

Selections from the Bible

Compiled by
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Al-Mawrid

A Foundation for Islamic Research and Education

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Foreword

The Bible is perhaps one of the most sparingly read books amongst common Muslims. This is because Muslim scholars have generally adopted a very averse attitude towards it. This aversion is mostly based on some narratives attributed to Prophet Muḥammad (sws). However, none of these narratives is sound.¹

It cannot be denied that adulterations and interpolations have crept into the Bible, and part of it may also have been lost. However, it is still a treasure trove of wisdom and philosophy. Muslims are therefore urged to read the Bible and, in the light of the Qur'ān, benefit from its wisdom and guidance.

In the anthology before you, I have tried to compile Biblical verses which mostly relate to moral advancement and personality development, and which are in conformity with the Qur'ān. Amongst the books of the Old Testament, I have confined myself to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), the Psalms and the Proverbs. The selections from the New Testament are from the Gospels

1. For a detailed evaluation of these narratives, see: Shu'ayb al-Arna'ūt, *Musnad Imām Aḥmad ibn Ḥanbal*, 2nd ed., vol. 23 (Beirut: Mu'assasah al-risālah li al-ṭabā'ah wa al-nashr wa al-tawzī', 2008), 349-350.

of Matthew, Mark, Luke and John.²

All translations are from the copyright-free BBE (Bible in Basic English) version.³ I have not changed the punctuation. However, I have added titles to the excerpts given.

I must thank Ms Nikhat Sattar for thoroughly proof reading this book.

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October, 2015

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2. It is known that the Pentateuch consists of the guidance mostly revealed to Moses (sws), the Psalms to David (sws) and the Proverbs to Solomon (sws) and the Gospels to Jesus (sws).

3. The BBE was accessed from: <http://www.o-bible.com/bbe.html> (18 Aug 2015).

Caring for the Needy

When you get in the grain from your field, if some of the grain has been dropped by chance in the field, do not go back and get it, but let it be for the man from a strange land, the child without a father, and the widow: so that the blessing of the Lord your God may be on all the work of your hands. When you are shaking the fruit from your olive-trees, do not go over the branches a second time: let some be for the man from a strange land, the child without a father, and the widow. When you are pulling the grapes from your vines, do not take up those which have been dropped; let them be for the man from a strange land, the child without a father, and the widow. (Deuteronomy, 24:19-21)

Acts of Kindness

Do not make attempts to get equal with one who has done you wrong, or keep hard feelings against the children of your people, but have love for your neighbour as for yourself. (Leviticus: 19:18)

Honesty

Do not make false decisions in questions of yardsticks and weights and measures. Have true scales, true weights and measures for all things: I am the Lord your God, who took you out of the land of Egypt. (Leviticus: 19:35-36)

Condemnation of Various Evils

Cursed is the man who makes any image of wood or stone or metal, disgusting to the Lord, the work of man's hands, and puts it up in secret. And let all the people say, So be it.

Cursed is he who does not give honour to his father or mother. And let all the people say, So be it.

Cursed is he who takes his neighbour's landmark from its place. And let all the people say, So be it.

Cursed is he by whom the blind are turned out of the way. And let all the people say, So be it.

Cursed is he who gives a wrong decision in the cause of a man from a strange land, or of one without a father, or of a widow. And let all the people say, So be it.

Cursed is he who has sex relations with his father's

wife, for he has put shame on his father. And let all the people say, So be it.

Cursed is he who has sex relations with any sort of beast. And let all the people say, So be it.

Cursed is he who has sex relations with his sister, the daughter of his father or of his mother. And let all the people say, So be it.

Cursed is he who has sex relations with his mother-in-law. And let all the people say, So be it.

Cursed is he who takes his neighbour's life secretly. And let all the people say, So be it.

Cursed is he who for a reward puts to death one who has done no wrong. And let all the people say, So be it.

Cursed is he who does not take this law to heart to do it. And let all the people say, So be it.
(Deuteronomy, 27:15-26)

Sexual Purity

You may not have sex connection with anyone who is a near relation: I am the Lord.

You may not have sex relations with your father or your mother: she is your mother, you may not take

her.

And you may not have sex relations with your father's wife: she is your father's.

You may not take your sister, the daughter of your father or of your mother, wherever her birth took place, among you or in another country.

You may not have sex relations with your son's daughter or your daughter's daughter, for they are part of yourself; Or your father's wife's daughter, the child of your father, for she is your sister.

You may not have sex connection with your father's sister, for she is your father's near relation.

You may not have sex connection with your mother's sister, for she is your mother's near relation. You may not have sex relations with the wife of your father's brother, for she is of your family; Or with your daughter-in-law, for she is your son's wife, and you may not take her.

You may not have sex relations with your brother's wife, for she is your brother's.

You may not take as wife a woman and her daughter, or her son's daughter or her daughter's daughter, for they are of one family: it is an act of shame.

And you may not take as wife a woman and at the same time her sister, to be in competition with her in her life-time.

And you may not go near a woman or have sex relations with her when she is unclean, at her regular time.

And you may not have sex relations with your neighbour's wife, making yourself unclean with her.

And you may not make any of your children go through the fire as an offering to Molech, and you may not put shame on the name of your God: I am the Lord.

You may not have sex relations with men, as you do with women: it is a disgusting thing.

And you may not have sex relations with a beast, making yourself unclean with it; and a woman may not give herself to a beast: it is an unnatural act. (Leviticus:18:6-23)

Respect for Parents

Give honour to your father and to your mother, so that your life may be long in the land which the Lord your God is giving you. (Exodus, 20:12)

Righteousness

For the Lord your God is God of gods⁴ and Lord of lords, the great God, strong in power and greatly to be feared, who has no respect for any man's position and takes no rewards: Judging uprightly in the cause of the widow and of the child who has no father, and giving food and clothing in his mercy to the man from a strange country. So be kind to the man from a strange country who is living among you, for you yourselves were living in a strange country in the land of Egypt. Let the fear of the Lord your God be before you, give him worship and be true to him at all times, taking your oaths in his name. (Deuteronomy, 10:17-20)

Helping Out

If you see your brother's ox or his sheep wandering, do not go by without helping, but take them back to your brother. If their owner is not near, or if you are not certain who he is, then take the beast to your house and keep it till its owner comes in search of it, and then you are to give it back to him. Do the same with his ass or his robe or anything which has gone from your brother's keeping and which you have come across: do not keep it to yourself. (Deuteronomy, 22:1-3)

4. Ie., God of those also whom people regard as gods.
(Compiler)

Caring for Servants

(1)

Do not be hard on a servant who is poor and in need, if he is one of your countrymen or a man from another nation living with you in your land. (Deuteronomy, 21:14)

(2)

If one of your countrymen, a Hebrew man or woman, becomes your servant for a price and does work for you six years, in the seventh year let him go free. And when you make him free, do not let him go away with nothing in his hands: But give him freely from your flock and from your grain and your wine: in the measure of the wealth which the Lord your God has given you, you are to give to him. And keep in mind that you yourself were a servant in the land of Egypt, and the Lord your God made you free: so I give you this order today. (Deuteronomy, 15:12-15)

Condemnation of Polytheism

(1)

And God said all these words: I am the Lord your God who took you out of the land of Egypt, out of the

prison-house. You are to have no other gods but me. You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters; And I will have mercy through a thousand generations on those who have love for me and keep my laws. (Exodus, 20:1-6)

(2)

And when your eyes are lifted up to heaven, and you see the sun and the moon and the stars, all the army of heaven, do not let yourselves be moved to give them worship, or become the servants of what the Lord has given equally to all peoples under heaven. (Deuteronomy, 4:19)

Justice

Be upright in judging the cause of the man from a strange country and of him who has no father; do not take a widow's clothing on account of a debt: But keep in mind that you were a servant in the land of Egypt, and the Lord your God made you free: for this is why I give you orders to do this. (24:17)

The Ten Commandments

I am the Lord your God, who took you out of the land of Egypt, out of the prison-house.

1. You are to have no other gods but me. You may not make for yourselves an image in the form of anything in heaven or on earth or in the waters under the earth:

2. You may not go down on your faces before them or give them worship; for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters; And I will have mercy through a thousand generations on those who have love for me and keep my laws.

3. You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged as a sinner by the Lord.

4. Keep the Sabbath day as a holy day, as you have been ordered by the Lord your God. On six days do all your work: But the seventh day is a Sabbath to the Lord your God; on that day do no work, you or your son or your daughter, or your man-servant or your woman-servant, or your ox or your ass or any of your cattle, or the man from a strange country

who is living among you; so that your man-servant and your woman-servant may have rest as well as you. And keep in mind that you were a servant in the land of Egypt, and that the Lord your God took you out of that land by his strong hand and his stretched-out arm: for this reason the Lord has given you orders to keep the Sabbath day.

5. Give honour to your father and your mother, as you have been ordered by the Lord your God; so that your life may be long and all may be well for you in the land which the Lord your God is giving you.

6. Do not put anyone to death without cause.

7. Do not be false to the married relation.

8. Do not take the property of another.

9. Do not give false witness against your neighbour.

10. Or let your desire be turned to your neighbour's wife, or his house or his field or his man-servant or his woman-servant or his ox or his ass or anything which is your neighbour's. (Deuteronomy, 5:6-21)

God's Covenant with the Israelites

Now if you give ear to the voice of the Lord your God, and keep with care all these orders which I have given you today, then the Lord your God will

put you high over all the nations of the earth: And all these blessings will come on you and overtake you, if your ears are open to the voice of the Lord your God. A blessing will be on you in the town, and a blessing in the field. A blessing will be on the fruit of your body, and on the fruit of your land, on the fruit of your cattle, the increase of your herd, and the young of your flock. A blessing will be on your basket and on your bread-basin. A blessing will be on your coming in and on your going out.

By the power of the Lord, those who take arms against you will be overcome before you: they will come out against you one way, and will go in flight from you seven ways. The Lord will send his blessing on your store-houses and on everything to which you put your hand: his blessing will be on you in the land which the Lord your God is giving you. The Lord will keep you as a people holy to himself, as he has said to you in his oath, if you keep the orders of the Lord your God and go on walking in his ways. And all the peoples of the earth will see that the name of the Lord is on you, and they will go in fear of you.

And the Lord will make you fertile in every good thing, in the fruit of your body, and the fruit of your cattle, and the fruit of your fields, in the land which the Lord, by his oath to your fathers, said he would give you. Opening his store-house in heaven, the Lord will send rain on your land at the right time, blessing all the work of your hands: other nations will make use of your wealth, and you will have no

need of theirs. The Lord will make you the head and not the tail; and you will ever have the highest place, if you give ear to the orders of the Lord your God which I give you today, to keep and to do them; Not turning away from any of the orders which I give you today, to the right hand or to the left, or going after any other gods to give them worship.

But if you do not give ear to the voice of the Lord your God, and take care to do all his orders and his laws which I give you today, then all these curses will come on you and overtake you: You will be cursed in the town and cursed in the field. A curse will be on your basket and on your bread-basin. A curse will be on the fruit of your body, and on the fruit of your land, on the increase of your cattle, and the young of your flock. You will be cursed when you come in and cursed when you go out. The Lord will send on you cursing and trouble and punishment in everything to which you put your hand, till sudden destruction overtakes you; because of your evil ways in which you have been false to me. (Deuteronomy, 28:1-20)

Spend even if you have Little!

