14 )

If perchance you smell a sweet smelling perfume or fragrant flowers, bear your thoughts from this material scent to the hidden scent from the Holy Spirit which says, "O the smell of the all-sweet Flower, and never-ending Ointment, Which was poured out for all God's creation, as the Canticles say, "I am the rose of Sharon, and the lily from the valleys" ( Cant 2:1 ). And also, "Your name is like perfume poured out" (Cat 1:3). O all-pervading source of sweet smells, abundantly breathing Your divine breath on everything, from the highest and spotless angels to the lowest animals, washing everything in Your fragrance. So Isaac, having smelled his son Jacob said, "Behold, the smell of my son is as the smell of the field which the Lord has blessed." ( Gen 27:27 )

Also, when you eat or drink, ponder on the fact that it is God, Who supplies a pleasing taste to all good food. So, rejoicing in Him alone, let us say, "Rejoice, my soul, because, even though you cannot find joy or comfort in anything that is outside of God, you can know Him and hold on to Him, and you can discover all enjoyments in Him alone. As David summons us saying, "Taste and see that the Lord is good" ( Ps 34:8 ). This is the truth to which Solomon bears witness saying, "His fruit was sweet to my mouth" ( Cant 2:3 ). Likewise, when you you move your hands to do some task, remember that God gave you the ability to do it, for He is the

source of all motion, and that you are nothing more than a living instrument in the palm of His hand. Lifting up your thoughts to Him say, "O God, Most High, Lord of everything, what bliss at the thought that without You there is nothing I can do, and You are the first and foremost mover of all motion."

If you see goodness in others, or wisdom, or truth, or any other virtue, distinguish between the seen and unseen. Then say to your God, "O endless treasure-house of every virtue. How wondrous is my delight to see and know that all good things come only from You, and that in comparison to Your divine perfection everything that is good from us is nothing. I thank You, my God, for this and for all the other good things that You do for my neighbor. But also recall, O great Benefactor, my own poor estate and how much I fall short in all the virtues."

Generally, each time you notice in God's creation something pleasant and attractive, do not allow your mind to be fixed on it only, but passing by it, move your thoughts to God and say, "O my God, if Your creation is so full of beauty and pleasures how much more full of beauty, and joy are You, O Creator of all."

If you maintain this exercise, my dearly beloved, then, with your five sense, you will learn knowledge from God, by ever raising your mental faculties from creation to Creator. Then the essence and form of everything created will be a Theology book for you, and while abiding in this sensory world, you will partake in the knowledge which belongs to the world beyond this world. Because truly the entire world and all creation is nothing but an organ, in which, under what is visible, there is the unseen presence of the Architect and Artist, the Creator of all, either acting out or showing His art visibly, showing His unseen and spiritual works and perfections in the

manifest, seen only by the sight of rational creation. So the wise Solomon declares, "For from the greatness of the beauty of created things, mankind forms the corresponding image of their Maker" ( Wis 13:5 ). And St. Paul also tells us, " For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" ( Rom 1:20 ). In God's world all creation is wisely made, and is set on one side, while on the other is humanity, granted the power of intelligence, so that they might meditate on creation and beholding boundless wisdom in it might rise to the understanding of the Word, which precedes time, by Whom "all things were made" ( John 1:8 ). So from actions we can see the One Who acts. And thus we must judge well, finding faith in those things He has made, seeing in creation its Creator.



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## Part One: The Spiritual Combat

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**CHAPTER 22: THE SAME SENSORY OBJECTS WE SPOKE  
OF EARLIER CAN BE USED FOR CONTROLLING OUR  
SENSES, IF WE MOVE FROM THEM TO PONDER THE  
INCARNATION OF GOD THE WORD, AND THE MYSTERIES  
OF HIS LIFE, PASSION AND DEATH.**

**I** demonstrated earlier how from sensory things we can lift our mind to meditate on God Himself. Now we focus on another method of elevating your mind from sensory things to the divine, that is, to pass from a sensory reflection to pondering the incarnation of the Word and the mysteries of His life, passion and death. Every sensory object in this world can be an occasion for such meditation, if, when looking upon them, you move your mind as we related above. For the idea that the all-powerful God is the initial cause of their being and everything within them, authorities, perfections, movements, rank among other beings, and if you then ponder how great and limitless is the goodness of that same God, being the only cause of all created things, He willed to abase Himself to become man, to suffer and die for us, permitting the very work of His hands to rise up against Him and put Him to death on cross.

So, whenever you see, hear, or touch any sort of weapon, rope, pillar, thorn, nail or other such items, ponder in your mind how all these once were instruments to torture your Lord. When you come across houses in a low estate, and those who live in them, bring to mind the cave and manger which your Lord was born in. When you behold the falling of the rain, recall the drops of blood and sweat which fell from the holy body of the most sweet Jesus Christ, moistening the ground in Gethsemane. When you

see the ocean and the ship sailing across it, recall how your God walked upon the water and, standing within a boat, taught the multitude. Upon seeing rocks, call to mind the rocks which were split in two when our Lord died. Let the earth you walk on bring to mind the earth, which followed the Passion.

The sun should call to mind the darkness which covered the earth then. Water should bring to mind the water mixed with blood, which flowed out of the side of the Lord, when pierced by the soldier after His death upon the cross. When you drink of wine or something else, bring to mind the vinegar and gall, which they offered to the Lord on the cross.

Upon dressing, recall that the Eternal Word had human flesh as a garment, so that you might be clothed with His divinity. When you see yourself clothed, recall Jesus Christ, our Lord, Who allowed Himself to be stripped, scourged and crucified for you. If a voice should appear sweet to you, transport this sense of attraction to your Savior, Whose lips poured forth grace and sweetness, as we hear sung in the psalm: "Grace is poured forth from your lips" ( Ps. 45:2 ). On account of the sweetness of His tongue, the multitude was always following Him, hesitant to cease from listening to Him, as St. Luke tells us, "The people hung on every word that He said" ( Luke 19:47 ). When you hear the shouts and grumbling of a crowd, recall the unruly cry of the Jews, "Take him away, and crucify him," ( John 19:15 ) which troubled the ears of the Lord. When you behold a beautiful face, recall that He, Who was "more beautiful than the children of men. " ( Ps 45:2 ), Jesus Christ our Lord, was crucified for love of you, "hated and rejected by men, a man of suffering and acquainted with disease" ( Isa 53:3 ). Each time the clock strikes, recall the great sorrow which filled our Lord Jesus Christ's heart, when in Gethsemane He was

anxious about the coming passion and death. Or suppose you hear the sound of the hammer which resounded as our Lord was nailed to the cross. Generally, every time some sorrowful event happens in your life or in someone else's, keep in mind that all affliction and sorrow that we experience is nothing when compared to the painful, torturous wounds that our Lord suffered during His passion for our salvation.



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## Part One: The Spiritual Combat

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## CHAPTER 23: HOW TO TURN SENSORY IMPRESSIONS INTO HELPFUL LESSONS.

**W**hen you see things that are beautiful to the eye and to be valued on earth, consider that they are as nothing, only dust, in comparison to the beauties and treasures of heaven, which you will surely obtain after you die, if you give up the entire world.

When you look at the sun, consider that your soul is even more beautiful and luminous, if it full of the grace of its Maker. But if it is not, it is more dark and horrible than the outer darkness.

When you turn your eyes up to heaven, elevate the eyes of your soul to the highest heavens and hold to it with your mind, for it is the heavenly abode made ready for you, if your life here on earth is without sin and holy.

Upon hearing the songs of birds in the trees during spring, or when you hear some other sweet singing, elevate your mind to the most sweet songs in paradise and meditate on how the heavens ever echo with Halleluias and with other angelic praise. Pray that God allow you to always sing His glories, among the company of those heavenly spirits, concerning which Revelation speaks, "After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God." ( Rev 19:1 ) Should you feel yourself attracted by the beauty of another, bear in mind that under this beautiful exterior there hides the snake of hell, prepared to kill you, or at very least to wound you, and tell it, "Accursed snake! You stand here as a thief, looking to consume me! But a vain attempt, because God will help me." Then

turning yourself to God, tell Him, "Blessed are You, my God, Who has revealed to us our hidden foes and has not given us up as prey to their teeth" ( Ps 124:6 ). In such a way take comfort in His crucified wounds, consecrating yourself to them and pondering on how much our Lord endured with His holy flesh in order to liberate you from sin and to implant in you a hatred of carnal desires.

I will speak to you of yet another weapon to resist the allurement of physical beauty, that is, when you fall into it, move quickly to lower your mind into the profound thought of what this creature, so alluring to you now, will become after it dies? A rank corpse full of worms.

Whenever you are walking somewhere, consider with each step that each stride brings you closer to the grave. Seeing the birds flying in the air, or rivers with rapidly flowing waters, ponder that your life goes by yet faster, quickening to its conclusion.

When strong winds are blowing, the sky is thick with black clouds, and you hear the loud thunderclaps and see the flashes of lightening, recall the fearful day of judgment and then fall to your knees, bow before your Lord and God and pray that He give you more time and grace to ready yourself to stand then without shame in the presence of His fearful majesty.

When certain troubles attack you, do not neglect to supply your mind with edifying thoughts concerning them, but more than this, lift up your mind to meditate on the will of God ruling everything. Then work to establish yourself with the assurance that it is profitable for your salvation, that the loving wisdom and righteous will of God has favorably ordered that you endure what you suffer now and to the degree that you suffer it. And so rejoice that God demonstrates His love for you in such conditions and gives

you the opportunity to show how willingly and determinedly you subject yourself to His will in everything He elects to send you. Tell Him from your heart, "This is God's will fulfilled in me, because in His love for me He has ordered before time began that I should endure this turmoil, or loss or grief or injustice. May the name of our most merciful Savior be blessed."

When a favorable thought enters your mind, turn to God and, perceiving that it was given by Him, give Him thanks. When you are studying the word of God, keep in mind that God is present, secretly, under each word, and take these words as if they came from His divine mouth. When the sun rules the sky, and you see darkness drawing near and hiding its light, as during an eclipse, be sorrowful and pray to God not to allow you to fall into the outer darkness.

When you look upon the cross, recall that it is the standard of our spiritual combat, and that it has unconquerable power, which if you turn yourself away from it, you will be saved from the hands of our foes, but that if you stay under it, you will attain heaven and enter it in victory and glory.

Upon seeing an icon of our most holy mother of God, turn your heart toward her, for she is the queen of heaven. Give thanks to her that she has demonstrated such willingness to submit herself to God's will, giving birth, suckling and raising the Savior of the world to be a spotless defender and helper in our invisible combat.

Use the icons of the saints to bring to mind just how many intercessors you have that can always pray for you before God, and how many companions you have fighting on your side in your never-ending war. Such saints have courageously battled these same enemies throughout the course of their lives and have conquered them. They have shown you the art of

fighting battles. If, using their help, you are vigilant in fighting your wars, you, like them, will be crowned with victory in the ever-lasting heavenly glory.

If you see a church, among your other pious thoughts, recall also that your soul is a temple of God also. As was written, "You are the temple of the living God" ( 2 Cor 6:16 ). So you need to keep it spotless and pure.

Each time you hear the church bells, recall the greeting of the Archangel to the Mother of God, "Hail, you that are highly favored." Dwell on the following thoughts and emotions: thank God for sending from heaven to earth such good news, through which the work of your salvation started. Exult with the Holy Virgin in the unearthly greatness to which she was elevated for Her profound humility. Along with her and the archangel Gabriel, worship the heavenly Fruit which was then conceived in Her ever holy womb. It will be good for you to repeat this glorying many times during the course of the day, along with feelings I have related. Have it be a steadfast rule to repeat it as many as three times a day, morning, midday and in the evening.

In summary I offer you the following counsel: be ever vigilant with regard to your senses and never let the impressions you receive by them stimulate and feed your passions. Rather, employ your senses in a way such as not to deviate the slightest from your resolve to gratify God always and in all things, and to be lead solely by His will. To accomplish this, in addition to moving your mind from sensory things to spiritual, as we have spoken of, it is handy to employ the small rule referred to in the initial chapters, not to be suddenly drawn by anything or suddenly repulsed by anything, but through strict and firm reasoning to discern, in each case, the

proper attitude to be used for the impression accepted by the senses, so that it conform to God's will, which we know by His commandments.

I will also include, that even though I have described various methods for turning senses into items of spiritual benefit, it does not imply that you should regularly exercise them. No, what you should do regularly is to gather your mind into your heart and stay there with the Lord, having Him then as a Teacher and Guide in your battle with your foes and passions, either by direct inner fighting, or with the regular exercise of the virtues that oppose them. What I have related was said merely with the intent that you should understand these methods and employ them when required. Just the same, it is undoubtedly very handy, in our battle, to cloak all sensory matters with a spiritual covering.



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## Part One: The Spiritual Combat

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## CHAPTER 24: SOME GENERAL LESSONS ABOUT EMPLOYING YOUR SENSES.

**N**ow it remains for me to give the overall rules concerning the use of the outer senses, to hinder the impressions they convey from destroying our moral and spiritual order of things. So take heed.

(1) More than anything my brother, keep a firm grasp on those evil and quick evil robbers, your eyes, and never let them be curious as they gaze upon the faces of women, if they are fair or not, or at men, particularly the ones that are young and beardless. Also do not allow them to gaze at naked bodies, not merely those of others, but your own as well. Because such curiosity and passionate glances might easily bring forth in your heart the lust of adultery, which carries guilt. As the Lord states, "Whoever looks at a woman to lust upon her has already committed adultery with her in his heart" ( Matt 5:28 ). Also a wise man wrote, "Gazing begets desire." Solomon also advises us against being allured by the eyes and wounded by a desire for beauty, "Do not lust after her beauty in your heart, nor let her take you with her eyelids" ( Prov 6:25 ). Here are some examples of the evil ends of lustful looks: sons of God, descendants from Seth and Enoch were captivated by Cain's daughters ( Gen 4:1 ); Shechem, the son of Hamor, the Hivite, beheld Dinah, Jacob's daughter and took her; Samson was attracted to the beauty of Delilah ( Judges 16:1 ); David fell by gazing upon Bathsheba ( 2 Sam 11:1 ); two of the elders, who were judges of the people, were drunk with the beauty of Susanna (Dan 13:1) Take heed also not to look too attentively at luxurious food and drinks, recalling our mother Eve, who gazed with lustful eyes upon the fruit on the forbidden tree in the



garden of Eden. For she lusted after it, plucked and ate and thus brought death upon herself and all her offspring. Do not look enviously at fair clothing made of glittering silver and gold, for fear vanity and avarice enter into your soul from your eyes. Pray as David did, "Turn my eyes away from seeing vanity" ( [Ps 119:37](#) ). I generally advise to take heed not to look at dancing, feasts, quarrels, idle gossip and other such unprofitable and disgraceful things, loved by the vain world and disallowed by God's law. Run away and shut your eyes to all these things, for fear you fill your heart with passion and your mind with disgraceful images, and stimulate in yourself a revolt and war against yourself, and thus break your advancement in your struggle against your passions. Instead love to visit churches and to gaze upon the holy icons, books, tombs, graveyards and other such sacred items, the mere sight of which will have a beneficial effect on your soul.

(2) Guard your ears also. First, do not let yourself hear disgraceful and passionate words, songs or music, which fill up the soul with ideas, and make it remiss, fanning the fire, in your heart, of carnal lust. Second, do not listen to loud, joking speech, vain stories and ideas. But if by chance you do happen to hear them, do not delight or give in to them. It is unfitting for Christians to enjoy such talking, which delights only those sinful people of whom St. Paul said, "And they will turn their ears away from the truth, and will be turned to idle tales" ( [2 Tim 4:4](#) ). Third, do not enjoy hearing gossip or criticism, or slander, which some spread about their brothers. You should either make them stop, or withdraw yourself, so you cannot hear them. Because St. Basil the Great deems such as worthy of excommunication along with those who listen to their speech without attempting to stop them. Fourth, do not listen to useless, vain speech, which most world-loving people spend their time employing. Do not enjoy it. Because the law states,

"You will not give a false report" ( [Exo 23:1](#) ). Solomon also says, "Keep far from me vain speech and lies" ( [Prov 30:8](#) ). The Lord said as well, "But I tell you, that each idle word that men will speak, they will give an account of on judgment day" ( [Matt 12:36](#) ).

Fifth, take heed to hearing things which might hurt your soul, among which is the praise of flattery. As Isaiah says, "My people, those who lead you cause you to err, and destroy the way of your paths" ( [Isa 3:12](#) ). Instead love hearing divine words, holy songs, psalms and everything good, holy, wise and beneficial for your soul. In particular love to hear rebukes and reviling, targeted at you.

(3) Preserve your nose from smelling expensive perfumes, which might stimulate carnal ideas and impulses. Do not apply them to yourself nor breathe them in beyond reason. All this is fitting for loose women, but not for men who desire wisdom, because it weakens the soul's health and stimulates carnal desires, which might lead to a fall. Thus the warnings of the prophet are fulfilled for men, who employ such perfumes. "Woe to those who anoint themselves with the chief perfumes" ( [Amos 6:1](#) ). And "It will happen that rather than a sweet smell there will be a foul odor" ( [Isa 3:24](#) ).

(4) Defend your mouth and stomach, for fear they are taken prisoner by a variety of sweet and fattening foods and tasty drinks. Because the effort to get all you require for such delights of the table can lead you to lies, guile and even robbery or other evil works. For when you start to enjoy them, then they can hurl you down into the depth of those carnal lusts, which usually act beneath your belly. Then you will be subject to the the prophecy of Amos, "Woe to them that eat the lambs from the flock, and the calves from the midst of the stall, which drink wine in bowls" ( [Amos 6:4](#) ).

(5) Take heed to gripping of your hands, squeezing and holding a body, not just another's, man or woman, old or young, but also your own. Unless it is completely necessary, do not touch particular parts. The more unrestrained the touching, the more sharp and keen the carnal stimulation of lust, and the more free their attraction to the sinful act itself. All the other senses support that lustful motion, and in some way move such a one to commit the sin. But when a man comes to the point of touching what he ought not touch, then it is already quite hard for him to withdraw from the sinful deed.

With regard to temptations of touch take heed to hats, clothing and shoes, especially with regard to them being soft, multi-colored, shiny or expensive. All such things are effeminate and not suitable for men. Rather dress with respect and humbly, fulfilling the need to protect your body from the cold during the winter and from the heat during the summer. Do this for fear you hear the words spoken to the rich man clothed in purple and fine garments, "Remember that you in your lifetime received good things" ( [Luke 16:25](#) ). And also for fear of the Prophet Ezekiel's threat, "Then all the princes of the sea will come down from their thrones, and lay aside their robes, and strip off their embroidered garments" ( [Eze 26:16](#) ).

In the same category are all the other pleasures of the flesh, such as, many baths, beautiful homes, plush carpets, expensive furniture, soft beds and idling on them. Take heed to all such things, for it is a danger to your chastity and is the source of stimulation of impure motions and carnal lusts, for fear you inherit the end which the Prophet Amos warns against, "Who to those that lie on beds of ivory, and stretch out themselves on their couches" ( [Amos 6:1](#) ). All these matters I have spoken of is the dust which the snake, the tempter, was condemned to consume. All these things are food for our

carnal passions to feed upon. And you must not lightly esteem such things. Rather you should arm yourself bravely against them and do not allow them to enter your soul or heart by the senses, I promise you, you will readily sap the strength of the devil and the passions, for you will have deprived them of the very food which they use to flourish in you. Thus in a short time you will overcome them in the unseen war.

In the book of Job it is written, "the old lion dies for lack of prey" ( [Job 4:11](#) ). This lion is a symbol of the devil, our ever-present foe, who flees from the one who gives him no food for he has severed and stifled all his passionate impulses, stimulated by the impressions from our outer senses. As a particular monk Jobius in the books of the patriarch Photius tells us, the devil is like an ant-lion because he ever initiates one's ruin by initially bearing him into minor sins, just as an ant is very small. Then, after becoming used to small sins, he moves him to the greater ones. So also the devil initially appears weak and small like an ant, and later he seems like a strong giant, a great lion.



## Part One: The Spiritual Combat

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## CHAPTER 25: CONCERNING CONTROLLING YOUR TONGUE.

**T**he most important thing of all is to tame our tongue. The heart moves the tongue. What fills the heart comes pouring out through the tongue. And by contrast, when a feeling is poured from the heart by the tongue, it becomes emboldened and well-rooted in the heart. So the tongue is one of the main factors in erecting our inner nature.

Healthy feelings are quiet. The feelings which look for expression in speech are usually self-flattering, for they look to express what gratifies our self-love and can show us, as we suppose, in the best possible light. Verbosity usually comes from vainglory, which makes us suppose that we understand a great deal and that our opinion on the matter of converse is the most pleasing. So we have an inescapable impulse to talk with a stream of words, and with much repetition, and to give our opinion to the souls of other people. And so we force ourselves on them as undesired teachers and at times even imagining making students of those who know the subject more than the teacher. This is in regard to cases where the topics of conversation are worth attention. However in the majority of cases verbosity usually means idle chatter, and then there are no words to state the many evils which come from this evil habit. Generally, verbosity opens up the door to the soul, and the pious warmth in the heart immediately escapes. Idle chatter does the same thing, but all the more so. Verbosity takes attention away from oneself, exposing the heart. Then the normal passions and lusts creep in, at times with such success that by the end of the idle chatter the heart has not only agreed to, but has settled to do various

passionate works. Idle chatter is the door to slander, spreading ill-reports, opinions and ends up the sower of quarrels. It quenches the desire for mental work and almost always acts as a cover for a lack of understanding. When verbose discussion is finished, and the fog of self-comfort leaves, there is always a feeling of laziness and disappointment left behind. Is this not evidence of a soul that feels it has been robbed?

Wanting to demonstrate how hard it is for a verbose person to keep from saying something hurtful, sinful or wrong, the apostle James said that only the perfect can truly restrain the tongue to its proper limits: "Anyone who does not stumble in word is a perfect person, able to bridle the whole body also" ( [James 3:2](#) ). Once the tongue starts to speak for its own enjoyment, it runs along with its words like an unbridled horse, and utters not just the good and decorous, but the evil and hurtful also. On account of this the apostle refers to it as, "a restless evil, full of deadly poison" ( [James 3:8](#) ). And long before him Solomon also said, "In the speaking of many words there is no lack of sin" ( [Prov 10:19](#) ). Generally, let us say, like Ecclesiastes, that a verbose person demonstrates his own foolishness, because as a rule, "a fool is full of words" ( [Ecc 10:14](#) ).

Do not extend your conversation with anybody, who does not listen to you with a sound heart, for fear you exhaust him and make yourself detestable. As it is written, "He that uses a multitude of words will be hated" (Ecc 20:8). Take heed to speaking in a harsh or haughty tone, because they are highly annoying and they will make people suspect that you are vain and that you have a high opinion of yourself. Never talk about yourself, your business or your relatives, save when it is required, and then as well keep it short and say as little as you can. When you see others speaking too much about themselves, force yourself not to copy them, even if their

speech seems humble. With regard to your neighbor and his business, do not shun discussing them, but be as short as possible, even when you need to say things for his benefit.

When you discuss a topic, try to follow the rule of St. Thalassius who said, "Of the five tones used when speaking with others, fearlessly use three with discrimination; infrequently use the fourth and do not use the fifth at all." There is one writer who believes the first three are "yes", "no" and "certainly"; the fourth he understands as pertaining to doubtful things and the fifth is those things which one is completely ignorant of. Stated another way, about things you are sure are true or false, or obvious, speak with authority. Those things for which you are doubtful it is better to say nothing, but when required, admit they are uncertain and keep your judgment to yourself. Of things you know nothing about say nothing. There is another who says, "we had five types of speech: the vocative, used to invoke someone; the interrogative, which is used when we ask a question; the solicitous, which is used when we seek something; the defining, when we give an opinion about something; the ordering, which is used when we forcefully give a command. You should use the first three as much as you like, the fourth rarely and the fifth never.

When you speak about God use all possible honor, particularly concerning His love and righteousness, but also be fearful for fear you commit a sin by saying something that is not true, which will confuse the innocent hearts of those listening. So instead listen to others about this topic, gathering in their words in the inner treasure-chest of your heart.

If the conversation concerns other things, only allow the sound of the voice to come into your ear, but do not let the thought come into your mind,



which should stay steadfastly directed on God. Even when listening to a speaker it is necessary, in order to know what he is speaking about and to give a good answer, do not forget, that while listening and speaking, you need to lift your mind's eye up high to where your God is, contemplating His majesty and recalling that He never neglects you and looks upon you with either approbation or disapproval, depending on what the disposition of your heart is, and what is in your words, motions and deeds. When you need to speak, before you say what is in your heart and allow it to pass out of your mouth, study it carefully, and you will find many things which ought not to pass your lips. Understand that many things, which seem good to say, are often better left buried in the grave of silence. At times you will come to understand this, when the conversation has finished. Silence is a powerful force in our invisible war and a steadfast sign of achieving victory. Silence is beloved of him, who does not depend on himself but relies only on God. It is the protector of divine prayer and a wondrous helper in the exercise of the virtues. In addition it is a mark of spiritual wisdom. As St. Isaac said, "Guard your tongue to elevate your mind to God, and it also grants great secret power to do manifest works, performed by the body. If silence is exercised with understanding, it can also enlighten in secret works." In a different spot he praises it saying, "If you stack up on one side of a set of scales all the deeds required by an ascetic life, and on the other side silence, you will discover that the latter tips the scales. We have been given much good advise, but if one adopts silence, to follow them will be redundant." In still another spot he refers to silence as "the mystery of the coming life, while words are the agents of this world." St. Barsanuphius sets it higher than preaching God's word, stating, "If you are about to preach, understand that silence is more worthy of amazement and glory." So, even though one holds his tongue since he has no answer," another

keeps quiet, understanding his time" (Ecc 20:6). Still another for some other cause, "for human glory, or from zeal of silence, or since he communes with God secretly in his heart and has no desire for the focus of his mind to be distracted." It should be said generally that one who keeps silence, is found to be wise and of a sound mind. (Ecc 20:5) I will point out to you that the most direct way to achieve the habit of silence is to attempt this practice and the exercise of it will teach you how to use it. To retain your enthusiasm for this labor, meditate as much as possible on the ill-effects of idle chatter and on the healthy effects of wise silence. When you come to sample the good fruit of silence, you will no longer require any instruction on it.



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## Part One: The Spiritual Combat

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## CHAPTER 26: ON CORRECTING YOUR IMAGINATION AND YOUR MEMORY.

**H**aving finished discoursing on controlling the outer sense, we should now discourse on controlling your imagination and memory, for in the opinion of the majority of philosophers, imagination and memory are simply perceiving imprints left by our senses, that is, things we have seen heard, smelt, touched and tasted. It should be said that imagination and memory are in general a single inner sense which "sees" and recalls everything, that the outer five senses have experienced at some point before. In a way the external senses are like a stamp, while your imagination is the imprint of that stamp.

Both imagination and memory have been granted to us so we can make use of them when our external senses are at rest and we do not have in front of us the sensory objects, which have gone past our senses and have left their imprint on our imagination and memory. Because we cannot ever have in front of us the things we have seen, heard, smelt, tasted and touched, we must bring them into our mind through our imagination and memory, where they were imprinted, and by such means we can study them as if they were really there in front of us.

As an example: you once visited Smyrna, and then departed so that you could no longer see it with your eyes. And yet whenever you like, you can "see" Smyrna with your internal senses, which are your imagination and memory, and then you can see it once again as it really is, both in dimensions and arrangement. Although your soul does not leave you and go

into Smyrna, as some fools suppose, it only means that you see the imprint of Smyrna's image.

This seeing of past sensory perceptions troubles those who want to ever remain with God. Because it takes away their attention from God and bears it away to empty, sinful things, thus troubling the good arrangement of our inner being. We endure this not just when we are awake, but in our dreams as well. Such an impression often lingers for many days.

Because imagination is a force lacking reason and simply works mechanically, keeping to the laws which govern images, while pure freedom is the image of the spiritual life, it makes sense that its activity is not compared with this latter life. Thus I am compelled to give you some counsel on this matter.

(1) Understand that God is beyond every sense, sensory object, shape, color, bound, and place. He completely lacks form and image and, while existing in everything, He is above everything. So He is beyond all imagination. "No image can be admitted with regard to God, because He is beyond every mind." So it follows, then, that imagination is the force of the soul such that, by its very being, it has no ability to enter into the sphere of union with God.

(2) Understand also that Lucifer, who is the first among the angels, also was from of old beyond all silly imagination, shape, color or another sense, for he was a mind without form. Yet he allowed imagination to have free rein and he filled his mind with images in which he was equal with God, and thus he fell from this formless and passionless state of mind into a many-formed, complex and crude imagination, as numerous theologians have stated, and so from a formless and passionless angel he became a

devil, a being in some way material, multiform and governed by passions. As he became such, so did his servants as well, all the other demons. St. Gregory of Sinai says, "Once they were also minds, but having fallen from the bodiless beauty, each obtained a certain material crudeness, receiving flesh depending on the level and type of deeds they had wrought. For example, like man, they lost the delights of the heavenly angels, and having lost heavenly bliss, so like us, they started to find pleasures upon the earth, when they gained forms and obtained the practice of material goods." On account of this the holy fathers refer to the devil as a painter, a multiform snake, a feeder on the dust of the passions, a creator of fantasies, and other similar names. God's word represents him in the form of a dragon, with a tail, ribs, neck, eyes, nose, jaw, lips, skin and other similar parts. One may read of these things in Job ( [Job 40:1](#) ) ( [Job 41:1](#) ). You should understand from this, my beloved, that because multiform fantasies are an invention and work of the devil, it is quite easy for him to bring about our ruin. The holy fathers well called this a bridge, on which the murderous demons come into the soul, mix with it and turn in into a hive of bees, an abode for the terrible, wicked and impious thoughts and every form of impurity of body and soul.

(3) You should know that according to the great theologian St. Maximus, Adam, the first man, was also made by God lacking imagination. His mind was spotless and free from all images. It worked as a mind and so formed no image from his senses or from sensory images. He made no use of this lower part of imagination. He did not see in his mind the form, dimensions, or color of things. Yet with thought, the high power of the soul, he meditated purely, immaterially and spiritually just on pure ideas. However the devil, the killer of humanity, having fallen himself by imagining equality with God, brought into the mind of Adam that he was

also equal with God and these imaginations led to the fall of Adam. On account of this he was cast out of his formless, spotless and imageless life, which was like the angels. And he fell into this complex sensory, multiform life which is full of images and fantasies, a senseless animal state. Because to be immersed in images or to live within them and under their sway is character of senseless beasts, and not of reason endowed creatures.

Once man fell into such a state, who knows what passions, evil dispositions and errors he was then led into by his fantasies. He put various deceptions into moral doctrines, corrupt teachings into physics, senseless and wrong dogmas and tales into theology. There are many philosophers of old and more recently, who wish to speak about God and the divine mysteries, matters which are inaccessible to the imagination, because it must be the work of the most lofty part of the soul, the mind to have drawn near this work without first purifying their mind from passionate shapes and images about sensory matters, and so to have discovered lies rather than truth. What is particularly annoying, their soul and heart have welcomed these lies and they hold fast them, as if truth expressing reality. So, rather than theologians, they have become tale spinners "having given themselves," according to the Apostle, "over to a depraved mind" ( [Rom 1:28](#) ).

And so, my brother, if you earnestly desire to be liberated from such mistakes and passions, if you look to escape the many nets and schemes of the devil; if you yearn to be united with God and receive heavenly light and truth, go bravely into war with your mind and fight with your full strength, to divest your mind of all images, colors and forms, and generally all images and memories from the senses, either good or bad. Because all these things obscure the light and pure state of your mind, and is a roughening of

its spiritual state, making the mind passionate. Because almost no passion, either of the soul or body, can draw near to the mind except by picturing sensory objects. So work to keep your mind free of colors, images, forms, so that it is pure, just as God made it.

Yet you can attain this only if you turn your mind back to itself, captivating it in the restricted place of your heart and the entire inner person, and teaching it regularly to remain there inside, either in secret prayer, saying in your mind, "Lord Jesus Christ, Son of God, have mercy on me, " or fixing your attention on yourself and examining yourself. But above all, meditate on God and finding your rest in Him. When a snake must throw off its old skin, it pushes its way laboriously through a narrow opening, as scientist tell us. So also the mind, will force its way through the constricted passage of the heart and mental prayer in the heart. For then it sheds its clothing of imagining sensory objects and the harmful sensory impression and it becomes, spotless, bright and ready for union with God, by means of the likeness to Him, which it thus obtains. Again, the more narrow the pipe through which water flows, the more difficult it is for it to push forward and the more quickly it rises. The same way, the more the mind is constricted by hidden exercises in the heart through attention to itself, the finer and stronger it becomes. And thus, rising on high, it is thus more difficult to access by the passions, and all imaginative thoughts, not just sensory but mental as well, for all such things stay outside being unable to enter. I will provide another example, even more relevant. When rays of sunshine are scattered in the air, and they are not bound to each other, they are not as bright and hot as when they are magnified with a lens on a particular point. Then they affect a blinding light and a heat that can burn. So also the mind when it magnifies its attention on the center of the heart



with practice, it can become bright and hot. In this state it casts away the darkness of passions and destroys all passionate images and motions.

This is the principle and main method for controlling the images and memory of your mind, which you, being self-disciplined need to exercise regularly. Through this means, not only will you correct these powers in the soul, but will erase from it all old impressions and images of sensory objects, which stimulate and feed the passions. However the more powerful and successful the method, the harder the method is, which generally means nowadays there are fewer people who would like to use it. I would dare say, there are few who trust its power, particularly among the wise and teachers, not just from the laity but from the clergy also, not wanting to trust the teachings of the Holy Spirit and many holy fathers, who speak of this method in the holy book, the Philokalia. This book is more valuable than any gem, and those men are rightly kept from the fruits of the Holy Spirit, which some unlettered men achieve. Because, by the words of our Savior, "God has hidden these things from the wise and the prudent, and has revealed them to babes" ( [Luke 10:21](#) ). Because those who have no faith in the power of this inner work and do not do it, they can never see how helpful it is. As the prophet said, "If you will not believe, certainly you will not be established" ( [Isa 7:9](#) ). When you perceive that your mind is growing tired and no longer can stay in the heart with this prayer of the mind and the heart, then use the next method, which is, let it go forth and enjoy freedom with divine and spiritual meditations, both those which are suggested by Holy Writ and those which are inspired by God's creation. Spiritual meditations like this are good for the mind because they are subtle and formless, and they do not get caught up in external matters. By contrast, they satisfy within certain bounds its thirst for unimpeded motion in their sphere. And so they prepare the mind by their atmosphere to come back

quickly to the heart and to unite with God by immersion with an inner remembering of Him only. On account of this St. Maximus said, "Acts by themselves cannot remove passions from the mind, save it is given to various spiritual meditations. But take heed to abiding just on the material side of God's created works, animate or inanimate, while you are under the sway of passions. Because, St. Maximus tells us that in such a case the mind is not yet liberated from passionately looking upon sensory things, and thus, rather than passing from them to the spiritual and immaterial ideas hidden in them, it will be drawn only by their external beauty and form and delighting in this they can receive incorrect lessons from them, in addition to passionate attachments, a dangerous trap that has ensnared many philosophers. Otherwise use the third way to provide relaxation and rest to your mind, that is, ponder the mysteries of the Lord's life and passion: His nativity in a cave, circumcision, presentation to God in the temple, baptism in the Jordan, forty-day fast in the desert, preaching the Good News, His many miracles, transfiguration on Mount Tabor, washing the feet of the disciples and giving them His Mysteries at the Last Supper, betrayal, passion, crucifixion, burial, resurrection, and ascension. In addition there are the many tortures of the martyrs and ascetical works of the ancient holy fathers.

In the same way, to make your heart remorseful and repentant, you should think of the horrible hour of death, the fearful day of judgment, the different forms of everlasting torture, the oceans of everlasting fire, the dark dungeons of hell, the gloominess of Tartarus, the undying worms, a life with demons. Meditate also on the peace and unutterable joys of the righteous, on the Kingdom of Heaven, everlasting glory, and endless bliss, the voice of those who are feasting, a perfect union with God, eternal friendship and communion with all the angels and saints.

If, my dear brother, you imprint such thoughts and forms on your imagination, you will not just liberate yourself from bad memories and thoughts, but you will obtain great praise on judgment day for your efforts. Just as St. Basil the Great foretells in his chapter on virginity, saying "Each man, while in the flesh, is as a painter who paints an image in a hidden place. When he has completed his painting, he brings it forth and displays it. He is commended by the on-lookers if he has chosen a appropriate subject and painted it with skill. He is criticized if the subject is poorly chosen or painted. In a similar way every man, when he is delivered to judgment by God after death, will be lauded and loved by God, the angels and the saints, if he has painted his mind and imaginations with light-giving, heavenly, spiritual images and forms. However he will be condemned and disgraced if he has filled his mind with lustful, disgraceful and ignoble images. St. Gregory of Salonika shows his astonishment at how sensory objects affecting the soul by imagination bring either mental illumination, leading to a life of everlasting bliss, or of mental darkness, leading to hell.

Realize though that I do not mean by these things that you must be constantly preoccupied with such mental thoughts alone. I merely mean that you should employ them sometimes, until your mind, being tired of being held captive in the heart, becomes rested. Once it is at peace, return it again to the heart and compel it to stay there without having any fantasies or images in a genuine remembrance of God. Because just as all shell creatures find their rest nowhere else save their shells, which like a house, is their abode, so also the mind will only find its peace in the heart and in the inner person, where it is sheltered as if in a castle. And so it can successfully wage war with its thoughts, foes and passions, being hidden there, inside, even though most do not realize it.

The fact that passions and thoughts are hidden inside us, in the heart, and come out from there to war against us, is not my own idea. Hear what the Lord says, "Because from the heart proceed wicked thoughts, murder, adultery, fornication, robbery, false witness, blasphemy, these are the things which corrupt a man" ( [Matt 15:19](#) ). And also that our foes, the demons, conceal themselves close to the heart is not something I came up with, so teach the holy fathers. St. Diadoch is the most clear among them, when he states that before holy baptism Divine grace pushes a man to the good from outside, while Satan hides in the deep reaches of the heart and soul. Yet after someone has been baptized, the demon will hover outside the heart, while grace comes within. And even after baptism our foes are allowed to penetrate to the depths of our bodies and to reach into the very depths of our flesh and to attain as it were the surface of our heart, to test our determination. From there they defile the mind with carnal lusts. St. Gregory the Theologian teaches the same thing, giving an explanation as to what the Lord said about the unclean spirit who leaves a man, and then comes back again, making the man's last state worse than it was at first" ( [Matt 12:43](#) ). St. Gregory notes that the same thing happens with the baptized if they take heed to stay in their heart. "The unclean spirit," he states, "exiled with baptism, and not wanting to be homeless, looks for rest, roaming here and there. But finding no home, he comes back to the house from where he fled, because he is shameless. If he discovers that the baptized person has Christ established and abiding in his heart, in the place from where he was cast out, he cannot enter and again is turned back. However if he discovers that his former place is empty, and unoccupied because of a lack of attention to God and the memory of Him, he comes to him quickly, with greater animosity than before. And the final state of that person is worse than before. I have deliberately made this discourse long to

encourage you, more forcefully, to ever stay in your heart with our Lord and Savior in your memory and with prayer to Him, if you would like to always be successful in tumultuous battles with thoughts and passionate motions, which attack the heart. If you are present with the Lord your foe will not be so bold to draw near.

But most importantly I tell you, stay diligent and do not allow your imagination and memory to recall things you have seen, heard, smelt, touched and tasted before, particularly if there was something disgraceful or improper in them. It is this that most importantly makes up our war, and is harder and more persistent than fighting with the senses. Each person who wages this war understands this from experience. It is easily managed to not accept some temptation by a particular sense. However it is quite difficult to keep control of your imagination and memory, once it has accepted a sensory image. For instance, to see or not to see a face, or to look at it passionately or not, is not so hard and does not take a great deal of effort. However after you have seen it, and looked at it passionately, to do away with the memory of a face already seen is difficult, and takes a great deal of effort. The enemy can toy with your soul like a ball, casting your attention from memory to memory, stirring up desires and underlying passions, and thus ever keeping you in a passionate state. So I tell you, be alert and above all, take heed to your imagination and memory.



## Part One: The Spiritual Combat

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**CHAPTER 27: A SOLDIER OF CHRIST SHOULD EMPLOY EVERY POSSIBLE MEANS TO NOT WORRY OR ALLOW HIS HEART TO BE DISTURBED IF HE DESIRES TO CONQUER HIS FOES.**

**W**hile it is an absolute requirement of each Christian to restore peace that has been lost in his heart, so it is required that he not permit accidental occurrences in life to trouble his peace. By this I mean sickness, wounds, death in the family, wars, fires, unexpected joys, fears and grief, memories of previous sins and everything which disturbs the heart. It is absolutely required in such instances that one not permit himself to be anxious, for having given in to them, one loses himself and the ability to understand things clearly and to perceive the best way to conduct himself, each of these allows the foe the ability to disturb someone yet more and push him to take a step, that is hard or almost impossible to fix.

I do not want to tell you that you should not permit sorrow, because this is not within our capability, to not allow sorrow to possess our heart and trouble it. Keep it out of the bounds of your heart and move quickly to soften and hold it back, in order that it might not hinder you from thinking and acting well. With the help of God this is within your ability, if religious and moral feelings and inclinations are strong within us.

Each trial has its own unique characteristics and requires its own medicine, but I refer to them now generally, looking to their common ability to disturb the soul, and keeping in mind a remedy for them. This

general remedy is faith in the good Providence of things, which orders the course of our life with all its accidents, for the benefit of all, and a peaceful concord with the will of God, in agreement with which we call out from the depth of our heart, "Let the will of God be done. According to the will of the Lord, let it be done, for our benefit.

This goodness is expressed and felt differently by each person. One comes to realize that this goodness of God brings me to repentance. Another person feels, it is on account of my sins that the Lord delivered me over to this trial, to cleanse me of them. I am doing God's penance. A third supposes, the Lord is testing me, to see if I truly minister to Him. A fourth, who looks from without at someone who is afflicted might suppose that God's works might be made manifest in him. However such a charge can be taken seriously when the trial is finished, and when the assistance of God is clear in the afflicted soul. Of the four, only the first three feelings should be allowed. Regardless of which of them is employed by the heart, each has the ability to still the storm of sorrow and bring about peace and good-will in the heart.

So here is the general way to make peace in the heart, when some tribulation attempts to trouble it, with every bit of your strength make steadfast your faith in the good nature of the Providence of God toward you and restore your soul to a devoted subjection to the will of God. Then bring into the heart the thoughts referred to above and exhort it to suppose that the trouble you are suffering now is either a way through which the Lord tempts you, or it is a cleansing penance He lays upon you, or that He so pushes you to repent, either generally or particularly through some connection with a wrong deed of yours, which was forgotten. Once the heart starts to possess such a feeling, the pain straightaway goes away and



these other feelings can come in as well. Altogether these will very quickly confirm such peace and good-will in you that you cannot help but cry, "Blessed is the name of the Lord forever." In the disturbed heart these feelings are like oil on the waves of the sea. The waves are stilled and then there is a great peace. Thus peace is brought into the heart, to whatever measure it is disturbed. However if through a long effort on your part and with many spiritual works you plant these feelings in your heart, in order that it is constantly filled with them, then no trial will ever bother you, because this disposition will effectively stop them. Understand that the feeling of sadness will still attack you. It will come, but it will retreat just as quickly, like waves in the face of a mighty cliff.



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## Part One: The Spiritual Combat

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## CHAPTER 28: WHAT WE SHOULD DO WHEN WE ARE WOUNDED IN A STRUGGLE.

**I**f by chance you are wounded by giving in to some sin on account of your weakness, or by some errant nature of your character, and by this I mean pardonable sins, like improper words, losing your temper, evil thoughts which flash into your heard, an improper desire which has suddenly come up, etc., never lose heart and fall into pointless distress. Most importantly do not dwell on yourself saying, "How could I allow such a thing to happen?" These are the words of pride. Be humble, and lift your eyes to the Lord, saying "O Lord, what more could be expected of me, imperfect and feeble as I am." So give thanks to Him that the matter has not gone any further, saying, "O Lord, had it not been for Your endless mercy, I would not have ceased even there, but would surely have fallen into a much worse affair."

Having such feelings and being aware of yourself you should not allow the self-indulgent and careless thought that because you are what you are, you are allowed to act wrongly. No, despite the fact that you are weak and imperfect, you will be charged as guilty for all your misdeeds. Because you possess a will, all that comes from you is subject to it, and thus all things are counted to your credit and all bad things to your loss. So, aware of your general evil state, tell yourself that you are guilty also in the particular evil, into which you have fallen at that moment. Judge yourself and condemn yourself, you and only you. Never look around to see who you can blame. And do not look around you as if the circumstance was the cause of your win. Your evil alone is at fault, so blame yourself.

And do not copy those who claim, "Yes I have done such and such, but what is the problem?" No, having perceived your blameworthy behavior, rebuke yourself and make yourself come before the unavoidable justice of God. Move quickly to warm your repentant feelings, that is to say, sorrow and remorse, not on account of your own loss to sin, but on account of the sin with which you have offended God, Who has been so merciful in summoning you to repent, in forgiveness of your old sins, in allowing you to take part in the grace of the Mysteries, and in leading you and protecting you as you advance on the correct path. The more profound the contrition, the better. Yet however profound the contrition, never allow any doubt concerning forgiveness. Forgiveness is been fully prepared and the account of all our sins has been torn to shreds on the cross. Yet repentance and remorse are expected of everyone, before the penitent can share in the power of the Crucifixion for the redemption of the world's sins. Having believed in this, fall down, in body and soul and cry out: "O God, have mercy on me, according to Your loving-kindness" ( Ps. 51:1 ). Never stop crying thus, until you feel within a merging together of guilt and forgiveness.

Such grace will come down in the end on every penitent. Yet it should be accompanied with a vow, not to partake in the future, and to strictly guard and defend oneself from all future falls, either great or small, along with the fervent prayer for a helping grace in this service. After a recent experience with the volatility of one's abilities and efforts, the heart will of course call out to God on its own, "O God, create in me a clean heart, and renew an upright spirit within me... Restore me again to the Joy of Your salvation, and uphold me with Your spirit" ( Ps 51:1 ).

All these things: self-condemnation, remorse, a hopeful prayer to be forgiven, the inspiring conviction to guard oneself in the future, a prayer to receive help and the gift of grace in this undertaking, you should do each time you sin with your eyes, ears, tongue, mind or with your feelings. Do not for a moment let sin stay within your heart unconfessed before the Lord and uncleansed with sincere repentance in His sight. Again you fall down, and again you should do the same thing. As many times as you sin, cleanse yourself each time in the presence of the Lord. If you can, tell all such things in the evening to your spiritual father. But if it is impossible that evening, tell him when the opportunity arises. A confession of everything to a spiritual father is most helpful in our spiritual war.

Nothing overcomes the treacherous foe and his schemes more efficiently than this mode of action. On account of this the foe works to hinder it through all possible ways, both inward and outward. This inward he hinders with thoughts and emotions, while the outward with deceptive chance meetings and happenstances. What exactly these hindrances are you will discover for yourself when you do this labor. I will say but one thing, the foe works hard to propose that you should not begin the work of inner sanctification right away when the sin is perceived. Instead he suggests you should wait a little longer, not a full day, or hour, but just a little longer. However as soon as you consent to this, he brings about another sin. After a sin with the tongue he brings about a sin with the eye and then another sense. And so you delay the cleansing of this next sin, for it is required that you cleanse yourself of the first one, first. And so in this manner, the postponing continues, for an entire day and one sin after another fills the soul. By night-time, which should be a time for purification through repentance, nothing is clearly perceived by the soul, because it is full of noise, turmoil and the dark of many sins which were allowed. The soul then

is then like a pair of eyes full of dust or muddied water. Because nothing can be perceived clearly, the labor of repentance is given up, and the soul is left full of dirty mud. This results in an imperfect evening prayer and evil dreams. So never put off inner cleansing for a moment, as soon as you are aware of something wrong within. Another common suggestion from the devil is not to relate to your spiritual father what has occurred. Never listen to this voice and work against it by telling him everything. Because just as this confession is beneficial, so also, even more so, does injury come from hiding what has happened to us.



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## Part One: The Spiritual Combat

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## **CHAPTER 29: THE WAY THE BATTLE IS UNDERTAKEN BY THE DEVIL IN SPIRITUAL WAR AGAINST ALL AND HOW HE ENTICES PEOPLE WITH DIFFERENT INNER DISPOSITIONS.**

**U**nderstand, my dearly beloved, that the devil is only concerned with the destruction of all. However he does not employ the same means of warfare on each. To aid you in understanding this more clearly, I will relate to you five inner states and the scheming which goes with it. I will also describe the round-about approaches and allurements of the foe. These states are the following: some continue being slaves of sin, giving no thought to being liberated. Others, even though they think about freedom and want it, they do nothing to attain it. There are also those who, once freed from the bonds of sin and having achieved some virtues, again descend into vice with a yet worse moral condition.

In a self-deluded state these people suppose that, despite everything, they are still progressing toward perfection. Others carelessly give-up the way of righteousness, while still others change the virtue they have into a means for harming themselves. The foe uses his influence on each in agreement with the inclination of their character.





## Part One: The Spiritual Combat

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## CHAPTER 30: HOW THE DEVIL KEEPS SINNERS SLAVES TO SIN.

**W**hen the devil retains one as a slave to sin, he is careful to darken him even more with spiritual blindness, expelling every good thought from him, which could help him to understand the harm of his current manner of life. He not only casts away such thoughts, which could bring one to repentance and turn such a one to the way of uprightness, but in place of them he inserts wicked ones, while offering opportunities for committing whichever sin he is most accustomed to, and tempting him to fall into it or some other terrible sin as frequently as possible. So the poor sinner ends up ever more blind and in the dark. This darkness enforces the habit and the ever present impulse to continue sinning. Being led from his sinful deeds to still greater blindness, and then from blindness to yet more sins, the miserable wretch spins around in this vortex and will continue to do so until death takes him, unless there is some special heavenly grace sent to rescue him.

If one discovers that he is in this terrible state and wants to be liberated from it, then, as soon as a righteous thought or even suggestion comes to him, summoning him to leave the darkness for the light and to go from vice to virtue, he should straightaway, without postponing, accept it. He should give it his entire attention; set his will upon it and exercise it with all possible care, calling out from his heart to the beneficent bestower of all good things, "Help me, O Lord God, hasten, and do not let me wander any more in this darkness of sin." He should never grow tired of calling upon God with these or similar words. Also let him look for help in the world,

going to those who are able to give good counsel on how better to be liberated from the sinful bonds of slavery that hold him fast. If he is unable to do it right then, as soon as the opportunity presents itself, he should do so, while always appealing to the Lord Jesus, Who was crucified on behalf of us, and to His Holy Mother, the spotless virgin, asking them to have mercy and not to deny him their ready assistance. He should understand that overcoming the foe lies not in tarrying, but a readiness to follow correctly.



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## Part One: The Spiritual Combat

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**CHAPTER 31: THE WAY IN WHICH OUR FOE KEEPS IN HIS NETS THOSE WHO UNDERSTAND THEIR DANGEROUS POSITION AND WANT TO BE FREE FROM IT, BUT MAKES NO EFFORT. ALSO THE REASON WHY OUR INTENTIONS ARE OFTEN NOT ACCOMPLISHED.**

**T**hose who have come to understand how perilous and wicked the life they lead is, the devil manages to keep under his sway, primarily by following the simple, yet powerful proposal of, "a bit later, and yet later. Tomorrow." The miserable sinner, deceived by the pretext of a good purpose which goes along with this proposal decides, "Truly tomorrow. Today I will complete what I need to do, and then, unburdened from all responsibility, I will place myself in the hands of Divine grace and I will follow unhesitatingly the spiritual way. Today I will do this or that, and then tomorrow I will repent." This is the devil's net, my dear brother, which he employs to catch many. By it he holds the entire world in his hands. The reason this net so readily entangles us is our carelessness and blindness. Nothing but lack of diligence and blindness can justify why, when our entire salvation and all God's glory are at risk, we fail to straightaway use the easiest and more simple, yet most powerful weapon, which is, to tell ourselves with determination, "This very moment, I will begin a spiritual life, and not later on. I will repent now, rather than tomorrow. This present moment is in my hand, while tomorrow is in God's hands. If God will grant me tomorrow and there after, can I be confident that I, tomorrow, will have the same good intention goading me to amend my ways?" Plus, how mindless it is when a steadfast remedy is available for healing my sickness, to state, "Wait, allow me to be sick a little bit longer." And yet the person

who postpones the labor of salvation does just this. And so if you would like to be liberated from the seduction of your foe, and to conquer him, immediately take up this trustworthy weapon, and be obedient immediately to the good thoughts and suggestions that come from the Lord, Who is summoning you to repent. Never permit the smallest tarrying, or allow yourself to say, "I have made a steadfast determination to repent later and I will not forsake this purpose." Do not do this. Such intentions have ever shown themselves to be false. Many who have depended on them have never repented to the end of their life.

(1) The foremost reason is that our determination is not founded on a mistrust of ourselves and a steadfast faith in God. We are not lacking a high regard for ourselves, and the certain outcome of this is always a leaving-taking from us of heavenly aid and our inevitable fall. On account of this the one who promises that, "Tomorrow I will certainly give up the way of vice," will ever encounter the opposite. So rather than rising he falls even worse than he did previously. From this fall is followed fall after fall. God often permits this to occur, so as to bring those who consider themselves independent, to a better understanding of their weak nature and to encourage them to look for divine assistance, giving up and forsaking all faith in themselves, for only the help that comes from God can be trusted. Do you want to understand when your intentions will be steadfast? When you give up all faith in yourself and when every hope is based on humility and a firm faith only in God.

(2) The next reason is that in forming such resolutions we usually have in mind the beauty and brilliance of uprightness, which attract our will, however feeble it might be. And so of course the hard part of virtue eludes our notice. Today this part we do not see, for the beauty of uprightness

powerfully attracts our will. However tomorrow when the normal labors and concerns show themselves, this allurements will not be so powerful, even though we still recall the original ideal. When our desire becomes weak, the will also weakens, and so the hard part of virtue becomes clear and hits us in the eye, because the way of uprightness is hard, and the first step is the hardest. Now let us assume that the one who purposed yesterday to take this way, today actually does so, yet he does not feel any help in carrying out his design. The desire is gone, and the will is weak. There is nothing but hindrances in view, in the normal course of his life, in the normal relationships with others. Thus he decides, "I will wait a little and be strengthened." So he goes on waiting each day, and it is not surprising if he waits his entire life. But had he begun his work yesterday, when the fervent will to change his ways came to him; had he acted immediately in obedience to his will; had he brought into his life something spiritual, today his longing and will would not be so faint as to give up in the face of challenges. There needs to be hindrances. Yet if one had something to lean against, he would have conquered them, even if it was hard. Had he been preoccupied with conquering them, the following day he would not have felt them so strongly, and on the third day even less. So going further he would have become well grounded in the right way.

(3) The third reason is if the good of waking up from the slumber of sin is not put into practice, such a waking up does not readily happen again, and even if it does happen, the effect on the will is not as strong as the first time. The will no longer inclines as quickly toward following after them, and thus even if the determination is there, it lacks energy. So, if someone was able to delay until tomorrow an obedience to a stronger urge and then it has become lost, how much more readily will it happen a second time, and then again a third. And thus it continues, the more obedience to good is

pushed off, the weaker the effect. After awhile they lose their power altogether, coming and going without any effect, and then finally they stop coming at all. Such a one gives himself up to his downfall, his heart becomes hard and he starts to feel repulsed by further virtuous urges. So tarrying becomes a straight way to doom.

I will add as well that postponements happen not just when an inner urge is felt to trade one's ill life for a better one, but also when one already has a good life. Because, when there is a chance to do good and one puts it off until tomorrow or some other unknown time, all the things that were said about the first postponement are applied to the second, leading to the same outcome. Understand that if one misses an opportunity to do good, he not merely denies himself the fruit of the virtuous act he may have done, but in addition he displeases God. God sends him someone in need, and he tells him, "Depart from here!" Even though he merely says this to another it is the same as if he were saying it to God, Who sent him. God will give him another helper, however the one who refused him will have to give an answer for his conduct.





## Part One: The Spiritual Combat

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## **CHAPTER 32: CONCERNING THE SCHEMES OF OUR FOE AGAINST THOSE WHO HAVE EMBARKED ON THE CORRECT PATH.**

**L**et us suppose that someone has overcome the initial two hindrances, and is taken with a desire to be at liberty from the chains of sin and has started to labor for it without tarrying. But even here the foe does not leave him be. Rather he alters his strategy, although not his ill-intent hoping to make such a one stumble on a stone of temptation and bring him to perdition. The holy fathers describe the condition of such a one as being under fire from everywhere: above and below, left and right, front and rear. From all sides the darts are shot toward him. Darts from above are proposals for great spiritual works, beyond his ability. Darts from below are ideas to lessen or give up such efforts from self-pity and carelessness. Darts from the right are when in connection with some proper labors, the foe leads the man into temptation and the perils of a fall. Arrows from the left are when the foe shows him some real temptations and entices him to sin. Arrows from in front are when the foes tempt and trouble a man with thoughts of the things to come. Arrows from behind are when they allure him with memories about past accomplishments and circumstances. All of these alluring thoughts assault the soul, from within or without. From within with fantasy images from impressions in the mind, or by wicked suggestions implanted in the heart, along with the regular urges of passion. From without by impressions obtained by the external senses in an endless flow, as we have mentioned before. But our foes have help in our previous vices and our nature polluted by the fall. Possessing so many ways of hurting us, the foe is never at a loss with an initial failure, and regularly puts

into practice now one, now another means of tripping up or misleading the servants of Christ, who escape his grasp.

After one has determined to give up his mistaken ways and truly does give them up, the primary task of the foe is to make way for an unimpeded strategy against him. He is successful in this by giving the man the idea, who has ventured along the correct path, that he should work alone, and not seek advice or counsel from the guides of the virtuous life, who are ever attached to the Church. One who follows their counsel and checks all his deeds, inner and outer, against the good advise of his teachers, the priests present in their parishes for laymen, and experienced abbots in monasteries, the foe cannot draw near. Whatever he might pose, the skillful eye will immediately see where he is going and will caution his student. By such means all his schemes are overcome. However if someone turns from his guides, the foe will straightaway confound him and lead him off. There are many things, which do not appear evil, and these he poses. The naive novice goes after them and falls into a trap, where he is exposed to many perils or is brought to ruin.

The next ploy of our foe is leave the novice without any advise, and without help. One who has determined to get rid of counsel in his life, when left alone soon comes to the notion that external assistance is not necessary for a virtuous manner of life. However our foe speeds up his coming to this conception by hiding himself and keeping from assaulting the novice, who, feeling at liberty, starts to suppose that his good state is the fruit of his own labors, and so he takes his rest, all the while saying his prayers about help coming from above, speaking them through his teeth, a useless formula or repetition. Help is not looked for and it does not come. And so the novice is abandoned to his own means. And such a one is easy prey for our foe.

The outcome of this self-delusion is, usually, that people take overly burdensome tasks which are premature and outside of their abilities. The great energy from this self-independence gives them first of all the strength to continue such labors for awhile. Then after a period of time their strength is exhausted and they can hardly find enough strength to make the most simple efforts, and then they give up altogether. There are others, that are so caught up in their self-will and reach such a high point of self-independence that they cease from thinking anything is possible. In such a fervent state they take terrible measures, casting themselves into dry wells, jumping from cliffs where their cave lies, ceasing to eat, and so forth. All these things are organized by our foe, undiscerned by the one being tempted.

Another consequence of being self-deluded is attributing one's success to oneself, and granting oneself the authority to give special indulgences. There is form of delusion which, when a new matter is introduced into life, as for example when someone repents, it makes days pass like months, and weeks as years. So if someone has made some efforts in a new manner of life, our foe easily puts into his head the thought, "I have labored so hard, fasted so long, performed so many vigils and so forth, that it is time to rest." "Take a rest," the foe suggests, "give some repose to your body, a bit of distraction is needed." Once the naive novice gives in to this, indulgence comes upon indulgence, until the entire order of his virtuous life is troubled, and he falls back into the life he had given up and starts to live again carelessly, and never sets to work again.

These temptations to keep away from the counsel of others, to attribute success to oneself, to undergo extreme works or to grant oneself indulgences, are a trick of the devil and not just at the start of a virtuous life, he also uses such ideas throughout its course. Thus you can see how

necessary it is for you to perform all your deeds with good counsel, and never to attribute any success, however slight, to your own achievements or zeal, and to keep from all extremes and indulgences and to live a life which, even though full of energy, ever follows the order once formed by the examples of the saints before you, and by the good counsel of wise men, who are alive now.



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## Part One: The Spiritual Combat

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## **CHAPTER 33: THE MEANS USED BY OUR FOE TO REDIRECT PEOPLE FROM VIRTUOUS WORKS AND RUINS THEM.**

**T**he schemes of our foe, pointed out above, make a mess of the entire virtuous life of someone. If one fights against them and follows the correct path, our foe comes up with other schemes and stumbling blocks. In such a case, he does not labor against the entire life of someone, but works occasionally against each work a good Christian sets out to accomplish in accord with the will of God. From the time we open our eyes each morning until we fall asleep until the time we close them again at night we are encircled by a steady stream of activities, which come one after the next and leave no time free, save that always keep our focus on ourselves and are not idle and careless. Also not just in the exercise of lifting up our heart to God with prayer; not just the requirements of conversing with others with truth and with love; not just the effort to attain the correct balance between body and soul in works and with self-mortification; but also with the everyday business of life which every layperson should be directed to attaining salvation, and exercised with close attention, and discretion. God assists those who display their enthusiasm to do everything correctly, by sending His grace to them, and giving them prayers of saints and angels for protection. However our foe is never asleep. In all that we do he works to confuse the smooth way of our labors and to mislead us from good to wrong deeds. He either moves quickly to stop us doing them, or when started, he works to hinder our advancement. If he has failed in doing this, he works to make their outcome worthless. Or he may,

having suffered a setback, plot to deny them of any value in God's eyes, by stirring up vanity or pride.

St. John Climacus discusses this saying, "In all our labors to please God, the devils dig three pits for us. First, they attempt to hinder our good aim. Second if they have been defeated the first time, they attempt to make our labor not from God. When these robbers fail in this ploy as well, then they move silently into the soul and flatter us with suggestions that we should please God in all our works. This initial temptation is opposed by a strong enthusiasm and thoughts of death. The second by means of obedience and humbling oneself. The third by constantly reproving oneself. "It was too grievous for me, until I entered the sanctuary of God" ( [Ps 73:16](#) ). When a divine fire comes to our sanctuary, bad habits no longer have sway with us because "our God is a consuming fire" ( [Heb 12:29](#) ). He consumes all motions of lust and bad habits, all hardness and dark either in or out, seen or thought.

No pen is able to fully relate what all this means. Keep attention fixed on yourself and retain but one goal in your mind, to be well-pleasing to God with everything, great and small. Then life will teach you to perceive plainly and to see through the schemes of our foe. Still, I will give you two or three examples of the disorder, which our foes bears into our soul to ruin our good work, if this work needs to endure for a time.

For instance, if a sick person is predisposed to suffer his sickness with a good disposition and does so, the foe, understanding that he will become practiced in the virtue of patience, looks to interrupt this good character. With this in mind, he starts to bring to his mind the many good works he might have done if his state had been different, and looks to persuade him



that if he was in better health, he could have done much more for glory of God, bringing much benefit to himself and to others. He could have gone to church, talked with others, been better read, been able to teach his brothers, and so forth. Should he notice that such ideas are received readily, and our foe presents them to the mind of the man more and more frequently, embellishing and increasing them. He turns them into feelings, desires and impulses which lead to actions showing just how successful these or other such labors could have been, and by arousing remorse such a one is bound hand and foot through his sickness. And bit by bit, after much repetition of such inner thoughts and motions in the soul, remorse is changed gradually into dissatisfaction. So the previous virtuous patience is troubled and rather than being a medicine sent from God and an opportunity to exercise the virtue of long-suffering, the sickness offers itself as a matter working against the labor of salvation. So the desire to be liberated becomes unruly, even though it still has the intention of being at liberty to do good works and to be well-pleasing to God. Have led someone thus far, the foe strips his heart and mind of the good aim, for which he wants to get better, leaving him only with the desire to be in good health, pushing him to look with annoyance at his sickness, not as hindrance in doing good, but as something bad in itself. From impatience, not held in check by good thoughts he starts to complain. And so the sick person loses the peace he enjoyed through patience. However our foe is delighted that he has been able to trouble him. In just the same manner, the foe troubles a poor man who suffers his misfortune with patience, depicting all the good works he could have done if he were rich.

In the same manner, our foe frequently disturbs those who try to employ obedience, either in monastic setting or residing with a spiritual elder, persuading them that while they persist in leading this mode of life,

they will be slow in achieving their sought after perfection, and stirring in them a desire to become a hermit in the wilderness. These suggestions are many times obeyed, but having received their desire to reside among men, they give themselves up to a careless life and so they lose what they had obtained with great effort in their previous obedient life. The opposite also occurs, when our foe is successful in driving away men from their seclusion, by persuading them that they are utterly alone providing no benefit to themselves or others. However in a monastery beneficial works would flow throughout the day and night in an endless stream. Yet when someone hears this suggestion and goes into a monastery, he is not able to do the helpful things he wanted to do, and soon loses what he had achieved in the wilderness and in the end has nothing.

There are many similar cases, when our foe is successful in leading men away from one type of work, tempting them with yet another, with the excuse that it is more profitable, and so confuses them all.

Someone who has wise counselors to discourse with and who obeys their guidance with humility, easily is saved from all temptations. However if for some reason someone does not have this blessing, let him be attentive and learn to discern between good and evil by Christian principles, on which the lives of all of us should be established. If our circumstances, which appear to hinder our liberty to do good works, are not from our will, but instead come from God, accept them humbly and do not hear any suggestions, which would make you leave this humble state. When God sends to you such conditions, He hopes for nothing more from you than that you act as the opportunity requires, within the boundaries it sets. If you are ill or poor, suffer it willingly. God asks nothing more than you suffer willing. Suffering with a good heart, you will be ever engaged in good

works. If you suffer with a good heart, then, when God looks at you He will discover that you are conducting yourself well. This is better than those who enjoy a sound body and yet their good conduct is spotty. Thus if you want to change your state you seek to change from better to worse.

However if you discover yourself in a situation, which appears to constrain the range of good works you are able to do, and this situation is from your own will, then, because you have likely chosen it for some reason, stick to this reason, and do not allow your mind to wander away to other possibilities, and rather set your full attention on what you have to do in your state and keep it firmly there, thus peacefully carrying out the works related to it, fully persuaded that if you offer them all to God rather than to your own self-indulgence, the time spent on them will not be lost and God will accept them as a sweet offering. Keep your peace.



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## Part One: The Spiritual Combat

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## **CHAPTER 34: THE WAY IN WHICH OUR FOE TURNS THE VIRTUES AGAINST THOSE WHO EMPLOY THEM.**

**L**et us assume that you follow the way of virtue firmly, not turning to the right or left. Do not suppose that our foe will depart from you. No! In the quote from St. John Climacus you heard before that when our foe sees that his attempts to guide you into a wicked life fail, with stealth he follows you and flattering you, he gives you the idea that your life is completely pleasing to God. This is his final temptation. We respond to his flattering words with a high self-regard and complacency, which produces the child of pride. Pride strips our work of all value, even if it is good, and pride makes us repulsive to God. So take heed and cast off all such flattering words of the foe, and do not let them reach your heart, but throw them away the first time they reach your soul's ears.

To keep from falling into this wickedness which threatens you, ever keep your mind present in your heart and always be ready to defend against these darts of our foe. Like a general on the field of battle, choose an advantageous spot and stand there. Fortify that spot and never abandon it, but rather make it into a shelter for yourself from which you can conduct your war. This spot along with its walls and arms, is a complete understanding of your worthlessness, and that you are poor, blind, naked and abounding merely in weakness, faults and acts that are faulty, idiotic, vain and wicked. Once you have established this spot, never allow your mind to wander away from your stronghold and especially keep from returning to your seemingly fruitful fields, which are your good works. If you maintain this discipline, the darts of the foe's flattery will never touch

you, and even should one of them happen to reach you, you will straightaway see it and repel it.

In the same way that soldiers fortified in their stronghold do not stay idle, but either spend time in training, or in repairing and fortifying, so you need to as well, defended in the understanding of your worthlessness, do likewise. To be more exact, act in the following way: No matter how hard you grip onto your mind, it will always wander, and so it is no surprise if as it wanders it should rest upon deeds of yours that seem righteous. Once it rests on them, the foe will straightaway grab it and vex it with self-regard, so that, on coming back home, it will voluntarily put itself on the side of the foe and will attempt to pull you along with it. Once you perceive this happening, recall your mind and tell it, "Hear me, O mind, you keep on telling me that this is a good thing and that it is not bad. Even if that is true, what does that have to do with me? You were going to praise me. So then, sing my praise, I will listen. But understand that justice requires that you only laud me for those things which I did, not those things which were from God and His grace. Praise and thanksgiving are due to their source. Let us study what belongs to us and what is of God. Let us offer to God what is His and keep our own. Then based on what remains, if we have anything, let us judge our value, and laud ourselves for that.

And so, let us start and look at the time prior to our existence. What were we? We were nothing and we could do nothing to merit the Source of life to give us existence. So our being is a free spontaneous gift from God. It is a divine favor and this is the beginning, and by this we accept all the favors which come after, which are given to us in His boundless mercy. So may we offer this up to God. Then we started to live. How did this happen? We do not know. Because for countless years we were not cognizant of our

being. And yet we existed. Then we started to become aware of it, but we could not do anything to support our life. There were other hands that guarded us. These were from us, but they were moved by the Giver of all life. We were raised, taught and put up on our own two feet. None of this was our own doing, so let us put this aside. Then we started to live. But what is there of our own doing? For example our life source and means of survival, these are not of ourselves but are a gift from God.

Full knowledge of God is a gift from Him. Our sense of self is God's gift. A thirst for a heavenly life is God's gift. These three make up our spiritual life, pushing us toward heaven. O mind, you are not my own, but were granted to me by God. The same is true of my abilities; my will, with its energy; my emotions; the power to enjoy life and all of my surroundings; and my body with its requirements and well-being. All such things were granted to me by God. I do not belong to myself but to God. When God granted me my existence he invested me with a variety of energies, freedom and consciousness. He decreed that I govern all things within me, in agreement with the function of all parts of my being. All such things provide no ground for lauding myself, but merely for understanding the weighty requirement which is imposed on us, and the fear involved in answering the question, What have I done with myself? Now let us turn to the manner of life. Within is the life of the body, soul and spirit. Each one requires its own manner of life. All of them are close at hand, and all are a free gift from God. Air, fire, water, and the earth, along with its elements of stones, metals, plants and animals provide for all our food, clothing and housing needs. None of these are made by us but rather are given to us. Each part of our environment which makes up our daily life, the society and governing authority, the handicrafts and the laws governing each section, we find is already made and we only need to assimilate them, rather than

inventing anything. Each person coming to this world inherits these things from his forebears. And from where did our forebears get these things? God sends down people graced with special abilities and they make new inventions which improve life. However if you were to inquire from one of these scientists how he discovered something or other, he would reply, "I do not know, it just popped into my mind and then matured." So it has ever been, and so it will ever be until the conclusion of the world. The means of living are not ours, they are given to us. To an even greater degree is our spiritual, moral and religious life follows this rule. Within our soul God has put the knowledge of Himself, while in our conscience He has placed the knowledge of His will, giving everyone a hope of everlasting bliss. This seed is the life of the spirit. It is sown in each of us and accepted by us the moment God breathes His divine spark of life into us. When each person is born he bears this seed with him and it is in him. Later on the maturation of this seed is determined by the type of people who are around the individual. What a great blessing to be born among others who are truly spiritual. Yet look around. We have knowledge of the only one true God, Who is worshiped as the Trinity. We profess the Son of God, Who was incarnate on account of us and gave us everything we need for our salvation. We believe in the Holy Spirit, whose grace gives life to us and who is present to build up a spiritual life in us. We are planted in God's Church and receive everything that is required for keeping our spiritual life, and we are inspired by the hope of the coming resurrection from the dead and life in the coming world. All these things we have in a pure and unmixed form, and none of these things are our own, rather they are a gift from God. Thus you see how rich are the means which encompass you, helping you to lead a life which should be natural for you in all its fullness. Not a single one of them is a fruit of your own working. All these things are granted to you. You are



summoned to the feast of life, which has already been made ready. If you and I can boast about anything it is merely how we have used it. To have all this in its entirety is our wedding garment. Can we glory in it? Rather, should we not be in awe, for fear the generous banquet Host tell us, "Look at the banquet, and yet where is your wedding garment?"

Let us now examine in more detail this garment. The soul's garment is mostly made up of the moral and religious inclinations and feelings that are rooted within us, rather than only actions. However because they are hidden, they usually are not an opportunity for vanity or pride. But our deeds, are manifest and so quickly become seen, and even though involuntary, they incite egotistic feelings and their outward effect is to move the observance of one's acts to acts of praise, which creates a feeling of pride, which becomes yet more deeply rooted in us. Thus let us study our deeds to see if there is anything there we can really brag about.

Recall that we can only boast about something which is the outcome of our will and is done by us independent of anything else. But note how the things we do come about. How do they start? Particular circumstances happen and result in one action or another. Or perhaps a thought comes to our mind to do something, and then we do it. But the consent is not from us. Obviously the thought to do something is not our own, rather somebody suggests it. So, in such examples, the origin of the idea should not be something worth praise. But how many of our works are like this? If we study them, we will find that nearly all of them begin this way. So there is nothing we can boast about. If we should praise ourselves for something, it should be something we did not need to do, however powerful the outward and inward urge to act is, the decision to do something is dependent on our desire. Yet here again the decision to do something good is not always the

right one. The decision may be right, if it comes about from the understanding that God desires we do something, and from being obedient to His will. But once something alien happens, to please oneself or others, the admirable feature of the decision is tarnished. At times we decide to do something lest others speak ill of us if we do not. At other times, we look for gain or happiness from something, either in the present or in the future, and at times just because we cannot do anything else, that is, we do not want to do it but we do it anyway. Such acts cannot be deemed good acts, even though they seem laudable, they are not truly so before God and our conscience. Let us study how many of our works are like this. Again we must admit nearly all of them. So yet again there is nothing we can brag about.

So on closer examination, our good deeds should not give us license to open our mouths to boast before others or to praise ourselves inwardly. However if we recall all our sinful acts, which are empty, vain, worthless, hurtful, unruly, repulsive to God, of which there are certainly many, then what should we feel? Perhaps one will say, "Weigh each side and judge which is heaviest." Yet here such a procedure is useless. Deeds come from inside. If you do wrong, it appears that our inner disposition is faulty, and it is this inner disposition which makes us worthy before God. If this is not worthy, then the whole person is unworthy.

I will add yet one more thing, all our acts done outwardly, at home, in our community, at work, make up our conduct. If we look around us, we are unable to say that all our conduct is right. We also cannot claim that our inner disposition is good either. The eyes of all put pressure on our intentions. These witnesses compel us not to work the evil which is in our heart. We keep from doing evil, and appear to be good. But if this pressure

was not there our conduct would be very different, and it often is if we are confident that no one else can see us. Sometimes people, when they see that their environment changes they can live more at liberty. Everything that was formerly hidden, for fear of others seeing, bursts forth and someone who was previously a dogooder becomes a drunk, a hedonist, or a thief. All these evil urges were not born then, they were there before, but lacked expression, but now they have free rein and so become visible. Yet even if all these things were just inside, then really the whole person was a drunk, a hedonist, and a thief even though on the surface he appeared not to be so. Diligently look at yourself, maybe you are also part of this rank. If this is true, you do not have any right to be haughty or accept commendation.

In summary, if following all the evidence put down above, you start to frequently examine your life, then, when our foe starts to blow a trumpet of praise in your ears, telling you how wonderful you are, this sound will not find a good reception inside you, filling you with pride, but rather, will be repelled by humble thoughts and feelings concerning yourself.



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## Part One: The Spiritual Combat

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## CHAPTER 35: HELPFUL SIGNS TO OVERCOME THE PASSIONS AND OBTAIN VIRTUES.

**E**ven though I have told you many things about the way you can conquer the passions and obtain virtue, there is still something else which should be said.

The first thing I will tell you brother about obtaining virtues is not to follow the example of people who over a week order their spiritual exercises so that they serve one virtue, then another, and so forth, without examining if they need one or the other in the moment. Do not act like this, but take up weapons in advance against the passion that afflicts you the worst, the one which often overcomes you and is prepared to attack you yet again. War against it with all your strength and work to set yourself up in the virtue that opposes that passion, employing all possible exercises for this end. Because once you are successful in this, then you will bring to life every other virtue and you will possess them as an armor about you, which will defend you from every dart thrown at you by the passions. Naturally our heart has a good disposition. However the passions come and choke them. These passions are not equally strong in everyone, but in one person a passion will be dominate, while in another, a different passion governs the rest. Once you cast away the primary passion, every other one will become weaker and recede. When this happens, the good inclinations, when liberated from their yoke, obtain natural strength and they will stand at the door of your heart, ever prepared to minister to you.