And he [Jesus] took a seat by the place where the money was kept, and saw how the people put money into the boxes: and a number who had wealth put in much. And there came a poor widow, and she put in two little bits of money, which make a farthing. And

he made his disciples come to him, and said to them, Truly I say to you, This poor widow has put in more than all those who are putting money into the box: Because they all put in something out of what they had no need for; but she out of her need put in all she had, even all her living. (Mark, 12:41-44)

Showing off Generosity

Take care not to do your good works before men, to be seen by them; or you will have no reward from your Father⁵ in heaven. When then you give money to the poor, do not make a noise about it, as the false-hearted men do in the Synagogues and in the streets, so that they may have glory from men. Truly, I say to you, They have their reward. (Matthew, 6:1-2)

Spending in Charity

Make no store of wealth for yourselves on earth, where it may be turned to dust by worms and weather, and where thieves may come in by force and take it away. But make a store for yourselves in heaven, where it will not be turned to dust and where thieves do not come in to take it away: For where your wealth is, there will your heart be.

5. The word "Father" on such occasions is metaphorically used for God. (*Compiler*)

(Matthew, 6:19-21)

The Greatest Commandment

And he [Jesus] said to him, Have love for the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and greatest rule. (Matthew, 22:37-38)

Spiritual Existence

It is in the Writings, Bread is not man's only need, but every word which comes out of the mouth of God. (Matthew, 4:4)

Fear of God

And have no fear of those who put to death the body, but are not able to put to death the soul. But have fear of him who has power to give soul and body to destruction in Hell. (Matthew, 10:28)

Compensation

Happy are those who are sad: for they will be

comforted. (Matthew, 5:4)

The Yoke of God

Come to me, all you who are troubled and weighted down with care, and I will give you rest. Take my yoke on you and become like me, for I am gentle and without pride, and you will have rest for your souls; For my yoke is good, and the weight I take up is not hard. (Matthew, 11:28-30)

Banquet for the Poor

And he [Jesus] said to the master of the house, When you give a feast, do not send for your friends and your brothers and your family or your neighbours who have wealth, for they may give a feast for you, and so you will get a reward. But when you give a feast, send for the poor and the blind and those who are broken in body: And you will have a blessing, because they will not be able to give you any payment, and you will get your reward when the upright come back from the dead. (Luke, 14:12-14)

Life is more than Food!

And he [Jesus] said to his disciples, For this reason I

say to you, Take no thought for your life, about what food you will take, or for your body, how it may be clothed. Is not life more than food, and the body than its clothing? Give thought to the ravens; they do not put seeds into the earth, or get together grain; they have no store-houses or buildings; and God gives them their food: of how much greater value are you than the birds! And which of you by taking thought is able to make himself any taller? If, then, you are not able to do even that which is least, why are you troubled about the rest? (Luke, 12:22-26)

Loving God

And you are to have love for the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. (Mark, 12:30)

Fate of Pride

For every man who gives himself a high place will be put down, but he who takes a low place will be lifted up. (Luke, 14:11)

Seek and Thou shalt Find

Make a request, and it will be answered; what you

are searching for you will get; give the sign, and the door will be open to you. (Matthew, 7:7)

The Power of God

And Jesus, looking at them, said, With men this is not possible; but with God all things are possible. (Matthew, 19:26)

Eye is the Lamp of the Body

The light of the body is the eye; if then your eye is true, all your body will be full of light. But if your eye is evil, all your body will be dark. If then the light which is in you is dark, how dark it will be! (Matthew, 6:22-23)

Two Masters: God and Greed

No man is able to be a servant to two masters: for he will have hate for the one and love for the other, or he will keep to one and have no respect for the other. You may not be servants of God and of wealth. (Matthew, 6:24)

Pretentious Worship Rituals

And when you make your prayers, be not like the false-hearted men, who take pleasure in getting up and saying their prayers in the Synagogues and at the street turnings so that they may be seen by men. Truly I say to you, they have their reward. But when you make your prayer, go into your private room, and, shutting the door, say a prayer to your Father in secret, and your Father, who sees in secret, will give you your reward. (Matthew, 6:5-6)

Sermon on the Mount

And with these words he gave them teaching, saying,

Happy are the poor in spirit: for the kingdom of heaven is theirs.

Happy are those who are sad: for they will be comforted.

Happy are the gentle: for the earth will be their heritage.

Happy are those whose heart's desire is for righteousness: for they will have their desire.

Happy are those who have mercy: for they will be given mercy.

Happy are the clean in heart: for they will see God.

Happy are the peacemakers: for they will be named sons of God.

Happy are those who are attacked on account of righteousness: for the kingdom of heaven will be theirs.

Happy are you when men give you a bad name, and are cruel to you, and say all evil things against you falsely, because of me.

Be glad and full of joy; for great is your reward in heaven: for so were the prophets attacked who were before you.

You are the salt of the earth; but if its taste goes from the salt, how will you make it salt again? it is then good for nothing but to be put out and crushed under foot by men.

You are the light of the world. A town put on a hill may be seen by all. And a burning light is not put under a vessel, but on its table; so that its rays may be shining on all who are in the house. Even so let your light be shining before men, so that they may see your good works and give glory to your Father in heaven.

Let there be no thought that I have come to put an end to the law or the prophets. I have not come for destruction, but to make complete. Truly I say to you, Till heaven and earth come to an end, not the smallest letter or part of a letter will in any way be taken from the law, till all things are done. Whoever then goes against the smallest of these laws, teaching men to do the same, will be named least in the kingdom of heaven; but he who keeps the laws, teaching others to keep them, will be named great in the kingdom of heaven.

For I say to you, If your righteousness is not greater than the righteousness of the scribes and Pharisees, you will never go into the kingdom of heaven.

You have knowledge that it was said in old times, You may not put to death; and, Whoever puts to death will be in danger of being judged: But I say to you that everyone who is angry with his brother will be in danger of being judged; and he who says to his brother, Raca, will be in danger from the Sanhedrin; and whoever says, You foolish one, will be in danger of the hell of fire. If then you are making an offering at the altar and there it comes to your mind that your brother has something against you, While your offering is still before the altar, first go and make peace with your brother, then come and make your offering. Come to an agreement quickly with him who has a cause against you at law, while you are with him on the way, for fear that he may give

you up to the judge and the judge may give you to the police and you may be put into prison. Truly I say to you, You will not come out from there till you have made payment of the very last farthing.

You have knowledge that it was said, You may not have connection with another man's wife: But I say to you that everyone whose eyes are turned on a woman with desire has had connection with her in his heart. And if your right eye is a cause of trouble to you, take it out and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell. And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell. Again, it was said, Whoever puts away his wife has to give her a statement in writing for this purpose: But I say to you that everyone who puts away his wife for any other cause but the loss of her virtue, makes her false to her husband; and whoever takes her as his wife after she is put away, is no true husband to her.

Again, you have knowledge that it was said in old times, Do not take false oaths, but give effect to your oaths to the Lord: But I say to you, Take no oaths at all: not by the heaven, because it is the seat of God; Or by the earth, because it is the resting-place for his foot; or by Jerusalem, because it is the town of the great King. You may not take an oath by your head, because you are not able to make one hair white or

black. But let your words be simply, Yes or No: and whatever is more than these is of the Evil One.

You have knowledge that it was said, An eye for an eye, and a tooth for a tooth: But I say to you, Do not make use of force against an evil man; but to him who gives you a blow on the right side of your face let the left be turned. And if any man goes to law with you and takes away your coat, do not keep back your robe from him.

And whoever makes you go one mile, go with him two. Give to him who comes with a request, and keep not your property from him who would for a time make use of it. (Matthew, 5:2-42)

Love your Enemies

You have knowledge that it was said, Have love for your neighbour, and hate for him who is against you: But I say to you, Have love for those who are against you, and make prayer for those who are cruel to you; So that you may be the sons of your Father in heaven; for his sun gives light to the evil and to the good, and he sends rain on the upright man and on the sinner. For if you have love for those who have love for you, what credit is it to you? do not the tax-farmers the same? And if you say, Good day, to your brothers only, what do you do more than others? do not even the Gentiles the same? (Matthew, 5:43-47)

Forgiveness

(1)

Give attention to yourselves: if your brother does wrong, say a sharp word to him; and if he has sorrow for his sin, let him have forgiveness. And if he does you wrong seven times in a day, and seven times comes to you and says, I have regret for what I have done; let him have forgiveness. And the twelve said to the Lord, Make our faith greater. And the Lord said, If your faith was only as great as a grain of mustard seed, you might say to this tree, Be rooted up and planted in the sea; and it would be done. (Luke, 17: 3-6)

(2)

But if you do not let men have forgiveness for their sins, you will not have forgiveness from your Father for your sins. (Matthew, 6:15)

(3)

Then Peter came and said to him, Lord, what number of times may my brother do wrong against me, and I give him forgiveness? till seven times? Jesus says to him, I say not to you, Till seven times;

but, Till seventy times seven. For this reason the kingdom of heaven is like a king, who went over his accounts with his servants. And at the start, one came to him who was in his debt for ten thousand talents. And because he was not able to make payment, his lord gave orders for him, and his wife, and his sons and daughters, and all he had, to be given for money, and payment to be made. So the servant went down on his face and gave him worship, saying, Lord, give me time to make payment and I will give you all. And the lord of that servant, being moved with pity, let him go, and made him free of the debt. But that servant went out, and meeting one of the other servants, who was in debt to him for one hundred pence, he took him by the throat, saying, Make payment of your debt. So that servant went down on his face, requesting him and saying, Give me time and I will make payment to you. And he would not: but went and put him into prison till he had made payment of the debt. So when the other servants saw what was done they were very sad, and came and gave word to their lord of what had been done. Then his lord sent for him and said, You evil servant; I made you free of all that debt, because of your request to me: Was it not right for you to have mercy on the other servant, even as I had mercy on you? And his lord was very angry, and put him in the hands of those who would give him punishment till he made payment of all the debt. So will my Father in heaven do to you, if you do not everyone, from your hearts, give forgiveness to his brother. (Matthew, 18:21-35)

Jesus (sws) Guiding People

And when he was walking by the sea of Galilee, he saw two brothers, Simon, whose other name was Peter, and Andrew, his brother, who were putting a net into the sea; for they were fishermen. And he said to them, Come after me, and I will make you fishers of men. (Matthew, 4:18-19)

Practice what you Preach

And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye? Or how will you say to your brother, Let me take out the grain of dust from your eye, when you yourself have a bit of wood in your eye? You false one, first take out the bit of wood from your eye, then will you see clearly to take out the grain of dust from your brother's eye. (Matthew, 7:3-5)

Just Treatment

All those things, then, which you would have men do to you, even so do you to them: because this is the law and the prophets (Matthew, 7:12)

Know Trees by their Fruit

Be on the watch for false prophets, who come to you in sheep's clothing, but inside they are cruel wolves. By their fruits you will get knowledge of them. Do men get grapes from thorns or figs from thistles? Even so, every good tree gives good fruit; but the bad tree gives evil fruit. It is not possible for a good tree to give bad fruit, and a bad tree will not give good fruit. Every tree which does not give good fruit is cut down and put in the fire. So by their fruits you will get knowledge of them. (Matthew, 7:15-20)

Inviting the Sinners, not the Righteous

And it came about, when he was in the house taking food, that a number of tax-farmers and sinners came and took their places with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples, Why does your Master take food with tax-farmers and sinners? But on hearing this he said, Those who are well have no need of a medical man, but those who are ill. But go and take to heart the sense of these words, My desire is for mercy, not offerings: for I have come not to get the upright, but sinners. (Matthew, 9:10-13)

Faith is the Foremost

Do not have the thought that I have come to send peace on the earth; I came not to send peace but a sword. For I have come to put a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: And a man will be hated by those of his house. He who has more love for his father or mother than for me is not good enough for me; he who has more love for son or daughter than for me is not good enough for me. And he who does not take his cross and come after me is not good enough for me. He who has the desire to keep his life will have it taken from him, and he who gives up his life because of me will have it given back to him. (Matthew 10:34-39)

Jesus (sww) answers his Critics

And having knowledge of their thoughts he said to them, Every kingdom having division in itself is made waste, and every town or house having division in itself will come to destruction. And if Satan sends out Satan, he makes war against himself; how then will he keep his kingdom? And if I by Beelzebub send evil spirits out of men, by whom do your sons send them out? So let them be your judges. But if I by the Spirit of God send out evil spirits, then is the kingdom of God come on

you. Or how may one go into a strong man's house and take his goods, if he does not first put cords round the strong man? and then he may take his goods. (Matthew, 12:25-29)

Words will Count

You offspring of snakes, how are you, being evil, able to say good things? because out of the heart's store come the words of the mouth. The good man out of his good store gives good things; and the evil man out of his evil store gives evil things. And I say to you that in the day when they are judged, men will have to give an account of every foolish word they have said. For by your words will your righteousness be seen, and by your words you will be judged. (Matthew, 12:34-37)

Why Jesus (sws) Spoke in Parables?

And the disciples came and said to him, Why do you say things to them in the form of stories? And he said to them in answer, To you is given the knowledge of the secrets of the kingdom of heaven, but to them it is not given. Because whoever has, to him will be given, and he will have more; but from him who has not, even what he has will be taken away. For this reason I put things into the form of stories; because they see without seeing, and give ear without

hearing, and the sense is not clear to them. And for them the words of Isaiah have come true, Though you give ear, you will not get knowledge; and seeing, you will see, but the sense will not be clear to you: For the heart of this people has become fat and their ears are slow in hearing and their eyes are shut; for fear that they might see with their eyes and give hearing with their ears and become wise in their hearts and be turned again to me, so that I might make them well. (Matthew, 13:10-15)

Parables of Jesus (sws)

On that day Jesus went out of the house and was seated by the seaside. And great numbers of people came together to him, so that he got into a boat; and the people took up their position by the sea. And he gave them teaching in the form of a story, saying, A man went out to put seed in the earth; And while he did so, some seeds were dropped by the wayside, and the birds came and took them for food: And some of the seed went among the stones, where it had not much earth, and straight away it came up because the earth was not deep: And when the sun was high, it was burned; and because it had no root it became dry and dead. And some seeds went among thorns, and the thorns came up and they had no room for growth: And some, falling on good earth, gave fruit, some a hundred, some sixty, some thirty times as much. He

who has ears, let him give ear. (Matthew, 13:1-9)

(2)

Give ear, then, to the story of the man who put the seed in the earth. When the word of the kingdom comes to anyone, and the sense of it is not clear to him, then the Evil One comes, and quickly takes away that which was put in his heart. He is the seed dropped by the wayside. And that which went on the stones, this is he who, hearing the word, straight away takes it with joy; But having no root in himself, he goes on for a time; and when trouble comes or pain, because of the word, he quickly becomes full of doubts. And that which was dropped among the thorns, this is he who has the word; and the cares of this life, and the deceits of wealth, put a stop to the growth of the word and it gives no fruit. And the seed which was put in good earth, this is he who gives ear to the word, and gets the sense of it; who gives fruit, some a hundred, some sixty, some thirty times as much. (Matthew, 13:18-23)

(3)

The kingdom of heaven is like a secret store of wealth in a field, which a man came across and put back again; and in his joy he goes and gives all he has, to get that field. (Matthew, 13:44)

(4)

Again, the kingdom of heaven is like a trader searching for beautiful jewels. And having come across one jewel of great price, he went and gave all he had in exchange for it. (Matthew, 13:45-46)

(5)

Again, the kingdom of heaven is like a net, which was put into the sea and took in every sort of fish: When it was full, they took it up on the sands; and seated there they put the good into vessels, but the bad they put away. So will it be in the end of the world: the angels will come and take out the bad from the good, And will put them into the fire: there will be weeping and cries of sorrow. (Matthew, 13:47-50)

Real Un-cleanliness

And he got the people together and said to them, Give ear, and let my words be clear to you: Not that which goes into the mouth makes a man unclean, but that which comes out of the mouth. Then the disciples came and said to him, Did you see that the Pharisees were troubled when these words came to their ears? But he said in answer, Every plant which my Father in heaven has not put in the earth, will be taken up by the roots. Let them be: they are blind

guides. And if a blind man is guiding a blind man, the two will go falling into a hole together. Then Peter said to him, Make the story clear to us. And he said, Are you, like them, still without wisdom? Do you not see that whatever goes into the mouth goes on into the stomach, and is sent out as waste? But the things which come out of the mouth come from the heart; and they make a man unclean. For out of the heart come evil thoughts, the taking of life, broken faith between the married, unclean desires of the flesh, taking of property, false witness, bitter words: These are the things which make a man unclean; but to take food with unwashed hands does not make a man unclean. (Matthew, 15:10-20)

A Woman's Faith Inspires Jesus (sws)

And Jesus went away from there into the country of Tyre and Sidon. And a woman of Canaan came out from those parts, crying and saying, Have pity on me, O Lord, Son of David; my daughter is greatly troubled with an unclean spirit. But he gave her no answer. And his disciples came and said to him, Send her away, for she is crying after us. But he made answer and said, I was sent only to the wandering sheep of the house of Israel. But she came and gave him worship, saying, Help, Lord. And he made answer and said, It is not right to take the children's bread and give it to the dogs. But she said, Yes, Lord: but even the dogs take the bits from

under their masters' table. Then Jesus, answering, said to her, O woman, great is your faith: let your desire be done. And her daughter was made well from that hour. (Matthew, 15:21-28)

Miracles worked by Jesus (sws)

And Jesus went from there and came to the sea of Galilee; and he went up into the mountain, and took his seat there. And there came to him great numbers of people having with them those who were broken in body, or blind, or without voice, or wounded, or ill in any way, and a number of others; they put them down at his feet and he made them well: So that the people were full of wonder when they saw that those who had no voice were talking, the feeble were made strong, those whose bodies were broken had the power of walking, and the blind were able to see: and they gave glory to the God of Israel. And Jesus got his disciples together and said, I have pity for the people, because they have now been with me three days and have no food: and I will not send them away without food, or they will have no strength for the journey. And the disciples say to him, How may we get enough bread in a waste place, to give food to such a number of people? And Jesus says to them, How much bread have you? And they said, Seven cakes, and some small fishes. Then he gave an order to the people to be seated on the earth, And he took the seven cakes of bread and

the fishes; and having given praise, he gave the broken bread to the disciples, and the disciples gave it to the people. And they all took food, and had enough; and they took up of the broken bits, seven baskets full. And there were four thousand men who took food, together with women and children. And when he had sent the people away, he got into the boat, and came into the country of Magadan. (Matthew, 15:29-39)

The Power of Faith

And he says to them, Because of your little faith: for truly I say to you, If you have faith as a grain of mustard seed, you will say to this mountain, Be moved from this place to that, and it will be moved; and nothing will be impossible to you. (Matthew, 17:20)

God's Love for those who Repent

Now all the tax-farmers and sinners came near to give ear to him. And the Pharisees and scribes were angry, saying, This man gives approval to sinners, and takes food with them. And he made a story for them, saying, What man of you, having a hundred sheep, if one of them gets loose and goes away, will not let the ninety-nine be in the waste land by themselves, and go after the wandering one, till he

sees where it is? And when he has got it again, he takes it in his arms with joy. And when he gets back to his house, he sends for his neighbours and friends, saying to them, Be glad with me, for I have got back my sheep which had gone away. I say to you that even so there will be more joy in heaven when one sinner is turned away from his wrongdoing, than for ninety-nine good men, who have no need of a change of heart. Or what woman, having ten bits of silver, if one bit has gone from her hands, will not get a light, and go through her house, searching with care till she sees it? And when she has it again, she gets her friends and neighbours together, saying, Be glad with me, for I have got back the bit of silver which had gone from me. Even so, I say to you, There is joy among the angels of God, when one sinner is turned away from his wrongdoing. (Luke, 15:1-10)

Divorce in Extreme Conditions Only

And it came about that after saying these words, Jesus went away from Galilee, and came into the parts of Judaea on the other side of Jordan. And a great number went after him; and he made them well there. And certain Pharisees came to him, testing him, and saying, Is it right for a man to put away his wife for every cause? And he said in answer, Have you not seen in the Writings, that he who made them at the first made them male and female, and said,

For this cause will a man go away from his father and mother, and be joined to his wife; and the two will become one flesh? So that they are no longer two, but one flesh. Then let not that which has been joined by God be parted by man. They say to him, Why then did Moses give orders that a husband might give her a statement in writing and be free from her? He says to them, Moses, because of your hard hearts, let you put away your wives: but it has not been so from the first. And I say to you, Whoever puts away his wife for any other cause than the loss of her virtue, and takes another, is a false husband: and he who takes her as his wife when she is put away, is no true husband to her. (Matthew, 19:1-9)

Pinnacle of Godly Life

And one came to him and said, Master, what good thing have I to do, so that I may have eternal life? And he said to him, Why are you questioning me about what is good? One there is who is good: but if you have a desire to go into life, keep the rules of the law. He says to him, Which? And Jesus said, Do not put anyone to death, Do not be untrue in married life, Do not take what is not yours, Do not give false witness, Give honour to your father and your mother: and, Have love for your neighbour as for yourself. The young man says to him, All these things have I done: what more is there? Jesus said to him, If you

have a desire to be complete, go, get money for your property, and give it to the poor, and you will have wealth in heaven: and come after me. But hearing these words the young man went away sorrowing: for he had much property. (Matthew, 19:16-22)

Fate of Arrogance

And Jesus said to his disciples, Truly I say to you, It is hard for a man with much money to go into the kingdom of heaven. And again I say to you, It is simpler for a camel to go through a needle's eye, than for a man with much money to go into the kingdom of God. (Matthew, 19:23-24)

God's Knowledge governs His Verdicts

For the kingdom of heaven is like the master of a house, who went out early in the morning to get workers into his vine-garden. And when he had made an agreement with the workmen for a penny a day, he sent them into his vine-garden. And he went out about the third hour, and saw others in the market-place doing nothing; And he said to them, Go into the vine-garden with the others, and whatever is right I will give you. And they went to work. Again he went out about the sixth and the ninth hour, and did the same. And about the eleventh hour he went out and saw others doing nothing; and he says to them,

Why are you here all the day doing nothing? They say to him, Because no man has given us work. He says to them, Go in with the rest, into the vine-garden. And when evening came, the lord of the vine-garden said to his manager, Let the workers come, and give them their payment, from the last to the first. And when those men came who had gone to work at the eleventh hour, they were given every man a penny. Then those who came first had the idea that they would get more; and they, like the rest, were given a penny. And when they got it, they made a protest against the master of the house, Saying, These last have done only one hour's work, and you have made them equal to us, who have undergone the hard work of the day and the burning heat. But he in answer said to one of them, Friend, I do you no wrong: did you not make an agreement with me for a penny? Take what is yours, and go away; it is my pleasure to give to this last, even as to you. Have I not the right to do as seems good to me in my house? or is your eye evil, because I am good? So the last will be first, and the first last. (Matthew, 20:1-16)

Appearance can be Misleading

But how does it seem to you? A man had two sons; and he came to the first, and said, Son, go and do work today in the vine-garden. And he said in answer, I will not: but later, changing his decision, he went. And he came to the second and said the

same. And he made answer and said, I go, sir: and went not. Which of the two did his father's pleasure? They say, The first. Jesus said to them, Truly I say to you, that tax-farmers and loose women are going into the kingdom of God before you. For John came to you in the way of righteousness, and you had no faith in him, but the tax-farmers and the loose women had faith in him: and you, when you saw it, did not even have regret for your sins, so as to have faith in him. (Matthew, 21:28-32)