Secondly, do not give any specific time for obtaining virtues, not days, weeks, months or years. You should not tell yourself, "I will work and then

take a break. Then when I have rested I will labor again. There is no rest allowed. Ready yourself for endless toil, with no thought for rest, imitating St. Paul, who said, "I so run, and follow after, that if I might obtain, I push forward to the goal" ( 1 Cor 9:26 ). To rest on the road of virtue implies not acquiring new power, but to lose the power one has obtained and to become diminished. This is the same thing as turning back, or bring to ruin what was built with so much labor. When one ceases from working, one supposes that the virtue has already matured to perfection. So then one takes no heed to its shortcomings and neglects opportunities to do good. Do not be like that, but rather be vigilant. Do not close your eyes, or turn back when you encounter such opportunities, but instead, look for them and work for them. Look on such chances with love, especially those that seem difficult. The laboring we do to overcome hindrances in doing good reinforces the habit of virtue and puts down deeper roots into the heart. But avoid, as much as you can, those opportunities, which although they offer the opportunity to show the virtue of chastity, they also threaten to kindle lust. It is best not to allow this fire to draw near to you, for fear you be torched and burnt.

Third, be smart and reasonable in vigils, manual work and so forth. They are necessary. Do not suppose that you can advance in the spiritual life if you lack them. You should be wise in understanding your rank and sticking with it. This rank is the average between pleasuring seeking, self-indulgence and merciless punishment, tiring it without a compelling need. Discover this average through experience in actual work, rather than by theory, and make slow progress your rule, moving up from below. Seek and you will find. With regard to the soul's virtues like love of God, giving up the world, humbling yourself, forsaking passions and vice, having patience and being meek, being peaceable with all, even with those who hate and afflict you, and so forth. Here no certain measure is needed, and their slow

progress to perfection is determined within you. Your work is to constantly and diligently push yourself to every act required by them, and to do it without any delay. In this is all your wisdom and your strength.

Fourth, acting in this way meditate with all the force of your mind, wish with all your desire and seek with all your heart one thing alone, to overcome the passion which you are fighting with at that moment and which is warring against you now, and to establish in its full power the virtue which is the opposite of it, which is currently stifled. This one matter should be for you the entire world, all of both heaven and earth, and all your wealth and your final goal, in the firm conviction that only through this can you be deemed worthy to minister to God. If you eat or fast, labor or rest, being asleep or awake, if you are at home or absent, are concerned with prayer or the business of daily life let all of it be toward this one goal, to be victorious over the passion which has risen up inside of you and to establish the virtue it has cast out. I have mentioned previously your principle passion and here I speak about the passion that is present now within, which may or may not be the principle one. In the unseen warfare, it is at times necessary deal with a group of soldiers under the authority of the chief general, and at other times with one commanded by a normal soldier. This occurs in spiritual warfare as well. The principle passion is not always present. At times it sends its servants, and often one has to deal with them more frequently than the principle passion. But in such instances it is no less important for you to be victorious.

Fifth, be an relentless foe to all pleasures and comforts of the world, which come from self-indulgence and are feeding it. By this you will be subject less often to attacks not just carnally, but in general to all passions, because all of them are rooted in luxury. When luxury is subjugated and

removed, they lose their force, stability and steadfastness, because they have no footing. Do not give in to the idea, "I will enjoy one luxury, taste only one pleasure." Even though it is not a sin in itself, the truth is that it was allowed only to pamper oneself. And during this time of luxury all passions will rise up again and start to squirm like worms when water is poured over them. And it is no surprise if one of them should rise up with such violence that victory over it becomes uncertain and difficult. So never overlook the followings words from Holy Writ, "He that loves life will lose it. And he that hates his life (not giving in to luxury) will keep it forever" ( John 12:25 ). "So, my brothers, we are debtors, not to our flesh, to live according to the flesh. Because if you live according to the flesh, you will die, but if you by the Spirit mortify the works of the body, you will live" ( Rom 8:12 ).

Finally, I give you this counsel: it is very helpful, or indeed, completely necessary that you first of all start with a general confession, with attention to the practices and examinations in order that by this your soul should be filled with the steadfast conviction that you stand with God's grace, the sole provider of every spiritual gift, virtue and victory.





## Part One: The Spiritual Combat

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## CHAPTER 36: ABOUT THE ORDER OF ACHIEVING THE VIRTUES.

**A** genuine soldier of Christ, filled with a complete desire to be perfect, should put no bounds on his efforts to be successful in everything. But he must be well-tempered and temper any excessive spiritual zeal with good judgment. Especially at the start, such excesses come about suddenly with much vigor and bear us away with great force. However later on they steadily grow more weak, until they disappear, leaving us forsaken in the midst of our travels. Because not merely should external, carnal virtues be obtained step by step, by slowly ascending, as with the rungs of a ladder, but in obtaining virtues of the soul one also should keep a certain order to things, because only then does our small amount become great and continue with us ever more. For example, during the process of obtaining the virtue of long-suffering, it is impossible suddenly to accept injustice, pains and all other trouble, to look for them and take joy in them, even though, it is possible to suffer them patiently when they happen. Because accepting them and taking joy in them are at the highest level of patience, and until you reach them you should journey at the lower state which is, humble self-scorn, in which you deem yourself worthy of every derision, conquering in yourself all feelings of taking revenge, hating even the least idea of revenge, and so forth.

I counsel you, besides, do not set to work at practicing all the virtues, or even a small number of them. Rather first establish yourself in one and then move to the next. In this manner each virtuous habit will become rooted in your soul more easily and more steadfastly. Because when you are

working at one virtue above the others, your mind will be almost completely occupied with this alone, so with your mind joined to the thought of it, it will obtain more readily the skill of finding opportunities and ways of exercising it, while your desire will hold fast to it more easily. All such things will help you greatly in the labor of obtaining virtuous habits, which you will wait in vain for, should you try to obtain them at the same time.

But, because the exercise of any given virtue is ever the same, it follows from the similar nature of this exercise that it steadily becomes less laborious and leads more readily to a second virtue. Because one virtue often brings about another which is like it, and is helped by the fact that when it finds a dwelling in the heart, it moves the heart to accept the similar one by readying it as if it had a seat prepared.

My estimation is true, and we understand from experience that should someone practice a virtue diligently he not merely learns to exercise another virtue, while he gains experience in the first virtue, he stimulates every other virtue as well and augments them all in himself, because they cannot be separated from each other, just as all the rays come from the same heavenly radiance.



## Part One: The Spiritual Combat

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## **CHAPTER 37: THE CHARACTER REQUIRED TO OBTAIN VIRTUES IN GENERAL AND TO EXERCISE THEM.**

**T**o obtain virtues one's soul should be full of courage and his will should not be weak and lazy, but steadfast and strong. He should have good understanding of the many hindrances and fights in store and must be prepared to suffer all of them. At the root of such a character should be a firm love of every virtue and a good life and a hot zeal for them. This makes up the driving force which pushes forward one on the hard path of virtue, and as such it should be always kept warm for fear it be weakened, and that all motion grind to a halt. Thus do not disregard keeping your zeal hot for virtue. Set your heart on reflecting on how a virtuous life is well-pleasing to God and how wonderful virtue itself is and how essential and helpful it is for us. Because this is the start and the end of our perfection, in addition to our advancement in it.

Thus, every morning, try with all your might to study and foresee all the circumstances you will likely come across over the day, which might provide an opportunity to do some good deed, and join this to a steadfast resolve to use them. In the evening study yourself to see if your good intentions from the morning were exercised and how they were accomplished. Next morning make the same commitments with a hot zeal to do them diligently.

Attempt to guide all this to the practice of a certain virtue, the normal custom of which you have resolved to obtain presently. Also examples from the saints, prayers, contemplation on the life and death of Christ our Lord and everything else deemed necessary to being successful in virtues and in

the spiritual life should be aimed mainly to the virtue which you are working toward. At the same time, also try to use the chance circumstances of the day, however different, not just to stop them from disturbing your exercise in the certain virtue you are looking to achieve just then, but also to reinforce your habit of it. The limit of this habit should be to attain a state where your virtuous deeds, either external or internal, are done with the same ease as your former habits which were opposed to it, that is, with the readiness with which we do the natural necessities of life, making it part of our nature. And I would call to your mind what was said before, that the more hindrances, either outer or inner, that we encounter in our attempt to obtain a virtue, the quicker and more profoundly it will be planted in our soul, if we work to conquer them with determination and without self-regard.

Certain sayings from Holy Writ, if said out loud or just said interiorly, have an excellent effect to impress in our mind the mental image of the virtue we are looking to attain and to evoke a desire for it in our heart. And how wonderful is aid received from both these from one who labors to achieve virtue. Thus find in Holy Writ suitable texts about the virtue you are looking to obtain and memorize them, so they are ever at hand. Repeat them in your mind as many times as you can, particularly when the opposite passion stirs in you.

For example, when you labor to attain the virtue of long-suffering, you might decide to memorize and repeat the following passages from Holy Writ, "He that is slow to anger has great understanding" ( Prov 14:29 ). "Your expectation concerning the poor will not fail forever" ( Ps 19:18 ). "Woe to you that have lost heart" ( Ecc 2:14 ). "He that is slow to wrath is better than the strong. And the one that governs his spirit is better than the

one that overthrows a city" ( [Prov 16:32](#) ). "In your long-suffering, possess your souls" ( [Luke 21:19](#) ). "We should run with patience the race which is set out before us" ( [Heb 12:1](#) ). "Look, we deem them blessed which endure" ( [James 5:2](#) ). "Blessed is the one that suffers temptation" ( [James 1:12](#) ). "Allow patience to have its perfect work" ( [James 1:4](#) ). "You have need of patience" ( [Heb 10:36](#) ).

In addition to these you can add your own brief prayers such as the following, "My God! When will my heart finally have patience." "When will I, finally suffer all forms of persecution with an undisturbed heart, so that my God might have joy in me." "O how welcome are such persecutions, which transform me into being more like Jesus, My Lord, Who has suffered on account of me." "O my Jesus, allow me at least to some degree to live undisturbed in the midst of a thousand woes, to the glory of Your name! I will truly be blessed if in the fire of persecutions I will be on fire with the desire to suffer still greater afflictions."

To advance in the virtues, these prayers should be employed as the faithful spirit and piety dictates, in agreement with the virtue you are exercising yourself in. Such brief prayers should be called correctly, in the Prophet's words, "paths to the Lord's altars in the heart" ( [Ps 84:5](#) ). Such prayers which have their origin in a heart full of faith and hope, ascend to heaven and come to God's ears. These are the "pantings," ( [Ps 88:10](#) ) which the ever-compassionate Lord does not fail to see. These are the cries which are ever heard and understood by the merciful God. However one should not neglect to add to them two beliefs, which are like wings. The first is, that God delights in seeing us working to achieve virtues, and that, while full of a zealous desire to obtain perfection by them, we look for nothing but to be well-pleasing to God.



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## CHAPTER 38: ONE SHOULD ALWAYS EXERCISE VIRTUE USING ZEAL

**I**n the labor of obtaining virtues, one must act so as to be constantly, "reaching out to those things which are ahead," ( [Phil 3:13](#) ) if our desire is to achieve our goal quickly and with success. Because once we cease, if only briefly, we immediately fall behind. Because when carelessness and intemperance disrupt our good deeds, the passions, which were subjugated by hard work to obtain virtue, suddenly raise their heads and come alive, by our inclination to sensual pleasure and intemperance, and they bring about unruly inner motions, in particular where our external surroundings lend to it. These inner motions will ever unsettle and weaken our favorable customs, and what is worse, strip us of the gift of grace. Lacking this nothing which is righteous and spiritual can be attained.

You should understand that advancement on the road of the spiritual life is very different than a regular journey on earth. If a traveler were to cease a normal journey, he would lose nothing from the way previously traveled. However if a traveler on the road of virtue were to cease making spiritual progress, he would lose much of the virtue obtained before, as I have said before. In the course of a normal journey, the more the traveler advances, the more weary he becomes. However on the spiritual path the further one goes, "reaching ahead to those things which are before," ( [Phil 3:13](#) ) the more strength and power he gains for his advancement.

The reason is that effort made on the road of virtue steadily weakens the resistance of our carnal nature, which makes the road of virtue difficult and toilsome through its opposition to the spirit. But the higher part where

virtue lives, which is, the spirit, acquires more strength. So the more we are successful in virtue and righteousness, the more the hard toils we encounter become less and less. Also a particular hidden sweetness, from God, flows into our hearts and increases each hour. By this, as we advance with increasing force we ascend readily to each virtue and finally come to the peak of spiritual perfection, where the soul starts to do all good things, no longer compelled forward with effort, not having any taste for it, but with a ready deposition and joy. Because having overcome the passions and given up all that is part of the world, it now abides in God, and there, in the midst of spiritual deeds, it always tastes the sweetness of peace.



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## **CHAPTER 39: ONE SHOULD NOT MISS ANY CHANCE TO DO GOOD DEEDS.**

**I**f you desire to ceaselessly push forward on the road of virtue, you should take heed to things, which might be opportunities to obtain virtue, and never allow them to escape your grasp. So those are poorly counseled, who do everything they can to keep from any hindrances that lie on the way of virtue, despite the fact that these might have been a great help towards successful advancement. An example, if you would like to become long-suffering, you should not keep away from people, things and opportunities which try your patience. Come to them with a good intention and the determination to permit them to have their ill-effect on you, but when the time comes, ready yourself to endure them with a resolved calm spirit. If you do not do this, you will never have the chance to learn patience.

You should keep the same disposition with respect any labor which you do not like, either for the value of it itself or because it is given to you by someone you dislike, or because it gets in the way of the work you enjoy. Put another way, you should not keep away from it, but rather you should do it without digging in your heels, and you should get it done, as if it were the most enjoyable work, never allowing your heart to be disturbed by it, in particular by the idea that, were it not for this work, you would be fully at peace. For if not you will never learn to suffer afflictions you encounter, nor will you find the genuine peace you are looking for by fleeing from such matters, on account of self-regard, because peace does not abide in hearts that are self-seeking.

I counsel you to do the same with regard to your thoughts, which sometimes overtake you and bother your mind with thoughts of human wrongs and other unseemly things. Do not smother them or push them off, but allow them to depart from you on their own, not with your opposition, but by the patience with which you suffer them. Allow them to trouble and painfully bother you, because at the same time they will instruct you generally to endure patiently all sufferings. The one who tells you instead to run from such slight afflictions, is counseling you to stop seeking the virtue which you are laboring for.

It is true, for the beginner who is unskilled in war, that it is better to run from chance troubles and to dismiss them, instead of subjecting oneself to their effects and enduring them. But even in this case, one should not always flee. Instead it is better to battle against the invaders with all possible care, but sometimes to be unconcerned with them, in accord with the degree of one's advancement in virtue and moral fortitude which his advancement provides. But with regard only to carnal lust it is not a good idea to do this. Here one should run away from all encounters, which stoke this passion, because of its intractability and the schemes of the foe, with which he knows how to move carnal passions to incite someone to satisfy their lusts.



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## **CHAPTER 40: THAT ONE SHOULD LOVE OPPORTUNITIES TO EXERCISE VIRTUES, IN PARTICULAR WHEN THEY ARE DIFFICULT.**

**N**ever, dearly beloved, should you escape from what might be an opportunity to obtain virtue. Rather, if an opportunity presents itself, you should welcome it with joy, deeming as best and most profitable such things which are undesirable for your heart and produce no sympathy within yourself. I expect that, with aid from God, you will be able to do this, if you etch deeply in your mind the following ideas:

First, you should understand that the chances for virtue you encounter are the best way you can possibly have for obtaining it. These are given to you by God Who is answering your prayer. Having created a desire to obtain virtue, of course you have prayed to God that He give it to you. And by praying for it, you certainly prayed for the means of obtaining this gift. Yet God does not grant the virtue of patience, for example, without toil, nor the virtue of humility without opportunities for humbling degradation and disgrace. Thus, following your prayer concerning these virtues, He delivers to you the needed occasions. Then what are you doing, fleeing from them? You disdain God's assistance which you prayed for, and you ridicule God's gift.

So resolve to accept with gladness the opportunities you encounter to gain virtue, and even more so the hardships they offer. Because in such instances our commendable deeds elicit great resolve and moral fortitude, and by this we make each occasion a great step forward on virtue's path, which should be our regular aim alone.



It would be best for me to explain here that, in counseling you to use the most fitting opportunities to acquire virtue, I am not trying to advise you to leave aside the less significant opportunities, and to neglect them. No rather you should never neglect any of them, important or not, so as to be constantly working for virtue in general. For example, if you suffer patiently obvious abuse and even blows, then you should also endure menacing looks and a hurtful expressions, or biting words. Because such insignificant cases happen more often, our correct reactions have a greater opportunity of demonstrating themselves, and thus keep our moral fortitude in a regular state of tension. And so we have enough force to conduct ourselves as we ought on important occasions. If we neglect these chances, we diminish our moral fortitude and make it less capable of coping with important circumstances.

Next, create a steadfast resolve and faith in yourself, that everything happens to us from the will of God, and for our benefit, in order that we might gain some spiritual fruit. Even though we cannot assume certain things, like our sins and those of others, are the direct consequence of a willed act of God, yet even they do not occur apart from God, as a way of chastening and humbling us. With regard to sufferings and persecutions, for which we are to blame or because of the ill-will of others, God Himself sends them, looking that we might suffer and be tortured by them, so as to achieve the blessings of virtue, which we will gain if we suffer as we ought the trial which He has given us. The same is true for the other judgments of His, which are hidden from us, but which are surely fitting and blessed.

So, convicted that it is God's will that you suffer the difficulty, which assaults you, either from the wicked nature of others, or invited by your own ill-deeds, you will stop to think and state as some others do, "No, this

is not from God, it is cruel and unjust, and God does not desire such things and He withdraws with disdain from it and from those who do such things. By this they look to justify their inability to be long-suffering and the winds of anger and vengeful feelings from some small injustice. But in truth the only thing they accomplish is to fight against God's law and to try to throw off the life-saving cross, which is imposed on them by God for their own well being, rather than taking it with a good disposition, which would no doubt be well-pleasing to him. And what do they get out of this? They are unable to throw off their cross. They insult God, and yet they achieve no peace. Rather, to sorrow they add conflict and pointless exasperation and make their state intolerable. But had they taken what happened with a good disposition, they would have found peace and would have drawn God's goodness to themselves, and they would have eaten well from the fruit of the spirit. Thus you should make it a rule that if you should encounter injustice, injuries or attacks, give no heed to them, however wrong your foes might be, but rather attend steadfastly to one thing only, that God allows this to occur for your own well-being and that you will deny yourself this good if you allow impatience, annoyance or conflict in connection with it. And do not attempt to reason as to why God has permitted this. Do you trust that God is ever right and merciful? Then trust that this time as well He demonstrates His justice and compassion, even though you do not perceive how this is. And recall how the Lord blesses those who conduct themselves this way, "Blessed are those that have not seen, but yet have believed" ( [John 20:29](#) ).

Can you trust that the words of your Lord, "Take up your cross," can be applied to you personally? If you believe this, then you should take it up. The Lord has, at present, put it upon your shoulders. Do not state, "this is too heavy a burden." God understands better your ability. To some God

delivers trials and grief, brought about by occasions and in no way dependent upon others. These are more easy to carry. To other people He sends those causes through others, and they are more difficult, in particular when we cannot deal with the sorrow caused unintentionally. It is still harder when we have done something good for those people. The last case is the most difficult to bear. If God delivers this to you, understand that it is exactly what is most helpful for you, and to this right understanding enjoin the stimulating thought: God observes that you are strong enough to bear it and assumes that you will suffer it with a good heart, not complaining. Do not be a disappointment to God's expectations.

I must enjoin that God wants us to suffer persecutions which come from the evil nature of others, in particular from those to whom we have done some good things, rather than those which are the unfortunate result of poor circumstances. Why? Since our innate pride is more quickly subjugated and stamped out by the former rather than the latter. And also since, if being obedient to the will of God is the primary thing in our spiritual work, there is no more profitable way of bringing it about and demonstrating it than in such cases, if we do them with a good heart, thanking God warmly for sending them, because they are such a great blessings, thus being a witness to our full obedience to God's will, and to a heartfelt zeal. This character comes from difficult trials visiting us. Looking upon the birth of such an inclination and wanting to strengthen it and make it more deeply rooted, God sends us a cup full of the most strong temptations, which, when borne with a willing heart and joy, ever bring forth this blessed spiritual fruit. So, knowing this, desiring and seeking after it, we must receive this cup from God's hands, closing our curious eyes, and with full faith, plainly perceiving in it God's great love for us and the our

assured spiritual advancement. So we must drink it down with joy. The more we do this willingly the more bitter will be the taste.



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## **CHAPTER 41: IN DIFFERENT CIRCUMSTANCES, HOW TO ADVANCE IN A SINGLE VIRTUE.**

**I**n an earlier chapter, we stated that it is more useful and profitable to spend time practicing one virtue rather than many at the same time, and that we should profit from this virtue in every circumstance we encounter, regardless how different it might be. Now hearken to me, and I will demonstrate how this can be accomplished with ease.

For instance, if you should by chance on that same day, or even in that hour, be blamed unfairly for something blameless in itself or if you are denied a request, or if something occurs and you are unjustly suspected of an evil-deed, or if a bodily ailment distresses you, or one of your bosses orders you to do something which you do not enjoy, or if you encounter something disagreeable, of which our low human life is so replete, then on account of the different nature of these or like occurrences different virtuous deeds are required of you. However, sticking with the rule you have set, it is more profitable for you to direct all of them to the end of practicing a certain virtue you are currently laboring toward.

So if when you encounter the things spoken of, you are first of all directing yourself with patience, then be careful to suffer them with patience and with joy. If your foremost concern is with progressing in humility, work to understand that you are worthy of all evil and have merited the foes you encounter. If your labor is to obtain the virtue of being obedient, push yourself to bend your neck in submission under the powerful hand of God and, in order to please Him, submit voluntarily to His creatures, regardless if they possess a reasoning mind or not. For through

these He sends you such persecutions. If you are laboring to be successful in poverty, push yourself to be content and happy that you lack earthly luxuries. If you strive to make your love higher and more profound, work to stimulate in yourself a feeling of love for your neighbor, because then he is an agent of good that you can use for your betterment. And stimulate yourself to the love of God because, now as always, He is the primary reason for love and He sends troubles, or permits them to happen, so that you can advance spiritually. From the things I said you can see how you can exercise a virtue using conflict which is not quick, but lasts for a long time, like sickness or other such things.



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## **CHAPTER 42: HOW MUCH TIME YOU SHOULD DEVOTE TO EACH VIRTUE AND WHAT ARE THE MARKS OF YOUR PROGRESS.**

**I**t is not possible to figure out how long one should practice a virtue before becoming rooted in it. Each person must figure this out for himself, thinking about his condition, circumstances and accomplishments in the spiritual life, and particularly according to the decision of his spiritual father who guides him. Still if someone's zeal to be successful is hot, and he does not cease in any hardship, much progress will soon be apparent.

The mark of progress is when, having started the path of virtue, someone follows it carefully, with a steadfast conviction never to depart from it, however difficult it might be and whatever sacrifices it might involve, despite times of growing cold and a darkening of the soul, of spiritual poverty and a want of the blessed delights, all of which God in His providence permitted to happen for your benefit.

The second and no less confident mark of advancement is the intensity of the conflict in which the flesh fights against good convictions. The more this war loses its force, the more clear becomes the advancement in virtue. Thus, when you do not feel any fight or attack on your lower carnal nature, particularly when opportunities for stimulating them are in front of your eyes, you can have faith that your virtue has obtained enough strength. However if you start to labor on the road of virtue with greater preparedness and spiritual joy than you did previously, you may deem this a mark of progress in virtue, even more than a subduing of the body.

And with St. Isaac's counsel, once one has figured out the aim, toward which one must focus all the deeds of one's life, one can question those who are skilled in signs, which demonstrate if one is going the right way or has wandered from it and has followed some other side road, and ever keep these signs in mind. He thinks that these signs are the following: "If you see your mind is not being compelled, but works freely and advances in good thoughts, this is mark of advancement, in the same manner when, prayerfully standing, your mind does not drift here and there, and your mouth stops suddenly in the midst of a verse, and the bonds of silence are placed upon your soul, without you desiring it. Also when you observe that with every good thought and memory of yours rising in your soul, and with each spiritual meditation you become tearful, and the tears run freely down your face. Or when at times you notice that your mind, of its own doing, sinks into the recesses of your heart and stays in this state for as long as an hour, while peace reigns in your mind. All these are marks of healthy progress on the path of the spiritual life you have decided to undertake."

But it is wrong to be confident that we are fully established in the sought after virtue, or have overcome a passion forever, even if its motions have not been felt for awhile. Because this might hide the wicked schemes of the man-hating devil, and the wiles of the sin which abide within us. Because these things, which are of a very different nature, many times are seen by us in a favorable light and we receive them as if they were good on account of our hidden pride. Also if we think about the perfection to which God invites us, then, even if we have traveled for a considerable time along the path of virtue, we will be even more ready to suppose that we have barely started the life we should be leading, and certainly we have not become established in it. On account of this the holy fathers refer to the lives of the most perfect, as imperfect, which is, not free from blame. "Even

the perfection of those that are perfect is not perfect," says St. John Climacus. St. Paul as well sees perfection in always pressing forward, without looking back or supposing that we have already achieved what we look for. So he calls himself imperfect, not having as of yet achieved what he looks for. "Not as if I had already achieved," he says, "or have already arrived at my goal, but I press on to take hold ..." Brothers, I deem myself not to have taken hold. However this one thing I do, forgetting all those things which are behind me, and reaching forward to those things which are before me, I push on to the prize of the heavenly calling of God in Jesus Christ" ( [Phil 3:12](#) ). And desiring to show that only this makes up our perfection, he enjoins, "Let all who are spiritually mature agree on these things" ( [Phil 3:15](#) ). Stated another way, our perfection is not to suppose that we have achieved perfection, for the virtuous state is not standing still but ever pressing forward in virtue. Also, there, at times, lurk in the recesses of our heart such subtle and concealed passions, that we do not even perceive them. So how could we be so arrogant to suppose that we are fully cleansed from such passions? If even the keen, prophetic eyes of David could not see them in himself, how could we assign such a capacity of discernment to ourselves? So, if even he never stopped entreating God, saying, "Cleanse me from hidden faults" ( [Ps 19:12](#) ), how much more should we beseech Him to purify us from our secret passions? Because we can only sense the results of passions, and we can learn their force and source only with enlightenment from the Holy Spirit. So we are conscious of passions in ourselves only when they are active, but once they quiet down, we suppose that we have achieved a passion-free state.

How can we be sure that our passions are not dead, but only dormant? By the fact that, when we happen to encounter such things which feed the passions lying hidden within us, particular if this occurs suddenly, and they

straightaway are enlivened and make their presence felt, at times with rather violent motions, so that, thrown into disorder, we question where they were hiding and from where they suddenly gained such strength. St. Isaac the Syrian clarifies this by the following charming illustration: in winter, plants and flowers disappear from the face of the earth, but their roots are safe, hidden in the depths. However once they feel the rain and the warmth of spring, they straightaway start to sprout and so cover the entire face of the earth. And thus with the passions as well. As it is quite natural for a ravaged land to bring forth thorns and thistles, so also it is the case with human nature, corrupted from the fall and conceived now in sin and open to its excitements, to bring forth passions, which breed sins. So our nature cannot be trusted.

Thus, because you are only a beginner in the spiritual war, exercise yourself carefully with virtue, as if you had not as of yet placed a foundation for it, and recall that it is always better to be concerned with pressing ahead in virtue rather than to discover and define the marks of perfection. Only God our Lord knows our hearts. He will enlighten some, letting them see their advancement in virtue. However others He does not give this understanding. Because He sees that in the first instance this understanding will lead to humility, while in the second men will be incapable of keeping from vainglory. Therefore, as a loving Father, He takes away from the latter the danger of descending into sin which is hateful to Him, and grants the former a chance to increase the virtue of humility, which is particularly pleasing to Him. But even someone who is not granted knowledge of his advancement, can learn about it in time, if he does not stop practicing virtue and if it is well-pleasing to God to show this to him for his own benefit.



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## **CHAPTER 43: THAT ONE SHOULD NOT SEEK TOO STRONGLY TO BE FREE FROM PERSECUTIONS, BUT SHOULD RATHER GIVE HIMSELF UP TO GOD'S WILL**

**I**f you are suffering persecutions with a grateful heart, pay attention, for fear your foe be successful in tempting you, or your self-regard conceives a wish to be free of it. Because then you will have to endure a double loss. The first being, that although the appearance of such a wish and your giving in to it does not straightaway strip you of the virtue of patience, it does very much undermine it. So, when the desire to be at liberty from the persecution sent to you is not accomplished, your patience slowly weakens and finally bears you into an impatient disposition. The second is that from then on your patience becomes strained, but God loves and rewards only what is done freely. So, from then on, even though you will still have to suffer, because the mere will to be free of persecutions is not enough to be free of them, your perseverance will be recompensed. God will recompense you for suffering your persecution for the time you have suffered it with a good heart, not looking to be delivered from it. But from the moment this desire was born, God will give you no recompense for your reluctant suffering. However if you hinder and drive away the longing to be at liberty from your suffering, once it shows itself, and if you give up yourself completely to the salutary will of God, declaring your eagerness to endure even a hundred times more trouble, if God wants to send them to you, then, even though your current suffering is for an hour or less, God will receive it as if it were a much longer time and will recompense you for it.

Do the same thing in all other instances, do not give into your desires, but rather maintain a close watch over them, guiding them to only one goal, to stay within the will of God. Because then your desires will all be favorable and just, and you will stay calm throughout every trial, finding solace in the will of God. If you trust with all your heart that nothing can befall you save by the will of God, and if your only desire is to be actively doing the will of God, it is clear that no matter what befalls you, you will always have just what you want.

When I state that without the will of God nothing can befall you, I mean persecutions and hardships, which God sends to chastise and instruct us on account of our sins. However I do not refer to your own or others sins, because God does not desire sin. These trials are good for us and are well called, "a cross of salvation," which He frequently requires from His most beloved children and those who work to satisfy Him, and the suffering of which is particularly well-pleasing to Him.

And when I stated, do not seek to be free of hardships, it should be correctly understood as submission to the will of God. We cannot resist wanting to be at liberty from grief, because God has put in our nature a desire for well-being, and thus He included in the prayer He gave to us the petition, "Do not lead us into temptation," which we recite many times each day. If following this prayer, which God is certain to hear, He sends hardships to us, it is obviously His special will, to which we, His creation, aware of our obligation to obey Him in all things, should give in to with a favorable heart and suffer our trial as a matter essential to salvation. Also repeating the petition, "Do not lead us into temptation," you should mean, "Not as I wish, but as you will," ( [Matt 26:39](#) ) copying our Savior. Put another way, say this prayer, not on account of the fact you hate temptations



and seek to keep away from them, but only on account of the fact that the Lord ordered us to pray in such a manner, keeping our soul prepared to receive with a virtuous heart all that God wishes to send to us, and denying a pandering to a self-loving desire for continuous well-being, which is not possible while we are in the world, because it is the property only of the coming everlasting life.



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## Part One: The Spiritual Combat

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## CHAPTER 44: A WARNING ABOUT BAD ADVISE FROM THE DEVIL ABOUT GOOD DEEDS

**W**hen the wily devil notes that we are progressing well on the virtuous path, with spirited eagerness, and with a good order, despite his efforts to guide us away with his clear inducements to evil, then he changes into an angel of light and, now with apparently good thoughts, now by words from Holy Writ, now with examples from the lives of the Saints, he compels us to perform immoderate and premature work for spiritual perfection, so as to thrust us down into the abyss at the time when we suppose that we stand at the peak. So he instructs some evilly to mortify their bodies with fasting, whipping, sleeping on the ground and other bodily toils, so as to make them fall into pride and to suppose that they are accomplishing great deeds, or to make them fall sick from severe exhaustion and to become inept at performing even the smallest good deeds, or to make them so tired by the weight of their toils, that they become insensitive to all spiritual works, and even to their salvation. And so as their zeal for good works cools, they cast themselves into carnal comforts and luxuries with a greater zeal than before. O how many souls have fallen into this trap of their foe, for, being filled with senseless zeal for their self-mortification they exceed their ability and they bring themselves to ruin by their own contrived ascetic feasts and so become the object of ridicule of the wicked devils. Of course this would never have befallen them if they had followed sound judgment and good counsel, and had brought to their minds the fact that these works of self-mortification, even though laudable and beneficial when one is strong enough and the soul is sufficiently humble, should always be governed with a good sense. And they should

only be used as a way to advance spiritually, rather than becoming a goal outright, and should at times be lessened, but at other times increased, sometimes altered and other times stopped completely for a season.

Those who lack the strength to be as harsh with themselves as the saints were, nor can rise to such labors, can copy their life in others ways. For example they can establish a good inclination in their hearts, obtain the practice of warm prayer, fight a ceaseless battle against lustful thoughts and desires, guard the chastity of their hearts, have a love for quiet and solitude, be humble with everyone, do good things for those who have caused them grief, however slight. All of these virtuous deeds of the heart are more well-pleasing to God than extreme acts of self-mortification, when the latter are not suitable for our moral state.

Also, I counsel you to use a sound judgment in performing acts of asceticism, when they are called for. Do not begin with high standards, but start from the bottom, because it is better to climb up slowly, rather than to suddenly perform some elevated thing and then have to climb down, out of shame. Also I counsel you to keep away from the other excesses, into which even more people fall into since they are thought to be spiritual. Governed by self-pity and luxury, they show too great a care for their physical well-being, and exhibit such concern over themselves that they shudder at the smallest effort, being afraid to hinder their well-being. Nothing further is present in their mind than their favorite subject of discoursing about preserving their good health. However by coming up with tasty dishes, which pamper their delicate tastes, they weaken their health and keep themselves from the blessings which they so highly regard, since they cannot do what is required to achieve it. Even though they excuse their deeds with the desire to labor more effectively for the Lord, in reality it is

nothing but an attempt to bring peace to two irreconcilable foes, the flesh and spirit. And the result is that neither benefits, but instead there is clear harm done to both, because from this they sap the body of its health, and the spirit of its well-being. So a moderate and well-ordered life, governed by reason, which accounts for the needs of the soul and the health of the body, along with its state of health, are less hazardous and more helpful for the soul and body. In regard to this, the standard is not the same for everyone, even though one law covers all, that is, to keep the body in subjection to the spirit. Recall also what was said before, that acquiring the virtues of either soul or body, should be a gradual process, moving upward a little at a time.



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## **CHAPTER 45: THE HARSH JUDGMENT WE MAKE AGAINST OTHERS IS FROM OUR HIGH-REGARD OF OURSELVES AND THE PROVOCATION OF THE DEVIL - HOW TO CONQUER THIS INCLINATION.**

**S**elf-regard and self-love breed in us another evil which does us much harm. That is, a harsh judgment of our neighbors, when we consider them to be nothing, disdain them, and if the opportunity presents itself, to humiliate them. This bad habit or vice, being born from pride, feeds and flourishes on pride, and as a consequence feeds pride and causes it to grow. Because each time we judge, our pride advances a step, by the attendant effect of self-regard and self-indulgence. Because we think so highly of ourselves, of course, we look down on others from our lofty position, judging and hating them, because we appear to ourselves to be far from the shortcomings we suppose others have. And so, noting our evil inclination, our ever-evil foe stands close watching and, opening our eyes, he instructs us to keep a steady watch over what others both say and do. From such observations he has us make conclusions as what their thoughts and feelings are. And on these presumptions, he makes us form an opinion about them, which is generally not favorable, exaggerating an apparent shortcoming into a deeply-etched feature. These judges do not perceive that the very source of their ill-conceived opinion, is impressed on their mind by the wiles of the enemy, and then he fans them into a firm belief that they are truly such, even though it is not the case at all.

So then, my brother, because the foe is ever watching you, looking for a chance to sow wickedness in you, keep guard over yourself twice as

carefully, for fear you fall into the nets spread out for you. Once he reveals some shortcoming in your neighbor, hasten to cast off this suggestion, for fear it become rooted in you and grow up. Throw it away, so that no hint remains in you, and replace it with thoughts of the good qualities that you know your neighbor has, or of those people should have. If you still feel the desire to judge another, add to this, the certain truth, that you possess no authority to do this and that once you take on this authority you subject yourself to judgment and damnation, not in the presence of powerless people, but in the presence of God, the all-Mighty Judge of everyone. This reversing of thoughts is the best way, not merely for repelling chance critical thoughts, but also for wholly liberating yourself from this sin. The second way, just as strong, is never to lose the understanding of your own evil, your unchaste and wicked passions and deeds, and likewise to ever hold on to an understanding of your worthlessness. You will surely find in yourself many passions and passionate deeds. If you have not forsaken them and shrugged your shoulders, declaring, "No matter what," you cannot help being concerned with discovering a remedy for these evils, which are destroying you. However if you conduct yourself sincerely in this, you will have no free time to trouble yourself with the business of others and to condemn them. Because then, if you allow yourself to do this, the words will continue to resound in your ears, "Doctor, heal yourself" ( [Luke 4:23](#) ). "Cast out first the beam from your own eye" ( [Matt 7:5](#) ).

Also, when you harshly condemn some wrong act of your neighbor, you should know that a small root of the identical evil is also within your own heart, which, through its lustful nature, instructs you to make presumptions about others and to pass judgment on them. "An evil man brings forth evil things out of the evil stored in him" ( [Matt 12:35](#) ). But an eye, that is sound, free of passion, also looks without passion on the deeds



of others, and not with evil intent. "Your eyes are too pure to look upon evil" ( Hab 1:13 ) So when the idea comes to you to denounce someone else for a shortcoming, be angry with yourself as an offender, doing the same, and just as guilty. And tell your heart, "Unworthy though I am, how can I lift my head to see the shortcomings of another and to condemn them, when I am sunk in the same sin and my wrongs are even worse?" By so doing you will turn upon yourself the weapon, which evil urges you to employ against someone else, and rather than hurting your brother it will cover-up your own sores.

If your brother's vice is not secret but clear to all, try to figure out the root, not what the evil passion for condemning others proposes, but in what brotherly love for him suggests, and tell yourself, because this brother has so many secret virtues, in order to guard them from being hurt from vainglory, God has permitted him to descend into the present vice, or to abide a short period of time in this unfitting disguise, so that he might appear shameful in his own eyes and, that being loathed for it by others, he should collect the fruits of humiliation and so become even more well-pleasing to God. By these means the present case will help him more than harm him. Even should someone's sin be not only obvious, but truly terrible and come from a hard, unrepentant heart, do not judge him, but lift your eyes up to the wonderful and unintelligible judgments of God. Then you will perceive that many who previously were full of sin, afterward repented and attained a high level of holiness, while others, who were on a lofty height of perfection, fell into a great chasm. Take heed, for fear you suffer this downfall by judging others. So stand fast, ever keeping watch, in fear and trembling, fearing more on your own account than for others. And rest assured that each good word you speak on behalf of your neighbor, and every delight on account of him is the work and fruit of the Holy Spirit

abiding in you, while each evil word and hateful condemnation is from your wicked nature and the propositions of the devil. So when you are being tempted by some ill-deed of your brother, do not allow your eyes to rest in sleep until you have cast off this temptation from your heart and have become fully reconciled with your brother.



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## Part One: The Spiritual Combat

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## CHAPTER 46: CONCERNING PRAYER.

**E**ven though a want of confidence in yourself, a trust in God and persistent efforts are needful in our spiritual battles, as we have shown already, still the single most important matter is prayer, the fourth weapon, used in this war, as we stated at the start of first chapter. Because it is by prayer that one obtains the first three weapons, and by prayer they gain their full force. Prayer attracts blessings, and the hand receives them. Such blessings are richly poured out on us from the never-ending source of God's boundless love and goodness to us. In the spiritual battle, with prayer you place your battle-axe into the hand of God, so that He will fight with your foes and conquer them. However to ensure that prayer shows its full force in you, it is important that it always reside inside you, as a normal function of your spirit, and you should guard and encourage it by cultivating the following inclinations:

(a) You should be ever zealous in serving God alone in everything you do, and you should serve Him in a way that is well-pleasing to Him. To make and maintain this inclination, you need to have the conviction, and ever hold it in your mind, that each rationale creature should worship the Lord with praise and service, if only on account of His wonderful attributes, His goodness, majesty, wisdom and His innumerable other perfections. Adding to this a regular remembrance of the fact that in an ineffable way, by His incarnation He has ministered to you, benefited you, redeemed you, liberated you from a terrible curse, cured your sores caused by poisonous sin and healed them, not by means of wine or oil, or bandages, but by means of His priceless blood, which poured out of His most holy side, and from His holy flesh afflicted by whippings, thorns, and nails. If you recall

all these things, how can you fall short in not consecrating every moment of your life to His service with word, deed and thought? Also, you should not forget the advantage we gain from such a service, because it makes us lords of ourselves, victors over of the devil and God's sons.

(b) You should have a hot and living faith which, in His abundant compassion and loving kindness, God desires for He is prepared to give you all that is required for you to minister to Him worthily, and to grant you every blessing which you require. Such faith and trust will become for you a receptacle, which God, in His boundless mercy, will fill up with the richness of His blessings. And the larger your vessel, the better and deeper the gifts your prayer will receive. How can one suppose that the all-powerful and unalterable God, Who orders us to pray unto Him and has promised to bestow on us the blessings we seek, should deny us, and not grant us His Spirit, if with fervent and patient prayer we entreat them from Him? Did He not tell us, "How much more will your Father in heaven give the Holy Spirit to those who ask him!" ( [Luke 11:13](#) ). And did He not promise, saying, "If you believe, you will receive whatever you ask for in prayer" ( [Matt 21:22](#) ).

(c) You need to draw near to prayer with the disposition that desires only the will of God, and not your own, both in asking and in receiving what you have requested. Put another way, you should be given to prayer since God desires it, and you should seek to be heard, which again He wills. In short, let your mind and heart be fully given over to uniting your desires with God's will, to be obedient in all things, and in no way to seek to bend the will of God to your own. Why should this be the case? Since your will is always mixed-up with love of self, it is often misguided and does not understand what it should desire. However God's will is always good,

righteous, wise, beneficial and inerrant. Because the will of God is an unchangeable law for all that is and that will be, to be obedient to its rule must be the will of all rationale beings and the chief of their desires, and they should subject themselves to it in everything.

So you need to always seek, ask and long for only what is well-pleasing to God. If you are ever doubtful as to whether something is well-pleasing to Him, seek after it and entreat Him about it with the mindset that you wish to do such and such or to have such and such only if God desires it as well. Concerning those things which are you confident are well-pleasing to God, like virtues, you should look for them and ask for them merely to please God more and to serve Him more profitably, and for no other aim, even if it is a spiritual one.

(d) Also, you should approach prayer bearing deeds in agreement with your entreaty, and after prayer you should labor still more diligently to become worthy of receiving the grace and virtue you seek. So the work of prayer should be joined to the work of self-compulsion and applying all your strength to what you seek, because in the spiritual life, asking for something and seeking it through your own actions come one after the other, alternatively. However if one prays to God to obtain some virtue, and concurrently gives himself over to carelessness, having no concrete means of obtaining this virtue, and not laboring for it, truly such a one tests God, instead of praying. So the holy James said, "The prayer of a righteous person is powerful and effective" ( [James 5:16](#) ). What makes it effective, says St. Maximus, is when, apart from entreating a saint to pray on behalf of him about something, the person also prays about it on their own and with all carefulness does all that is possible to gain the petition.

(e) You should mix into your prayer the four works about which St. Basil the Great writes, saying, "first, glorify God, then thank Him for His mercy, then confess to Him your sins and the transgressions of His commandments, and in the end beseech Him to give you what you need, especially with regard to your salvation. In addition to this you might, for instance, pray in this manner, "O Lord my God! I chant and praise Your unutterable glory and Your infinite majesty. I thank You that, through Your goodness alone, You have allowed me to exist and to partake in the life-saving blessings of Your incarnation, that You have many times saved me, even without me knowing it, from dangers which threatened me, and saved me from invisible enemies. I admit that many times I have suppressed my conscience and transgressed your sacred commandments without fear, and so demonstrated myself to be ungrateful of many of Your varied bounties. O most compassionate Lord, do not let my lack of thanks be too much for Your compassion, but disregard my sins and transgressions. Look mercifully on my sorrowful tears, and from Your many tender compassions, help me, even now. Give me what I require for my salvation, and direct my life so that I might be well-pleasing to You, and so that unworthy as I currently am, I might also glorify Your holy name."

When you finish this prayer you can list your current needs, those of the spirit, soul and body. Then if you are practicing some particular virtue, speak of it as well and pray for God's assistance in making progress toward perfection in it. If you are bothered by the motions of a particular passion, pray for assistance in fighting and overcoming it. If you should encounter some wrong or harm, loss or persecution, never forget to thank God for it, because, being sent in agreement with the will of God, which is ever good, it is coming to you for your own good.

(f) So that your prayer is effective in the presence of God and should draw His good-will, ornament it and fashion it with wings by a steadfast faith not just in God's boundless bounty and the unchangeable truth of His oath to hear us when we petition Him, even before our prayer is finished ( Isa 58:9 ), but most particularly in the authority of the power of our Lord Jesus Christ, Who became incarnate for us, suffered death on the cross, was resurrected, ascended into heaven and sits at the right hand of God the Father, where He never ceases to intercede on our behalf, because, "He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?" ( Rom 8:32 )

That you might be heard, offer up also the intercessions of the Theotokos (Mother of God), who prays for us day and night, and of all the saints, archangels and angels, the apostles and prophets, shepherds and teachers, martyrs, holy fathers and mothers and those who have been well-pleasing to God in every way, and of your guardian angel and patron saint, who is your namesake, along with the saint of the Church where you were baptized and where you pray. By starting your prayer with these intercessions, you begin it with humility, which above all else is most pleasing to God, for He looks on no one with more love than the one who is meek and humble. "A broken and contrite heart, You, O God, will not despise" ( Ps 51:17 ).

(g) You should always offer up your prayers with untiring persistence, following the words of the Apostle, "Be steadfast in prayer, being watchful and thankful" ( Col 4:2 ). Because a humble long-suffering and untiring persistence in prayer will overcome the unconquerable God and win His mercy. As the parable of the Lord tells us, the persistence of the widow moved an evil and unrighteous judge to grant her entreaty. The Lord gave



us this parable with a special intention, to teach us not to grow weary, but to pray patiently, as we hear in the Gospel, "Then Jesus told his disciples a parable to show them that they should always pray and not give up" ( [Luke 18:1](#) ). If, as I say, an unrighteous judge was persuaded to grant the widow's entreaty since she begged him, how can God not bend His ear to our prayers, if we persevere in entreating Him because He is the very substance of love? So, when you entreat God to give you something, and He tarries in responding, persevere in praying, maintaining a steadfast trust in His assistance. Because a persistent prayer is never neglected by Him uncompensated and He is ever prepared to pour out abundant blessings in return, greatly surpassing the longings of those who pray, if they have no inner hindrances and are not in a condition where it is more profitable for them to have their entreaties unanswered. In such a case, rather than what they seek, God bestows some other good thing on them, which is more helpful, whether they are conscious of it or not. In this sense the confidence that a prayer never stays unheard is very much justified. All that occurs is that, when we make our petition and we are not mindful that what we seek is not beneficial for us, God does not grant us what we seek, and what he does grant continues to be unseen, for to see involves danger for the one who receives it. Thus you should always be long-suffering in prayer, and persuaded that prayer never abides without bearing fruit. If you do not obtain what you seek, trust that you are receiving or that you will receive a different good in its stead. If you do see it, do not attempt to discover why this is the case, but instead turn to your indignity and let your soul be filled with humble ideas and motions. If you incite and make steadfast such ideas in yourself, as a result of prayer, then, even if you obtain nothing at all, seen or unseen, welcome these feelings as the fruit of your prayer, and as being healthy for you and well-pleasing to God. Listen to what St. John

Chrysostom writes, "Prayer is a wonderful blessing if done with the right disposition and if we instruct ourselves to thank God, when we obtain what we seek and when we do not obtain it. Because when He grants something, and when He does not, He does it for your benefit. So when you receive what you seek, it is abundantly clear that you have obtained it. However when you do not obtain it, you also receive, for what you do not receive is without a doubt harmful for you. And to not receive what is detrimental means to be given what is beneficial. So if you obtain what you seek or if you do not, be thankful to God trusting that God would always have given us what we sought were it not often more profitable for us not to receive it. Thus ever pray to God with perseverance and give thanks to Him for everything, trusting and confessing your belief that He is lovingly beneficent to you and wisely so, when He gives and when He does not grant what you seek. Steadfast in this faith, be humbly obedient to divine Providence, encountering everything with thanks and gladness that befalls you, whether it be agreeable or disagreeable.



## Part One: The Spiritual Combat

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## **CHAPTER 47: THE DEFINITION OF MENTAL OR INTERIOR PRAYER, AND THE DIFFERENT FORMS IT TAKES.**

**M**ental or interior prayer is when someone in prayer gathers his mind into his heart, and there delivers his prayer to God in silent words, glorifying and thanking Him, confessing his sins with repentance and beseeching Him for his spiritual and carnal needs. One should not only pray with words, but in the mind as well. And not just in the mind but in the heart also, so that the mind perceives what is said with words, and so that the heart feels what the mind is thinking. When all these things are yoked together they constitute real prayer, and if there be anything lacking in prayer, it is either a defective prayer or it is not a prayer.

Certainly you have heard these phrases: vocal prayer, mental prayer, heart-felt prayer, and perhaps you have heard definitions of each one. Why is prayer divided into separate parts? This is because of our negligence, in that sometimes the tongue says holy prayerful words, yet the mind drifts away somewhere else. Or sometimes the mind comprehends the prayer, but the heart lacks any feeling for it. In the first instance prayer is just words, and not really a prayer at all. In the second case the prayer is associated with mental prayer, and this is an incomplete prayer. A full, genuine prayer is when the words, and thoughts are mixed with prayerful feelings. There is also, by the grace of God, prayer with only the heart, and this is spiritual prayer. In this prayer the Holy Spirit moves within the heart. The one who prays this way is aware of it, but is not the mover of it. Instead the prayer acts on its own. This prayer is the property of the perfect. The type of prayer which is accessible to everyone and demanded from all is the prayer

in which the mind and the feelings are mixed with the prayer. There is another type of prayer, which is referred to as, "standing in the presence of God." This is when the one who prays is entirely focused in his heart and there meditates with God being present within. Associated with this are certain feelings: a fear of God and a sense of awe at His majesty, or faith and hope, or love and subjection to the will of God, or remorse and a readiness for sacrifice. Such a condition happens when someone is deeply submerged in prayer with word, mind and heart. If someone prays in the correct way and for a considerable period of time, these states come to him more frequently, and in the end this state can become persistent. Then it is known as "walking with God" and this is constant prayer. This was David's state, who said concerning himself, "I keep my eyes always on the Lord. With him at my right hand, I will not be shaken" ( Ps 16:8 ). So, my brother, if your desire is for your prayer to bear much fruit, never be satisfied merely with oral prayer, but pray in addition with your mind and heart, employing your mind for understanding, and your heart for the emotional part. Foremost, pray with your heart. Prayer erupting out of a heart is like lightening, which takes a fraction of a second to streak across the heavens and appear before the great throne of the ever-merciful God. God hears such a prayer and inclines most readily to it. It was this type of prayer that Moses used when he stood before the Red Sea, and suddenly he heard the voice of God say, "Why are you crying out to me?" ( Exo 14:15 ), and God granted him the ability to liberate his people from their peril.



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## CHAPTER 48: HOW TO PRAY IN THIS MANNER.

I will assume that, having read this far, you will now say, "How do I learn how to prayer this way?" The response is: teach yourself to pray exactly in the manner I have taught, which is, not just with words, but also with your mind and heart. Doing this you will learn. How did you learn how to read? You started to practice, and eventually you figured it out. What about writing? You started to write, and so you learned. In the same manner you will learn to pray as I have shown you, if you start to pray in exactly this manner.

Of course you know the words of various prayers, for you were taught them from your youth. You can also find them in prayer books and in the service books of the church. These are the prayers that saintly men and women have poured forth from their hearts, when they were moved by the Holy Spirit and expressed to God their heart-felt desires. Within them is the spirit of prayer, so that if you read them as you ought, you also will be filled with the spirit, in the same manner that the spirit of the writer is made known to the one who reads carefully. Everyone has felt this, and I am certain you have as well.

These prayers are gathered into our prayer books, in order that you have no need gather them yourself. So acquire a prayer book and, at the times which are ordained for prayer, which is usually the morning and evening, read over the prayers, focusing on each word, thinking the thoughts which are expressed there and working to produce in your own heart the same motions which are in the prayer. That is all you need to know and this is what most people do.

You will tell me, Yes, everyone does this. However if this is the case, why does everyone not make good prayers? Because even though they pray, that is to say, they open their prayer book, and stand in front of their icons and read, they do not gather their mind and heart into it. The mind roams about, and the heart follows after its own interests, rather than praying. However when you pray you should restrict your mind to the words in the prayer-book and force your heart to take them in. Then you will sample the fruit of your recital.

So because you possess the words for prayer and you understand what it means to know them and feel them, everything else depends on you. Successful prayer is in your hands. Work diligently and you will be successful. However I will add some words to guide you to this success.

(a) Try to meditate on and feel your prayers, not just at the time of prayer, but during your free time. If you practice this, then, when it comes time for prayer, you will have no trouble in replicating the entire content of the prayer you have read. Once you start a prayer, the thoughts and feelings in them will immediately show themselves to your mind, and you will speak the words as if they were your own, born inside your heart and pouring forth from it, rather than having been borne into it.

(b) Having meditated on, and felt your prayers, work on memorizing them. When you have accomplished this, you will bear the prayers inside you. When they are in your prayer book they are outside of you. However when you have memorized them, you bring them within you. And so, whatever happens, you will always bear your prayer-book inside. Plus, if you memorize your prayers, you etch the thoughts of your prayers and feelings more profoundly in yourself, than if you just read over them, and



felt their import. This practice of studying prayers, when you not only memorize the words, but also keep within yourself the thoughts and emotions they bear, will build up inside of you a framework of prayer. This is the most effective method of forming the practice of praying well.

(c) However when the time comes to recite your prayers, do not start to say them once you have torn yourself from your normal work, but first ready yourself, "stand for a period of time quietly, until your emotions calm down," as the prayer-book teaches you, and bring to mind what you are about to draw near and to do, who you are, and who is the One before Whom you are about to pray, what precisely you are going to say and how you will say it. In the morning this preparation is required for then the soul is burdened under the weight of sleep and from the concerns of the approaching day which will wash over you as soon as you arise from sleep. In the evening it is also required on account of the many impressions from the day, and particularly those things that are notable, either agreeable or disagreeable. Try to sweep away all these matters from your mind, so that the labor of prayer completely absorbs your attention and you can dedicate the time solely to prayer. If some things have pricked you, and you cannot deal with them effectively, make them into a matter for your prayer, or for giving thanks, or for seeking help and freedom, or give yourself over to the will of God.

(d) Just prior to starting your prayers, bring to your mind and have the feeling that you are standing in the very presence of God with a reverent fear, and enliven your heart to the conviction that God beholds you and listens to you, that He does not reject those who pray to Him, but regards with loving-kindness both them and you in this hour of prayer. May your

prayer have wings of hope that He is ready to give what you need and will grant your petition, if it is the best thing for your soul.

(e) Once you have brought yourself into this state, recite your prayers, with the deepest focus, taking every precaution to make them come from your heart, as if they were your own prayers, even though they were memorized. Do allow your mind to drift. Once you perceive this, bring your mind back within, and continue your prayers from the point where your focus drifted to another matter. Recall that your mind does not drift when the heart is full of prayerful feelings. Thus your first concern should be for your feelings. Do not allow yourself to hasten your prayers, but persevere until the end with reverence and patience, as is fitting for a holy work.

(f) If, while reciting your prayers, seeing this method and disposition, some part of prayer particularly moves your heart, grabs your attention as a matter very much in agreement with your own situation, and moves you to pray with your own words, do not allow such an opportunity to pass by, but pause and pray with your own words, until the desire or feeling to pray has been fulfilled.

(g) If you work to recite your prayers in this manner, you will acquire a spirit of prayer, which you should attempt to retain as much as possible. On account of this, do not immediately cast yourself into your daily business and suppose that, having done your rule of prayer, you have completed your duty to God and can now let your mind and feelings wander freely. No, for the entire day you should attempt to keep yourself as you were during your prayer time. To achieve this, always keep in mind that you are walking in the presence of God and that only by His hand are you kept above the abyss of empty nothingness. With this in mind, do everything, great and small, as

God wills it, seeking His blessing and moving everything to the glory of His name. Behaving this way you will keep the right state for prayer until you reach the time for your evening prayer. Having done the evening rule in the same manner, you will sleep well at night. And so you will have lived one day and night in a sound, prayerful mindset. In such a way pass each day, and after a few months, or maybe even a few weeks, you will perceive your prayer gaining strength and as ever-burning lamp, prayer will always burn in your heart.

(h) I will include another minor rule, which is, the importance for this labor of prayer to continue without being interrupted from its inception until some success is achieved. However if today you pray well and maintain a good state of prayer, but tomorrow you become lazy and pass the day scatter-brained, then, acting in such a way you will never be successful in prayer. It will be the same thing as erecting a building and then then tearing down. Finally, prayer might dry up completely and the soul will not be able to do it. Once having started, one must patiently stay in prayer, never becoming weak or pampering oneself with particular indulgences.



## Part One: The Spiritual Combat

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## CHAPTER 49: ABOUT PRAYING WITH YOUR OWN WORDS.

**E**verything which was said so far was said about prayer or psalmody in already established words which, even though said with focus and feeling, still are not one's own. Should someone always constrain themselves to these prayers? Prayer will answer this question for the one who prays. Start praying correctly with memorized prayers, and from the beginning prayer will start to join itself to the soul. And the more steadfastly it becomes joined, the more it pushes one to offer up personal prayers that are formed in the heart, in accord with one's needs. Thus, with normal prayers, one will additionally offer up such prayers to God. So one's own prayer has its understood place and part in the labor of prayer.

In the previous chapter, I have mentioned already that when you pray and the words of some prayers particularly move your soul and fill it, you should not forsake them without giving them attention. Instead you should stop and pray from your heart about what is filling up your soul. Make sure to do this. The same occurs when you read Holy Writ or beneficial works from the holy fathers, or when you ponder heavenly matters, about the majesty and perfection of God, His magnificent created works, omnipotence, providence, and the great work of his dispensation by His incarnation for our salvation. It is also effected by particularly notable happenstances in daily life, or said another way, something which particularly pricks the soul, grabbing its attention and compelling it to rise in prayer up on high to God. In every case, do not neglect to attend to the movements within, but react to its motion, and pause whatever you are doing.

These sudden motions mean that prayer has started to dwell in your heart, filling it. Because these motions do not happen once you have started the practice of prayer, but only after a time. These inner motions demonstrate you are making progress in the labor of prayer. And the more often they happen, the more a spirit of prayer will fill your heart. It should all conclude in prayer always using one's own words. Even though in reality it does not happen this way, but one's own prayer always comes into the prayer rule. Because they are of the same character and measure of virtue, and if they are replaced it is through standing in the presence of God, in voiceless meditation.

You should know, in addition, that at times in such instances it is the motion alone for a prayer that is born, but in another time prayer goes with the motion, shaping itself within the heart, without any labor from the person praying. In the first case, you should make a fitting prayer, but in the second you should only listen and not hinder the prayer pouring out of the heart. Also, I remind you, do not allow yourself to be tempted by a desire to come up with your prayers without an inner feeling and necessity. You can put together a clever prayer for God, but it will not be a true prayer. It will only be a collection of words and ideas, but it will lack the spirit of prayer. Do not do this. You will not keep from vanity and a high regard for yourself, and these will hinder and block real prayer.

With regard to prayer, that forms within the heart, when an impulse comes to pray about something which impacts you personally and which you particularly need, often it is your own creation from the parts of prayer, gathered in the heart from learning and bringing together existing prayers, but often it comes about from the action of heavenly grace. In such instances, it is the seed of spiritual prayer which I spoke of in chapter 47.

When you start to be given this, it will indicate to you that you are drawing to the limits of the perfection available to you. Thank God then and walk in the way of life with still more fear and trembling. The more valuable the treasure, the more envious the eyes of the foes.



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## Part One: The Spiritual Combat

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## CHAPTER 50: ABOUT BRIEF PRAYERS, OR BRIEF PRAYERFUL GROANS TO GOD.

**F**requently it has been related that true prayer is inner prayer, recited not just with words but with the mind and heart as well. This type of prayer grabs one's full attention and retains it inside the heart. This is the reason why to stay inside yourself is a trait of genuine prayer and its foremost condition. The thought of God being present and hearing your prayer, and the casting off of all other thoughts cannot be separated from staying inside, in prayer. This is known as sobriety or keeping a watch over the heart. So all the concern of someone laboring to progress in prayer should be foremost directed and should be guided to this end, which is, to never leave the heart, soberly guarding it from all thoughts, except the single thought of God, and to do whatever is needed to keep one's focus on God, aware of His presence, as if before His very Face. This is the most noble work of prayer. Praying, done in the way demonstrated above, is the path to this, and to understanding how needful it is. It is the first to instruct the mind to focus on the heart and to attend only to God. Having learned the importance of this focus, it is natural for someone, who prays, to want it to be a constant state of his spirit. Because then regular prayer would abide in him, and his desire will naturally lead to the effort to fulfill it. All those who have felt such a need are seeking it. Every instruction from the holy fathers about sobriety and protecting the heart leads this way and has no other source but success to this end.

Should you also feel this need, then you pose the question: how do I acquire this constant abiding inside, before the face of God, with a sober

guarding of my heart? Praying opens the path and begins the journey, but does not attain the end by itself, nor does it bring the necessary force and perfection. Praying is complicated. It holds and offers to the mind many matters which, even though holy, might remind one of others, that are part of your day or social life and lead by these to worldly, unimportant matters, in agreement with the normal rules of association of ideas and visualizing things. And thus it occurs, the most strict praying can never be exercised without one thinking of running away and drifting outside. Because this troubles the prayer and makes it impure and mixed. There is no one who prays, who is not disappointed by it and does not desire to be saved from this illness. Consideration of this was given from the earliest days of the life of the spiritual undertaking. So then, what means, after saying the prayer, was formulated to fix the problem? The method of short prayers was invented, which would retain the mind ever within, before God's face, and so would give it no opportunity of wandering, nor of going without. St. John Cassian mentions this, saying that during his time in Egypt, this was widely practiced. When we examine the teachings of the other fathers we see that it was practiced on Mt. Sinai, Palestine, Syria and throughout the Christian world. What other meaning could the prayer have, "Lord have mercy," and all the other brief prayers, which fill up our church services and psalmody? So this is my counsel: choose a brief prayer or many such prayers, and with their oft repeating come to a state where they keep repeating on their own, and keep your attention fixed on a single point, the remembrance of God.

All are free to choose their own brief prayers. Read the Psalms, for there you can discover in each Psalm inspiring petitions to God. Elect from these those which are most intimately connected to your condition and which are most appealing to you. Memorize them and recite now one, then

another, and then a third. Combine your normal prayers with these ones, and have them on your tongue always, regardless of what you might be doing, from one hour of prayer to the next. You can also compose your own prayers, if they better articulate your needs. Fashion them according to the 24 short prayers of St. John Chrysostom, which are written in your prayer book.

But do not have too many, for fear you overtax your mind and your focus wanders from one to the next, which will be completely opposite the intention for which they were made, that is, to keep your focus. St. John Chrysostom's 24 prayers are the maximum one should use. To use less is perfectly acceptable. To have more than one is good for variety and for keeping a spiritual freshness. However in using them one must not go from one to the next too fast. Choosing one which matches your spiritual needs, petition God with it until your appetite for it becomes dull. You can substitute your full psalmody, or some portion of it, with these brief prayers. Make it your rule to repeat them many times, 10, 50 or 100 times, with fewer bows. But always bear one thing in mind, always fix your attention on God. We will refer to this practice of brief prayers to God as sighings, which are done throughout the day and night, whenever we are not asleep.



## Part One: The Spiritual Combat

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## CHAPTER 51: CONCERNING THE JESUS PRAYER

**T**here have always been and there still are prayerful people who would rather use one short prayer and repeat it regularly. St. Cassian relates that the prayer often repeated during his time by all those in Egypt was the initial verse from Psalm 70, "O God, hasten to save me. Come quickly, to help me, O Lord" ( Psalm 70:1 ). It is recorded in the life of St. Joanniky that he repeated the prayer, "The Father is my hope, the Son, my shelter, the Holy Spirit, my defense." He also appended it onto each verse of the thirty psalms that he memorized, which made up his prayer rule. Another regularly used the prayer, "Being but a man I have sinned, but You, a Compassionate God, have mercy on me." Others, favored other prayers. From the oldest times the chosen prayer of a great many people was, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." We can find traces of it with St. Ephraim, St. Chrysostom, St. Isaac the Syrian, St. Hesychius, St. Barsanuphius and John, and St. John Climicus. Later on it became increasingly general, and it started to be on the lips of everyone and it became part of the ordinances of the Church, where it is offered instead of all the prayers recited at home and for the church services. Because of this it is now used by us more than any other brief prayer. My counsel to you is to develop the practice of it.

This prayer was known as the Jesus Prayer for it is said to our Lord Jesus Christ. As with any other brief prayer, it is vocal, but over time it becomes and should be known as mental, when it is said not just vocally, but also with the mind and heart, being consciousness of the words and feeling its content, particularly if, with long and focused exercise, it becomes so enmeshed in the motions of the spirit that the words fall away

and only the motions are perceived within. Each brief prayer can attain this level. The chief position is given to the Jesus prayer for it joins the soul to our Lord Jesus Christ, and the Lord Jesus is the only door to being in union with God, which is the goal of prayer. Because He said, "No one comes to the Father, except through me" ( [John 14:6](#) ). So one, who obtains it, also acquires the entire dispensation of the incarnation and in this is our salvation. Hearing this, it will not surprise you that those who labored for their salvation spared no effort in working to form the routine of this prayer and to be taken by its power. You also should copy their model.

Outwardly, to obtain the regular habit of this prayer one must reach the point where it starts to always roll off your tongue from its own will internally, it also consists of fixing the focus of the mind in the heart and regularly standing there before the Lord, with different measures of heartfelt warmth, repelling all other thoughts, and more than anything else, falling prostrate at the feet of our Lord and Savior with a repentant, humble heart. The first step toward obtaining this practice is to repeat this prayer as many times as you can with a fixed attention from the heart. Regular repetition, once established, gathers the mind into one, standing before the Lord. Creating this order inside results in a warm heart and a repulsion of all thoughts, even simple ones, not just the passionate ones. When the flame of holding to the Lord starts to always burn in the heart, then, with this, a clam ordering of the heart will be created inside, with repentant, humble inner prostration to the Lord. We come this far through our own labors with the aid of heavenly grace. Anything more than this which may be achieved in the labor of prayer will purely be a gift of grace. The holy fathers speak of this for fear that having attained this summit, someone may suppose he has nothing more to seek and suppose that he has achieved the peak of perfect prayer or the spiritual life in general.

So, your first chore is to recite the Jesus prayer as much as you can, until you have the habit of reciting it endlessly. Do it in this manner:

(a) Make space in your prayer rule for the Jesus prayer. Recite this prayer numerous times at the start of your prayers and at the end. If you possess enough zeal, do the same after each prayer in your rule, in imitation of St. Joanniky the Great, who, included in his prayers, the rule that following each verse of the psalms, he would recite the prayer, "The Father is my hope, the Son, my shelter, and the Holy Spirit, my protection."

(b) As to the frequency with which you should recite this prayer and when, you should decide for yourself, or ask for counsel from your spiritual Father. But do not do too much initially, but rather increase the number of recitations slowly, as the pleasure you take in this prayer grows. If you feel like doubling the number, do not say no to yourself, but do not accept it as a fixed rule, but just for that time. And no matter how many recitations your heart desires, do not say no.

(c) Do not hasten to move from one prayer to the next, but finish them with a deliberation, as you would do when petitioning a noble. But take heed not just to your words, but also that your mind descend into your heart, standing before the Lord, as if He were there, with a full sense of His majesty, grace and truth.

(d) If you have some time, between one set of prayers and the next, tell yourself to stop, as when you stand in prayer, and send this prayer to the Lord, reciting it many times. If do not have any free time, put this prayer inwardly everywhere in between your tasks, and even when talking.

(e) Reciting this prayer in the midst of your rule, or standing in the posture of prayer in between rules, after each repetition make a bow, 10 times from your waist, and then make a prostration. Repeat this until you finish. You have, certainly heard or read that the holy fathers order a great number of bows. One of them stated, "Prayer is not enough unless in prayer one tires his body with bows." Should you attempt to follow such advise, as much as you are able, you will soon come to see the fruit of your toil in achieving the practice of the Jesus prayer.

(f) In terms of further guidance about the Jesus prayer, read St. Simeon the New Theologian in the Philoklia, in addition to St. Gregory of Sinai, St. Nicephore the monk, St. Callistus and Ignatius. The instructions of the other fathers about interior prayer can also be used with the Jesus prayer. Note that in the teachings of the previously mentioned fathers you will discover guidance relating to how to sit, how to hold your head and how you should breath. As Callistus and Ignatius noted, these techniques are not required, but are just external aids, not necessarily appropriate for everyone. In your case, it is enough to maintain your attention in your heart, in the presence of the Lord and to offer Him this brief prayer with awe and humility, and with bows if you stand during your rule, or merely with a mental prostration, when recite them during your normal duties.

(g) You should also note that your focus should be within your heart, or perhaps inside your chest, as certain fathers say, just above the left nipple. It is there that the Jesus prayer should be recited. When your heart starts to hurt with tension, take the advise of Nicephore the monk, which is, to depart from that spot and place yourself with your mind's focus and with the words of the prayer where we often speak with ourselves, that is, underneath the Adam's apple in the upper portion of the chest. Later on



again move back to the spot over the left nipple. Do not scorn this comment, even if it appears simple and unspiritual.

(h) If you read through the holy fathers, you will find a number of warnings. All of these are from experience using bad practices. To avoid these mistakes, you need to have someone who can advise you, a spiritual father or a like-minded friend, whom you can discuss and verify everything that happens while you pray. In terms of yourself, always be humble and simple, never attribute any success to your own efforts. You should know that all successful deeds come from within, unseen, without show, just like how the body grows. So, if a voice inside you cries out, "Here it is." Understand that this is the voice of your foe, offering you fiction rather than something real. Here is the root of being self-deluded. Straightaway smother this voice, for fear it start to sound in you like a trumpet, making you vainglorious.

(i) Do not set a time-frame for advancement in this prayer. Instead be determined to do one thing only, to work and work. Months and years will pass before you see the beginnings of success. One of the Athonite fathers stated that only after two years of labor did his heart begin to grow warm. A different father spent eight months working at it before this warmth came to him. With each person it comes according to the measure of his abilities and his persistence in this labor.



## Part One: The Spiritual Combat

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## CHAPTER 52: AIDS TO SUCCESSFULLY ACQUIRING THE HABIT OF PRAYER.

**I**f you seek to be successful in the work of prayer, adapt everything to this, for fear you bring to ruin with one hand what the other constructs.

(a) Maintain a strict discipline over your body in terms of food, sleep and rest. Do not give it what it wants simply because it wants it. As the Apostle stated, "Do not make provisions for the flesh, to satisfy its lusts" ( Rom 13:14 ). Give no rest to your flesh.

(b) Minimize your external dealings. This is during the time you are training yourself in how to pray. Later when prayer starts to work in you, it will suggest what you can add without harming your prayer. Be careful to protect your senses, in particular, your eyes and ears, and also bind your tongue. Without such protection, you will not be able to advance one step in your work of prayer. Just as a candle will not burn in the wind and rain, neither will the flame of prayer be kindled in a flood of senses from without.

(c) Use up your left-over prayer time with reading and meditation. For reading, choose mostly books that deal with prayer and in general, the spiritual life. Contemplate on God alone and heavenly things, and most of all the incarnation, which was for our salvation, and on our Lord and Savior's passion and death. Doing all these things you will constantly be submerged in an ocean of heavenly light. Also, make sure you go to church, as often as you can. Just being present in a church will enfold you in a cloud

of prayer. How much then will you receive if you stand during the whole service in a genuine prayerful state?

(d) Understand that you cannot progress in prayer without generally advancing in the Christian life. It is essential that no sin, which has not be cleansed through repentance, should weigh down the soul. If during your labor in prayer you do something, which disturbs your mind, move quickly to cleanse yourself with repentance, in order that you can gaze up to the Lord with boldness. Always maintain a humble, repentant contrite disposition in your heart. Also, do not leave aside any opportunity for doing good, or for showing a good temperament, most of all humility, obedience and giving up your own desires. Clearly one should also have a zeal for salvation which must always be burning and fill the entire soul, in everything, great or small, it should be the main driving force, along with a fear of God and a steadfast trust.

(e) Being thus established, work at praying, sometimes with established prayers, sometimes with your own, sometimes with brief petitions to the Lord, and at times with the Jesus prayer, not leaving anything aside which can help you in this labor. And you will obtain what you strive for. I bring to your mind the words of St. Macarius of Egypt. God will note you labor in prayer and that you truly seek to be successful in prayer, and He will grant your petitions. Because you should know that, even though prayers that are made from one's own effort are well-pleasing to God, yet that genuine prayer, which eternally abides in the heart is God's gift, and a work of heavenly grace. So, in your prayers about everything else, do not neglect to pray about prayer.

(f) I will recount for you what a God-loving man told me: "I was not leading a particularly good life, but God was merciful to me and sent me a spirit of contrition. This was at the time when I was preparing for communion. I was working hard to implant in myself a steadfast resolution to amend my ways, and particularly prior to confession I prayed for a considerable time before the icon of the Theotokos, petitioning Her to give me this resolution. Then, when I was in confession, I honestly related everything. My spiritual father did not say a word, but while he was praying the absolution over my head, a tiny, sweet flame was kindled in my heart. The feeling was something like eating an excellent bite of food. This small flame stayed in my heart, and I felt as if someone were grabbing my heart. From then on I prayed regularly, and maintained my focus there, where this feeling was. My only concern was to keep it. And God helped me. I had never heard about the Jesus prayer, and when I did hear about it, I saw that what was inside me was exactly what is sought by using this prayer." I relate this story so you might understand what the labor of prayer strives for and what are the marks that has been achieved.

(g) I will also include the following words from St. Gregory of Sinai, "Grace dwells in us from our holy baptism. However by our inattention, vanity and the poor life we live it is hindered, or buried. When someone decides to lead a virtuous life and is zealous for his salvation, the fruit of his entire work is, then, to preserve this gift of grace. This happens in a two-fold way: first this gift becomes clear by laboring in following the commandments, that is, inasmuch as one is successful in keeping the commandments, this gift becomes increasing luminous. Next, it shows itself by the regular recitation of the name of Jesus Christ in prayer. The first means is powerful, and the next one even more so, so that even the first way gains strength by it. So, if we truly want to open the seed of grace hidden

within us, let us move quickly to exercise ourselves in this latter prayer of the heart, and let us only have this labor of prayer in our heart, not employing images, until it warms our heart and it starts to burn with unutterable love of the Lord." This part includes everything which I spoke of before in the fourth paragraph.



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## Part One: The Spiritual Combat

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## CHAPTER 53: THE FUNCTION THAT PRAYER PLAYS IN UNSEEN WARFARE.

**W**hile discoursing on prayer I focused your attention most of all on the manner of lifting up prayer to the appropriate level. It might appear odd to you that, because we are talking about unseen warfare, and you want to know in what manner prayer can assist it, all you heard was how to offer up a real prayer. Do not be shocked, because prayer can become a powerful weapon in unseen war when it becomes real, that is, when it becomes rooted in the heart and starts to work there ceaselessly. From that point it becomes an unassailable and insurmountable wall, protecting your soul from the darts of the foe, which are the carnal lusts and allures of the world with its spiritual delusions. Its presence in the heart can end the unseen war. On account of this you were counseled to hasten to graft the work of prayer onto your heart, and to preserve it there with all stillness. Because this is the same thing as to say, do this and you will overcome your foe, even without a fight. And truly this is how it happens. However until your prayer attains such a degree, your foes will grant you no rest or peace, from fights, and the threats of war. Will prayer help you at this point? Yes and more than any other weapon in the spiritual war, for it constantly draws heavenly help, and by the power of God it repels the foes, so long as it is done zealously and with a resignation to the will of God. It has a chief role in our resistance to our foe's assaults. This is how things go. When, like an attentive sentry, your mind sounds an alarm about the enemies drawing near, and when the darts of your foes are felt. These darts are either lustful thoughts or motions from passions. Your spirit, if it is burning with zeal for your salvation, will perceive such evil doings



and by exerting its powers, will fearlessly repel it from your heart. At the same time with the same inner effort, it goes up to God in prayer, beseeching His aid. Help descends, foes are put to flight, and the battle wanes.