Jesus (sws) predicting the End of Times

And Jesus went out of the Temple, and on the way his disciples came to him, pointing out the buildings of the Temple. But he, answering said to them, See you not all these things? truly I say to you that here there will not be one stone resting on another, which will not be pulled down. And while he was seated on the Mountain of Olives, the disciples came to him privately, saying, Make clear to us, when will these things be? and what will be the sign of your coming and of the end of the world? And Jesus said to them in answer, Take care that you are not tricked. For people will come in my name, saying, I am the Christ; and a number will be turned from the true way through them. And news will come to you of wars and talk of wars: do not be troubled, for these things have to be; but it is still not the end. For nation will be moved against nation, and kingdom

against kingdom, and men will be without food, and the earth will be shaking in different places; But all these things are the first of the troubles. Then they will be cruel to you, and will put you to death: and you will be hated by all nations because of my name. And numbers of people will be turned from the right way, and will give one another up and have hate for one another. And a number of false prophets will come, causing error. And because wrongdoing will be increased, the love of most people will become cold. But he who goes through to the end will get salvation. And this good news of the kingdom will be given through all the world for a witness to all nations; and then the end will come. (Matthew, 24:1-14)

Jesus (sws) chooses the Twelve Apostles

And he went up into the mountain, and sent for those whom it was his pleasure to have with him: and they went to him. And he took twelve to be with him, so that he might send them out as preachers. And give them the power of driving out evil spirits: To Simon he gave the second name of Peter; And to James, the son of Zebedee, and John, the brother of James, he gave the second name of Boanerges, which is, Sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon the Zealot; And Judas Iscariot, who was false

to him. (Mark, 3:13-19)

Judas betrays Jesus (sws)

And while he was still talking, Judas, one of the twelve, came, and with him a band armed with swords and sticks, from the chief priests and those in authority over the people. Now the false one had given them a sign saying, The one to whom I give a kiss, that is he: take him. And straight away he came to Jesus and said, Master! and gave him a kiss. And Jesus said to him, Friend, do that for which you have come. Then they came and put hands on Jesus, and took him. (Matthew, 26:47-50)

The Devil tempts Jesus (sws)

And he took him up and let him see all the kingdoms of the earth in a minute of time. And the Evil One said, I will give you authority over all these, and the glory of them, for it has been given to me, and I give it to anyone at my pleasure. If then you will give worship to me, it will all be yours. And Jesus in answer said to him, It has been said in the Writings, Give worship to the Lord your God, and be his servant only. And he took him to Jerusalem and put him on the highest point of the Temple and said to him, If you are the Son of God, let yourself go down from here; for it is said in the Writings, He will give

his angels orders to take care of you: And, In their hands they will keep you up, so that your foot may not be crushed against a stone. And Jesus made answer and said to him, It is said in the Writings, You may not put the Lord your God to the test. And when all these tests were ended the Evil One went away from him for a time. (Luke, 4:5-13)

Jesus (sws) on Lofty Morals

But I say to you who give ear to me, Have love for those who are against you, do good to those who have hate for you, Give blessing to those who give you curses, say prayers for those who are cruel to you. If a man gives you a blow on one side of your face, then let the other side be turned to him; from him who takes away your coat, do not keep back your robe. Give to everyone who comes with a request, and if a man takes away your property, make no attempt to get it back again. Do to others as you would have them do to you. If you have love for those who have love for you, what credit is it to you? for even sinners have love for those who have love for them. And if you do good to those who do good to you, what credit is it to you? for even sinners do the same. And if you let those have the use of your money, from whom you are hoping to get it back, what credit is it to you? even sinners do so to sinners, hoping to get back as much as they gave. But be loving to those who are against you and

do them good, and give them your money, not giving up hope, and your reward will be great and you will be the sons of the Most High: for he is kind to evil men, and to those who have hard hearts. Be full of pity, even as your Father is full of pity. Be not judges of others, and you will not be judged: do not give punishment to others, and you will not get punishment yourselves: make others free, and you will be made free: Give, and it will be given to you; good measure, crushed down, full and running over, they will give to you. For in the same measure as you give, it will be given to you again. And he gave them teaching in the form of a story, saying, Is it possible for one blind man to be guide to another? will they not go falling together into a hole? The disciple is not greater than his master, but everyone whose learning is complete will be like his master. And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye? How will you say to your brother, Brother, let me take the grain of dust out of your eye, when you yourself do not see the bit of wood in your eye? O false one! first take the wood out of your eye and then you will see clearly to take the dust out of your brother's eye. For no good tree gives bad fruit, and no bad tree gives good fruit. For every tree is judged by its fruit. Men do not get figs from thorns, or grapes from blackberry plants. The good man, out of the good store of his heart, gives good things; and the evil man, out of his evil store, gives evil: for out of the full store of the heart come the words of the mouth. Why do you say

to me, Lord, Lord, and do not the things which I say? Everyone who comes to me and gives ear to my words and does them, I will make clear to you what he is like: He is like a man building a house, who went deep and put the base of it on a rock; and when the water came up and the river was driving against that house, it was not moved, because the building was good. But he who gives hearing, without doing, is like a man building a house on the earth without a base for it; and when the force of the river came against it, straight away it came down; and the destruction of that house was great. (Luke, 6:27-49)

The Secret of Eternal Life in the Hereafter

And he said to him, What does the law say, in your reading of it? And he, answering, said, Have love for the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and for your neighbour as for yourself. And he said, You have given the right answer: do this and you will have life. But he, desiring to put himself in the right, said to Jesus, And who is my neighbour? And Jesus, answering him, said, A certain man was going down from Jerusalem to Jericho, and he got into the hands of thieves, who took his clothing and gave him cruel blows, and when they went away, he was half dead. And by chance a certain priest was going down that way: and when he saw him, he went

by on the other side. And in the same way, a Levite, when he came to the place and saw him, went by on the other side. But a certain man of Samaria, journeying that way, came where he was, and when he saw him, he was moved with pity for him, And came to him and put clean linen round his wounds, with oil and wine; and he put him on his beast and took him to a house and took care of him. And the day after he took two pennies and gave them to the owner of the house and said, Take care of him; and if this money is not enough, when I come again I will give you whatever more is needed. Which of these three men, in your opinion, was neighbour to the man who came into the hands of thieves? And he said, The one who had mercy on him. And Jesus said, Go and do the same. (Luke, 10:26-37)

Jesus (sws) warns against Greediness

And one of the people said to him, Master, give an order to my brother to make division of the heritage with me. But he said, Man, who made me a judge or a maker of decisions for you? And he said to them, Take care to keep yourselves free from the desire for property; for a man's life is not made up of the number of things which he has. And he said to them, in a story, The land of a certain man of great wealth was very fertile: And he said to himself, What is to be done? for I have no place in which to put all my fruit. And he said, This I will do: I will take down

my store-houses and make greater ones, and there I will put all my grain and my goods. And I will say to my soul, Soul, you have a great amount of goods in store, enough for a number of years; be at rest, take food and wine and be happy. But God said to him, You foolish one, tonight I will take your soul from you, and who then will be the owner of all the things which you have got together? So that is what comes to the man who gets wealth for himself, and has not wealth in the eyes of God. (Luke, 12:13-21)

Jesus (sws) gives a Lesson in Humility

And he gave teaching in the form of a story to the guests who came to the feast, when he saw how they took the best seats; saying to them, When you get a request to come to a feast, do not take the best seat, for a more important man than you may be coming, And then the giver of the feast will come to you and say, Give your place to this man; and you, with shame, will have to take the lowest seat. But when you come, go and take the lowest seat, so that when the giver of the feast comes, he may say to you, Friend, come up higher; and then you will have honour in the eyes of all the others who are there. For every man who gives himself a high place will be put down, but he who takes a low place will be lifted up. And he said to the master of the house, When you give a feast, do not send for your friends and your brothers and your family or your

neighbours who have wealth, for they may give a feast for you, and so you will get a reward. But when you give a feast, send for the poor and the blind and those who are broken in body: And you will have a blessing, because they will not be able to give you any payment, and you will get your reward when the upright come back from the dead. And, hearing these words, one of those who were at table with him said to him, Happy is the man who will be a guest in the kingdom of God. (Luke, 14:7-15)

Jesus (sws) on Trust and Faithfulness

He who is true in a little, is true in much; he who is false in small things, is false in great. If, then, you have not been true in your use of the wealth of this life, who will give into your care the true wealth? And if you have not been true in your care of the property of other people, who will give you that which is yours? (Luke, 16:10-12)

Jesus (sws) on Self-Righteousness

And he made this story for some people who were certain that they were good, and had a low opinion of others: Two men went up to the Temple for prayer; one a Pharisee, and the other a tax-farmer. The Pharisee, taking up his position, said to himself these words: God, I give you praise because I am not

like other men, who take more than their right, who are evil-doers, who are untrue to their wives, or even like this tax-farmer. Twice in the week I go without food; I give a tenth of all I have. The tax-farmer, on the other hand, keeping far away, and not lifting up even his eyes to heaven, made signs of grief and said, God, have mercy on me, a sinner. I say to you, This man went back to his house with God's approval, and not the other: for everyone who makes himself high will be made low and whoever makes himself low will be made high. (Luke, 18:9-14)

Callousness of King Herod

And king Herod had news of him, because his name was on the lips of all; and he said, John the Baptist has come back from the dead, and for this reason these powers are working in him. But others said, It is Elijah. And others said, It is a prophet, even like one of the prophets. But Herod, when he had news of it, said, John, whom I put to death, has come back from the dead. For Herod himself had sent men out to take John and put him in prison, because of Herodias, his brother Philip's wife, whom he had taken for himself. For John said to Herod, It is wrong for you to have your brother's wife. And Herodias was bitter against him, desiring to put him to death; but she was not able; For Herod was in fear of John, being conscious that he was an upright and holy man, and kept him safe. And hearing him, he was much

troubled; and he gave ear to him gladly. And the chance came when Herod on his birthday gave a feast to his lords, and the high captains, and the chief men of Galilee; And when the daughter of Herodias herself came in and did a dance, Herod and those who were at table with him were pleased with her; and the king said to the girl, Make a request for anything and I will give it you. And he took an oath, saying to her, Whatever is your desire I will give it to you, even half of my kingdom. And she went out and said to her mother, What is my request to be? And she said, The head of John the Baptist. And she came in quickly to the king, and said, My desire is that you give me straight away on a plate the head of John the Baptist. And the king was very sad; but because of his oaths, and those who were with him at table, he would not say 'No' to her. And straight away the king sent out one of his armed men, and gave him an order to come back with the head: and he went and took off John's head in prison. And came back with the head on a plate, and gave it to the girl; and the girl gave it to her mother. And when his disciples had news of it, they came and took up his body, and put it in its last resting-place. (Mark, 6:14-29)

Jesus (sws) exposes Religious Leaders

(1)

Then Jesus said to the people and to his disciples:

The scribes and the Pharisees have the authority of Moses; All things, then, which they give you orders to do, these do and keep: but do not take their works as your example, for they say and do not. They make hard laws and put great weights on men's backs; but they themselves will not put a finger to them. But all their works they do so as to be seen by men: for they make wide their phylacteries, and the edges of their robes, And the things desired by them are the first places at feasts, and the chief seats in the Synagogues, And words of respect in the market-places, and to be named by men, Teacher. But you may not be named Teacher: for one is your teacher, and you are all brothers.

And give no man the name of father on earth: because one is your Father, who is in heaven. And you may not be named guides: because one is your Guide, even Christ. But let the greatest among you be your servant. And whoever makes himself high will be made low, and whoever makes himself low will be made high.