St. John Kolov explains this in a precise manner, saying, "I am as one sitting under a great tree, who sees many animals and snakes come to him. He is unable to stand up against them, so he quickly climbs a tree and there is safe. So it is with me: I sit inside my cell and see wicked thoughts rise up in opposition to me, because I am not strong enough to fight them. I flee to God with prayer, and so I am saved from my foe."

St. Hesychius relates something similar in his chapters about prayer and temperance: "You should gaze within perceptively and intensely at your mind, so as to see those who enter, and when you see them, you should immediately crush the snake's head with resistance, and with this call upon Christ with sighs. Then you will have the experience of invisible heavenly intercession." Also he stated, "Each time evil thoughts increase in us, let us cast among them the name of our Lord Jesus Christ, and we will immediately see them scatter like smoke, as experience will teach." And again: "Let us wage this mental war in the following way. The first matter is attention. So when we perceive an evil thought coming close, let us angrily cast a sincere curse against it. The third matter is to turn the heart to invoking the name of Jesus Christ and pray to Him to scatter straightaway this demonic apparition, for fear the mind follow after this fantasy like a child enticed by a skilled juggler." Also he stated, "Resistance often stops any further progress of thoughts, and calling the name of Jesus Christ exiles them from the heart. Once the suggestion is developed in the soul with an image of some object, like someone who has hurt us, or an attractive

woman, or silver and gold, or if thoughts of all such things draw near, it suddenly becomes clear that these illusions were borne into our heart by the malicious spirits, lust and greed. If we have an experienced mind, which is practiced at defending itself from overtures and can see plainly, as if in daylight, the alluring demonic fantasies and allurements, then, with opposition and prayer to Jesus Christ, it quickly and easily repulses the fiery-hot darts of the devil. It does not permit lustful fantasies to allure our thoughts, and stops our mind from becoming attached to them or any offered image. And it does not play with such thoughts allowing them to increase or to sympathize with them, because evil works follow these thoughts as unavoidably as night follows after the day.

In St. Hesychius you will find many similar explanations, and you will see that he provides a full outline of all our unseen battles. Thus I counsel you to frequently read, as much as you can, his chapters on temperance and prayer.



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Part Two: The Path to Paradise

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## CHAPTER 1: THE ALL-HOLY SACRAMENT OF COMMUNION

**T**hus far, my dear reader, I have been discoursing on the four weapons which are necessary to conquer the foes in the unseen war. These are, a lack of self-dependence, an immovable hope in God, fighting and resisting sin, and prayer. Now I would like to introduce another formidable weapon in this war, which is, the most holy Eucharist. This sacrament is the top-ranked sacrament, and the most effective of all the spiritual weapons. All four weapons which we mentioned get their force from gifts of grace, which have been purchased for us with the blood of Christ. However this sacrament is the very blood of Christ, and His flesh, in which Christ is present as God. When we employ those four weapons, we struggle with the foe with the force of Christ. In the latter instance our Lord Jesus Christ Himself smites our foes through us, or in accord with us. Because the one who eats the body of Christ and drinks His blood dwells with Christ, and He in him. As He said, "The one that eats my flesh and drinks my blood, dwells in me, and I in him" ( [John 6:56](#) ). So, when we conquer our foes, it is Christ's blood which is victorious. As we read in Revelation, "and they conquered him (the calumnious devil) by the blood of the Lamb" ( [Rev 12:11](#) ). This, the most holy sacrament, an ever-victorious weapon, or rather indeed Christ's presence in this sacrament, can be readily received in two ways. The first is in the sacrament of the flesh and blood of Christ, with the required preparation, which is, contrition, confession, a cleansing penance and the necessary fast. The second is inward and spiritual in both the mind and heart. The first might happen as often as external circumstances, inner disposition and the counsel of your spiritual father

permit. The second can happen at each moment in order that you might ever have this all-powerful weapon at your disposal and fight with it against your foes. So take heed and partake of the all-Holy Mysteries of Christ as frequently as you can, as long as your spiritual father lets you do so. However labor to partake of Christ our Lord within and spiritually, never ceasing. I have given you advise about this in the former chapters about prayer.



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Part Two: The Path to Paradise

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## CHAPTER 2: ABOUT HOW ONE SHOULD PARTAKE OF THE HOLY SACRAMENT OF COMMUNION, THAT IS, TO PARTAKE OF CHRIST OUR LORD IN THE SACRAMENTS.

**T**o accomplish the goal with which we draw near this holy sacrament, we should have particular inclinations, do particular exercises and perform certain things before taking communion, during our partaking of communion and afterward. Before communion, we should cleanse ourselves of every defilement from sin, mortal and non-mortal, by the sacrament of penitential confession, and we should perform whatever our spiritual Father orders during confession, mixing it with a steadfast determination to minister only to our Lord Jesus Christ with our entire heart, soul, strength and mind, and to do those things which are well-pleasing to Him. For in this sacrament He grants us His body and blood, and along with it, His soul, Divinity and the full power of His incarnation. When we reflect how small a matter it is which we give Him, in contrast to His gift, let us at least determine in our heart to be careful in doing everything we can to His greater glory. And even should we gain the greatest gift ever presented to Him by earthly or heavenly creatures, let us confess our willingness to offer it up without wavering to His Divine Glory.

If you desire to partake of this holy sacrament, to conquer and bring to ruin, with its power, the foes of the Lord and of yourself, start to contemplate the night before, or even earlier, on how great a desire our Savior, God's son and God Himself, has that you, by partaking of this sacrament, should grant Him a spot in your heart. He desires this so that He

can be joined to you, and be of assistance in pushing out of your heart every passion, in order to overcome your foes.

This will of the Lord is so powerful and zealous that no fashioned mind can grasp its perfection. But, so that you might have a small measure of understanding of this, you should try to etch profoundly in your mind these two thoughts, (1) what an unspeakable joy it is for the ever-merciful Lord to be in a genuine communion with us, as holy Wisdom witnesses, saying, "And my joys were present with the sons of men" ( Prov 8:31 ). (2) how much God detests sin, because it hinders his union with us, which is so pleasurable for Him, and since it is completely opposed to His heavenly perfections. Because His nature is purely blessed, light and beautiful, He is unable to do anything but completely hate sin, which is truly the extreme of evil, darkness, defilement, abomination and disgrace in our souls. God's disdain of sin is so great that from the very start all the works of divine Providence for us and every precept of the Old and New Testaments were aimed at doing away with every trace of sin. Most especially is this true about the marvelous passion of our Savior Jesus Christ, Son of God and God. There are some theologians and professors that state that, should it have been necessary, our Lord Jesus Christ would have been prepared to take on Himself an unending stream of other deaths to overcome the power of sin (remember the saying of St. Dionsius the Areopagite concerning the vision of Titus.) It is in this way that God's anger goes after it.

Being enlightened by such thoughts and meditations as to how great is the will of God to come into your heart, to finally overcome your foes, who are His enemies as well, you cannot help but feel a hot desire to receive Him into yourself, so that He accomplish in you such a work. So fully encouraged and filled with boldness from the certain hope that the divine



General, your Jesus, can enter you, you should oft challenge the passion which bothers you the most and which you seek to conquer, and cast it down with disdain, and hatred, while stirring in yourself the prayerful longing for the corresponding virtue that opposes it, along with the zeal to do the corresponding virtuous works. This is what you should be doing during the evening before communion. When the morning comes, shortly before Holy Communion, take a mental summary of all the moments you did wrong, or sinned, from the your last communion until now. Recall also how blindly and foolishly you did these things, as if for you God, Who judges and recompenses, did not exist. Even though He has seen everything and has endure horrible tortures and a disgraceful death upon the cross to save you from such things. Understand that you flouted all these things each time you were given to sin and placed your own disgraceful lusts above the desires of your God and Savior. Allow the face of your soul to be muddied with disgrace when you understand such ingratitude and folly. But do not allow yourself to be overtaken by the turmoil of all these things, and be thrown into despair. With his limitless patience the Lord knows your contrition and your declaration of readiness to minister to Him alone. He inclines to compassion and moves quickly to you and in you, so as to overwhelm and drown in the enormity of His love the enormity of your ingratitude, folly and faithlessness.

So draw near to Him with humility and a sense of uselessness, but with complete trust, love and devotion, readying a large tabernacle for Him within your heart, to allow His entire being to enter you. But how and in what manner? By casting out from the heart not just passionate affections and attachments for created things, but also all such thoughts, and by shutting its door, to stop anything or anyone from going in, save the Lord.

Once you have partaken of the holy Mysteries, straightaway go into the hidden depths of your heart and there adore the Lord with complete humility, speaking to Him in the following manner, "O my all-compassionate Lord, You see how readily I descend into sin, to my destruction. What great strength each passion that assaults me has over me, and how utterly helpless I am to liberate myself from it. Assist me, by giving me strength in my powerless contests, or instead take up Yourself my armaments and battle on my behalf to finally conquer my evil foe." Then, turning to our heavenly Father and the Father of our Lord Jesus Christ, Who along with His Son has in His great kindness dwelt in you in these mysteries, and to the Holy Spirit, Whose grace has motivated and readied you to partake of the blood and body of the Lord, and Who, after communion, now richly grants His grace to you. And so worship the one God, in the Holy Trinity, Who grants His graces to us. Once you have given Him pious thanks for the great compassion granted to you at this moment, offer to Him, your steadfast determination, eagerness and zeal to battle your sin, in the hope of conquering it through the strength of the one God who is Three in essence. Because you should understand that if you do not employ all the efforts you can to overcome your passion, you will not receive any aid from God. And if, in fighting with all readiness and zeal, you depend merely on your own efforts, you will be unsuccessful. Labor with all care, but know that success only will come with assistance from God. He will certainly help you and change your helpless labors into powerful strength, and will grant you a ready victory over the foes that battle against you.



Part Two: The Path to Paradise

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## **CHAPTER 3: ABOUT HOW TO KINDLE A LOVE OF GOD WITHIN BY PROFOUNDLY ENTERING INTO COMMUNION**

**T**o kindle an ardent love of God in yourself by deeply entering into the divine sacrament of the body and blood of Jesus Christ, turn your mind to meditate on the love, which God has demonstrated to you personally in this sacrament. Because this majestic and awesome God was not satisfied in fashioning you into His form and likeness. And after you sinned and insulted Him and so fell from your high status, He was not satisfied merely with sending His Only-begotten Son to dwell 33 years in the world to save you, and, through a horrible torture and grievous death upon the cross to redeem and grab you back from the devil's hands, to whom you were formerly enslaved by sin, and again to renew you to your previous status. No this was not enough. He also established the sacrament of His blood and body for you as food, in order that the entire force of His incarnation might be infused in your being. Set this final token of the powerful love God has for you as the subject of your ceaseless and profound meditation, in order that, beholding its many riches, you should be fed and have your heart kindled with an inseparable love and yearning for God.

(a) Consider that time when God started to love you, and you will observe that there was no beginning to His love. Because He is eternal in His divinity, and so his love for you is also eternal. So, before time began He counseled within Himself and decided to grant you His Son in a wondrous way. Understanding this, exult in spiritual ecstasy and cry out, "Even in the depth of endless time the infinite God loved and guarded my

nothingness. For even at that time He made a provision for my benefit. And His indescribable love, was determined to grant me, as food, His Only-begotten Son. After all this, how can I let myself for a moment not hold on to Him with my every thought and desire, and all my heart?"

(b) Consider as well that all affections between creatures, no matter how deep, are limited. But God's love is infinite. Thus, when it had to be satisfied in its own way, He had to offer up His Son, Who is equal to Him in majesty and limitlessness, because His nature is the same and one. So His love is of the same magnitude as His gift, and so also His gift is as large as His love. Both are so large, that no rationale mind can understand anything being greater. So recompense this limitless love with as much love as you can.

(c) Consider further that God conceived of this love for us not by any requirement, but only from His natural compassion. He loved us spontaneously from Himself, with a incomprehensible, limitless love.

(d) Consider as well that for our part we could never have merited such love by any work on our part worthy of praise, that the boundless God would recompense our complete poverty with the richness of His love. For He loved us just because in His compassion He willed it. And not merely did He love us, but He gave Himself up for us, His ignoble creation.

(e) Note the purity of His love and see that, by contrast to the love of creatures, it is untainted with any thought of gain from us. Because God does not need anything, being all-sufficient and blessed. So, He wanted to pour out on us His indescribable love, which He did, not for any personal benefit, but for our own profit.

Considering all these things, can you keep yourself from saying, "O the marvel of it! The all-powerful God has given His heart to me, the very least of His creatures. What do You want from me, O King of glory? What do you expect from me, who am nothing save dust and ashes? O Lord my God, I clearly see, by the light of Your boundless love, that You have only one desire, which primarily shows the splendor of Your love for me, that is, that You want to grant me all of You as food and drink with no other aim but to change all of me into Yourself. And You are doing this not because you have any needs that I can satisfy, but only because I have such a great need of You. Because this way You abide in me and I in You. And by this union of love I become as You are. In normal words: by the union of my fleshly heart with Your divine heart a single heavenly heart is fashioned inside of me."

Such considerations cannot help but fill you with joy and amazement, when you behold yourself so highly treasured by God and so loved by Him. You should know that in His limitless love for you He desires nothing from you, only that you love Him, in order that you be happy and at peace, by saving you from all passionate allurements to all created things and to yourself. Because then you can bear yourself as a whole-burnt offering to your God. Then, for the rest of your life you can love only Him and have a yearning desire to gratify Him which will take hold of your mind, will, memory and all of your senses. Each favor coming from the love of God for you can effect this in your soul. However this effect is quite natural if you look with a right understanding at the most blessed sacrament of Communion. While you gaze upon it in your mind, open wide your heart to it, and pour forth the following pious and loving petitions: "O divine Food. When will the time come when I will be scarified for You and consumed, not with another fire, but with the fire of Your love? O uncreated Love and

Bread of Life. When will I live with, for and in You alone? When, O my life, beautiful, sweet and everlasting, when, O heavenly Manna, will I forsake all other worldly food? When will my sole desire be You and to be fed by You? When will this happen, O my all ever-satisfying sweetness and highest good! O my Lord, most sought after and most virtuous! Rend from my wretched heart every evil attachment and inclination, ornament it with Your divine virtues and fill it with a virtuous inclination that would make me, in truth, do everything only to be well-pleasing to You. Then, finally, I will be able to open my heart to You, no longer being unworthy of You, and I will call upon You with love, and You will enter my heart. Then, my Lord, when You have come inside my heart, You will not encounter any hindrance and You will do there everything that You loving do for souls that are given unto You."

With such loving considerations and heart-felt feelings you should spend both the evening and morning, preparing yourself to receive communion. Then as the holy hour of communion draws close, ponder, most clearly, with a humble, warm heart, Whom you are going to accept into yourself, and who it is that you are, who are about to partake of Him.

He is God's Son, robed in unimaginable majesty, in Whose presence tremble heaven and all authorities. He is the Holy of holies, more radiant than the sun, inconceivably pure, compared with which every created being is foul. Out of His love for you He took on the form of slave; He chose to be hated, and crucified by the hatred of the unruly world, while He continued to be God, holding the life and death of the world in His hand. Yet who are you? You are nothing, who with your corrupt, wicked, malicious nature have become even less than nothing. You are worse than the most impure of all things, a mock of the demons from hell. Borne away

with your fantasies and desires, you have forsaken your powerful, beneficent Lord and rather than being thankful to the gracious God for His numerous and great graces, you have trampled under foot His priceless blood, which was shed for you. And yet, despite all this, He is summoning you to His heavenly banquet in His unending and unalterable love for you. Sometimes He even compels you to draw near it with frightful warnings, bringing to your mind His words, which He said to all, "Unless you eat the flesh of the Son of man, and drink His blood, you will have no life in you" ( [John 6:53](#) ). So He does not forsake you, even if in your sinful life, you are leper, frail, blind and a pauper, a servant to every passion and vice.

The only things He asks of you are that you should:

(a) Lament in your heart that you have offended Him.

(b) Hate sin more than anything else, great or small.

(c) Offer yourself to Him completely and be concerned with only one thing, with all the care and yearning of your heart to always comply with His will in everything you do, and be forever obedient only to Him.

(d) Possess a steadfast faith in Him and an immovable trust that He will be merciful to you, and will purify you of all your sins and defend you from your foes, seen and unseen.

Encouraged by such unspeakable love from God, draw near to the Holy Communion with fear and love, declaring, "I am not worthy Lord, to partake of You, because I have often angered You with my sins, and I have not grieved all my evil deeds. O Lord, I am unworthy, to receive You, because I have not as of yet purified myself from the inclinations and



affections which are abhorrent to You. O Lord, I am unworthy to partake of You, because I have not as of yet truly surrendered to Your love and will, and become obedient to You, my God, all-mighty and ever good. In Your compassion, make me worthy to partake of You, because I flee to You with faith."

Following this statement, when you have partaken of Holy Communion, enclose yourself in the hidden depths of your heart and, forgetting about everything material, speak to God with such words as, "Great King of heaven and earth. Who forced You to enter my defiled heart, when I am detestable, poor, blind, and naked? Of course, there was no one, except Your boundless love for me. O love, uncreated! O sweetest love. What do You desire from me, even though I am pauper? Nothing, as I see and know, except for my love for You. Nothing, but that there should be no other fire burning on the altar of my heart, save the fire of love which burns for You, which would devour all other love and all other desires except the desire to bear myself to You as a burnt offering and fragrant incense. Nothing else do You ever look for or want from me, and nothing else do You desire or look for from me now. Thus, O Lord, hearken to the oaths of my heart. Behold I mix my will with yours and as You have given all of You to me, so I give all of myself to You, to be fully in You. O Lord, I know, that this cannot be true, except I give up myself completely. It cannot be the case if any self-love remains in me, if I retain some inclination to do my own will, my own ideas, or some self-indulgent habits. So my will is to aspire from now on to fight against myself not to do those things which are not well-pleasing to You, even if I desire them. I will also strive to do everything which is well-pleasing to You, even if everything else, both inside and outside fights against me. On my own, I do not have the strength to do this. However because from now on You are in me. I boldly trust that

You will achieve in me what is required. I seek and work so that my heart might be one with Your heart. I have faith that Your grace will grant this to me. I will compel myself neither to see, hear, think or have sympathy for anything, that is outside Your will. For Your will is set by Your commandments, and they guide and show me that what I desire will be granted to me by You working within me. I will labor not to allow my focus to drift from my heart, where You abide. For there I can regard You endlessly and be made warm with the rays of light coming from You. And I can have faith that this will be granted me by the mere touch of Your hands. I work only for You so that You might be my light, strength and happiness. I have faith that I will be granted this by Your saving help in my inner being. It for this that I pray now, and ever more. Grant me this, O compassionate Lord."

Then work to increase each day your faith in holy Communion, and never stop being amazed at the wondrous mystery of it, pondering how God shows Himself to you disguised as bread and wine, and then becomes part of your being, to sanctify you, and to make you more virtuous and blessed. Because blessed are those who even though they have not seen, believe. As our Savior said, "Blessed are those that have not seen, and yet believed" ( John 20:29 ). And have no desire that God show Himself to you during your life under any other form other than Communion. Strive to kindle in yourself a fervent desire for Communion and to advance each day both in your zealous readiness to do only the will of God, and to progress in spiritual wisdom, making it the queen and governor of all your spiritual works, with the soul and body. Each time you partake of the bloodless sacrifice of communion present yourself as a offering to God. In other words, confess your full willingness to suffer all persecutions, every grief and wrong you encounter in life, on account of God's love, Who offered

Himself on our behalf. St. Basil the Great more fully describes the responsibility of the communicant in Holy Communion, from the words of St. Paul that those who consume the Lord's flesh and drink His blood show the death of the Lord" ( 1 Cor 11:26 ). Such a death was endured by the Lord for all, and for communicants as well. To what end? "In order that they who live should no longer live for themselves, but for Him who died on their behalf, and rose again" ( 2 Cor 5:15 ). Thus those who draw near to the holy sacrament with faith, love and a willingness to be faithful to the commandments of God, and to all clear signs of His will, that they are ready to lay down their lives on behalf of it, work to complete the task to longer live for themselves, the world or for sin, but rather for the Lord God Who they partake of in Communion, that is, He Who died and was resurrected for them.

Last of all, having received, through Communion, the Lord, Who was sacrificed for you, and having received the force of this offering, after praising the Lord and giving Him thanks, send up, using the name of his sacrifice, your own petitions and prayers to your Father in heaven, spiritual or otherwise. Then also pray about God's holy Church, your kinsfolk, benefactors and those who have died in the faith. Now that you communed by means of the sacrifice, by which the Son of God has received mercy for all of us from God the Father, your supplication will be heard and will bear fruit.



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## CHAPTER 4: SPIRITUAL COMMUNION

**B**eing in communion with the Lord by means of the sacramental body and blood is possible only at particular times, in accord with the opportunity and your enthusiasm. However it should never be more than daily. However interior, spiritual communion, is always possible, every minute and hour. In other words by His grace, it is always possible to be in communication with Him, and to be conscious, when He wills it, of this communication in one's heart. By the Lord's promise, by receiving His body and blood we partake of Him, and He come into us and abides within, with all His blessings, letting the heart, which is ready for it, to be conscious of this. Genuine communicants are ever in a blessed state following their communion. For it is then that the heart receives the Lord spiritually.

But because we are restrained by our body and surrounded by external events and communication, in which duty requires us to participate, so, by the daily dividing of our focus and feeling, the spiritual communion of the Lord slackens and becomes hidden. The feeling of partaking of the Lord becomes obscured. However communication with the Lord remains intact, unless sadly a sin enters and brings to ruin the graceful state. Nothing is comparable with the joy of receiving the Lord. So the diligent, when they feel that it has grown weaker, hasten to return its full force, and having restored it, they sense themselves again receiving the Lord. This is a spiritual partaking of communion with the Lord.

It is in this manner that it happens between the times of partaking of communion through the Mysteries. And this can be done unceasingly for

someone who is attentive to keeping his heart pure and strives to keep his feelings directed to the Lord. Yet this is a gift of grace, given to the one who labors in the way of the Lord, if he is careful and merciless with himself. Even if one should receive the Lord spiritually only occasionally, this partaking is still a grace. The only thing that we can bear to Him is a thirst and hunger for His gift, and we must strive eagerly to receive it. And there are works which open the path to this communion with the Lord and can assist us in receiving it, even though it always appears to come as if it were unforeseen. These labors are pure prayer, with a child-like weeping in the heart, and works of self-denial and exercise of the virtues. When there is no sin to defile the soul, when no wicked thoughts or feelings are allowed, that is to say, when the soul is unstained and cries out to God. What then can hinder the Lord, Who is everywhere present, from allowing the soul to taste Him, or to permit the soul to be conscious of this taste? And thus it happens, except when the Lord judges it better, for the benefit of the soul, to lengthen its thirst and hunger for Him before gratifying it. Among the works of self-denial that are most effective for this end are, a humble obedience; throwing oneself at the feet of all; casting aside one's love of goods and suffering wrongs with a good heart. All such things should be done with a spirit of full submission to God's will. Such deeds make one more like the Lord than others, and the Lord, Who dwells in him, lets his soul taste Him. In addition pure and careful fulfillment of the law of God yields fruit in the heart, where the Lord dwells together with the Father and the Holy Spirit.

This spiritual communion with the Lord is not the same as a memory of communion, and should not be confused with it, even if the memory has strong spiritual feelings and a zealous yearning for true communion with Him. It should also not be confused with what the worshipers in the church partake of when communion is offered. They accept sanctification and

good-will, as one's participating in the bloodless sacrifice by faith, penitence, and a willingness to offer themselves to God's glory, and they receive it according to the measure of their inclinations. However it is not the same thing as communion, even though communion can also be present here.



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## CHAPTER 5: ABOUT BEING THANKFUL TO GOD.

**A**ll the blessings we receive, and all good works that we do are of and from God. So it is our duty to render thanks to Him for all these things. These blessings include all that we accept from His liberal generosity, either seen or unseen, for all good actions, for all well-meaning efforts and every triumph over our foes for our salvation, as we were commanded, "In all things render thanks, because this is God's will in Christ Jesus concerning you" ( 1 Thess 5:18 ). So strive to keep warm sentiments of thanksgiving for God from when you first awake and throughout the day, to when you go to bed with thankful words on your lips. Because you are covered with heavenly blessings, one of these being sleep itself.

God has no need of your thanksgiving. However you are very much in need of His heavenly blessings. And the place to accept and retain these blessings within is your thankful heart. "The best means of keeping the generosity of a benefactor," writes St. John Chrysostom, "is to remember his favor and ever render thanks to him." St. Isaac tell us, "The thanks of the receiver urges the giver to grant still greater gifts. He who is not thankful for a little will find himself disappointed in his greater hopes. A gift will always be augmented, save when there is no thanks rendered." St. Basil the Great enjoins the helpful warning, "If we do not render thanks for the blessings God bestows on us, He must take away these blessings so as to bring us to a right mind. Just as the eyes fail to notice what is too close, but require a reasonable separation, so thankless souls, when lacking blessings, many times become aware of previous mercies. While they had no thanks to

render to the One Bestowing when they enjoyed His gifts, they extol the past ones when they are gone.

Taking care to hear my words, you will inquire, "How can I constantly have feelings of thanks burning in me?" Study all the favors God has bestowed on humanity and you. Regularly recount them in your mind. And if you possess a good heart, you will not be able to keep from singing your thanks to God. You can find such hymns in various prayers and writings of the saints. Listen to how St. Basil the Great speaks about God's generosity to us, "From nothing we are brought into existence, being created in the image of the Creator, we were granted a mind and speech, which make up the perfection of our character and grant us an awareness of God. With careful study, the wonders of creation are like a book demonstrating to us how great is God's Providence in everything along with His Wisdom. We can tell good from evil. Even nature instructs us to elect what is helpful and turn from the harmful. Being alienated from God through sin, we are summoned to communion with Him, and liberated from degrading slavery through His Only-begotten Son's blood. And what about the hope of salvation and joy of heavenly bliss. What about the kingdom of heaven and the blessings which are promised which exceed every description and understanding." Read through these words about God's favors to us, or choose a different one, or make up one yourself, including in it the blessings which God has personally bestowed on you. Frequently repeat them in word and thought, not just each day, but many times in a day, and you will constantly have the sense of thankfulness to God.

However, one evoked, a feeling such as this does not want to remain hidden, it looks to be expressed. So how can you show God your thankful feelings? By doing what God wants you to do, when He covers you with

His generous gifts. What does God want? When God covers you with His blessings He wants you to remember Him when you see them. He wants you to completely hold fast to Him in love. He never wants you to deviate from His will in anything, and to work at being well-pleasing to Him in everything. He wants you to be completely dependent on Him. He wants you to recall the many times you have sinned against your Benefactor with wicked and disgraceful deeds, in order that you are filled with feelings of repentance, and that you lament until you are at peace with your conscience and become assured that God has forgiven you fully. And so you should do these things.

Can you see how broad is the practice of giving thanks and how many different ways you can fulfill this requirement? Understand from this how grievous a sin it is to be negligent in this, and labor not to defile yourself with this vice. Lack of thanksgiving is called black. What word would be fitting for ingratitude toward God? So be careful to constantly keep a warm feeling of thankfulness to God, particularly during the liturgy in church when the Eucharist is offered to God, because the very word Eucharist means a giving of thanks. Take heed not to forget that here the only fitting thanks you can offer to God is a complete readiness to offer up yourself and all you possess to the magnificence of His holy name.



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## CHAPTER 6: ABOUT SURRENDERING TO GOD'S WILL

**W**hen someone has become repentant he offers himself as a servant of God, and straightaway he starts his service by following His commandments and will. This labor starts with sweat on the brow. The commandments are not difficult by themselves, but there are many hindrances to keeping them in the outer circumstances of the laborer, and particularly in his inner disposition and practices. With help from God a diligently laborer conquers everything and finally obtains peace within and a peaceful flow of life.

The one who struggles acts on his own, with some help from God. However after the first few days he begins to realize that despite his labors if anything good is accomplished, it is only because he is granted heavenly power to do it. The more he goes on, the more he understands this to be true. When there comes to be a certain amount of peace within, this understanding is strengthened and takes control, until in the end he completely submits to the will of God and His influence. God's influence starts to work in those who labor for their salvation right from the first time they turn to God, and it changes how they turn. It starts to grow as the one struggling turns more away from himself and holds fast to God and, understanding his own lack of strength, has an even more steadfast faith in the power of God. When finally he gives himself up fully to God, God becomes very much present in him, both in demonstrating what he should do and accomplishing it. This is the very peak of Christian perfection, where it is God who works in you to will and to do" ( [Phil 2:13](#) ). As was mentioned at the start, the seed of this perfection rests on not being self-

dependent and hoping in God. However here it is demonstrated in its maturity.

What makes up a full submission to God's will can be understood when it shows itself in its fullness. It comes by itself and there are no set rules for obtaining it, so one cannot say, "do this and you will acquire it." It grows almost unnoticed with the traits of not being independent and hoping in God. I have spoken about it here simply because it needs to be discussed somewhere, and what was mentioned at the conclusion of the previous chapter about offering oneself to God presented an opportunity to speak about it now. Complete surrender of one's will to God is really about being a burnt-offering to God. The evidence that this state has been achieved is dying to oneself and one's opinions, desires, feelings or inclinations, so as to live by Divine guidance in agreement with God's will and by partaking of Him. The beginning of this effort is our Lord and Savior. He gave up everything in Himself to God the Father, and also us in Himself, "Because we are members of his body, flesh and bones" ( Eph 5:30 ). Therefore let us quickly follow His footsteps, because He gave to God the Father a task for us, hoping that we would be ready in word and deed.

Why is such an offering made at the end, and not at the start? Because a sacrifice to God should be perfect, without spot. And at the start, perfection is only sought, but not achieved. When finally it is achieved, then it is right to offer up oneself as a sacrifice. Initially one only pledges oneself to this offering, but in the end he offers himself as the sacrifice. For truly, it is impossible to offer oneself up as a burnt-offering before one has become perfect. Different offerings can be made, such as atoning sacrifices, purification and thanksgiving sacrifices, yet not a burnt-offering. One can

try to, and talk about it, but it will all be mere words and not the true act. This act is done without using words.

Understand that so long as you are still drawn to earthly things, and you lean on things inside or out, which are not God, so long as you enjoy the taste of material things, you are unworthy to be a burnt-offering. First strive to give up all this. Force all the separate lives in you to cease so that only life in God remains. Put another way, make it so that it is no longer you that live, but God, our Lord Jesus Christ and the Holy Spirit which abide in you. Then sacrifice yourself to God, or at that point you will be scarified to God. And, until this happens, keep a remorseful spirit as an offering to God, a contrite and humble heart, and be satisfied with this for awhile, but not forever. Because in the end you will need to offer yourself up wholly to God as a burnt offering.



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## CHAPTER 7: ABOUT WARMTH OF HEART, AND ALSO ABOUT ITS COOLING AND BECOMING DRY.

**H**aving spiritual warmth in your heart is the fruit of feeling for God and for everything heavenly. It comes into being when one turns to God with a repentant heart. During works of penitence, which cleanse the heart, it gathers more strength, and from occasional warm feelings visiting the heart it steadily becomes a regular occurrence, until in the end it is a permanent presence in the heart. St. John Climicus wrote about this warmth when he said, "Always labor to have feelings for God and heavenly things." Each thing which gives pleasure to the heart, warms it, and so a warmth of the heart can take many forms. Spiritual warmth comes from spiritual things in the spiritual life which influence the heart. Its notable feature is a giving up of all material things, when one's attention is completely fixed on God and heavenly matters. As a result of this feature the warm feelings of the soul are as distant from the body as heaven is from earth.

The spiritual warmth is concentrated and looks like to be simple and singular. However in reality it is a collection of many spiritual motions, just like the sunbeam is a synthesis of seven distinct colors from the spectrum. It is made up of reverence, repentance, tenderness, bowing before God, adoration, zeal, and a love for God. Because these spiritual feelings cannot all become fixed in the heart immediately, spiritual warmth does not straightaway become a characteristic of our heart.

Before spiritual warmth in the heart is a constant state, it comes and then leaves. Either it comes by itself, or as a divine guest, or it is the

product of spiritual labors like reading, contemplation, prayer, self-mortification and good works. It leaves when one's focus drifts from spiritual matters, upon which the heart participates in things which are not spiritual, and enjoys them. This extinguishes spiritual warmth, just as water extinguishes a fire.

Would you like to keep this spiritual warmth present in your heart? Keep your attention fixed within yourself and stand within your heart in God's presence. Never let your mind wander, disrupting your focus. Have no sympathy for matters of the soul or body which come into the heart. Sever immediately all concerns and anxieties from the beginning, retaining your zeal to be well-pleasing to God and to save your soul.

With regard to external matters, keep the order which reason suggests. Direct all external matters to your final goal, and while doing one do not trouble your mind with concerns about many. However I will enjoin that when you have felt this warmth, you cannot but labor to retain it. And laboring as such you will use appropriate means for this end. Employing them you will observe the most profitable way to keep it. If you do this work with a sound judgment, spiritual warmth will be a trustworthy guide, instructing you how to govern your inner life and how to conduct yourself in outward dealings in order to keep that spiritual warmth.

Although spiritual warmth in your heart is sweet, its absence is bitter, troublesome and scary. It has been said previously that it leaves when one's attention and heart wander from matters of the spirit and turn to things which are not spiritual. Although this does not mean something sinful, for one who has sampled spiritual warmth is no longer drawn to sin or vain and earthy things. But once one's attention moves toward earthly things, the

spiritual warmth wanes. However when the heart holds fast to it, it leaves completely, and there remains a cold feeling toward divine matters and God Himself, accompanied by a lack of interest in a spiritual labors and matters, which are done to retain this warmth. If one collects himself quickly and hastens to renew this former regular warmth-inducing order, this warmth comes back quickly or sometimes not so quickly. However if he pays no heed to it, and by being scattered, given to self-dependence, intentionally lets himself linger in such a cold state, and if he dangerously actually gratifies in deed his non-spiritual inclinations, being resurrected by it, the zeal he had for the spiritual life is eroded, if not completely destroyed. This last state is the forerunner of descending into previous regular sins, which will certainly conquer the careless. However if one recollects himself, he should have no trouble in regaining his former spiritual state.

This is the way that cooling occurs. It is always by our own misleads, because it is the product of a waning attention and a lack of watchfulness. This weakening is produced either from temptations or earthly surroundings, when images of worldly delusions beguile and carry one away from oneself. It may also happen from the schemes of our foe who plots ways to incite someone to leave his inner self, which our foe at times is successful in doing, just by adding his own more alluring images to the regular flow of fantasies, and at times by affecting the body. Regardless of the source, the cooling starts when focus comes out of the inner depths, and its further advancement is determined by the heart holding fast to something which is initially vain, and afterward passionate and sinful. In each case the person is to blame. Because ones liberty cannot be violated by either the world nor the devil, they can only bring about temptations.

At times cooling is from grace. In its true form, spiritual warmth comes from grace in the heart. When grace is present, the heart becomes warm. When it leaves it becomes cold. Grace can also leave someone, when he leaves himself, allured by bad things. This cooling is a chastisement. However at times grace leaves on its own, for the aim of helping the spiritual advancement of God's servants. In such instances this leaving is instructive. However in this case the the result is the same, a cooling. This cooling is an empty feeling in the heart, because the guest has left. The difference between such coolings is that blameworthy cooling saps the zeal for the spiritual life, while an instructive cooling from grace leaving causes it to burn even more ardently, which is also one of the reasons for its departure.

Heavenly grace leaves on its own for didactic reasons so as to, (1) incite zeal, which can weaken from a long calm period. (2) Force one to study his situation with more attention and cast off attachments and employments not related to a life well-pleasing to God and not directing someone to Him. (3) To augment the emotional feeling and understanding that all good present in us is the product of the grace of God. (4) To compel us to esteem the gifts of God more highly in the future, to take greater care in preserving them and to be more meek. (5) To more sincerely give up ourselves into the hands of God's providence, with full self-denial and self-humbling. (6) To compel us not to become overly given to spiritual joys in themselves, and so dividing our heart, because God wants all of it to be His. (7) To keep us from slackening our labors when heavenly grace is working in us, but rather to make us labor without sleeping on the way of God, laboring with all the talents He has given us for this end.

So, even if a cooling comes from a didactic withdrawing of heavenly grace, you are the reason for it, because, even though heavenly grace departs on its own, it leaves with its gaze toward you. Thus when you experience a cooling for spiritual matters and employments and for everything heavenly in general, go deeply into yourself and study diligently what happened. And if you are to blame, move quickly to repair it, not just because you want to return to spiritual joys, but because your desire is to eliminate everything in yourself that is improper and not well-pleasing to God. If you discover there is nothing like this, give in to God's will, telling yourself, "God has so decreed, let Your will be done in regard to me, O Lord, feeble and unworthy though I am." Then wait patiently, never letting yourself stray from the regular order of your spiritual works, life and exercises. Conquered by a lack of interest in them, which has assaulted you, by compelling yourself to exercise them, neglecting any thoughts which work to sidetrack you from your labors by proposing that this work is pointless. Willingly drink down your bitter cup, declaring to the Lord: "O Lord, look upon my humility and my labors, and do not take away Your mercy from me," and let your labors be excited by a trust that this cup is from the love God has for you. For He wants you to achieve a higher degree of spiritual perfection. Willingly follow in the Lord's steps not just to Mount Tabor, but to Golgotha as well, that is, not merely when you feel a divine light and spiritual delights inside you, but when you are assaulted by darkness, persecutions, stress and resentment as well, which the soul must undergo sometimes from demonic temptations, inner and outer. Even should this cooling be attended by a great darkness and chaos that is so great that you do not know what you should do or where you should turn. Be not afraid. Stand steadfast in your spot, be submissive to your cross and throw off from yourself all worldly comforts, which either the world or the

body propose, incited by your foe. Also attempt to conceal your illness from others and speak about it to none save your spiritual father. And you should do so, not to grumble about the illness which has afflicted you, but instead to receive guidance as to how you should keep away from it in the future, and how to endure it with a good heart, for as long as God wishes you to have it.

Keep praying your prayers, partaking of communion and doing the other spiritual exercises like normal, but not for the spiritual delights, nor to have your current cross removed, but to be granted strength to continue nailed to this cross with an undisturbed soul, for the glory of our Lord Jesus Christ, Who was crucified for us, and to live and act in a manner which is ever well-pleasing to Him. If sometimes your health makes it impossible to pray and have a good mindset, as you had done previously, because of the great darkening and turmoil of your mind, do all these things as best you can, so long as you perform them without slothfulness and luxury. Then what you do not do perfectly, will be received as if it were perfect on account of your desire, labor and seeking. Stay in this desire, labor and seeking, and in time you will perceive its marvelous fruits, hope and strength, fill your soul.

I give an example to you here of how to invoke God during times when your mind darkens. Cry out to Him, saying, "O soul, why are you depressed? Hope in God, because I will, in time, praise my God, who is the health of my body" ( [Ps 43:5](#) ). "O Lord, why do you stand far off? Why do you hide Yourself in times of trouble" ( [Ps 10:1](#) ). "O my God, do not forsake me. Do not be far from me" ( [Ps 38:21](#) ). Recall how Sarah, the beloved wife of Tobias, was motivated by God to pray in her distress. "Each person laboring for You, O Lord, understands that truly if our life is a

contest, it will have a crown, and if it is full of persecutions, they will be recompensed, and with Your mercy, will not stop even in corruption. You did not exult in our destruction, but You brought calm after the storm, and joy after weeping. O God of Israel, blessed be Your name forever." Remember also Christ our Lord, Who, by His incalculable sufferings felt that He was forsaken by His heavenly Father in Gethsemane and upon the cross. So when you feel as if you are being crucified in your current state, call out from your heart, "O Lord, your will be done." "Not what I will, but what You will" ( [Matt 26:39](#) ). If you do these things, your patience and prayer will ascend to God, like the flame of the offering of your heart. And you will show that you are filled with love that is strong as death, and a zealous willingness to shoulder your cross and to follow Christ our Lord on any road, which He elects to use to summon you to Himself. This is a genuine godly life. To yearn for and seek after God on account of God, and to possess Him and to partake of Him as He desires. If people began their godly life with this disposition, and measured their advance by its power, rather than the tides of spiritual delights, they would not be readily taken by temptations, which come from themselves, or by the schemes of the foe. They also would not be idle or complain when episodes of cooling or dryness occur. Rather, they would receive such times with thankfulness and endure them happily, persuaded that if it is the will of God it must be for their benefit. So, ignoring them, they would remain on the path of their life being well-pleasing to God, keeping all the commandments with even more zeal, self-denial and striving.

It sometimes occurs that when the soul is languishing in this cool condition with a disinterest in spiritual things, the foe assaults with great force, instigating wicked thoughts, disgraceful urges and alluring fantasies. His goal is to bring about a hopelessness that one has been forsaken by God

and to compel such a one to renounce his fight and be given to something lustful, so as to guide him to return easily into the whirlpool of a immoral life. Being conscious of this, be steadfast. Allow the waves of sin to bellow out around the heart, but so long as your heart is full of hatred of sin and possesses a longing to be devoted to God, your small ship is safe. Heavenly grace has taken away its solace from you, but it remains close by, observing, and it will not forsake you helpless, as long as your desires are on the side of virtue. Thus remain steadfast, encouraged with the certainty that this tempest will be finished soon, and with it your dry spell will depart. Trust that this condition has been permitted to occur for your own benefit. If you suffer this time of testing you will finish it with a greater understanding of your weaknesses, great humility and a firmer confidence that help from God is always close at hand. I have already had the opportunity to talk to you about such rigorous assaults of the foe. Review what I mentioned there.



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## CHAPTER 8: ABOUT PROTECTING AND EXAMINING YOUR CONSCIENCE

**M**y dear brother, employ all possible means so that your conscience is pure, in your thoughts, words and actions. These all should be irreproachable. Never let it rebuke you and eat away at you on account of anything. If you undertake this, it will strengthen your inner and outer deeds and it will be a mistress for your entire life, governing it correctly. A clean conscience will give you an irreproachable life, because then it will be sensitive and powerful for doing good against wickedness. The conscience is the law, written by God in the hearts of all people, to shine a light before them and to lead them to virtue, as apostle Paul tell us, "They show that the requirements of the law are written on their hearts" ( Rom 2:15 ) From this saying, St. Nilus advises us that, "In all your labors keep to the guidance of your conscience as if to a lamp." You should keep your conscience pure in four relationships: (1) with God, (2) with yourself, (3) with your neighbors and (4) with everything, which you have control over.

All these things you understand, but I will mention again the key points: With respect to God, keep God in mind and walk in His presence; be conscious of being carried and protected by the power of God, and that you are being guided to the end which He had in mind when He created you out of nothing; consecrate yourself and everything you have to the ministry of God and glorifying His name; abide in Him, trust Him and surrender your future to him.

With respect to yourself, be fair with yourself and allot its due to each part of yourself. Allow your spirit, which looks to the heavenly and eternal God, govern your soul and body, whose collective task is to arrange your temporal life. Allow the soul to obey the commands of the spirit and make your mind submissive to truth show to you by God, and allow it to enlighten the full spectrum of its knowledge. Keep its will within the Divine commandments, not permitting it to venture off into its own desires, which are against them. Allow it to instruct the heart to only have a taste for heavenly matters and those which have the divine impress. In this vein allow it to arrange its affairs, in the public and daily life. Give your body what it requires, keeping strict allowance, and setting for yourself the ordinance of "make no provision for the flesh, to gratify its desires," ( Rom 13:14 ) at any time or in anything. If you stick to this, you will be a good governor and benefactor of yourself.

In terms of your neighbors, reverence all of them as icons of God. Hope for the best for all of them and do good to them as much as you can. Be humble before everyone and look to please them all within the boundaries of what is right. Be joyful with those who are rejoicing and lament with those who are grieving. Do not judge or humiliate anyone, even though it be in your mind or feelings. Do not hide the truth, if you are aware of it, from those who look to you for counsel and direction. However do not impose yourself as a guide on anyone and be at peace with all, willing to make any necessary sacrifice to keep such peace. Take heed never to lead someone astray.

With regard to material things: respect everything as being the creation of God. Preserve and employ, to glory of God, everything which you own. Be satisfied with the things you possess, however much that is, and thank

God for it. Do not form any passionate affections for anything and consider everything as external ways and means in order to be at liberty in the way you deal with them, without their being ties and obstacles in your virtuous occupations. Never let yourself rest on these frail supports. Do not brag about your goods, and do not envy those belonging to another. Keep from being greedy and luxuriant in those matters which are not good. Each person is required to do this each day in one way or another, almost at each step. So, if you live in a honest way, you will have a pure conscience, as St. Paul tells us ( [Heb 13:18](#) ).

Those who are willing to live in a honest manner and are zealous for their salvation behave as I have mentioned, trying not to do wrong in any of these matters and to keep their conscience clean. But, despite their labors, now bad thoughts and feelings, now poor choices of words, now wrong deeds slip past, sometimes unseen, other times noticed by others, and so they cover with dust the immaculate face of the conscience. And so at the close of the day, almost everybody can see the gypsy, who has traveled the dusty road, with dust on his eyes, nose, mouth, hair and face. On account of this each person who is earnest for salvation has the chore of examining his conscience at night and noticing all the bad things which came into his thoughts, words and deeds, he needs to cleanse them with repentance, that is, to do what all dusty travelers do, that is, to wash with water, which likewise, the former does by washing himself with repentance, remorse and tears.

This examination of self should test everything, good and bad, right or wrong, from every angle, as mentioned previously. If you notice something which is good in its own right, examine if it was right in terms of the intention, if it were right in the way it was done and the disposition you had

to it after it was finished, which is to say, if it was performed for its own end. Was it done to gain favor with others or for to be self-indulgent? Was it proper, timely and at the right place? Was it done to blow your own horn and to glorify yourself, without praising God? A good work is done right when it is out of obedience to the will of God and His glory, with a full giving-up and forgetfulness of self.

If you discover something wrong, study why you did it, when your will is to do what is right. Locate the outer and inner causes that led to it. Examine how you should have moderated your actions so as not to sin, and look at why you did not do so. Then, blaming only yourself and not others, figure out intelligently how you should conduct yourself in the future to keep from sinning in such occasions, and set a steadfast rule for yourself to enact your decision without erring, or being self-indulgent or looking for favors, and so using even unclean motions to fertilize the fields of your heart.

At the close of your examination, thank God for everything that was done right, without allotting any portion of it to yourself, because truly "it is God which works in you to will and to act" ( [Phil 2:13](#) ). Without Him we can do no good thing. ( [John 15:5](#) ) Thus give thanks to God and as St. Paul did, forget about it, and follow his model, increasing your zeal and "reaching ahead to those things which are before you" ( [Phil 3:13](#) ). In terms of the wrong things you have done, repent and have a contrite heart in the presence of the Lord, faulting yourself for always bearing Him loaves as offerings which are impure, being mixed with chaff and other impurities. But be determined to guard yourself closely the next day, and let nothing wrong slip by, not just in words and deeds, but in thoughts and feelings.

Those who take heed to themselves do all this, which is, an examination. This is done during the day so that by the evening the examination of their conscience is merely a repeat of what was done earlier, with corrections and augmentations. One has to consent that this latter way is best and more natural. No ill which was permitted can be hidden from the conscience. And once it is perceived the conscience straightaway is disturbed. Would it not be better to calm it down immediately by a condemnation of your actions, along with remorse, and a conviction to act correctly in the future, than to wait until the evening? I would like to enjoin a few more words on this matter. Scrutinize your deeds most carefully and dive deeply into their sources, declaring from them a pitiless judgment against yourself. The deeper you investigate everything that happens inside you and all that comes forth from you, removing all wrong things and supporting all good things, the more rapidly you will purify your conscience. In the same manner the deeper the well, the more pure the water therein.

Once the conscience has come to understand right from wrong, it will not stop to insist on deeds conforming to the former, and to drive off with condemnation and regret anything of the latter that was allowed. However until it attains a full understanding of the difference or until it has its "senses exercised for distinguishing both good and evil," ( [Heb 5:14](#) ) thus having eyes to see, it continues in this state to be dependent on other activities of the soul, particularly reason. However until the heart is cleansed from the passions, reason is often subject to bribes and so generates numerous justifications, which fog the conscience's eye and misguide it to see black as white. So, as long as you are still wrestling with the passions, in examining yourself put your deeds in front of the mirror of

God's word and be directed by this in discerning their measure and worth. Also, do not be negligent to visit your spiritual father frequently.

Start and finish the examination of your actions with a careful prayer. Petition the Lord to grant you eyes to behold the inner depths of your heart, because "the heart is deceitful beyond everything, and incurable; who can know it?" ( [Jer 17:9](#) ) Only God knows Who is "greater than our heart, and knows everything" ( [1 John 3:20](#) ). "Before you, even you only, know the hearts of all the children of men" ( [1 Kings 8:39](#) ). There are bad feelings which are deeply concealed in the heart. Sometimes they slip into one's deeds. Sometimes they are unnoticed and defile them with the foul odor of sin. Thus pray with the prophet David, "Cleanse me from my hidden faults" ( [Ps 19:12](#) ).



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## CHAPTER 9: ABOUT PREPARING FOR BATTLE WITH OUR FOES AT OUR FINAL HOUR.

**E**ven though our entire life is a ceaseless warfare and we must struggle to our last hour, the more important battle comes at our final hour. The one who falls then cannot rise again. Do not be shocked at this. Because if your foe was bold enough to draw near to our Lord, Who was sinless, in the final days on earth, as the Lord said, "The prince of this world comes, and has nothing in me" ( [John 14:30](#) ). What can stop him from assaulting us, sinful creatures, at our final hour? St. Basil the Great notes in this commentary on the seven psalm, "For fear he rend my soul as a lion, tearing it into pieces, while there is no one to save," ( [Ps 7:2](#) ) that the most indefatigable fighters who have fought unremittingly with the devils throughout the course of their life, have kept from their snares and resisted their attacks, in their last days are examined by the prince of this age, to see if anything sinful abides in them. And the ones who show wounds, or blemishes and empresses of sin are kept in his power, while those, who reveal nothing of these things, freely pass by him and rest with Christ.

If this is true, it is impossible not to be mindful of this coming prospect and to ready oneself ahead of time to encounter that event and pass by it with success. Your entire life should be a preparation for this, for you will show yourself to be well prepared at that hour, if during the entire temporal life apportioned to you, you battle with courage against the foes of your salvation. Having obtained during your life the necessary skills to conquer your foes, you will readily win the crown of victory at your final hour.

Also, meditate often on death, recalling all the things which must occur then. If you do these things, that time will not catch you off-guard, and so will not scare you too much, and your soul, not enfeebled with fear, will demonstrate itself more steadfast and strong to fight and conquer your foe. Worldly people flee from the thought of death, in order to not interrupt the comforts and joys of their senses, which are not compatible with the thought of death. This causes their attachment to the good things of the world constantly to grow and strengthen, because they encounter nothing against it. However when the moment comes for them to leave this life and all the comforts and the things they enjoy, they are thrown into great confusion, fear and torture.

To have this thought about death yield its full fruit, you should put yourself mentally in a dying persons place, in a torturous agony, and you should imagine vividly your foes temptations which might attack you then. At the same time you should bring to mind the thoughts and emotions needed to repel them. I will now relate to you your foe's possible attacks at that time, and the means of repelling them, in order that you, while alive, might be used to rehearsing them mentally, and be able to use them in your final hour. Because this war and this fight comes only once, but because it is unavoidable, one should learn how to encounter it and engage it skillfully, for fear you err and suffer a loss which cannot be made up for.



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## **CHAPTER 10: THE FOUR TEMPTATIONS OUR FOES USE IN OUR FINAL HOUR: (1) THE TEMPTATION OF A WAVERING FAITH AND HOW TO CONQUER IT.**

**T**he most important and dangerous temptations which our foes, the devils, normally inflict on us in our final hour are: (a) a shaky faith, (b) despair, (c) vainglory, (d) a variety of forms which the devils take on which appear to those who are dying. In terms of the first, when the wicked foe starts to sow in your mind, thoughts of unbelief or, becoming manifest in a form, talks with you in a way in opposition to the faith, do not argue with him, but confirm in yourself the faith which he assaults. Then tell him with a righteous anger, "Get away, Satan, father of lies. I will not listen to you. With every part of my being I believe and I always have believed what my mother, the holy Church has always believed. This is sufficient for me, "Permit no thoughts of unbelief, and stand steadfast. As Holy Writ says, "If the ruler's spirit rises up against you do not leave your place' ( Ecc 10:4 ). Be very conscious, and retain this awareness that these thoughts are nothing but schemes from the devil who labors to mislead you in your final hour. If you are unable to remain steadfast in your mind, stay alert with regard to your desires and feelings, and do not be moved toward his suggestions, even if they are supported by Holy Writ, which the soul-slayer uses. Because whatever part of Holy Writ he may bring to your mind, he does with the goal of bringing you to your doom through a twisted interpretation of the true words of God.

Should this wicked snake pose the question, "what exactly does the church teach?" Give no heed to his question. Completely ignore him,

knowing that he is all lies and trickery, and that he has started this discourse with you to mix you up with words. However if you feel that you have a sound faith and are firm in your mind, and you want to overcome your foe, respond to him that the holy church alone knows the truth. Should he ask you again, "what is that truth?" Tell him that the truth is that through the cross, our Lord Jesus Christ has struck his head and has destroyed his power. Then hold fast, with a focused mind, to a meditation on the Lord, Who was crucified for our sake, and pray to Him, saying, "O my God, Fashioner and Redeemer, come quickly to help me and never let me be moved, however slight, from the truth of Your holy faith. Because by Your love, I was born into this truth. Let me dwell in it and thus finish my life to the glory of Your name."



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## CHAPTER 11: (2) THE TEMPTATION OF DESPAIR

The next temptation at our final hour, by which our foe works to smite us, is a fear of the recollection of our numerous sins. One cannot avoid this fear, but it can be eased by trusting in the redemption for our sins through Christ our Savior's death on the cross. The foe clouds this faith and augments the fear of our sins, in order to suppress any hope of salvation and to cast us down with despair and despondency. And so, dear brother, ready yourself ahead of time to repel this assault, and determine even at present to hold firmly in your hand our symbol of victory, the cross of Christ, when you draw near to death's gates. Said another way, keep steadfast in your heart your faith in the redemptive power of our Lord dying for us on the cross. If, going through death's gates, you experience assaults of despair, quickly realize, first, that they are the work of our foe, and not the normal result of recalling your sins. This calling to mind engenders humility, remorse and sorrow for having done wrong to the righteous and compassionate God. So, even though it produces fear, such fear does not quench hope in the mercy of God, and being mingled with it, yields a profound trust in salvation, taking away all feelings of being thrown out. If you understand this, you will always perceive all memories of sins that come from the devil and have the power to distress you and throw you into despair, quenching every hope of salvation and casting you down from a fear of being thrown out. Once you are conscience of this it will not be hard for you have great hope, which will remove all despair.

Great hope moves one to ponder the Divine mercy, into whose boundless depths one granted with it, throws his many sins, with a steadfast belief that God wishes and looks, not for our destruction, but rather for our

salvation. The only confident foundation on which this belief can be strengthened, and most important at that time, is the limitless power that comes from the death of our Lord and Savior on the cross. So, because we should ever strive to gain the protection of the cross, how much more should we do so at that time! Here is an appropriate prayer to make to your Lord and God when you go through the gates of death, "O Lord. I have many reasons to be afraid. For, in Your justice, You may condemn me and throw me out on account of my sins. Yet still greater is my bold hope in your forgiveness on account of Your limitless mercy in Jesus Christ, our Savior and Redeemer. So I entreat You to spare me, Your wretched and poor creation, in Your limitless goodness. For even though I am condemned for my sins, I am washed clean by the precious blood of Your Son and our God to praise You forever. I place my entire being into Your hands. Deal with me in Your mercy. For You alone are the Lord of my life."



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## CHAPTER 12: (3) THE TEMPTATION OF VAINGLORY

**T**he next temptation at our final hour is vainglory and self-regard, which incites one to depend on oneself and one's own deeds. So you should never, particularly in your final hour, allow your focus to rest on yourself and what belongs to you, giving in to being self-satisfied, even if you have advanced in the virtues beyond all the saints. All your satisfaction should be in God, and you should put your hope completely in His mercy and the Passion of our Lord and Savior. Disparage yourself in your eyes until the end, if you want to be saved. If some work you did happens to enter your mind, consider it a work which God did in you and by you, rather than being something of your own doing.

Let your refuge be the protection of Divine mercy. But do not let yourself expect it as if were a recompense for you numerous, toils you have suffered or for the victories you have achieved. Ever stand in the saving fear and the steadfast belief that every work and toil would have been useless, if God had not brought it under the wing of His goodwill and had not been there to help it and work in it. So place your trust in his compassionate goodwill. If you take this counsel, you can be confident that at your final hour the assaults of the foe will come to nothing, and an open road will lie before you, on which you can travel rejoicing from the earthly valley to the Jerusalem in the heavens, which you have been yearning for.



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## CHAPTER 13: (4) TEMPTATION BY PHANTOMS

**S**hould our wicked, scheming and tough foe, who tirelessly tempts us, try to seduce you in your final hour with phantoms, dreams or by changing into a luminous angel, stand steadfastly aware of your poverty and worthlessness. And tell him from a brave and fearless heart, "O accursed one, go back to your darkness. I am not worthy of dreams and revelations. There is but one thing I require, the boundless mercy of my Lord Jesus Christ, and the intercessions of our Lady, the Theotokos (Mother of God), the ever-Virgin Mary and all the saints." Even if there is a clear sign that makes you suppose that you are seeing a genuine vision sent from God, do not be hasty in trusting it, but instead be quick to move deeply into the understanding of your worthlessness. Do not be afraid to upset God with this. Because our humility is never disagreeable to Him. If you really need such revelations, God is aware of how to keep you from shutting your eyes to them, and will be forgiving to your mistrust that they are from Him. He Who gives grace to the humble, does not remove it for actions prompted by humility. These are the normal weapons employed by our foe to assault us in our final hour. However he also employs, for the same end, any other passion, which a dying person had during his life. And those which he was most given to, the foe works to excite, so that one should depart from this life in a passionate condition, which would then determine his fate. On account of this, my beloved, we must be armed to fight against our worst passions prior to this great war, battling against them fearlessly, we should be being victorious against them and rid ourselves of them, so as to conquer them more readily in our final hour, which may come upon us at

any time. In regards to this the Lord tells everyone, "Fight against them until they are consumed" ( 1 Sam 15:18 ).



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## CHAPTER 14: ABOUT HEART-FELT SPIRITUAL PEACE

**M**y beloved, your heart, is fashioned by God solely for the end of loving Him and serving as a tabernacle for Him. Thus He bids you to grant Him your heart, telling you, "My son, grant me your heart" ( Prov 23:26 ). However because God is peace beyond all understanding, it is absolutely necessary for the heart, which wants to welcome Him, to be at peace. Because only He is only found in peace says David. Thus work above all else to establish and make steadfast the calm state of your heart. All of your virtues, actions and works should be focused on achieving this peace, and particularly your courageous works of fighting against the foes of your salvation. The skilled worker of silence, Arsenius said, "Make it your entire concern that your inner condition should be in agreement with God, and you will conquer your outer passions.

A peaceful heart is troubled by the passions. Thus if you do not permit passions to draw near the heart, it will ever abide in peace. In unseen war, the fighter stands completely armed and ready at the doors of the heart and repels all who try to enter and trouble it. While there is peace in the heart, overcoming those who attack is not troublesome. Heartfelt peace is the aim of spiritual war, and the most efficient way of being successful in it. Thus, when passionate commotion slips into the heart, do not jump up to repel the passion trying to conquer it, but descend quickly into your heart and work to restore a quiet state there. Once the heart has quieted down, the contest is finished.

Our life is nothing but ceaseless war and unending temptations. Temptation brings about a fight, and so a battle results. Because of this



warring you should be ever vigilant and do your best to protect your heart, keeping a watch over it, to maintain its peace and quiet. When troubling motions rise up in your soul, zealously labor to smother them and soothe the heart, for fear this trouble make you drift from the right way. Because the human heart is as a weight in a clock or a rudder on a boat. If you lighten the weight or make it heavier, it will suddenly alter the motion of all the parts, and the hands will no longer give the right time. If you push the rudder right or left, the direction of the boat is changed, so that it no longer remains on the courses it previously was on. In the same manner, when your heart is troubled, all within becomes disordered and our mind ceases to think aright. On account of this it is important not to tarry in silencing the heart once it is troubled with internal or external things, if at prayer or some other time.

Thus you must understand that you will understand how to pray correctly only when you have become skilled at keeping inner peace. So focus your attention on this task and try to discover how to accomplish this state when all actions are done with a peaceful heart, pleasure and joy. Briefly, I would like to say, that keeping a peaceful heart should be something you regularly attend to all your life. You should never permit it to be thrown in disorder. Then performing all your normal business deals in this calm harbor of peace as was written, "My son, continue with you business in meekness," ( [Ecc 3:17](#) ) you will achieve the blissful state promised to those that are at peace, "Blessed are the meek, because they will inherit the earth" ( [Matt 5:5](#) ).



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## CHAPTER 15: ON HOW TO PRESERVE PEACE WITHIN.

**I**n order to preserve peace within you:

(a) First keep your outer senses in check and run from all immorality in your outer actions, that is, do not look, speak gesture, walk or do anything with commotion. Rather always be calm and orderly. Be used to conducting yourself with a modest quietness in your outer motions and deeds. You will readily and without toil achieve peace within, in your heart, because as the holy fathers tell us, the inner person sets his tone from the outer.

(b) Have love for everyone and live peaceful with all, as St. Paul says, "If it is possible, as much as you can, live at peace with everyone" ( [Rom 12:18](#) ).

(c) Make sure that your conscience is spotless, in order that it does not eat away at you or rebuke you in anything. Instead it should be at peace with God, yourself, your neighbors, and everything external. If you keep your conscience pure, it will develop and intensify your peace within. As David tells us, "Great peace have those who love your law, and nothing can make them stumble" ( [Ps 119:165](#) ).

(d) Familiarize yourself with enduring all forms of discomfort and rebukes without being disturbed. It is true that prior to obtaining this custom you will have lament and suffer many things in your heart, from a lack of skill in controlling yourself in such instances. However once this custom is obtained, your soul will be greatly comforted in the conflicts you encounter. However, if you are determined, you will daily learn to control yourself

more and more, and you will soon attain a state in which you will know how to keep your spirit at peace in every tempest, both within and without.

If sometimes you cannot control your heart and bring peace to it by casting out all stress and sorrow, give yourself over to prayer and be diligent about it, imitating the three times our Lord and Savior prayed in Gethsemane, which He did to demonstrate to you, with His example that prayer ought to be your shelter in every tribulation and distress of heart and regardless of how faint and sorrowful you may feel, you will not give up until you attain a state in which your will is full in agreement with God's will and, at peace from this, your heart becomes filled with a daring courageousness and is happily prepared to encounter, and receive those things which it was afraid to avoid, just as our Lord was afraid, and felt sorrow, but He restored His peace by prayer, saying calmly, "Let us arise and be going. Look, he draws near who is about to betray me" ( Matt 26:46 ).



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## CHAPTER 16: THAT A PEACEFUL HEART IS ESTABLISHED SLOWLY.

**Y**our regular concern should be to not let your heart become troubled, but rather to employ every possible means to keep it in a peaceful and calm state. When God sees your labors, He will send His grace to you and will turn your soul into a peaceful city. Then your heart will be transformed into a house of comfort, as the Psalm allegorically states, "Jerusalem is built as a city" ( Ps 122:8 ). God requires but one thing from you, that each time you are troubled by something, you straightaway bring yourself back to a peaceful state, and so be untroubled in all your activities. You should understand that needs patience, because in the same way that city is not built in a single day, so you also cannot be expected to gain peace within in a day. Because acquiring inner peace means constructing a house for the God of peace and setting up a tabernacle for the Almighty. And through these means you become God's temple. You should know as well that it is God Who constructs this house in you, and without Him your labor is in vain. As it is written, "Unless the Lord build the house, those that labor, labor in vain" ( Ps 127:1 ). Also you should realize that the primary foundation of this peaceful heart is humility and keeping from works and deeds that bear anxiety and concern. In terms of the first, who does not understand that meekness, a peaceful heart and a humble heart are so intimately related that where there is one, the other is present as well. One whose heart is peaceable and meek is humble as well. And the one who has a humble heart is meek and peaceable also. Because of this our Lord bound them permanently together, stating, "Learn from me, because I am meek and humble of heart" ( Matt 11:29 ). In terms of the second, we see its

model in the Old Testament, that is, that God wanted His house to be constructed, not by David, who was largely occupied with wars and hardship during his life, but rather by Solomon, his son, who, as his name demonstrates, was a king of peace, fighting with no one.



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**CHAPTER 17: TO KEEP A PEACEFUL HEART ONE SHOULD  
KEEP AWAY FROM GLORY AND INSTEAD ONE SHOULD  
LOVE HUMILITY AND POVERTY.**

**S**o, dear brother, if you love having a peaceful heart, labor to go into it through the door of humility, because there is no other door except humility that leads in to it. And to obtain humility, work to accept all persecutions and trials with a warm embrace. Be like beloved sisters, and run from all glory and honors. Instead prefer to be unknown and mocked by everyone, and to accept no concern or comfort from anyone except God. Convicted of its usefulness, firmly fix in your heart the understanding that God is your sole good and shelter, and that everything else is thorns, which will mortally wound you if brought into your heart.

If by chance you are dishonored by someone, do not be upset, but happily endure it, confident that God is with you then. Do not look for honor and have no other wish than to endure the love you have for God and to do those things that magnify His glory. Strive to be happy when someone insults, rebukes or blames you. Because this bad treatment and disgrace hides great wealth, and should you accept it gladly, soon you will be spiritually rich, unknown to the person who has done you this favor, that is to say, the one who bore this disgrace upon you. Never look to be loved or honored, so that you might be more at liberty to suffer along with the crucified Christ, because then you encounter no stumbling-block to this from anybody or anything. Take heed to yourself as your fiercest foe. Do not follow after your own desires, thoughts or feelings, if you do not want to get lost. Always be completely armed to fight against yourself, so that

when you want something, however saintly, strip it bare of all things which are unnecessary and put it, alone, in the presence of God, with great humility, begging Him that His will and not yours be done. Undertake this with an honest surrender of your will to God's, with no hint of self-regard, understanding that there is nothing in you, that can help you work out your salvation.

Keep yourself from suggestions which seem to be holy and excite an excessive zeal. Of this the Lord spoke allegorically, saying, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them" ( [Matt 7:15](#) ). Their fruit is their limp spirit. Understand that all things which pull you back from a humble nature and from interior peace and quiet, however wondrous they may seem are merely false prophets who, with sheep's clothing, which is, a hypocritical eagerness to good deeds to neighbors without distinction. These are truly ravenous wolves who will strip you of your humble, peaceful and quiet state, which is so important for all who look to advance spiritually on a regular basis. The greater the external part of an act appears holy, the greater care must be used to examine it, yet without turmoil. If you should make this mistake, there is no need to be depressed. Rather humble yourself before God and, aware of your weak nature, let it be a lesson for the future. Because it could be that God has permitted it to occur, to shatter some hidden element of your pride that you are not aware of.

Should you detect that your soul has been pierced by a poisonous barb from a thorn, which is to say, by a passion, or lustful thought, do not be disturbed, but intensify your focus and work to not let it attain your heart. Meet them squarely and fight them, retaining your heart behind you, away

from their reach and spotless before God. And so, on account of its purity, you will ever have God present in the depth of your heart. Also, fill your inner person with the confidence that everything that happens to you is a test and a lesson, to instruct you to discern things well, which tend to your salvation, in order that, by following them you might receive the true crown, made ready for you in God's steadfast love.



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## **CHAPTER 18: IN ORDER FOR GOD TO EMBRACE YOUR SOUL IT IS NECESSARY THAT IT STAY ISOLATED.**

**B**ecause the God of gods, and the Lord of lords was well-pleased to fashion your soul so that it would be an abode and a temple for Him, you should greatly esteem it and not allow it to be corrupted by tending to things that are lower than it. Your full desire and hope should ever be centered on this unseen dwelling of God. However you should know that if your soul is not isolated in itself He will not visit your soul. God wants it to be isolated, that is to say, to be as distant as it can be from all thoughts and longings, and most of all its own will. With regard to this last one, you should not perform any rigorous works or deprivations by yourself and without due consideration, or look for occasions to be persecuted for the love of God, being obedient merely to the proposals of your own will. To do this you should have the guidance of your spiritual director, who leads you as God's representative. You should obey him in everything, and by him, God will guide your will toward what He wills and determines to be most beneficial for you. Never do something only from your desire, but allow God to act in you to do solely what He desires you to do. Your desires should be free of yourself, that is to say, you should have no desires. If you must have a desire it should be that regardless if a matter turns out to be favorable or not, you would not be at all bothered by it, but keep a peaceful spirit, as if you wanted nothing at all.

Such a temperament is genuine freedom for the heart and isolation. Because then it is bound neither by your mind or will in regard to anything. If you offer up to God your soul emptied in this way, free and alone, you

will see the wondrous deeds He will work in it. But more than anything He will surround you with heavenly peace. This gift from Him will become a vessel for every other gift, as we are told by the great Gregory of Salonica, "O wondrous unification, hidden treasure-chest of the Almighty God, where He alone agrees to hear you speak to Him, and He speaks with your heart and soul. O deserted isolation which has turned into a paradise. Because only there does God let man see and speak with Him. 'Now I will turn aside, and see this great sight, said Moses about the bush in the Sinai desert, a real place, yet full of inner meditations ( [Exo 3:3](#) ). If you would like to be deemed worthy of the same thing, step into this place, taking off your sandals, because this ground is holy. The first thing you must do is to lay bare your feet, which is to remove the inclinations of your soul, and allow them to be divested of all worldly things. Do not take a purse, nor bag on this journey, just as the Lord ordered His disciples to do ( [Luke 10:4](#) ). No longer should you be attracted to the things of this world, nor should you greet anyone on the way, as Elisha told his servant and the Lord charged His disciples. Your entire mind, inclination and love should be fixed only on God and not to any created thing. "Let the dead bury their own dead" ( [Matt 8:22](#) ). Alone, walk in the land of the living, and let death have no portion in you.



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## **CHAPTER 19: ABOUT PERFORMING APPROPRIATE WORKS OF LOVE FOR YOUR NEIGHBORS, SO THAT YOU MIGHT HAVE A PEACEFUL SOUL.**

**I**n the Gospels the Lord declared He had come to bring the fire of love on earth to our hearts, and that His overwhelming desire is that it be kindled quickly" ( Luke 12:49 ). Love for God has no limits, as the beloved God has no limits. However love for your neighbor needs to have a limit. If you do not stay in the correct bounds, it could turn you from God's love, and cause you serious harm, casting you to your doom. You need to love your neighbor, however your love should not be harmful to your soul. Do all your deeds in a simple and holy way, with nothing else in mind, other than to be well-pleasing to God. This will guard you from taking any missteps in doing works of charity for your neighbor.

The key thing in these works is helping the salvation of your neighbor. However such deeds are often harmed by misplaced zeal, which brings about nothing but trouble both to your neighbor and to you. Be a model of heartfelt faith and of a life which is well-pleasing to God, and as the apostles, you will have the sweet-smelling fragrance of Christ, which drew all to follow Him. However do not annoy others with unrestrained words, because by doing this you will not only ruin your peace with others but also with yourself. Have a steadfast zeal and a bold desire for all to know the truth in the same measure of perfection as you have it, and to be drunk with this wine, which God promised and which is now granted by Him as free gift ( Isa 55:1 ). You should always have a strong thirst for your neighbor's salvation, but it must come from your love of God, and not from poorly

placed zeal. God will implant in your soul, a love for your neighbor, when it has given up everything. Later on, He will come in His own season to gather His fruit. However you should not sow anything yourself. The only thing you need to do is to offer up the earth of your heart to God, free of every tare and thistle, and He will sow seed in it, when and how He wishes. This seed will bear fruit in its due season. Ever keep in mind that God wants to see your soul isolated from everything, so as to unite it with Himself. So let Him act in you, and do not impair Him by interfering with your desires. Do not form any plans for yourself, save one, namely to ever seek to be well-pleasing to God by being obedient to His will. According to the parable in the Gospel, the landowner has gone out already to seek laborers for his vineyard. Put aside every anxiety, and passionate attachment for things of the world, and God will robe you with Himself and grant you things that are beyond your imagination. As much as you are able, completely forget about yourself, and let God's love alone abide in your soul.

Also, you should use moderation in your zeal with regard to others, and the Lord will keep your soul at peace. Take heed, for fear your soul lose its primary blessing, a peaceful heart, from foolhardy concerns about the benefit of others. The root from which you profited by this blessings is complete obedience to God with your soul, along with complete renunciation. Do these things, not expecting a reward, and never think that you can somehow do something which is worthy of anything. God is the One who is primary actor in everything, and needs nothing from you, save humility in His presence, and your soul, liberated from all worldly concerns, as a gift to Him. And there should be but one desire in the depths of your heart, to always have the will of God fulfilled in you in everything.



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## CHAPTER 20: THE SOUL, DIVESTED OF ITS WILL, SHOULD SURRENDER TO GOD.

**T**rust in God, my dear brother, Who summons everyone, saying, "Come to me, all that labor and are burdened, and I will give you rest." ( Matt 11:28 ). Obey this voice that summons you, hoping that the Holy Spirit will come. With your eyes closed dive into the ocean of divine providence and goodwill. Allow the powerful waves of the will of God to bear you along, like some object, without your own desires resisting. And so you will be carried into the harbor of salvation and Christian perfection. Do this frequently throughout the day and look for quiet within and without as often as you can, in order to dedicate all the powers of your soul to exercises which can affect in you a strong love for God. Such exercises would be prayer, ceaselessly invoking the sweetest name of our Lord and Savior, tears which flow out of love for Him, a warm and joyful worship of Him, and other such spiritual deeds. Allow these deeds to be exercised in you without compelling your heart, for fear you stupidly wear yourself out with forced practices, and so become hard-hearted and unreceptive to the influence of grace. Seek the counsel of someone who has experience, and with their help, work to obtain the practice of regular meditation on the holiness of God and His enumerable graces. Receive with humility, sweet drops, which can fall onto your soul from His indescribable goodness.

But do not irritate God seeking manifestations of His goodwill. Rather remain humble in your isolation, waiting for the will of God to be done in you. And when God gives them to you without much labor on your part,

you will enjoy their sweet fruit. Humility, giving up oneself, and surrendering to God's will, are the keys which unlock the mysterious treasure-chest of the spiritual gifts of perception and love from God. These keys will also lock the door to ignorance and spiritual dryness.

As much as possible, love to silently stand alongside Mary at the feet of Christ our Lord and to hear what He will speak to your soul. Take heed, for fear your foes, the most potent of which is yourself, hamper this pious standing in silence in the presence of the Lord, When you search for God with your mind, to rest in God, do not apportion to Him any particular spot or limit by your short-sighted and powerless imagination. Because he has no bounds, for He is everywhere, filling all things, or put another way, everything is in Him. You will discover Him inside yourself, within your soul, each time you genuinely look for Him. God wants to be with us, sons of men, so that we become worthy of Him, even though He does not need us.

When you take up the Bible, do not try to read page upon page, but meditate on each word. Pause on words which cause you to go deeply into yourself, or make you sorrowful, or fill you with spiritual joy and love. It is a sign that God is coming near to you. Accept Him with a humble, open heart, since He wants you to receive Him. On account of this if you neglect to finish the spiritual reading assigned to you, do not be anxious. Because the reason for this, as it is for all spiritual practices is to become a worthy vessel to receive the Lord, and when He gives you this, there is no need to be concerned about how it happens. Also, when you ponder a divine matter, particularly some portion of the passion of Christ our Lord, pause at the point where your heart is touched, and keep your focus on it a little longer, to extend this heavenly feeling.

A significant hindrance to keeping inner peace, my dear brother, is fixing yourself as if with some unchangeable command, to go through a certain number of Psalms, and chapters from the Gospels or letters. Those who fix such numbers, often rush through their reading, not bothering to notice if their heart is being touched by it or not, or if spiritual thoughts arise in their mind. Often when they cannot finish their reading, they are bothered and troubled, not on account of missing the spiritual fruit that comes from the reading, which they require to form a new person in themselves, but rather just because they did not read everything. Hear what St. Isaac says about this, "If you want to achieve joy in reading through texts and to understand the spiritual words they speak, put aside the fixed number of verses, in order that your mind be focused on studying the Spirit's words, until, being filled with awe at God's dispensation, your soul is excited to a higher knowledge of them, and so is moved to glorify God or to a sadness that is beneficial to the soul. Laborious work yields no peace for the mind, and being anxious usually strips the mind of the power of taste, and like a leech plunders the thoughts and sucks the life-blood out of the body and its members.

If you truly want to finish the course of your life in virtue, have no other goal save to discover God wherever He elects to show Himself to you. Once this is granted to you, cease all your other actions and do not press head with them. Forget everything else and enjoy your rest in God. After the Almighty elects to draw back from you and stops showing His closeness to you, then you can resume to your normal spiritual practices, still having the same goal in mind, which is to find, with their help, your Beloved, and once you find Him, again to do what I mentioned earlier, which is, to cease everything you are doing, and to repose only in Him. Take heed to my words, because there are many people who are occupied with spiritual

work, who dispossess themselves of the salvific fruits of peace, obtained from their spiritual exercises, simply because they persevere in them, fearful of losing out if they neglect to finish them, persuaded, incorrectly, that this is what makes up spiritual perfection. So following after their own will, they often force themselves, but acquire no genuine stillness or peace, where God truly abides and finds repose.



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## CHAPTER 21: ON ONLY SEEKING GOD AND NOT PLEASURES AND COMFORTS.

**Y**ou should always choose those things that are hard and painful. Have no love for pleasures and comforts, which are unprofitable for the soul. Love the subordinate state, reliant on the will of another. Every act you perform should bring you a step closer to God, and do not permit your actions to be hindrances on this road. God alone should be your delight. He should be for you the most wonderful joy and everything else should be bitter by comparison. Offer up to God every adversity you encounter. Love Him and cede your entire heart to Him, not hesitating or being afraid. And He will discover a way to resolve all your troubles and lift you up if you have fallen down. Briefly if you love God then you will receive endless blessings from Him. Therefore you should offer up all of yourself as a sacrifice for God, in a peaceful and quiet spirit. To assist you on this road, and to free yourself from being tired and misled, put your will into the will of God. The more fully you can put it there, not giving anything to yourself, the stronger you will be and the more solace you will receive. Your will should be so in tune with God's will, that you desire nothing that He does not want.

With everything you do always renew the intent and determination of your soul to be well-pleasing to God in everything. Have no plans for the future because you do not know "what the day might produce" ( Prov 27:1 ). Yet keep yourself at liberty. This should not hinder anyone from making an effort to be concerned about the things that need to be done in his state and occupation. Because such concern agrees with with the will of God and

not does interrupt ones inner peace, dedication to God or one's progress in the spiritual life. In all things that you do keep a steadfast determination to do everything you can and all that is required, but be unconcerned about all else and with humility submit to any outer consequences.

The one thing that you are always able to do is to offer up your will to God, desiring nothing else. As a consequence you will ever enjoy liberty, and being unattached all around, you will ever rejoice and be at peace. This spiritual liberty is a great blessings, and you will hear about it in writings by various saints. It is really a constant dwelling of the inner person within, with no desire coming out of his inner disposition to seek anything outside of himself. So long as you stay at liberty this way, you will partake in that heavenly, unutterable joy, which cannot be separated from the kingdom of God, confirmed within us. As the Lord states, "The kingdom of God is inside you" ( Luke 17:21 ).



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## CHAPTER 22: NEVER BE DISCOURAGED WHEN INNER PEACE WITHDRAWS OR DISRUPTED.

Often those who keep to the way of God often encounter times when the divine peace, the sweet isolation and the liberty they love is disrupted and withdraws. There are times when motions of the heart put forth dust clouds inside so they are unable to see the way they are supposed to follow. If you experience something like this, understand that God lets it happen for your own benefit. This is exactly the battle for which God has given His saints luminous crowns. Therefore, recalling this, do not lose heart in the struggle you encounter. And, as in any other turmoil, cast your gaze up to the Lord and tell Him from your heart, "O Lord my God. Be gracious to Your servant, and may Your will be done in me. I understand and confess that Your words are steadfast and true and Your promises trustworthy. I place all my trust in them, and I stand firmly on Your path." Blessed is the soul which surrenders itself to the Lord every time it encounters turmoil and difficulties. If, despite this, the conflict continues and you are unable to harmonize and join your will with God's will as rapidly as you would like, do not be upset or despair, but persist in surrendering yourself to God, and bow willing before His judgments. By this you will achieve a victory. Recall the struggle, which our Lord Jesus Christ had to suffer in Gethsemane, when His humanity, initially terrified by the cup that had to be drunk, cried out, saying, "My Father, if be possible, let this cup pass by me." However later, coming to His sense and placing His soul in God's hands, He said freely and with deep humility, "yet, not as I will, but as You will" ( [Matt 26:39](#) ).

When you are faced with trials, restrain yourself from taking any steps before lifting your eyes up to our Lord, Christ crucified. It is there that you will see in large letters how you should conduct yourself in times of distress. Copy the actions you see and not the letters, that is, when you sense assaults of self-obsession and self-indulgence, do not regard them and do not cowardly slink down from your cross, but take refuge in prayer and suffer it with humility, working to overcome your will, and to be steadfast in wanting God's will to be done in you. If you emerge from prayer with such fruit, exult and be glad. If you do not achieve it, your soul will be left hungry, having not sampled its normal food. Try not to let anything abide in your soul, for any length of time, save God only. Do not be sorrowful or disturbed by anything. Do not cast your eyes on the evil done by others and to poor examples. Instead be as a small, innocent child who does not see them and harmlessly moves on.



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## CHAPTER 23: TAKE HEED, FOR OUR FOES HAVE MANY SCHEMES TO DESTROY OUR INNER PEACE.

Our foe, the devil, exults when our heart or soul is in distress. Therefore he employs all of his trickery to try and disquiet our souls. The first way he does this is by trying to stir up self-admiration, which causes grace to leave, which forms and fosters inner peace. On account of this, he proposes the thought that everything which seems good to us, is obtained through our own efforts and, casting aside humility and simplicity, he inclines us to put a great value on and attribute much of it to ourselves, and to feel that we are rather important, clouding in forgetfulness the work of heavenly grace, without which no one is able to even speak the name of the Lord. St. Paul mentions this saying, "No one can say that Jesus is Lord, except by the Holy Spirit" ( 1 Cor 12:3 ). This grace is granted to every believer and its presence is a mark that one is a genuine believer. Once a believer has received it, he cannot do anything authentically good without its assistance. It stays with the believer, as the Lord promised, and our foe cannot do anything with the believer who has it and is enveloped by it. Thus the foe works by every possible means to make it go away, and the first thing he does, as was mentioned before, is to propose self-admiration or feelings that we are not worthless, but somebody important. To the one who welcomes such proposals, the foe proposes a novel idea, which is that you are better than others, that you have more zeal and are more prodigious in deeds. Once he successfully sows this thought, the foe then guides the person to condemn and scorn others, which will undoubtedly be followed by pride. All these things can happen in the heart during a single moment. Yet even so, the work of grace is straightaway



lessened, which causes one to lose focus on oneself, lessening one's zeal and producing thoughts which are, at first empty, and then later lustful. This is followed by passionate motions, and is connected with a tempest in the heart. And so inner peace destroyed. A state such as this may be temporary if the one suffering it comes to his senses, and filled with regret, repents and by means of prayer restores his regular inner state. The foe is cast out, but he does not grow faint-hearted, and comes back time and time again with the same proposals, with the same aim in mind, that is, to ruin our inner peace.

Since you know these things, my dear brother, guard yourself carefully in order to oppose these evil tactics. As the Lord has told us, "Watch and pray, so that you do not enter into temptation" ( [Matt 26:41](#) ). Keep a close watch over yourself with due care, for fear your foe come close and plunder you, taking away your cherished prize, namely, inner peace and a still soul. Our foe labors to bring to ruin the peace in our soul, for he knows that when the soul is distressed it is more readily given to evil. You must keep a close watch over your peace because you know that if the soul is at peace, the foe cannot enter it. Then it is prepared for everything that is good and does good works voluntarily and with ease, having little trouble with any hindrance. To be more successful in this, strive to foresee the movements of our foe. A forward movement of our foe is a self-dependent thought. Set it as a rule to consider as obviously coming from our foe each thought which causes you lower your trust that all good things come from God, and that you cannot be successful without His grace. So then, you should place all your hope in Him. You should consider all such thoughts as obviously coming from our foe and angrily refuse them, and put them to flight, until they are gone. The work of the Holy Spirit in us always leads our souls in the direction of union with God, to kindling a sweet love for Him, and a

blessed and steadfast trust in Him. Anything that is opposed to these things is the handiwork of our foe.

He employs every means possible he can think of to trouble the soul. He presents the heart with extraneous fears, fatigues the soul, keeps it from the required inclinations and from being joyful as it ought to be in confession, communion, or prayer. Instead it forces it to do these things not with a humble, bold love, but with fear and confusion. He causes the soul to accept with hopeless grief and pain a poverty of spiritual feelings and the lack of inner joy, which often happens during prayer times or at other spiritual exercises. He does this not by proposing to it that this spiritual poverty is permitted by God for its betterment, but rather by suggesting that all its labors are useless, and so it is best to forsake them. By this means he brings about a sense of hopelessness and disorder so powerful that the soul starts to suppose that all the things it does are pointless, and that God has forgotten and forsaken it.

Yet this is obviously false. A soul might suffer dryness and a poverty of spiritual, divine feelings, but despite this, it can do all sorts of good deeds, with a simple faith, equipped with long-suffering and regularity. Still, to assist you in better understanding all of this, and to keep you from being harmed when God finds it beneficial for you well-being, to put you in an impoverished spiritual state, I will explain in the next chapter what blessings are to be had from humble patience for those, who employ it during episodes of spiritual dryness, so that you might learn how not to lose the peace in your soul and be consumed by grief, when you must endure either this or some troubling influx of thoughts and passionate movements.



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## **CHAPTER 24: THAT ONE SHOULD NOT BE DISTURBED BY A LACK OF SPIRITUAL EMOTIONS OR INTERIOR TEMPTATIONS.**

**E**ven though I have already covered the topic, in chapter 7, of spiritual dryness and cooling of the heart and the sorrow these affect in the soul, I will now include something I did not mention there, that is, that this sorrow and dryness or spiritual poverty can bring benefit the soul greatly, if we suffer and welcome them with a humble patience. If one only knew how profitable this was ahead of time, he would surely not regard this condition as a burden nor would he experience grief should it befall him. Because then he would not consider this bitter lack of interior spiritual consolations as a mark of divine disapproval, but rather would see it as God's love for him, and thus would gladly welcome it as a merciful gesture.

Truly, he might already derive comfort from the fact that these states are primarily given to those who have delivered themselves over with marked zeal to serving God, and to giving due heed to keeping from all such things that might trouble Him. So they suffer them not at the start of their conversion, but rather when they have labored in His service for a great deal of time, so that their heart has been adequately cleansed through holy prayer and remorse, and when they have felt a particular spiritual joy and warmth which has made them dedicate themselves fully to God, and after they have put this dedication to God into practice. For we do not see sinners and those who are given to worldly vanities having such experiences or being forced to undergo such trials. This shows clearly that

such a bitter state is a worthy and valuable food, to only be partaken by those the Lord summons and loves most. And even though its taste is unpleasant when consumed, it brings about a great benefit, although this may not be clear at the time. Because when the soul is in a dry state and is tasting such bitter gall, and enduring temptations and having distracting thoughts which would make one shudder, it is poisonous to the heart and can almost kill the inner man. However when the soul discovers itself in such a state, it learns not to trust itself nor to depend on its own good condition. So it achieves genuine humility, which God desires us to have. Also it then becomes encouraged with a wish to achieve a strong love for God, a most strict attention to the mind and the hardest courage to suffer such temptations without injury and leaves this fight with its "senses trained to discern good from evil" ( [Heb 5:15](#) ), according to St. Paul. However because these good fruits are concealed from the soul, I say again, it is disturbed and runs away from this bitter gall, because it does not want to be without its spiritual joys even for a brief time, and considers all spiritual exercises without them to be useless.



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## CHAPTER 25: ALL TEMPTATIONS ARE SENT FOR OUR BETTERMENT.

**S**o that you might better understand that, generally speaking, every temptation is sent from God for our benefit, take heed to what I will tell you. The natural disposition of one's polluted nature is to be proud, to love self-praise and showing off, to hold onto one's own opinions and decisions and always to desire that everyone hold him in higher regard. This self-love and high regard of oneself is quite hurtful in spiritual works, to such a degree that even shadow of them is sufficient to keep one from attaining genuine perfection. So in His wise judgment for all of us, and particularly for those who have truly surrendered themselves to His ministry, our loving heavenly Father permits temptations to assault us, in order to bring us to a state where we can readily flee this horrible danger of self-applause, and are nearly forced to have a humble regard of ourselves. He did this very thing with Peter the apostle by allowing him to deny Him three-times so that he might realize his weakness and not depend on himself. St. Paul also had a similar trail, for after he had been taken up to the third heaven and the unutterable heavenly mysteries were shown to him, God forced him to suffer a bothersome temptation in his flesh. This was done to remind him of his helplessness and nothingness and to help him advance in humility, so that he should only boast of his weakness, for fear the greatness of the revelations shown to him by God should make him prone to pride, as he states, "And for fear I be elevated by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted" ( 2 Cor 12:7 ).



So, affected by compassion for this misguided and unruly inclination of ours, to have a high self-regard, God permits all sorts of temptations to assault us. Sometimes they are quite torturous, in order that we might better perceive our weakness and be humbled. In this the Lord demonstrates His care and concern and His wisdom. Because by humbling us He forces us to benefit greatly from what seems most hurtful, because above everything humility is what is most important for our soul. So, if every temptation is granted to us to instruct us in humility, it follows that each servant of God who samples bitter conditions such as dryness and spiritual poverty, experiences this in order to learn how to be humble by supposing that they came to be on account of his own sins, and that no one else could be so negligent in such things, or labor for God's sake with a soul so cold, that such a condition only befalls those who are forsaken by God, and so that he has also been forsaken, and deservedly so. Out of such humility this good is born: someone who previously considered himself as someone important, now having sampled the bitter pill sent from heaven, starts to consider himself as the greatest sinner in the world, unworthy of even being called a Christian. And truly he would not have come to so low an opinion of himself and such a profoundly humble state, if he were not disposed to it by those particular temptations and this great grieving and heart-felt bitterness. And so God shows great mercy in this life to the soul which gives itself up to Him with prudent humility, in order to let Him cure it according to His will, using the medicine He alone knows perfectly to be most successful to bring it to a good condition.

Apart from these fruits, which are borne to the soul by these temptations of a want of spiritual comforts, there are many other additional fruits. After being made remorseful by these interior burdens, one is forced with a new energy and zeal to flee to God and beseech Him for ready

assistance. He does assiduously everything which seems helpful to overcome the sorrow in his soul and to cast out the bitter gall from his heart, and to keep away from this tortuous state of the soul in the future. He also makes a steadfast resolution to walk from then on, in the way of the spiritual life, closely paying attention to all the motions of his heart, and to keep away from even the faintest shadow of sin or heedlessness which can separate him from God or God from him. So the sorrow he thought to be so counterproductive to his goals and so injurious, because a spur for him, pushing him to seek after God with more warmth and to keep away, more strictly, from everything that is does not conform to the will of God. In short, every sorrow, and affliction which the soul endures during interior temptations and the lack of spiritual consolations and joys, are merely cleansing medicines. Through such temptations, God in His benevolent affection purifies the soul if the soul can suffer them with a humble heart and patience. And these tortures guarantee that those who patiently endure them will win a crown which will be more illustrious, the more grievous the tortures endured by the heart.

It is plain from all these things that we should not afflict ourselves too grievously or be too disturbed by other temptations which war against us from without, or by the formerly mentioned temptations inside, as those who lack understanding of this business. Because from their lack of experience and knowledge, they suppose that what is from God is from the devil, or instead from their sins and corrupt nature. They mistake divine signs of love for wrath and misunderstand His gifts and graces thinking them to be scourges, from a harsh divine anger. And so they suppose that everything they have done and are doing is pointless and their current deprivation beyond repair. Because if they trusted that these temptations cannot weaken their virtuous state, but will rather help it when the soul

receives them humbly and endures them with thankfulness. If they trusted that they are ordered by God's loving-kindness toward us, they would not be over disturbed and would not lose their inner peace because they suffer such temptations, or have disgrace thoughts, or experience spiritual dryness during their prayers or other spiritual disciplines. All these things would only move their soul to be more humble before God and would force them to decide in their hearts to fulfill the will of God in all things they do, because it is only in this way that God wants to be pleased. They decide to employ every possible means to guard their peace and calm in receiving everything that happens to them, as if it came from our Divine Father, from where comes the bitter cup they must presently drain. Because if a temptation comes from the devil, or somebody else or is the result of our sins, it still relies on God and is sent from Him for our good and to turn away some other major temptation from us.



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## **CHAPTER 26: THE CURE FOR BEING BOTHERED BY MINOR SINS AND FAULTS.**

**S**hould you chance to stumble into a sin that can be pardoned either in word or deed, for instance, if you are disturbed by a chance occurrence, or you criticize someone or listen to others criticize, or get into an argument or are impatient, bothered, mistrusting, or heedless, you need not be overly troubled, grieved, and depressed in considering what you did. Most of all you should not magnify your disturbance by grievous thoughts concerning yourself, that you will never be at liberty from such shortcomings, that your desire to labor on behalf of the Lord is too faint, or that you are not advancing in the way of God as you ought. Because each time you do this you saddle your soul with a multitude of other fears effected by faint-heartedness and sorrow. Because what comes next? You are bashful about standing in God's presence, because you have shown yourself to be unfaithful to Him. So you lose time in studying how you had tarried in each sin, if you were desirous of it, if you rejected such thoughts and motions, and so forth. The greater you torment yourself, the more your spirit becomes troubled, and the more your stress grows and your hesitation to confess your sins. Even should you go to confession, you go with a troubling fear, and following confession you still cannot find inner peace, because it feels like you have not related everything. So you live a bitter life, troubled and not bearing fruit, and you lose much time in vain. All this occurs because we neglected our normal weakness and forgot the correct disposition the soul should have toward God. Stated another way, we lose sight of the fact that when the soul commits a pardonable sin (i.e non-

mortal sin), it should return to God through humble repentance and a firm hope, and not torment itself with excessive grief, bitterness and distress.

I speak these words about sins which are pardonable, because only these are acceptable for a soul, which has given itself over to the strict life related here. We speak only to those who lead a spiritual life and actively labor to advance in it, making every possible effort to keep from mortal sins. Those who are not leading a strict life, but take what comes by chance and are undisturbed if they offend God with a mortal sin need different advice. The medicine given above is not for such. They should lament deeply and weep grievously, regularly studying their conscience strictly, confessing all their transgressions without self-regard. They should not disregard anything which can remedy and save them. In slight daily sins, repentance should always be inspired and infused with a steadfast trust in God, and still more it should be so with sins more onerous than normal, into which even an ardent servant of God at times falls into by God's permission. Because for a remorseful person, distress, which can torture the heart and eat away it, cannot restore hope in the soul, if it not mixed with a steadfast trust in the goodness and mercy of God. Such trust should ever fill the heart of those wanting to attain the most lofty heights of Christian perfection. It livens and tightens the soul and spirit. But many who have ventured in the way of the spiritual life do not take heed to this, and so cease to advance with a weakened heart. And so they become unfit for receiving the blessed grace, which the Lord has placed on this path and which often rewards only those whose labors never grow slack and who move firmly forward.

However most of all, those who experience some disquiet of the heart, or bewilderment, or a divide in their conscience, should go to their spiritual

father or someone else who is skilled in the spiritual life, while at the same time beseeching the Lord, trusting that He will show the truth through them, and send a solution for their anxieties. So one should be completely at ease with their counsel.



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## **CHAPTER 27: IF ONE IS DISTURBED, HE SHOULD STRAIGHTAWAY RESTORE PEACE IN HIS SOUL.**

**E**ach time you stumble into a pardonable sin, even should it occur a thousand times in a day, once you perceive it, do not torment yourself and so lose your time without any gain, but straightaway humble yourself and, being aware for your weakness, return to God with hope, and from the depths of your heart, call out to Him, saying, "O Lord my God. I have done these things because of who I am, and thus one could only expect this or even worse sins, if Your grace does not come to my aid, and I am forsaken. I sorrow for what I have done, particularly since my life has no virtuous answer to Your concern for me, but I continue to fail and fall. Forgive me and strengthen me so that I not offend You any more and that I not stray from Your will. Because with zeal, I desire to labor for You, to please You and to be obedient to You in everything." Once you have prayed in such a manner, do not trouble yourself with thoughts about whether God has truly forgiven you. The Lord is close at hand, and hears the groans of His servants. So be at peace in this security and having restored your calm, resume your normal work as if nothing occurred.

You should do this not one time, but, if need be, a hundred times, at each minute, and the final time with the same firm trust and boldness toward God as the first time. In so doing you will give honor to God's boundless goodness, for you should always perceive Him as full of a limitless compassion for us. Then you will never stop advancing in your life, without losing time and labor.

A final way of guarding your inner peace when you give in to sin, is the following: mix the inner work of considering your uselessness and your humility in the presence of God, with the warm memory of the great mercy which God has demonstrated to you personally, and so revitalizing your love for Him, stir in yourself a desire to be thankful to Him and to praise Him. Then thank and praise Him warmly from deep within your soul. Because thanking and praising God is the supreme manifestation of our living union with God. Should you suffer your fall well, its fruit will be, with the help of God, your rising on high toward Him. This should be held in mind by those who are overly bothered and tortured by minor sins, so that they see how greatly blind they are in this regard, and how much they can hurt themselves with their poor-judgment. So this last counsel is really for them. It places into our hands the key, that the soul can use to open the spirit's great treasure-chest and in a brief time can be enriched with the our Lord Jesus Christ's grace, to Whom be the glory, honor and worship, together with His eternal Father, and the Holy Spirit, now and unto the ages of ages. Amen.



# 1 Chronicles 28

<sup>1</sup> David assembled all the princes of Israel, the princes of the tribes, the captains of the companies who served the king by division, the captains of thousands, the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valor, to Jerusalem. <sup>2</sup> Then David the king stood up on his feet, and said, “Hear me, my brothers, and my people! As for me, it was in my heart to build a house of rest for the ark of Yahweh’s covenant, and for the footstool of our God; and I had prepared for the building. <sup>3</sup> But God said to me, ‘You shall not build a house for my name, because you are a man of war, and have shed blood.’ <sup>4</sup> However Yahweh, the God of Israel, chose me out of all the house of my father to be king over Israel forever. For he has chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel. <sup>5</sup> Of all my sons (for Yahweh has given me many sons), he has chosen Solomon my son to sit on the throne of Yahweh’s kingdom over Israel. <sup>6</sup> He said to me, ‘Solomon, your son, shall build my house and my courts; for I have chosen him to be my son, and I will be his father. <sup>7</sup> I will establish his kingdom forever if he continues to do my commandments and my ordinances, as it is today.’

<sup>8</sup> Now therefore, in the sight of all Israel, Yahweh’s assembly, and in the audience of our God, observe and seek out all the commandments of Yahweh your God; that you may possess this good land, and leave it for an inheritance to your children after you forever. <sup>9</sup> You, Solomon my son, know the God of your father, and serve him with a perfect heart and with a willing mind; for Yahweh searches all hearts, and understands all the imaginations of the thoughts. If you seek him, he will be found by you; but if you forsake him, he will cast you off forever. <sup>10</sup> Take heed now; for Yahweh has chosen you to build a house for the sanctuary. Be strong, and do it.”

<sup>11</sup> Then David gave to Solomon his son the plans for the porch of the temple, for its houses, for its treasuries, for its upper rooms, for its inner rooms, for the place of the mercy seat; <sup>12</sup> and the plans of all that he had by the Spirit, for the courts of Yahweh’s house, for all the surrounding

rooms, for the treasuries of God's house, and for the treasuries of the dedicated things; <sup>13</sup> also for the divisions of the priests and the Levites, for all the work of the service of Yahweh's house, and for all the vessels of service in Yahweh's house; <sup>14</sup> of gold by weight for the gold, for all vessels of every kind of service; for all the vessels of silver by weight, for all vessels of every kind of service; <sup>15</sup> by weight also for the lamp stands of gold, and for its lamps, of gold, by weight for every lamp stand and for its lamps; and for the lamp stands of silver, by weight for every lamp stand and for its lamps, according to the use of every lamp stand; <sup>16</sup> and the gold by weight for the tables of show bread, for every table; and silver for the tables of silver; <sup>17</sup> and the forks, the basins, and the cups, of pure gold; and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl; <sup>18</sup> and for the altar of incense refined gold by weight; and gold for the plans for the chariot, and the cherubim that spread out and cover the ark of Yahweh's covenant. <sup>19</sup> "All this", David said, "I have been made to understand in writing from Yahweh's hand, even all the works of this pattern."

<sup>20</sup> David said to Solomon his son, "Be strong and courageous, and do it. Don't be afraid, nor be dismayed; for Yahweh God, even my God, is with you. He will not fail you, nor forsake you, until all the work for the service of Yahweh's house is finished. <sup>21</sup> Behold, there are the divisions of the priests and the Levites, for all the service of God's house. Every willing man who has skill, for any kind of service, shall be with you in all kinds of work. Also the captives and all the people will be entirely at your command."

## 1 Corinthians 2

<sup>1</sup> When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God. <sup>2</sup> For I determined not to know anything among you except Jesus Christ and him crucified. <sup>3</sup> I was with you in weakness, in fear, and in much trembling. <sup>4</sup> My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith wouldn't stand in the wisdom of men, but in the power of God.

<sup>6</sup> We speak wisdom, however, among those who are full grown, yet a wisdom not of this world nor of the rulers of this world who are coming to nothing. <sup>7</sup> But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory, <sup>8</sup> which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory. <sup>9</sup> But as it is written, "Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."

<sup>10</sup> But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup> For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. <sup>12</sup> But we received not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. <sup>13</sup> We also speak these things, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things. <sup>14</sup> Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. <sup>15</sup> But he who is spiritual discerns all things, and he himself is judged by no one. [OceanPDF.com](http://www.oceanpdf.com) For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.

# 1 Corinthians 3

<sup>1</sup> Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ. <sup>2</sup> I fed you with milk, not with meat; for you weren't yet ready. Indeed, you aren't ready even now, <sup>3</sup> for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men? <sup>4</sup> For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly? <sup>5</sup> Who then is Apollos, and who is Paul, but servants through whom you believed, and each as the Lord gave to him? <sup>6</sup> I planted. Apollos watered. But God gave the increase. <sup>7</sup> So then neither he who plants is anything, nor he who waters, but God who gives the increase. <sup>8</sup> Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. <sup>9</sup> For we are God's fellow workers. You are God's farming, God's building.

<sup>10</sup> According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it. <sup>11</sup> For no one can lay any other foundation than that which has been laid, which is Jesus Christ. <sup>12</sup> But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble, <sup>13</sup> each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. <sup>14</sup> If any man's work remains which he built on it, he will receive a reward. <sup>15</sup> If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

<sup>16</sup> Don't you know that you are a temple of God, and that God's Spirit lives in you? <sup>17</sup> If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.

<sup>18</sup> Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness." <sup>20</sup> And again, "The Lord knows the reasoning of the wise, that it is worthless." <sup>21</sup> Therefore let no one boast in men. For all things are yours, <sup>22</sup> whether Paul, or Apollos, or Cephas, or

the world, or life, or death, ~~or things present,~~ [www.onlinepdf.com](http://www.onlinepdf.com) or things to come. All are yours, <sup>23</sup> and you are Christ's, and Christ is God's.

# 1 Corinthians 5

<sup>1</sup> It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife. <sup>2</sup> You are arrogant, and didn't mourn instead, that he who had done this deed might be removed from among you. <sup>3</sup> For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. <sup>4</sup> In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

<sup>6</sup> Your boasting is not good. Don't you know that a little yeast leavens the whole lump? <sup>7</sup> Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. <sup>8</sup> Therefore let's keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my letter to have no company with sexual sinners; <sup>10</sup> yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world. <sup>11</sup> But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Don't even eat with such a person. <sup>12</sup> For what do I have to do with also judging those who are outside? Don't you judge those who are within? <sup>13</sup> But those who are outside, God judges. "Put away the wicked man from among yourselves."



# 1 Corinthians 6

<sup>1</sup> Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? <sup>2</sup> Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? <sup>3</sup> Don't you know that we will judge angels? How much more, things that pertain to this life? <sup>4</sup> If then you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? <sup>5</sup> I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers? <sup>6</sup> But brother goes to law with brother, and that before unbelievers! <sup>7</sup> Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup> No, but you yourselves do wrong and defraud, and that against your brothers. <sup>9</sup> Or don't you know that the unrighteous will not inherit God's Kingdom? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit God's Kingdom. <sup>11</sup> Some of you were such, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.

<sup>12</sup> "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. <sup>13</sup> "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. <sup>14</sup> Now God raised up the Lord, and will also raise us up by his power. <sup>15</sup> Don't you know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? May it never be! <sup>16</sup> Or don't you know that he who is joined to a prostitute is one body? For, "The two", he says, "will become one flesh." <sup>17</sup> But he who is joined to the Lord is one spirit. <sup>18</sup> Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. <sup>19</sup> Or don't you know that your body is a temple of the Holy Spirit who is in you, whom you have from God? You are not

your own,<sup>20</sup> for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

# 1 Corinthians 14

<sup>1</sup> Follow after love and earnestly desire spiritual gifts, but especially that you may prophesy. <sup>2</sup> For he who speaks in another language speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries. <sup>3</sup> But he who prophesies speaks to men for their edification, exhortation, and consolation. <sup>4</sup> He who speaks in another language edifies himself, but he who prophesies edifies the assembly. <sup>5</sup> Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

<sup>6</sup> But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? <sup>7</sup> Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped? <sup>8</sup> For if the trumpet gave an uncertain sound, who would prepare himself for war? <sup>9</sup> So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air. <sup>10</sup> There are, it may be, so many kinds of languages in the world, and none of them is without meaning. <sup>11</sup> If then I don't know the meaning of the language, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. <sup>12</sup> So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly. <sup>13</sup> Therefore let him who speaks in another language pray that he may interpret. <sup>14</sup> For if I pray in another language, my spirit prays, but my understanding is unfruitful.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? <sup>17</sup> For you most certainly give thanks well, but the other person is not built up. <sup>18</sup> I thank my God, I speak with other languages more than you all. <sup>19</sup> However in the assembly

I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

<sup>20</sup> Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. <sup>21</sup> In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. They won't even hear me that way, says the Lord." <sup>22</sup> Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. <sup>23</sup> If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? <sup>24</sup> But if all prophesy, and someone unbelieving or unlearned comes in, he is reprov'd by all, and he is judged by all. <sup>25</sup> And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

<sup>26</sup> What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, or has an interpretation. Let all things be done to build each other up. <sup>27</sup> If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to God. <sup>29</sup> Let the prophets speak, two or three, and let the others discern. <sup>30</sup> But if a revelation is made to another sitting by, let the first keep silent. <sup>31</sup> For you all can prophesy one by one, that all may learn, and all may be exhorted. <sup>32</sup> The spirits of the prophets are subject to the prophets, <sup>33</sup> for God is not a God of confusion, but of peace, as in all the assemblies of the saints. <sup>34</sup> Let the wives be quiet in the assemblies, for it has not been permitted for them to be talking except in submission, as the law also says, <sup>35</sup> if they desire to learn anything. "Let them ask their own husbands at home, for it is shameful for a wife to be talking in the assembly." <sup>36</sup> What!? Was it from you that the word of God went out? Or did it come to you alone?

<sup>37</sup> If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord. <sup>38</sup> But if anyone is ignorant, let him be ignorant.

<sup>39</sup>Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages. [OceanofPDF.com](http://www.oceanofPDF.com) Let all things be done decently and in order.

# 1 Corinthians 16

<sup>1</sup> Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise. <sup>2</sup> On the first day of every week, let each one of you save, as he may prosper, that no collections are made when I come. <sup>3</sup> When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. <sup>4</sup> If it is appropriate for me to go also, they will go with me. <sup>5</sup> But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. <sup>6</sup> But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. <sup>7</sup> For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits. <sup>8</sup> But I will stay at Ephesus until Pentecost, <sup>9</sup> for a great and effective door has opened to me, and there are many adversaries.

<sup>10</sup> Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do. <sup>11</sup> Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

<sup>12</sup> Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

<sup>13</sup> Watch! Stand firm in the faith! Be courageous! Be strong! <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> Now I beg you, brothers—you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints— <sup>16</sup> that you also be in subjection to such, and to everyone who helps in the work and labors. <sup>17</sup> I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. <sup>18</sup> For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

<sup>19</sup> The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house. <sup>20</sup> All the brothers greet you. Greet one another with a holy kiss.

<sup>21</sup> This greeting is by me, Paul, with my own hand. <sup>22</sup> If any man doesn't love the Lord Jesus Christ, let him be cursed. Come, Lord! <sup>23</sup> The grace of the Lord Jesus Christ [OceanofPDF.com](http://OceanofPDF.com) be with you. My love to all of you in Christ Jesus. Amen.

# 1 John 2

<sup>1</sup> My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Jesus Christ, the righteous. <sup>2</sup> And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world. <sup>3</sup> This is how we know that we know him: if we keep his commandments. <sup>4</sup> One who says, "I know him," and doesn't keep his commandments, is a liar, and the truth isn't in him. <sup>5</sup> But God's love has most certainly been perfected in whoever keeps his word. This is how we know that we are in him: <sup>6</sup> he who says he remains in him ought himself also to walk just like he walked.

<sup>7</sup> Brothers, I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning. <sup>8</sup> Again, I write a new commandment to you, which is true in him and in you; because the darkness is passing away and the true light already shines. <sup>9</sup> He who says he is in the light and hates his brother is in the darkness even until now. <sup>10</sup> He who loves his brother remains in the light, and there is no occasion for stumbling in him. <sup>11</sup> But he who hates his brother is in the darkness, and walks in the darkness, and doesn't know where he is going, because the darkness has blinded his eyes.

<sup>12</sup> I write to you, little children, because your sins are forgiven you for his name's sake.

<sup>13</sup> I write to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, little children, because you know the Father.

<sup>14</sup> I have written to you, fathers, because you know him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.

<sup>15</sup> Don't love the world or the things that are in the world. If anyone loves the world, the Father's love isn't in him. <sup>16</sup> For all that is in the



world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. <sup>17</sup> The world is passing away with its lusts, but he who does God's will remains forever.

<sup>18</sup> Little children, these are the end times, and as you heard that the Antichrist is coming, even now many antichrists have arisen. By this we know that it is the final hour. <sup>19</sup> They went out from us, but they didn't belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us. <sup>20</sup> You have an anointing from the Holy One, and you all have knowledge. <sup>21</sup> I have not written to you because you don't know the truth, but because you know it, and because no lie is of the truth. <sup>22</sup> Who is the liar but he who denies that Jesus is the Christ? This is the Antichrist, he who denies the Father and the Son. <sup>23</sup> Whoever denies the Son doesn't have the Father. He who confesses the Son has the Father also.

<sup>24</sup> Therefore, as for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father. <sup>25</sup> This is the promise which he promised us, the eternal life. <sup>26</sup> These things I have written to you concerning those who would lead you astray. <sup>27</sup> As for you, the anointing which you received from him remains in you, and you don't need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you will remain in him. <sup>28</sup> Now, little children, remain in him, that when he appears, we may have boldness, and not be ashamed before him at his coming. <sup>29</sup> If you know that [OceanofPDF.com](http://OceanofPDF.com) he is righteous, you know that everyone who practices righteousness has been born of him.

# 1 Timothy 6

<sup>1</sup> Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed. <sup>2</sup> Those who have believing masters, let them not despise them because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.

<sup>3</sup> If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, <sup>4</sup> he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, insulting, evil suspicions, <sup>5</sup> constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.

<sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into the world, and we certainly can't carry anything out. <sup>8</sup> But having food and clothing, we will be content with that. <sup>9</sup> But those who are determined to be rich fall into a temptation, a snare, and many foolish and harmful lusts, such as drown men in ruin and destruction. <sup>10</sup> For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

<sup>11</sup> But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, perseverance, and gentleness. <sup>12</sup> Fight the good fight of faith. Take hold of the eternal life to which you were called, and you confessed the good confession in the sight of many witnesses. <sup>13</sup> I command you before God, who gives life to all things, and before Christ Jesus, who before Pontius Pilate testified the good confession, <sup>14</sup> that you keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ, <sup>15</sup> which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords. <sup>16</sup> He alone has immortality, dwelling in unapproachable light, whom no man has seen, nor can see: to whom be honor and eternal power. Amen.

<sup>17</sup> Charge those who are rich in this present world that they not be arrogant, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy; <sup>18</sup> that they do good, that they be rich in good works, that they be ready to distribute, willing to share; <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.

<sup>20</sup> Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of what is falsely called knowledge, <sup>21</sup> which some profess, and thus have wandered from the faith.

Grace be with you. Amen.

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## 2 Corinthians 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of Achaia: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; <sup>4</sup> who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God. <sup>5</sup> For as the sufferings of Christ abound to us, even so our comfort also abounds through Christ. <sup>6</sup> But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer. <sup>7</sup> Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so you are also of the comfort. <sup>8</sup> For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life. <sup>9</sup> Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead, <sup>10</sup> who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us; <sup>11</sup> you also helping together on our behalf by your supplication; that, for the gift given to us by means of many, thanks may be given by many persons on your behalf.

<sup>12</sup> For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you. <sup>13</sup> For we write no other things to you than what you read or even acknowledge, and I hope you will acknowledge to the end, <sup>14</sup> as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus.

<sup>15</sup> In this confidence, I was determined to come first to you, that you might have a second benefit, <sup>16</sup> and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on

my journey to Judea. <sup>17</sup> When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the “Yes, yes” and the “No, no?” <sup>18</sup> But as God is faithful, our word toward you was not “Yes and no.” <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not “Yes and no,” but in him is “Yes.” <sup>20</sup> For however many are the promises of God, in him is the “Yes.” Therefore also through him is the “Amen”, to the glory of God through us.

<sup>21</sup> Now he who establishes us with you in Christ and anointed us is God, <sup>22</sup> who also sealed us, and gave us the down payment of the Spirit in our hearts.

<sup>23</sup> But I call God for a witness to my soul, that I didn't come to Corinth to spare you. <sup>24</sup> We don't control you [OceanofPDF.com](http://OceanofPDF.com) faith, but are fellow workers with you for your joy. For you stand firm in faith.

## 2 Corinthians 6

<sup>1</sup> Working together, we entreat also that you do not receive the grace of God in vain, <sup>2</sup> for he says,  
“At an acceptable time I listened to you.  
In a day of salvation I helped you.”

Behold, now is the acceptable time. Behold, now is the day of salvation. <sup>3</sup> We give no occasion of stumbling in anything, that our service may not be blamed, <sup>4</sup> but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses, <sup>5</sup> in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; <sup>6</sup> in pureness, in knowledge, in perseverance, in kindness, in the Holy Spirit, in sincere love, <sup>7</sup> in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, <sup>8</sup> by glory and dishonor, by evil report and good report; as deceivers, and yet true; <sup>9</sup> as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; <sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

<sup>11</sup> Our mouth is open to you, Corinthians. Our heart is enlarged. <sup>12</sup> You are not restricted by us, but you are restricted by your own affections. <sup>13</sup> Now in return, I speak as to my children: you also open your hearts. <sup>14</sup> Don't be unequally yoked with unbelievers, for what fellowship do righteousness and iniquity have? Or what fellowship does light have with darkness? <sup>15</sup> What agreement does Christ have with Belial? Or what portion does a believer have with an unbeliever? <sup>16</sup> What agreement does a temple of God have with idols? For you are a temple of the living God. Even as God said, “I will dwell in them and walk in them. I will be their God and they will be my people.” <sup>17</sup> Therefore  
“ ‘Come out from among them,  
and be separate,’ says the Lord.  
‘Touch no unclean thing.  
I will receive you.  
<sup>18</sup> I will be to you a Father.  
You will be to me sons and daughters,’

says the Lord Almighty.”

## 2 Corinthians 11

<sup>1</sup> I wish that you would bear with me in a little foolishness, but indeed you do bear with me. <sup>2</sup> For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ. <sup>3</sup> But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he who comes preaches another Jesus, whom we didn't preach, or if you receive a different spirit, which you didn't receive, or a different "good news", which you didn't accept, you put up with that well enough. <sup>5</sup> For I reckon that I am not at all behind the very best apostles. <sup>6</sup> But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things. <sup>7</sup> Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge? <sup>8</sup> I robbed other assemblies, taking wages from them that I might serve you. <sup>9</sup> When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. <sup>10</sup> As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. <sup>11</sup> Why? Because I don't love you? God knows. <sup>12</sup> But what I do, that I will do, that I may cut off occasion from those who desire an occasion, that in which they boast, they may be found even as we. <sup>13</sup> For such men are false apostles, deceitful workers, masquerading as Christ's apostles. <sup>14</sup> And no wonder, for even Satan masquerades as an angel of light. <sup>15</sup> It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.

<sup>16</sup> I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little. <sup>17</sup> That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting. <sup>18</sup> Seeing that many boast after the flesh, I will also boast. <sup>19</sup> For you bear with the foolish gladly, being wise. <sup>20</sup> For you bear with a man if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, or if he strikes you on the face. <sup>21</sup> I speak by way of disparagement, as though we had been weak. Yet in whatever way



anyone is bold (I speak in foolishness), I am bold also. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring of Abraham? So am I. <sup>23</sup> Are they servants of Christ? (I speak as one beside himself.) I am more so: in labors more abundantly, in prisons more abundantly, in stripes above measure, and in deaths often. <sup>24</sup> Five times I received forty stripes minus one from the Jews. <sup>25</sup> Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep. <sup>26</sup> I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; <sup>27</sup> in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

<sup>28</sup> Besides those things that are outside, there is that which presses on me daily: anxiety for all the assemblies. <sup>29</sup> Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation? <sup>30</sup> If I must boast, I will boast of the things that concern my weakness. <sup>31</sup> The God and Father of the Lord Jesus Christ, he who is blessed forever more, knows that I don't lie. <sup>32</sup> In Damascus the governor under King Aretas guarded the Damascenes' city, [OceanofPDF.com](https://www.oceanofPDF.com) desiring to arrest me. <sup>33</sup> I was let down in a basket through a window by the wall, and escaped his hands.

## 2 Samuel 11

<sup>1</sup> At the return of the year, at the time when kings go out, David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Jerusalem. <sup>2</sup> At evening, David arose from his bed and walked on the roof of the king's house. From the roof, he saw a woman bathing, and the woman was very beautiful to look at. <sup>3</sup> David sent and inquired after the woman. One said, "Isn't this Bathsheba, the daughter of Eliam, Uriah the Hittite's wife?"

<sup>4</sup> David sent messengers, and took her; and she came in to him, and he lay with her (for she was purified from her uncleanness); and she returned to her house. <sup>5</sup> The woman conceived; and she sent and told David, and said, "I am with child."

<sup>6</sup> David sent to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David. <sup>7</sup> When Uriah had come to him, David asked him how Joab did, and how the people fared, and how the war prospered. <sup>8</sup> David said to Uriah, "Go down to your house and wash your feet." Uriah departed out of the king's house, and a gift from the king was sent after him. <sup>9</sup> But Uriah slept at the door of the king's house with all the servants of his lord, and didn't go down to his house. <sup>10</sup> When they had told David, saying, "Uriah didn't go down to his house," David said to Uriah, "Haven't you come from a journey? Why didn't you go down to your house?"

<sup>11</sup> Uriah said to David, "The ark, Israel, and Judah, are staying in tents; and my lord Joab and the servants of my lord, are encamped in the open field. Shall I then go into my house to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing!"

<sup>12</sup> David said to Uriah, "Stay here today also, and tomorrow I will let you depart." So Uriah stayed in Jerusalem that day, and the next day. <sup>13</sup> When David had called him, he ate and drank before him; and he made him drunk. At evening, he went out to lie on his bed with the servants of his lord, but didn't go down to his house. <sup>14</sup> In the morning, David wrote a letter to Joab, and sent it by the hand of Uriah. <sup>15</sup> He wrote in the letter,

saying, “Send Uriah to the forefront of the hottest battle, and retreat from him, that he may be struck, and die.”

<sup>16</sup> When Joab kept watch on the city, he assigned Uriah to the place where he knew that valiant men were. <sup>17</sup> The men of the city went out, and fought with Joab. Some of the people fell, even of David’s servants; and Uriah the Hittite died also. <sup>18</sup> Then Joab sent and told David all the things concerning the war; <sup>19</sup> and he commanded the messenger, saying, “When you have finished telling all the things concerning the war to the king, <sup>20</sup> it shall be that, if the king’s wrath arise, and he asks you, ‘Why did you go so near to the city to fight? Didn’t you know that they would shoot from the wall? <sup>21</sup> Who struck Abimelech the son of Jerubbesheth? Didn’t a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?’ then you shall say, ‘Your servant Uriah the Hittite is also dead.’ ”

<sup>22</sup> So the messenger went, and came and showed David all that Joab had sent him for. <sup>23</sup> The messenger said to David, “The men prevailed against us, and came out to us into the field, and we were on them even to the entrance of the gate. <sup>24</sup> The shooters shot at your servants from off the wall; and some of the king’s servants are dead, and your servant Uriah the Hittite is also dead.”

<sup>25</sup> Then David said to the messenger, “Tell Joab, ‘Don’t let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city, and overthrow it.’ Encourage him.”

<sup>26</sup> When Uriah’s wife heard that Uriah her husband was dead, she mourned for her husband. <sup>27</sup> When the mourning was past, David sent and took her home to his house, [and she became his wife](http://OceanPDF.com), and bore him a son. But the thing that David had done displeased Yahweh.

## 2 Timothy 4

<sup>1</sup> I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: <sup>2</sup> preach the word; be urgent in season and out of season; reprove, rebuke, and exhort with all patience and teaching. <sup>3</sup> For the time will come when they will not listen to the sound doctrine, but having itching ears, will heap up for themselves teachers after their own lusts, <sup>4</sup> and will turn away their ears from the truth, and turn away to fables. <sup>5</sup> But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

<sup>6</sup> For I am already being offered, and the time of my departure has come. <sup>7</sup> I have fought the good fight. I have finished the course. I have kept the faith. <sup>8</sup> From now on, the crown of righteousness is stored up for me, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing.

<sup>9</sup> Be diligent to come to me soon, <sup>10</sup> for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia; and Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for service. <sup>12</sup> But I sent Tychicus to Ephesus. <sup>13</sup> Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. <sup>14</sup> Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his deeds, <sup>15</sup> of whom you also must beware; for he greatly opposed our words.

<sup>16</sup> At my first defense, no one came to help me, but all left me. May it not be held against them. <sup>17</sup> But the Lord stood by me and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear. So I was delivered out of the mouth of the lion. <sup>18</sup> And the Lord will deliver me from every evil work, and will preserve me for his heavenly Kingdom. To him be the glory forever and ever. Amen.

<sup>19</sup> Greet Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth, but I left Trophimus at Miletus sick. <sup>21</sup> Be diligent to

come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers.

<sup>22</sup> The Lord Jesus Christ ~~be with you~~ [OceanofPDF.com](https://oceanofpdf.com) spirit. Grace be with you.  
Amen.

## Amos 6

- <sup>1</sup> Woe to those who are at ease in Zion,  
and to those who are secure on the mountain of Samaria,  
the notable men of the chief of the nations,  
to whom the house of Israel come!
- <sup>2</sup> Go to Calneh, and see;  
and from there go to Hamath the great;  
then go down to Gath of the Philistines.  
are they better than these kingdoms?  
or is their border greater than your border?
- <sup>3</sup> Alas for those who put far away the evil day,  
and cause the seat of violence to come near,  
<sup>4</sup> who lie on beds of ivory,  
and stretch themselves on their couches,  
and eat the lambs out of the flock,  
and the calves out of the middle of the stall,  
<sup>5</sup> who strum on the strings of a harp,  
who invent for themselves instruments of music, like David;  
<sup>6</sup> who drink wine in bowls,  
and anoint themselves with the best oils,  
but they are not grieved for the affliction of Joseph.
- <sup>7</sup> Therefore they will now go captive with the first who go captive;  
and the feasting and lounging will end.
- <sup>8</sup> “The Lord Yahweh has sworn by himself,” says Yahweh, the God of  
Armies:  
“I abhor the pride of Jacob,  
and detest his fortresses.  
Therefore I will deliver up the city with all that is in it.
- <sup>9</sup> It will happen that if ten men remain in one house,  
they will die.
- <sup>10</sup> “When a man’s relative carries him, even he who burns him, to  
bring bodies out of the house, and asks him who is in the innermost parts  
of the house, ‘Is there yet any with you?’ And he says, ‘No;’ then he will  
say, ‘Hush! Indeed we must not mention Yahweh’s name.’”

<sup>11</sup> “For, behold, Yahweh commands, and the great house will be smashed to pieces,

and the little house into bits.

<sup>12</sup> Do horses run on the rocky crags?

Does one plow there with oxen?

But you have turned justice into poison,

and the fruit of righteousness into bitterness;

<sup>13</sup> you who rejoice in a thing of nothing, who say,

‘Haven’t we taken for ourselves horns by our own strength?’

<sup>14</sup> For, behold, I will raise up against you a nation, house of Israel,”

says Yahweh, the God of Armies;

“and they will afflict you [from the entrance](http://OceanofPDF.com) of Hamath to the brook of the Arabah.”

## Colossians 4

<sup>1</sup> Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.

<sup>2</sup> Continue steadfastly in prayer, watching in it with thanksgiving, <sup>3</sup> praying together for us also, that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in bonds, <sup>4</sup> that I may reveal it as I ought to speak. <sup>5</sup> Walk in wisdom toward those who are outside, redeeming the time. <sup>6</sup> Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

<sup>7</sup> All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord. <sup>8</sup> I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, <sup>9</sup> together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here.

<sup>10</sup> Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, “if he comes to you, receive him”), <sup>11</sup> and Jesus who is called Justus. These are my only fellow workers for God’s Kingdom who are of the circumcision, men who have been a comfort to me.

<sup>12</sup> Epaphras, who is one of you, a servant of Christ, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of God. <sup>13</sup> For I testify about him that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis. <sup>14</sup> Luke the beloved physician and Demas greet you. <sup>15</sup> Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house. <sup>16</sup> When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans, and that you also read the letter from Laodicea. <sup>17</sup> Tell Archippus, “Take heed to the ministry which you have received in the Lord, that you fulfill it.”

<sup>18</sup> The salutation of me, ~~Paul, with my own~~ [OceanofPDF.com](http://OceanofPDF.com) hand: remember my bonds. Grace be with you. Amen.



## Deuteronomy 18

<sup>1</sup>The priests and the Levites—all the tribe of Levi—shall have no portion nor inheritance with Israel. They shall eat the offerings of Yahweh made by fire and his portion. <sup>2</sup>They shall have no inheritance among their brothers. Yahweh is their inheritance, as he has spoken to them. <sup>3</sup>This shall be the priests' due from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest: the shoulder, the two cheeks, and the inner parts. <sup>4</sup>You shall give him the first fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep. <sup>5</sup>For Yahweh your God has chosen him out of all your tribes to stand to minister in Yahweh's name, him and his sons forever.

<sup>6</sup>If a Levite comes from any of your gates out of all Israel where he lives, and comes with all the desire of his soul to the place which Yahweh shall choose, <sup>7</sup>then he shall minister in the name of Yahweh his God, as all his brothers the Levites do, who stand there before Yahweh. <sup>8</sup>They shall have like portions to eat, in addition to that which comes from the sale of his family possessions.

<sup>9</sup>When you have come into the land which Yahweh your God gives you, you shall not learn to imitate the abominations of those nations. <sup>10</sup>There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who tells fortunes, or an enchanter, or a sorcerer, <sup>11</sup>or a charmer, or someone who consults with a familiar spirit, or a wizard, or a necromancer. <sup>12</sup>For whoever does these things is an abomination to Yahweh. Because of these abominations, Yahweh your God drives them out from before you. <sup>13</sup>You shall be blameless with Yahweh your God. <sup>14</sup>For these nations that you shall dispossess listen to those who practice sorcery and to diviners; but as for you, Yahweh your God has not allowed you so to do. <sup>15</sup>Yahweh your God will raise up to you a prophet from among you, of your brothers, like me. You shall listen to him. <sup>16</sup>This is according to all that you desired of Yahweh your God in Horeb in the day of the assembly, saying, "Let me not hear again Yahweh my God's voice, neither let me see this great fire any more, that I not die."

<sup>17</sup> Yahweh said to me, “They have well said that which they have spoken. <sup>18</sup> I will raise them up a prophet from among their brothers, like you. I will put my words in his mouth, and he shall speak to them all that I shall command him. <sup>19</sup> It shall happen, that whoever will not listen to my words which he shall speak in my name, I will require it of him. <sup>20</sup> But the prophet who speaks a word presumptuously in my name, which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.”

<sup>21</sup> You may say in your heart, “How shall we know the word which Yahweh has not spoken?” <sup>22</sup> When a prophet speaks in Yahweh’s name, if the thing doesn’t follow, nor happen, that is the thing which Yahweh has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.

## Deuteronomy 23

<sup>1</sup> He who is emasculated by crushing or cutting shall not enter into Yahweh's assembly. <sup>2</sup> A person born of a forbidden union shall not enter into Yahweh's assembly; even to the tenth generation shall no one of his enter into Yahweh's assembly. <sup>3</sup> An Ammonite or a Moabite shall not enter into Yahweh's assembly; even to the tenth generation shall no one belonging to them enter into Yahweh's assembly forever, <sup>4</sup> because they didn't meet you with bread and with water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. <sup>5</sup> Nevertheless Yahweh your God wouldn't listen to Balaam, but Yahweh your God turned the curse into a blessing to you, because Yahweh your God loved you. <sup>6</sup> You shall not seek their peace nor their prosperity all your days forever. <sup>7</sup> You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you lived as a foreigner in his land. <sup>8</sup> The children of the third generation who are born to them may enter into Yahweh's assembly.

<sup>9</sup> When you go out and camp against your enemies, then you shall keep yourselves from every evil thing. <sup>10</sup> If there is among you any man who is not clean by reason of that which happens to him by night, then shall he go outside of the camp. He shall not come within the camp; <sup>11</sup> but it shall be, when evening comes, he shall bathe himself in water. When the sun is down, he shall come within the camp. <sup>12</sup> You shall have a place also outside of the camp where you go relieve yourself. <sup>13</sup> You shall have a trowel among your weapons. It shall be, when you relieve yourself, you shall dig with it, and shall turn back and cover your excrement; <sup>14</sup> for Yahweh your God walks in the middle of your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be holy, that he may not see an unclean thing in you, and turn away from you.

<sup>15</sup> You shall not deliver to his master a servant who has escaped from his master to you. <sup>16</sup> He shall dwell with you, among you, in the place which he shall choose within one of your gates, where it pleases him best. You shall not oppress him.

<sup>17</sup> There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. <sup>18</sup> You shall not bring the hire of a prostitute, or the wages of a male prostitute, into the house of Yahweh your God for any vow; for both of these are an abomination to Yahweh your God.

<sup>19</sup> You shall not lend on interest to your brother: interest of money, interest of food, interest of anything that is lent on interest. <sup>20</sup> You may charge a foreigner interest; but you shall not charge your brother interest, that Yahweh your God may bless you in all that you put your hand to, in the land where you go in to possess it.

<sup>21</sup> When you vow a vow to Yahweh your God, you shall not be slack to pay it, for Yahweh your God will surely require it of you; and it would be sin in you. <sup>22</sup> But if you refrain from making a vow, it shall be no sin in you. <sup>23</sup> You shall observe and do that which has gone out of your lips. Whatever you have vowed to Yahweh your God as a free will offering, which you have promised with your mouth, you must do. <sup>24</sup> When you come into your neighbor's vineyard, then you may eat your fill of grapes at your own pleasure; but you shall not put any in your container. <sup>25</sup> When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not use a sickle on your neighbor's standing grain.

## Ecclesiastes 7

<sup>1</sup> A good name is better than fine perfume; and the day of death better than the day of one's birth. <sup>2</sup> It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living should take this to heart. <sup>3</sup> Sorrow is better than laughter; for by the sadness of the face the heart is made good. <sup>4</sup> The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. <sup>5</sup> It is better to hear the rebuke of the wise than for a man to hear the song of fools. <sup>6</sup> For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. <sup>7</sup> Surely extortion makes the wise man foolish; and a bribe destroys the understanding. <sup>8</sup> Better is the end of a thing than its beginning.

The patient in spirit is better than the proud in spirit. <sup>9</sup> Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools. <sup>10</sup> Don't say, "Why were the former days better than these?" For you do not ask wisely about this.

<sup>11</sup> Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. <sup>12</sup> For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

<sup>13</sup> Consider the work of God, for who can make that straight, which he has made crooked? <sup>14</sup> In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.

<sup>15</sup> All this I have seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evildoing. <sup>16</sup> Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself? <sup>17</sup> Don't be too wicked, neither be foolish. Why should you die before your time? <sup>18</sup> It is good that you should take hold of this. Yes, also don't withdraw your hand from that; for he who fears God will come out of them all. <sup>19</sup> Wisdom is a strength to the wise man more than ten rulers who are in a city. <sup>20</sup> Surely there is not a righteous man on earth who does good and doesn't sin. <sup>21</sup> Also don't take heed to all words that are spoken, lest you hear your

servant curse you; <sup>22</sup> for often your own heart knows that you yourself have likewise cursed others. <sup>23</sup> All this I have proved in wisdom. I said, “I will be wise;” but it was far from me. <sup>24</sup> That which is, is far off and exceedingly deep. Who can find it out? <sup>25</sup> I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

<sup>26</sup> I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.

<sup>27</sup> “Behold, I have found this,” says the Preacher, “to one another, to find out the scheme <sup>28</sup> which my soul still seeks, but I have not found. I have found one man among a thousand, but I have not found a woman among all those. <sup>29</sup> Behold, I have ~~only~~ found this: that God made man upright; but they search for many schemes.”

## Ecclesiastes 10

<sup>1</sup> Dead flies cause the oil of the perfumer to produce an evil odor;  
so does a little folly outweigh wisdom and honor.

<sup>2</sup> A wise man's heart is at his right hand,  
but a fool's heart at his left. <sup>3</sup> Yes also when the fool walks by the way,  
his understanding fails him, and he says to everyone that he is a  
fool. <sup>4</sup> If the spirit of the ruler rises up against you, don't leave your  
place; for gentleness lays great offenses to rest.

<sup>5</sup> There is an evil which I have seen under the sun, the sort of error  
which proceeds from the ruler. <sup>6</sup> Folly is set in great dignity, and the rich  
sit in a low place. <sup>7</sup> I have seen servants on horses, and princes walking  
like servants on the earth. <sup>8</sup> He who digs a pit may fall into it; and  
whoever breaks through a wall may be bitten by a snake. <sup>9</sup> Whoever  
carves out stones may be injured by them. Whoever splits wood may be  
endangered by it. <sup>10</sup> If the ax is blunt, and one doesn't sharpen the edge,  
then he must use more strength; but skill brings success.

<sup>11</sup> If the snake bites before it is charmed, then is there no profit for  
the charmer's tongue. <sup>12</sup> The words of a wise man's mouth are gracious;  
but a fool is swallowed by his own lips. <sup>13</sup> The beginning of the words of  
his mouth is foolishness; and the end of his talk is mischievous madness.

<sup>14</sup> A fool also multiplies words.

Man doesn't know what will be; and that which will be after him,  
who can tell him? <sup>15</sup> The labor of fools wearies every one of them; for he  
doesn't know how to go to the city.

<sup>16</sup> Woe to you, land, when your king is a child,  
and your princes eat in the morning!

<sup>17</sup> Happy are you, land, when your king is the son of nobles,  
and your princes eat in due season,  
for strength, and not for drunkenness!

<sup>18</sup> By slothfulness the roof sinks in;  
and through idleness of the hands the house leaks.

<sup>19</sup> A feast is made for laughter,  
and wine makes the life glad;  
and money is the answer for all things.

<sup>20</sup> Don't curse the king, no, not in your thoughts;

and don't curse the rich in your bedroom:  
for a bird of the sky may [carry your voice](http://OceanofPDF.com),  
and that which has wings may tell the matter.



## Ecclesiastes 12

- <sup>1</sup> Remember also your Creator in the days of your youth,  
before the evil days come, and the years draw near,  
when you will say, "I have no pleasure in them;"
- <sup>2</sup> Before the sun, the light, the moon, and the stars are darkened,  
and the clouds return after the rain;
- <sup>3</sup> in the day when the keepers of the house shall tremble,  
and the strong men shall bow themselves,  
and the grinders cease because they are few,  
and those who look out of the windows are darkened,
- <sup>4</sup> and the doors shall be shut in the street;  
when the sound of the grinding is low,  
and one shall rise up at the voice of a bird,  
and all the daughters of music shall be brought low;
- <sup>5</sup> yes, they shall be afraid of heights,  
and terrors will be on the way;  
and the almond tree shall blossom,  
and the grasshopper shall be a burden,  
and desire shall fail;  
because man goes to his everlasting home,  
and the mourners go about the streets:
- <sup>6</sup> before the silver cord is severed,  
or the golden bowl is broken,  
or the pitcher is broken at the spring,  
or the wheel broken at the cistern,
- <sup>7</sup> and the dust returns to the earth as it was,  
and the spirit returns to God who gave it.
- <sup>8</sup> "Vanity of vanities," says the Preacher.  
"All is vanity!"

<sup>9</sup> Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. <sup>10</sup> The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth. <sup>11</sup> The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. <sup>12</sup> Furthermore, my son,

be admonished: of making many books there is no end; and much study is a weariness of the flesh.

<sup>13</sup> This is the end of the matter. All has been heard. Fear God and keep his commandments; for this is the whole duty of man. <sup>14</sup> For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.

## Exodus 14

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>“Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea. <sup>3</sup>Pharaoh will say of the children of Israel, ‘They are entangled in the land. The wilderness has shut them in.’ <sup>4</sup>I will harden Pharaoh’s heart, and he will follow after them; and I will get honor over Pharaoh, and over all his armies; and the Egyptians shall know that I am Yahweh.” They did so.

<sup>5</sup>The king of Egypt was told that the people had fled; and the heart of Pharaoh and of his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” <sup>6</sup>He prepared his chariot, and took his army with him; <sup>7</sup>and he took six hundred chosen chariots, and all the chariots of Egypt, with captains over all of them. <sup>8</sup>Yahweh hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; for the children of Israel went out with a high hand. <sup>9</sup>The Egyptians pursued them. All the horses and chariots of Pharaoh, his horsemen, and his army overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.

<sup>10</sup>When Pharaoh came near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The children of Israel cried out to Yahweh. <sup>11</sup>They said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated us this way, to bring us out of Egypt? <sup>12</sup>Isn’t this the word that we spoke to you in Egypt, saying, ‘Leave us alone, that we may serve the Egyptians?’ For it would have been better for us to serve the Egyptians than to die in the wilderness.”

<sup>13</sup>Moses said to the people, “Don’t be afraid. Stand still, and see the salvation of Yahweh, which he will work for you today; for you will never again see the Egyptians whom you have seen today. <sup>14</sup>Yahweh will fight for you, and you shall be still.”

<sup>15</sup>Yahweh said to Moses, “Why do you cry to me? Speak to the children of Israel, that they go forward. <sup>16</sup>Lift up your rod, and stretch out your hand over the sea and divide it. Then the children of Israel shall go into the middle of the sea on dry ground. <sup>17</sup>Behold, I myself will harden

the hearts of the Egyptians, and they will go in after them. I will get myself honor over Pharaoh, and over all his armies, over his chariots, and over his horsemen. <sup>18</sup> The Egyptians shall know that I am Yahweh when I have gotten myself honor over Pharaoh, over his chariots, and over his horsemen.” <sup>19</sup> The angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. <sup>20</sup> It came between the camp of Egypt and the camp of Israel. There was the cloud and the darkness, yet it gave light by night. One didn't come near the other all night.

<sup>21</sup> Moses stretched out his hand over the sea, and Yahweh caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. <sup>22</sup> The children of Israel went into the middle of the sea on the dry ground; and the waters were a wall to them on their right hand and on their left. <sup>23</sup> The Egyptians pursued, and went in after them into the middle of the sea: all of Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> In the morning watch, Yahweh looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. <sup>25</sup> He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, “Let's flee from the face of Israel, for Yahweh fights for them against the Egyptians!”

<sup>26</sup> Yahweh said to Moses, “Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen.” <sup>27</sup> Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. Yahweh overthrew the Egyptians in the middle of the sea. <sup>28</sup> The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them. <sup>29</sup> But the children of Israel walked on dry land in the middle of the sea, and the waters were a wall to them on their right hand and on their left. <sup>30</sup> Thus Yahweh saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Israel saw the great work which Yahweh did to the Egyptians, and the people feared Yahweh, and they believed in Yahweh and in his servant Moses.

## Exodus 17

<sup>1</sup> All the congregation of the children of Israel traveled from the wilderness of Sin, starting according to Yahweh's commandment, and encamped in Rephidim; but there was no water for the people to drink. <sup>2</sup> Therefore the people quarreled with Moses, and said, "Give us water to drink."

Moses said to them, "Why do you quarrel with me? Why do you test Yahweh?"

<sup>3</sup> The people were thirsty for water there; so the people murmured against Moses, and said, "Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?"

<sup>4</sup> Moses cried to Yahweh, saying, "What shall I do with these people? They are almost ready to stone me."

<sup>5</sup> Yahweh said to Moses, "Walk on before the people, and take the elders of Israel with you, and take the rod in your hand with which you struck the Nile, and go. <sup>6</sup> Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink." Moses did so in the sight of the elders of Israel. <sup>7</sup> He called the name of the place Massah, and Meribah, because the children of Israel quarreled, and because they tested Yahweh, saying, "Is Yahweh among us, or not?"

<sup>8</sup> Then Amalek came and fought with Israel in Rephidim. <sup>9</sup> Moses said to Joshua, "Choose men for us, and go out to fight with Amalek. Tomorrow I will stand on the top of the hill with God's rod in my hand." <sup>10</sup> So Joshua did as Moses had told him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> When Moses held up his hand, Israel prevailed. When he let down his hand, Amalek prevailed. <sup>12</sup> But Moses' hands were heavy; so they took a stone, and put it under him, and he sat on it. Aaron and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset. <sup>13</sup> Joshua defeated Amalek and his people with the edge of the sword. <sup>14</sup> Yahweh said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the memory of Amalek from under the sky." <sup>15</sup> Moses built an altar, and

called its name “Yahweh our Banner.” He said, “Yah has sworn:  
‘Yahweh will have war with Amalek from generation to generation.’ ”

## Exodus 23

<sup>1</sup> “You shall not spread a false report. Don’t join your hand with the wicked to be a malicious witness.

<sup>2</sup> “You shall not follow a crowd to do evil. You shall not testify in court to side with a multitude to pervert justice. <sup>3</sup> You shall not favor a poor man in his cause.

<sup>4</sup> “If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. <sup>5</sup> If you see the donkey of him who hates you fallen down under his burden, don’t leave him. You shall surely help him with it.

<sup>6</sup> “You shall not deny justice to your poor people in their lawsuits.

<sup>7</sup> “Keep far from a false charge, and don’t kill the innocent and righteous; for I will not justify the wicked.

<sup>8</sup> “You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.

<sup>9</sup> “You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt.

<sup>10</sup> “For six years you shall sow your land, and shall gather in its increase, <sup>11</sup> but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.

<sup>12</sup> “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your servant, and the alien may be refreshed.

<sup>13</sup> “Be careful to do all things that I have said to you; and don’t invoke the name of other gods or even let them be heard out of your mouth.

<sup>14</sup> “You shall observe a feast to me three times a year. <sup>15</sup> You shall observe the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the

month Abib (for in it you came out of Egypt), and no one shall appear before me empty. <sup>16</sup> And the feast of harvest, the first fruits of your labors, which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labors out of the field. <sup>17</sup> Three times in the year all your males shall appear before the Lord Yahweh.

<sup>18</sup> “You shall not offer the blood of my sacrifice with leavened bread. The fat of my feast shall not remain all night until the morning.

<sup>19</sup> You shall bring the first of the first fruits of your ground into the house of Yahweh your God.

“You shall not boil a young goat in its mother’s milk.

<sup>20</sup> “Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. <sup>21</sup> Pay attention to him, and listen to his voice. Don’t provoke him, for he will not pardon your disobedience, for my name is in him. <sup>22</sup> But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries. <sup>23</sup> For my angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off. <sup>24</sup> You shall not bow down to their gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars. <sup>25</sup> You shall serve Yahweh your God, and he will bless your bread and your water, and I will take sickness away from among you. <sup>26</sup> No one will miscarry or be barren in your land. I will fulfill the number of your days. <sup>27</sup> I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you. <sup>28</sup> I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. <sup>29</sup> I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. <sup>30</sup> Little by little I will drive them out from before you, until you have increased and inherit the land. <sup>31</sup> I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. <sup>32</sup> You shall make no covenant with them, nor with their gods. <sup>33</sup> They shall not dwell in your



land, lest they make you sin [against me](https://www.onlinepdf.com), for if you serve their gods, it will surely be a snare to you.”

## Ezekiel 26

<sup>1</sup> In the eleventh year, in the first of the month, Yahweh's word came to me, saying, <sup>2</sup> "Son of man, because Tyre has said against Jerusalem, 'Aha! She is broken! She who was the gateway of the peoples has been returned to me. I will be replenished, now that she is laid waste;' <sup>3</sup> therefore the Lord Yahweh says, 'Behold, I am against you, Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. <sup>4</sup> They will destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her a bare rock. <sup>5</sup> She will be a place for the spreading of nets in the middle of the sea; for I have spoken it,' says the Lord Yahweh. 'She will become plunder for the nations. <sup>6</sup> Her daughters who are in the field will be slain with the sword. Then they will know that I am Yahweh.'

<sup>7</sup> "For the Lord Yahweh says: 'Behold, I will bring on Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, with chariots, with horsemen, and an army with many people. <sup>8</sup> He will kill your daughters in the field with the sword. He will make forts against you, cast up a mound against you, and raise up the buckler against you. <sup>9</sup> He will set his battering engines against your walls, and with his axes he will break down your towers. <sup>10</sup> By reason of the abundance of his horses, their dust will cover you. Your walls will shake at the noise of the horsemen, of the wagons, and of the chariots, when he enters into your gates, as men enter into a city which is broken open. <sup>11</sup> He will tread down all your streets with the hoofs of his horses. He will kill your people with the sword. The pillars of your strength will go down to the ground. <sup>12</sup> They will make a plunder of your riches, and make a prey of your merchandise. They will break down your walls, and destroy your pleasant houses. They will lay your stones, your timber, and your dust in the middle of the waters. <sup>13</sup> I will cause the noise of your songs to cease. The sound of your harps won't be heard any more. <sup>14</sup> I will make you a bare rock. You will be a place for the spreading of nets. You will be built no more; for I Yahweh have spoken it,' says the Lord Yahweh.

<sup>15</sup> "The Lord Yahweh says to Tyre: 'Won't the islands shake at the sound of your fall, when the wounded groan, when the slaughter is made within you? <sup>16</sup> Then all the princes of the sea will come down from their

thrones, and lay aside their robes, and strip off their embroidered garments. They will clothe themselves with trembling. They will sit on the ground, and will tremble every moment, and be astonished at you. <sup>17</sup>

They will take up a lamentation over you, and tell you,

“How you are destroyed,

who were inhabited by seafaring men,  
the renowned city,

who was strong in the sea,  
she and her inhabitants,

who caused their terror to be on all who lived there!”

<sup>18</sup> Now the islands will tremble in the day of your fall.

Yes, the islands that are in the sea will be dismayed at your departure.’

<sup>19</sup> “For the Lord Yahweh says: ‘When I make you a desolate city, like the cities that are not inhabited; when I bring up the deep on you, and the great waters cover you; <sup>20</sup> then I will bring you down with those who descend into the pit, to the people of old time, and will make you dwell in the lower parts of the earth, in the places that are desolate of old, with those who go down to the pit, that you be not inhabited; and I will set glory in the land of the living. <sup>21</sup> I will make you a terror, and you will no more have any being. Though you are sought for, yet you will never be found again,’ says the Lord Yahweh.”

## Galatians 5

<sup>1</sup> Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.

<sup>2</sup> Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing. <sup>3</sup> Yes, I testify again to every man who receives circumcision that he is a debtor to do the whole law. <sup>4</sup> You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace. <sup>5</sup> For we, through the Spirit, by faith wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love. <sup>7</sup> You were running well! Who interfered with you that you should not obey the truth? <sup>8</sup> This persuasion is not from him who calls you. <sup>9</sup> A little yeast grows through the whole lump. <sup>10</sup> I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

<sup>11</sup> But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been removed. <sup>12</sup> I wish that those who disturb you would cut themselves off.

<sup>13</sup> For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another. <sup>14</sup> For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, be careful that you don't consume one another.

<sup>16</sup> But I say, walk by the Spirit, and you won't fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the deeds of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, <sup>20</sup> idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, <sup>21</sup> envy, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit God's Kingdom.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup> gentleness, and self-control. Against such things there is no law. <sup>24</sup> Those who belong to Christ have crucified the flesh with its passions and lusts.

<sup>25</sup> If we live by the Spirit, [oceanofPDF.com](https://oceanofPDF.com) let's also walk by the Spirit. <sup>26</sup> Let's not become conceited, provoking one another, and envying one another.

## Genesis 4

<sup>1</sup> The man knew Eve his wife. She conceived, and gave birth to Cain, and said, “I have gotten a man with Yahweh’s help.” <sup>2</sup> Again she gave birth, to Cain’s brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup> As time passed, Cain brought an offering to Yahweh from the fruit of the ground. <sup>4</sup> Abel also brought some of the firstborn of his flock and of its fat. Yahweh respected Abel and his offering, <sup>5</sup> but he didn’t respect Cain and his offering. Cain was very angry, and the expression on his face fell. <sup>6</sup> Yahweh said to Cain, “Why are you angry? Why has the expression of your face fallen? <sup>7</sup> If you do well, won’t it be lifted up? If you don’t do well, sin crouches at the door. Its desire is for you, but you are to rule over it.” <sup>8</sup> Cain said to Abel, his brother, “Let’s go into the field.” While they were in the field, Cain rose up against Abel, his brother, and killed him.

<sup>9</sup> Yahweh said to Cain, “Where is Abel, your brother?”

He said, “I don’t know. Am I my brother’s keeper?”

<sup>10</sup> Yahweh said, “What have you done? The voice of your brother’s blood cries to me from the ground. <sup>11</sup> Now you are cursed because of the ground, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup> From now on, when you till the ground, it won’t yield its strength to you. You will be a fugitive and a wanderer in the earth.”

<sup>13</sup> Cain said to Yahweh, “My punishment is greater than I can bear. <sup>14</sup> Behold, you have driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me.”

<sup>15</sup> Yahweh said to him, “Therefore whoever slays Cain, vengeance will be taken on him sevenfold.” Yahweh appointed a sign for Cain, so that anyone finding him would not strike him.

<sup>16</sup> Cain left Yahweh’s presence, and lived in the land of Nod, east of Eden. <sup>17</sup> Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and named the city after the name of his son, Enoch. <sup>18</sup> Irad was born to Enoch. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of

Lamech. <sup>19</sup> Lamech took two wives: the name of the first one was Adah, and the name of the second one was Zillah. <sup>20</sup> Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. <sup>21</sup> His brother's name was Jubal, who was the father of all who handle the harp and pipe. <sup>22</sup> Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of bronze and iron. Tubal Cain's sister was Naamah. <sup>23</sup> Lamech said to his wives,

“Adah and Zillah, hear my voice.

You wives of Lamech, listen to my speech,  
for I have slain a man for wounding me,  
a young man for bruising me.

<sup>24</sup> If Cain will be avenged seven times,  
truly Lamech seventy-seven times.”

<sup>25</sup> Adam knew his wife again. She gave birth to a son, and named him Seth, saying, “for God has given me another child instead of Abel, for Cain killed him.” <sup>26</sup> A son was also born to Seth, and he named him Enosh. At that time men began to call on Yahweh's name.

## Genesis 27

<sup>1</sup> When Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, “My son?”

He said to him, “Here I am.”

<sup>2</sup> He said, “See now, I am old. I don’t know the day of my death. <sup>3</sup> Now therefore, please take your weapons, your quiver and your bow, and go out to the field, and get me venison. <sup>4</sup> Make me savory food, such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die.”

<sup>5</sup> Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. <sup>6</sup> Rebekah spoke to Jacob her son, saying, “Behold, I heard your father speak to Esau your brother, saying, <sup>7</sup> ‘Bring me venison, and make me savory food, that I may eat, and bless you before Yahweh before my death.’ <sup>8</sup> Now therefore, my son, obey my voice according to that which I command you. <sup>9</sup> Go now to the flock and get me two good young goats from there. I will make them savory food for your father, such as he loves. <sup>10</sup> You shall bring it to your father, that he may eat, so that he may bless you before his death.”

<sup>11</sup> Jacob said to Rebekah his mother, “Behold, Esau my brother is a hairy man, and I am a smooth man. <sup>12</sup> What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing.”

<sup>13</sup> His mother said to him, “Let your curse be on me, my son. Only obey my voice, and go get them for me.”

<sup>14</sup> He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved. <sup>15</sup> Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. <sup>16</sup> She put the skins of the young goats on his hands, and on the smooth of his neck. <sup>17</sup> She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup> He came to his father, and said, “My father?”



He said, “Here I am. Who are you, my son?”