But a curse is on you, scribes and Pharisees, false ones! because you are shutting the kingdom of heaven against men: for you do not go in yourselves, and those who are going in, you keep back.

A curse is on you, scribes and Pharisees, false ones! for you go about land and sea to get one disciple and, having him, you make him twice as much a son of hell as yourselves.

A curse is on you, blind guides, who say, Whoever takes an oath by the Temple, it is nothing; but whoever takes an oath by the gold of the Temple, he is responsible. You foolish ones and blind: which is greater, the gold, or the Temple which makes the gold holy? And, Whoever takes an oath by the altar, it is nothing; but whoever takes an oath by the offering which is on it, he is responsible. You blind ones: which is greater, the offering, or the altar which makes the offering holy? He, then, who takes an oath by the altar, takes it by the altar and by all things on it. And he who takes an oath by the Temple, takes it by the Temple and by him whose house it is. And he who takes an oath by heaven, takes it by the seat of God, and by him who is seated on it.

A curse is on you, scribes and Pharisees, false ones! for you make men give a tenth of all sorts of sweet-smelling plants, but you give no thought to the more important things of the law, righteousness, and mercy, and faith; but it is right for you to do these, and not to let the others be undone. You blind guides, who take out a fly from your drink, but make no trouble over a camel.

A curse is on you, scribes and Pharisees, false ones! for you make clean the outside of the cup and of the plate, but inside they are full of violent behaviour and uncontrolled desire. You blind Pharisee, first make clean the inside of the cup and of the plate, so that the outside may become equally clean.

A curse is on you, scribes and Pharisees, false ones! for you are like the resting-places of the dead, which are made white, and seem beautiful on the outside, but inside are full of dead men's bones and of all unclean things. Even so you seem to men to be full of righteousness, but inside you are all false and full of wrongdoing.

A curse is on you, scribes and Pharisees, false ones! because you put up buildings for housing the dead bodies of the prophets, and make fair the last resting-places of good men, and say, If we had been living in the days of our fathers, we would not have taken part with them in the blood of the prophets. So that you are witnesses against yourselves that you are the sons of those who put the prophets to death. Make full, then, the measure of your fathers. You snakes, offspring of snakes, how will you be kept from the punishment of hell? For this reason, I send you prophets, and wise men, and scribes: some of them you will put to death and put on the cross, and to some of them you will give blows in your Synagogues, driving them from town to town; So that on you may come all the blood of the upright on the earth, from the blood of upright Abel to the blood of Zachariah, son of Barachiah, whom you put to death between the Temple and the altar. Truly I say to you, All these things will come on this generation. (Matthew, 23:1-36)

(2)

And there came together to him the Pharisees and certain of the scribes who had come from Jerusalem. And had seen that some of his disciples took their bread with unclean, that is, unwashed, hands. Now the Pharisees, and all the Jews, do not take food without washing their hands with care, keeping the old rule which has been handed down to them: And when they come from the market-place, they take no food till their hands are washed; and a number of other orders there are, which have been handed down to them to keep washings of cups and pots and brass vessels. And the Pharisees and the scribes put the question to him, Why do your disciples not keep the rules of the fathers, but take their bread with unwashed hands? And he said, Well did Isaiah say of you, you false ones: These people give me honour with their lips, but their heart is far from me. But their worship is to no purpose, while they give as their teaching the rules of men. For, turning away from the law of God, you keep the rules of men. And he said to them, Truly you put on one side the law of God, so that you may keep the rules which have been handed down to you. For Moses said, Give honour to your father and mother, and, He who says evil of father or mother, let him have the punishment of death: But you say, If a man says to his father or his mother, That by which you might have had profit from me is Corban, that is to say, Given to God, You no longer let him do anything for

his father or his mother; Making the word of God of no effect by your rule, which you have given: and a number of other such things you do. (Mark, 7:1-13)

(3)

And one of the teachers of the law, answering, said to him, Master, in saying this, you give a bad name to us as to them. And he said, A curse is on you, teachers of the law! for while other men are crushed under the weight of the rules you make for them, you yourselves do not put so much as one finger to them. A curse is on you! for you make resting-places for the bodies of the prophets, but your fathers put them to death. So you are witnesses and give approval to the work of your fathers; for they put them to death and you make their last resting-places. For this reason the wisdom of God has said, I will send them prophets and teachers, and to some of them they will give death and cruel pains; So that punishment may come on this generation for the blood of all the prophets which was given from the earliest days; From the blood of Abel to the blood of Zachariah, who was put to death between the altar and the Temple. Yes, I say to you, It will come on this generation. A curse is on you, teachers of the law! for you have taken away the key of knowledge: you did not go in yourselves, and you got in the way of those who were going in. And when he had come out of that place, the scribes and the Pharisees came round him angrily, questioning him about more things; And watching him, for a

chance to get something from his words which might be used against him. (Luke, 11:45-54)

The Noble and the Wicked

Happy is the man who does not go in the company of sinners, or take his place in the way of evil-doers, or in the seat of those who do not give honour to the Lord. But whose delight is in the law of the Lord, and whose mind is on his law day and night. He will be like a tree planted by the rivers of water, which gives its fruit at the right time, whose leaves will ever be green; and he will do well in all his undertakings. The evil-doers are not so; but are like the dust from the grain, which the wind takes away. For this cause there will be no mercy for sinners when they are judged, and the evil-doers will have no place among the upright, Because the Lord sees the way of the upright, but the end of the sinner is destruction. (Psalms, 1:1-6)

God is Our Strength

LORD, how many are my foes! How many rise up against me! Many are saying of me, "God will not deliver him." But you, LORD, are a shield around me, my glory, the One who lifts my head high. I call out to the LORD, and he answers me from his holy mountain. I lie down and sleep; I wake again, because the LORD sustains me. I will not fear though tens of

thousands assail me on every side. (Psalm, 3:1-6)

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? (Psalm, 27:1)

God is Our Shelter

The Lord is a shelter for the oppressed, a stronghold in times of trouble. (Psalm, 9:9)

Roots of Wisdom

The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise. (Psalm, 111:10)

Some Selected Psalms

i. Psalm 6

O Lord, do not be bitter with me in your wrath; do not send punishment on me in the heat of your passion. Have mercy on me, O Lord, for I am wasted away: make me well, for even my bones are troubled. My soul is in bitter trouble; and you, O Lord, how long? Come back, O Lord, make my soul

free;

O Lord give me salvation because of your mercy. For in death there is no memory of you; in the underworld who will give you praise? The voice of my sorrow is a weariness to me; all the night I make my bed wet with weeping; it is watered by the drops flowing from my eyes. My eyes are wasting away with trouble; they are becoming old because of all those who are against me.

Go from me, all you workers of evil; for the Lord has given ear to the voice of my weeping. The Lord has given ear to my request; the Lord has let my prayer come before him. Let all those who are against me be shamed and deeply troubled; let them be turned back and suddenly put to shame.

ii. Psalm 8

O Lord, our Lord, whose glory is higher than the heavens, how noble is your name in all the earth!

You have made clear your strength even out of the mouths of babies at the breast, because of those who are against you; so that you may put to shame the cruel and violent man.

When I see your heavens, the work of your fingers, the moon and the stars, which you have put in their places; What is man, that you keep him in mind? the

son of man, that you take him into account? For you have made him only a little lower than the gods, crowning him with glory and honour.

You have made him ruler over the works of your hands; you have put all things under his feet; All sheep and oxen, and all the beasts of the field; The birds of the air and the fish of the sea, and whatever goes through the deep waters of the seas.

O Lord, our Lord, how noble is your name in all the earth!

iii. Psalm 11

In the Lord put I my faith; how will you say to my soul, Go in flight like a bird to the mountain? See, the bows of the evil-doers are bent, they make ready their arrows on the cord, so that they may send them secretly against the upright in heart. If the bases are broken down, what is the upright man to do?

The Lord is in his holy Temple, the Lord's seat is in heaven; his eyes are watching and testing the children of men. The Lord puts the upright and the sinner to the test, but he has hate in his soul for the lover of violent acts. On the evil-doer he will send down fire and flames, and a burning wind; with these will their cup be full.

For the Lord is upright; he is a lover of righteousness: the upright will see his face.

iv. Psalm 12

Send help, Lord, for mercy has come to an end; there is no more faith among the children of men. Everyone says false words to his neighbour: their tongues are smooth in their talk, and their hearts are full of deceit. The smooth lips and the tongue of pride will be cut off by the Lord. They have said, With our tongues will we overcome; our lips are ours: who is lord over us?

Because of the crushing of the poor and the weeping of those in need, now will I come to his help, says the Lord; I will give him the salvation which he is desiring. The words of the Lord are true words: like silver tested by fire and burned clean seven times. You will keep them, O Lord, you will keep them safe from this generation for ever. The sinners are walking on every side, and evil is honoured among the children of men.

v. Psalm 16

Keep me safe, O God: for in you I have put my faith.

O my soul, you have said to the Lord, You are my Lord: I have no good but you. As for the saints who are in the earth, they are the noble in whom is all my delight. Their sorrows will be increased who go after

another god: I will not take drink offerings from their hands, or take their names on my lips.

The Lord is my heritage and the wine of my cup; you are the supporter of my right. Fair are the places marked out for me; I have a noble heritage.

I will give praise to the Lord who has been my guide; knowledge comes to me from my thoughts in the night. I have put the Lord before me at all times; because he is at my right hand, I will not be moved.

Because of this my heart is glad, and my glory is full of joy: while my flesh takes its rest in hope. For you will not let my soul be prisoned in the underworld; you will not let your loved one see the place of death. You will make clear to me the way of life; where you are joy is complete; in your right hand there are pleasures for ever and ever.

vi. Psalm 23

The Lord takes care of me as his sheep; I will not be without any good thing. He makes a resting-place for me in the green fields: he is my guide by the quiet waters. He gives new life to my soul: he is my guide in the ways of righteousness because of his name. Yes, though I go through the valley of deep shade, I will have no fear of evil; for you are with me, your rod and your support are my comfort.

You make ready a table for me in front of my haters: you put oil on my head; my cup is overflowing. Truly, blessing and mercy will be with me all the days of my life; and I will have a place in the house of the Lord all my days.

vii. Psalm 27

The Lord is my light and my salvation; who is then a cause of fear to me? the Lord is the strength of my life; who is a danger to me? When evil-doers, even my haters, came on me to put an end to me, they were broken and put to shame. Even if an army came against me with its tents, my heart would have no fear: if war was made on me, my faith would not be moved.

One prayer have I made to the Lord, and this is my heart's desire; that I may have a place in the house of the Lord all the days of my life, looking on his glory, and getting wisdom in his Temple. For in the time of trouble he will keep me safe in his tent: in the secret place of his tent he will keep me from men's eyes; high on a rock he will put me. And now my head will be lifted up higher than my haters who are round me: because of this I will make offerings of joy in his tent; I will make a song, truly I will make a song of praise to the Lord.

O Lord, let the voice of my cry come to your ears: have mercy on me, and give me an answer. When

you said, Make search for my face, my heart said to you, For your face will I make my search. Let not your face be covered from me; do not put away your servant in wrath; you have been my help: do not give me up or take your support from me, O God of my salvation. When my father and my mother are turned away from me, then the Lord will be my support.

Make your way clear to me, O Lord, guiding me by the right way, because of my haters. Do not give me into their hands, because false witnesses have come out against me, and men breathing destruction. I had almost given up my hope of seeing the blessing of the Lord in the land of the living. Let your hope be in the Lord: take heart and be strong; yes, let your hope be in the Lord.

viii. Psalm 31

In you, O Lord, have I put my hope; let me never be shamed; keep me safe in your righteousness. Let your ear be turned to me; take me quickly out of danger; be my strong Rock, my place of strength where I may be safe. For you are my Rock and my strong tower; go in front of me and be my guide, because of your name. Take me out of the net which they have put ready for me secretly; for you are my strength. Into your hands I give my spirit; you are my saviour, O Lord God for ever true.