<sup>19</sup> Jacob said to his father, “I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me.”

<sup>20</sup> Isaac said to his son, “How is it that you have found it so quickly, my son?”

He said, “Because Yahweh your God gave me success.”

<sup>21</sup> Isaac said to Jacob, “Please come near, that I may feel you, my son, whether you are really my son Esau or not.”

<sup>22</sup> Jacob went near to Isaac his father. He felt him, and said, “The voice is Jacob’s voice, but the hands are the hands of Esau.” <sup>23</sup> He didn’t recognize him, because his hands were hairy, like his brother Esau’s hands. So he blessed him. <sup>24</sup> He said, “Are you really my son Esau?”

He said, “I am.”

<sup>25</sup> He said, “Bring it near to me, and I will eat of my son’s venison, that my soul may bless you.”

He brought it near to him, and he ate. He brought him wine, and he drank. <sup>26</sup> His father Isaac said to him, “Come near now, and kiss me, my son.” <sup>27</sup> He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said,

“Behold, the smell of my son  
is as the smell of a field which Yahweh has blessed.

<sup>28</sup> God give you of the dew of the sky,  
of the fatness of the earth,  
and plenty of grain and new wine.

<sup>29</sup> Let peoples serve you,  
and nations bow down to you.

Be lord over your brothers.

Let your mother’s sons bow down to you.

Cursed be everyone who curses you.

Blessed be everyone who blesses you.”

<sup>30</sup> As soon as Isaac had finished blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, Esau his brother came in

from his hunting. <sup>31</sup> He also made savory food, and brought it to his father. He said to his father, “Let my father arise, and eat of his son’s venison, that your soul may bless me.”

<sup>32</sup> Isaac his father said to him, “Who are you?”

He said, “I am your son, your firstborn, Esau.”

<sup>33</sup> Isaac trembled violently, and said, “Who, then, is he who has taken venison, and brought it to me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed.”

<sup>34</sup> When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me, even me also, my father.”

<sup>35</sup> He said, “Your brother came with deceit, and has taken away your blessing.”

<sup>36</sup> He said, “Isn’t he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing.” He said, “Haven’t you reserved a blessing for me?”

<sup>37</sup> Isaac answered Esau, “Behold, I have made him your lord, and all his brothers I have given to him for servants. I have sustained him with grain and new wine. What then will I do for you, my son?”

<sup>38</sup> Esau said to his father, “Do you have just one blessing, my father? Bless me, even me also, my father.” Esau lifted up his voice, and wept.

<sup>39</sup> Isaac his father answered him,  
“Behold, your dwelling will be of the fatness of the earth,  
and of the dew of the sky from above.

<sup>40</sup> You will live by your sword, and you will serve your brother.  
It will happen, when you will break loose,  
that you will shake his yoke from off your neck.”

<sup>41</sup> Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Jacob.”

<sup>42</sup> The words of Esau, her elder son, were told to Rebekah. She sent and called Jacob, her younger son, and said to him, “Behold, your brother

Esau comforts himself about you by planning to kill you. <sup>43</sup> Now therefore, my son, obey my voice. Arise, flee to Laban, my brother, in Haran. <sup>44</sup> Stay with him a few days, until your brother's fury turns away — <sup>45</sup> until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?"

<sup>46</sup> Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob ~~takes a wife of the~~ daughters of Heth, such as these, of the daughters of the land, what good will my life do me?"

## Hebrews 6

<sup>1</sup> Therefore leaving the teaching of the first principles of Christ, let's press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God, <sup>2</sup> of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. <sup>3</sup> This will we do, if God permits. <sup>4</sup> For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, <sup>5</sup> and tasted the good word of God and the powers of the age to come, <sup>6</sup> and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame. <sup>7</sup> For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from God; <sup>8</sup> but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

<sup>9</sup> But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. <sup>10</sup> For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them. <sup>11</sup> We desire that each one of you may show the same diligence to the fullness of hope even to the end, <sup>12</sup> that you won't be sluggish, but imitators of those who through faith and perseverance inherited the promises. <sup>13</sup> For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, <sup>14</sup> saying, "Surely blessing I will bless you, and multiplying I will multiply you." <sup>15</sup> Thus, having patiently endured, he obtained the promise. <sup>16</sup> For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. <sup>17</sup> In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath, <sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. <sup>19</sup> This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; <sup>20</sup> where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

## Isaiah 3

- <sup>1</sup> For, behold, the Lord, Yahweh of Armies, takes away from Jerusalem  
and from Judah supply and support,  
the whole supply of bread,  
and the whole supply of water;  
<sup>2</sup> the mighty man,  
the man of war,  
the judge,  
the prophet,  
the diviner,  
the elder,  
<sup>3</sup> the captain of fifty,  
the honorable man,  
the counselor,  
the skilled craftsman,  
and the clever enchanter.
- <sup>4</sup> I will give boys to be their princes,  
and children shall rule over them.
- <sup>5</sup> The people will be oppressed,  
everyone by another,  
and everyone by his neighbor.  
The child will behave himself proudly against the old man,  
and the wicked against the honorable.
- <sup>6</sup> Indeed a man shall take hold of his brother in the house of his father,  
saying,  
“You have clothing, you be our ruler,  
and let this ruin be under your hand.”
- <sup>7</sup> In that day he will cry out, saying, “I will not be a healer;  
for in my house is neither bread nor clothing.  
You shall not make me ruler of the people.”
- <sup>8</sup> For Jerusalem is ruined, and Judah is fallen;  
because their tongue and their doings are against Yahweh,  
to provoke the eyes of his glory.
- <sup>9</sup> The look of their faces testify against them.  
They parade their sin like Sodom.  
They don’t hide it.

- Woe to their soul!  
For they have brought disaster upon themselves.
- <sup>10</sup> Tell the righteous “Good!”  
For they shall eat the fruit of their deeds.
- <sup>11</sup> Woe to the wicked!  
Disaster is upon them;  
for the deeds of his hands will be paid back to him.
- <sup>12</sup> As for my people, children are their oppressors,  
and women rule over them.  
My people, those who lead you cause you to err,  
and destroy the way of your paths.
- <sup>13</sup> Yahweh stands up to contend,  
and stands to judge the peoples.
- <sup>14</sup> Yahweh will enter into judgment with the elders of his people  
and their leaders:  
“It is you who have eaten up the vineyard.  
The plunder of the poor is in your houses.
- <sup>15</sup> What do you mean that you crush my people,  
and grind the face of the poor?” says the Lord, Yahweh of Armies.
- <sup>16</sup> Moreover Yahweh said, “Because the daughters of Zion are arrogant,  
and walk with outstretched necks and flirting eyes,  
walking to trip as they go,  
jingling ornaments on their feet;
- <sup>17</sup> therefore the Lord brings sores on the crown of the head of the women  
of Zion,  
and Yahweh will make their scalps bald.”

<sup>18</sup> In that day the Lord will take away the beauty of their anklets, the headbands, the crescent necklaces, <sup>19</sup> the earrings, the bracelets, the veils, <sup>20</sup> the headdresses, the ankle chains, the sashes, the perfume containers, the charms, <sup>21</sup> the signet rings, the nose rings, <sup>22</sup> the fine robes, the capes, the cloaks, the purses, <sup>23</sup> the hand mirrors, the fine linen garments, the tiaras, and the shawls.

<sup>24</sup> It shall happen that instead of sweet spices, there shall be rotteness;  
instead of a belt, a rope;  
instead of well set hair, baldness;  
instead of a robe, a wearing of sackcloth;  
and branding instead of beauty.

<sup>25</sup> Your men shall fall by the sword,  
and your mighty in the war.

<sup>26</sup> Her gates shall lament and mourn,  
She shall be desolate and sit on the ground.

## Isaiah 5

<sup>1</sup> Let me sing for my well beloved a song of my beloved about his vineyard.

My beloved had a vineyard on a very fruitful hill.

<sup>2</sup> He dug it up,  
gathered out its stones,  
planted it with the choicest vine,  
built a tower in the middle of it,  
and also cut out a wine press in it.

He looked for it to yield grapes,  
but it yielded wild grapes.

<sup>3</sup> “Now, inhabitants of Jerusalem and men of Judah,  
please judge between me and my vineyard.

<sup>4</sup> What could have been done more to my vineyard, that I have not done in it?

Why, when I looked for it to yield grapes, did it yield wild grapes?

<sup>5</sup> Now I will tell you what I will do to my vineyard.

I will take away its hedge, and it will be eaten up.

I will break down its wall, and it will be trampled down.

<sup>6</sup> I will lay it a wasteland.

It won't be pruned or hoed,  
but it will grow briars and thorns.

I will also command the clouds that they rain no rain on it.”

<sup>7</sup> For the vineyard of Yahweh of Armies is the house of Israel,  
and the men of Judah his pleasant plant:

and he looked for justice, but, behold, oppression;  
for righteousness, but, behold, a cry of distress.

<sup>8</sup> Woe to those who join house to house,

who lay field to field, until there is no room,  
and you are made to dwell alone in the middle of the land!

<sup>9</sup> In my ears, Yahweh of Armies says: “Surely many houses will be desolate,

even great and beautiful, unoccupied.

<sup>10</sup> For ten acres of vineyard shall yield one bath,  
and a homer of seed shall yield an ephah.”



- <sup>11</sup> Woe to those who rise up early in the morning, that they may follow strong drink,  
who stay late into the night, until wine inflames them!
- <sup>12</sup> The harp, lyre, tambourine, and flute, with wine, are at their feasts;  
but they don't respect the work of Yahweh,  
neither have they considered the operation of his hands.
- <sup>13</sup> Therefore my people go into captivity for lack of knowledge.  
Their honorable men are famished,  
and their multitudes are parched with thirst.
- <sup>14</sup> Therefore Sheol has enlarged its desire,  
and opened its mouth without measure;  
and their glory, their multitude, their pomp, and he who rejoices among them, descend into it.
- <sup>15</sup> So man is brought low,  
mankind is humbled,  
and the eyes of the arrogant ones are humbled;
- <sup>16</sup> but Yahweh of Armies is exalted in justice,  
and God the Holy One is sanctified in righteousness.
- <sup>17</sup> Then the lambs will graze as in their pasture,  
and strangers will eat the ruins of the rich.
- <sup>18</sup> Woe to those who draw iniquity with cords of falsehood,  
and wickedness as with cart rope,
- <sup>19</sup> who say, "Let him make haste, let him hasten his work, that we may see it;  
let the counsel of the Holy One of Israel draw near and come,  
that we may know it!"
- <sup>20</sup> Woe to those who call evil good, and good evil;  
who put darkness for light,  
and light for darkness;  
who put bitter for sweet,  
and sweet for bitter!
- <sup>21</sup> Woe to those who are wise in their own eyes,  
and prudent in their own sight!
- <sup>22</sup> Woe to those who are mighty to drink wine,  
and champions at mixing strong drink;
- <sup>23</sup> who acquit the guilty for a bribe,  
but deny justice for the innocent!

<sup>24</sup> Therefore as the tongue of fire devours the stubble,  
and as the dry grass sinks down in the flame,  
so their root shall be as rottenness,  
and their blossom shall go up as dust,  
because they have rejected the law of Yahweh of Armies,  
and despised the word of the Holy One of Israel.

<sup>25</sup> Therefore Yahweh's anger burns against his people,  
and he has stretched out his hand against them and has struck them.  
The mountains tremble,  
and their dead bodies are as refuse in the middle of the streets.  
For all this, his anger is not turned away,  
but his hand is still stretched out.

<sup>26</sup> He will lift up a banner to the nations from far away,  
and he will whistle for them from the end of the earth.  
Behold, they will come speedily and swiftly.

<sup>27</sup> No one shall be weary nor stumble among them;  
no one shall slumber nor sleep,  
neither shall the belt of their waist be untied,  
nor the strap of their sandals be broken,

<sup>28</sup> whose arrows are sharp,  
and all their bows bent.  
Their horses' hoofs will be like flint,  
and their wheels like a whirlwind.

<sup>29</sup> Their roaring will be like a lioness.  
They will roar like young lions.  
Yes, they shall roar,  
and seize their prey and carry it off,  
and there will be no one to deliver.

<sup>30</sup> They will roar against them in that day like the roaring of the sea.  
If one looks to the land, behold, darkness and distress.  
The light is darkened in its clouds.

## Isaiah 7

<sup>1</sup> In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. <sup>2</sup> David's house was told, "Syria is allied with Ephraim." His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind.

<sup>3</sup> Then Yahweh said to Isaiah, "Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool, on the highway of the fuller's field. <sup>4</sup> Tell him, 'Be careful, and keep calm. Don't be afraid, neither let your heart be faint because of these two tails of smoking torches, for the fierce anger of Rezin and Syria, and of the son of Remaliah. <sup>5</sup> Because Syria, Ephraim, and the son of Remaliah, have plotted evil against you, saying, <sup>6</sup> "Let's go up against Judah, and tear it apart, and let's divide it among ourselves, and set up a king within it, even the son of Tabeel." <sup>7</sup> This is what the Lord Yahweh says: "It shall not stand, neither shall it happen." <sup>8</sup> For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim shall be broken in pieces, so that it shall not be a people. <sup>9</sup> The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.' "

<sup>10</sup> Yahweh spoke again to Ahaz, saying, <sup>11</sup> "Ask a sign of Yahweh your God; ask it either in the depth, or in the height above."

<sup>12</sup> But Ahaz said, "I won't ask. I won't tempt Yahweh."

<sup>13</sup> He said, "Listen now, house of David. Is it not enough for you to try the patience of men, that you will try the patience of my God also? <sup>14</sup> Therefore the Lord himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel. <sup>15</sup> He shall eat butter and honey when he knows to refuse the evil and choose the good. <sup>16</sup> For before the child knows to refuse the evil and choose the good, the land whose two kings you abhor shall be forsaken. <sup>17</sup> Yahweh will bring on you, on your people, and on your father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria.

<sup>18</sup> It will happen in that day that Yahweh will whistle for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. <sup>19</sup> They shall come, and shall all rest in the desolate valleys, in the clefts of the rocks, on all thorn hedges, and on all pastures.

<sup>20</sup> In that day the Lord will shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.

<sup>21</sup> It shall happen in that day that a man shall keep alive a young cow, and two sheep. <sup>22</sup> It shall happen, that because of the abundance of milk which they shall give he shall eat butter; for everyone will eat butter and honey that is left within the land.

<sup>23</sup> It will happen in that day that every place where there were a thousand vines at a thousand silver shekels, shall be for briers and thorns. <sup>24</sup> People will go there with arrows and with bow, because all the land will be briers and thorns. <sup>25</sup> All the hills that were cultivated with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending out of oxen, and for sheep to tread on.”

## Isaiah 53

<sup>1</sup> Who has believed our message?

To whom has Yahweh's arm been revealed?

<sup>2</sup> For he grew up before him as a tender plant,  
and as a root out of dry ground.

He has no good looks or majesty.

When we see him, there is no beauty that we should desire him.

<sup>3</sup> He was despised  
and rejected by men,

a man of suffering  
and acquainted with disease.

He was despised as one from whom men hide their face;  
and we didn't respect him.

<sup>4</sup> Surely he has borne our sickness  
and carried our suffering;

yet we considered him plagued,  
struck by God, and afflicted.

<sup>5</sup> But he was pierced for our transgressions.

He was crushed for our iniquities.

The punishment that brought our peace was on him;  
and by his wounds we are healed.

<sup>6</sup> All we like sheep have gone astray.

Everyone has turned to his own way;  
and Yahweh has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed,

yet when he was afflicted he didn't open his mouth.

As a lamb that is led to the slaughter,  
and as a sheep that before its shearers is silent,  
so he didn't open his mouth.

<sup>8</sup> He was taken away by oppression and judgment.

As for his generation,  
who considered that he was cut off out of the land of the living  
and stricken for the disobedience of my people?

<sup>9</sup> They made his grave with the wicked,

and with a rich man in his death,  
although he had done no violence,

nor was any deceit in his mouth.

<sup>10</sup> Yet it pleased Yahweh to bruise him.

He has caused him to suffer.

When you make his soul an offering for sin,

he will see his offspring.

He will prolong his days

and Yahweh's pleasure will prosper in his hand.

<sup>11</sup> After the suffering of his soul,

he will see the light and be satisfied.

My righteous servant will justify many by the knowledge of himself;

and he will bear their iniquities.

<sup>12</sup> Therefore I will give him a portion with the great.

He will divide the plunder with the strong;

because he poured out his soul to death

and was counted with the transgressors;

yet he bore the sins of many [OceanofPDF.com](http://OceanofPDF.com)

and made intercession for the transgressors.

# James 1

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: Greetings.

<sup>2</sup> Count it all joy, my brothers, when you fall into various temptations, <sup>3</sup> knowing that the testing of your faith produces endurance. <sup>4</sup> Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. <sup>6</sup> But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. <sup>7</sup> For that man shouldn't think that he will receive anything from the Lord. <sup>8</sup> He is a double-minded man, unstable in all his ways.

<sup>9</sup> But let the brother in humble circumstances glory in his high position; <sup>10</sup> and the rich, in that he is made humble, because like the flower in the grass, he will pass away. <sup>11</sup> For the sun arises with the scorching wind and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So the rich man will also fade away in his pursuits.

<sup>12</sup> Blessed is a person who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.

<sup>13</sup> Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, and he himself tempts no one. <sup>14</sup> But each one is tempted when he is drawn away by his own lust and enticed. <sup>15</sup> Then the lust, when it has conceived, bears sin. The sin, when it is full grown, produces death. <sup>16</sup> Don't be deceived, my beloved brothers. <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. <sup>18</sup> Of his own will he gave birth to us by the word of truth, that we should be a kind of first fruits of his creatures.

<sup>19</sup> So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; <sup>20</sup> for the anger of man doesn't produce the

righteousness of God. <sup>21</sup> Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls. <sup>22</sup> But be doers of the word, and not only hearers, deluding your own selves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; <sup>24</sup> for he sees himself, and goes away, and immediately forgets what kind of man he was. <sup>25</sup> But he who looks into the perfect law of freedom and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

<sup>26</sup> If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless. <sup>27</sup> Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.



## James 3

<sup>1</sup> Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. <sup>2</sup> For we all stumble in many things. Anyone who doesn't stumble in word is a perfect person, able to bridle the whole body also. <sup>3</sup> Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body. <sup>4</sup> Behold, the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires. <sup>5</sup> So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest! <sup>6</sup> And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna. <sup>7</sup> For every kind of animal, bird, creeping thing, and sea creature, is tamed, and has been tamed by mankind; <sup>8</sup> but nobody can tame the tongue. It is a restless evil, full of deadly poison. <sup>9</sup> With it we bless our God and Father, and with it we curse men who are made in the image of God. <sup>10</sup> Out of the same mouth comes blessing and cursing. My brothers, these things ought not to be so. <sup>11</sup> Does a spring send out from the same opening fresh and bitter water? <sup>12</sup> Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.

<sup>13</sup> Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom. <sup>14</sup> But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth. <sup>15</sup> This wisdom is not that which comes down from above, but is earthly, sensual, and demonic. <sup>16</sup> For where jealousy and selfish ambition are, there is confusion and every evil deed. <sup>17</sup> But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> Now the fruit of [OriginalBible.com](http://www.OriginalBible.com) sown in peace by those who make peace.

## Judges 3

<sup>1</sup> Now these are the nations which Yahweh left, to test Israel by them, even as many as had not known all the wars of Canaan; <sup>2</sup> only that the generations of the children of Israel might know, to teach them war, at least those who knew nothing of it before: <sup>3</sup> the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived on Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath. <sup>4</sup> They were left to test Israel by them, to know whether they would listen to Yahweh's commandments, which he commanded their fathers by Moses. <sup>5</sup> The children of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>6</sup> They took their daughters to be their wives, and gave their own daughters to their sons and served their gods. <sup>7</sup> The children of Israel did that which was evil in Yahweh's sight, and forgot Yahweh their God, and served the Baals and the Asheroth. <sup>8</sup> Therefore Yahweh's anger burned against Israel, and he sold them into the hand of Cushan Rishathaim king of Mesopotamia; and the children of Israel served Cushan Rishathaim eight years. <sup>9</sup> When the children of Israel cried to Yahweh, Yahweh raised up a savior to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. <sup>10</sup> Yahweh's Spirit came on him, and he judged Israel; and he went out to war, and Yahweh delivered Cushan Rishathaim king of Mesopotamia into his hand. His hand prevailed against Cushan Rishathaim. <sup>11</sup> The land had rest forty years, then Othniel the son of Kenaz died.

<sup>12</sup> The children of Israel again did that which was evil in Yahweh's sight, and Yahweh strengthened Eglon the king of Moab against Israel, because they had done that which was evil in Yahweh's sight. <sup>13</sup> He gathered the children of Ammon and Amalek to himself; and he went and struck Israel, and they possessed the city of palm trees. <sup>14</sup> The children of Israel served Eglon the king of Moab eighteen years. <sup>15</sup> But when the children of Israel cried to Yahweh, Yahweh raised up a savior for them: Ehud the son of Gera, the Benjamite, a left-handed man. The children of Israel sent tribute by him to Eglon the king of Moab. <sup>16</sup> Ehud made himself a sword which had two edges, a cubit in length; and he wore it under his clothing on his right thigh. <sup>17</sup> He offered the tribute to Eglon

king of Moab. Now Eglon was a very fat man.<sup>18</sup> When Ehud had finished offering the tribute, he sent away the people who carried the tribute.<sup>19</sup> But he himself turned back from the stone idols that were by Gilgal, and said, “I have a secret message for you, O king.”

The king said, “Keep silence!” All who stood by him left him.

<sup>20</sup> Ehud came to him; and he was sitting by himself alone in the cool upper room. Ehud said, “I have a message from God to you.” He arose out of his seat.<sup>21</sup> Ehud put out his left hand, and took the sword from his right thigh, and thrust it into his body.<sup>22</sup> The handle also went in after the blade; and the fat closed on the blade, for he didn’t draw the sword out of his body; and it came out behind.<sup>23</sup> Then Ehud went out onto the porch, and shut the doors of the upper room on him, and locked them.

<sup>24</sup> After he had gone, his servants came and saw that the doors of the upper room were locked. They said, “Surely he is covering his feet in the upper room.”<sup>25</sup> They waited until they were ashamed; and behold, he didn’t open the doors of the upper room. Therefore they took the key and opened them, and behold, their lord had fallen down dead on the floor.

<sup>26</sup> Ehud escaped while they waited, passed beyond the stone idols, and escaped to Seirah.<sup>27</sup> When he had come, he blew a trumpet in the hill country of Ephraim; and the children of Israel went down with him from the hill country, and he led them.

<sup>28</sup> He said to them, “Follow me; for Yahweh has delivered your enemies the Moabites into your hand.” They followed him, and took the fords of the Jordan against the Moabites, and didn’t allow any man to pass over.<sup>29</sup> They struck at that time about ten thousand men of Moab, every strong man and every man of valor. No man escaped.<sup>30</sup> So Moab was subdued that day under the hand of Israel. Then the land had rest eighty years.

<sup>31</sup> After him was Shamgar the son of Anath, who struck six hundred men of the Philistines with an ox goad. He also saved Israel.

## Judges 16

<sup>1</sup> Samson went to Gaza, and saw there a prostitute, and went in to her. <sup>2</sup> The Gazites were told, “Samson is here!” They surrounded him and laid wait for him all night in the gate of the city, and were quiet all the night, saying, “Wait until morning light; then we will kill him.” <sup>3</sup> Samson lay until midnight, then arose at midnight and took hold of the doors of the gate of the city, with the two posts, and plucked them up, bar and all, and put them on his shoulders and carried them up to the top of the mountain that is before Hebron.

<sup>4</sup> It came to pass afterward that he loved a woman in the valley of Sorek, whose name was Delilah. <sup>5</sup> The lords of the Philistines came up to her and said to her, “Entice him, and see in which his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him; and we will each give you eleven hundred pieces of silver.”

<sup>6</sup> Delilah said to Samson, “Please tell me where your great strength lies, and what you might be bound to afflict you.”

<sup>7</sup> Samson said to her, “If they bind me with seven green cords that were never dried, then shall I become weak, and be as another man.”

<sup>8</sup> Then the lords of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them. <sup>9</sup> Now she had an ambush waiting in the inner room. She said to him, “The Philistines are on you, Samson!” He broke the cords as a flax thread is broken when it touches the fire. So his strength was not known.

<sup>10</sup> Delilah said to Samson, “Behold, you have mocked me, and told me lies. Now please tell me how you might be bound.”

<sup>11</sup> He said to her, “If they only bind me with new ropes with which no work has been done, then shall I become weak, and be as another man.”

<sup>12</sup> So Delilah took new ropes and bound him with them, then said to him, “The Philistines are on you, Samson!” The ambush was waiting in the inner room. He broke them off his arms like a thread.

<sup>13</sup> Delilah said to Samson, “Until now, you have mocked me and told me lies. Tell me with what you might be bound.”

He said to her, “If you weave the seven locks of my head with the fabric on the loom.”

<sup>14</sup> She fastened it with the pin, and said to him, “The Philistines are on you, Samson!” He awakened out of his sleep, and plucked away the pin of the beam and the fabric.

<sup>15</sup> She said to him, “How can you say, ‘I love you,’ when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies.”

<sup>16</sup> When she pressed him daily with her words and urged him, his soul was troubled to death. <sup>17</sup> He told her all his heart and said to her, “No razor has ever come on my head; for I have been a Nazirite to God from my mother’s womb. If I am shaved, then my strength will go from me and I will become weak, and be like any other man.”

<sup>18</sup> When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, “Come up this once, for he has told me all his heart.” Then the lords of the Philistines came up to her and brought the money in their hand. <sup>19</sup> She made him sleep on her knees; and she called for a man and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. <sup>20</sup> She said, “The Philistines are upon you, Samson!”

He awoke out of his sleep, and said, “I will go out as at other times, and shake myself free.” But he didn’t know that Yahweh had departed from him. <sup>21</sup> The Philistines laid hold on him and put out his eyes; and they brought him down to Gaza and bound him with fetters of bronze; and he ground at the mill in the prison. <sup>22</sup> However, the hair of his head began to grow again after he was shaved.

<sup>23</sup> The lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice; for they said, “Our god has delivered Samson our enemy into our hand.” <sup>24</sup> When the people saw him, they praised their god; for they said, “Our god has delivered our enemy and the destroyer of our country, who has slain many of us, into our hand.”

<sup>25</sup> When their hearts were merry, they said, “Call for Samson, that he may entertain us.” They called for Samson out of the prison; and he performed before them. They set him between the pillars; <sup>26</sup> and Samson said to the boy who held him by the hand, “Allow me to feel the pillars on which the house rests, that I may lean on them.” <sup>27</sup> Now the house was full of men and women; and all the lords of the Philistines were there; and there were on the roof about three thousand men and women, who saw while Samson performed. <sup>28</sup> Samson called to Yahweh, and said, “Lord Yahweh, remember me, please, and strengthen me, please, only this once, God, that I may be at once avenged of the Philistines for my two eyes.” <sup>29</sup> Samson took hold of the two middle pillars on which the house rested and leaned on them, the one with his right hand and the other with his left. <sup>30</sup> Samson said, “Let me die with the Philistines!” He bowed himself with all his might; and the house fell on the lords, and on all the people who were in it. So the dead that he killed at his death were more than those who he killed in his life.

<sup>31</sup> Then his brothers and all the house of his father came down and took him, and brought him up and buried him [www.OceanofPDF.com](http://www.OceanofPDF.com) between Zorah and Eshtaol in the burial site of Manoah his father. He judged Israel twenty years.

## Jeremiah 9

<sup>1</sup> Oh that my head were waters,  
and my eyes a spring of tears,  
that I might weep day and night  
for the slain of the daughter of my people!

<sup>2</sup> Oh that I had in the wilderness  
a lodging place of wayfaring men;  
that I might leave my people,  
and go from them!

For they are all adulterers,  
an assembly of treacherous men.

<sup>3</sup> “They bend their tongue,  
as their bow, for falsehood.  
They have grown strong in the land,  
but not for truth;  
for they proceed from evil to evil,  
and they don’t know me,” says Yahweh.

<sup>4</sup> “Everyone beware of his neighbor,  
and don’t trust in any brother;  
for every brother will utterly supplant,  
and every neighbor will go around like a slanderer.

<sup>5</sup> Friends deceive each other,  
and will not speak the truth.  
They have taught their tongue to speak lies.  
They weary themselves committing iniquity.

<sup>6</sup> Your habitation is in the middle of deceit.  
Through deceit, they refuse to know me,” says Yahweh.

<sup>7</sup> Therefore Yahweh of Armies says,  
“Behold, I will melt them and test them;  
for how should I deal with the daughter of my people?”

<sup>8</sup> Their tongue is a deadly arrow.  
It speaks deceit.

One speaks peaceably to his neighbor with his mouth,  
but in his heart, he waits to ambush him.

<sup>9</sup> Shouldn’t I punish them for these things?” says Yahweh.  
“Shouldn’t my soul be avenged on a nation such as this?”

<sup>10</sup> I will weep and wail for the mountains,  
and lament for the pastures of the wilderness,  
because they are burned up, so that no one passes through;  
Men can't hear the voice of the livestock.  
Both the birds of the sky and the animals have fled.  
They are gone.

<sup>11</sup> "I will make Jerusalem heaps,  
a dwelling place of jackals.  
I will make the cities of Judah a desolation,  
without inhabitant."

<sup>12</sup> Who is wise enough to understand this? Who is he to whom the mouth of Yahweh has spoken, that he may declare it? Why has the land perished and burned up like a wilderness, so that no one passes through?

<sup>13</sup> Yahweh says, "Because they have forsaken my law which I set before them, and have not obeyed my voice or walked in my ways, <sup>14</sup>but have walked after the stubbornness of their own heart and after the Baals, which their fathers taught them." <sup>15</sup> Therefore Yahweh of Armies, the God of Israel, says, "Behold, I will feed them, even this people, with wormwood and give them poisoned water to drink. <sup>16</sup> I will scatter them also among the nations, whom neither they nor their fathers have known. I will send the sword after them, until I have consumed them."

<sup>17</sup> Yahweh of Armies says,  
"Consider, and call for the mourning women, that they may come.  
Send for the skillful women, that they may come.

<sup>18</sup> Let them make haste  
and take up a wailing for us,  
that our eyes may run down with tears  
and our eyelids gush out with waters.

<sup>19</sup> For a voice of wailing is heard out of Zion,  
'How we are ruined!  
We are greatly confounded  
because we have forsaken the land,  
because they have cast down our dwellings.' "

<sup>20</sup> Yet hear Yahweh's word, you women.  
Let your ear receive the word of his mouth.  
Teach your daughters wailing.



Everyone teach her neighbor a lamentation.

<sup>21</sup> For death has come up into our windows.

It has entered into our palaces  
to cut off the children from outside,  
and the young men from the streets.

<sup>22</sup> Speak, “Yahweh says,

“ ‘The dead bodies of men will fall as dung on the open field,  
and as the handful after the harvester.  
No one will gather them.’ ”

<sup>23</sup> Yahweh says,

“Don’t let the wise man glory in his wisdom.  
Don’t let the mighty man glory in his might.  
Don’t let the rich man glory in his riches.

<sup>24</sup> But let him who glories glory in this,  
that he has understanding, and knows me,  
that I am Yahweh who exercises loving kindness, justice, and  
righteousness in the earth,  
for I delight in these things,” says Yahweh.

<sup>25</sup> “Behold, the days come,” says Yahweh, “that I will punish all  
those who are circumcised only in their flesh: <sup>26</sup> Egypt, Judah, Edom, the  
children of Ammon, Moab, and all who have the corners of their hair cut  
off, who dwell in the wilderness, [OceanofPDF.com](http://OceanofPDF.com) for all the nations are uncircumcised,  
and all the house of Israel are uncircumcised in heart.”

## Jeremiah 48

- <sup>1</sup> Of Moab. Yahweh of Armies, the God of Israel, says:  
“Woe to Nebo!  
For it is laid waste.  
Kiriathaim is disappointed.  
It is taken.  
Misgab is put to shame  
and broken down.
- <sup>2</sup> The praise of Moab is no more.  
In Heshbon they have devised evil against her:  
‘Come! Let’s cut her off from being a nation.’  
You also, Madmen, will be brought to silence.  
The sword will pursue you.
- <sup>3</sup> The sound of a cry from Horonaim,  
desolation and great destruction!
- <sup>4</sup> Moab is destroyed.  
Her little ones have caused a cry to be heard.
- <sup>5</sup> For they will go up by the ascent of Luhith with continual weeping.  
For at the descent of Horonaim they have heard the distress of the cry  
of destruction.
- <sup>6</sup> Flee! Save your lives!  
Be like the juniper bush in the wilderness.
- <sup>7</sup> For, because you have trusted in your works and in your treasures,  
you also will be taken.  
Chemosh will go out into captivity,  
his priests and his princes together.
- <sup>8</sup> The destroyer will come on every city,  
and no city will escape;  
the valley also will perish,  
and the plain will be destroyed; as Yahweh has spoken.
- <sup>9</sup> Give wings to Moab,  
that she may fly and get herself away:  
and her cities will become a desolation,  
without anyone to dwell in them.
- <sup>10</sup> “Cursed is he who does the work of Yahweh negligently;  
and cursed is he who keeps back his sword from blood.

<sup>11</sup> “Moab has been at ease from his youth,  
and he has settled on his lees,  
and has not been emptied from vessel to vessel,  
neither has he gone into captivity:  
therefore his taste remains in him,  
and his scent is not changed.

<sup>12</sup> Therefore behold, the days come,” says Yahweh,  
“that I will send to him those who pour off,  
and they will pour him off;  
and they will empty his vessels,  
and break their containers in pieces.

<sup>13</sup> Moab will be ashamed of Chemosh,  
as the house of Israel was ashamed of Bethel, their confidence.

<sup>14</sup> “How do you say, ‘We are mighty men,  
and valiant men for the war’?”

<sup>15</sup> Moab is laid waste,  
and they have gone up into his cities,  
and his chosen young men have gone down to the slaughter,”  
says the King, whose name is Yahweh of Armies.

<sup>16</sup> “The calamity of Moab is near to come,  
and his affliction hurries fast.

<sup>17</sup> All you who are around him, bemoan him,  
and all you who know his name; say,  
‘How the strong staff is broken,  
the beautiful rod!’

<sup>18</sup> “You daughter who dwells in Dibon,  
come down from your glory,  
and sit in thirst;  
for the destroyer of Moab has come up against you.  
He has destroyed your strongholds.

<sup>19</sup> Inhabitant of Aroer, stand by the way and watch.  
Ask him who flees, and her who escapes;  
say, ‘What has been done?’

<sup>20</sup> Moab is disappointed;  
for it is broken down.

Wail and cry!  
Tell it by the Arnon, that Moab is laid waste.

<sup>21</sup> Judgment has come on the plain country,  
on Holon, on Jahzah, on Mephaath,  
<sup>22</sup> on Dibon, on Nebo, on Beth Diblathaim,  
<sup>23</sup> on Kiriathaim, on Beth Gamul, on Beth Meon,  
<sup>24</sup> on Kerioth, on Bozrah,  
and on all the cities of the land of Moab, far or near.

<sup>25</sup> The horn of Moab is cut off,  
and his arm is broken,” says Yahweh.

<sup>26</sup> “Make him drunken;  
for he magnified himself against Yahweh.  
Moab will wallow in his vomit,  
and he also will be in derision.

<sup>27</sup> For wasn’t Israel a derision to you?  
Was he found among thieves?  
For as often as you speak of him,  
you shake your head.

<sup>28</sup> You inhabitants of Moab, leave the cities, and dwell in the rock.  
Be like the dove that makes her nest over the mouth of the abyss.

<sup>29</sup> “We have heard of the pride of Moab.  
He is very proud in his loftiness, his pride,  
his arrogance, and the arrogance of his heart.

<sup>30</sup> I know his wrath,” says Yahweh, “that it is nothing;  
his boastings have done nothing.

<sup>31</sup> Therefore I will wail for Moab.  
Yes, I will cry out for all Moab.  
They will mourn for the men of Kir Heres.

<sup>32</sup> With more than the weeping of Jazer  
I will weep for you, vine of Sibmah.  
Your branches passed over the sea.  
They reached even to the sea of Jazer.  
The destroyer has fallen on your summer fruits  
and on your vintage.

<sup>33</sup> Gladness and joy is taken away from the fruitful field  
and from the land of Moab.  
I have caused wine to cease from the wine presses.  
No one will tread with shouting.  
The shouting will be no shouting.

<sup>34</sup> From the cry of Heshbon even to Elealeh,  
even to Jahaz they have uttered their voice,  
from Zoar even to Horonaim, to Eglath Shelishiyah;  
for the waters of Nimrim will also become desolate.

<sup>35</sup> Moreover I will cause to cease in Moab,” says Yahweh,  
“him who offers in the high place,  
and him who burns incense to his gods.

<sup>36</sup> Therefore my heart sounds for Moab like pipes,  
and my heart sounds like pipes for the men of Kir Heres.  
Therefore the abundance that he has gotten has perished.

<sup>37</sup> For every head is bald,  
and every beard clipped.  
There are cuttings on all the hands,  
and sackcloth on the waist.

<sup>38</sup> On all the housetops of Moab,  
and in its streets, there is lamentation everywhere;  
for I have broken Moab like a vessel in which no one delights,” says  
Yahweh.

<sup>39</sup> “How it is broken down!  
How they wail!  
How Moab has turned the back with shame!  
So will Moab become a derision  
and a terror to all who are around him.”

<sup>40</sup> For Yahweh says: “Behold, he will fly as an eagle,  
and will spread out his wings against Moab.

<sup>41</sup> Kerioth is taken,  
and the strongholds are seized.  
The heart of the mighty men of Moab at that day  
will be as the heart of a woman in her pangs.

<sup>42</sup> Moab will be destroyed from being a people,  
because he has magnified himself against Yahweh.

<sup>43</sup> Terror, the pit, and the snare are on you,  
inhabitant of Moab,” says Yahweh.

<sup>44</sup> “He who flees from the terror will fall into the pit;  
and he who gets up out of the pit will be taken in the snare:  
for I will bring on him, even on Moab,  
the year of their visitation,” says Yahweh.

<sup>45</sup> “Those who fled stand without strength under the shadow of Heshbon;  
for a fire has gone out of Heshbon,  
and a flame from the middle of Sihon,  
and has devoured the corner of Moab,  
and the crown of the head of the tumultuous ones.

<sup>46</sup> Woe to you, O Moab!  
The people of Chemosh are undone;  
for your sons are taken away captive,  
and your daughters into captivity.

<sup>47</sup> “Yet I will reverse the captivity of Moab in the latter days,”  
says Yahweh.

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Thus far is the judgment of Moab.

# Jeremiah 51

<sup>1</sup> Yahweh says:

“Behold, I will raise up against Babylon,  
and against those who dwell in Lebkamai, a destroying wind.

<sup>2</sup> I will send to Babylon strangers, who will winnow her.  
They will empty her land;  
for in the day of trouble they will be against her all around.

<sup>3</sup> Against him who bends, let the archer bend his bow,  
also against him who lifts himself up in his coat of mail.

Don't spare her young men!

Utterly destroy all her army!

<sup>4</sup> They will fall down slain in the land of the Chaldeans,  
and thrust through in her streets.

<sup>5</sup> For Israel is not forsaken, nor Judah, by his God,  
by Yahweh of Armies;  
though their land is full of guilt against the Holy One of Israel.

<sup>6</sup> “Flee out of the middle of Babylon!

Everyone save his own life!

Don't be cut off in her iniquity;  
for it is the time of Yahweh's vengeance.  
He will render to her a recompense.

<sup>7</sup> Babylon has been a golden cup in Yahweh's hand,  
who made all the earth drunk.

The nations have drunk of her wine;  
therefore the nations have gone mad.

<sup>8</sup> Babylon has suddenly fallen and been destroyed!

Wail for her!

Take balm for her pain.

Perhaps she may be healed.

<sup>9</sup> “We would have healed Babylon,  
but she is not healed.

Forsake her,

and let's each go into his own country;  
for her judgment reaches to heaven,  
and is lifted up even to the skies.

<sup>10</sup> ‘Yahweh has produced our righteousness:

come, and let's declare in Zion the work of Yahweh our God.'

<sup>11</sup> "Make the arrows sharp!

Hold the shields firmly!

Yahweh has stirred up the spirit of the kings of the Medes,

because his purpose is against Babylon, to destroy it;

for it is the vengeance of Yahweh,

the vengeance of his temple.

<sup>12</sup> Set up a standard against the walls of Babylon!

Make the watch strong!

Set the watchmen,

and prepare the ambushes;

for Yahweh has both purposed and done

that which he spoke concerning the inhabitants of Babylon.

<sup>13</sup> You who dwell on many waters, abundant in treasures,

your end has come, the measure of your covetousness.

<sup>14</sup> Yahweh of Armies has sworn by himself, saying,

'Surely I will fill you with men,

as with the canker worm;

and they will lift up a shout against you.'

<sup>15</sup> "He has made the earth by his power.

He has established the world by his wisdom.

By his understanding he has stretched out the heavens.

<sup>16</sup> When he utters his voice,

there is a roar of waters in the heavens,

and he causes the vapors to ascend from the ends of the earth.

He makes lightning for the rain,

and brings the wind out of his treasuries.

<sup>17</sup> "Every man has become brutish without knowledge.

Every goldsmith is disappointed by his image;

for his molten image is falsehood,

and there is no breath in them.

<sup>18</sup> They are vanity,

a work of delusion.

In the time of their visitation, they will perish.

<sup>19</sup> The portion of Jacob is not like these,

for he is the former of all things;

including the tribe of his inheritance:



Yahweh of Armies is his name.

<sup>20</sup> “You are my battle ax and weapons of war.  
With you I will break the nations into pieces.

With you I will destroy kingdoms.

<sup>21</sup> With you I will break in pieces  
the horse and his rider.

<sup>22</sup> With you I will break in pieces  
the chariot and him who rides therein.

With you I will break in pieces  
man and woman.

With you I will break in pieces  
the old man and the youth.

With you I will break in pieces  
the young man and the virgin.

<sup>23</sup> With you I will break in pieces  
the shepherd and his flock.

With you I will break in pieces  
the farmer and his yoke.

With you I will break in pieces  
governors and deputies.

<sup>24</sup> “I will render to Babylon and to all the inhabitants of Chaldea all  
their evil that they have done in Zion in your sight,” says Yahweh.

<sup>25</sup> “Behold, I am against you, destroying mountain,” says Yahweh,  
“which destroys all the earth.

I will stretch out my hand on you,  
roll you down from the rocks,  
and will make you a burned mountain.

<sup>26</sup> They won’t take a cornerstone from you,  
nor a stone for foundations;  
but you will be desolate forever,” says Yahweh.

<sup>27</sup> “Set up a standard in the land!  
Blow the trumpet among the nations!

Prepare the nations against her!

Call together against her the kingdoms of Ararat, Minni, and  
Ashkenaz!

Appoint a marshal against her!

Cause the horses to come up as the rough canker worm!

<sup>28</sup> Prepare against her the nations,  
the kings of the Medes, its governors, and all its deputies, and all the  
land of their dominion!

<sup>29</sup> The land trembles and is in pain;  
for the purposes of Yahweh against Babylon stand,  
to make the land of Babylon a desolation, without inhabitant.

<sup>30</sup> The mighty men of Babylon have stopped fighting,  
they remain in their strongholds.

Their might has failed.

They have become as women.

Her dwelling places are set on fire.

Her bars are broken.

<sup>31</sup> One runner will run to meet another,  
and one messenger to meet another,  
to show the king of Babylon that his city is taken on every quarter.

<sup>32</sup> So the passages are seized.

They have burned the reeds with fire.

The men of war are frightened.”

<sup>33</sup> For Yahweh of Armies, the God of Israel says:

“The daughter of Babylon is like a threshing floor at the time when it is  
trodden.

Yet a little while, and the time of harvest comes for her.”

<sup>34</sup> “Nebuchadnezzar the king of Babylon has devoured me.

He has crushed me.

He has made me an empty vessel.

He has, like a monster, swallowed me up.

He has filled his mouth with my delicacies.

He has cast me out.

<sup>35</sup> May the violence done to me and to my flesh be on Babylon!”  
the inhabitant of Zion will say; and,

“May my blood be on the inhabitants of Chaldea!”  
will Jerusalem say.

<sup>36</sup> Therefore Yahweh says:

“Behold, I will plead your cause,  
and take vengeance for you.

I will dry up her sea,

and make her fountain dry.  
<sup>37</sup> Babylon will become heaps,  
a dwelling place for jackals,  
an astonishment, and a hissing,  
without inhabitant.  
<sup>38</sup> They will roar together like young lions.  
They will growl as lions' cubs.  
<sup>39</sup> When they are heated, I will make their feast,  
and I will make them drunk,  
that they may rejoice,  
and sleep a perpetual sleep,  
and not wake up," says Yahweh.  
<sup>40</sup> "I will bring them down like lambs to the slaughter,  
like rams with male goats.  
<sup>41</sup> "How Sheshach is taken!  
How the praise of the whole earth is seized!  
How Babylon has become a desolation among the nations!  
<sup>42</sup> The sea has come up on Babylon.  
She is covered with the multitude of its waves.  
<sup>43</sup> Her cities have become a desolation,  
a dry land, and a desert,  
a land in which no man dwells.  
No son of man passes by it.  
<sup>44</sup> I will execute judgment on Bel in Babylon,  
and I will bring out of his mouth that which he has swallowed up.  
The nations will not flow any more to him.  
Yes, the wall of Babylon will fall.  
<sup>45</sup> "My people, go away from the middle of her,  
and each of you save yourselves from Yahweh's fierce anger.  
<sup>46</sup> Don't let your heart faint.  
Don't fear for the news that will be heard in the land.  
For news will come one year,  
and after that in another year news will come,  
and violence in the land,  
ruler against ruler.  
<sup>47</sup> Therefore behold, the days come that I will execute judgment on the  
engraved images of Babylon;

and her whole land will be confounded.  
All her slain will fall in the middle of her.  
<sup>48</sup> Then the heavens and the earth,  
and all that is therein,  
will sing for joy over Babylon;  
for the destroyers will come to her from the north,” says Yahweh.  
<sup>49</sup> “As Babylon has caused the slain of Israel to fall,  
so the slain of all the land will fall at Babylon.  
<sup>50</sup> You who have escaped the sword, go!  
Don’t stand still!  
Remember Yahweh from afar,  
and let Jerusalem come into your mind.”  
<sup>51</sup> “We are confounded,  
because we have heard reproach.  
Confusion has covered our faces,  
for strangers have come into the sanctuaries of Yahweh’s house.”  
<sup>52</sup> “Therefore behold, the days come,” says Yahweh,  
“that I will execute judgment on her engraved images;  
and through all her land the wounded will groan.  
<sup>53</sup> Though Babylon should mount up to the sky,  
and though she should fortify the height of her strength,  
yet destroyers will come to her from me,” says Yahweh.  
<sup>54</sup> “The sound of a cry comes from Babylon,  
and of great destruction from the land of the Chaldeans!  
<sup>55</sup> For Yahweh lays Babylon waste,  
and destroys out of her the great voice!  
Their waves roar like many waters.  
The noise of their voice is uttered.  
<sup>56</sup> For the destroyer has come on her,  
even on Babylon.  
Her mighty men are taken.  
Their bows are broken in pieces,  
for Yahweh is a God of retribution.  
He will surely repay.  
<sup>57</sup> I will make her princes, her wise men,  
her governors, her deputies, and her mighty men drunk.  
They will sleep a perpetual sleep,

and not wake up,”  
says the King, whose name is Yahweh of Armies.

<sup>58</sup> Yahweh of Armies says:

“The wide walls of Babylon will be utterly overthrown.  
Her high gates will be burned with fire.  
The peoples will labor for vanity,  
and the nations for the fire;  
and they will be weary.”

<sup>59</sup> The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief quartermaster. <sup>60</sup> Jeremiah wrote in a book all the evil that should come on Babylon, even all these words that are written concerning Babylon. <sup>61</sup> Jeremiah said to Seraiah, “When you come to Babylon, then see that you read all these words, <sup>62</sup> and say, ‘Yahweh, you have spoken concerning this place, to cut it off, that no one will dwell in it, neither man nor animal, but that it will be desolate forever.’ <sup>63</sup> It will be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the middle of the Euphrates. <sup>64</sup> Then you shall say, ‘Thus will Babylon sink, and will not rise again because of the evil that I will bring on her; and they will be weary.’”

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Thus far are the words of Jeremiah.

# John 1

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made through him. Without him, nothing was made that has been made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> The light shines in the darkness, and the darkness hasn't overcome it. <sup>6</sup> There came a man, sent from God, whose name was John. <sup>7</sup> The same came as a witness, that he might testify about the light, that all might believe through him. <sup>8</sup> He was not the light, but was sent that he might testify about the light. <sup>9</sup> The true light that enlightens everyone was coming into the world.

<sup>10</sup> He was in the world, and the world was made through him, and the world didn't recognize him. <sup>11</sup> He came to his own, and those who were his own didn't receive him. <sup>12</sup> But as many as received him, to them he gave the right to become God's children, to those who believe in his name: <sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> The Word became flesh, and lived among us. We saw his glory, such glory as of the only born Son of the Father, full of grace and truth. <sup>15</sup> John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.' " <sup>16</sup> From his fullness we all received grace upon grace. <sup>17</sup> For the law was given through Moses. Grace and truth were realized through Jesus Christ. <sup>18</sup> No one has seen God at any time. The only born Son, who is in the bosom of the Father, has declared him.

<sup>19</sup> This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

<sup>20</sup> He declared, and didn't deny, but he declared, "I am not the Christ."

<sup>21</sup> They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

<sup>22</sup> They said therefore to him, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”

<sup>23</sup> He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.”

<sup>24</sup> The ones who had been sent were from the Pharisees. <sup>25</sup> They asked him, “Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?”

<sup>26</sup> John answered them, “I baptize in water, but among you stands one whom you don’t know. <sup>27</sup> He is the one who comes after me, who is preferred before me, whose sandal strap I’m not worthy to loosen.” <sup>28</sup> These things were done in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day, he saw Jesus coming to him, and said, “Behold, the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is he of whom I said, ‘After me comes a man who is preferred before me, for he was before me.’ <sup>31</sup> I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel.” <sup>32</sup> John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him. <sup>33</sup> I didn’t recognize him, but he who sent me to baptize in water said to me, ‘On whomever you will see the Spirit descending and remaining on him is he who baptizes in the Holy Spirit.’ <sup>34</sup> I have seen, and have testified that this is the Son of God.”

<sup>35</sup> Again, the next day, John was standing with two of his disciples, <sup>36</sup> and he looked at Jesus as he walked, and said, “Behold, the Lamb of God!” <sup>37</sup> The two disciples heard him speak, and they followed Jesus. <sup>38</sup> Jesus turned and saw them following, and said to them, “**What are you looking for?**”

They said to him, “Rabbi” (which is to say, being interpreted, Teacher), “where are you staying?”

<sup>39</sup> He said to them, “**Come, and see.**”

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. <sup>40</sup> One of the two who heard John and followed him was Andrew, Simon Peter’s brother. <sup>41</sup> He first found his own brother, Simon, and said to him, “We have found the Messiah!”

(which is, being interpreted, Christ).<sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, **“You are Simon the son of Jonah. You shall be called Cephas”** (which is by interpretation, Peter).<sup>43</sup> On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, **“Follow me.”**<sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter.<sup>45</sup> Philip found Nathanael, and said to him, **“We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph.”**

<sup>46</sup> Nathanael said to him, **“Can any good thing come out of Nazareth?”**

Philip said to him, **“Come and see.”**

<sup>47</sup> Jesus saw Nathanael coming to him, and said about him, **“Behold, an Israelite indeed, in whom is no deceit!”**

<sup>48</sup> Nathanael said to him, **“How do you know me?”**

Jesus answered him, **“Before Philip called you, when you were under the fig tree, I saw you.”**

<sup>49</sup> Nathanael answered him, **“Rabbi, you are the Son of God! You are King of Israel!”**

<sup>50</sup> Jesus answered him, **“Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!”**<sup>51</sup> He said to him, **“Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”**



## John 6

<sup>1</sup> After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. <sup>2</sup> A great multitude followed him, because they saw his signs which he did on those who were sick. <sup>3</sup> Jesus went up into the mountain, and he sat there with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, “Where are we to buy bread, that these may eat?” <sup>6</sup> He said this to test him, for he himself knew what he would do.

<sup>7</sup> Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little.”

<sup>8</sup> One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what are these among so many?”

<sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand. <sup>11</sup> Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. <sup>12</sup> When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, that nothing be lost.” <sup>13</sup> So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. <sup>14</sup> When therefore the people saw the sign which Jesus did, they said, “This is truly the prophet who comes into the world.” <sup>15</sup> Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

<sup>16</sup> When evening came, his disciples went down to the sea. <sup>17</sup> They entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. <sup>18</sup> The sea was tossed by a great wind blowing. <sup>19</sup> When therefore they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea, and drawing near to the boat; and they were afraid. <sup>20</sup> But he said to them, “It is I. Don’t be

afraid.”<sup>21</sup> They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

<sup>22</sup> On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. <sup>23</sup> However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup> When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. <sup>25</sup> When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?”

<sup>26</sup> Jesus answered them, “Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. <sup>27</sup> Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him.”

<sup>28</sup> They said therefore to him, “What must we do, that we may work the works of God?”

<sup>29</sup> Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”

<sup>30</sup> They said therefore to him, “What then do you do for a sign, that we may see and believe you? What work do you do? <sup>31</sup> Our fathers ate the manna in the wilderness. As it is written, ‘He gave them bread out of heaven to eat.’ ”

<sup>32</sup> Jesus therefore said to them, “Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world.”

<sup>34</sup> They said therefore to him, “Lord, always give us this bread.”

<sup>35</sup> Jesus said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty. <sup>36</sup> But I told you that you have seen me, and yet you don't believe. <sup>37</sup> All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. <sup>38</sup> For I have come down from heaven, not to do

my own will, but the will of him who sent me. <sup>39</sup> This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. <sup>40</sup> This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.”

<sup>41</sup> The Jews therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” <sup>42</sup> They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’ ”

<sup>43</sup> Therefore Jesus answered them, “Don’t murmur among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. <sup>45</sup> It is written in the prophets, ‘They will all be taught by God.’ Therefore everyone who hears from the Father and has learned, comes to me. <sup>46</sup> Not that anyone has seen the Father, except he who is from God. He has seen the Father. <sup>47</sup> Most certainly, I tell you, he who believes in me has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness and they died. <sup>50</sup> This is the bread which comes down out of heaven, that anyone may eat of it and not die. <sup>51</sup> I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

<sup>52</sup> The Jews therefore contended with one another, saying, “How can this man give us his flesh to eat?”

<sup>53</sup> Jesus therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves. <sup>54</sup> He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup> He who eats my flesh and drinks my blood lives in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. <sup>58</sup> This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever.” <sup>59</sup> He said these things in the synagogue, as he taught in Capernaum.

<sup>60</sup> Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”

<sup>61</sup> But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble? <sup>62</sup> Then what if you would see the Son of Man ascending to where he was before? <sup>63</sup> It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. <sup>64</sup> But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe, and who it was who would betray him. <sup>65</sup> He said, “For this cause I have said to you that no one can come to me, unless it is given to him by my Father.”

<sup>66</sup> At this, many of his disciples went back, and walked no more with him. <sup>67</sup> Jesus said therefore to the twelve, “You don’t also want to go away, do you?”

<sup>68</sup> Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life. <sup>69</sup> We have come to believe and know that you are the Christ, the Son of the living God.”

<sup>70</sup> Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil?” <sup>71</sup> Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

## John 15

<sup>1</sup> “I am the true vine, and my Father is the farmer. <sup>2</sup> Every branch in me that doesn’t bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. <sup>3</sup> You are already pruned clean because of the word which I have spoken to you. <sup>4</sup> Remain in me, and I in you. As the branch can’t bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. <sup>5</sup> I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing. <sup>6</sup> If a man doesn’t remain in me, he is thrown out as a branch and is withered; and they gather them, throw them into the fire, and they are burned. <sup>7</sup> If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

<sup>8</sup> “In this my Father is glorified, that you bear much fruit; and so you will be my disciples. <sup>9</sup> Even as the Father has loved me, I also have loved you. Remain in my love. <sup>10</sup> If you keep my commandments, you will remain in my love; even as I have kept my Father’s commandments, and remain in his love. <sup>11</sup> I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

<sup>12</sup> “This is my commandment, that you love one another, even as I have loved you. <sup>13</sup> Greater love has no one than this, that someone lay down his life for his friends. <sup>14</sup> You are my friends, if you do whatever I command you. <sup>15</sup> No longer do I call you servants, for the servant doesn’t know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. <sup>16</sup> You didn’t choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

<sup>17</sup> “I command these things to you, that you may love one another. <sup>18</sup> If the world hates you, you know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you: ‘A servant is not greater than his lord.’ If they persecuted me, they will also persecute

you. If they kept my word, they will also keep yours. <sup>21</sup> But they will do all these things to you for my name's sake, because they don't know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> He who hates me, hates my Father also. <sup>24</sup> If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now they have seen and also hated both me and my Father. <sup>25</sup> But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'

<sup>26</sup> "When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. <sup>27</sup> You will also testify, because you have been with me from the beginning.

## John 19

<sup>1</sup> So Pilate then took Jesus, and flogged him. <sup>2</sup> The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. <sup>3</sup> They kept saying, “Hail, King of the Jews!” and they kept slapping him.

<sup>4</sup> Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.”

<sup>5</sup> Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!”

<sup>6</sup> When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!”

Pilate said to them, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

<sup>7</sup> The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

<sup>8</sup> When therefore Pilate heard this saying, he was more afraid. <sup>9</sup> He entered into the Praetorium again, and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you and have power to crucify you?”

<sup>11</sup> Jesus answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”

<sup>12</sup> At this, Pilate was seeking to release him, but the Jews cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”

<sup>13</sup> When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, but in Hebrew, “Gabbatha.” <sup>14</sup> Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, “Behold, your King!”

<sup>15</sup> They cried out, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> So then he delivered him to them to be crucified. So they took Jesus and led him away. <sup>17</sup> He went out, bearing his cross, to the place called “The Place of a Skull”, which is called in Hebrew, “Golgotha”, <sup>18</sup> where they crucified him, and with him two others, on either side one, and Jesus in the middle. <sup>19</sup> Pilate wrote a title also, and put it on the cross. There was written, “JESUS OF NAZARETH, THE KING OF THE JEWS.” <sup>20</sup> Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews therefore said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘he said, “I am King of the Jews.” ’ ”

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. <sup>24</sup> Then they said to one another, “Let’s not tear it, but cast lots for it to decide whose it will be,” that the Scripture might be fulfilled, which says, “They parted my garments among them.

For my cloak they cast lots.”

Therefore the soldiers did these things.

<sup>25</sup> But standing by Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, “**Woman, behold, your son!**” <sup>27</sup> Then he said to the disciple, “**Behold, your mother!**” From that hour, the disciple took her to his own home.

<sup>28</sup> After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, “**I am thirsty.**” <sup>29</sup> Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, “**It is finished.**” Then he bowed his head, and gave up his spirit.



<sup>31</sup> Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; <sup>33</sup> but when they came to Jesus, and saw that he was already dead, they didn't break his legs. <sup>34</sup> However one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. <sup>36</sup> For these things happened that the Scripture might be fulfilled, "A bone of him will not be broken." <sup>37</sup> Again another Scripture says, "They will look on him whom they pierced."

<sup>38</sup> After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body. <sup>39</sup> Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds. <sup>40</sup> So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. [www.BDE.com](http://www.BDE.com) Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

## Job 4

- <sup>1</sup> Then Eliphaz the Temanite answered,  
<sup>2</sup> “If someone ventures to talk with you, will you be grieved?  
But who can withhold himself from speaking?  
<sup>3</sup> Behold, you have instructed many,  
you have strengthened the weak hands.  
<sup>4</sup> Your words have supported him who was falling,  
You have made the feeble knees firm.  
<sup>5</sup> But now it has come to you, and you faint.  
It touches you, and you are troubled.  
<sup>6</sup> Isn’t your piety your confidence?  
Isn’t the integrity of your ways your hope?  
<sup>7</sup> “Remember, now, whoever perished, being innocent?  
Or where were the upright cut off?  
<sup>8</sup> According to what I have seen, those who plow iniquity,  
and sow trouble,  
reap the same.  
<sup>9</sup> By the breath of God they perish.  
By the blast of his anger are they consumed.  
<sup>10</sup> The roaring of the lion,  
and the voice of the fierce lion,  
the teeth of the young lions, are broken.  
<sup>11</sup> The old lion perishes for lack of prey.  
The cubs of the lioness are scattered abroad.  
<sup>12</sup> “Now a thing was secretly brought to me.  
My ear received a whisper of it.  
<sup>13</sup> In thoughts from the visions of the night,  
when deep sleep falls on men,  
<sup>14</sup> fear came on me, and trembling,  
which made all my bones shake.  
<sup>15</sup> Then a spirit passed before my face.  
The hair of my flesh stood up.  
<sup>16</sup> It stood still, but I couldn’t discern its appearance.  
A form was before my eyes.  
Silence, then I heard a voice, saying,  
<sup>17</sup> ‘Shall mortal man be more just than God?’

Shall a man be more pure than his Maker?

<sup>18</sup> Behold, he puts no trust in his servants.

He charges his angels with error.

<sup>19</sup> How much more, those who dwell in houses of clay,  
whose foundation is in the dust,  
who are crushed before the moth!

<sup>20</sup> Between morning and evening they are destroyed.

They perish forever without any regarding it.

<sup>21</sup> Isn't their tent cord plucked [up with them](http://www.oceanofPDF.com)?

They die, and that without wisdom.'

## Leviticus 19

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to all the congregation of the children of Israel, and tell them, ‘You shall be holy; for I, Yahweh your God, am holy.

<sup>3</sup> “ ‘Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am Yahweh your God.

<sup>4</sup> “ ‘Don’t turn to idols, nor make molten gods for yourselves. I am Yahweh your God.

<sup>5</sup> “ ‘When you offer a sacrifice of peace offerings to Yahweh, you shall offer it so that you may be accepted. <sup>6</sup> It shall be eaten the same day you offer it, and on the next day. If anything remains until the third day, it shall be burned with fire. <sup>7</sup> If it is eaten at all on the third day, it is an abomination. It will not be accepted; <sup>8</sup> but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of Yahweh, and that soul shall be cut off from his people.

<sup>9</sup> “ ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. <sup>10</sup> You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the foreigner. I am Yahweh your God.

<sup>11</sup> “ ‘You shall not steal.

“ ‘You shall not lie.

“ ‘You shall not deceive one another.

<sup>12</sup> “ ‘You shall not swear by my name falsely, and profane the name of your God. I am Yahweh.

<sup>13</sup> “ ‘You shall not oppress your neighbor, nor rob him.

“ ‘The wages of a hired servant shall not remain with you all night until the morning.

<sup>14</sup> “ ‘You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your God. I am Yahweh.

<sup>15</sup> “ ‘You shall do no injustice in judgment. You shall not be partial to the poor, nor show favoritism to the great; but you shall judge your neighbor in righteousness.

<sup>16</sup> “ ‘You shall not go around as a slanderer among your people.

“ ‘You shall not endanger the life of your neighbor. I am Yahweh.

<sup>17</sup> “ ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

<sup>18</sup> “ ‘You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.

<sup>19</sup> “ ‘You shall keep my statutes.

“ ‘You shall not cross-breed different kinds of animals.

“ ‘You shall not sow your field with two kinds of seed;

“ ‘Don’t wear a garment made of two kinds of material.

<sup>20</sup> “ ‘If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed or given her freedom; they shall be punished. They shall not be put to death, because she was not free. <sup>21</sup> He shall bring his trespass offering to Yahweh, to the door of the Tent of Meeting, even a ram for a trespass offering. <sup>22</sup> The priest shall make atonement for him with the ram of the trespass offering before Yahweh for his sin which he has committed; and the sin which he has committed shall be forgiven him.

<sup>23</sup> “ ‘When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. For three years it shall be forbidden to you. It shall not be eaten. <sup>24</sup> But in the fourth year all its fruit shall be holy, for giving praise to Yahweh. <sup>25</sup> In the fifth year you shall eat its fruit, that it may yield its increase to you. I am Yahweh your God.

<sup>26</sup> “ ‘You shall not eat any meat with the blood still in it. You shall not use enchantments, nor practice sorcery.

<sup>27</sup> “ ‘You shall not cut the hair on the sides of your head or clip off the edge of your beard.

<sup>28</sup> “ ‘You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am Yahweh.

<sup>29</sup> “ ‘Don’t profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness.

<sup>30</sup> “ ‘You shall keep my Sabbaths, and reverence my sanctuary; I am Yahweh.

<sup>31</sup> “ ‘Don’t turn to those who are mediums, nor to the wizards. Don’t seek them out, to be defiled by them. I am Yahweh your God.

<sup>32</sup> “ ‘You shall rise up before the gray head and honor the face of the elderly; and you shall fear your God. I am Yahweh.

<sup>33</sup> “ ‘If a stranger lives as a foreigner with you in your land, you shall not do him wrong. <sup>34</sup> The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am Yahweh your God.

<sup>35</sup> “ ‘You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. <sup>36</sup> You shall have just balances, just weights, a just ephah, and a just hin. I am Yahweh your God, who brought you out of the land of Egypt.

<sup>37</sup> “ ‘You shall observe [all my statutes](http://www.OriginofBDE.com) and all my ordinances, and do them. I am Yahweh.’ ”

## Luke 14

<sup>1</sup> When he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were watching him. <sup>2</sup> Behold, a certain man who had dropsy was in front of him. <sup>3</sup> Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

<sup>4</sup> But they were silent.

He took him, and healed him, and let him go. <sup>5</sup> He answered them, “Which of you, if your son or an ox fell into a well, wouldn’t immediately pull him out on a Sabbath day?”

<sup>6</sup> They couldn’t answer him regarding these things.

<sup>7</sup> He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, <sup>8</sup> “When you are invited by anyone to a wedding feast, don’t sit in the best seat, since perhaps someone more honorable than you might be invited by him, <sup>9</sup> and he who invited both of you would come and tell you, ‘Make room for this person.’ Then you would begin, with shame, to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at the table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

<sup>12</sup> He also said to the one who had invited him, “When you make a dinner or a supper, don’t call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. <sup>13</sup> But when you make a feast, ask the poor, the maimed, the lame, or the blind; <sup>14</sup> and you will be blessed, because they don’t have the resources to repay you. For you will be repaid in the resurrection of the righteous.”

<sup>15</sup> When one of those who sat at the table with him heard these things, he said to him, “Blessed is he who will feast in God’s Kingdom!”

<sup>16</sup> But he said to him, “A certain man made a great supper, and he invited many people. <sup>17</sup> He sent out his servant at supper time to tell those

who were invited, 'Come, for everything is ready now.'<sup>18</sup> They all as one began to make excuses.

"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

<sup>19</sup> "Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

<sup>20</sup> "Another said, 'I have married a wife, and therefore I can't come.'

<sup>21</sup> "That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

<sup>22</sup> "The servant said, 'Lord, it is done as you commanded, and there is still room.'

<sup>23</sup> "The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'<sup>24</sup> For I tell you that none of those men who were invited will taste of my supper.' "

<sup>25</sup> Now great multitudes were going with him. He turned and said to them, <sup>26</sup> "If anyone comes to me, and doesn't disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. <sup>27</sup> Whoever doesn't bear his own cross, and come after me, can't be my disciple. <sup>28</sup> For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it? <sup>29</sup> Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, <sup>30</sup> saying, 'This man began to build, and wasn't able to finish.'<sup>31</sup> Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. <sup>33</sup> So therefore whoever of you who doesn't renounce all that he has, he can't be my disciple. <sup>34</sup> Salt is good, but if the salt becomes flat and tasteless, with what do you season it? <sup>35</sup> It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."



## Luke 16

<sup>1</sup> He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. <sup>2</sup> He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’

<sup>3</sup> “The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg. <sup>4</sup> I know what I will do, so that when I am removed from management, they may receive me into their houses.’ <sup>5</sup> Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ <sup>6</sup> He said, ‘A hundred batos of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ <sup>7</sup> Then he said to another, ‘How much do you owe?’ He said, ‘A hundred cors of wheat.’ He said to him, ‘Take your bill, and write eighty.’

<sup>8</sup> “His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. <sup>9</sup> I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. <sup>10</sup> He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. <sup>11</sup> If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> If you have not been faithful in that which is another’s, who will give you that which is your own? <sup>13</sup> No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren’t able to serve God and Mammon.”

<sup>14</sup> The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. <sup>15</sup> He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. <sup>16</sup> The law and the prophets were until John. From that time the Good News of God’s Kingdom is preached, and everyone is forcing his way into it. <sup>17</sup> But it is easier for heaven and earth to pass away than for one tiny stroke

of a pen in the law to fall. <sup>18</sup> Everyone who divorces his wife and marries another commits adultery. He who marries one who is divorced from a husband commits adultery.

<sup>19</sup> “Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. <sup>20</sup> A certain beggar, named Lazarus, was taken to his gate, full of sores, <sup>21</sup> and desiring to be fed with the crumbs that fell from the rich man’s table. Yes, even the dogs came and licked his sores. <sup>22</sup> The beggar died, and he was carried away by the angels to Abraham’s bosom. The rich man also died, and was buried. <sup>23</sup> In Hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. <sup>24</sup> He cried and said, ‘Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.’

<sup>25</sup> “But Abraham said, ‘Son, remember that you, in your lifetime, received your good things, and Lazarus, in the same way, bad things. But here he is now comforted, and you are in anguish. <sup>26</sup> Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.’

<sup>27</sup> “He said, ‘I ask you therefore, father, that you would send him to my father’s house; <sup>28</sup> for I have five brothers, that he may testify to them, so they won’t also come into this place of torment.’

<sup>29</sup> “But Abraham said to him, ‘They have Moses and the prophets. Let them listen to them.’

<sup>30</sup> “He said, ‘No, father Abraham, but if one goes to them from the dead, they will repent.’

<sup>31</sup> “He said to him, ‘If [they don't listen to](http://OceanofPDF.com) Moses and the prophets, neither will they be persuaded if one rises from the dead.’ ”

## Luke 19

<sup>1</sup> He entered and was passing through Jericho. <sup>2</sup> There was a man named Zacchaeus. He was a chief tax collector, and he was rich. <sup>3</sup> He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. <sup>4</sup> He ran on ahead, and climbed up into a sycamore tree to see him, for he was going to pass that way. <sup>5</sup> When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." <sup>6</sup> He hurried, came down, and received him joyfully. <sup>7</sup> When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

<sup>8</sup> Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

<sup>9</sup> Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and to save that which was lost."

<sup>11</sup> As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that God's Kingdom would be revealed immediately. <sup>12</sup> He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and to return. <sup>13</sup> He called ten servants of his and gave them ten mina coins, and told them, 'Conduct business until I come.' <sup>14</sup> But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

<sup>15</sup> "When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. <sup>16</sup> The first came before him, saying, 'Lord, your mina has made ten more minas.'

<sup>17</sup> "He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'

<sup>18</sup> "The second came, saying, 'Your mina, Lord, has made five minas.'

<sup>19</sup> “So he said to him, ‘And you are to be over five cities.’ <sup>20</sup> Another came, saying, ‘Lord, behold, your mina, which I kept laid away in a handkerchief, <sup>21</sup> for I feared you, because you are an exacting man. You take up that which you didn’t lay down, and reap that which you didn’t sow.’

<sup>22</sup> “He said to him, ‘Out of your own mouth I will judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn’t lay down, and reaping that which I didn’t sow. <sup>23</sup> Then why didn’t you deposit my money in the bank, and at my coming, I might have earned interest on it?’ <sup>24</sup> He said to those who stood by, ‘Take the mina away from him and give it to him who has the ten minas.’

<sup>25</sup> “They said to him, ‘Lord, he has ten minas!’ <sup>26</sup> ‘For I tell you that to everyone who has, will more be given; but from him who doesn’t have, even that which he has will be taken away from him. <sup>27</sup> But bring those enemies of mine who didn’t want me to reign over them here, and kill them before me.’ ” <sup>28</sup> Having said these things, he went on ahead, going up to Jerusalem.

<sup>29</sup> When he came near to Bethsphage and Bethany, at the mountain that is called Olivet, he sent two of his disciples, <sup>30</sup> saying, “Go your way into the village on the other side, in which, as you enter, you will find a colt tied, which no man had ever sat upon. Untie it and bring it. <sup>31</sup> If anyone asks you, ‘Why are you untying it?’ say to him: ‘The Lord needs it.’ ”

<sup>32</sup> Those who were sent went away, and found things just as he had told them. <sup>33</sup> As they were untying the colt, its owners said to them, “Why are you untying the colt?” <sup>34</sup> They said, “The Lord needs it.” <sup>35</sup> Then they brought it to Jesus. They threw their cloaks on the colt, and sat Jesus on them. <sup>36</sup> As he went, they spread their cloaks on the road. <sup>37</sup> As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, <sup>38</sup> saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!”

<sup>39</sup> Some of the Pharisees from the multitude said to him, “Teacher, rebuke your disciples!”

<sup>40</sup> He answered them, “I tell you that if these were silent, the stones would cry out.”

<sup>41</sup> When he came near, he saw the city and wept over it, <sup>42</sup> saying, “If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. <sup>43</sup> For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, <sup>44</sup> and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn’t know the time of your visitation.”

<sup>45</sup> He entered into the temple, and began to drive out those who bought and sold in it, <sup>46</sup> saying to them, “It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of robbers’!”

<sup>47</sup> He was teaching daily in the temple, but the chief priests, the scribes, and the leading men among the people sought to destroy him. <sup>48</sup> They couldn’t find what they might do, for all the people hung on to every word that he said.

## Luke 22

<sup>1</sup> Now the feast of unleavened bread, which is called the Passover, was approaching. <sup>2</sup> The chief priests and the scribes sought how they might put him to death, for they feared the people. <sup>3</sup> Satan entered into Judas, who was also called Iscariot, who was counted with the twelve. <sup>4</sup> He went away, and talked with the chief priests and captains about how he might deliver him to them. <sup>5</sup> They were glad, and agreed to give him money. <sup>6</sup> He consented, and sought an opportunity to deliver him to them in the absence of the multitude. <sup>7</sup> The day of unleavened bread came, on which the Passover must be sacrificed. <sup>8</sup> Jesus sent Peter and John, saying, **“Go and prepare the Passover for us, that we may eat.”**

<sup>9</sup> They said to him, “Where do you want us to prepare?”

<sup>10</sup> He said to them, **“Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. <sup>11</sup> Tell the master of the house, ‘The Teacher says to you, ‘Where is the guest room, where I may eat the Passover with my disciples?’”** <sup>12</sup> He will show you a large, furnished upper room. Make preparations there.”

<sup>13</sup> They went, found things as Jesus had told them, and they prepared the Passover. <sup>14</sup> When the hour had come, he sat down with the twelve apostles. <sup>15</sup> He said to them, **“I have earnestly desired to eat this Passover with you before I suffer, <sup>16</sup> for I tell you, I will no longer by any means eat of it until it is fulfilled in God’s Kingdom.”** <sup>17</sup> He received a cup, and when he had given thanks, he said, **“Take this, and share it among yourselves, <sup>18</sup> for I tell you, I will not drink at all again from the fruit of the vine, until God’s Kingdom comes.”**

<sup>19</sup> He took bread, and when he had given thanks, he broke and gave it to them, saying, **“This is my body which is given for you. Do this in memory of me.”** <sup>20</sup> Likewise, he took the cup after supper, saying, **“This cup is the new covenant in my blood, which is poured out for you. <sup>21</sup> But behold, the hand of him who betrays me is with me on the table. <sup>22</sup> The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!”**

<sup>23</sup> They began to question among themselves which of them it was who would do this thing. <sup>24</sup> A dispute also arose among them, which of them was considered to be greatest. <sup>25</sup> He said to them, “The kings of the nations lord it over them, and those who have authority over them are called ‘benefactors.’ <sup>26</sup> But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. <sup>27</sup> For who is greater, one who sits at the table, or one who serves? Isn’t it he who sits at the table? But I am among you as one who serves. <sup>28</sup> But you are those who have continued with me in my trials. <sup>29</sup> I confer on you a kingdom, even as my Father conferred on me, <sup>30</sup> that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel.”

<sup>31</sup> The Lord said, “Simon, Simon, behold, Satan asked to have all of you, that he might sift you as wheat, <sup>32</sup> but I prayed for you, that your faith wouldn’t fail. You, when once you have turned again, establish your brothers.”

<sup>33</sup> He said to him, “Lord, I am ready to go with you both to prison and to death!”

<sup>34</sup> He said, “I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times.”

<sup>35</sup> He said to them, “When I sent you out without purse, wallet, and sandals, did you lack anything?”

They said, “Nothing.”

<sup>36</sup> Then he said to them, “But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. <sup>37</sup> For I tell you that this which is written must still be fulfilled in me: ‘He was counted with transgressors.’ For that which concerns me has an end.”

<sup>38</sup> They said, “Lord, behold, here are two swords.”

He said to them, “That is enough.”

<sup>39</sup> He came out and went, as his custom was, to the Mount of Olives. His disciples also followed him. <sup>40</sup> When he was at the place, he said to them, “Pray that you don’t enter into temptation.”

<sup>41</sup> He was withdrawn from them about a stone's throw, and he knelt down and prayed, <sup>42</sup> saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

<sup>43</sup> An angel from heaven appeared to him, strengthening him. <sup>44</sup> Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

<sup>45</sup> When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, <sup>46</sup> and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

<sup>47</sup> While he was still speaking, a crowd appeared. He who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him. <sup>48</sup> But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

<sup>49</sup> When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" <sup>50</sup> A certain one of them struck the servant of the high priest, and cut off his right ear.

<sup>51</sup> But Jesus answered, "Let me at least do this" —and he touched his ear, and healed him. <sup>52</sup> Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? <sup>53</sup> When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

<sup>54</sup> They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance. <sup>55</sup> When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them. <sup>56</sup> A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

<sup>57</sup> He denied Jesus, saying, "Woman, I don't know him."

<sup>58</sup> After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

<sup>59</sup> After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"



<sup>60</sup> But Peter said, “Man, I don’t know what you are talking about!” Immediately, while he was still speaking, a rooster crowed. <sup>61</sup> The Lord turned and looked at Peter. Then Peter remembered the Lord’s word, how he said to him, “**Before the rooster crows you will deny me three times.**” <sup>62</sup> He went out, and wept bitterly.

<sup>63</sup> The men who held Jesus mocked him and beat him. <sup>64</sup> Having blindfolded him, they struck him on the face and asked him, “Prophecy! Who is the one who struck you?” <sup>65</sup> They spoke many other things against him, insulting him.

<sup>66</sup> As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led him away into their council, saying, <sup>67</sup> “If you are the Christ, tell us.”

But he said to them, “**If I tell you, you won’t believe, <sup>68</sup> and if I ask, you will in no way answer me or let me go. <sup>69</sup> From now on, the Son of Man will be seated at the right hand of the power of God.**”

<sup>70</sup> They all said, “Are you then the Son of God?”

He said to them, “**You say it, because I am.**”

<sup>71</sup> They said, “Why do ~~we need any more~~ [OceanofPDF.com](http://OceanofPDF.com) witness? For we ourselves have heard from his own mouth!”

## Matthew 5

<sup>1</sup> Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. <sup>2</sup> He opened his mouth and taught them, saying,

<sup>3</sup> “Blessed are the poor in spirit,  
for theirs is the Kingdom of Heaven.

<sup>4</sup> Blessed are those who mourn,  
for they shall be comforted.

<sup>5</sup> Blessed are the gentle,  
for they shall inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they shall be filled.

<sup>7</sup> Blessed are the merciful,  
for they shall obtain mercy.

<sup>8</sup> Blessed are the pure in heart,  
for they shall see God.

<sup>9</sup> Blessed are the peacemakers,  
for they shall be called children of God.

<sup>10</sup> Blessed are those who have been persecuted for righteousness’ sake,  
for theirs is the Kingdom of Heaven.

<sup>11</sup> “Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

<sup>13</sup> “You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

<sup>14</sup> You are the light of the world. A city located on a hill can’t be hidden. <sup>15</sup> Neither do you light a lamp and put it under a measuring basket, but on a stand; and it shines to all who are in the house. <sup>16</sup> Even so, let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

<sup>17</sup> “Don’t think that I came to destroy the law or the prophets. I didn’t come to destroy, but to fulfill. <sup>18</sup> For most certainly, I tell you, until

heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. <sup>19</sup> Therefore, whoever shall break one of these least commandments and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. <sup>20</sup> For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

<sup>21</sup> “You have heard that it was said to the ancient ones, ‘You shall not murder;’ and ‘Whoever murders will be in danger of the judgment.’ <sup>22</sup> But I tell you that everyone who is angry with his brother without a cause will be in danger of the judgment. Whoever says to his brother, ‘Raca!’ will be in danger of the council. Whoever says, ‘You fool!’ will be in danger of the fire of Gehenna.

<sup>23</sup> “If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, <sup>24</sup> leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. <sup>25</sup> Agree with your adversary quickly while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. <sup>26</sup> Most certainly I tell you, you shall by no means get out of there until you have paid the last penny.

<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery;’ <sup>28</sup> but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. <sup>29</sup> If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. <sup>30</sup> If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

<sup>31</sup> “It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorce,’ <sup>32</sup> but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

<sup>33</sup> “Again you have heard that it was said to the ancient ones, ‘You shall not make false vows, but shall perform to the Lord your vows,’ <sup>34</sup> but I tell you, don’t swear at all: neither by heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither shall you swear by your head, for you can’t make one hair white or black. <sup>37</sup> But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ <sup>39</sup> But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. <sup>40</sup> If anyone sues you to take away your coat, let him have your cloak also. <sup>41</sup> Whoever compels you to go one mile, go with him two. <sup>42</sup> Give to him who asks you, and don’t turn away him who desires to borrow from you.

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, <sup>45</sup> that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same? <sup>47</sup> If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same? <sup>48</sup> Therefore you shall be perfect, just as your Father in heaven is perfect.

## Matthew 6

<sup>1</sup> “Be careful that you don’t do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. <sup>2</sup> Therefore, when you do merciful deeds, don’t sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. <sup>3</sup> But when you do merciful deeds, don’t let your left hand know what your right hand does, <sup>4</sup> so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

<sup>5</sup> “When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. <sup>6</sup> But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly. <sup>7</sup> In praying, don’t use vain repetitions as the Gentiles do; for they think that they will be heard for their much speaking. <sup>8</sup> Therefore don’t be like them, for your Father knows what things you need before you ask him. <sup>9</sup> Pray like this:

“ ‘Our Father in heaven, may your name be kept holy.

<sup>10</sup> Let your Kingdom come.

Let your will be done on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> Forgive us our debts,

as we also forgive our debtors.

<sup>13</sup> Bring us not into temptation,

but deliver us from the evil one.

For yours is the Kingdom, the power, and the glory forever. Amen.’

<sup>14</sup> “For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you don’t forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> “Moreover when you fast, don’t be like the hypocrites, with sad faces. For they disfigure their faces that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. <sup>17</sup> But

you, when you fast, anoint your head and wash your face, <sup>18</sup> so that you are not seen by men to be fasting, but by your Father who is in secret; and your Father, who sees in secret, will reward you.

<sup>19</sup> “Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal; <sup>21</sup> for where your treasure is, there your heart will be also.

<sup>22</sup> “The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. <sup>23</sup> But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

<sup>24</sup> “No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You can’t serve both God and Mammon. <sup>25</sup> Therefore I tell you, don’t be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn’t life more than food, and the body more than clothing? <sup>26</sup> See the birds of the sky, that they don’t sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren’t you of much more value than they?

<sup>27</sup> “Which of you by being anxious, can add one moment to his lifespan? <sup>28</sup> Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don’t toil, neither do they spin, <sup>29</sup> yet I tell you that even Solomon in all his glory was not dressed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today exists and tomorrow is thrown into the oven, won’t he much more clothe you, you of little faith?

<sup>31</sup> “Therefore don’t be anxious, saying, ‘What will we eat?’, ‘What will we drink?’ or, ‘With what will we be clothed?’ <sup>32</sup> For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. <sup>33</sup> But seek first God’s Kingdom and his righteousness; and all these things will be given to you as well. <sup>34</sup> Therefore don’t be anxious for tomorrow, for [today is enough for itself](http://www.oceanofPDF.com). Each day’s own evil is sufficient.

## Matthew 7

<sup>1</sup> “Don’t judge, so that you won’t be judged. <sup>2</sup> For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. <sup>3</sup> Why do you see the speck that is in your brother’s eye, but don’t consider the beam that is in your own eye? <sup>4</sup> Or how will you tell your brother, ‘Let me remove the speck from your eye,’ and behold, the beam is in your own eye? <sup>5</sup> You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother’s eye.

<sup>6</sup> “Don’t give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

<sup>7</sup> “Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. <sup>8</sup> For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. <sup>9</sup> Or who is there among you who, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, who will give him a serpent? <sup>11</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! <sup>12</sup> Therefore, whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

<sup>13</sup> “Enter in by the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter in by it. <sup>14</sup> How narrow is the gate and the way is restricted that leads to life! There are few who find it.

<sup>15</sup> “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves. <sup>16</sup> By their fruits you will know them. Do you gather grapes from thorns or figs from thistles? <sup>17</sup> Even so, every good tree produces good fruit, but the corrupt tree produces evil fruit. <sup>18</sup> A good tree can’t produce evil fruit, neither can a corrupt tree produce good fruit. <sup>19</sup> Every tree that doesn’t grow good fruit is cut down and thrown into the fire. <sup>20</sup> Therefore by their fruits you will know them.

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven, but he who does the will of my Father who is in

heaven. <sup>22</sup> Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty works?’ <sup>23</sup> Then I will tell them, ‘I never knew you. Depart from me, you who work iniquity.’

<sup>24</sup> “Everyone therefore who hears these words of mine and does them, I will liken him to a wise man who built his house on a rock. <sup>25</sup> The rain came down, the floods came, and the winds blew and beat on that house; and it didn’t fall, for it was founded on the rock. <sup>26</sup> Everyone who hears these words of mine and doesn’t do them will be like a foolish man who built his house on the sand. <sup>27</sup> The rain came down, the floods came, and the winds blew and beat on that house; and it fell—and its fall was great.”

<sup>28</sup> When Jesus had finished saying these things, the multitudes were astonished at his teaching, <sup>29</sup> [for he taught them with authority, and not like the scribes.](http://www.oceanofPDF.com)



# Matthew 11

<sup>1</sup> When Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.

<sup>2</sup> Now when John heard in the prison the works of Christ, he sent two of his disciples <sup>3</sup> and said to him, “Are you he who comes, or should we look for another?”

<sup>4</sup> Jesus answered them, “Go and tell John the things which you hear and see: <sup>5</sup> the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. <sup>6</sup> Blessed is he who finds no occasion for stumbling in me.”

<sup>7</sup> As these went their way, Jesus began to say to the multitudes concerning John, “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings’ houses. <sup>9</sup> But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. <sup>10</sup> For this is he, of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’ <sup>11</sup> Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he. <sup>12</sup> From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> If you are willing to receive it, this is Elijah, who is to come. <sup>15</sup> He who has ears to hear, let him hear.

<sup>16</sup> “But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions <sup>17</sup> and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’ <sup>18</sup> For John came neither eating nor drinking, and they say, ‘He has a demon.’ <sup>19</sup> The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”

<sup>20</sup> Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t repent. <sup>21</sup> “Woe to you,

Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. <sup>23</sup> You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today. <sup>24</sup> But I tell you that it will be more tolerable for the land of Sodom on the day of judgment, than for you.”

<sup>25</sup> At that time, Jesus answered, “I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. <sup>26</sup> Yes, Father, for so it was well-pleasing in your sight. <sup>27</sup> All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son and he to whom the Son desires to reveal him.

<sup>28</sup> “Come to me, all you who labor and are heavily burdened, and I will give you rest. <sup>29</sup> Take my yoke upon you and learn from me, for I am gentle and humble in heart; [and you will find](#) rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.”

## Matthew 12

<sup>1</sup> At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. <sup>2</sup> But the Pharisees, when they saw it, said to him, “Behold, your disciples do what is not lawful to do on the Sabbath.”

<sup>3</sup> But he said to them, “Haven’t you read what David did when he was hungry, and those who were with him: <sup>4</sup> how he entered into God’s house and ate the show bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests? <sup>5</sup> Or have you not read in the law that on the Sabbath day the priests in the temple profane the Sabbath and are guiltless? <sup>6</sup> But I tell you that one greater than the temple is here. <sup>7</sup> But if you had known what this means, ‘I desire mercy, and not sacrifice,’ you wouldn’t have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

<sup>9</sup> He departed from there and went into their synagogue. <sup>10</sup> And behold, there was a man with a withered hand. They asked him, “Is it lawful to heal on the Sabbath day?” so that they might accuse him.

<sup>11</sup> He said to them, “What man is there among you who has one sheep, and if this one falls into a pit on the Sabbath day, won’t he grab on to it and lift it out? <sup>12</sup> Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day.” <sup>13</sup> Then he told the man, “Stretch out your hand.” He stretched it out; and it was restored whole, just like the other. <sup>14</sup> But the Pharisees went out and conspired against him, how they might destroy him.

<sup>15</sup> Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, <sup>16</sup> and commanded them that they should not make him known, <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>18</sup> “Behold, my servant whom I have chosen,  
my beloved in whom my soul is well pleased.  
I will put my Spirit on him.

He will proclaim justice to the nations.

<sup>19</sup> He will not strive, nor shout,  
neither will anyone hear his voice in the streets.

<sup>20</sup> He won't break a bruised reed.

He won't quench a smoking flax,  
until he leads justice to victory.

<sup>21</sup> In his name, the nations will hope."

<sup>22</sup> Then one possessed by a demon, blind and mute, was brought to him; and he healed him, so that the blind and mute man both spoke and saw. <sup>23</sup> All the multitudes were amazed, and said, "Can this be the son of David?" <sup>24</sup> But when the Pharisees heard it, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

<sup>25</sup> Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. <sup>26</sup> If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. <sup>28</sup> But if I by the Spirit of God cast out demons, then God's Kingdom has come upon you. <sup>29</sup> Or how can one enter into the house of the strong man and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

<sup>30</sup> "He who is not with me is against me, and he who doesn't gather with me, scatters. <sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. <sup>32</sup> Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age, or in that which is to come.

<sup>33</sup> "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. <sup>34</sup> You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. <sup>35</sup> The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things. <sup>36</sup> I tell you that every idle word that men speak, they will give account of it in the day of judgment. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

<sup>39</sup> But he answered them, “An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the belly of the huge fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up in the judgment with this generation and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. <sup>42</sup> The Queen of the South will rise up in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

<sup>43</sup> “When an unclean spirit has gone out of a man, he passes through waterless places seeking rest, and doesn’t find it. <sup>44</sup> Then he says, ‘I will return into my house from which I came;’ and when he has come back, he finds it empty, swept, and put in order. <sup>45</sup> Then he goes and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation.”

<sup>46</sup> While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. <sup>47</sup> One said to him, “Behold, your mother and your brothers stand outside, seeking to speak to you.”

<sup>48</sup> But he answered him who spoke to him, “Who is my mother? Who are my brothers?” <sup>49</sup> He stretched out his hand toward his disciples, and said, “Behold, my mother and my brothers! <sup>50</sup> For whoever does the will of my Father who is in [OceanofPDF.com](http://OceanofPDF.com) heaven, he is my brother, and sister, and mother.”

## Proverbs 6

- <sup>1</sup> My son, if you have become collateral for your neighbor,  
if you have struck your hands in pledge for a stranger,  
<sup>2</sup> you are trapped by the words of your mouth;  
you are ensnared with the words of your mouth.  
<sup>3</sup> Do this now, my son, and deliver yourself,  
since you have come into the hand of your neighbor.  
Go, humble yourself.  
Press your plea with your neighbor.  
<sup>4</sup> Give no sleep to your eyes,  
nor slumber to your eyelids.  
<sup>5</sup> Free yourself, like a gazelle from the hand of the hunter,  
like a bird from the snare of the fowler.  
<sup>6</sup> Go to the ant, you sluggard.  
Consider her ways, and be wise;  
<sup>7</sup> which having no chief, overseer, or ruler,  
<sup>8</sup> provides her bread in the summer,  
and gathers her food in the harvest.  
<sup>9</sup> How long will you sleep, sluggard?  
When will you arise out of your sleep?  
<sup>10</sup> A little sleep, a little slumber,  
a little folding of the hands to sleep:  
<sup>11</sup> so your poverty will come as a robber,  
and your scarcity as an armed man.  
<sup>12</sup> A worthless person, a man of iniquity,  
is he who walks with a perverse mouth,  
<sup>13</sup> who winks with his eyes, who signals with his feet,  
who motions with his fingers,  
<sup>14</sup> in whose heart is perverseness,  
who devises evil continually,  
who always sows discord.  
<sup>15</sup> Therefore his calamity will come suddenly.  
He will be broken suddenly, and that without remedy.  
<sup>16</sup> There are six things which Yahweh hates;  
yes, seven which are an abomination to him:  
<sup>17</sup> arrogant eyes, a lying tongue,

hands that shed innocent blood,  
<sup>18</sup> a heart that devises wicked schemes,  
feet that are swift in running to mischief,  
<sup>19</sup> a false witness who utters lies,  
and he who sows discord among brothers.  
<sup>20</sup> My son, keep your father's commandment,  
and don't forsake your mother's teaching.  
<sup>21</sup> Bind them continually on your heart.  
Tie them around your neck.  
<sup>22</sup> When you walk, it will lead you.  
When you sleep, it will watch over you.  
When you awake, it will talk with you.  
<sup>23</sup> For the commandment is a lamp,  
and the law is light.  
Reproofs of instruction are the way of life,  
<sup>24</sup> to keep you from the immoral woman,  
from the flattery of the wayward wife's tongue.  
<sup>25</sup> Don't lust after her beauty in your heart,  
neither let her captivate you with her eyelids.  
<sup>26</sup> For a prostitute reduces you to a piece of bread.  
The adulteress hunts for your precious life.  
<sup>27</sup> Can a man scoop fire into his lap,  
and his clothes not be burned?  
<sup>28</sup> Or can one walk on hot coals,  
and his feet not be scorched?  
<sup>29</sup> So is he who goes in to his neighbor's wife.  
Whoever touches her will not be unpunished.  
<sup>30</sup> Men don't despise a thief  
if he steals to satisfy himself when he is hungry;  
<sup>31</sup> but if he is found, he shall restore seven times.  
He shall give all the wealth of his house.  
<sup>32</sup> He who commits adultery with a woman is void of understanding.  
He who does it destroys his own soul.  
<sup>33</sup> He will get wounds and dishonor.  
His reproach will not be wiped away.  
<sup>34</sup> For jealousy arouses the fury of the husband.  
He won't spare in the day of vengeance.

<sup>35</sup> He won't regard any ransom, [OceanofPDF.com](http://OceanofPDF.com)  
neither will he rest content, though you give many gifts.



## Proverbs 10

<sup>1</sup> The proverbs of Solomon.

A wise son makes a glad father;

but a foolish son brings grief to his mother.

<sup>2</sup> Treasures of wickedness profit nothing,  
but righteousness delivers from death.

<sup>3</sup> Yahweh will not allow the soul of the righteous to go hungry,  
but he thrusts away the desire of the wicked.

<sup>4</sup> He becomes poor who works with a lazy hand,  
but the hand of the diligent brings wealth.

<sup>5</sup> He who gathers in summer is a wise son,  
but he who sleeps during the harvest is a son who causes shame.

<sup>6</sup> Blessings are on the head of the righteous,  
but violence covers the mouth of the wicked.

<sup>7</sup> The memory of the righteous is blessed,  
but the name of the wicked will rot.

<sup>8</sup> The wise in heart accept commandments,  
but a chattering fool will fall.

<sup>9</sup> He who walks blamelessly walks surely,  
but he who perverts his ways will be found out.

<sup>10</sup> One winking with the eye causes sorrow,  
but a chattering fool will fall.

<sup>11</sup> The mouth of the righteous is a spring of life,  
but violence covers the mouth of the wicked.

<sup>12</sup> Hatred stirs up strife,  
but love covers all wrongs.

<sup>13</sup> Wisdom is found on the lips of him who has discernment,  
but a rod is for the back of him who is void of understanding.

<sup>14</sup> Wise men lay up knowledge,  
but the mouth of the foolish is near ruin.

<sup>15</sup> The rich man's wealth is his strong city.  
The destruction of the poor is their poverty.

<sup>16</sup> The labor of the righteous leads to life.  
The increase of the wicked leads to sin.

<sup>17</sup> He is in the way of life who heeds correction,  
but he who forsakes reproof leads others astray.

- <sup>18</sup> He who hides hatred has lying lips.  
He who utters a slander is a fool.
- <sup>19</sup> In the multitude of words there is no lack of disobedience,  
but he who restrains his lips does wisely.
- <sup>20</sup> The tongue of the righteous is like choice silver.  
The heart of the wicked is of little worth.
- <sup>21</sup> The lips of the righteous feed many,  
but the foolish die for lack of understanding.
- <sup>22</sup> Yahweh's blessing brings wealth,  
and he adds no trouble to it.
- <sup>23</sup> It is a fool's pleasure to do wickedness,  
but wisdom is a man of understanding's pleasure.
- <sup>24</sup> What the wicked fear will overtake them,  
but the desire of the righteous will be granted.
- <sup>25</sup> When the whirlwind passes, the wicked is no more;  
but the righteous stand firm forever.
- <sup>26</sup> As vinegar to the teeth, and as smoke to the eyes,  
so is the sluggard to those who send him.
- <sup>27</sup> The fear of Yahweh prolongs days,  
but the years of the wicked shall be shortened.
- <sup>28</sup> The prospect of the righteous is joy,  
but the hope of the wicked will perish.
- <sup>29</sup> The way of Yahweh is a stronghold to the upright,  
but it is a destruction to the workers of iniquity.
- <sup>30</sup> The righteous will never be removed,  
but the wicked will not dwell in the land.
- <sup>31</sup> The mouth of the righteous produces wisdom,  
but the perverse tongue will be cut off.
- <sup>32</sup> The lips of the righteous know what is acceptable,  
but the mouth of the wicked is perverse.

## Proverbs 13

- <sup>1</sup> A wise son listens to his father's instruction,  
but a scoffer doesn't listen to rebuke.
- <sup>2</sup> By the fruit of his lips, a man enjoys good things,  
but the unfaithful crave violence.
- <sup>3</sup> He who guards his mouth guards his soul.  
One who opens wide his lips comes to ruin.
- <sup>4</sup> The soul of the sluggard desires, and has nothing,  
but the desire of the diligent shall be fully satisfied.
- <sup>5</sup> A righteous man hates lies,  
but a wicked man brings shame and disgrace.
- <sup>6</sup> Righteousness guards the way of integrity,  
but wickedness overthrows the sinner.
- <sup>7</sup> There are some who pretend to be rich, yet have nothing.  
There are some who pretend to be poor, yet have great wealth.
- <sup>8</sup> The ransom of a man's life is his riches,  
but the poor hear no threats.
- <sup>9</sup> The light of the righteous shines brightly,  
but the lamp of the wicked is snuffed out.
- <sup>10</sup> Pride only breeds quarrels,  
but wisdom is with people who take advice.
- <sup>11</sup> Wealth gained dishonestly dwindles away,  
but he who gathers by hand makes it grow.
- <sup>12</sup> Hope deferred makes the heart sick,  
but when longing is fulfilled, it is a tree of life.
- <sup>13</sup> Whoever despises instruction will pay for it,  
but he who respects a command will be rewarded.
- <sup>14</sup> The teaching of the wise is a spring of life,  
to turn from the snares of death.
- <sup>15</sup> Good understanding wins favor,  
but the way of the unfaithful is hard.
- <sup>16</sup> Every prudent man acts from knowledge,  
but a fool exposes folly.
- <sup>17</sup> A wicked messenger falls into trouble,  
but a trustworthy envoy gains healing.
- <sup>18</sup> Poverty and shame come to him who refuses discipline,

but he who heeds correction shall be honored.

<sup>19</sup> Longing fulfilled is sweet to the soul,  
but fools detest turning from evil.

<sup>20</sup> One who walks with wise men grows wise,  
but a companion of fools suffers harm.

<sup>21</sup> Misfortune pursues sinners,  
but prosperity rewards the righteous.

<sup>22</sup> A good man leaves an inheritance to his children's children,  
but the wealth of the sinner is stored for the righteous.

<sup>23</sup> An abundance of food is in poor people's fields,  
but injustice sweeps it away.

<sup>24</sup> One who spares the rod hates his son,  
but one who loves him is careful to discipline him.

<sup>25</sup> The righteous one eats to the satisfying of his soul,  
but the belly of the wicked goes hungry.

## Proverbs 14

- <sup>1</sup> Every wise woman builds her house,  
but the foolish one tears it down with her own hands.
- <sup>2</sup> He who walks in his uprightness fears Yahweh,  
but he who is perverse in his ways despises him.
- <sup>3</sup> The fool's talk brings a rod to his back,  
but the lips of the wise protect them.
- <sup>4</sup> Where no oxen are, the crib is clean,  
but much increase is by the strength of the ox.
- <sup>5</sup> A truthful witness will not lie,  
but a false witness pours out lies.
- <sup>6</sup> A scoffer seeks wisdom, and doesn't find it,  
but knowledge comes easily to a discerning person.
- <sup>7</sup> Stay away from a foolish man,  
for you won't find knowledge on his lips.
- <sup>8</sup> The wisdom of the prudent is to think about his way,  
but the folly of fools is deceit.
- <sup>9</sup> Fools mock at making atonement for sins,  
but among the upright there is good will.
- <sup>10</sup> The heart knows its own bitterness and joy;  
he will not share these with a stranger.
- <sup>11</sup> The house of the wicked will be overthrown,  
but the tent of the upright will flourish.
- <sup>12</sup> There is a way which seems right to a man,  
but in the end it leads to death.
- <sup>13</sup> Even in laughter the heart may be sorrowful,  
and mirth may end in heaviness.
- <sup>14</sup> The unfaithful will be repaid for his own ways;  
likewise a good man will be rewarded for his ways.
- <sup>15</sup> A simple man believes everything,  
but the prudent man carefully considers his ways.
- <sup>16</sup> A wise man fears and shuns evil,  
but the fool is hot headed and reckless.
- <sup>17</sup> He who is quick to become angry will commit folly,  
and a crafty man is hated.
- <sup>18</sup> The simple inherit folly,

- but the prudent are crowned with knowledge.
- <sup>19</sup> The evil bow down before the good,  
and the wicked at the gates of the righteous.
- <sup>20</sup> The poor person is shunned even by his own neighbor,  
but the rich person has many friends.
- <sup>21</sup> He who despises his neighbor sins,  
but he who has pity on the poor is blessed.
- <sup>22</sup> Don't they go astray who plot evil?  
But love and faithfulness belong to those who plan good.
- <sup>23</sup> In all hard work there is profit,  
but the talk of the lips leads only to poverty.
- <sup>24</sup> The crown of the wise is their riches,  
but the folly of fools crowns them with folly.
- <sup>25</sup> A truthful witness saves souls,  
but a false witness is deceitful.
- <sup>26</sup> In the fear of Yahweh is a secure fortress,  
and he will be a refuge for his children.
- <sup>27</sup> The fear of Yahweh is a fountain of life,  
turning people from the snares of death.
- <sup>28</sup> In the multitude of people is the king's glory,  
but in the lack of people is the destruction of the prince.
- <sup>29</sup> He who is slow to anger has great understanding,  
but he who has a quick temper displays folly.
- <sup>30</sup> The life of the body is a heart at peace,  
but envy rots the bones.
- <sup>31</sup> He who oppresses the poor shows contempt for his Maker,  
but he who is kind to the needy honors him.
- <sup>32</sup> The wicked is brought down in his calamity,  
but in death, the righteous has a refuge.
- <sup>33</sup> Wisdom rests in the heart of one who has understanding,  
and is even made known in the inward part of fools.
- <sup>34</sup> Righteousness exalts a nation,  
but sin is a disgrace to any people.
- <sup>35</sup> The king's favor is toward a servant who deals wisely,  
but his wrath is toward one who causes shame.

## Proverbs 16

- <sup>1</sup> The plans of the heart belong to man,  
but the answer of the tongue is from Yahweh.
- <sup>2</sup> All the ways of a man are clean in his own eyes;  
but Yahweh weighs the motives.
- <sup>3</sup> Commit your deeds to Yahweh,  
and your plans shall succeed.
- <sup>4</sup> Yahweh has made everything for its own end—  
yes, even the wicked for the day of evil.
- <sup>5</sup> Everyone who is proud in heart is an abomination to Yahweh:  
they shall certainly not be unpunished.
- <sup>6</sup> By mercy and truth iniquity is atoned for.  
By the fear of Yahweh men depart from evil.
- <sup>7</sup> When a man's ways please Yahweh,  
he makes even his enemies to be at peace with him.
- <sup>8</sup> Better is a little with righteousness,  
than great revenues with injustice.
- <sup>9</sup> A man's heart plans his course,  
but Yahweh directs his steps.
- <sup>10</sup> Inspired judgments are on the lips of the king.  
He shall not betray his mouth.
- <sup>11</sup> Honest balances and scales are Yahweh's;  
all the weights in the bag are his work.
- <sup>12</sup> It is an abomination for kings to do wrong,  
for the throne is established by righteousness.
- <sup>13</sup> Righteous lips are the delight of kings.  
They value one who speaks the truth.
- <sup>14</sup> The king's wrath is a messenger of death,  
but a wise man will pacify it.
- <sup>15</sup> In the light of the king's face is life.  
His favor is like a cloud of the spring rain.
- <sup>16</sup> How much better it is to get wisdom than gold!  
Yes, to get understanding is to be chosen rather than silver.
- <sup>17</sup> The highway of the upright is to depart from evil.  
He who keeps his way preserves his soul.
- <sup>18</sup> Pride goes before destruction,

- and an arrogant spirit before a fall.
- <sup>19</sup> It is better to be of a lowly spirit with the poor,  
than to divide the plunder with the proud.
- <sup>20</sup> He who heeds the Word finds prosperity.  
Whoever trusts in Yahweh is blessed.
- <sup>21</sup> The wise in heart shall be called prudent.  
Pleasantness of the lips promotes instruction.
- <sup>22</sup> Understanding is a fountain of life to one who has it,  
but the punishment of fools is their folly.
- <sup>23</sup> The heart of the wise instructs his mouth,  
and adds learning to his lips.
- <sup>24</sup> Pleasant words are a honeycomb,  
sweet to the soul, and health to the bones.
- <sup>25</sup> There is a way which seems right to a man,  
but in the end it leads to death.
- <sup>26</sup> The appetite of the laboring man labors for him;  
for his mouth urges him on.
- <sup>27</sup> A worthless man devises mischief.  
His speech is like a scorching fire.
- <sup>28</sup> A perverse man stirs up strife.  
A whisperer separates close friends.
- <sup>29</sup> A man of violence entices his neighbor,  
and leads him in a way that is not good.
- <sup>30</sup> One who winks his eyes to plot perversities,  
one who compresses his lips, is bent on evil.
- <sup>31</sup> Gray hair is a crown of glory.  
It is attained by a life of righteousness.
- <sup>32</sup> One who is slow to anger is better than the mighty;  
one who rules his spirit, than he who takes a city.
- <sup>33</sup> The lot is cast into the lap, [OceanofPDF.com](http://OceanofPDF.com)  
but its every decision is from Yahweh.



## Proverbs 28

- <sup>1</sup> The wicked flee when no one pursues;  
but the righteous are as bold as a lion.
- <sup>2</sup> In rebellion, a land has many rulers,  
but order is maintained by a man of understanding and knowledge.
- <sup>3</sup> A needy man who oppresses the poor  
is like a driving rain which leaves no crops.
- <sup>4</sup> Those who forsake the law praise the wicked;  
but those who keep the law contend with them.
- <sup>5</sup> Evil men don't understand justice;  
but those who seek Yahweh understand it fully.
- <sup>6</sup> Better is the poor who walks in his integrity,  
than he who is perverse in his ways, and he is rich.
- <sup>7</sup> Whoever keeps the law is a wise son;  
but he who is a companion of gluttons shames his father.
- <sup>8</sup> He who increases his wealth by excessive interest  
gathers it for one who has pity on the poor.
- <sup>9</sup> He who turns away his ear from hearing the law,  
even his prayer is an abomination.
- <sup>10</sup> Whoever causes the upright to go astray in an evil way,  
he will fall into his own trap;  
but the blameless will inherit good.
- <sup>11</sup> The rich man is wise in his own eyes;  
but the poor who has understanding sees through him.
- <sup>12</sup> When the righteous triumph, there is great glory;  
but when the wicked rise, men hide themselves.
- <sup>13</sup> He who conceals his sins doesn't prosper,  
but whoever confesses and renounces them finds mercy.
- <sup>14</sup> Blessed is the man who always fears;  
but one who hardens his heart falls into trouble.
- <sup>15</sup> As a roaring lion or a charging bear,  
so is a wicked ruler over helpless people.
- <sup>16</sup> A tyrannical ruler lacks judgment.  
One who hates ill-gotten gain will have long days.
- <sup>17</sup> A man who is tormented by life blood will be a fugitive until death;  
no one will support him.

- <sup>18</sup> Whoever walks blamelessly is kept safe;  
but one with perverse ways will fall suddenly.
- <sup>19</sup> One who works his land will have an abundance of food;  
but one who chases fantasies will have his fill of poverty.
- <sup>20</sup> A faithful man is rich with blessings;  
but one who is eager to be rich will not go unpunished.
- <sup>21</sup> To show partiality is not good;  
yet a man will do wrong for a piece of bread.
- <sup>22</sup> A stingy man hurries after riches,  
and doesn't know that poverty waits for him.
- <sup>23</sup> One who rebukes a man will afterward find more favor  
than one who flatters with the tongue.
- <sup>24</sup> Whoever robs his father or his mother and says, "It's not wrong,"  
is a partner with a destroyer.
- <sup>25</sup> One who is greedy stirs up strife;  
but one who trusts in Yahweh will prosper.
- <sup>26</sup> One who trusts in himself is a fool;  
but one who walks in wisdom is kept safe.
- <sup>27</sup> One who gives to the poor has no lack;  
but one who closes his eyes will have many curses.
- <sup>28</sup> When the wicked rise, [men hide themselves](#);  
but when they perish, the righteous thrive.

## Proverbs 30

- <sup>1</sup> The words of Agur the son of Jakeh; the revelation:  
the man says to Ithiel,  
to Ithiel and Ucal:
- <sup>2</sup> “Surely I am the most ignorant man,  
and don’t have a man’s understanding.
- <sup>3</sup> I have not learned wisdom,  
neither do I have the knowledge of the Holy One.
- <sup>4</sup> Who has ascended up into heaven, and descended?  
Who has gathered the wind in his fists?  
Who has bound the waters in his garment?  
Who has established all the ends of the earth?  
What is his name, and what is his son’s name, if you know?
- <sup>5</sup> “Every word of God is flawless.  
He is a shield to those who take refuge in him.
- <sup>6</sup> Don’t you add to his words,  
lest he reprove you, and you be found a liar.
- <sup>7</sup> “Two things I have asked of you.  
Don’t deny me before I die.
- <sup>8</sup> Remove far from me falsehood and lies.  
Give me neither poverty nor riches.  
Feed me with the food that is needful for me,
- <sup>9</sup> lest I be full, deny you, and say, ‘Who is Yahweh?’  
or lest I be poor, and steal,  
and so dishonor the name of my God.
- <sup>10</sup> “Don’t slander a servant to his master,  
lest he curse you, and you be held guilty.
- <sup>11</sup> There is a generation that curses their father,  
and doesn’t bless their mother.
- <sup>12</sup> There is a generation that is pure in their own eyes,  
yet are not washed from their filthiness.
- <sup>13</sup> There is a generation, oh how lofty are their eyes!  
Their eyelids are lifted up.
- <sup>14</sup> There is a generation whose teeth are like swords,  
and their jaws like knives,  
to devour the poor from the earth, and the needy from among men.

- <sup>15</sup> “The leech has two daughters:  
‘Give, give.’  
“There are three things that are never satisfied;  
four that don’t say, ‘Enough:’  
<sup>16</sup> Sheol,  
the barren womb,  
the earth that is not satisfied with water,  
and the fire that doesn’t say, ‘Enough.’
- <sup>17</sup> “The eye that mocks at his father,  
and scorns obedience to his mother:  
the ravens of the valley shall pick it out,  
the young eagles shall eat it.
- <sup>18</sup> “There are three things which are too amazing for me,  
four which I don’t understand:  
<sup>19</sup> The way of an eagle in the air,  
the way of a serpent on a rock,  
the way of a ship in the middle of the sea,  
and the way of a man with a maiden.
- <sup>20</sup> “So is the way of an adulterous woman:  
She eats and wipes her mouth,  
and says, ‘I have done nothing wrong.’
- <sup>21</sup> “For three things the earth trembles,  
and under four, it can’t bear up:  
<sup>22</sup> For a servant when he is king,  
a fool when he is filled with food,  
<sup>23</sup> for an unloved woman when she is married,  
and a servant who is heir to her mistress.
- <sup>24</sup> “There are four things which are little on the earth,  
but they are exceedingly wise:  
<sup>25</sup> The ants are not a strong people,  
yet they provide their food in the summer.  
<sup>26</sup> The hyraxes are but a feeble folk,  
yet make they their houses in the rocks.  
<sup>27</sup> The locusts have no king,  
yet they advance in ranks.  
<sup>28</sup> You can catch a lizard with your hands,  
yet it is in kings’ palaces.

<sup>29</sup> “There are three things which are stately in their march,  
four which are stately in going:

<sup>30</sup> The lion, which is mightiest among animals,  
and doesn't turn away for any;

<sup>31</sup> the greyhound;  
the male goat;

and the king against whom there is no rising up.

<sup>32</sup> “If you have done foolishly in lifting up yourself,  
or if you have thought evil,  
put your hand over your mouth.

<sup>33</sup> For as the churning of milk produces butter,  
and the wringing of the nose produces blood;  
so the forcing of wrath produces strife.”

# Psalm 24

## A Psalm by David.

<sup>1</sup>The earth is Yahweh's, with its fullness;  
the world, and those who dwell in it.

<sup>2</sup>For he has founded it on the seas,  
and established it on the floods.

<sup>3</sup>Who may ascend to Yahweh's hill?  
Who may stand in his holy place?

<sup>4</sup>He who has clean hands and a pure heart;  
who has not lifted up his soul to falsehood,  
and has not sworn deceitfully.

<sup>5</sup>He shall receive a blessing from Yahweh,  
righteousness from the God of his salvation.

<sup>6</sup>This is the generation of those who seek Him,  
who seek your face—even Jacob.

Selah.

<sup>7</sup>Lift up your heads, you gates!  
Be lifted up, you everlasting doors,  
and the King of glory will come in.

<sup>8</sup>Who is the King of glory?  
Yahweh strong and mighty,  
Yahweh mighty in battle.

<sup>9</sup>Lift up your heads, you gates;  
yes, lift them up, you everlasting doors,  
and the King of glory will come in.

<sup>10</sup>Who is this King of glory?  
Yahweh of Armies is the ~~King of glory.~~ [OceanofPDF.com](http://OceanofPDF.com)

Selah.

# Psalms 27

**By David.**

<sup>1</sup>Yahweh is my light and my salvation.

Whom shall I fear?

Yahweh is the strength of my life.

Of whom shall I be afraid?

<sup>2</sup>When evildoers came at me to eat up my flesh,  
even my adversaries and my foes, they stumbled and fell.

<sup>3</sup>Though an army should encamp against me,  
my heart shall not fear.

Though war should rise against me,  
even then I will be confident.

<sup>4</sup>One thing I have asked of Yahweh, that I will seek after:  
that I may dwell in Yahweh's house all the days of my life,  
to see Yahweh's beauty,  
and to inquire in his temple.

<sup>5</sup>For in the day of trouble, he will keep me secretly in his pavilion.  
In the secret place of his tabernacle, he will hide me.  
He will lift me up on a rock.

<sup>6</sup>Now my head will be lifted up above my enemies around me.  
I will offer sacrifices of joy in his tent.

I will sing, yes, I will sing praises to Yahweh.

<sup>7</sup>Hear, Yahweh, when I cry with my voice.  
Have mercy also on me, and answer me.

<sup>8</sup>When you said, "Seek my face,"  
my heart said to you, "I will seek your face, Yahweh."

<sup>9</sup>Don't hide your face from me.  
Don't put your servant away in anger.

You have been my help.

Don't abandon me,  
neither forsake me, God of my salvation.

<sup>10</sup>When my father and my mother forsake me,  
then Yahweh will take me up.

<sup>11</sup>Teach me your way, Yahweh.  
Lead me in a straight path, because of my enemies.

<sup>12</sup> Don't deliver me over to the desire of my adversaries,  
for false witnesses have risen up against me,  
such as breathe out cruelty.

<sup>13</sup> I am still confident of this:

I will see the goodness of Yahweh in the land of the living.

<sup>14</sup> Wait for Yahweh.

Be strong, and let your heart take courage.

Yes, wait for Yahweh.



## Psalm 28

**By David.**

<sup>1</sup>To you, Yahweh, I call.

My rock, don't be deaf to me,

lest, if you are silent to me,

I would become like those who go down into the pit.

<sup>2</sup>Hear the voice of my petitions, when I cry to you,

when I lift up my hands toward your Most Holy Place.

<sup>3</sup>Don't draw me away with the wicked,

with the workers of iniquity who speak peace with their neighbors,

but mischief is in their hearts.

<sup>4</sup>Give them according to their work, and according to the wickedness of their doings.

Give them according to the operation of their hands.

Bring back on them what they deserve.

<sup>5</sup>Because they don't respect the works of Yahweh,

nor the operation of his hands,

he will break them down and not build them up.

<sup>6</sup>Blessed be Yahweh,

because he has heard the voice of my petitions.

<sup>7</sup>Yahweh is my strength and my shield.

My heart has trusted in him, and I am helped.

Therefore my heart greatly rejoices.

With my song I will thank him.

<sup>8</sup>Yahweh is their strength.

He is a stronghold of salvation to his anointed.

<sup>9</sup>Save your people,

and bless your inheritance.

Be their shepherd also, [OceanofPDF.com](http://OceanofPDF.com)

and bear them up forever.

## Psalm 34

**By David; when he pretended to be insane before Abimelech, who drove him away, and he departed.**

<sup>1</sup> I will bless Yahweh at all times.

His praise will always be in my mouth.

<sup>2</sup> My soul shall boast in Yahweh.

The humble shall hear of it and be glad.

<sup>3</sup> Oh magnify Yahweh with me.

Let's exalt his name together.

<sup>4</sup> I sought Yahweh, and he answered me,  
and delivered me from all my fears.

<sup>5</sup> They looked to him, and were radiant.

Their faces shall never be covered with shame.

<sup>6</sup> This poor man cried, and Yahweh heard him,  
and saved him out of all his troubles.

<sup>7</sup> Yahweh's angel encamps around those who fear him,  
and delivers them.

<sup>8</sup> Oh taste and see that Yahweh is good.

Blessed is the man who takes refuge in him.

<sup>9</sup> Oh fear Yahweh, you his saints,

for there is no lack with those who fear him.

<sup>10</sup> The young lions do lack, and suffer hunger,

but those who seek Yahweh shall not lack any good thing.

<sup>11</sup> Come, you children, listen to me.

I will teach you the fear of Yahweh.

<sup>12</sup> Who is someone who desires life,

and loves many days, that he may see good?

<sup>13</sup> Keep your tongue from evil,

and your lips from speaking lies.

<sup>14</sup> Depart from evil, and do good.

Seek peace, and pursue it.

<sup>15</sup> Yahweh's eyes are toward the righteous.

His ears listen to their cry.

<sup>16</sup> Yahweh's face is against those who do evil,  
to cut off their memory from the earth.

- <sup>17</sup> The righteous cry, and Yahweh hears,  
and delivers them out of all their troubles.
- <sup>18</sup> Yahweh is near to those who have a broken heart,  
and saves those who have a crushed spirit.
- <sup>19</sup> Many are the afflictions of the righteous,  
but Yahweh delivers him out of them all.
- <sup>20</sup> He protects all of his bones.  
Not one of them is broken.
- <sup>21</sup> Evil shall kill the wicked.  
Those who hate the righteous shall be condemned.
- <sup>22</sup> Yahweh redeems the soul [OceanofPDF.com](http://OceanofPDF.com)  
None of those who take refuge in him shall be condemned.

# Psalm 35

**By David.**

<sup>1</sup> Contend, Yahweh, with those who contend with me.

Fight against those who fight against me.

<sup>2</sup> Take hold of shield and buckler,

and stand up for my help.

<sup>3</sup> Brandish the spear and block those who pursue me.

Tell my soul, "I am your salvation."

<sup>4</sup> Let those who seek after my soul be disappointed and brought to dishonor.

Let those who plot my ruin be turned back and confounded.

<sup>5</sup> Let them be as chaff before the wind,

Yahweh's angel driving them on.

<sup>6</sup> Let their way be dark and slippery,

Yahweh's angel pursuing them.

<sup>7</sup> For without cause they have hidden their net in a pit for me.

Without cause they have dug a pit for my soul.

<sup>8</sup> Let destruction come on him unawares.

Let his net that he has hidden catch himself.

Let him fall into that destruction.

<sup>9</sup> My soul shall be joyful in Yahweh.

It shall rejoice in his salvation.

<sup>10</sup> All my bones shall say, "Yahweh, who is like you,

who delivers the poor from him who is too strong for him;

yes, the poor and the needy from him who robs him?"

<sup>11</sup> Unrighteous witnesses rise up.

They ask me about things that I don't know about.

<sup>12</sup> They reward me evil for good,

to the bereaving of my soul.

<sup>13</sup> But as for me, when they were sick, my clothing was sackcloth.

I afflicted my soul with fasting.

My prayer returned into my own bosom.

<sup>14</sup> I behaved myself as though it had been my friend or my brother.

I bowed down mourning, as one who mourns his mother.

<sup>15</sup> But in my adversity, they rejoiced, and gathered themselves together.

The attackers gathered themselves together against me, and I didn't know it.

They tore at me, and didn't cease.

<sup>16</sup> Like the profane mockers in feasts,  
they gnashed their teeth at me.

<sup>17</sup> Lord, how long will you look on?  
Rescue my soul from their destruction,  
my precious life from the lions.

<sup>18</sup> I will give you thanks in the great assembly.  
I will praise you among many people.

<sup>19</sup> Don't let those who are my enemies wrongfully rejoice over me;  
neither let those who hate me without a cause wink their eyes.

<sup>20</sup> For they don't speak peace,  
but they devise deceitful words against those who are quiet in the land.

<sup>21</sup> Yes, they opened their mouth wide against me.  
They said, "Aha! Aha! Our eye has seen it!"

<sup>22</sup> You have seen it, Yahweh. Don't keep silent.  
Lord, don't be far from me.

<sup>23</sup> Wake up! Rise up to defend me, my God!  
My Lord, contend for me!

<sup>24</sup> Vindicate me, Yahweh my God, according to your righteousness.  
Don't let them gloat over me.

<sup>25</sup> Don't let them say in their heart, "Aha! That's the way we want it!"  
Don't let them say, "We have swallowed him up!"

<sup>26</sup> Let them be disappointed and confounded together who rejoice at my  
calamity.

Let them be clothed with shame and dishonor who magnify themselves  
against me.

<sup>27</sup> Let those who favor my righteous cause shout for joy and be glad.  
Yes, let them say continually, "May Yahweh be magnified,  
who has pleasure in the prosperity of his servant!"

<sup>28</sup> My tongue shall talk about [your righteousness](http://OceanofPDF.com) and about your praise all  
day long.

## Psalm 44

**For the Chief Musician. By the sons of Korah. A contemplative psalm.**

- <sup>1</sup>We have heard with our ears, God;  
our fathers have told us what work you did in their days,  
in the days of old.
- <sup>2</sup>You drove out the nations with your hand,  
but you planted them.  
You afflicted the peoples,  
but you spread them abroad.
- <sup>3</sup>For they didn't get the land in possession by their own sword,  
neither did their own arm save them;  
but your right hand, your arm, and the light of your face,  
because you were favorable to them.
- <sup>4</sup>God, you are my King.  
Command victories for Jacob!
- <sup>5</sup>Through you, we will push down our adversaries.  
Through your name, we will tread down those who rise up against us.
- <sup>6</sup>For I will not trust in my bow,  
neither will my sword save me.
- <sup>7</sup>But you have saved us from our adversaries,  
and have shamed those who hate us.
- <sup>8</sup>In God we have made our boast all day long.  
We will give thanks to your name forever.

Selah.

- <sup>9</sup>But now you rejected us, and brought us to dishonor,  
and don't go out with our armies.
- <sup>10</sup>You make us turn back from the adversary.  
Those who hate us take plunder for themselves.
- <sup>11</sup>You have made us like sheep for food,  
and have scattered us among the nations.
- <sup>12</sup>You sell your people for nothing,  
and have gained nothing from their sale.
- <sup>13</sup>You make us a reproach to our neighbors,  
a scoffing and a derision to those who are around us.

<sup>14</sup> You make us a byword among the nations,  
a shaking of the head among the peoples.

<sup>15</sup> All day long my dishonor is before me,  
and shame covers my face,  
<sup>16</sup> at the taunt of one who reproaches and verbally abuses,  
because of the enemy and the avenger.

<sup>17</sup> All this has come on us,  
yet we haven't forgotten you.  
We haven't been false to your covenant.

<sup>18</sup> Our heart has not turned back,  
neither have our steps strayed from your path,  
<sup>19</sup> though you have crushed us in the haunt of jackals,  
and covered us with the shadow of death.

<sup>20</sup> If we have forgotten the name of our God,  
or spread out our hands to a strange god,  
<sup>21</sup> won't God search this out?  
For he knows the secrets of the heart.

<sup>22</sup> Yes, for your sake we are killed all day long.  
We are regarded as sheep for the slaughter.

<sup>23</sup> Wake up!  
Why do you sleep, Lord?  
Arise!  
Don't reject us forever.

<sup>24</sup> Why do you hide your face,  
and forget our affliction and our oppression?

<sup>25</sup> For our soul is bowed down to the dust.  
Our body clings to the earth.

<sup>26</sup> Rise up to help us. [OceanofPDF.com](http://OceanofPDF.com)  
Redeem us for your loving kindness' sake.

## Psalms 45

**For the Chief Musician. Set to “The Lilies.” A contemplation by the sons of Korah. A wedding song.**

<sup>1</sup> My heart overflows with a noble theme.

I recite my verses for the king.

My tongue is like the pen of a skillful writer.

<sup>2</sup> You are the most excellent of the sons of men.

Grace has anointed your lips,  
therefore God has blessed you forever.

<sup>3</sup> Strap your sword on your thigh, mighty one:  
your splendor and your majesty.

<sup>4</sup> In your majesty ride on victoriously on behalf of truth, humility, and  
righteousness.

Let your right hand display awesome deeds.

<sup>5</sup> Your arrows are sharp.

The nations fall under you, with arrows in the heart of the king’s  
enemies.

<sup>6</sup> Your throne, God, is forever and ever.

A scepter of equity is the scepter of your kingdom.

<sup>7</sup> You have loved righteousness, and hated wickedness.

Therefore God, your God, has anointed you with the oil of gladness  
above your fellows.

<sup>8</sup> All your garments smell like myrrh, aloes, and cassia.

Out of ivory palaces stringed instruments have made you glad.

<sup>9</sup> Kings’ daughters are among your honorable women.

At your right hand the queen stands in gold of Ophir.

<sup>10</sup> Listen, daughter, consider, and turn your ear.

Forget your own people, and also your father’s house.

<sup>11</sup> So the king will desire your beauty,  
honor him, for he is your lord.

<sup>12</sup> The daughter of Tyre comes with a gift.

The rich among the people entreat your favor.

<sup>13</sup> The princess inside is all glorious.

Her clothing is interwoven with gold.

<sup>14</sup> She shall be led to the king in embroidered work.



The virgins, her companions who follow her, shall be brought to you.

<sup>15</sup> With gladness and rejoicing they shall be led.

They shall enter into the king's palace.

<sup>16</sup> Your sons will take the place of your fathers.

You shall make them princes in all the earth.

<sup>17</sup> I will make your name to be remembered in all generations.

Therefore the peoples shall give you thanks forever and ever.

# Psalm 70

**For the Chief Musician. By David. A reminder.**

<sup>1</sup> Hurry, God, to deliver me.

Come quickly to help me, Yahweh.

<sup>2</sup> Let them be disappointed and confounded who seek my soul.

Let those who desire my ruin be turned back in disgrace.

<sup>3</sup> Let them be turned because of their shame

who say, "Aha! Aha!"

<sup>4</sup> Let all those who seek you rejoice and be glad in you.

Let those who love your salvation continually say,

"Let God be exalted!"

<sup>5</sup> But I am poor and needy.

Come to me quickly, God.

You are my help and my deliverer. [OceanofPDF.com](http://OceanofPDF.com)

Yahweh, don't delay.

# Psalms 119

## ALEPH

- <sup>1</sup> Blessed are those whose ways are blameless,  
who walk according to Yahweh's law.
- <sup>2</sup> Blessed are those who keep his statutes,  
who seek him with their whole heart.
- <sup>3</sup> Yes, they do nothing wrong.  
They walk in his ways.
- <sup>4</sup> You have commanded your precepts,  
that we should fully obey them.
- <sup>5</sup> Oh that my ways were steadfast  
to obey your statutes!
- <sup>6</sup> Then I wouldn't be disappointed,  
when I consider all of your commandments.
- <sup>7</sup> I will give thanks to you with uprightness of heart,  
when I learn your righteous judgments.
- <sup>8</sup> I will observe your statutes.  
Don't utterly forsake me.

## BET

- <sup>9</sup> How can a young man keep his way pure?  
By living according to your word.
- <sup>10</sup> With my whole heart, I have sought you.  
Don't let me wander from your commandments.
- <sup>11</sup> I have hidden your word in my heart,  
that I might not sin against you.
- <sup>12</sup> Blessed are you, Yahweh.  
Teach me your statutes.
- <sup>13</sup> With my lips,  
I have declared all the ordinances of your mouth.
- <sup>14</sup> I have rejoiced in the way of your testimonies,  
as much as in all riches.
- <sup>15</sup> I will meditate on your precepts,  
and consider your ways.
- <sup>16</sup> I will delight myself in your statutes.

I will not forget your word.

## **GIMEL**

<sup>17</sup> Do good to your servant.

I will live and I will obey your word.

<sup>18</sup> Open my eyes,

that I may see wondrous things out of your law.

<sup>19</sup> I am a stranger on the earth.

Don't hide your commandments from me.

<sup>20</sup> My soul is consumed with longing for your ordinances at all times.

<sup>21</sup> You have rebuked the proud who are cursed,  
who wander from your commandments.

<sup>22</sup> Take reproach and contempt away from me,  
for I have kept your statutes.

<sup>23</sup> Though princes sit and slander me,  
your servant will meditate on your statutes.

<sup>24</sup> Indeed your statutes are my delight,  
and my counselors.

## **DALED**

<sup>25</sup> My soul is laid low in the dust.

Revive me according to your word!

<sup>26</sup> I declared my ways, and you answered me.

Teach me your statutes.

<sup>27</sup> Let me understand the teaching of your precepts!

Then I will meditate on your wondrous works.

<sup>28</sup> My soul is weary with sorrow:  
strengthen me according to your word.

<sup>29</sup> Keep me from the way of deceit.

Grant me your law graciously!

<sup>30</sup> I have chosen the way of truth.

I have set your ordinances before me.

<sup>31</sup> I cling to your statutes, Yahweh.

Don't let me be disappointed.

<sup>32</sup> I run in the path of your commandments,  
for you have set my heart free.

## **HEY**

- <sup>33</sup> Teach me, Yahweh, the way of your statutes.  
I will keep them to the end.
- <sup>34</sup> Give me understanding, and I will keep your law.  
Yes, I will obey it with my whole heart.
- <sup>35</sup> Direct me in the path of your commandments,  
for I delight in them.
- <sup>36</sup> Turn my heart toward your statutes,  
not toward selfish gain.
- <sup>37</sup> Turn my eyes away from looking at worthless things.  
Revive me in your ways.
- <sup>38</sup> Fulfill your promise to your servant,  
that you may be feared.
- <sup>39</sup> Take away my disgrace that I dread,  
for your ordinances are good.
- <sup>40</sup> Behold, I long for your precepts!  
Revive me in your righteousness.

## **WAW**

- <sup>41</sup> Let your loving kindness also come to me, Yahweh,  
your salvation, according to your word.
- <sup>42</sup> So I will have an answer for him who reproaches me,  
for I trust in your word.
- <sup>43</sup> Don't snatch the word of truth out of my mouth,  
for I put my hope in your ordinances.
- <sup>44</sup> So I will obey your law continually,  
forever and ever.
- <sup>45</sup> I will walk in liberty,  
for I have sought your precepts.
- <sup>46</sup> I will also speak of your statutes before kings,  
and will not be disappointed.
- <sup>47</sup> I will delight myself in your commandments,  
because I love them.
- <sup>48</sup> I reach out my hands for your commandments, which I love.  
I will meditate on your statutes.

## **ZAYIN**

- <sup>49</sup> Remember your word to your servant,  
because you gave me hope.
- <sup>50</sup> This is my comfort in my affliction,  
for your word has revived me.
- <sup>51</sup> The arrogant mock me excessively,  
but I don't swerve from your law.
- <sup>52</sup> I remember your ordinances of old, Yahweh,  
and have comforted myself.
- <sup>53</sup> Indignation has taken hold on me,  
because of the wicked who forsake your law.
- <sup>54</sup> Your statutes have been my songs  
in the house where I live.
- <sup>55</sup> I have remembered your name, Yahweh, in the night,  
and I obey your law.
- <sup>56</sup> This is my way,  
that I keep your precepts.

## **CHET**

- <sup>57</sup> Yahweh is my portion.  
I promised to obey your words.
- <sup>58</sup> I sought your favor with my whole heart.  
Be merciful to me according to your word.
- <sup>59</sup> I considered my ways,  
and turned my steps to your statutes.
- <sup>60</sup> I will hurry, and not delay,  
to obey your commandments.
- <sup>61</sup> The ropes of the wicked bind me,  
but I won't forget your law.
- <sup>62</sup> At midnight I will rise to give thanks to you,  
because of your righteous ordinances.
- <sup>63</sup> I am a friend of all those who fear you,  
of those who observe your precepts.
- <sup>64</sup> The earth is full of your loving kindness, Yahweh.  
Teach me your statutes.

## **TET**

- <sup>65</sup> You have treated your servant well,

according to your word, Yahweh.

<sup>66</sup> Teach me good judgment and knowledge,  
for I believe in your commandments.

<sup>67</sup> Before I was afflicted, I went astray;  
but now I observe your word.

<sup>68</sup> You are good, and do good.  
Teach me your statutes.

<sup>69</sup> The proud have smeared a lie upon me.  
With my whole heart, I will keep your precepts.

<sup>70</sup> Their heart is as callous as the fat,  
but I delight in your law.

<sup>71</sup> It is good for me that I have been afflicted,  
that I may learn your statutes.

<sup>72</sup> The law of your mouth is better to me than thousands of pieces of gold  
and silver.

## **YUD**

<sup>73</sup> Your hands have made me and formed me.  
Give me understanding, that I may learn your commandments.

<sup>74</sup> Those who fear you will see me and be glad,  
because I have put my hope in your word.

<sup>75</sup> Yahweh, I know that your judgments are righteous,  
that in faithfulness you have afflicted me.

<sup>76</sup> Please let your loving kindness be for my comfort,  
according to your word to your servant.

<sup>77</sup> Let your tender mercies come to me, that I may live;  
for your law is my delight.

<sup>78</sup> Let the proud be disappointed, for they have overthrown me  
wrongfully.

I will meditate on your precepts.

<sup>79</sup> Let those who fear you turn to me.  
They will know your statutes.

<sup>80</sup> Let my heart be blameless toward your decrees,  
that I may not be disappointed.

## **KAF**

<sup>81</sup> My soul faints for your salvation.

I hope in your word.  
<sup>82</sup> My eyes fail for your word.  
I say, "When will you comfort me?"  
<sup>83</sup> For I have become like a wineskin in the smoke.  
I don't forget your statutes.  
<sup>84</sup> How many are the days of your servant?  
When will you execute judgment on those who persecute me?  
<sup>85</sup> The proud have dug pits for me,  
contrary to your law.  
<sup>86</sup> All of your commandments are faithful.  
They persecute me wrongfully.  
Help me!  
<sup>87</sup> They had almost wiped me from the earth,  
but I didn't forsake your precepts.  
<sup>88</sup> Preserve my life according to your loving kindness,  
so I will obey the statutes of your mouth.

### **LAMED**

<sup>89</sup> Yahweh, your word is settled in heaven forever.  
<sup>90</sup> Your faithfulness is to all generations.  
You have established the earth, and it remains.  
<sup>91</sup> Your laws remain to this day,  
for all things serve you.  
<sup>92</sup> Unless your law had been my delight,  
I would have perished in my affliction.  
<sup>93</sup> I will never forget your precepts,  
for with them, you have revived me.  
<sup>94</sup> I am yours.  
Save me, for I have sought your precepts.  
<sup>95</sup> The wicked have waited for me, to destroy me.  
I will consider your statutes.  
<sup>96</sup> I have seen a limit to all perfection,  
but your commands are boundless.

### **MEM**

<sup>97</sup> How I love your law!  
It is my meditation all day.



- <sup>98</sup> Your commandments make me wiser than my enemies,  
for your commandments are always with me.
- <sup>99</sup> I have more understanding than all my teachers,  
for your testimonies are my meditation.
- <sup>100</sup> I understand more than the aged,  
because I have kept your precepts.
- <sup>101</sup> I have kept my feet from every evil way,  
that I might observe your word.
- <sup>102</sup> I have not turned away from your ordinances,  
for you have taught me.
- <sup>103</sup> How sweet are your promises to my taste,  
more than honey to my mouth!
- <sup>104</sup> Through your precepts, I get understanding;  
therefore I hate every false way.

## **NUN**

- <sup>105</sup> Your word is a lamp to my feet,  
and a light for my path.
- <sup>106</sup> I have sworn, and have confirmed it,  
that I will obey your righteous ordinances.
- <sup>107</sup> I am afflicted very much.  
Revive me, Yahweh, according to your word.
- <sup>108</sup> Accept, I beg you, the willing offerings of my mouth.  
Yahweh, teach me your ordinances.
- <sup>109</sup> My soul is continually in my hand,  
yet I won't forget your law.
- <sup>110</sup> The wicked have laid a snare for me,  
yet I haven't gone astray from your precepts.
- <sup>111</sup> I have taken your testimonies as a heritage forever,  
for they are the joy of my heart.
- <sup>112</sup> I have set my heart to perform your statutes forever,  
even to the end.

## **SAMEKH**

- <sup>113</sup> I hate double-minded men,  
but I love your law.
- <sup>114</sup> You are my hiding place and my shield.

I hope in your word.  
115 Depart from me, you evildoers,  
that I may keep the commandments of my God.  
116 Uphold me according to your word, that I may live.  
Let me not be ashamed of my hope.  
117 Hold me up, and I will be safe,  
and will have respect for your statutes continually.  
118 You reject all those who stray from your statutes,  
for their deceit is in vain.  
119 You put away all the wicked of the earth like dross.  
Therefore I love your testimonies.  
120 My flesh trembles for fear of you.  
I am afraid of your judgments.

### **AYIN**

121 I have done what is just and righteous.  
Don't leave me to my oppressors.  
122 Ensure your servant's well-being.  
Don't let the proud oppress me.  
123 My eyes fail looking for your salvation,  
for your righteous word.  
124 Deal with your servant according to your loving kindness.  
Teach me your statutes.  
125 I am your servant. Give me understanding,  
that I may know your testimonies.  
126 It is time to act, Yahweh,  
for they break your law.  
127 Therefore I love your commandments more than gold,  
yes, more than pure gold.  
128 Therefore I consider all of your precepts to be right.  
I hate every false way.

### **PEY**

129 Your testimonies are wonderful,  
therefore my soul keeps them.  
130 The entrance of your words gives light.  
It gives understanding to the simple.

- <sup>131</sup> I opened my mouth wide and panted,  
for I longed for your commandments.
- <sup>132</sup> Turn to me, and have mercy on me,  
as you always do to those who love your name.
- <sup>133</sup> Establish my footsteps in your word.  
Don't let any iniquity have dominion over me.
- <sup>134</sup> Redeem me from the oppression of man,  
so I will observe your precepts.
- <sup>135</sup> Make your face shine on your servant.  
Teach me your statutes.
- <sup>136</sup> Streams of tears run down my eyes,  
because they don't observe your law.

### **TZADI**

- <sup>137</sup> You are righteous, Yahweh.  
Your judgments are upright.
- <sup>138</sup> You have commanded your statutes in righteousness.  
They are fully trustworthy.
- <sup>139</sup> My zeal wears me out,  
because my enemies ignore your words.
- <sup>140</sup> Your promises have been thoroughly tested,  
and your servant loves them.
- <sup>141</sup> I am small and despised.  
I don't forget your precepts.
- <sup>142</sup> Your righteousness is an everlasting righteousness.  
Your law is truth.
- <sup>143</sup> Trouble and anguish have taken hold of me.  
Your commandments are my delight.
- <sup>144</sup> Your testimonies are righteous forever.  
Give me understanding, that I may live.

### **KUF**

- <sup>145</sup> I have called with my whole heart.  
Answer me, Yahweh!  
I will keep your statutes.
- <sup>146</sup> I have called to you. Save me!  
I will obey your statutes.

<sup>147</sup> I rise before dawn and cry for help.  
I put my hope in your words.  
<sup>148</sup> My eyes stay open through the night watches,  
that I might meditate on your word.  
<sup>149</sup> Hear my voice according to your loving kindness.  
Revive me, Yahweh, according to your ordinances.  
<sup>150</sup> They draw near who follow after wickedness.  
They are far from your law.  
<sup>151</sup> You are near, Yahweh.  
All your commandments are truth.  
<sup>152</sup> Of old I have known from your testimonies,  
that you have founded them forever.

## **RESH**

<sup>153</sup> Consider my affliction, and deliver me,  
for I don't forget your law.  
<sup>154</sup> Plead my cause, and redeem me!  
Revive me according to your promise.  
<sup>155</sup> Salvation is far from the wicked,  
for they don't seek your statutes.  
<sup>156</sup> Great are your tender mercies, Yahweh.  
Revive me according to your ordinances.  
<sup>157</sup> Many are my persecutors and my adversaries.  
I haven't swerved from your testimonies.  
<sup>158</sup> I look at the faithless with loathing,  
because they don't observe your word.  
<sup>159</sup> Consider how I love your precepts.  
Revive me, Yahweh, according to your loving kindness.  
<sup>160</sup> All of your words are truth.  
Every one of your righteous ordinances endures forever.

## **SIN AND SHIN**

<sup>161</sup> Princes have persecuted me without a cause,  
but my heart stands in awe of your words.  
<sup>162</sup> I rejoice at your word,  
as one who finds great plunder.  
<sup>163</sup> I hate and abhor falsehood.

I love your law.  
164 Seven times a day, I praise you,  
because of your righteous ordinances.  
165 Those who love your law have great peace.  
Nothing causes them to stumble.  
166 I have hoped for your salvation, Yahweh.  
I have done your commandments.  
167 My soul has observed your testimonies.  
I love them exceedingly.  
168 I have obeyed your precepts and your testimonies,  
for all my ways are before you.

### **TAV**

169 Let my cry come before you, Yahweh.  
Give me understanding according to your word.  
170 Let my supplication come before you.  
Deliver me according to your word.  
171 Let my lips utter praise,  
for you teach me your statutes.  
172 Let my tongue sing of your word,  
for all your commandments are righteousness.  
173 Let your hand be ready to help me,  
for I have chosen your precepts.  
174 I have longed for your salvation, Yahweh.  
Your law is my delight.  
175 Let my soul live, that I may praise you.  
Let your ordinances help me.  
176 I have gone astray like a ~~lost sheep~~ [OceanofPDF.com](http://OceanofPDF.com)  
Seek your servant, for I don't forget your commandments.

# Psalms 124

## **A Song of Ascents. By David.**

- <sup>1</sup> If it had not been Yahweh who was on our side,  
let Israel now say,  
<sup>2</sup> if it had not been Yahweh who was on our side,  
when men rose up against us;  
<sup>3</sup> then they would have swallowed us up alive,  
when their wrath was kindled against us;  
<sup>4</sup> then the waters would have overwhelmed us,  
the stream would have gone over our soul;  
<sup>5</sup> then the proud waters would have gone over our soul.  
<sup>6</sup> Blessed be Yahweh,  
who has not given us as a prey to their teeth.  
<sup>7</sup> Our soul has escaped like a bird out of the fowler's snare.  
The snare is broken, and we have escaped.  
<sup>8</sup> Our help is in Yahweh's name, [OceanofPDF.com](http://OceanofPDF.com)  
who made heaven and earth.

## Psalms 139

### **For the Chief Musician. A Psalm by David.**

- <sup>1</sup>Yahweh, you have searched me,  
and you know me.
- <sup>2</sup>You know my sitting down and my rising up.  
You perceive my thoughts from afar.
- <sup>3</sup>You search out my path and my lying down,  
and are acquainted with all my ways.
- <sup>4</sup>For there is not a word on my tongue,  
but, behold, Yahweh, you know it altogether.
- <sup>5</sup>You hem me in behind and before.  
You laid your hand on me.
- <sup>6</sup>This knowledge is beyond me.  
It's lofty.  
I can't attain it.
- <sup>7</sup>Where could I go from your Spirit?  
Or where could I flee from your presence?
- <sup>8</sup>If I ascend up into heaven, you are there.  
If I make my bed in Sheol, behold, you are there!
- <sup>9</sup>If I take the wings of the dawn,  
and settle in the uttermost parts of the sea,  
<sup>10</sup>even there your hand will lead me,  
and your right hand will hold me.
- <sup>11</sup>If I say, "Surely the darkness will overwhelm me.  
The light around me will be night,"  
<sup>12</sup>even the darkness doesn't hide from you,  
but the night shines as the day.  
The darkness is like light to you.
- <sup>13</sup>For you formed my inmost being.  
You knit me together in my mother's womb.
- <sup>14</sup>I will give thanks to you,  
for I am fearfully and wonderfully made.  
Your works are wonderful.  
My soul knows that very well.
- <sup>15</sup>My frame wasn't hidden from you,

when I was made in secret,  
woven together in the depths of the earth.  
<sup>16</sup> Your eyes saw my body.  
In your book they were all written,  
the days that were ordained for me,  
when as yet there were none of them.  
<sup>17</sup> How precious to me are your thoughts, God!  
How vast is their sum!  
<sup>18</sup> If I would count them, they are more in number than the sand.  
When I wake up, I am still with you.  
<sup>19</sup> If only you, God, would kill the wicked.  
Get away from me, you bloodthirsty men!  
<sup>20</sup> For they speak against you wickedly.  
Your enemies take your name in vain.  
<sup>21</sup> Yahweh, don't I hate those who hate you?  
Am I not grieved with those who rise up against you?  
<sup>22</sup> I hate them with perfect hatred.  
They have become my enemies.  
<sup>23</sup> Search me, God, and know my heart.  
Try me, and know my thoughts.  
<sup>24</sup> See if there is any wicked way in me,  
and lead me in the everlasting way.



## Revelation 3

<sup>1</sup> “And to the angel of the assembly in Sardis write:

“He who has the seven Spirits of God and the seven stars says these things:

“I know your works, that you have a reputation of being alive, but you are dead. <sup>2</sup> Wake up and keep the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God. <sup>3</sup> Remember therefore how you have received and heard. Keep it and repent. If therefore you won’t watch, I will come as a thief, and you won’t know what hour I will come upon you. <sup>4</sup> Nevertheless you have a few names in Sardis that didn’t defile their garments. They will walk with me in white, for they are worthy. <sup>5</sup> He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels. <sup>6</sup> He who has an ear, let him hear what the Spirit says to the assemblies.

<sup>7</sup> “To the angel of the assembly in Philadelphia write:

“He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things:

<sup>8</sup> “I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn’t deny my name. <sup>9</sup> Behold, I give some of the synagogue of Satan, of those who say they are Jews, and they are not, but lie—behold, I will make them to come and worship before your feet, and to know that I have loved you. <sup>10</sup> Because you kept my command to endure, I also will keep you from the hour of testing which is to come on the whole world, to test those who dwell on the earth. <sup>11</sup> I am coming quickly! Hold firmly that which you have, so that no one takes your crown. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. <sup>13</sup> He who has an ear, let him hear what the Spirit says to the assemblies.

<sup>14</sup> “To the angel of the assembly in Laodicea write:

“The Amen, the Faithful and True Witness, the Beginning of God’s creation, says these things:

<sup>15</sup> “I know your works, that you are neither cold nor hot. I wish you were cold or hot. <sup>16</sup> So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. <sup>17</sup> Because you say, ‘I am rich, and have gotten riches, and have need of nothing;’ and don’t know that you are the wretched one, miserable, poor, blind, and naked; <sup>18</sup> I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. <sup>19</sup> As many as I love, I reprove and chasten. Be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me. <sup>21</sup> He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. <sup>22</sup> ~~He who has an ear,~~ [www.pdf.com](http://www.pdf.com) let him hear what the Spirit says to the assemblies.”

## Revelation 6

<sup>1</sup> I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, “Come and see!” <sup>2</sup> Then a white horse appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

<sup>3</sup> When he opened the second seal, I heard the second living creature saying, “Come!” <sup>4</sup> Another came out: a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

<sup>5</sup> When he opened the third seal, I heard the third living creature saying, “Come and see!” And behold, a black horse, and he who sat on it had a balance in his hand. <sup>6</sup> I heard a voice in the middle of the four living creatures saying, “A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don’t damage the oil and the wine!”

<sup>7</sup> When he opened the fourth seal, I heard the fourth living creature saying, “Come and see!” <sup>8</sup> And behold, a pale horse, and the name of he who sat on it was Death. Hades followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

<sup>9</sup> When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. <sup>10</sup> They cried with a loud voice, saying, “How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?” <sup>11</sup> A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

<sup>12</sup> I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. <sup>13</sup> The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. <sup>14</sup> The sky was removed like a scroll when it is rolled up. Every mountain and island was moved out of its place. <sup>15</sup> The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave

and free person, hid themselves in the caves and in the rocks of the mountains. <sup>16</sup>They told the mountains and the rocks, “Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, <sup>17</sup>for the great day of ~~his wrath has come~~; and who is able to stand?”

## Revelation 19

<sup>1</sup> After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation, power, and glory belong to our God; <sup>2</sup> for his judgments are true and righteous. For he has judged the great prostitute, who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand.”

<sup>3</sup> A second said, “Hallelujah! Her smoke goes up forever and ever.” <sup>4</sup> The twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, saying, “Amen! Hallelujah!”

<sup>5</sup> A voice came from the throne, saying, “Give praise to our God, all you his servants, you who fear him, the small and the great!”

<sup>6</sup> I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, “Hallelujah! For the Lord our God, the Almighty, reigns! <sup>7</sup> Let’s rejoice and be exceedingly glad, and let’s give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready.” <sup>8</sup> It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints.

<sup>9</sup> He said to me, “Write, ‘Blessed are those who are invited to the wedding supper of the Lamb.’” He said to me, “These are true words of God.”

<sup>10</sup> I fell down before his feet to worship him. He said to me, “Look! Don’t do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy.”

<sup>11</sup> I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. <sup>12</sup> His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. <sup>13</sup> He is clothed in a garment sprinkled with blood. His name is called “The Word of God.” <sup>14</sup> The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. <sup>15</sup> Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike

the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of God, the Almighty. <sup>16</sup> He has on his garment and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

<sup>17</sup> I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God, <sup>18</sup> that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great." <sup>19</sup> I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army. <sup>20</sup> The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. <sup>21</sup> The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. So all the birds were filled with their flesh.

# Romans 1

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, <sup>2</sup> which he promised before through his prophets in the holy Scriptures, <sup>3</sup> concerning his Son, who was born of the offspring of David according to the flesh, <sup>4</sup> who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, <sup>5</sup> through whom we received grace and apostleship for obedience of faith among all the nations for his name's sake; <sup>6</sup> among whom you are also called to belong to Jesus Christ; <sup>7</sup> to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, <sup>10</sup> requesting, if by any means now at last I may be prospered by the will of God to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; <sup>12</sup> that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

<sup>13</sup> Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup> I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup> So as much as is in me, I am eager to preach the Good News to you also who are in Rome. <sup>16</sup> For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek. <sup>17</sup> For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith." <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, <sup>19</sup> because that which is known of God is revealed in them, for God revealed it to them. <sup>20</sup> For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity,

that they may be without excuse. <sup>21</sup> Because knowing God, they didn't glorify him as God, and didn't give thanks, but became vain in their reasoning, and their senseless heart was darkened.

<sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, four-footed animals, and creeping things. <sup>24</sup> Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves; <sup>25</sup> who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup> For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature. <sup>27</sup> Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. <sup>28</sup> Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; <sup>29</sup> being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, <sup>30</sup> backbiters, hateful to God, insolent, arrogant, boastful, inventors of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; <sup>32</sup> who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.