I am full of hate for those who go after false gods; but my hope is in the Lord. I will be glad and have delight in your mercy; because you have seen my trouble; you have had pity on my soul in its sorrows; And you have not given me into the hand of my hater; you have put my feet in a wide place.

Have mercy on me, O Lord, for I am in trouble; my eyes are wasted with grief, I am wasted in soul and body. My life goes on in sorrow, and my years in weeping; my strength is almost gone because of my sin, and my bones are wasted away. Because of all those who are against me, I have become a word of shame to my neighbours; a cause of shaking the head and a fear to my friends: those who saw me in the street went in flight from me. I have gone from men's minds and memory like a dead man; I am like a broken vessel. False statements against me have come to my ears; fear was on every side: they were talking together against me, designing to take away my life.

But I had faith in you, O Lord; I said, You are my God. The chances of my life are in your hand; take me out of the hands of my haters, and of those who go after me. Let your servant see the light of your face; in your mercy be my saviour. Let me not be shamed, O Lord, for I have made my prayer to you; let the sinners be shamed, and let their mouths be shut in the underworld. Let the false lips be shut, which say evil against the upright, looking down on him in their pride.

O how great is your grace, which you have put in store for your worshippers, and which you have made clear to those who had faith in you, before the sons of men! You will keep them safe in your house from the designs of man; in the secret of your tent will you keep them from angry tongues.

May the Lord be praised, because he has made clear to me the wonder of his grace in a strong town. And as for me, I said in my fear, I am cut off from before your eyes; but you gave ear to the voice of my prayer, when my cry went up to you.

O have love for the Lord, all you his saints; for the Lord keeps safe from danger all those who are true to him, and gives the workers of pride their right reward. Put away fear and let your heart be strong, all you whose hope is in the Lord.

ix. Psalm 46

God is our harbour and our strength, a very present help in trouble. For this cause we will have no fear, even though the earth is changed, and though the mountains are moved in the heart of the sea; Though its waters are sounding and troubled, and though the mountains are shaking with their violent motion.

There is a river whose streams make glad the resting-place of God, the holy place of the tents of

the Most High. God has taken his place in her; she will not be moved: he will come to her help at the dawn of morning. The nations were angry, the kingdoms were moved; at the sound of his voice the earth became like wax. The Lord of armies is with us; the God of Jacob is our high tower.

Come, see the works of the Lord, the destruction which he has made in the earth. He puts an end to wars over all the earth; by him the bow is broken, and the spear cut in two, and the carriage burned in the fire.

Be at peace in the knowledge that I am God: I will be lifted up among the nations, I will be honoured through all the earth. The Lord of armies is with us; the God of Jacob is our high tower.

x. Psalm 67

May God give us mercy and blessing, and let the light of his face be shining on us; So that men may see your way on the earth, and your salvation among all nations. Let the peoples give you praise, O God; let all the peoples give you praise. O let the nations be glad, and make song of joy; for you will be the judge of the peoples in righteousness, guiding the nations of the earth.

Let the peoples give you praise, O God; let all the peoples give you praise. The earth has given her increase; and God, even our God, will give us his

blessing. God will give us his blessing; so let all the ends of the earth be in fear of him.

xi. Psalm 77

I was crying to God with my voice; even to God with my voice, and he gave ear to me. In the day of my trouble, my heart was turned to the Lord: my hand was stretched out in the night without resting; my soul would not be comforted.

I will keep God in memory, with sounds of grief; my thoughts are troubled, and my spirit is overcome.

You keep my eyes from sleep; I am so troubled that no words come.

My thoughts go back to the days of the past, to the years which are gone. The memory of my song comes back to me in the night; my thoughts are moving in my heart; my spirit is searching with care. Will the Lord put me away for ever?

Will he be kind no longer? Is his mercy quite gone for ever? has his word come to nothing? Has God put away the memory of his pity? are his mercies shut up by his wrath? And I said, It is a weight on my spirit; but I will keep in mind the years of the right hand of the Most High. I will keep in mind the works of Jah [ie. God]: I will keep the memory of your wonders in the past. I will give thought to all your work, while my mind goes over your acts of

power.

Your way, O God, is holy: what god is so great as our God? You are the God who does works of power: you have made your strength clear to the nations. With your arm you have made your people free, the sons of Jacob and Joseph.

The waters saw you, O God; the waters saw you, they were in fear: even the deep was troubled. The clouds sent out water; the skies gave out a sound; truly, your arrows went far and wide. The voice of your thunder went rolling on; the world was flaming with the light of the storm; the earth was shaking. Your way was in the sea, and your road in the great waters; there was no knowledge of your footsteps. You were guiding your people like a flock, by the hand of Moses and Aaron.

xii. Psalm 90

A prayer of Moses the man of God.

Lord, you have been our resting-place in all generations. Before the mountains were made, before you had given birth to the earth and the world, before time was, and for ever, you are God. You send man back to his dust; and say, Go back, you children of men. For to you a thousand years are no more than yesterday when it is past, and like a watch in the night. In the morning it is green; in the

evening it is cut down, and becomes dry.

We are burned up by the heat of your passion, and troubled by your wrath. You have put our evil doings before you, our secret sins in the light of your face. For all our days have gone by in your wrath; our years come to an end like a breath. The measure of our life is seventy years; and if through strength it may be eighty years, its pride is only trouble and sorrow, for it comes to an end and we are quickly gone. Who has knowledge of the power of your wrath, or who takes note of the weight of your passion? So give us knowledge of the number of our days, that we may get a heart of wisdom. Come back, O Lord; how long? let your purpose for your servants be changed. In the morning give us your mercy in full measure; so that we may have joy and delight all our days. Make us glad in reward for the days of our sorrow, and for the years in which we have seen evil. Make your work clear to your servants, and your glory to their children. Let the pleasure of the Lord our God be on us: O Lord, give strength to the work of our hands.

xiii. Psalm 96

O make a new song to the Lord; let all the earth make melody to the Lord. Make songs to the Lord, blessing his name; give the good news of his salvation day by day. Make clear his glory to the nations, and his wonders to all the peoples.

For the Lord is great, and greatly to be praised; he is more to be feared than all other gods. For all the gods of the nations are false gods; but the Lord made the heavens. Honour and glory are before him: strong and fair is his holy place.

Give to the Lord, O you families of the peoples, give to the Lord glory and strength. Give to the Lord the glory of his name; take with you an offering and come into his house. O give worship to the Lord in holy robes; be in fear before him, all the earth. Say among the nations, The Lord is King; yes, the world is ordered so that it may not be moved; he will be an upright judge of the peoples. Let the heavens have joy and the earth be glad, let the sea be thundering with all its waters; Let the field be glad, and everything which is in it; yes, let all the trees of the wood be sounding with joy, Before the Lord, for he is come; he is come to be the judge of the earth; the earth will be judged in righteousness, and the peoples with unchanging faith.

xiv. Psalm 118

O give praise to the Lord, for he is good: for his mercy is unchanging for ever. Let Israel now say, that his mercy is unchanging for ever. Let the house of Aaron now say, that his mercy is unchanging for ever. Let all worshippers of the Lord now say, that his mercy is unchanging for ever. I made my prayer

to the Lord in my trouble: and the Lord gave me an answer, and put me in a wide place. The Lord is on my side; I will have no fear: what is man able to do to me? The Lord is my great helper: I will see my desire against my haters. It is better to have faith in the Lord than to put one's hope in man. It is better to have faith in the Lord than to put one's hope in rulers. All the nations have come round me; but in the name of the Lord I will have them cut down. They are round me, yes, they are all about me; but in the name of the Lord I will have them cut down. They are round me like bees; but they are put out like a fire among thorns; for in the name of the Lord I will have them cut down. I have been hard pushed by you, so that I might have a fall: but the Lord was my helper. The Lord is my strength and my song; he has become my salvation. The sound of joy and salvation is in the tents of the upright; the right hand of the Lord does works of power. The right hand of the Lord is lifted up; the right hand of the Lord does works of power. Life and not death will be my part, and I will give out the story of the works of the Lord. The hand of Jah has been hard on me; but he has not given me up to death. Let the doors of righteousness be open to me; I will go in and give praise to the Lord. This is the door of the Lord's house; the workers of righteousness will go in through it. I will give you praise, for you have given me an answer, and have become my salvation. The stone which the builders put on one side has become the chief stone of the building. This is the Lord's doing; it is a wonder in our eyes. This is the day which the Lord

has made; we will be full of joy and delight in it. Send salvation now, O Lord; Lord, send us your blessing. A blessing be on him who comes in the name of the Lord; we give you blessing from the house of the Lord. The Lord is God, and he has given us light; let the holy dance be ordered with branches, even up to the horns of the altar. You are my God, and I will give you praise; my God, and I will give honour to your name. O give praise to the Lord, for he is good: for his mercy is unchanging for ever.

xx. Psalm 135

O give praise to the Lord, for he is good: for his mercy is unchanging for ever. Let Israel now say, that his mercy is unchanging for ever. Let the house of Aaron now say, that his mercy is unchanging for ever. Let all worshippers of the Lord now say, that his mercy is unchanging for ever. I made my prayer to the Lord in my trouble: and the Lord gave me an answer, and put me in a wide place. The Lord is on my side; I will have no fear: what is man able to do to me? The Lord is my great helper: I will see my desire against my haters.

It is better to have faith in the Lord than to put one's hope in man. It is better to have faith in the Lord than to put one's hope in rulers.

All the nations have come round me; but in the name of the Lord I will have them cut down. They

are round me, yes, they are all about me; but in the name of the Lord I will have them cut down. They are round me like bees; but they are put out like a fire among thorns; for in the name of the Lord I will have them cut down.

I have been hard pushed by you, so that I might have a fall: but the Lord was my helper. The Lord is my strength and my song; he has become my salvation. The sound of joy and salvation is in the tents of the upright; the right hand of the Lord does works of power. The right hand of the Lord is lifted up; the right hand of the Lord does works of power.

Life and not death will be my part, and I will give out the story of the works of the Lord. The hand of Jah has been hard on me; but he has not given me up to death.

Let the doors of righteousness be open to me; I will go in and give praise to the Lord. This is the door of the Lord's house; the workers of righteousness will go in through it. I will give you praise, for you have given me an answer, and have become my salvation.

The stone which the builders put on one side has become the chief stone of the building. This is the Lord's doing; it is a wonder in our eyes. This is the day which the Lord has made; we will be full of joy and delight in it.

Send salvation now, O Lord; Lord, send us your

blessing. A blessing be on him who comes in the name of the Lord; we give you blessing from the house of the Lord. The Lord is God, and he has given us light; let the holy dance be ordered with branches, even up to the horns of the altar.

You are my God, and I will give you praise; my God, and I will give honour to your name.

O give praise to the Lord, for he is good: for his mercy is unchanging for ever.

xvi. Psalm 138

I will give you praise with all my heart: I will make melody to you before the gods. I will give worship before your holy Temple, praising your name for your mercy and for your unchanging faith: for you have made your word greater than all your name. When my cry came to your ears you gave me an answer, and made me great with strength in my soul.

All the kings of the earth will give you praise, O Lord, when the words of your mouth come to their ears. They will make songs about the ways of the Lord; for great is the glory of the Lord.

Though the Lord is high, he sees those who are low; and he has knowledge from far off of those who are lifted up. Even when trouble is round me, you will give me life; your hand will be stretched out against

the wrath of my haters, and your right hand will be my salvation. The Lord will make all things complete for me: O Lord, your mercy is eternal; do not give up the works of your hands.

xvii. Psalm 141

Lord, I have made my cry to you; come to me quickly; give ear to my voice, when it goes up to you. Let my prayer be ordered before you like a sweet smell; and let the lifting up of my hands be like the evening offering.