## Romans 7

<sup>1</sup> Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? <sup>2</sup> For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. <sup>3</sup> So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. <sup>4</sup> Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God. <sup>5</sup> For when we were in the flesh, the sinful passions which were through the law worked in our members to bring out fruit to death. <sup>6</sup> But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

<sup>7</sup> What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet." <sup>8</sup> But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. <sup>9</sup> I was alive apart from the law once, but when the commandment came, sin revived, and I died. <sup>10</sup> The commandment which was for life, this I found to be for death; <sup>11</sup> for sin, finding occasion through the commandment, deceived me, and through it killed me. <sup>12</sup> Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

<sup>13</sup> Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful. <sup>14</sup> For we know that the law is spiritual, but I am fleshly, sold under sin. <sup>15</sup> For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. <sup>16</sup> But if what I don't desire, that I do, I consent to the law that it is good. <sup>17</sup> So now it is no more I that do it, but sin which dwells in me. <sup>18</sup> For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me,

but I don't find it doing that which is good. <sup>19</sup> For the good which I desire, I don't do; but the evil which I don't desire, that I practice. <sup>20</sup> But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. <sup>21</sup> I find then the law that, to me, while I desire to do good, evil is present. <sup>22</sup> For I delight in God's law after the inward person, <sup>23</sup> but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. <sup>24</sup> What a wretched man I am! Who will deliver me out of the body of this death? <sup>25</sup> I thank God through [Jesus Christ, our Lord!](http://www.QueenofDE.com) So then with the mind, I myself serve God's law, but with the flesh, sin's law.

## Romans 12

<sup>1</sup> Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. <sup>2</sup> Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

<sup>3</sup> For I say through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. <sup>4</sup> For even as we have many members in one body, and all the members don't have the same function, <sup>5</sup> so we, who are many, are one body in Christ, and individually members of one another, <sup>6</sup> having gifts differing according to the grace that was given to us: if prophecy, let's prophesy according to the proportion of our faith; <sup>7</sup> or service, let's give ourselves to service; or he who teaches, to his teaching; <sup>8</sup> or he who exhorts, to his exhorting; he who gives, let him do it with generosity; he who rules, with diligence; he who shows mercy, with cheerfulness.

<sup>9</sup> Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. <sup>10</sup> In love of the brothers be tenderly affectionate to one another; in honor preferring one another; <sup>11</sup> not lagging in diligence; fervent in spirit; serving the Lord; <sup>12</sup> rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; <sup>13</sup> contributing to the needs of the saints; given to hospitality. <sup>14</sup> Bless those who persecute you; bless, and don't curse. <sup>15</sup> Rejoice with those who rejoice. Weep with those who weep. <sup>16</sup> Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. <sup>17</sup> Repay no one evil for evil. Respect what is honorable in the sight of all men. <sup>18</sup> If it is possible, as much as it is up to you, be at peace with all men. <sup>19</sup> Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord." <sup>20</sup> Therefore

"If your enemy is hungry, feed him.

If he is thirsty, give him a drink;

for in doing so, you will heap coals of fire on his head."

<sup>21</sup> Don't be overcome by evil, but overcome evil with good.

## Sirach 2

- <sup>1</sup> My son, if you come to serve the Lord,  
prepare your soul for temptation.
- <sup>2</sup> Set your heart aright, constantly endure,  
and don't make haste in time of calamity.
- <sup>3</sup> Cling to him, and don't depart,  
that you may be increased at your latter end.
- <sup>4</sup> Accept whatever is brought upon you,  
and be patient when you suffer humiliation.
- <sup>5</sup> For gold is tried in the fire,  
and acceptable men in the furnace of humiliation.
- <sup>6</sup> Put your trust in him, and he will help you.  
Make your ways straight, and set your hope on him.
- <sup>7</sup> All you who fear the Lord, wait for his mercy.  
Don't turn aside, lest you fall.
- <sup>8</sup> All you who fear the Lord, put your trust in him,  
and your reward will not fail.
- <sup>9</sup> All you who fear the Lord, hope for good things,  
and for eternal gladness and mercy.
- <sup>10</sup> Look at the generations of old, and see:  
Who ever put his trust in the Lord, and was ashamed?  
Or who remained in his fear, and was forsaken?  
Or who called upon him, and he neglected him?
- <sup>11</sup> For the Lord is full of compassion and mercy.  
He forgives sins and saves in time of affliction.
- <sup>12</sup> Woe to fearful hearts, to faint hands,  
and to the sinner who goes two ways!
- <sup>13</sup> Woe to the faint heart! For it doesn't believe.  
Therefore it won't be defended.
- <sup>14</sup> Woe to you who have lost your patience!  
And what will you all do when the Lord visits you?
- <sup>15</sup> Those who fear the Lord will not disobey his words.  
Those who love him will keep his ways.
- <sup>16</sup> Those who fear the Lord will seek his good pleasure.  
Those who love him will be filled with the law.
- <sup>17</sup> Those who fear the Lord will prepare their hearts,

and will humble their souls in his sight.  
<sup>18</sup> We will fall into the hands of the Lord,  
and not into the hands of men;  
for as his majesty is, [OceanofPDF.com](http://OceanofPDF.com)  
so also is his mercy.

## Song of Solomon 2

*Beloved*

<sup>1</sup> I am a rose of Sharon,  
a lily of the valleys.

*Lover*

<sup>2</sup> As a lily among thorns,  
so is my love among the daughters.

*Beloved*

<sup>3</sup> As the apple tree among the trees of the wood,  
so is my beloved among the sons.

I sat down under his shadow with great delight,  
his fruit was sweet to my taste.

<sup>4</sup> He brought me to the banquet hall.  
His banner over me is love.

<sup>5</sup> Strengthen me with raisins,  
refresh me with apples;  
for I am faint with love.

<sup>6</sup> His left hand is under my head.  
His right hand embraces me.

<sup>7</sup> I adjure you, daughters of Jerusalem,  
by the roes, or by the hinds of the field,  
that you not stir up, nor awaken love,  
until it so desires.

<sup>8</sup> The voice of my beloved!  
Behold, he comes,  
leaping on the mountains,  
skipping on the hills.

<sup>9</sup> My beloved is like a roe or a young deer.  
Behold, he stands behind our wall!

He looks in at the windows.  
He glances through the lattice.

<sup>10</sup> My beloved spoke, and said to me,  
“Rise up, my love, my beautiful one, and come away.

<sup>11</sup> For behold, the winter is past.  
The rain is over and gone.

<sup>12</sup> The flowers appear on the earth.

The time of the singing has come,  
and the voice of the turtledove is heard in our land.

<sup>13</sup> The fig tree ripens her green figs.

The vines are in blossom.

They give out their fragrance.

Arise, my love, my beautiful one,  
and come away.”

*Lover*

<sup>14</sup> My dove in the clefts of the rock,  
in the hiding places of the mountainside,  
let me see your face.

Let me hear your voice;

for your voice is sweet and your face is lovely.

<sup>15</sup> Catch for us the foxes,  
the little foxes that plunder the vineyards;  
for our vineyards are in blossom.

*Beloved*

<sup>16</sup> My beloved is mine, and I am his.

He browses among the lilies.

<sup>17</sup> Until the day is cool, and the shadows flee away,  
turn, my beloved, [OceanofPDF.com](http://OceanofPDF.com)

and be like a roe or a young deer on the mountains of Bether.



## Wisdom of Solomon 11

- <sup>1</sup> She prospered their works in the hand of a holy prophet.
- <sup>2</sup> They traveled through a desert without inhabitant,  
and they pitched their tents in trackless regions.
- <sup>3</sup> They withstood enemies and repelled foes.
- <sup>4</sup> They thirsted, and they called upon you,  
and water was given to them out of the flinty rock,  
and healing of their thirst out of the hard stone.
- <sup>5</sup> For by what things their foes were punished,  
by these they in their need were benefited.
- <sup>6</sup> When enemies were troubled with clotted blood  
instead of a river's ever-flowing fountain,
- <sup>7</sup> to rebuke the decree for the slaying of babies,  
you gave them abundant water beyond all hope,
- <sup>8</sup> having shown by the thirst which they had suffered  
how you punished the adversaries.
- <sup>9</sup> For when they were tried, although chastened in mercy,  
they learned how the ungodly were tormented, being judged with  
wrath.
- <sup>10</sup> For you tested these as a father admonishing them;  
but you searched out those as a stern king condemning them.
- <sup>11</sup> Yes and whether they were far off or near,  
they were equally distressed;
- <sup>12</sup> for a double grief seized them,  
and a groaning at the memory of things past.
- <sup>13</sup> For when they heard that through their own punishments the others  
benefited,  
they recognized the Lord.
- <sup>14</sup> For him who long before was thrown out and exposed they stopped  
mocking.  
In the end of what happened, they marveled,  
having thirsted in another manner than the righteous.
- <sup>15</sup> But in return for the senseless imaginings of their unrighteousness,  
wherein they were led astray to worship irrational reptiles and  
wretched vermin,  
you sent upon them a multitude of irrational creatures for vengeance;

- <sup>16</sup> that they might learn that by what things a man sins, by these he is punished.
- <sup>17</sup> For your all-powerful hand  
that created the world out of formless matter  
didn't lack means to send upon them a multitude of bears, fierce lions,  
<sup>18</sup> or newly-created and unknown wild beasts, full of rage,  
either breathing out a blast of fiery breath,  
or belching out smoke,  
or flashing dreadful sparks from their eyes;
- <sup>19</sup> which had power not only to consume them by their violence,  
but to destroy them even by the terror of their sight.
- <sup>20</sup> Yes and without these they might have fallen by a single breath,  
being pursued by Justice, and scattered abroad by the breath of your  
power;  
but you arranged all things by measure, number, and weight.
- <sup>21</sup> For to be greatly strong is yours at all times.  
Who could withstand the might of your arm?
- <sup>22</sup> Because the whole world before you is as a grain in a balance,  
and as a drop of dew that comes down upon the earth in the morning.
- <sup>23</sup> But you have mercy on all men, because you have power to do all  
things,  
and you overlook the sins of men to the end that they may repent.
- <sup>24</sup> For you love all things that are,  
and abhor none of the things which you made;  
For you never would have formed anything if you hated it.
- <sup>25</sup> How would anything have endured unless you had willed it?  
Or that which was not called by you, how would it have been  
preserved?
- <sup>26</sup> But you spare all things, [because they are yours](http://OceanofPDF.com),  
O Sovereign Lord, you lover of lives.

## Wisdom of Solomon 13

- <sup>1</sup> For truly all men who had no perception of God were vain by nature, and didn't gain power to know him who exists from the good things that are seen.  
They didn't recognize the architect from his works.
- <sup>2</sup> But they thought that either fire, or wind, or swift air, or circling stars, or raging water, or luminaries of heaven were gods that rule the world.
- <sup>3</sup> If it was through delight in their beauty that they took them to be gods, let them know how much better their Sovereign Lord is than these, for the first author of beauty created them.
- <sup>4</sup> But if it was through astonishment at their power and influence, then let them understand from them how much more powerful he who formed them is.
- <sup>5</sup> For from the greatness of the beauty of created things, mankind forms the corresponding image of their Maker.
- <sup>6</sup> But yet for these men there is but small blame, for they too perhaps go astray while they are seeking God and desiring to find him.
- <sup>7</sup> For they diligently search while living among his works, and they trust their sight that the things that they look at are beautiful.
- <sup>8</sup> But again even they are not to be excused.
- <sup>9</sup> For if they had power to know so much, that they should be able to explore the world, how is it that they didn't find the Sovereign Lord sooner?
- <sup>10</sup> But they were miserable, and their hopes were in dead things, who called them gods which are works of men's hands, gold and silver, skillfully made, and likenesses of animals, or a useless stone, the work of an ancient hand.
- <sup>11</sup> Yes and some woodcutter might saw down a tree that is easily moved, skillfully strip away all its bark, and fashion it in attractive form, make a useful vessel to serve his life's needs.
- <sup>12</sup> Burning the scraps from his handiwork to cook his food, he eats his fill.
- <sup>13</sup> Taking a discarded scrap which served no purpose,

a crooked piece of wood and full of knots,  
he carves it with the diligence of his idleness,  
and shapes it by the skill of his idleness.

He shapes it in the image of a man,

<sup>14</sup> or makes it like some paltry animal,  
smearing it with something red, painting it red,  
and smearing over every stain in it.

<sup>15</sup> Having made a worthy chamber for it,  
he sets it in a wall, securing it with iron.

<sup>16</sup> He plans for it that it may not fall down,  
knowing that it is unable to help itself  
(for truly it is an image, and needs help).

<sup>17</sup> When he makes his prayer concerning goods and his marriage and  
children,

he is not ashamed to speak to that which has no life.

<sup>18</sup> Yes, for health, he calls upon that which is weak.

For life, he implores that which is dead.

For aid, he supplicates that which has no experience.

For a good journey, he asks that which can't so much as move a step.

<sup>19</sup> And for profit in business [OceanofPDF.com](http://OceanofPDF.com) and good success of his hands,  
he asks ability from that which has hands with no ability.

## Job 40

- <sup>1</sup> Moreover Yahweh answered Job,  
<sup>2</sup> “Shall he who argues contend with the Almighty?  
He who argues with God, let him answer it.”
- <sup>3</sup> Then Job answered Yahweh,  
<sup>4</sup> “Behold, I am of small account. What will I answer you?  
I lay my hand on my mouth.  
<sup>5</sup> I have spoken once, and I will not answer;  
Yes, twice, but I will proceed no further.”
- <sup>6</sup> Then Yahweh answered Job out of the whirlwind,  
<sup>7</sup> “Now brace yourself like a man.  
I will question you, and you will answer me.  
<sup>8</sup> Will you even annul my judgment?  
Will you condemn me, that you may be justified?  
<sup>9</sup> Or do you have an arm like God?  
Can you thunder with a voice like him?  
<sup>10</sup> “Now deck yourself with excellency and dignity.  
Array yourself with honor and majesty.  
<sup>11</sup> Pour out the fury of your anger.  
Look at everyone who is proud, and bring him low.  
<sup>12</sup> Look at everyone who is proud, and humble him.  
Crush the wicked in their place.  
<sup>13</sup> Hide them in the dust together.  
Bind their faces in the hidden place.  
<sup>14</sup> Then I will also admit to you  
that your own right hand can save you.  
<sup>15</sup> “See now, behemoth, which I made as well as you.  
He eats grass as an ox.  
<sup>16</sup> Look now, his strength is in his thighs.  
His force is in the muscles of his belly.  
<sup>17</sup> He moves his tail like a cedar.  
The sinews of his thighs are knit together.  
<sup>18</sup> His bones are like tubes of bronze.  
His limbs are like bars of iron.  
<sup>19</sup> He is the chief of the ways of God.

He who made him gives him his sword.

<sup>20</sup> Surely the mountains produce food for him,  
where all the animals of the field play.

<sup>21</sup> He lies under the lotus trees,  
in the covert of the reed, and the marsh.

<sup>22</sup> The lotuses cover him with their shade.  
The willows of the brook surround him.

<sup>23</sup> Behold, if a river overflows, he doesn't tremble.

He is confident, though the Jordan swells even to his mouth.

<sup>24</sup> Shall any take him when he is on the water,  
or pierce through his nose with a snare?

## Job 41

- <sup>1</sup> “Can you draw out Leviathan with a fish hook,  
or press down his tongue with a cord?
- <sup>2</sup> Can you put a rope into his nose,  
or pierce his jaw through with a hook?
- <sup>3</sup> Will he make many petitions to you,  
or will he speak soft words to you?
- <sup>4</sup> Will he make a covenant with you,  
that you should take him for a servant forever?
- <sup>5</sup> Will you play with him as with a bird?  
Or will you bind him for your girls?
- <sup>6</sup> Will traders barter for him?  
Will they part him among the merchants?
- <sup>7</sup> Can you fill his skin with barbed irons,  
or his head with fish spears?
- <sup>8</sup> Lay your hand on him.  
Remember the battle, and do so no more.
- <sup>9</sup> Behold, the hope of him is in vain.  
Won't one be cast down even at the sight of him?
- <sup>10</sup> None is so fierce that he dare stir him up.  
Who then is he who can stand before me?
- <sup>11</sup> Who has first given to me, that I should repay him?  
Everything under the heavens is mine.
- <sup>12</sup> “I will not keep silence concerning his limbs,  
nor his mighty strength, nor his goodly frame.
- <sup>13</sup> Who can strip off his outer garment?  
Who will come within his jaws?
- <sup>14</sup> Who can open the doors of his face?  
Around his teeth is terror.
- <sup>15</sup> Strong scales are his pride,  
shut up together with a close seal.
- <sup>16</sup> One is so near to another,  
that no air can come between them.
- <sup>17</sup> They are joined to one another.  
They stick together, so that they can't be pulled apart.
- <sup>18</sup> His sneezing flashes out light.

His eyes are like the eyelids of the morning.  
<sup>19</sup> Out of his mouth go burning torches.  
Sparks of fire leap out.  
<sup>20</sup> Out of his nostrils a smoke goes,  
as of a boiling pot over a fire of reeds.  
<sup>21</sup> His breath kindles coals.  
A flame goes out of his mouth.  
<sup>22</sup> There is strength in his neck.  
Terror dances before him.  
<sup>23</sup> The flakes of his flesh are joined together.  
They are firm on him.  
They can't be moved.  
<sup>24</sup> His heart is as firm as a stone,  
yes, firm as the lower millstone.  
<sup>25</sup> When he raises himself up, the mighty are afraid.  
They retreat before his thrashing.  
<sup>26</sup> If one attacks him with the sword, it can't prevail;  
nor the spear, the dart, nor the pointed shaft.  
<sup>27</sup> He counts iron as straw;  
and bronze as rotten wood.  
<sup>28</sup> The arrow can't make him flee.  
Sling stones are like chaff to him.  
<sup>29</sup> Clubs are counted as stubble.  
He laughs at the rushing of the javelin.  
<sup>30</sup> His undersides are like sharp potsherds,  
leaving a trail in the mud like a threshing sledge.  
<sup>31</sup> He makes the deep to boil like a pot.  
He makes the sea like a pot of ointment.  
<sup>32</sup> He makes a path shine after him.  
One would think the deep had white hair.  
<sup>33</sup> On earth there is not his equal,  
that is made without fear.  
<sup>34</sup> He sees everything that is [OceanofPDF.com](http://OceanofPDF.com)  
He is king over all the sons of pride.”



## Luke 10

<sup>1</sup> Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him into every city and place where he was about to come. <sup>2</sup> Then he said to them, “The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. <sup>3</sup> Go your ways. Behold, I send you out as lambs among wolves. <sup>4</sup> Carry no purse, nor wallet, nor sandals. Greet no one on the way. <sup>5</sup> Into whatever house you enter, first say, ‘Peace be to this house.’ <sup>6</sup> If a son of peace is there, your peace will rest on him; but if not, it will return to you. <sup>7</sup> Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don’t go from house to house. <sup>8</sup> Into whatever city you enter, and they receive you, eat the things that are set before you. <sup>9</sup> Heal the sick who are there, and tell them, ‘God’s Kingdom has come near to you.’ <sup>10</sup> But into whatever city you enter, and they don’t receive you, go out into its streets and say, <sup>11</sup> ‘Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God’s Kingdom has come near to you.’ <sup>12</sup> I tell you, it will be more tolerable in that day for Sodom than for that city.

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup> You, Capernaum, who are exalted to heaven, will be brought down to Hades. <sup>16</sup> Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me.”

<sup>17</sup> The seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!”

<sup>18</sup> He said to them, “I saw Satan having fallen like lightning from heaven. <sup>19</sup> Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. <sup>20</sup> Nevertheless, don’t rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

<sup>21</sup> In that same hour Jesus rejoiced in the Holy Spirit, and said, “I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight.”

<sup>22</sup> Turning to the disciples, he said, “All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him.”

<sup>23</sup> Turning to the disciples, he said privately, “Blessed are the eyes which see the things that you see, <sup>24</sup> for I tell you that many prophets and kings desired to see the things which you see, and didn’t see them, and to hear the things which you hear, and didn’t hear them.”

<sup>25</sup> Behold, a certain lawyer stood up and tested him, saying, “Teacher, what shall I do to inherit eternal life?”

<sup>26</sup> He said to him, “What is written in the law? How do you read it?”

<sup>27</sup> He answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself.”

<sup>28</sup> He said to him, “You have answered correctly. Do this, and you will live.”

<sup>29</sup> But he, desiring to justify himself, asked Jesus, “Who is my neighbor?”

<sup>30</sup> Jesus answered, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. <sup>31</sup> By chance a certain priest was going down that way. When he saw him, he passed by on the other side. <sup>32</sup> In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. <sup>33</sup> But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, <sup>34</sup> came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, brought him to an inn, and took care of him. <sup>35</sup> On the next day, when he departed, he took out two denarii, gave them to the host, and said to him, ‘Take care of him. Whatever you spend beyond that, I will repay you when I return.’ <sup>36</sup> Now which of these

three do you think seemed to be a neighbor to him who fell among the robbers?”

<sup>37</sup> He said, “He who showed mercy on him.”

Then Jesus said to him, “Go and do likewise.”

<sup>38</sup> As they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. <sup>39</sup> She had a sister called Mary, who also sat at Jesus’ feet, and heard his word. <sup>40</sup> But Martha was distracted with much serving, and she came up to him, and said, “Lord, don’t you care that my sister left me to serve alone? Ask her therefore to help me.”

<sup>41</sup> Jesus answered her, “Martha, Martha, you are anxious and troubled about many things, ~~but one thing~~ [@oceanofbde.com](http://www.oceanofbde.com) needed. Mary has chosen the good part, which will not be taken away from her.”

## Matthew 15

<sup>1</sup> Then Pharisees and scribes came to Jesus from Jerusalem, saying, <sup>2</sup> “Why do your disciples disobey the tradition of the elders? For they don’t wash their hands when they eat bread.”

<sup>3</sup> He answered them, “Why do you also disobey the commandment of God because of your tradition? <sup>4</sup> For God commanded, ‘Honor your father and your mother,’ and, ‘He who speaks evil of father or mother, let him be put to death.’ <sup>5</sup> But you say, ‘Whoever may tell his father or his mother, “Whatever help you might otherwise have gotten from me is a gift devoted to God,” <sup>6</sup> he shall not honor his father or mother.’ You have made the commandment of God void because of your tradition. <sup>7</sup> You hypocrites! Well did Isaiah prophesy of you, saying,

<sup>8</sup> “These people draw near to me with their mouth,  
and honor me with their lips;  
but their heart is far from me.

<sup>9</sup> And they worship me in vain,  
teaching as doctrine rules made by men.’ ”

<sup>10</sup> He summoned the multitude, and said to them, “Hear, and understand. <sup>11</sup> That which enters into the mouth doesn’t defile the man; but that which proceeds out of the mouth, this defiles the man.”

<sup>12</sup> Then the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?”

<sup>13</sup> But he answered, “Every plant which my heavenly Father didn’t plant will be uprooted. <sup>14</sup> Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit.”

<sup>15</sup> Peter answered him, “Explain the parable to us.”

<sup>16</sup> So Jesus said, “Do you also still not understand? <sup>17</sup> Don’t you understand that whatever goes into the mouth passes into the belly and then out of the body? <sup>18</sup> But the things which proceed out of the mouth come out of the heart, and they defile the man. <sup>19</sup> For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. <sup>20</sup> These are the things which defile the man; but to eat with unwashed hands doesn’t defile the man.”

<sup>21</sup> Jesus went out from there and withdrew into the region of Tyre and Sidon. <sup>22</sup> Behold, a Canaanite woman came out from those borders and cried, saying, “Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!”

<sup>23</sup> But he answered her not a word.

His disciples came and begged him, saying, “Send her away; for she cries after us.”

<sup>24</sup> But he answered, “I wasn’t sent to anyone but the lost sheep of the house of Israel.”

<sup>25</sup> But she came and worshiped him, saying, “Lord, help me.”

<sup>26</sup> But he answered, “It is not appropriate to take the children’s bread and throw it to the dogs.”

<sup>27</sup> But she said, “Yes, Lord, but even the dogs eat the crumbs which fall from their masters’ table.”

<sup>28</sup> Then Jesus answered her, “Woman, great is your faith! Be it done to you even as you desire.” And her daughter was healed from that hour.

<sup>29</sup> Jesus departed from there and came near to the sea of Galilee; and he went up on the mountain and sat there. <sup>30</sup> Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, <sup>31</sup> so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

<sup>32</sup> Jesus summoned his disciples and said, “I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I don’t want to send them away fasting, or they might faint on the way.”

<sup>33</sup> The disciples said to him, “Where could we get so many loaves in a deserted place as to satisfy so great a multitude?”

<sup>34</sup> Jesus said to them, “How many loaves do you have?”

They said, “Seven, and a few small fish.”

<sup>35</sup> He commanded the multitude to sit down on the ground; <sup>36</sup> and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. <sup>37</sup> They all ate and were filled. They took up seven baskets full of the broken pieces that were left over. <sup>38</sup> Those who ate were four thousand men, in addition to women and children. <sup>39</sup> Then ~~he sent away the~~ [OceanofPDF.com](http://OceanofPDF.com) multitudes, got into the boat, and came into the borders of Magdala.

# Psalm 51

**For the Chief Musician. A Psalm by David, when Nathan the prophet came to him, after he had gone in to Bathsheba.**

<sup>1</sup> Have mercy on me, God, according to your loving kindness.

According to the multitude of your tender mercies, blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity.

Cleanse me from my sin.

<sup>3</sup> For I know my transgressions.

My sin is constantly before me.

<sup>4</sup> Against you, and you only, I have sinned,  
and done that which is evil in your sight,  
so you may be proved right when you speak,  
and justified when you judge.

<sup>5</sup> Behold, I was born in iniquity.

My mother conceived me in sin.

<sup>6</sup> Behold, you desire truth in the inward parts.

You teach me wisdom in the inmost place.

<sup>7</sup> Purify me with hyssop, and I will be clean.

Wash me, and I will be whiter than snow.

<sup>8</sup> Let me hear joy and gladness,

that the bones which you have broken may rejoice.

<sup>9</sup> Hide your face from my sins,  
and blot out all of my iniquities.

<sup>10</sup> Create in me a clean heart, O God.

Renew a right spirit within me.

<sup>11</sup> Don't throw me from your presence,  
and don't take your Holy Spirit from me.

<sup>12</sup> Restore to me the joy of your salvation.

Uphold me with a willing spirit.

<sup>13</sup> Then I will teach transgressors your ways.

Sinners will be converted to you.

<sup>14</sup> Deliver me from the guilt of bloodshed, O God, the God of my salvation.

My tongue will sing aloud of your righteousness.

<sup>15</sup> Lord, open my lips.

My mouth will declare your praise.

<sup>16</sup> For you don't delight in sacrifice, or else I would give it.

You have no pleasure in burnt offering.

<sup>17</sup> The sacrifices of God are a broken spirit.

O God, you will not despise a broken and contrite heart.

<sup>18</sup> Do well in your good pleasure to Zion.

Build the walls of Jerusalem.

<sup>19</sup> Then you will delight in the sacrifices of righteousness,

in burnt offerings and in [OceanofPDF.com](http://OceanofPDF.com) whole burnt offerings.

Then they will offer bulls on your altar.



## Psalms 73

### A Psalm by Asaph.

- <sup>1</sup> Surely God is good to Israel,  
to those who are pure in heart.
- <sup>2</sup> But as for me, my feet were almost gone.  
My steps had nearly slipped.
- <sup>3</sup> For I was envious of the arrogant,  
when I saw the prosperity of the wicked.
- <sup>4</sup> For there are no struggles in their death,  
but their strength is firm.
- <sup>5</sup> They are free from burdens of men,  
neither are they plagued like other men.
- <sup>6</sup> Therefore pride is like a chain around their neck.  
Violence covers them like a garment.
- <sup>7</sup> Their eyes bulge with fat.  
Their minds pass the limits of conceit.
- <sup>8</sup> They scoff and speak with malice.  
In arrogance, they threaten oppression.
- <sup>9</sup> They have set their mouth in the heavens.  
Their tongue walks through the earth.
- <sup>10</sup> Therefore their people return to them,  
and they drink up waters of abundance.
- <sup>11</sup> They say, "How does God know?  
Is there knowledge in the Most High?"
- <sup>12</sup> Behold, these are the wicked.  
Being always at ease, they increase in riches.
- <sup>13</sup> Surely I have cleansed my heart in vain,  
and washed my hands in innocence,
- <sup>14</sup> For all day long I have been plagued,  
and punished every morning.
- <sup>15</sup> If I had said, "I will speak thus";  
behold, I would have betrayed the generation of your children.
- <sup>16</sup> When I tried to understand this,  
it was too painful for me,
- <sup>17</sup> until I entered God's sanctuary,

and considered their latter end.  
<sup>18</sup> Surely you set them in slippery places.  
You throw them down to destruction.  
<sup>19</sup> How they are suddenly destroyed!  
They are completely swept away with terrors.  
<sup>20</sup> As a dream when one wakes up,  
so, Lord, when you awake, you will despise their fantasies.  
<sup>21</sup> For my soul was grieved.  
I was embittered in my heart.  
<sup>22</sup> I was so senseless and ignorant.  
I was a brute beast before you.  
<sup>23</sup> Nevertheless, I am continually with you.  
You have held my right hand.  
<sup>24</sup> You will guide me with your counsel,  
and afterward receive me to glory.  
<sup>25</sup> Whom do I have in heaven?  
There is no one on earth whom I desire besides you.  
<sup>26</sup> My flesh and my heart fails,  
but God is the strength of my heart and my portion forever.  
<sup>27</sup> For, behold, those who are far from you shall perish.  
You have destroyed all those who are unfaithful to you.  
<sup>28</sup> But it is good for me to come close to God.  
I have made the Lord Yahweh my refuge,  
that I may tell of all your works.

## Hebrews 12

<sup>1</sup> Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, <sup>2</sup> looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God. <sup>3</sup> For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. <sup>4</sup> You have not yet resisted to blood, striving against sin. <sup>5</sup> You have forgotten the exhortation which reasons with you as with children,

“My son, don't take lightly the chastening of the Lord,  
nor faint when you are reproved by him;  
<sup>6</sup> for whom the Lord loves, he disciplines,  
and chastises every son whom he receives.”

<sup>7</sup> It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline? <sup>8</sup> But if you are without discipline, of which all have been made partakers, then you are illegitimate, and not children. <sup>9</sup> Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? <sup>10</sup> For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. <sup>11</sup> All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been trained by it. <sup>12</sup> Therefore lift up the hands that hang down and the feeble knees, <sup>13</sup> and make straight paths for your feet, so what is lame may not be dislocated, but rather be healed.

<sup>14</sup> Follow after peace with all men, and the sanctification without which no man will see the Lord, <sup>15</sup> looking carefully lest there be any man who falls short of the grace of God, lest any root of bitterness springing up trouble you, and many be defiled by it, <sup>16</sup> lest there be any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal. <sup>17</sup> For you know that even when he afterward desired to inherit

the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.

<sup>18</sup> For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, <sup>19</sup> the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, <sup>20</sup> for they could not stand that which was commanded, “If even an animal touches the mountain, it shall be stoned”. <sup>21</sup> So fearful was the appearance that Moses said, “I am terrified and trembling.”

<sup>22</sup> But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, <sup>23</sup> to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, <sup>24</sup> to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

<sup>25</sup> See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the earth, how much more will we not escape who turn away from him who warns from heaven, <sup>26</sup> whose voice shook the earth then, but now he has promised, saying, “Yet once more I will shake not only the earth, but also the heavens.” <sup>27</sup> This phrase, “Yet once more” signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. <sup>28</sup> Therefore, receiving a Kingdom that can't be shaken, let's have grace, through which we serve God acceptably, with reverence and awe, <sup>29</sup> for our God is a consuming fire.

# 1 Corinthians 9

<sup>1</sup> Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord? <sup>2</sup> If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord. <sup>3</sup> My defense to those who examine me is this: <sup>4</sup> Have we no right to eat and to drink? <sup>5</sup> Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or have only Barnabas and I no right to not work? <sup>7</sup> What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk? <sup>8</sup> Do I speak these things according to the ways of men? Or doesn't the law also say the same thing? <sup>9</sup> For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God cares, <sup>10</sup> or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. <sup>11</sup> If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? <sup>12</sup> If others partake of this right over you, don't we yet more? Nevertheless we didn't use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ. <sup>13</sup> Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar? <sup>14</sup> Even so the Lord ordained that those who proclaim the Good News should live from the Good News. <sup>15</sup> But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void. <sup>16</sup> For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me if I don't preach the Good News. <sup>17</sup> For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. <sup>18</sup> What then is my reward? That when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News. <sup>19</sup> For though I was free from all, I brought myself under bondage to all, that I might gain the more. <sup>20</sup> To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; <sup>21</sup> to those who are without law, as without law

(not being without law toward God, but under law toward Christ), that I might win those who are without law. <sup>22</sup> To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. <sup>23</sup> Now I do this for the sake of the Good News, that I may be a joint partaker of it. <sup>24</sup> Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win. <sup>25</sup> Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. <sup>26</sup> I therefore run like that, not aimlessly. I fight like that, not beating the air, <sup>27</sup> but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

## John 12

<sup>1</sup> Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. <sup>2</sup> So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. <sup>3</sup> Therefore Mary took a pound of ointment of pure nard, very precious, and anointed Jesus's feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. <sup>4</sup> Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, <sup>5</sup> "Why wasn't this ointment sold for three hundred denarii, and given to the poor?" <sup>6</sup> Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. <sup>7</sup> But Jesus said, "Leave her alone. She has kept this for the day of my burial. <sup>8</sup> For you always have the poor with you, but you don't always have me."

<sup>9</sup> A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup> But the chief priests conspired to put Lazarus to death also, <sup>11</sup> because on account of him many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, <sup>13</sup> they took the branches of the palm trees and went out to meet him, and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!"

<sup>14</sup> Jesus, having found a young donkey, sat on it. As it is written, <sup>15</sup> "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt." <sup>16</sup> His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. <sup>18</sup> For this cause also the multitude went and met him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

<sup>20</sup> Now there were certain Greeks among those who went up to worship at the feast. <sup>21</sup> These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.” <sup>22</sup> Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. <sup>23</sup> Jesus answered them, “The time has come for the Son of Man to be glorified. <sup>24</sup> Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. <sup>25</sup> He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. <sup>26</sup> If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him.

<sup>27</sup> “Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But I came to this time for this cause. <sup>28</sup> Father, glorify your name!”

Then a voice came out of the sky, saying, “I have both glorified it, and will glorify it again.”

<sup>29</sup> Therefore the multitude who stood by and heard it said that it had thundered. Others said, “An angel has spoken to him.”

<sup>30</sup> Jesus answered, “This voice hasn’t come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world. Now the prince of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the earth, will draw all people to myself.” <sup>33</sup> But he said this, signifying by what kind of death he should die. <sup>34</sup> The multitude answered him, “We have heard out of the law that the Christ remains forever. How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

<sup>35</sup> Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may become children of light.” Jesus said these things, and he departed and hid himself from them. <sup>37</sup> But though he had done so many signs before them, yet they didn’t believe in him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke,

“Lord, who has believed our report?

To whom has the arm of the Lord been revealed?”



<sup>39</sup> For this cause they couldn't believe, for Isaiah said again,  
<sup>40</sup> "He has blinded their eyes and he hardened their heart,  
lest they should see with their eyes,  
and perceive with their heart,  
and would turn,  
and I would heal them."

<sup>41</sup> Isaiah said these things when he saw his glory, and spoke of him.  
<sup>42</sup> Nevertheless even many of the rulers believed in him, but because of  
the Pharisees they didn't confess it, so that they wouldn't be put out of  
the synagogue, <sup>43</sup> for they loved men's praise more than God's praise.

<sup>44</sup> Jesus cried out and said, "Whoever believes in me, believes not in  
me, but in him who sent me. <sup>45</sup> He who sees me sees him who sent me. <sup>46</sup> I  
have come as a light into the world, that whoever believes in me may not  
remain in the darkness. <sup>47</sup> If anyone listens to my sayings, and doesn't  
believe, I don't judge him. For I came not to judge the world, but to save  
the world. <sup>48</sup> He who rejects me, and doesn't receive my sayings, has one  
who judges him. The word that I spoke will judge him in the last day. <sup>49</sup>  
For I spoke not from myself, but the Father who sent me, he gave me a  
commandment, what I should say, and what I should speak. <sup>50</sup> I know that  
his commandment is eternal life. [OceanofPDF.com](http://OceanofPDF.com) The things therefore which I speak,  
even as the Father has said to me, so I speak."

## Romans 8

<sup>1</sup> There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. <sup>3</sup> For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; <sup>4</sup> that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind of the flesh is death, but the mind of the Spirit is life and peace; <sup>7</sup> because the mind of the flesh is hostile toward God; for it is not subject to God's law, neither indeed can it be. <sup>8</sup> Those who are in the flesh can't please God. <sup>9</sup> But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. <sup>10</sup> If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

<sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For as many as are led by the Spirit of God, these are children of God. <sup>15</sup> For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"

<sup>16</sup> The Spirit himself testifies with our spirit that we are children of God; <sup>17</sup> and if children, then heirs: heirs of God and joint heirs with Christ, if indeed we suffer with him, that we may also be glorified with him.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. <sup>19</sup> For the creation waits with eager expectation for the children of God to be revealed. <sup>20</sup> For the creation was subjected to vanity, not of its own

will, but because of him who subjected it, in hope <sup>21</sup> that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and travails in pain together until now. <sup>23</sup> Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. <sup>24</sup> For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? <sup>25</sup> But if we hope for that which we don't see, we wait for it with patience.

<sup>26</sup> In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. <sup>27</sup> He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

<sup>28</sup> We know that all things work together for good for those who love God, for those who are called according to his purpose. <sup>29</sup> For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. <sup>30</sup> Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

<sup>31</sup> What then shall we say about these things? If God is for us, who can be against us? <sup>32</sup> He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? <sup>33</sup> Who could bring a charge against God's chosen ones? It is God who justifies. <sup>34</sup> Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

<sup>35</sup> Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> Even as it is written,  
"For your sake we are killed all day long.

We were accounted as sheep for the slaughter."

<sup>37</sup> No, in all these things, we are more than conquerors through him who loved us. <sup>38</sup> For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor

height, nor depth, nor any other ~~created thing~~ [OceanofPDF.com](https://oceanofpdf.com) will be able to separate us from God's love which is in Christ Jesus our Lord.

# Psalms 19

## **For the Chief Musician. A Psalm by David.**

<sup>1</sup>The heavens declare the glory of God.

The expanse shows his handiwork.

<sup>2</sup>Day after day they pour out speech,  
and night after night they display knowledge.

<sup>3</sup>There is no speech nor language,  
where their voice is not heard.

<sup>4</sup>Their voice has gone out through all the earth,  
their words to the end of the world.

In them he has set a tent for the sun,

<sup>5</sup>which is as a bridegroom coming out of his room,  
like a strong man rejoicing to run his course.

<sup>6</sup>His going out is from the end of the heavens,  
his circuit to its ends.

There is nothing hidden from its heat.

<sup>7</sup>Yahweh's law is perfect, restoring the soul.

Yahweh's covenant is sure, making wise the simple.

<sup>8</sup>Yahweh's precepts are right, rejoicing the heart.

Yahweh's commandment is pure, enlightening the eyes.

<sup>9</sup>The fear of Yahweh is clean, enduring forever.

Yahweh's ordinances are true, and righteous altogether.

<sup>10</sup>They are more to be desired than gold, yes, than much fine gold,  
sweeter also than honey and the extract of the honeycomb.

<sup>11</sup>Moreover your servant is warned by them.

In keeping them there is great reward.

<sup>12</sup>Who can discern his errors?

Forgive me from hidden errors.

<sup>13</sup>Keep back your servant also from presumptuous sins.

Let them not have dominion over me.

Then I will be upright.

I will be blameless and innocent of great transgression.

<sup>14</sup>Let the words of my mouth and the meditation of my heart  
be acceptable in your sight, [OceanofPDF.com](http://OceanofPDF.com)

Yahweh, my rock, and my redeemer.

## Ecclesiastes 2

<sup>1</sup> I said in my heart, “Come now, I will test you with mirth: therefore enjoy pleasure;” and behold, this also was vanity. <sup>2</sup> I said of laughter, “It is foolishness;” and of mirth, “What does it accomplish?”

<sup>3</sup> I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under heaven all the days of their lives. <sup>4</sup> I made myself great works. I built myself houses. I planted myself vineyards. <sup>5</sup> I made myself gardens and parks, and I planted trees in them of all kinds of fruit. <sup>6</sup> I made myself pools of water, to water the forest where trees were grown. <sup>7</sup> I bought male servants and female servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem. <sup>8</sup> I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the delights of the sons of men: musical instruments, and that of all sorts. <sup>9</sup> So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me. <sup>10</sup> Whatever my eyes desired, I didn’t keep from them. I didn’t withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor. <sup>11</sup> Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and behold, all was vanity and a chasing after wind, and there was no profit under the sun.

<sup>12</sup> I turned myself to consider wisdom, madness, and folly; for what can the king’s successor do? Just that which has been done long ago. <sup>13</sup> Then I saw that wisdom excels folly, as far as light excels darkness. <sup>14</sup> The wise man’s eyes are in his head, and the fool walks in darkness—and yet I perceived that one event happens to them all. <sup>15</sup> Then I said in my heart, “As it happens to the fool, so will it happen even to me; and why was I then more wise?” Then I said in my heart that this also is vanity. <sup>16</sup> For of the wise man, even as of the fool, there is no memory forever, since in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

<sup>17</sup> So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind. <sup>18</sup> I hated all my labor in which I labored under the sun, because I must leave it to the man who comes after me. <sup>19</sup> Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have shown myself wise under the sun. This also is vanity.

<sup>20</sup> Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun. <sup>21</sup> For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored for it. This also is vanity and a great evil. <sup>22</sup> For what does a man have of all his labor and of the striving of his heart, in which he labors under the sun? <sup>23</sup> For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity. <sup>24</sup> There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God. <sup>25</sup> For who can eat, or who can have enjoyment, more than I? <sup>26</sup> For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is vanity and a chasing after wind.

## Luke 21

<sup>1</sup> He looked up and saw the rich people who were putting their gifts into the treasury. <sup>2</sup> He saw a certain poor widow casting in two small brass coins. <sup>3</sup> He said, “Truly I tell you, this poor widow put in more than all of them, <sup>4</sup> for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on.”

<sup>5</sup> As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said, <sup>6</sup> “As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down.”

<sup>7</sup> They asked him, “Teacher, so when will these things be? What is the sign that these things are about to happen?”

<sup>8</sup> He said, “Watch out that you don’t get led astray, for many will come in my name, saying, ‘I am he,’ and, ‘The time is at hand.’ Therefore don’t follow them. <sup>9</sup> When you hear of wars and disturbances, don’t be terrified, for these things must happen first, but the end won’t come immediately.”

<sup>10</sup> Then he said to them, “Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. <sup>12</sup> But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name’s sake. <sup>13</sup> It will turn out as a testimony for you. <sup>14</sup> Settle it therefore in your hearts not to meditate beforehand how to answer, <sup>15</sup> for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict. <sup>16</sup> You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. <sup>17</sup> You will be hated by all men for my name’s sake. <sup>18</sup> And not a hair of your head will perish.

<sup>19</sup> “By your endurance you will win your lives.

<sup>20</sup> “But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. <sup>21</sup> Then let those who are in Judea flee to the



mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein. <sup>22</sup> For these are days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. <sup>24</sup> They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled. <sup>25</sup> There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; <sup>26</sup> men fainting for fear, and for expectation of the things which are coming on the world, for the powers of the heavens will be shaken. <sup>27</sup> Then they will see the Son of Man coming in a cloud with power and great glory. <sup>28</sup> But when these things begin to happen, look up and lift up your heads, because your redemption is near.”

<sup>29</sup> He told them a parable. “See the fig tree and all the trees. <sup>30</sup> When they are already budding, you see it and know by your own selves that the summer is already near. <sup>31</sup> Even so you also, when you see these things happening, know that God’s Kingdom is near. <sup>32</sup> Most certainly I tell you, this generation will not pass away until all things are accomplished. <sup>33</sup> Heaven and earth will pass away, but my words will by no means pass away.

<sup>34</sup> “So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. <sup>35</sup> For it will come like a snare on all those who dwell on the surface of all the earth. <sup>36</sup> Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man.”

<sup>37</sup> Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. <sup>38</sup> All the people came early in the morning to him in the temple to hear him.

## James 5

<sup>1</sup> Come now, you rich, weep and howl for your miseries that are coming on you. <sup>2</sup> Your riches are corrupted and your garments are moth-eaten. <sup>3</sup> Your gold and your silver are corroded, and their corrosion will be for a testimony against you and will eat your flesh like fire. You have laid up your treasure in the last days. <sup>4</sup> Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Lord of Armies. <sup>5</sup> You have lived in luxury on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. <sup>6</sup> You have condemned and you have murdered the righteous one. He doesn't resist you.

<sup>7</sup> Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door. <sup>10</sup> Take, brothers, for an example of suffering and of perseverance, the prophets who spoke in the name of the Lord. <sup>11</sup> Behold, we call them blessed who endured. You have heard of the perseverance of Job, and have seen the Lord in the outcome, and how the Lord is full of compassion and mercy.

<sup>12</sup> But above all things, my brothers, don't swear— not by heaven, or by the earth, or by any other oath; but let your "yes" be "yes", and your "no", "no", so that you don't fall into hypocrisy.

<sup>13</sup> Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. <sup>14</sup> Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord, <sup>15</sup> and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven. <sup>16</sup> Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. <sup>17</sup> Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for

three years and six months. <sup>18</sup> He prayed again, and the sky gave rain, and the earth produced its fruit.

<sup>19</sup> Brothers, if any among you wanders from the truth and someone turns him back, <sup>20</sup> let him know ~~that he who~~ [OceanPDF.com](http://OceanPDF.com) turns a sinner from the error of his way will save a soul from death and will cover a multitude of sins.

## Hebrews 10

<sup>1</sup> For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. <sup>2</sup> Or else wouldn't they have ceased to be offered, because the worshipers, having been once cleansed, would have had no more consciousness of sins? <sup>3</sup> But in those sacrifices there is a yearly reminder of sins. <sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins. <sup>5</sup> Therefore when he comes into the world, he says,

“You didn't desire sacrifice and offering,  
but you prepared a body for me.

<sup>6</sup> You had no pleasure in whole burnt offerings and sacrifices for sin.

<sup>7</sup> Then I said, ‘Behold, I have come (in the scroll of the book it is written of me)  
to do your will, O God.’ ”

<sup>8</sup> Previously saying, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them” (those which are offered according to the law), <sup>9</sup> then he has said, “Behold, I have come to do your will.” He takes away the first, that he may establish the second, <sup>10</sup> by which will we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> Every priest indeed stands day by day serving and offering often the same sacrifices which can never take away sins, <sup>12</sup> but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God, <sup>13</sup> from that time waiting until his enemies are made the footstool of his feet. <sup>14</sup> For by one offering he has perfected forever those who are being sanctified. <sup>15</sup> The Holy Spirit also testifies to us, for after saying,

<sup>16</sup> “This is the covenant that I will make with them:

‘After those days,’ says the Lord,  
‘I will put my laws on their heart,  
I will also write them on their mind;’ ”

then he says,

<sup>17</sup> “I will remember their sins and their iniquities no more.”

<sup>18</sup> Now where remission of these is, there is no more offering for sin.

<sup>19</sup> Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus, <sup>20</sup> by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, <sup>21</sup> and having a great priest over God's house, <sup>22</sup> let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, <sup>23</sup> let's hold fast the confession of our hope without wavering; for he who promised is faithful.

<sup>24</sup> Let's consider how to provoke one another to love and good works, <sup>25</sup> not forsaking our own assembling together, as the custom of some is, but exhorting one another, and so much the more as you see the Day approaching.

<sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. <sup>28</sup> A man who disregards Moses' law dies without compassion on the word of two or three witnesses. <sup>29</sup> How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? <sup>30</sup> For we know him who said, "Vengeance belongs to me. I will repay," says the Lord. Again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; <sup>33</sup> partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. <sup>34</sup> For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. <sup>35</sup> Therefore don't throw away your boldness, which has a great reward. <sup>36</sup> For you need endurance so that, having done the will of God, you may receive the promise.

<sup>37</sup> "In a very little while,

he who comes will come, and will not wait.

<sup>38</sup> But the righteous will live by faith.

If he shrinks back, my soul has no pleasure in him."

<sup>39</sup> But we are not of those who ~~shrink back~~ [OceanofPDF.com](http://OceanofPDF.com) to destruction, but of those who have faith to the saving of the soul.

# Psalm 84

**For the Chief Musician. On an instrument of Gath. A Psalm by the sons of Korah.**

<sup>1</sup> How lovely are your dwellings,  
Yahweh of Armies!

<sup>2</sup> My soul longs, and even faints for the courts of Yahweh.  
My heart and my flesh cry out for the living God.

<sup>3</sup> Yes, the sparrow has found a home,  
and the swallow a nest for herself, where she may have her young,  
near your altars, Yahweh of Armies, my King, and my God.

<sup>4</sup> Blessed are those who dwell in your house.  
They are always praising you.

Selah.

<sup>5</sup> Blessed are those whose strength is in you,  
who have set their hearts on a pilgrimage.

<sup>6</sup> Passing through the valley of Weeping, they make it a place of springs.  
Yes, the autumn rain covers it with blessings.

<sup>7</sup> They go from strength to strength.  
Every one of them appears before God in Zion.

<sup>8</sup> Yahweh, God of Armies, hear my prayer.  
Listen, God of Jacob.

Selah.

<sup>9</sup> Behold, God our shield,  
look at the face of your anointed.

<sup>10</sup> For a day in your courts is better than a thousand.  
I would rather be a doorkeeper in the house of my God,  
than to dwell in the tents of wickedness.

<sup>11</sup> For Yahweh God is a sun and a shield.  
Yahweh will give grace and glory.

He withholds no good thing from those who walk blamelessly.

<sup>12</sup> Yahweh of Armies, [OceanofPDF.com](http://OceanofPDF.com)  
blessed is the man who trusts in you.

## Psalm 88

**A Song. A Psalm by the sons of Korah. For the Chief Musician. To the tune of “The Suffering of Affliction.” A contemplation by Heman, the Ezrahite.**

- <sup>1</sup>Yahweh, the God of my salvation,  
I have cried day and night before you.
- <sup>2</sup>Let my prayer enter into your presence.  
Turn your ear to my cry.
- <sup>3</sup>For my soul is full of troubles.  
My life draws near to Sheol.
- <sup>4</sup>I am counted among those who go down into the pit.  
I am like a man who has no help,  
<sup>5</sup>set apart among the dead,  
like the slain who lie in the grave,  
whom you remember no more.  
They are cut off from your hand.
- <sup>6</sup>You have laid me in the lowest pit,  
in the darkest depths.
- <sup>7</sup>Your wrath lies heavily on me.  
You have afflicted me with all your waves.

Selah.

- <sup>8</sup>You have taken my friends from me.  
You have made me an abomination to them.  
I am confined, and I can't escape.
- <sup>9</sup>My eyes are dim from grief.  
I have called on you daily, Yahweh.  
I have spread out my hands to you.
- <sup>10</sup>Do you show wonders to the dead?  
Do the departed spirits rise up and praise you?

Selah.

- <sup>11</sup>Is your loving kindness declared in the grave?  
Or your faithfulness in Destruction?
- <sup>12</sup>Are your wonders made known in the dark?  
Or your righteousness in the land of forgetfulness?
- <sup>13</sup>But to you, Yahweh, I have cried.



In the morning, my prayer comes before you.

<sup>14</sup> Yahweh, why do you reject my soul?

Why do you hide your face from me?

<sup>15</sup> I am afflicted and ready to die from my youth up.

While I suffer your terrors, I am distracted.

<sup>16</sup> Your fierce wrath has gone over me.

Your terrors have cut me off.

<sup>17</sup> They came around me like water all day long.

They completely engulfed me.

<sup>18</sup> You have put lover and friend ~~far from me,~~ [OceanofPDF.com](http://OceanofPDF.com)

and my friends into darkness.

## Philippians 3

<sup>1</sup> Finally, my brothers, rejoice in the Lord! To write the same things to you, to me indeed is not tiresome, but for you it is safe. <sup>2</sup> Beware of the dogs; beware of the evil workers; beware of the false circumcision. <sup>3</sup> For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh; <sup>4</sup> though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

<sup>7</sup> However, I consider those things that were gain to me as a loss for Christ. <sup>8</sup> Yes most certainly, and I count all things to be a loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith, <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death, <sup>11</sup> if by any means I may attain to the resurrection from the dead. <sup>12</sup> Not that I have already obtained, or am already made perfect; but I press on, that I may take hold of that for which also I was taken hold of by Christ Jesus.

<sup>13</sup> Brothers, I don't regard myself as yet having taken hold, but one thing I do: forgetting the things which are behind, and stretching forward to the things which are before, <sup>14</sup> I press on toward the goal for the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you. <sup>16</sup> Nevertheless, to the extent that we have already attained, let's walk by the same rule. Let's be of the same mind.

<sup>17</sup> Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. <sup>18</sup> For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the

cross of Christ, <sup>19</sup> whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things. <sup>20</sup> For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ, <sup>21</sup> who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.

## John 20

<sup>1</sup> Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. <sup>2</sup> Therefore she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we don’t know where they have laid him!”

<sup>3</sup> Therefore Peter and the other disciple went out, and they went toward the tomb. <sup>4</sup> They both ran together. The other disciple outran Peter, and came to the tomb first. <sup>5</sup> Stooping and looking in, he saw the linen cloths lying, yet he didn’t enter in. <sup>6</sup> Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, <sup>7</sup> and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup> So then the other disciple who came first to the tomb also entered in, and he saw and believed. <sup>9</sup> For as yet they didn’t know the Scripture, that he must rise from the dead. <sup>10</sup> So the disciples went away again to their own homes.

<sup>11</sup> But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb, <sup>12</sup> and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. <sup>13</sup> They asked her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord, and I don’t know where they have laid him.” <sup>14</sup> When she had said this, she turned around and saw Jesus standing, and didn’t know that it was Jesus.

<sup>15</sup> Jesus said to her, “**Woman, why are you weeping? Who are you looking for?**”

She, supposing him to be the gardener, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

<sup>16</sup> Jesus said to her, “**Mary.**”

She turned and said to him, “Rabboni!” which is to say, “Teacher!”

<sup>17</sup> Jesus said to her, “**Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father**

and your Father, to my God and your God.’ ”

<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. <sup>19</sup> When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, “Peace be to you.”

<sup>20</sup> When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. <sup>21</sup> Jesus therefore said to them again, “Peace be to you. As the Father has sent me, even so I send you.” <sup>22</sup> When he had said this, he breathed on them, and said to them, “Receive the Holy Spirit! <sup>23</sup> If you forgive anyone’s sins, they have been forgiven them. If you retain anyone’s sins, they have been retained.”

<sup>24</sup> But Thomas, one of the twelve, called Didymus, wasn’t with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, “We have seen the Lord!”

But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe.”

<sup>26</sup> After eight days again his disciples were inside and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, “Peace be to you.” <sup>27</sup> Then he said to Thomas, “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing.”

<sup>28</sup> Thomas answered him, “My Lord and my God!”

<sup>29</sup> Jesus said to him, “Because you have seen me, you have believed. Blessed are those who have not seen, and have believed.”

<sup>30</sup> Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; <sup>31</sup> but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

## Matthew 26

<sup>1</sup> When Jesus had finished all these words, he said to his disciples, <sup>2</sup> “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

<sup>3</sup> Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. <sup>4</sup> They took counsel together that they might take Jesus by deceit and kill him. <sup>5</sup> But they said, “Not during the feast, lest a riot occur among the people.”

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. <sup>8</sup> But when his disciples saw this, they were indignant, saying, “Why this waste? <sup>9</sup> For this ointment might have been sold for much and given to the poor.”

<sup>10</sup> However, knowing this, Jesus said to them, “Why do you trouble the woman? She has done a good work for me. <sup>11</sup> For you always have the poor with you, but you don’t always have me. <sup>12</sup> For in pouring this ointment on my body, she did it to prepare me for burial. <sup>13</sup> Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her.”

<sup>14</sup> Then one of the twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup> and said, “What are you willing to give me if I deliver him to you?” So they weighed out for him thirty pieces of silver. <sup>16</sup> From that time he sought opportunity to betray him.

<sup>17</sup> Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, “Where do you want us to prepare for you to eat the Passover?”

<sup>18</sup> He said, “Go into the city to a certain person, and tell him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.” ’ ”

<sup>19</sup> The disciples did as Jesus commanded them, and they prepared the Passover.

<sup>20</sup> Now when evening had come, he was reclining at the table with the twelve disciples. <sup>21</sup> As they were eating, he said, “Most certainly I tell you that one of you will betray me.”

<sup>22</sup> They were exceedingly sorrowful, and each began to ask him, “It isn’t me, is it, Lord?”

<sup>23</sup> He answered, “He who dipped his hand with me in the dish will betray me. <sup>24</sup> The Son of Man goes even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born.”

<sup>25</sup> Judas, who betrayed him, answered, “It isn’t me, is it, Rabbi?”

He said to him, “You said it.”

<sup>26</sup> As they were eating, Jesus took bread, gave thanks for it, and broke it. He gave to the disciples and said, “Take, eat; this is my body.” <sup>27</sup> He took the cup, gave thanks, and gave to them, saying, “All of you drink it, <sup>28</sup> for this is my blood of the new covenant, which is poured out for many for the remission of sins. <sup>29</sup> But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father’s Kingdom.”

<sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>31</sup> Then Jesus said to them, “All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ <sup>32</sup> But after I am raised up, I will go before you into Galilee.”

<sup>33</sup> But Peter answered him, “Even if all will be made to stumble because of you, I will never be made to stumble.”

<sup>34</sup> Jesus said to him, “Most certainly I tell you that tonight, before the rooster crows, you will deny me three times.”

<sup>35</sup> Peter said to him, “Even if I must die with you, I will not deny you.” All of the disciples also said likewise.

<sup>36</sup> Then Jesus came with them to a place called Gethsemane, and said to his disciples, “Sit here, while I go there and pray.” <sup>37</sup> He took with him

Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. <sup>38</sup> Then he said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with me.”

<sup>39</sup> He went forward a little, fell on his face, and prayed, saying, “My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire.”

<sup>40</sup> He came to the disciples and found them sleeping, and said to Peter, “What, couldn’t you watch with me for one hour? <sup>41</sup> Watch and pray, that you don’t enter into temptation. The spirit indeed is willing, but the flesh is weak.”

<sup>42</sup> Again, a second time he went away and prayed, saying, “My Father, if this cup can’t pass away from me unless I drink it, your desire be done.”

<sup>43</sup> He came again and found them sleeping, for their eyes were heavy. <sup>44</sup> He left them again, went away, and prayed a third time, saying the same words. <sup>45</sup> Then he came to his disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Arise, let’s be going. Behold, he who betrays me is at hand.”

<sup>47</sup> While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. <sup>48</sup> Now he who betrayed him had given them a sign, saying, “Whoever I kiss, he is the one. Seize him.” <sup>49</sup> Immediately he came to Jesus, and said, “Greetings, Rabbi!” and kissed him.

<sup>50</sup> Jesus said to him, “Friend, why are you here?”

Then they came and laid hands on Jesus, and took him. <sup>51</sup> Behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear.

<sup>52</sup> Then Jesus said to him, “Put your sword back into its place, for all those who take the sword will die by the sword. <sup>53</sup> Or do you think that I couldn’t ask my Father, and he would even now send me more than twelve legions of angels? <sup>54</sup> How then would the Scriptures be fulfilled that it must be so?”



<sup>55</sup> In that hour Jesus said to the multitudes, “Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn’t arrest me. <sup>56</sup> But all this has happened that the Scriptures of the prophets might be fulfilled.”

Then all the disciples left him and fled.

<sup>57</sup> Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> But Peter followed him from a distance to the court of the high priest, and entered in and sat with the officers, to see the end.

<sup>59</sup> Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death, <sup>60</sup> and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward <sup>61</sup> and said, “This man said, ‘I am able to destroy the temple of God, and to build it in three days.’”

<sup>62</sup> The high priest stood up and said to him, “Have you no answer? What is this that these testify against you?” <sup>63</sup> But Jesus stayed silent. The high priest answered him, “I adjure you by the living God that you tell us whether you are the Christ, the Son of God.”

<sup>64</sup> Jesus said to him, “You have said so. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky.”

<sup>65</sup> Then the high priest tore his clothing, saying, “He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. <sup>66</sup> What do you think?”

They answered, “He is worthy of death!” <sup>67</sup> Then they spat in his face and beat him with their fists, and some slapped him, <sup>68</sup> saying, “Prophecy to us, you Christ! Who hit you?”

<sup>69</sup> Now Peter was sitting outside in the court, and a maid came to him, saying, “You were also with Jesus, the Galilean!”

<sup>70</sup> But he denied it before them all, saying, “I don’t know what you are talking about.”

<sup>71</sup> When he had gone out onto the porch, someone else saw him and said to those who were there, “This man also was with Jesus of Nazareth.”

<sup>72</sup> Again he denied it with an oath, “I don’t know the man.”

<sup>73</sup> After a little while those who stood by came and said to Peter, “Surely you are also one of them, for your speech makes you known.”

<sup>74</sup> Then he began to curse and to swear, “I don’t know the man!”

Immediately the rooster crowed. <sup>75</sup> Peter remembered the word which Jesus had said to him, ~~“Before the rooster crows, you will deny me three times.”~~ [OnlinePDF.com](https://www.onlinepdf.com) ~~“Before the rooster crows, you will deny me three times.”~~ Then he went out and wept bitterly.

## Luke 4

<sup>1</sup> Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness <sup>2</sup> for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. <sup>3</sup> The devil said to him, “If you are the Son of God, command this stone to become bread.”

<sup>4</sup> Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’ ”

<sup>5</sup> The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. <sup>6</sup> The devil said to him, “I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. <sup>7</sup> If you therefore will worship before me, it will all be yours.”

<sup>8</sup> Jesus answered him, “Get behind me Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’ ”

<sup>9</sup> He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here, <sup>10</sup> for it is written, ‘He will put his angels in charge of you, to guard you;’

<sup>11</sup> and,  
‘On their hands they will bear you up,  
lest perhaps you dash your foot against a stone.’ ”

<sup>12</sup> Jesus answering, said to him, “It has been said, ‘You shall not tempt the Lord your God.’ ”

<sup>13</sup> When the devil had completed every temptation, he departed from him until another time.

<sup>14</sup> Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. <sup>15</sup> He taught in their synagogues, being glorified by all.

<sup>16</sup> He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up

to read. <sup>17</sup> The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

<sup>18</sup> “The Spirit of the Lord is on me,

because he has anointed me to preach good news to the poor.

He has sent me to heal the broken hearted,

to proclaim release to the captives,

recovering of sight to the blind,

to deliver those who are crushed,

<sup>19</sup> and to proclaim the acceptable year of the Lord.”

<sup>20</sup> He closed the book, gave it back to the attendant, and sat down.

The eyes of all in the synagogue were fastened on him. <sup>21</sup> He began to tell them, “Today, this Scripture has been fulfilled in your hearing.”

<sup>22</sup> All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, “Isn’t this Joseph’s son?”

<sup>23</sup> He said to them, “Doubtless you will tell me this parable, ‘Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.’ ” <sup>24</sup> He said, “Most certainly I tell you, no prophet is acceptable in his hometown. <sup>25</sup> But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. <sup>26</sup> Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup> There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.”

<sup>28</sup> They were all filled with wrath in the synagogue, as they heard these things. <sup>29</sup> They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. <sup>30</sup> But he, passing through the middle of them, went his way.

<sup>31</sup> He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day, <sup>32</sup> and they were astonished at his teaching, for his word was with authority. <sup>33</sup> In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup> saying, “Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!”

<sup>35</sup> Jesus rebuked him, saying, “**Be silent, and come out of him!**” When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

<sup>36</sup> Amazement came on all, and they spoke together, one with another, saying, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” <sup>37</sup> News about him went out into every place of the surrounding region.

<sup>38</sup> He rose up from the synagogue, and entered into Simon’s house. Simon’s mother-in-law was afflicted with a great fever, and they begged him for her. <sup>39</sup> He stood over her and rebuked the fever; and it left her. Immediately she rose up and served them. <sup>40</sup> When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. <sup>41</sup> Demons also came out of many, crying out, and saying, “You are the Christ, the Son of God!” Rebuking them, he didn’t allow them to speak, because they knew that he was the Christ.

<sup>42</sup> When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn’t go away from them. <sup>43</sup> But he said to them, “**I must preach the good news of God’s Kingdom to the other cities also. For this reason I have been sent.**” <sup>44</sup> ~~He was preaching~~ [OceanofPDF.com](http://OceanofPDF.com) in the synagogues of Galilee.

# Habakkuk 1

<sup>1</sup> The revelation which Habakkuk the prophet saw. <sup>2</sup> Yahweh, how long will I cry, and you will not hear? I cry out to you “Violence!” and will you not save? <sup>3</sup> Why do you show me iniquity, and look at perversity? For destruction and violence are before me. There is strife, and contention rises up. <sup>4</sup> Therefore the law is paralyzed, and justice never prevails; for the wicked surround the righteous; therefore justice comes out perverted.

<sup>5</sup> “Look among the nations, watch, and wonder marvelously; for I am working a work in your days, which you will not believe though it is told you. <sup>6</sup> For, behold, I raise up the Chaldeans, that bitter and hasty nation, that march through the width of the earth, to possess dwelling places that are not theirs. <sup>7</sup> They are feared and dreaded. Their judgment and their dignity proceed from themselves. <sup>8</sup> Their horses also are swifter than leopards, and are more fierce than the evening wolves. Their horsemen press proudly on. Yes, their horsemen come from afar. They fly as an eagle that hurries to devour. <sup>9</sup> All of them come for violence. Their hordes face the desert. He gathers prisoners like sand. <sup>10</sup> Yes, he scoffs at kings, and princes are a derision to him. He laughs at every stronghold, for he builds up an earthen ramp, and takes it. <sup>11</sup> Then he sweeps by like the wind, and goes on. He is indeed guilty, whose strength is his god.”

<sup>12</sup> Aren't you from everlasting, Yahweh my God, my Holy One? We will not die. Yahweh, you have appointed him for judgment. You, Rock, have established him to punish. <sup>13</sup> You who have purer eyes than to see evil, and who cannot look on perversity, why do you tolerate those who deal treacherously, and keep silent when the wicked swallows up the man who is more righteous than he, <sup>14</sup> and make men like the fish of the sea, like the creeping things, that have no ruler over them? <sup>15</sup> He takes up all of them with the hook. He catches them in his net, and gathers them in his dragnet. Therefore he rejoices and is glad. <sup>16</sup> Therefore he sacrifices to his net, and burns incense to his dragnet, because by them his life is luxurious, and his food is good. <sup>17</sup> Therefore continually empty his net, and kill the nations without mercy?

## Luke 11

<sup>1</sup> When he finished praying in a certain place, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”

<sup>2</sup> He said to them, “When you pray, say,  
‘Our Father in heaven,  
may your name be kept holy.  
May your Kingdom come.

May your will be done on earth, as it is in heaven.

<sup>3</sup> Give us day by day our daily bread.

<sup>4</sup> Forgive us our sins,  
for we ourselves also forgive everyone who is indebted to us.  
Bring us not into temptation,  
but deliver us from the evil one.’ ”

<sup>5</sup> He said to them, “Which of you, if you go to a friend at midnight, and tell him, ‘Friend, lend me three loaves of bread, <sup>6</sup> for a friend of mine has come to me from a journey, and I have nothing to set before him,’ <sup>7</sup> and he from within will answer and say, ‘Don’t bother me. The door is now shut, and my children are with me in bed. I can’t get up and give it to you’? <sup>8</sup> I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

<sup>9</sup> “I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. <sup>10</sup> For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

<sup>11</sup> “Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won’t give him a snake instead of a fish, will he? <sup>12</sup> Or if he asks for an egg, he won’t give him a scorpion, will he? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?”

<sup>14</sup> He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled. <sup>15</sup> But

some of them said, “He casts out demons by Beelzebul, the prince of the demons.”<sup>16</sup> Others, testing him, sought from him a sign from heaven.<sup>17</sup> But he, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation. A house divided against itself falls.<sup>18</sup> If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.<sup>19</sup> But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore they will be your judges.<sup>20</sup> But if I by God’s finger cast out demons, then God’s Kingdom has come to you.

<sup>21</sup> “When the strong man, fully armed, guards his own dwelling, his goods are safe.<sup>22</sup> But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his plunder.

<sup>23</sup> “He who is not with me is against me. He who doesn’t gather with me scatters.<sup>24</sup> The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, ‘I will turn back to my house from which I came out.’<sup>25</sup> When he returns, he finds it swept and put in order.<sup>26</sup> Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first.”

<sup>27</sup> It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, “Blessed is the womb that bore you, and the breasts which nursed you!”

<sup>28</sup> But he said, “On the contrary, blessed are those who hear the word of God, and keep it.”

<sup>29</sup> When the multitudes were gathering together to him, he began to say, “This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet.<sup>30</sup> For even as Jonah became a sign to the Ninevites, so the Son of Man will also be to this generation.<sup>31</sup> The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here.<sup>32</sup> The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.



<sup>33</sup> “No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. <sup>34</sup> The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. <sup>35</sup> Therefore see whether the light that is in you isn’t darkness. <sup>36</sup> If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light.”

<sup>37</sup> Now as he spoke, a certain Pharisee asked him to dine with him. He went in and sat at the table. <sup>38</sup> When the Pharisee saw it, he marveled that he had not first washed himself before dinner. <sup>39</sup> The Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. <sup>40</sup> You foolish ones, didn’t he who made the outside make the inside also? <sup>41</sup> But give for gifts to the needy those things which are within, and behold, all things will be clean to you. <sup>42</sup> But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and God’s love. You ought to have done these, and not to have left the other undone. <sup>43</sup> Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. <sup>44</sup> Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don’t know it.”

<sup>45</sup> One of the lawyers answered him, “Teacher, in saying this you insult us also.”

<sup>46</sup> He said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won’t even lift one finger to help carry those burdens. <sup>47</sup> Woe to you! For you build the tombs of the prophets, and your fathers killed them. <sup>48</sup> So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. <sup>49</sup> Therefore also the wisdom of God said, ‘I will send to them prophets and apostles; and some of them they will kill and persecute, <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup> from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.’ Yes, I tell you, it will be required of this generation. <sup>52</sup> Woe to you lawyers! For you took away the key of knowledge. You

didn't enter in yourselves, and those who were entering in, you hindered."

<sup>53</sup> As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; <sup>54</sup> lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

# Matthew 21

<sup>1</sup> When they came near to Jerusalem and came to Bethsphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you, you shall say, ‘The Lord needs them,’ and immediately he will send them.”

<sup>4</sup> All this was done that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> “Tell the daughter of Zion,  
behold, your King comes to you,  
humble, and riding on a donkey,  
on a colt, the foal of a donkey.”

<sup>6</sup> The disciples went and did just as Jesus commanded them, <sup>7</sup> and brought the donkey and the colt and laid their clothes on them; and he sat on them. <sup>8</sup> A very great multitude spread their clothes on the road. Others cut branches from the trees and spread them on the road. <sup>9</sup> The multitudes who went in front of him, and those who followed, kept shouting, “Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

<sup>10</sup> When he had come into Jerusalem, all the city was stirred up, saying, “Who is this?”

<sup>11</sup> The multitudes said, “This is the prophet, Jesus, from Nazareth of Galilee.”

<sup>12</sup> Jesus entered into the temple of God and drove out all of those who sold and bought in the temple, and overthrew the money changers’ tables and the seats of those who sold the doves. <sup>13</sup> He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers!”

<sup>14</sup> The lame and the blind came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and

saying, “Hosanna to the son of David!” they were indignant,<sup>16</sup> and said to him, “Do you hear what these are saying?”

Jesus said to them, “Yes. Did you never read, ‘Out of the mouth of children and nursing babies, you have perfected praise?’ ”

<sup>17</sup> He left them and went out of the city to Bethany, and camped there.

<sup>18</sup> Now in the morning, as he returned to the city, he was hungry.<sup>19</sup> Seeing a fig tree by the road, he came to it and found nothing on it but leaves. He said to it, “Let there be no fruit from you forever!”

Immediately the fig tree withered away.

<sup>20</sup> When the disciples saw it, they marveled, saying, “How did the fig tree immediately wither away?”

<sup>21</sup> Jesus answered them, “Most certainly I tell you, if you have faith and don’t doubt, you will not only do what was done to the fig tree, but even if you told this mountain, ‘Be taken up and cast into the sea,’ it would be done.<sup>22</sup> All things, whatever you ask in prayer, believing, you will receive.”

<sup>23</sup> When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority do you do these things? Who gave you this authority?”

<sup>24</sup> Jesus answered them, “I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.<sup>25</sup> The baptism of John, where was it from? From heaven or from men?”

They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’<sup>26</sup> But if we say, ‘From men,’ we fear the multitude, for all hold John as a prophet.”<sup>27</sup> They answered Jesus, and said, “We don’t know.”

He also said to them, “Neither will I tell you by what authority I do these things.<sup>28</sup> But what do you think? A man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’<sup>29</sup> He answered, ‘I will not,’ but afterward he changed his mind, and went.<sup>30</sup> He came to the second, and said the same thing. He answered, ‘I’m going, sir,’ but he didn’t go.<sup>31</sup> Which of the two did the will of his father?”

They said to him, “The first.”

Jesus said to them, “Most certainly I tell you that the tax collectors and the prostitutes are entering into God’s Kingdom before you. <sup>32</sup> For John came to you in the way of righteousness, and you didn’t believe him; but the tax collectors and the prostitutes believed him. When you saw it, you didn’t even repent afterward, that you might believe him.

<sup>33</sup> “Hear another parable. There was a man who was a master of a household who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country. <sup>34</sup> When the season for the fruit came near, he sent his servants to the farmers to receive his fruit. <sup>35</sup> The farmers took his servants, beat one, killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first; and they treated them the same way. <sup>37</sup> But afterward he sent to them his son, saying, ‘They will respect my son.’ <sup>38</sup> But the farmers, when they saw the son, said among themselves, ‘This is the heir. Come, let’s kill him and seize his inheritance.’ <sup>39</sup> So they took him and threw him out of the vineyard, then killed him. <sup>40</sup> When therefore the lord of the vineyard comes, what will he do to those farmers?”

<sup>41</sup> They told him, “He will miserably destroy those miserable men, and will lease out the vineyard to other farmers who will give him the fruit in its season.”

<sup>42</sup> Jesus said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected was made the head of the corner. This was from the Lord. It is marvelous in our eyes’?

<sup>43</sup> “Therefore I tell you, God’s Kingdom will be taken away from you and will be given to a nation producing its fruit. <sup>44</sup> He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust.”

<sup>45</sup> When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. <sup>46</sup> When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

## Isaiah 58

<sup>1</sup>“Cry aloud! Don’t spare!

Lift up your voice like a trumpet!

Declare to my people their disobedience,  
and to the house of Jacob their sins.

<sup>2</sup>Yet they seek me daily,

and delight to know my ways.

As a nation that did righteousness,

and didn’t forsake the ordinance of their God,

they ask of me righteous judgments.

They delight to draw near to God.

<sup>3</sup>‘Why have we fasted,’ they say, ‘and you don’t see?’

Why have we afflicted our soul, and you don’t notice?’

“Behold, in the day of your fast you find pleasure,  
and oppress all your laborers.

<sup>4</sup>Behold, you fast for strife and contention,  
and to strike with the fist of wickedness.

You don’t fast today so as to make your voice to be heard on high.

<sup>5</sup>Is this the fast that I have chosen?

A day for a man to humble his soul?

Is it to bow down his head like a reed,

and to spread sackcloth and ashes under himself?

Will you call this a fast,

and an acceptable day to Yahweh?

<sup>6</sup>“Isn’t this the fast that I have chosen:

to release the bonds of wickedness,

to undo the straps of the yoke,

to let the oppressed go free,

and that you break every yoke?

<sup>7</sup>Isn’t it to distribute your bread to the hungry,

and that you bring the poor who are cast out to your house?

When you see the naked,

that you cover him;

and that you not hide yourself from your own flesh?

<sup>8</sup>Then your light will break out as the morning,

and your healing will appear quickly;

then your righteousness shall go before you,  
and Yahweh's glory will be your rear guard.  
<sup>9</sup> Then you will call, and Yahweh will answer.  
You will cry for help, and he will say, 'Here I am.'  
"If you take away from among you the yoke,  
finger pointing,  
and speaking wickedly;  
<sup>10</sup> and if you pour out your soul to the hungry,  
and satisfy the afflicted soul,  
then your light will rise in darkness,  
and your obscurity will be as the noonday;  
<sup>11</sup> and Yahweh will guide you continually,  
satisfy your soul in dry places,  
and make your bones strong.  
You will be like a watered garden,  
and like a spring of water  
whose waters don't fail.  
<sup>12</sup> Those who will be of you will build the old waste places.  
You will raise up the foundations of many generations.  
You will be called Repairer of the Breach,  
Restorer of Paths with Dwellings.  
<sup>13</sup> "If you turn away your foot from the Sabbath,  
from doing your pleasure on my holy day;  
and call the Sabbath a delight,  
and the holy of Yahweh honorable;  
and honor it,  
not doing your own ways,  
nor finding your own pleasure,  
nor speaking your own words,  
<sup>14</sup> then you will delight yourself in Yahweh,  
and I will make you to ride on the high places of the earth,  
and I will feed you with the [OceanofPDF.com](http://OceanofPDF.com) herbage of Jacob your father;"  
for Yahweh's mouth has spoken it.