O Lord, keep a watch over my mouth; keep the door of my lips. Keep my heart from desiring any evil thing, or from taking part in the sins of the evil-doers with men who do wrong; and let me have no part in their good things.

Let the upright give me punishment; and let the god-fearing man put me in the right way; but I will not let the oil of sinners come on my head: when they do evil I will give myself to prayer. When destruction comes to their judges by the side of the rock, they will give ear to my words, for they are sweet. Our bones are broken up at the mouth of the underworld, as the earth is broken by the plough. But my eyes are turned to you, O Lord God: my hope is in you; let not my soul be given up to death. Keep me from the net which they have put down for me, and from the designs of the workers of evil. Let the sinners be

taken in the nets which they themselves have put down, while I go free.

xviii. Psalm 148

Give praise to the Lord. Let the Lord be praised from the heavens: give him praise in the skies. Give praise to him, all you his angels: give praise to him, all his armies. Give praise to him, you sun and moon: give praise to him, all you stars of light. Give praise to him, you highest heavens, and you waters which are over the heavens. Let them give praise to the name of the Lord: for he gave the order, and they were made. He has put them in their places for ever; he has given them their limits which may not be broken.

Give praise to the Lord from the earth, you great sea-beasts, and deep places: Fire and rain of ice, snow and mists; storm-wind, doing his word: Mountains and all hills; fruit-trees and all trees of the mountains: Beasts and all cattle; insects and winged birds: Kings of the earth, and all peoples; rulers and all judges of the earth: Young men and virgins; old men and children:

Let them give glory to the name of the Lord: for his name only is to be praised: his kingdom is over the earth and the heaven. He has put on high the horn of his people, for the praise of all his saints; even the children of Israel, a people which is near to him. Let the Lord be praised.

Words of Wisdom from Solomon (sws)

i. Overcoming Sin

My son, give ear to the training of your father, and do not give up the teaching of your mother: For they will be a crown of grace for your head, and chain-ornaments about your neck.

My son, if sinners would take you out of the right way, do not go with them. If they say, Come with us; let us make designs against the good, waiting secretly for the upright, without cause;

Let us overcome them living like the underworld, and in their strength, as those who go down to death; Goods of great price will be ours, our houses will be full of wealth; Take your chance with us, and we will all have one money-bag:

My son, do not go with them; keep your feet from their ways: For their feet are running after evil, and they are quick to take a man's life. Truly, to no purpose is the net stretched out before the eyes of the bird: And they are secretly waiting for their blood and making ready destruction for themselves. Such is the fate of everyone who goes in search of profit; it takes away the life of its owners. (Proverbs, 1:8-19)

ii. Moral Benefits of Wisdom

My son, if you will take my words to your heart, storing up my laws in your mind; So that your ear gives attention to wisdom, and your heart is turned to knowledge; Truly, if you are crying out for good sense, and your request is for knowledge; If you are looking for her as for silver, and searching for her as for stored-up wealth;

Then the fear of the Lord will be clear to you, and knowledge of God will be yours. For the Lord gives wisdom; out of his mouth come knowledge and reason: He has salvation stored up for the upright, he is a breastplate to those in whom there is no evil; He keeps watch on the ways which are right, and takes care of those who have the fear of him. Then you will have knowledge of righteousness and right acting, and upright behaviour, even of every good way.

For wisdom will come into your heart, and knowledge will be pleasing to your soul; Wise purposes will be watching over you, and knowledge will keep you; Giving you salvation from the evil man, from those whose words are false; Who give up the way of righteousness, to go by dark roads; Who take pleasure in wrongdoing, and have joy in the evil designs of the sinner; Whose ways are not straight, and whose footsteps are turned to evil: To take you out of the power of the strange woman, who says

smooth words with her tongue; Who is false to the husband of her early years, and does not keep the agreement of her God in mind: For her house is on the way down to death; her footsteps go down to the shades: Those who go to her do not come back again; their feet do not keep in the ways of life: So that you may go in the way of good men, and keep in the footsteps of the upright. For the upright will be living in the land, and the good will have it for their heritage. But sinners will be cut off from the land, and those whose acts are false will be uprooted. (Proverbs, 2:1-22)

iii. Wisdom bestows Well-Being

My son, keep my teaching in your memory, and my rules in your heart: For they will give you increase of days, years of life, and peace. Let not mercy and good faith go from you; let them be hanging round your neck, recorded on your heart; So you will have grace and a good name in the eyes of God and men. Put all your hope in God, not looking to your reason for support. In all your ways give ear to him, and he will make straight your footsteps.

Put no high value on your wisdom: let the fear of the Lord be before you, and keep yourself from evil: This will give strength to your flesh, and new life to your bones. Give honour to the Lord with your wealth, and with the first-fruits of all your increase:

So your store-houses will be full of grain, and your vessels overflowing with new wine.

My son, do not make your heart hard against the Lord's teaching; do not be made angry by his training: For to those who are dear to him the Lord says sharp words, and makes the son in whom he has delight undergo pain. Happy is the man who makes discovery of wisdom, and he who gets knowledge. For trading in it is better than trading in silver, and its profit greater than bright gold. She is of more value than jewels, and nothing for which you may have a desire is fair in comparison with her. Long life is in her right hand, and in her left are wealth and honour. Her ways are ways of delight, and all her goings are peace. She is a tree of life to all who take her in their hands, and happy is everyone who keeps her. The Lord by wisdom put in position the bases of the earth; by reason he put the heavens in their place. By his knowledge the deep was parted, and dew came dropping from the skies.

My son, keep good sense, and do not let wise purpose go from your eyes. So they will be life for your soul, and grace for your neck. Then you will go safely on your way, and your feet will have no cause for slipping. When you take your rest you will have no fear, and on your bed sleep will be sweet to you.

Have no fear of sudden danger, or of the storm which will come on evil-doers: For the Lord will be your hope, and will keep your foot from being taken

in the net. Do not keep back good from those who have a right to it, when it is in the power of your hand to do it. Say not to your neighbour, Go, and come again, and tomorrow I will give; when you have it by you at the time.

Do not make evil designs against your neighbour, when he is living with you without fear. Do not take up a cause at law against a man for nothing, if he has done you no wrong. Have no envy of the violent man, or take any of his ways as an example. For the wrong-hearted man is hated by the Lord, but he is a friend to the upright.

The curse of the Lord is on the house of the evil-doer, but his blessing is on the tent of the upright. He makes sport of the men of pride, but he gives grace to the gentle-hearted. The wise will have glory for their heritage, but shame will be the reward of the foolish. (Proverbs, 3:1-35)

iv. Acquire Wisdom at Any Cost

Give ear, my sons, to the teaching of a father; give attention so that you may have knowledge: For I give you good teaching; do not give up the knowledge you are getting from me. For I was a son to my father, a gentle and an only one to my mother. And he gave me teaching, saying to me, Keep my words in your heart; keep my rules so that you may have life: Get wisdom, get true knowledge; keep it

in memory, do not be turned away from the words of my mouth. Do not give her up, and she will keep you; give her your love, and she will make you safe.

The first sign of wisdom is to get wisdom; go, give all you have to get true knowledge. Put her in a high place, and you will be lifted up by her; she will give you honour, when you give her your love. She will put a crown of grace on your head, giving you a head-dress of glory.

Give ear, O my son, and let your heart be open to my sayings; and long life will be yours. I have given you teaching in the way of wisdom, guiding your steps in the straight way. When you go, your way will not be narrow, and in running you will not have a fall. Take learning in your hands, do not let her go: keep her, for she is your life.

Do not go in the road of sinners, or be walking in the way of evil men. Keep far from it, do not go near; be turned from it, and go on your way. For they take no rest till they have done evil; their sleep is taken away if they have not been the cause of someone's fall. The bread of evil-doing is their food, the wine of violent acts their drink. But the way of the upright is like the light of early morning, getting brighter and brighter till the full day.

The way of sinners is dark; they see not the cause of their fall. My son, give attention to my words; let your ear be turned to my sayings. Let them not go

from your eyes; keep them deep in your heart. For they are life to him who gets them, and strength to all his flesh.

And keep watch over your heart with all care; so you will have life. Put away from you an evil tongue, and let false lips be far from you. Keep your eyes on what is in front of you, looking straight before you. Keep a watch on your behaviour; let all your ways be rightly ordered. Let there be no turning to the right or to the left, keep your feet from evil. (Proverbs, 4:1-27)

v. Warning Against Adultery

My son, give attention to my wisdom; let your ear be turned to my teaching: So that you may be ruled by a wise purpose, and your lips may keep knowledge. For honey is dropping from the lips of the strange woman, and her mouth is smoother than oil; But her end is bitter as wormwood, and sharp as a two-edged sword; Her feet go down to death, and her steps to the underworld; She never keeps her mind on the road of life; her ways are uncertain, she has no knowledge.

Give ear to me then, my sons, and do not put away my words from you. Go far away from her, do not come near the door of her house; For fear that you may give your honour to others, and your wealth to strange men: And strange men may be full of your

wealth, and the fruit of your work go to the house of others; And you will be full of grief at the end of your life, when your flesh and your body are wasted; And you will say, How was teaching hated by me, and my heart put no value on training; I did not give attention to the voice of my teachers, my ear was not turned to those who were guiding me! I was in almost all evil in the company of the people.

Let water from your store and not that of others be your drink, and running water from your fountain. Let not your springs be flowing in the streets, or your streams of water in the open places. Let them be for yourself only, not for other men with you. Let blessing be on your fountain; have joy in the wife of your early years. As a loving hind and a gentle doe, let her breasts ever give you rapture; let your passion at all times be moved by her love. Why let yourself, my son, go out of the way with a strange woman, and take another woman in your arms? For a man's ways are before the eyes of the Lord, and he puts all his goings in the scales. The evil-doer will be taken in the net of his crimes, and prisoned in the cords of his sin. He will come to his end for need of teaching; he is so foolish that he will go wandering from the right way. (Proverbs, 5:1-23)

vi. Taming the Tongue

There are some whose uncontrolled talk is like the wounds of a sword, but the tongue of the wise

makes one well again. (Proverbs, 12:18)

vii. Guard thy Heart

And keep watch over your heart with all care; so you will have life. (Proverbs, 4:23)

viii. Never Give Up!

For an upright man, after falling seven times, will get up again: but trouble is the downfall of the evil. (Proverbs, 24:16)

ix. True Friendship

Perfume and incense bring joy to the heart, and the pleasantness of a friend springs from their heartfelt advice. (Proverbs, 27:9)

x. Responsibility of Parents

If a child is trained up in the right way, even when he is old he will not be turned away from it. (Proverbs, 22:6)

xii. Miscellaneous

(1)

A wise son makes a glad father, but a foolish son is a sorrow to his mother.

Wealth which comes from sin is of no profit, but righteousness gives salvation from death.

The Lord will not let the upright be in need of food, but he puts far from him the desire of the evil-doers.

He who is slow in his work becomes poor, but the hand of the ready worker gets in wealth.

He who in summer gets together his store is a son who does wisely; but he who takes his rest when the grain is being cut is a son causing shame.

Blessings are on the head of the upright, but the face of sinners will be covered with sorrow.

The memory of the upright is a blessing, but the name of the evil-doer will be turned to dust.

The wise-hearted man will let himself be ruled, but the man whose talk is foolish will have a fall.

He whose ways are upright will go safely, but he whose ways are twisted will be made low.

He who makes signs with his eyes is a cause of trouble, but he who makes a man see his errors is a cause of peace.