## Luke 18

<sup>1</sup> He also spoke a parable to them that they must always pray, and not give up, <sup>2</sup> saying, “There was a judge in a certain city who didn’t fear God, and didn’t respect man. <sup>3</sup> A widow was in that city, and she often came to him, saying, ‘Defend me from my adversary!’ <sup>4</sup> He wouldn’t for a while, but afterward he said to himself, ‘Though I neither fear God, nor respect man, <sup>5</sup> yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.’ ”

<sup>6</sup> The Lord said, “Listen to what the unrighteous judge says. <sup>7</sup> Won’t God avenge his chosen ones who are crying out to him day and night, and yet he exercises patience with them? <sup>8</sup> I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?”

<sup>9</sup> He also spoke this parable to certain people who were convinced of their own righteousness, and who despised all others. <sup>10</sup> “Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. <sup>11</sup> The Pharisee stood and prayed to himself like this: ‘God, I thank you that I am not like the rest of men, extortionists, unrighteous, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week. I give tithes of all that I get.’ <sup>13</sup> But the tax collector, standing far away, wouldn’t even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ <sup>14</sup> I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

<sup>15</sup> They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. <sup>16</sup> Jesus summoned them, saying, “Allow the little children to come to me, and don’t hinder them, for God’s Kingdom belongs to such as these. <sup>17</sup> Most certainly, I tell you, whoever doesn’t receive God’s Kingdom like a little child, he will in no way enter into it.”

<sup>18</sup> A certain ruler asked him, saying, “Good Teacher, what shall I do to inherit eternal life?”

<sup>19</sup> Jesus asked him, “Why do you call me good? No one is good, except one: God. <sup>20</sup> You know the commandments: ‘Don’t commit



adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.' ”

<sup>21</sup> He said, “I have observed all these things from my youth up.”

<sup>22</sup> When Jesus heard these things, he said to him, “You still lack one thing. Sell all that you have, and distribute it to the poor. Then you will have treasure in heaven; then come, follow me.”

<sup>23</sup> But when he heard these things, he became very sad, for he was very rich.

<sup>24</sup> Jesus, seeing that he became very sad, said, “How hard it is for those who have riches to enter into God’s Kingdom! <sup>25</sup> For it is easier for a camel to enter in through a needle’s eye than for a rich man to enter into God’s Kingdom.”

<sup>26</sup> Those who heard it said, “Then who can be saved?”

<sup>27</sup> But he said, “The things which are impossible with men are possible with God.”

<sup>28</sup> Peter said, “Look, we have left everything and followed you.”

<sup>29</sup> He said to them, “Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God’s Kingdom’s sake, <sup>30</sup> who will not receive many times more in this time, and in the world to come, eternal life.”

<sup>31</sup> He took the twelve aside, and said to them, “Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. <sup>32</sup> For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. <sup>33</sup> They will scourge and kill him. On the third day, he will rise again.”

<sup>34</sup> They understood none of these things. This saying was hidden from them, and they didn’t understand the things that were said. <sup>35</sup> As he came near Jericho, a certain blind man sat by the road, begging. <sup>36</sup> Hearing a multitude going by, he asked what this meant. <sup>37</sup> They told him that Jesus of Nazareth was passing by. <sup>38</sup> He cried out, “Jesus, you son of David, have mercy on me!” <sup>39</sup> Those who led the way rebuked him, that he should be quiet; but he cried out all the more, “You son of David, have mercy on me!”

<sup>40</sup> Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him, <sup>41</sup> “**What do you want me to do?**”

He said, “Lord, that I may see again.”

<sup>42</sup> Jesus said to him, “**Receive your sight. Your faith has healed you.**”

<sup>43</sup> Immediately he received his sight and followed him, glorifying God. All the people, when they saw it, praised God.

# Psalm 16

## A Poem by David.

- <sup>1</sup> Preserve me, God, for I take refuge in you.
- <sup>2</sup> My soul, you have said to Yahweh, "You are my Lord.  
Apart from you I have no good thing."
- <sup>3</sup> As for the saints who are in the earth,  
they are the excellent ones in whom is all my delight.
- <sup>4</sup> Their sorrows shall be multiplied who give gifts to another god.  
Their drink offerings of blood I will not offer,  
nor take their names on my lips.
- <sup>5</sup> Yahweh assigned my portion and my cup.  
You made my lot secure.
- <sup>6</sup> The lines have fallen to me in pleasant places.  
Yes, I have a good inheritance.
- <sup>7</sup> I will bless Yahweh, who has given me counsel.  
Yes, my heart instructs me in the night seasons.
- <sup>8</sup> I have set Yahweh always before me.  
Because he is at my right hand, I shall not be moved.
- <sup>9</sup> Therefore my heart is glad, and my tongue rejoices.  
My body shall also dwell in safety.
- <sup>10</sup> For you will not leave my soul in Sheol,  
neither will you allow your holy one to see corruption.
- <sup>11</sup> You will show me the path of life.  
In your presence is fullness of joy.
- In your right hand there are pleasures forever more.

## John 14

<sup>1</sup> “Don’t let your heart be troubled. Believe in God. Believe also in me. <sup>2</sup> In my Father’s house are many homes. If it weren’t so, I would have told you. I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. <sup>4</sup> You know where I go, and you know the way.”

<sup>5</sup> Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?”

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on, you know him, and have seen him.”

<sup>8</sup> Philip said to him, “Lord, show us the Father, and that will be enough for us.”

<sup>9</sup> Jesus said to him, “Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, ‘Show us the Father?’ <sup>10</sup> Don’t you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. <sup>11</sup> Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake. <sup>12</sup> Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. <sup>13</sup> Whatever you will ask in my name, I will do it, that the Father may be glorified in the Son. <sup>14</sup> If you will ask anything in my name, I will do it. <sup>15</sup> If you love me, keep my commandments. <sup>16</sup> I will pray to the Father, and he will give you another Counselor, that he may be with you forever: <sup>17</sup> the Spirit of truth, whom the world can’t receive; for it doesn’t see him and doesn’t know him. You know him, for he lives with you, and will be in you. <sup>18</sup> I will not leave you orphans. I will come to you. <sup>19</sup> Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> One who has my commandments and keeps them, that person is

one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him.”

<sup>22</sup> Judas (not Iscariot) said to him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

<sup>23</sup> Jesus answered him, “If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. <sup>24</sup> He who doesn’t love me doesn’t keep my words. The word which you hear isn’t mine, but the Father’s who sent me. <sup>25</sup> I have said these things to you while still living with you. <sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of all that I said to you. <sup>27</sup> Peace I leave with you. My peace I give to you; not as the world gives, I give to you. Don’t let your heart be troubled, neither let it be fearful. <sup>28</sup> You heard how I told you, ‘I go away, and I come to you.’ If you loved me, you would have rejoiced, because I said ‘I am going to my Father;’ for the Father is greater than I. <sup>29</sup> Now I have told you before it happens so that when it happens, you may believe. <sup>30</sup> I will no more speak much with you, for the prince of the world comes, and he has nothing in me. <sup>31</sup> But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let’s go from here.

## Romans 13

<sup>1</sup> Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. <sup>2</sup> Therefore he who resists the authority withstands the ordinance of God; and those who withstand will receive to themselves judgment. <sup>3</sup> For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the authority, <sup>4</sup> for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil. <sup>5</sup> Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. <sup>6</sup> For this reason you also pay taxes, for they are servants of God's service, continually doing this very thing. <sup>7</sup> Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.

<sup>8</sup> Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. <sup>9</sup> For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself." <sup>10</sup> Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.

<sup>11</sup> Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. <sup>12</sup> The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light. <sup>13</sup> Let's walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

## Revelation 12

<sup>1</sup> A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. <sup>2</sup> She was with child. She cried out in pain, laboring to give birth. <sup>3</sup> Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. <sup>4</sup> His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. <sup>5</sup> She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God, and to his throne. <sup>6</sup> The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days.

<sup>7</sup> There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. <sup>8</sup> They didn't prevail. No place was found for them any more in heaven. <sup>9</sup> The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> I heard a loud voice in heaven, saying, "Now the salvation, the power, and the Kingdom of our God, and the authority of his Christ has come; for the accuser of our brothers has been thrown down, who accuses them before our God day and night. <sup>11</sup> They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. <sup>12</sup> Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."

<sup>13</sup> When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. <sup>14</sup> Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. <sup>16</sup> The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon

spewed out of his mouth. <sup>17</sup> The dragon grew angry with the woman, and went away to make war with [OceanofPDF.com](http://OceanofPDF.com) the rest of her offspring, who keep God's commandments and hold Jesus' testimony.



## Proverbs 8

- <sup>1</sup> Doesn't wisdom cry out?  
Doesn't understanding raise her voice?
- <sup>2</sup> On the top of high places by the way,  
where the paths meet, she stands.
- <sup>3</sup> Beside the gates, at the entry of the city,  
at the entry doors, she cries aloud:
- <sup>4</sup> "I call to you men!  
I send my voice to the sons of mankind.
- <sup>5</sup> You simple, understand prudence!  
You fools, be of an understanding heart!
- <sup>6</sup> Hear, for I will speak excellent things.  
The opening of my lips is for right things.
- <sup>7</sup> For my mouth speaks truth.  
Wickedness is an abomination to my lips.
- <sup>8</sup> All the words of my mouth are in righteousness.  
There is nothing crooked or perverse in them.
- <sup>9</sup> They are all plain to him who understands,  
right to those who find knowledge.
- <sup>10</sup> Receive my instruction rather than silver,  
knowledge rather than choice gold.
- <sup>11</sup> For wisdom is better than rubies.  
All the things that may be desired can't be compared to it.
- <sup>12</sup> "I, wisdom, have made prudence my dwelling.  
Find out knowledge and discretion.
- <sup>13</sup> The fear of Yahweh is to hate evil.  
I hate pride, arrogance, the evil way, and the perverse mouth.
- <sup>14</sup> Counsel and sound knowledge are mine.  
I have understanding and power.
- <sup>15</sup> By me kings reign,  
and princes decree justice.
- <sup>16</sup> By me princes rule,  
nobles, and all the righteous rulers of the earth.
- <sup>17</sup> I love those who love me.  
Those who seek me diligently will find me.
- <sup>18</sup> With me are riches, honor,

enduring wealth, and prosperity.  
<sup>19</sup> My fruit is better than gold, yes, than fine gold,  
my yield than choice silver.  
<sup>20</sup> I walk in the way of righteousness,  
in the middle of the paths of justice,  
<sup>21</sup> that I may give wealth to those who love me.  
I fill their treasuries.  
<sup>22</sup> “Yahweh possessed me in the beginning of his work,  
before his deeds of old.  
<sup>23</sup> I was set up from everlasting, from the beginning,  
before the earth existed.  
<sup>24</sup> When there were no depths, I was born,  
when there were no springs abounding with water.  
<sup>25</sup> Before the mountains were settled in place,  
before the hills, I was born;  
<sup>26</sup> while as yet he had not made the earth, nor the fields,  
nor the beginning of the dust of the world.  
<sup>27</sup> When he established the heavens, I was there.  
When he set a circle on the surface of the deep,  
<sup>28</sup> when he established the clouds above,  
when the springs of the deep became strong,  
<sup>29</sup> when he gave to the sea its boundary,  
that the waters should not violate his commandment,  
when he marked out the foundations of the earth,  
<sup>30</sup> then I was the craftsman by his side.  
I was a delight day by day,  
always rejoicing before him,  
<sup>31</sup> rejoicing in his whole world.  
My delight was with the sons of men.  
<sup>32</sup> “Now therefore, my sons, listen to me,  
for blessed are those who keep my ways.  
<sup>33</sup> Hear instruction, and be wise.  
Don’t refuse it.  
<sup>34</sup> Blessed is the man who hears me,  
watching daily at my gates,  
waiting at my door posts.  
<sup>35</sup> For whoever finds me, finds life,

and will obtain favor from Yahweh.

<sup>36</sup> But he who sins against me ~~wrongs his own~~ [OceanofPDF.com](http://OceanofPDF.com) soul.  
All those who hate me love death.”

# 1 Corinthians 11

<sup>1</sup> Be imitators of me, even as I also am of Christ.

<sup>2</sup> Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you. <sup>3</sup> But I would have you know that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, dishonors his head. <sup>5</sup> But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as if she were shaved. <sup>6</sup> For if a woman is not covered, let her hair also be cut off. But if it is shameful for a woman to have her hair cut off or be shaved, let her be covered. <sup>7</sup> For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man. <sup>8</sup> For man is not from woman, but woman from man; <sup>9</sup> for man wasn't created for the woman, but woman for the man. <sup>10</sup> For this cause the woman ought to have authority over her own head, because of the angels.

<sup>11</sup> Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord. <sup>12</sup> For as woman came from man, so a man also comes through a woman; but all things are from God. <sup>13</sup> Judge for yourselves. Is it appropriate that a woman pray to God unveiled? <sup>14</sup> Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him? <sup>15</sup> But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. <sup>16</sup> But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

<sup>17</sup> But in giving you this command, I don't praise you, that you come together not for the better but for the worse. <sup>18</sup> For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. <sup>19</sup> For there also must be factions among you, that those who are approved may be revealed among you. <sup>20</sup> When therefore you assemble yourselves together, it is not the Lord's supper that you eat. <sup>21</sup> For in your eating each one takes his own supper first. One is hungry, and another is drunken. <sup>22</sup> What, don't you have houses to eat and to drink in? Or do you despise God's assembly and put them to shame who don't

have enough? What shall I tell you? Shall I praise you? In this I don't praise you.

<sup>23</sup> For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. <sup>24</sup> When he had given thanks, he broke it and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." <sup>25</sup> In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. <sup>27</sup> Therefore whoever eats this bread or drinks the Lord's cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of the bread, and drink of the cup. <sup>29</sup> For he who eats and drinks in an unworthy way eats and drinks judgment to himself if he doesn't discern the Lord's body. <sup>30</sup> For this cause many among you are weak and sickly, and not a few sleep. <sup>31</sup> For if we discerned ourselves, we wouldn't be judged. <sup>32</sup> But when we are judged, we are punished by the Lord, that we may not be condemned with the world. <sup>33</sup> Therefore, my brothers, when you come together to eat, wait for one another. <sup>34</sup> But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

## 2 Corinthians 5

<sup>1</sup> For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. <sup>2</sup> For most certainly in this we groan, longing to be clothed with our habitation which is from heaven, <sup>3</sup> if indeed being clothed, we will not be found naked. <sup>4</sup> For indeed we who are in this tent do groan, being burdened, not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. <sup>5</sup> Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.

<sup>6</sup> Therefore we are always confident and know that while we are at home in the body, we are absent from the Lord; <sup>7</sup> for we walk by faith, not by sight. <sup>8</sup> We are courageous, I say, and are willing rather to be absent from the body and to be at home with the Lord. <sup>9</sup> Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. <sup>10</sup> For we must all be revealed before the judgment seat of Christ that each one may receive the things in the body according to what he has done, whether good or bad.

<sup>11</sup> Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God, and I hope that we are revealed also in your consciences. <sup>12</sup> For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. <sup>13</sup> For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you. <sup>14</sup> For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. <sup>15</sup> He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again. <sup>16</sup> Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more. <sup>17</sup> Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new. <sup>18</sup> But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation; <sup>19</sup> namely, that God was in Christ reconciling the world to

himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

<sup>20</sup> We are therefore ambassadors on behalf of Christ, as though God were entreating by us: we beg you on behalf of Christ, be reconciled to God. <sup>21</sup> For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

# 1 Thessalonians 5

<sup>1</sup> But concerning the times and the seasons, brothers, you have no need that anything be written to you. <sup>2</sup> For you yourselves know well that the day of the Lord comes like a thief in the night. <sup>3</sup> For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman. Then they will in no way escape. <sup>4</sup> But you, brothers, aren't in darkness, that the day should overtake you like a thief. <sup>5</sup> You are all children of light and children of the day. We don't belong to the night, nor to darkness, <sup>6</sup> so then let's not sleep, as the rest do, but let's watch and be sober. <sup>7</sup> For those who sleep, sleep in the night; and those who are drunk are drunk in the night. <sup>8</sup> But since we belong to the day, let's be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. <sup>9</sup> For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Therefore exhort one another, and build each other up, even as you also do. <sup>12</sup> But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you, <sup>13</sup> and to respect and honor them in love for their work's sake.

Be at peace among yourselves. <sup>14</sup> We exhort you, brothers: Admonish the disorderly; encourage the faint-hearted; support the weak; be patient toward all. <sup>15</sup> See that no one returns evil for evil to anyone, but always follow after that which is good for one another and for all.

<sup>16</sup> Always rejoice. <sup>17</sup> Pray without ceasing. <sup>18</sup> In everything give thanks, for this is the will of God in Christ Jesus toward you. <sup>19</sup> Don't quench the Spirit. <sup>20</sup> Don't despise prophecies. <sup>21</sup> Test all things, and hold firmly that which is good. <sup>22</sup> Abstain from every form of evil.

<sup>23</sup> May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

<sup>24</sup> He who calls you is faithful, who will also do it. <sup>25</sup> Brothers, pray for us. <sup>26</sup> Greet all the brothers with a holy kiss. <sup>27</sup> I solemnly command you by the Lord that this letter be read to all the holy brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you. Amen.





## Philippians 2

<sup>1</sup> If therefore there is any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, <sup>2</sup> make my joy full by being like-minded, having the same love, being of one accord, of one mind; <sup>3</sup> doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; <sup>4</sup> each of you not just looking to his own things, but each of you also to the things of others.

<sup>5</sup> Have this in your mind, which was also in Christ Jesus, <sup>6</sup> who, existing in the form of God, didn't consider equality with God a thing to be grasped, <sup>7</sup> but emptied himself, taking the form of a servant, being made in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself, becoming obedient to the point of death, yes, the death of the cross. <sup>9</sup> Therefore God also highly exalted him, and gave to him the name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup> For it is God who works in you both to will and to work, for his good pleasure. <sup>14</sup> Do all things without complaining and arguing, <sup>15</sup> that you may become blameless and harmless, children of God without defect in the middle of a crooked and perverse generation, among whom you are seen as lights in the world, <sup>16</sup> holding up the word of life, that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain. <sup>17</sup> Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. <sup>18</sup> In the same way, you also rejoice, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing. <sup>20</sup> For I have no one else like-minded, who will truly care about you. <sup>21</sup> For they all seek their own, not the things of Jesus Christ. <sup>22</sup> But you know the proof of him, that as a child serves a father, so he served with me in furtherance of

the Good News.<sup>23</sup> Therefore I hope to send him at once, as soon as I see how it will go with me.<sup>24</sup> But I trust in the Lord that I myself also will come shortly.<sup>25</sup> But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need,<sup>26</sup> since he longed for you all, and was very troubled because you had heard that he was sick.<sup>27</sup> For indeed he was sick, nearly to death, but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow.<sup>28</sup> I have sent him therefore the more diligently, that when you see him again, you may rejoice, and that I may be the less sorrowful.<sup>29</sup> Receive him therefore in the Lord with all joy, and hold such people in honor,<sup>30</sup> because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

## Ephesians 5

<sup>1</sup> Be therefore imitators of God, as beloved children. <sup>2</sup> Walk in love, even as Christ also loved us and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance.

<sup>3</sup> But sexual immorality, and all uncleanness or covetousness, let it not even be mentioned among you, as becomes saints; <sup>4</sup> nor filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather giving of thanks.

<sup>5</sup> Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.

<sup>6</sup> Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience. <sup>7</sup> Therefore don't be partakers with them. <sup>8</sup> For you were once darkness, but are now light in the Lord. Walk as children of light, <sup>9</sup> for the fruit of the Spirit is in all goodness and righteousness and truth, <sup>10</sup> proving what is well pleasing to the Lord. <sup>11</sup> Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them. <sup>12</sup> For it is a shame even to speak of the things which are done by them in secret. <sup>13</sup> But all things, when they are reproved, are revealed by the light, for everything that reveals is light. <sup>14</sup> Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you."

<sup>15</sup> Therefore watch carefully how you walk, not as unwise, but as wise, <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> Therefore don't be foolish, but understand what the will of the Lord is. <sup>18</sup> Don't be drunken with wine, in which is dissipation, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms, hymns, and spiritual songs; singing and making melody in your heart to the Lord; <sup>20</sup> giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father; <sup>21</sup> subjecting yourselves to one another in the fear of Christ.

<sup>22</sup> Wives, be subject to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the assembly, being himself the savior of the body. <sup>24</sup> But as the assembly is

subject to Christ, so let the wives also be to their own husbands in everything.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it; <sup>26</sup> that he might sanctify it, having cleansed it by the washing of water with the word, <sup>27</sup> that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without defect. <sup>28</sup> Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. <sup>29</sup> For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly; <sup>30</sup> because we are members of his body, of his flesh and bones. <sup>31</sup> “For this cause a man will leave his father and mother, and will be joined to his wife. Then the two will become one flesh.” <sup>32</sup> This mystery is great, but I speak concerning Christ and of the assembly. <sup>33</sup> Nevertheless each of you must also love his own wife [OceanofPDF.com](http://OceanofPDF.com) even as himself, and let the wife see that she respects her husband.

## Psalm 43

<sup>1</sup> Vindicate me, God, and plead my cause against an ungodly nation.

Oh, deliver me from deceitful and wicked men.

<sup>2</sup> For you are the God of my strength. Why have you rejected me?

Why do I go mourning because of the oppression of the enemy?

<sup>3</sup> Oh, send out your light and your truth.

Let them lead me.

Let them bring me to your holy hill,

to your tents.

<sup>4</sup> Then I will go to the altar of God,

to God, my exceeding joy.

I will praise you on the harp, God, my God.

<sup>5</sup> Why are you in despair, my soul?

Why are you disturbed within me?

Hope in God!

For I shall still praise him, [OceanofPDF.com](http://OceanofPDF.com)

my Savior, my helper, and my God.

## Psalms 10

- <sup>1</sup> Why do you stand far off, Yahweh?  
Why do you hide yourself in times of trouble?
- <sup>2</sup> In arrogance, the wicked hunt down the weak.  
They are caught in the schemes that they devise.
- <sup>3</sup> For the wicked boasts of his heart's cravings.  
He blesses the greedy and condemns Yahweh.
- <sup>4</sup> The wicked, in the pride of his face,  
has no room in his thoughts for God.
- <sup>5</sup> His ways are prosperous at all times.  
He is arrogant, and your laws are far from his sight.  
As for all his adversaries, he sneers at them.
- <sup>6</sup> He says in his heart, "I shall not be shaken.  
For generations I shall have no trouble."
- <sup>7</sup> His mouth is full of cursing, deceit, and oppression.  
Under his tongue is mischief and iniquity.
- <sup>8</sup> He lies in wait near the villages.  
From ambushes, he murders the innocent.  
His eyes are secretly set against the helpless.
- <sup>9</sup> He lurks in secret as a lion in his ambush.  
He lies in wait to catch the helpless.  
He catches the helpless when he draws him in his net.
- <sup>10</sup> The helpless are crushed.  
They collapse.  
They fall under his strength.
- <sup>11</sup> He says in his heart, "God has forgotten.  
He hides his face.  
He will never see it."
- <sup>12</sup> Arise, Yahweh!  
God, lift up your hand!  
Don't forget the helpless.
- <sup>13</sup> Why does the wicked person condemn God,  
and say in his heart, "God won't call me into account?"
- <sup>14</sup> But you do see trouble and grief.  
You consider it to take it into your hand.  
You help the victim and the fatherless.

<sup>15</sup> Break the arm of the wicked.

As for the evil man, seek out his wickedness until you find none.

<sup>16</sup> Yahweh is King forever and ever!

The nations will perish out of his land.

<sup>17</sup> Yahweh, you have heard the desire of the humble.

You will prepare their heart.

You will cause your ear to hear,

<sup>18</sup> to judge the fatherless and the oppressed,

that man who is of the earth may terrify no more.



## Psalm 38

### A Psalm by David, for a memorial.

- <sup>1</sup>Yahweh, don't rebuke me in your wrath,  
neither chasten me in your hot displeasure.
- <sup>2</sup>For your arrows have pierced me,  
your hand presses hard on me.
- <sup>3</sup>There is no soundness in my flesh because of your indignation,  
neither is there any health in my bones because of my sin.
- <sup>4</sup>For my iniquities have gone over my head.  
As a heavy burden, they are too heavy for me.
- <sup>5</sup>My wounds are loathsome and corrupt  
because of my foolishness.
- <sup>6</sup>I am in pain and bowed down greatly.  
I go mourning all day long.
- <sup>7</sup>For my waist is filled with burning.  
There is no soundness in my flesh.
- <sup>8</sup>I am faint and severely bruised.  
I have groaned by reason of the anguish of my heart.
- <sup>9</sup>Lord, all my desire is before you.  
My groaning is not hidden from you.
- <sup>10</sup>My heart throbs.  
My strength fails me.  
As for the light of my eyes, it has also left me.
- <sup>11</sup>My lovers and my friends stand aloof from my plague.  
My kinsmen stand far away.
- <sup>12</sup>They also who seek after my life lay snares.  
Those who seek my hurt speak mischievous things,  
and meditate deceits all day long.
- <sup>13</sup>But I, as a deaf man, don't hear.  
I am as a mute man who doesn't open his mouth.
- <sup>14</sup>Yes, I am as a man who doesn't hear,  
in whose mouth are no reproofs.
- <sup>15</sup>For I hope in you, Yahweh.  
You will answer, Lord my God.
- <sup>16</sup>For I said, "Don't let them gloat over me,

or exalt themselves over me when my foot slips.”

<sup>17</sup> For I am ready to fall.

My pain is continually before me.

<sup>18</sup> For I will declare my iniquity.

I will be sorry for my sin.

<sup>19</sup> But my enemies are vigorous and many.

Those who hate me without reason are numerous.

<sup>20</sup> They who render evil for good are also adversaries to me,  
because I follow what is good.

<sup>21</sup> Don't forsake me, Yahweh.

My God, don't be far from me.

<sup>22</sup> Hurry to help me, [OceanofPDF.com](http://OceanofPDF.com)

Lord, my salvation.

## Romans 2

<sup>1</sup> Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. <sup>2</sup> We know that the judgment of God is according to truth against those who practice such things. <sup>3</sup> Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? <sup>4</sup> Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance? <sup>5</sup> But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; <sup>6</sup> who “will pay back to everyone according to their works:” <sup>7</sup> to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life; <sup>8</sup> but to those who are self-seeking, and don’t obey the truth, but obey unrighteousness, will be wrath, indignation, <sup>9</sup> oppression, and anguish on every soul of man who does evil, to the Jew first, and also to the Greek.

<sup>10</sup> But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law. <sup>13</sup> For it isn’t the hearers of the law who are righteous before God, but the doers of the law will be justified <sup>14</sup> (for when Gentiles who don’t have the law do by nature the things of the law, these, not having the law, are a law to themselves, <sup>15</sup> in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) <sup>16</sup> in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

<sup>17</sup> Indeed you bear the name of a Jew, rest on the law, glory in God, <sup>18</sup> know his will, and approve the things that are excellent, being instructed out of the law, <sup>19</sup> and are confident that you yourself are a guide of the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. <sup>21</sup> You therefore who teach another, don’t you teach yourself? You who preach that a man shouldn’t steal, do you steal? <sup>22</sup> You who say

a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who glory in the law, do you dishonor God by disobeying the law? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," just as it is written. <sup>25</sup> For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. <sup>26</sup> If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? <sup>27</sup> Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? <sup>28</sup> For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; <sup>29</sup> but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

## Hebrews 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. <sup>3</sup> Remember those who are in bonds, as bound with them, and those who are ill-treated, since you are also in the body. <sup>4</sup> Let marriage be held in honor among all, and let the bed be undefiled; but God will judge the sexually immoral and adulterers.

<sup>5</sup> Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you." <sup>6</sup> So that with good courage we say, "The Lord is my helper. I will not fear.

What can man do to me?"

<sup>7</sup> Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, today, and forever. <sup>9</sup> Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

<sup>10</sup> We have an altar from which those who serve the holy tabernacle have no right to eat. <sup>11</sup> For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp. <sup>12</sup> Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate. <sup>13</sup> Let's therefore go out to him outside of the camp, bearing his reproach. <sup>14</sup> For we don't have here an enduring city, but we seek that which is to come. <sup>15</sup> Through him, then, let's offer up a sacrifice of praise to God continually, that is, the fruit of lips which proclaim allegiance to his name. <sup>16</sup> But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.

<sup>17</sup> Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

<sup>18</sup> Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. <sup>19</sup> I strongly urge you to do this,

that I may be restored to you sooner.

<sup>20</sup> Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, <sup>21</sup> make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

<sup>22</sup> But I exhort you, brothers, endure the word of exhortation; for I have written to you in few words. <sup>23</sup> Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

<sup>24</sup> Greet all of your leaders and all the saints. The Italians greet you.

<sup>25</sup> Grace be with you all. Amen.

## Hebrews 5

<sup>1</sup> For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup> The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. <sup>3</sup> Because of this, he must offer sacrifices for sins for the people, as well as for himself. <sup>4</sup> Nobody takes this honor on himself, but he is called by God, just like Aaron was. <sup>5</sup> So also Christ didn't glorify himself to be made a high priest, but it was he who said to him, "You are my Son.

Today I have become your father."

<sup>6</sup> As he says also in another place, "You are a priest forever, after the order of Melchizedek."

<sup>7</sup> He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, <sup>8</sup> though he was a Son, yet learned obedience by the things which he suffered. <sup>9</sup> Having been made perfect, he became to all of those who obey him the author of eternal salvation, <sup>10</sup> named by God a high priest after the order of Melchizedek.

<sup>11</sup> About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. <sup>12</sup> For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of God. You have come to need milk, and not solid food. <sup>13</sup> For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. <sup>14</sup> But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

## Jeremiah 17

- <sup>1</sup> “The sin of Judah is written with a pen of iron,  
and with the point of a diamond.  
It is engraved on the tablet of their heart,  
and on the horns of your altars.
- <sup>2</sup> Even their children remember their altars  
and their Asherah poles by the green trees on the high hills.
- <sup>3</sup> My mountain in the field,  
I will give your substance and all your treasures for a plunder,  
and your high places, because of sin, throughout all your borders.
- <sup>4</sup> You, even of yourself, will discontinue from your heritage that I gave  
you.  
I will cause you to serve your enemies in the land which you don’t  
know,  
for you have kindled a fire in my anger which will burn forever.”
- <sup>5</sup> Yahweh says:  
“Cursed is the man who trusts in man,  
relies on strength of flesh,  
and whose heart departs from Yahweh.
- <sup>6</sup> For he will be like a bush in the desert,  
and will not see when good comes,  
but will inhabit the parched places in the wilderness,  
an uninhabited salt land.
- <sup>7</sup> “Blessed is the man who trusts in Yahweh,  
and whose confidence is in Yahweh.
- <sup>8</sup> For he will be as a tree planted by the waters,  
who spreads out its roots by the river,  
and will not fear when heat comes,  
but its leaf will be green,  
and will not be concerned in the year of drought.  
It won’t cease from yielding fruit.
- <sup>9</sup> The heart is deceitful above all things  
and it is exceedingly corrupt.  
Who can know it?
- <sup>10</sup> “I, Yahweh, search the mind.  
I try the heart,



even to give every man according to his ways,  
according to the fruit of his doings.”

<sup>11</sup> As the partridge that sits on eggs which she has not laid,  
so is he who gets riches, and not by right.

In the middle of his days, they will leave him.

At his end, he will be a fool.

<sup>12</sup> A glorious throne, set on high from the beginning,  
is the place of our sanctuary.

<sup>13</sup> Yahweh, the hope of Israel,  
all who forsake you will be disappointed.

Those who depart from me will be written in the earth,  
because they have forsaken Yahweh,  
the spring of living waters.

<sup>14</sup> Heal me, O Yahweh, and I will be healed.  
Save me, and I will be saved;  
for you are my praise.

<sup>15</sup> Behold, they ask me,  
“Where is Yahweh’s word?  
Let it be fulfilled now.”

<sup>16</sup> As for me, I have not hurried from being a shepherd after you.  
I haven’t desired the woeful day. You know.  
That which came out of my lips was before your face.

<sup>17</sup> Don’t be a terror to me.  
You are my refuge in the day of evil.

<sup>18</sup> Let them be disappointed who persecute me,  
but let not me be disappointed.

Let them be dismayed,  
but don’t let me be dismayed.

Bring on them the day of evil,  
and destroy them with double destruction.

<sup>19</sup> Yahweh said this to me: “Go and stand in the gate of the children of the people, through which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem. <sup>20</sup> Tell them, ‘Hear Yahweh’s word, you kings of Judah, all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: <sup>21</sup> Yahweh says, “Be careful, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. <sup>22</sup> Don’t carry a burden out of your houses on the Sabbath day.

Don't do any work, but make the Sabbath day holy, as I commanded your fathers. <sup>23</sup> But they didn't listen. They didn't turn their ear, but made their neck stiff, that they might not hear, and might not receive instruction. <sup>24</sup> It will happen, if you diligently listen to me," says Yahweh, "to bring in no burden through the gates of this city on the Sabbath day, but to make the Sabbath day holy, to do no work therein; <sup>25</sup> then there will enter in by the gates of this city kings and princes sitting on David's throne, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city will remain forever. <sup>26</sup> They will come from the cities of Judah, and from the places around Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the South, bringing burnt offerings, sacrifices, meal offerings, and frankincense, and bringing sacrifices of thanksgiving, to Yahweh's house. <sup>27</sup> But if you will not listen to me to make the Sabbath day holy, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day, then I will kindle a fire [OceanofPDF.com](http://OceanofPDF.com) in its gates, and it will devour the palaces of Jerusalem. It will not be quenched." ' "

# 1 John 3

<sup>1</sup> See how great a love the Father has given to us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him. <sup>2</sup> Beloved, now we are children of God. It is not yet revealed what we will be; but we know that when he is revealed, we will be like him; for we will see him just as he is. <sup>3</sup> Everyone who has this hope set on him purifies himself, even as he is pure. <sup>4</sup> Everyone who sins also commits lawlessness. Sin is lawlessness. <sup>5</sup> You know that he was revealed to take away our sins, and no sin is in him. <sup>6</sup> Whoever remains in him doesn't sin. Whoever sins hasn't seen him and doesn't know him.

<sup>7</sup> Little children, let no one lead you astray. He who does righteousness is righteous, even as he is righteous. <sup>8</sup> He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed: that he might destroy the works of the devil. <sup>9</sup> Whoever is born of God doesn't commit sin, because his seed remains in him, and he can't sin, because he is born of God. <sup>10</sup> In this the children of God are revealed, and the children of the devil. Whoever doesn't do righteousness is not of God, neither is he who doesn't love his brother. <sup>11</sup> For this is the message which you heard from the beginning, that we should love one another; <sup>12</sup> unlike Cain, who was of the evil one, and killed his brother. Why did he kill him? Because his deeds were evil, and his brother's righteous.

<sup>13</sup> Don't be surprised, my brothers, if the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brothers. He who doesn't love his brother remains in death. <sup>15</sup> Whoever hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

<sup>16</sup> By this we know love, because he laid down his life for us. And we ought to lay down our lives for the brothers. <sup>17</sup> But whoever has the world's goods and sees his brother in need, then closes his heart of compassion against him, how does God's love remain in him? <sup>18</sup> My little children, let's not love in word only, or with the tongue only, but in deed and truth. <sup>19</sup> And by this we know that we are of the truth, and persuade our hearts before him, <sup>20</sup> because if our heart condemns us, God is greater

than our heart, and knows all things. <sup>21</sup> Beloved, if our hearts don't condemn us, we have boldness toward God; <sup>22</sup> so whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight. <sup>23</sup> This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, even as he commanded. <sup>24</sup> He who keeps his commandments remains in him, and he in him. By this we know that he remains in us, by the Spirit which he gave us.

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## 1 Kings 8

<sup>1</sup> Then Solomon assembled the elders of Israel, with all the heads of the tribes, the princes of the fathers' households of the children of Israel, to king Solomon in Jerusalem, to bring up the ark of Yahweh's covenant out of David's city, which is Zion. <sup>2</sup> All the men of Israel assembled themselves to king Solomon at the feast, in the month Ethanim, which is the seventh month. <sup>3</sup> All the elders of Israel came, and the priests picked up the ark. <sup>4</sup> They brought up Yahweh's ark, the Tent of Meeting, and all the holy vessels that were in the Tent. The priests and the Levites brought these up. <sup>5</sup> King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing sheep and cattle, that could not be counted or numbered for multitude. <sup>6</sup> The priests brought in the ark of Yahweh's covenant to its place, into the inner sanctuary of the house, to the most holy place, even under the cherubim's wings. <sup>7</sup> For the cherubim spread their wings out over the place of the ark, and the cherubim covered the ark and its poles above. <sup>8</sup> The poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they were not seen outside. They are there to this day. <sup>9</sup> There was nothing in the ark except the two stone tablets which Moses put there at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of the land of Egypt. <sup>10</sup> It came to pass, when the priests had come out of the holy place, that the cloud filled Yahweh's house, <sup>11</sup> so that the priests could not stand to minister by reason of the cloud; for Yahweh's glory filled Yahweh's house. <sup>12</sup> Then Solomon said, "Yahweh has said that he would dwell in the thick darkness. <sup>13</sup> I have surely built you a house of habitation, a place for you to dwell in forever."

<sup>14</sup> The king turned his face around, and blessed all the assembly of Israel; and all the assembly of Israel stood. <sup>15</sup> He said, "Blessed is Yahweh, the God of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying, <sup>16</sup> 'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel.'

<sup>17</sup> “Now it was in the heart of David my father to build a house for the name of Yahweh, the God of Israel. <sup>18</sup> But Yahweh said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart. <sup>19</sup> Nevertheless, you shall not build the house; but your son who shall come out of your body, he shall build the house for my name.’ <sup>20</sup> Yahweh has established his word that he spoke; for I have risen up in the place of David my father, and I sit on the throne of Israel, as Yahweh promised, and have built the house for the name of Yahweh, the God of Israel. <sup>21</sup> There I have set a place for the ark, in which is Yahweh’s covenant, which he made with our fathers, when he brought them out of the land of Egypt.”

<sup>22</sup> Solomon stood before Yahweh’s altar in the presence of all the assembly of Israel, and spread out his hands toward heaven; <sup>23</sup> and he said, “Yahweh, the God of Israel, there is no God like you, in heaven above, or on earth beneath; who keeps covenant and loving kindness with your servants, who walk before you with all their heart; <sup>24</sup> who has kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today. <sup>25</sup> Now therefore, may Yahweh, the God of Israel, keep with your servant David my father that which you have promised him, saying, ‘There shall not fail from you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk before me as you have walked before me.’

<sup>26</sup> “Now therefore, God of Israel, please let your word be verified, which you spoke to your servant David my father. <sup>27</sup> But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens can’t contain you; how much less this house that I have built! <sup>28</sup> Yet have respect for the prayer of your servant, and for his supplication, Yahweh my God, to listen to the cry and to the prayer which your servant prays before you today; <sup>29</sup> that your eyes may be open toward this house night and day, even toward the place of which you have said, ‘My name shall be there;’ to listen to the prayer which your servant prays toward this place. <sup>30</sup> Listen to the supplication of your servant, and of your people Israel, when they pray toward this place. Yes, hear in heaven, your dwelling place; and when you hear, forgive.

<sup>31</sup> “If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house; <sup>32</sup> then hear in heaven, and act, and judge your servants, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness.

<sup>33</sup> “When your people Israel are struck down before the enemy, because they have sinned against you; if they turn again to you, and confess your name, and pray and make supplication to you in this house; <sup>34</sup> then hear in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers.

<sup>35</sup> “When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them, <sup>36</sup> then hear in heaven, and forgive the sin of your servants, and of your people Israel, when you teach them the good way in which they should walk; and send rain on your land, which you have given to your people for an inheritance.

<sup>37</sup> “If there is famine in the land, if there is pestilence, if there is blight, mildew, locust or caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is; <sup>38</sup> whatever prayer and supplication is made by any man, or by all your people Israel, who shall each know the plague of his own heart, and spread out his hands toward this house, <sup>39</sup> then hear in heaven, your dwelling place, and forgive, and act, and give to every man according to all his ways, whose heart you know (for you, even you only, know the hearts of all the children of men); <sup>40</sup> that they may fear you all the days that they live in the land which you gave to our fathers.

<sup>41</sup> “Moreover concerning the foreigner, who is not of your people Israel, when he comes out of a far country for your name’s sake <sup>42</sup> (for they shall hear of your great name, and of your mighty hand, and of your outstretched arm); when he comes and prays toward this house; <sup>43</sup> hear in heaven, your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name, to fear you, as do your people Israel, and that they may know that this house which I have built is called by your name.

<sup>44</sup> “If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to Yahweh toward the city which you have chosen, and toward the house which I have built for your name; <sup>45</sup> then hear in heaven their prayer and their supplication, and maintain their cause. <sup>46</sup> If they sin against you (for there is no man who doesn’t sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; <sup>47</sup> yet if they repent in the land where they are carried captive, and turn again, and make supplication to you in the land of those who carried them captive, saying, ‘We have sinned, and have done perversely; we have dealt wickedly;’ <sup>48</sup> if they return to you with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the house which I have built for your name; <sup>49</sup> then hear their prayer and their supplication in heaven, your dwelling place, and maintain their cause; <sup>50</sup> and forgive your people who have sinned against you, and all their transgressions in which they have transgressed against you; and give them compassion before those who carried them captive, that they may have compassion on them <sup>51</sup> (for they are your people, and your inheritance, which you brought out of Egypt, from the middle of the iron furnace); <sup>52</sup> that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to listen to them whenever they cry to you. <sup>53</sup> For you separated them from among all the peoples of the earth, to be your inheritance, as you spoke by Moses your servant, when you brought our fathers out of Egypt, Lord Yahweh.”

<sup>54</sup> It was so, that when Solomon had finished praying all this prayer and supplication to Yahweh, he arose from before Yahweh’s altar, from kneeling on his knees with his hands spread out toward heaven. <sup>55</sup> He stood, and blessed all the assembly of Israel with a loud voice, saying, <sup>56</sup> “Blessed be Yahweh, who has given rest to his people Israel, according to all that he promised. There has not failed one word of all his good promise, which he promised by Moses his servant. <sup>57</sup> May Yahweh our God be with us, as he was with our fathers. Let him not leave us or forsake us; <sup>58</sup> that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. <sup>59</sup> Let these my words, with



which I have made supplication before Yahweh, be near to Yahweh our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel, as every day requires; <sup>60</sup> that all the peoples of the earth may know that Yahweh himself is God. There is no one else.

<sup>61</sup> “Let your heart therefore be perfect with Yahweh our God, to walk in his statutes, and to keep his commandments, as it is today.”

<sup>62</sup> The king, and all Israel with him, offered sacrifice before Yahweh. <sup>63</sup> Solomon offered for the sacrifice of peace offerings, which he offered to Yahweh, twenty two thousand head of cattle, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated Yahweh’s house. <sup>64</sup> The same day the king made the middle of the court holy that was before Yahweh’s house; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings, because the bronze altar that was before Yahweh was too little to receive the burnt offering, the meal offering, and the fat of the peace offerings. <sup>65</sup> So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath to the brook of Egypt, before Yahweh our God, seven days and seven more days, even fourteen days. <sup>66</sup> On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful [OceanofPDF.com](http://OceanofPDF.com) and glad in their hearts for all the goodness that Yahweh had shown to David his servant, and to Israel his people.

## Psalms 7

**A meditation by David, which he sang to Yahweh, concerning the words of Cush, the Benjamite.**

<sup>1</sup> Yahweh, my God, I take refuge in you.

Save me from all those who pursue me, and deliver me,

<sup>2</sup> lest they tear apart my soul like a lion,

ripping it in pieces, while there is no one to deliver.

<sup>3</sup> Yahweh, my God, if I have done this,

if there is iniquity in my hands,

<sup>4</sup> if I have rewarded evil to him who was at peace with me

(yes, I have delivered him who without cause was my adversary),

<sup>5</sup> let the enemy pursue my soul, and overtake it;

yes, let him tread my life down to the earth,

and lay my glory in the dust.

Selah.

<sup>6</sup> Arise, Yahweh, in your anger.

Lift up yourself against the rage of my adversaries.

Awake for me. You have commanded judgment.

<sup>7</sup> Let the congregation of the peoples surround you.

Rule over them on high.

<sup>8</sup> Yahweh administers judgment to the peoples.

Judge me, Yahweh, according to my righteousness,

and to my integrity that is in me.

<sup>9</sup> Oh let the wickedness of the wicked come to an end,

but establish the righteous;

their minds and hearts are searched by the righteous God.

<sup>10</sup> My shield is with God,

who saves the upright in heart.

<sup>11</sup> God is a righteous judge,

yes, a God who has indignation every day.

<sup>12</sup> If a man doesn't repent, he will sharpen his sword;

he has bent and strung his bow.

<sup>13</sup> He has also prepared for himself the instruments of death.

He makes ready his flaming arrows.

<sup>14</sup> Behold, he travails with iniquity.

Yes, he has conceived mischief,  
and brought out falsehood.

<sup>15</sup> He has dug a hole,  
and has fallen into the pit which he made.

<sup>16</sup> The trouble he causes shall return to his own head.  
His violence shall come down on the crown of his own head.

<sup>17</sup> I will give thanks to Yahweh [OceanofPDF.com](http://OceanofPDF.com) according to his righteousness,  
and will sing praise to the name of Yahweh Most High.

# 1 Samuel 15

<sup>1</sup> Samuel said to Saul, “Yahweh sent me to anoint you to be king over his people, over Israel. Now therefore listen to the voice of Yahweh’s words. <sup>2</sup> Yahweh of Armies says, ‘I remember what Amalek did to Israel, how he set himself against him on the way when he came up out of Egypt. <sup>3</sup> Now go and strike Amalek, and utterly destroy all that they have, and don’t spare them; but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey.’ ”

<sup>4</sup> Saul summoned the people, and counted them in Telaim, two hundred thousand footmen and ten thousand men of Judah. <sup>5</sup> Saul came to the city of Amalek, and set an ambush in the valley. <sup>6</sup> Saul said to the Kenites, “Go, depart, go down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt.” So the Kenites departed from among the Amalekites.

<sup>7</sup> Saul struck the Amalekites, from Havilah as you go to Shur, which is before Egypt. <sup>8</sup> He took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup> But Saul and the people spared Agag and the best of the sheep, of the cattle, of the fat calves, of the lambs, and all that was good, and were not willing to utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.

<sup>10</sup> Then Yahweh’s word came to Samuel, saying, <sup>11</sup> “It grieves me that I have set up Saul to be king, for he has turned back from following me, and has not performed my commandments.” Samuel was angry; and he cried to Yahweh all night.

<sup>12</sup> Samuel rose early to meet Saul in the morning; and Samuel was told, saying, “Saul came to Carmel, and behold, he set up a monument for himself, turned, passed on, and went down to Gilgal.”

<sup>13</sup> Samuel came to Saul; and Saul said to him, “You are blessed by Yahweh! I have performed the commandment of Yahweh.”

<sup>14</sup> Samuel said, “Then what does this bleating of the sheep in my ears and the lowing of the cattle which I hear mean?”

<sup>15</sup> Saul said, “They have brought them from the Amalekites; for the people spared the best of the sheep and of the cattle, to sacrifice to Yahweh your God. We have utterly destroyed the rest.”

<sup>16</sup> Then Samuel said to Saul, “Stay, and I will tell you what Yahweh said to me last night.”

He said to him, “Say on.”

<sup>17</sup> Samuel said, “Though you were little in your own sight, weren’t you made the head of the tribes of Israel? Yahweh anointed you king over Israel; <sup>18</sup> and Yahweh sent you on a journey, and said, ‘Go, and utterly destroy the sinners the Amalekites, and fight against them until they are consumed.’ <sup>19</sup> Why then didn’t you obey Yahweh’s voice, but took the plunder, and did that which was evil in Yahweh’s sight?”

<sup>20</sup> Saul said to Samuel, “But I have obeyed Yahweh’s voice, and have gone the way which Yahweh sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup> But the people took of the plunder, sheep and cattle, the best of the devoted things, to sacrifice to Yahweh your God in Gilgal.”

<sup>22</sup> Samuel said, “Has Yahweh as great delight in burnt offerings and sacrifices, as in obeying Yahweh’s voice? Behold, to obey is better than sacrifice, and to listen than the fat of rams. <sup>23</sup> For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because you have rejected Yahweh’s word, he has also rejected you from being king.”

<sup>24</sup> Saul said to Samuel, “I have sinned; for I have transgressed the commandment of Yahweh and your words, because I feared the people and obeyed their voice. <sup>25</sup> Now therefore, please pardon my sin, and turn again with me, that I may worship Yahweh.”

<sup>26</sup> Samuel said to Saul, “I will not return with you; for you have rejected Yahweh’s word, and Yahweh has rejected you from being king over Israel.” <sup>27</sup> As Samuel turned around to go away, Saul grabbed the skirt of his robe, and it tore. <sup>28</sup> Samuel said to him, “Yahweh has torn the kingdom of Israel from you today, and has given it to a neighbor of yours who is better than you. <sup>29</sup> Also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent.”

<sup>30</sup> Then he said, “I have sinned; yet please honor me now before the elders of my people and before Israel, and come back with me, that I may worship Yahweh your God.”

<sup>31</sup> So Samuel went back with Saul; and Saul worshiped Yahweh. <sup>32</sup> Then Samuel said, “Bring Agag the king of the Amalekites here to me!”

Agag came to him cheerfully. Agag said, “Surely the bitterness of death is past.”

<sup>33</sup> Samuel said, “As your sword has made women childless, so your mother will be childless among women!” Then Samuel cut Agag in pieces before Yahweh in Gilgal.

<sup>34</sup> Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. <sup>35</sup> Samuel came no more to see Saul until the day of his death, but Samuel mourned [for Saul](http://www.OresingPDF.com). ~~Yahweh~~ grieved that he had made Saul king over Israel.

## Proverbs 23

- <sup>1</sup> When you sit to eat with a ruler,  
consider diligently what is before you;
- <sup>2</sup> put a knife to your throat,  
if you are a man given to appetite.
- <sup>3</sup> Don't be desirous of his dainties,  
since they are deceitful food.
- <sup>4</sup> Don't weary yourself to be rich.  
In your wisdom, show restraint.
- <sup>5</sup> Why do you set your eyes on that which is not?  
For it certainly sprouts wings like an eagle and flies in the sky.
- <sup>6</sup> Don't eat the food of him who has a stingy eye,  
and don't crave his delicacies:  
<sup>7</sup> for as he thinks about the cost, so he is.  
"Eat and drink!" he says to you,  
but his heart is not with you.
- <sup>8</sup> The morsel which you have eaten you shall vomit up,  
and lose your good words.
- <sup>9</sup> Don't speak in the ears of a fool,  
for he will despise the wisdom of your words.
- <sup>10</sup> Don't move the ancient boundary stone.  
Don't encroach on the fields of the fatherless,  
<sup>11</sup> for their Defender is strong.  
He will plead their case against you.
- <sup>12</sup> Apply your heart to instruction,  
and your ears to the words of knowledge.
- <sup>13</sup> Don't withhold correction from a child.  
If you punish him with the rod, he will not die.
- <sup>14</sup> Punish him with the rod,  
and save his soul from Sheol.
- <sup>15</sup> My son, if your heart is wise,  
then my heart will be glad, even mine.
- <sup>16</sup> Yes, my heart will rejoice  
when your lips speak what is right.
- <sup>17</sup> Don't let your heart envy sinners,  
but rather fear Yahweh all day long.

- <sup>18</sup> Indeed surely there is a future hope,  
and your hope will not be cut off.
- <sup>19</sup> Listen, my son, and be wise,  
and keep your heart on the right path!
- <sup>20</sup> Don't be among ones drinking too much wine,  
or those who gorge themselves on meat:
- <sup>21</sup> for the drunkard and the glutton shall become poor;  
and drowsiness clothes them in rags.
- <sup>22</sup> Listen to your father who gave you life,  
and don't despise your mother when she is old.
- <sup>23</sup> Buy the truth, and don't sell it.  
Get wisdom, discipline, and understanding.
- <sup>24</sup> The father of the righteous has great joy.  
Whoever fathers a wise child delights in him.
- <sup>25</sup> Let your father and your mother be glad!  
Let her who bore you rejoice!
- <sup>26</sup> My son, give me your heart;  
and let your eyes keep in my ways.
- <sup>27</sup> For a prostitute is a deep pit;  
and a wayward wife is a narrow well.
- <sup>28</sup> Yes, she lies in wait like a robber,  
and increases the unfaithful among men.
- <sup>29</sup> Who has woe?  
Who has sorrow?  
Who has strife?  
Who has complaints?  
Who has needless bruises?  
Who has bloodshot eyes?
- <sup>30</sup> Those who stay long at the wine;  
those who go to seek out mixed wine.
- <sup>31</sup> Don't look at the wine when it is red,  
when it sparkles in the cup,  
when it goes down smoothly.
- <sup>32</sup> In the end, it bites like a snake,  
and poisons like a viper.
- <sup>33</sup> Your eyes will see strange things,  
and your mind will imagine confusing things.



<sup>34</sup> Yes, you will be as he who lies down in the middle of the sea,  
or as he who lies on top of the rigging:

<sup>35</sup> “They hit me, and I was not hurt!

They beat me, and I don’t feel it!

When will I wake up? I can do it again.

I can find another.”

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## Ecclesiastes 3

<sup>1</sup> For everything there is a season, and a time for every purpose under heaven:

<sup>2</sup> a time to be born,  
and a time to die;

a time to plant,  
and a time to pluck up that which is planted;

<sup>3</sup> a time to kill,  
and a time to heal;  
a time to break down,  
and a time to build up;

<sup>4</sup> a time to weep,  
and a time to laugh;

a time to mourn,  
and a time to dance;

<sup>5</sup> a time to cast away stones,  
and a time to gather stones together;  
a time to embrace,  
and a time to refrain from embracing;

<sup>6</sup> a time to seek,  
and a time to lose;  
a time to keep,  
and a time to cast away;

<sup>7</sup> a time to tear,  
and a time to sew;  
a time to keep silence,  
and a time to speak;

<sup>8</sup> a time to love,  
and a time to hate;  
a time for war,  
and a time for peace.

<sup>9</sup> What profit has he who works in that in which he labors? <sup>10</sup> I have seen the burden which God has given to the sons of men to be afflicted with. <sup>11</sup> He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God

has done from the beginning even to the end. <sup>12</sup> I know that there is nothing better for them than to rejoice, and to do good as long as they live. <sup>13</sup> Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God. <sup>14</sup> I know that whatever God does, it shall be forever. Nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him. <sup>15</sup> That which is has been long ago, and that which is to be has been long ago. God seeks again that which is passed away.

<sup>16</sup> Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. <sup>17</sup> I said in my heart, "God will judge the righteous and the wicked; for there is a time there for every purpose and for every work." <sup>18</sup> I said in my heart, "As for the sons of men, God tests them, so that they may see that they themselves are like animals. <sup>19</sup> For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals; for all is vanity. <sup>20</sup> All go to one place. All are from the dust, and all turn to dust again. <sup>21</sup> Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"

<sup>22</sup> Therefore I saw that there is nothing better than that a man should rejoice in his works; for that is his portion. <sup>23</sup> For who can bring him to see what will be after him?

# Psalms 122

## A Song of Ascents. By David.

<sup>1</sup> I was glad when they said to me,

“Let’s go to Yahweh’s house!”

<sup>2</sup> Our feet are standing within your gates, Jerusalem,

<sup>3</sup> Jerusalem, that is built as a city that is compact together,

<sup>4</sup> where the tribes go up, even Yah’s tribes,

according to an ordinance for Israel,

to give thanks to Yahweh’s name.

<sup>5</sup> For there are set thrones for judgment,

the thrones of David’s house.

<sup>6</sup> Pray for the peace of Jerusalem.

Those who love you will prosper.

<sup>7</sup> Peace be within your walls,

and prosperity within your palaces.

<sup>8</sup> For my brothers’ and companions’ sakes,

I will now say, “Peace be within you.”

<sup>9</sup> For the sake of the house of ~~Yahweh our God~~, [OzannePDF.com](http://OzannePDF.com),

I will seek your good.

## Psalms 127

### **A Song of Ascents. By Solomon.**

<sup>1</sup>Unless Yahweh builds the house,  
they who build it labor in vain.

Unless Yahweh watches over the city,  
the watchman guards it in vain.

<sup>2</sup>It is vain for you to rise up early,  
to stay up late,  
eating the bread of toil,  
for he gives sleep to his loved ones.

<sup>3</sup>Behold, children are a heritage of Yahweh.  
The fruit of the womb is his reward.

<sup>4</sup>As arrows in the hand of a mighty man,  
so are the children of youth.

<sup>5</sup>Happy is the man who has his quiver full of them.

They won't be disappointed [when they speak](https://www.creamspdf.com) with their enemies in the  
gate.

## Exodus 3

<sup>1</sup> Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. <sup>2</sup> Yahweh's angel appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. <sup>3</sup> Moses said, "I will go now, and see this great sight, why the bush is not burned."

<sup>4</sup> When Yahweh saw that he came over to see, God called to him out of the middle of the bush, and said, "Moses! Moses!"

He said, "Here I am."

<sup>5</sup> He said, "Don't come close. Take off your sandals, for the place you are standing on is holy ground." <sup>6</sup> Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses hid his face because he was afraid to look at God.

<sup>7</sup> Yahweh said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. <sup>8</sup> I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. <sup>9</sup> Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. <sup>10</sup> Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt."

<sup>11</sup> Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

<sup>12</sup> He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

<sup>13</sup> Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you,' and they ask

me, 'What is his name?' what should I tell them?"

<sup>14</sup> God said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.' " <sup>15</sup> God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. <sup>16</sup> Go and gather the elders of Israel together, and tell them, 'Yahweh, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have surely visited you, and seen that which is done to you in Egypt. <sup>17</sup> I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey." ' <sup>18</sup> They will listen to your voice. You shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, 'Yahweh, the God of the Hebrews, has met with us. Now please let us go three days' journey into the wilderness, that we may sacrifice to Yahweh, our God.' <sup>19</sup> I know that the king of Egypt won't give you permission to go, no, not by a mighty hand. <sup>20</sup> I will reach out my hand and strike Egypt with all my wonders which I will do among them, and after that he will let you go. <sup>21</sup> I will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. <sup>22</sup> But every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing. You shall put them on your sons, and on your daughters. You shall plunder the Egyptians."

## Matthew 8

<sup>1</sup> When he came down from the mountain, great multitudes followed him. <sup>2</sup> Behold, a leper came to him and worshiped him, saying, “Lord, if you want to, you can make me clean.”

<sup>3</sup> Jesus stretched out his hand and touched him, saying, “**I want to. Be made clean.**” Immediately his leprosy was cleansed. <sup>4</sup> Jesus said to him, “**See that you tell nobody; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.**”

<sup>5</sup> When he came into Capernaum, a centurion came to him, asking him for help, <sup>6</sup> saying, “Lord, my servant lies in the house paralyzed, grievously tormented.”

<sup>7</sup> Jesus said to him, “**I will come and heal him.**”

<sup>8</sup> The centurion answered, “Lord, I’m not worthy for you to come under my roof. Just say the word, and my servant will be healed. <sup>9</sup> For I am also a man under authority, having under myself soldiers. I tell this one, ‘Go,’ and he goes; and tell another, ‘Come,’ and he comes; and tell my servant, ‘Do this,’ and he does it.”

<sup>10</sup> When Jesus heard it, he marveled and said to those who followed, “**Most certainly I tell you, I haven’t found so great a faith, not even in Israel.** <sup>11</sup> **I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,** <sup>12</sup> **but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth.**” <sup>13</sup> Jesus said to the centurion, “**Go your way. Let it be done for you as you have believed.**” His servant was healed in that hour.

<sup>14</sup> When Jesus came into Peter’s house, he saw his wife’s mother lying sick with a fever. <sup>15</sup> He touched her hand, and the fever left her. So she got up and served him. <sup>16</sup> When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick, <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying, “He took our infirmities and bore our diseases.”



<sup>18</sup> Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.

<sup>19</sup> A scribe came and said to him, “Teacher, I will follow you wherever you go.”

<sup>20</sup> Jesus said to him, “The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

<sup>21</sup> Another of his disciples said to him, “Lord, allow me first to go and bury my father.”

<sup>22</sup> But Jesus said to him, “Follow me, and leave the dead to bury their own dead.”

<sup>23</sup> When he got into a boat, his disciples followed him. <sup>24</sup> Behold, a violent storm came up on the sea, so much that the boat was covered with the waves; but he was asleep. <sup>25</sup> The disciples came to him and woke him up, saying, “Save us, Lord! We are dying!”

<sup>26</sup> He said to them, “Why are you fearful, O you of little faith?” Then he got up, rebuked the wind and the sea, and there was a great calm.

<sup>27</sup> The men marveled, saying, “What kind of man is this, that even the wind and the sea obey him?”

<sup>28</sup> When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. <sup>29</sup> Behold, they cried out, saying, “What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?” <sup>30</sup> Now there was a herd of many pigs feeding far away from them. <sup>31</sup> The demons begged him, saying, “If you cast us out, permit us to go away into the herd of pigs.”

<sup>32</sup> He said to them, “Go!”

They came out and went into the herd of pigs; and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. <sup>33</sup> Those who fed them fled and went away into the city and told everything, including what happened to those who were possessed with demons. <sup>34</sup> Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.



## Luke 12

<sup>1</sup> Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, “Beware of the yeast of the Pharisees, which is hypocrisy. <sup>2</sup> But there is nothing covered up that will not be revealed, nor hidden that will not be known. <sup>3</sup> Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

<sup>4</sup> “I tell you, my friends, don’t be afraid of those who kill the body, and after that have no more that they can do. <sup>5</sup> But I will warn you whom you should fear. Fear him who after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him.

<sup>6</sup> “Aren’t five sparrows sold for two assaria coins ? Not one of them is forgotten by God. <sup>7</sup> But the very hairs of your head are all counted. Therefore don’t be afraid. You are of more value than many sparrows.

<sup>8</sup> “I tell you, everyone who confesses me before men, the Son of Man will also confess before the angels of God; <sup>9</sup> but he who denies me in the presence of men will be denied in the presence of God’s angels. <sup>10</sup> Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. <sup>11</sup> When they bring you before the synagogues, the rulers, and the authorities, don’t be anxious how or what you will answer, or what you will say; <sup>12</sup> for the Holy Spirit will teach you in that same hour what you must say.”

<sup>13</sup> One of the multitude said to him, “Teacher, tell my brother to divide the inheritance with me.”

<sup>14</sup> But he said to him, “Man, who made me a judge or an arbitrator over you?” <sup>15</sup> He said to them, “Beware! Keep yourselves from covetousness, for a man’s life doesn’t consist of the abundance of the things which he possesses.”

<sup>16</sup> He spoke a parable to them, saying, “The ground of a certain rich man produced abundantly. <sup>17</sup> He reasoned within himself, saying, ‘What will I do, because I don’t have room to store my crops?’ <sup>18</sup> He said, ‘This

is what I will do. I will pull down my barns, build bigger ones, and there I will store all my grain and my goods. <sup>19</sup> I will tell my soul, “Soul, you have many goods laid up for many years. Take your ease, eat, drink, and be merry.” ’

<sup>20</sup> “But God said to him, ‘You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?’ <sup>21</sup> So is he who lays up treasure for himself, and is not rich toward God.”

<sup>22</sup> He said to his disciples, “Therefore I tell you, don’t be anxious for your life, what you will eat, nor yet for your body, what you will wear. <sup>23</sup> Life is more than food, and the body is more than clothing. <sup>24</sup> Consider the ravens: they don’t sow, they don’t reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! <sup>25</sup> Which of you by being anxious can add a cubit to his height? <sup>26</sup> If then you aren’t able to do even the least things, why are you anxious about the rest? <sup>27</sup> Consider the lilies, how they grow. They don’t toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? <sup>29</sup> Don’t seek what you will eat or what you will drink; neither be anxious. <sup>30</sup> For the nations of the world seek after all of these things, but your Father knows that you need these things. <sup>31</sup> But seek God’s Kingdom, and all these things will be added to you. <sup>32</sup> Don’t be afraid, little flock, for it is your Father’s good pleasure to give you the Kingdom. <sup>33</sup> Sell what you have and give gifts to the needy. Make for yourselves purses which don’t grow old, a treasure in the heavens that doesn’t fail, where no thief approaches, neither moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> “Let your waist be dressed and your lamps burning. <sup>36</sup> Be like men watching for their lord, when he returns from the wedding feast; that when he comes and knocks, they may immediately open to him. <sup>37</sup> Blessed are those servants whom the lord will find watching when he comes. Most certainly I tell you that he will dress himself, make them recline, and will come and serve them. <sup>38</sup> They will be blessed if he comes in the second or third watch, and finds them so. <sup>39</sup> But know this, that if the master of the house had known in what hour the thief was coming, he

would have watched, and not allowed his house to be broken into. <sup>40</sup> Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

<sup>41</sup> Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

<sup>42</sup> The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? <sup>43</sup> Blessed is that servant whom his lord will find doing so when he comes. <sup>44</sup> Truly I tell you, that he will set him over all that he has. <sup>45</sup> But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, <sup>46</sup> then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. <sup>47</sup> That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, <sup>48</sup> but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

<sup>49</sup> "I came to throw fire on the earth. I wish it were already kindled. <sup>50</sup> But I have a baptism to be baptized with, and how distressed I am until it is accomplished! <sup>51</sup> Do you think that I have come to give peace in the earth? I tell you, no, but rather division. <sup>52</sup> For from now on, there will be five in one house divided, three against two, and two against three. <sup>53</sup> They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

<sup>54</sup> He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. <sup>55</sup> When a south wind blows, you say, 'There will be a scorching heat,' and it happens. <sup>56</sup> You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time? <sup>57</sup> Why don't you judge for yourselves what is right? <sup>58</sup> For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to

the judge, and the judge deliver you to the officer, and the officer throw you into prison. <sup>59</sup> I tell you, ~~you will by no means~~ [OceanPDF.com](http://OceanPDF.com) get out of there, until you have paid the very last penny. ”

## Isaiah 55

- <sup>1</sup> “Hey! Come, everyone who thirsts, to the waters!  
Come, he who has no money, buy, and eat!  
Yes, come, buy wine and milk without money and without price.
- <sup>2</sup> Why do you spend money for that which is not bread,  
and your labor for that which doesn’t satisfy?  
Listen diligently to me, and eat that which is good,  
and let your soul delight itself in richness.
- <sup>3</sup> Turn your ear, and come to me.  
Hear, and your soul will live.  
I will make an everlasting covenant with you, even the sure mercies of  
David.
- <sup>4</sup> Behold, I have given him for a witness to the peoples,  
a leader and commander to the peoples.
- <sup>5</sup> Behold, you shall call a nation that you don’t know;  
and a nation that didn’t know you shall run to you,  
because of Yahweh your God,  
and for the Holy One of Israel;  
for he has glorified you.”
- <sup>6</sup> Seek Yahweh while he may be found.  
Call on him while he is near.
- <sup>7</sup> Let the wicked forsake his way,  
and the unrighteous man his thoughts.  
Let him return to Yahweh, and he will have mercy on him,  
to our God, for he will freely pardon.
- <sup>8</sup> “For my thoughts are not your thoughts,  
and your ways are not my ways,” says Yahweh.
- <sup>9</sup> “For as the heavens are higher than the earth,  
so are my ways higher than your ways,  
and my thoughts than your thoughts.
- <sup>10</sup> For as the rain comes down and the snow from the sky,  
and doesn’t return there, but waters the earth,  
and makes it grow and bud,  
and gives seed to the sower and bread to the eater;
- <sup>11</sup> so is my word that goes out of my mouth:  
it will not return to me void,

but it will accomplish that which I please,  
and it will prosper in the thing I sent it to do.

<sup>12</sup> For you shall go out with joy,  
and be led out with peace.

The mountains and the hills will break out before you into singing;  
and all the trees of the fields will clap their hands.

<sup>13</sup> Instead of the thorn the cypress tree will come up;  
and instead of the brier the myrtle tree will come up.

It will make a name for Yahweh,  
for an everlasting sign that will not be cut off.”



## Proverbs 27

- <sup>1</sup> Don't boast about tomorrow;  
for you don't know what a day may bring.
- <sup>2</sup> Let another man praise you,  
and not your own mouth;  
a stranger, and not your own lips.
- <sup>3</sup> A stone is heavy,  
and sand is a burden;  
but a fool's provocation is heavier than both.
- <sup>4</sup> Wrath is cruel,  
and anger is overwhelming;  
but who is able to stand before jealousy?
- <sup>5</sup> Better is open rebuke  
than hidden love.
- <sup>6</sup> The wounds of a friend are faithful,  
although the kisses of an enemy are profuse.
- <sup>7</sup> A full soul loathes a honeycomb;  
but to a hungry soul, every bitter thing is sweet.
- <sup>8</sup> As a bird that wanders from her nest,  
so is a man who wanders from his home.
- <sup>9</sup> Perfume and incense bring joy to the heart;  
so does earnest counsel from a man's friend.
- <sup>10</sup> Don't forsake your friend and your father's friend.  
Don't go to your brother's house in the day of your disaster.  
A neighbor who is near is better than a distant brother.
- <sup>11</sup> Be wise, my son,  
and bring joy to my heart,  
then I can answer my tormentor.
- <sup>12</sup> A prudent man sees danger and takes refuge;  
but the simple pass on, and suffer for it.
- <sup>13</sup> Take his garment when he puts up collateral for a stranger.  
Hold it for a wayward woman!
- <sup>14</sup> He who blesses his neighbor with a loud voice early in the morning,  
it will be taken as a curse by him.
- <sup>15</sup> A continual dropping on a rainy day  
and a contentious wife are alike:

- <sup>16</sup> restraining her is like restraining the wind,  
or like grasping oil in his right hand.
- <sup>17</sup> Iron sharpens iron;  
so a man sharpens his friend's countenance.
- <sup>18</sup> Whoever tends the fig tree shall eat its fruit.  
He who looks after his master shall be honored.
- <sup>19</sup> Like water reflects a face,  
so a man's heart reflects the man.
- <sup>20</sup> Sheol and Abaddon are never satisfied;  
and a man's eyes are never satisfied.
- <sup>21</sup> The crucible is for silver,  
and the furnace for gold;  
but man is refined by his praise.
- <sup>22</sup> Though you grind a fool in a mortar with a pestle along with grain,  
yet his foolishness will not be removed from him.
- <sup>23</sup> Know well the state of your flocks,  
and pay attention to your herds:
- <sup>24</sup> for riches are not forever,  
nor does the crown endure to all generations.
- <sup>25</sup> The hay is removed, and the new growth appears,  
the grasses of the hills are gathered in.
- <sup>26</sup> The lambs are for your clothing,  
and the goats are the price of a field.
- <sup>27</sup> There will be plenty of goats' milk for your food,  
for your family's food, [OceanofPDF.com](http://OceanofPDF.com)  
and for the nourishment of your servant girls.

## Luke 17

<sup>1</sup> He said to the disciples, “It is impossible that no occasions of stumbling should come, but woe to him through whom they come! <sup>2</sup> It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. <sup>3</sup> Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. <sup>4</sup> If he sins against you seven times in the day, and seven times returns, saying, ‘I repent,’ you shall forgive him.”

<sup>5</sup> The apostles said to the Lord, “Increase our faith.”

<sup>6</sup> The Lord said, “If you had faith like a grain of mustard seed, you would tell this sycamore tree, ‘Be uprooted, and be planted in the sea,’ and it would obey you. <sup>7</sup> But who is there among you, having a servant plowing or keeping sheep, that will say when he comes in from the field, ‘Come immediately and sit down at the table,’ <sup>8</sup> and will not rather tell him, ‘Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink’? <sup>9</sup> Does he thank that servant because he did the things that were commanded? I think not. <sup>10</sup> Even so you also, when you have done all the things that are commanded you, say, ‘We are unworthy servants. We have done our duty.’ ”

<sup>11</sup> As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee. <sup>12</sup> As he entered into a certain village, ten men who were lepers met him, who stood at a distance. <sup>13</sup> They lifted up their voices, saying, “Jesus, Master, have mercy on us!”

<sup>14</sup> When he saw them, he said to them, “Go and show yourselves to the priests.” As they went, they were cleansed. <sup>15</sup> One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. <sup>16</sup> He fell on his face at Jesus’ feet, giving him thanks; and he was a Samaritan. <sup>17</sup> Jesus answered, “Weren’t the ten cleansed? But where are the nine? <sup>18</sup> Were there none found who returned to give glory to God, except this foreigner?” <sup>19</sup> Then he said to him, “Get up, and go your way. Your faith has healed you.”

<sup>20</sup> Being asked by the Pharisees when God’s Kingdom would come, he answered them, “God’s Kingdom doesn’t come with observation; <sup>21</sup>

neither will they say, 'Look, here!' or, 'Look, there!' for behold, God's Kingdom is within you."

<sup>22</sup> He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. <sup>23</sup> They will tell you, 'Look, here!' or 'Look, there!' Don't go away or follow after them, <sup>24</sup> for as the lightning, when it flashes out of one part under the sky, shines to another part under the sky; so will the Son of Man be in his day. <sup>25</sup> But first, he must suffer many things and be rejected by this generation. <sup>26</sup> As it was in the days of Noah, even so it will also be in the days of the Son of Man. <sup>27</sup> They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ship, and the flood came and destroyed them all. <sup>28</sup> Likewise, even as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; <sup>29</sup> but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky and destroyed them all. <sup>30</sup> It will be the same way in the day that the Son of Man is revealed. <sup>31</sup> In that day, he who will be on the housetop and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. <sup>32</sup> Remember Lot's wife! <sup>33</sup> Whoever seeks to save his life loses it, but whoever loses his life preserves it. <sup>34</sup> I tell you, in that night there will be two people in one bed. One will be taken and the other will be left. <sup>35</sup> There will be two grinding grain together. One will be taken and the other will be left." <sup>36</sup>

<sup>37</sup> They, answering, asked him, "Where, Lord?"

He said to them, "Where [OceanofPDF.com](http://OceanofPDF.com) the vultures will also be gathered together."

# 1 Corinthians 12

<sup>1</sup> Now concerning spiritual things, brothers, I don't want you to be ignorant. <sup>2</sup> You know that when you were heathen, you were led away to those mute idols, however you might be led. <sup>3</sup> Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.

<sup>4</sup> Now there are various kinds of gifts, but the same Spirit. <sup>5</sup> There are various kinds of service, and the same Lord. <sup>6</sup> There are various kinds of workings, but the same God, who works all things in all. <sup>7</sup> But to each one is given the manifestation of the Spirit for the profit of all. <sup>8</sup> For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; <sup>9</sup> to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit; <sup>10</sup> and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. <sup>11</sup> But the one and the same Spirit produces all of these, distributing to each one separately as he desires.

<sup>12</sup> For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. <sup>13</sup> For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. <sup>16</sup> If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. <sup>17</sup> If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? <sup>18</sup> But now God has set the members, each one of them, in the body, just as he desired. <sup>19</sup> If they were all one member, where would the body be? <sup>20</sup> But now they are many members, but one body. <sup>21</sup> The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." <sup>22</sup> No, much rather, those members of the body which seem to be weaker are necessary. <sup>23</sup> Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; <sup>24</sup> whereas our presentable parts have no such need.

But God composed the body together, giving more abundant honor to the inferior part, <sup>25</sup> that there should be no division in the body, but that the members should have the same care for one another. <sup>26</sup> When one member suffers, all the members suffer with it. When one member is honored, all the members rejoice with it.

<sup>27</sup> Now you are the body of Christ, and members individually. <sup>28</sup> God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? <sup>30</sup> Do all have gifts of healings? Do all speak with various languages? Do all interpret? <sup>31</sup> But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

## 2 Corinthians 12

<sup>1</sup> It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ who was caught up into the third heaven fourteen years ago—whether in the body, I don't know, or whether out of the body, I don't know; God knows. <sup>3</sup> I know such a man (whether in the body, or outside of the body, I don't know; God knows), <sup>4</sup> how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. <sup>5</sup> On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. <sup>6</sup> For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me or hears from me. <sup>7</sup> By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, a thorn in the flesh was given to me: a messenger of Satan to torment me, that I should not be exalted excessively. <sup>8</sup> Concerning this thing, I begged the Lord three times that it might depart from me. <sup>9</sup> He has said to me, **“My grace is sufficient for you, for my power is made perfect in weakness.”** Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me.

<sup>10</sup> Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, and in distresses, for Christ's sake. For when I am weak, then am I strong. <sup>11</sup> I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for I am in no way inferior to the very best apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were worked among you in all perseverance, in signs and wonders and mighty works. <sup>13</sup> For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.

<sup>14</sup> Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. <sup>15</sup> I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? <sup>16</sup> Even so, I myself didn't burden you. “But, being crafty, I caught you with deception.” <sup>17</sup> Did I take advantage of you by anyone of those whom I have sent to you? <sup>18</sup> I

exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?

<sup>19</sup> Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying. <sup>20</sup> For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire, that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, or riots, <sup>21</sup> that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness, sexual immorality, and lustfulness which they committed.