The mouth of the upright man is a fountain of life, but the mouth of the evil-doer is a bitter cup.

Hate is a cause of violent acts, but all errors are covered up by love.

In the lips of him who has knowledge wisdom is seen; but a rod is ready for the back of him who is without sense.

Knowledge is stored up by the wise, but the mouth of the foolish man is a destruction which is near.

The property of the man of wealth is his strong town: the poor man's need is his destruction.

The work of the upright gives life: the increase of the evil-doer is a cause of sin.

He who takes note of teaching is a way of life, but he who gives up training is a cause of error.

Hate is covered up by the lips of the upright man, but he who lets out evil about another is foolish.

Where there is much talk there will be no end to sin, but he who keeps his mouth shut does wisely.

The tongue of the upright man is like tested silver:

the heart of the evil-doer is of little value.

The lips of the upright man give food to men, but the foolish come to death for need of sense.

The blessing of the Lord gives wealth: hard work makes it no greater.

It is sport to the foolish man to do evil, but the man of good sense takes delight in wisdom.

The thing feared by the evil-doer will come to him, but the upright man will get his desire.

When the storm-wind is past, the sinner is seen no longer, but the upright man is safe for ever.

Like acid drink to the teeth and as smoke to the eyes, so is the hater of work to those who send him.

The fear of the Lord gives long life, but the years of the evil-doer will be cut short.

The hope of the upright man will give joy, but the waiting of the evil-doer will have its end in sorrow.

The way of the Lord is a strong tower for the upright man, but destruction to the workers of evil.

The upright man will never be moved, but evil-doers will not have a safe resting-place in the land.

The mouth of the upright man is budding with

wisdom, but the twisted tongue will be cut off.

The lips of the upright man have knowledge of what is pleasing, but twisted are the mouths of evil-doers. (Proverbs, 10:1-32)

(2)

Scales of deceit are hated by the Lord, but a true weight is his delight.

When pride comes, there comes shame, but wisdom is with the quiet in spirit.

The righteousness of the upright will be their guide, but the twisted ways of the false will be their destruction.

Wealth is of no profit in the day of wrath, but righteousness keeps a man safe from death.

The righteousness of the good man will make his way straight, but the sin of the evil-doer will be the cause of his fall.

The righteousness of the upright will be their salvation, but the false will themselves be taken in their evil designs.

At the death of an upright man his hope does not come to an end, but the hope of the evil-doer comes to destruction.

The upright man is taken out of trouble, and in his place comes the sinner.

With his mouth the evil man sends destruction on his neighbour; but through knowledge the upright are taken out of trouble.

When things go well for the upright man, all the town is glad; at the death of sinners, there are cries of joy.

By the blessing of the upright man the town is made great, but it is overturned by the mouth of the evil-doer.

He who has a poor opinion of his neighbour has no sense, but a wise man keeps quiet.

He who goes about talking of others makes secrets public, but the true-hearted man keeps things covered.

When there is no helping suggestion the people will have a fall, but with a number of wise guides they will be safe.

He who makes himself responsible for a strange man will undergo much loss; but the hater of such undertakings will be safe.

A woman who is full of grace is honoured, but a woman hating righteousness is a seat of shame:

those hating work will undergo loss, but the strong keep their wealth.

The man who has mercy will be rewarded, but the cruel man is the cause of trouble to himself.

The sinner gets the payment of deceit; but his reward is certain who puts in the seed of righteousness.

So righteousness gives life; but he who goes after evil gets death for himself.

The uncontrolled are hated by the Lord, but those whose ways are without error are his delight.

Certainly the evil-doer will not go free from punishment, but the seed of the upright man will be safe.

Like a ring of gold in the nose of a pig, is a beautiful woman who has no sense.

The desire of the upright man is only for good, but wrath is waiting for the evil-doer.

A man may give freely, and still his wealth will be increased; and another may keep back more than is right, but only comes to be in need.

He who gives blessing will be made fat, but the curser will himself be cursed.

He who keeps back grain will be cursed by the people; but a blessing will be on the head of him who lets them have it for a price.

He who, with all his heart, goes after what is good is searching for grace; but he who is looking for trouble will get it.

He who puts his faith in wealth will come to nothing; but the upright man will be full of growth like the green leaf.

The troubler of his house will have the wind for his heritage, and the foolish will be servant to the wise-hearted.

The fruit of righteousness is a tree of life, but violent behaviour takes away souls.

If the upright man is rewarded on earth, how much more the evil-doer and the sinner! (Proverbs, 11:1-31)

(3)

A lover of training is a lover of knowledge; but a hater of teaching is like a beast.

A good man has grace in the eyes of the Lord; but the man of evil designs gets punishment from him.

No man will make himself safe through evil-doing; but the root of upright men will never be moved.

A woman of virtue is a crown to her husband; but she whose behaviour is a cause of shame is like a wasting disease in his bones.

The purposes of upright men are right, but the designs of evil-doers are deceit.

The words of sinners are destruction for the upright; but the mouth of upright men is their salvation.

Evil-doers are overturned and never seen again, but the house of upright men will keep its place.

A man will be praised in the measure of his wisdom, but a wrong-minded man will be looked down on.

He who is of low position and has a servant, is better than one who has a high opinion of himself and is in need of bread.

An upright man has thought for the life of his beast, but the hearts of evil-doers are cruel.

He who does work on his land will not be short of bread; but he who goes after foolish men is without sense.

The resting-place of the sinner will come to destruction, but the root of upright men is for ever.

In the sin of the lips is a net which takes the sinner, but the upright man will come out of trouble.

From the fruit of his mouth will a man have good food in full measure, and the work of a man's hands will be rewarded.

The way of the foolish man seems right to him? but the wise man gives ear to suggestions.

A foolish man lets his trouble be openly seen, but a sharp man keeps shame secret.

The breathing out of true words gives knowledge of righteousness; but a false witness gives out deceit.

There are some whose uncontrolled talk is like the wounds of a sword, but the tongue of the wise makes one well again.

True lips are certain for ever, but a false tongue is only for a minute.

Deceit is in the heart of those whose designs are evil, but for those purposing peace there is joy.

No trouble will come to upright men, but sinners will be full of evil. False lips are hated by the Lord, but those whose acts are true are his delight.

A sharp man keeps back his knowledge; but the heart of foolish men makes clear their foolish thoughts.

The hand of the ready worker will have authority,

but he who is slow in his work will be put to forced work.

Care in the heart of a man makes it weighted down, but a good word makes it glad.

The upright man is a guide to his neighbour, but the way of evil-doers is a cause of error to them.

He who is slow in his work does not go in search of food; but the ready worker gets much wealth. In the road of righteousness is life, but the way of the evil-doer goes to death. (Proverbs, 12:1-28)

Wisdom is building her house, but the foolish woman is pulling it down with her hands.

He who goes on his way in righteousness has before him the fear of the Lord; but he whose ways are twisted gives him no honour.

In the mouth of the foolish man is a rod for his back, but the lips of the wise will keep them safe.

Where there are no oxen, their food-place is clean; but much increase comes through the strength of the ox.

A true witness does not say what is false, but a false witness is breathing out deceit.

The hater of authority, searching for wisdom, does not get it; but knowledge comes readily to the open-minded man.

Go away from the foolish man, for you will not see the lips of knowledge.

The wisdom of the man of good sense makes his way clear; but the unwise behaviour of the foolish is deceit.

In the tents of those hating authority there is error, but in the house of the upright man there is grace.

No one has knowledge of a man's grief but himself; and a strange person has no part in his joy.

The house of the sinner will be overturned, but the tent of the upright man will do well.

There is a way which seems straight before a man, but its end is the ways of death.

Even while laughing the heart may be sad; and after joy comes sorrow.

He whose heart is turned away will have the reward of his ways in full measure; but a good man will have the reward of his doings.

The simple man has faith in every word, but the man of good sense gives thought to his footsteps.

The wise man, fearing, keeps himself from evil; but the foolish man goes on in his pride, with no thought of danger.

He who is quickly angry will do what is foolish, but the man of good sense will have quiet.

Foolish behaviour is the heritage of the simple, but men of good sense are crowned with knowledge.

The knees of the evil are bent before the good; and sinners go down in the dust at the doors of the upright.

The poor man is hated even by his neighbour, but the man of wealth has numbers of friends.

He who has no respect for his neighbour is a sinner, but he who has pity for the poor is happy.

Will not the designers of evil come into error? But mercy and good faith are for the designers of good.

In all hard work there is profit, but talk only makes a man poor. Their wisdom is a crown to the wise, but their foolish behaviour is round the head of the unwise.

A true witness is the saviour of lives; but he who says false things is a cause of deceit.

For him in whose heart is the fear of the Lord there

is strong hope: and his children will have a safe place.

The fear of the Lord is a fountain of life, by which one may be turned from the nets of death.

A king's glory is in the number of his people: and for need of people a ruler may come to destruction.

He who is slow to be angry has great good sense; but he whose spirit is over-quick gives support to what is foolish.

A quiet mind is the life of the body, but envy is a disease in the bones.

He who is hard on the poor puts shame on his Maker; but he who has mercy on those who are in need gives him honour.

The sinner is overturned in his evil-doing, but the upright man has hope in his righteousness.

Wisdom has her resting-place in the mind of the wise, but she is not seen among the foolish.

By righteousness a nation is lifted up, but sin is a cause of shame to the peoples.

The king has pleasure in a servant who does wisely, but his wrath is against him who is a cause of shame. (Proverbs, 14:1-35)

(5)

By a soft answer wrath is turned away, but a bitter word is a cause of angry feelings.

Knowledge is dropping from the tongue of the wise; but from the mouth of the foolish comes a stream of foolish words.

The eyes of the Lord are in every place, keeping watch on the evil and the good.

A comforting tongue is a tree of life, but a twisted tongue is a crushing of the spirit.

A foolish man puts no value on his father's training; but he who has respect for teaching has good sense.

In the house of the upright man there is a great store of wealth; but in the profits of the sinner there is trouble.

The lips of the wise keep knowledge, but the heart of the foolish man is not right.

The offering of the evil-doer is disgusting to the Lord, but the prayer of the upright man is his delight.

The way of the evil-doer is disgusting to the Lord, but he who goes after righteousness is dear to him.

There is bitter punishment for him who is turned from the way; and death will be the fate of the hater of teaching.

Before the Lord are the underworld and destruction: how much more, then, the hearts of the children of men!

The hater of authority has no love for teaching: he will not go to the wise.

A glad heart makes a shining face, but by the sorrow of the heart the spirit is broken.

The heart of the man of good sense goes in search of knowledge, but foolish things are the food of the unwise.

All the days of the troubled are evil; but he whose heart is glad has an unending feast.

Better is a little with the fear of the Lord, than great wealth together with trouble.

Better is a simple meal where love is, than a fat ox and hate with it.

An angry man makes men come to blows, but he who is slow to get angry puts an end to fighting.

Thorns are round the way of the hater of work; but the road of the hard worker becomes a highway.

A wise son makes a glad father, but a foolish man has no respect for his mother.

Foolish behaviour is joy to the unwise; but a man of good sense makes his way straight.

Where there are no wise suggestions, purposes come to nothing; but by a number of wise guides they are made certain.

A man has joy in the answer of his mouth: and a word at the right time, how good it is!

Acting wisely is the way of life, guiding a man away from the underworld.

The house of the man of pride will be uprooted by the Lord, but he will make safe the heritage of the widow.

Evil designs are disgusting to the Lord, but the words of the clean-hearted are pleasing.

He whose desires are fixed on profit is a cause of trouble to his family; but he who has no desire for offerings will have life.

The heart of the upright gives thought to his answer; but from the mouth of the evil-doer comes a stream of evil things.

The Lord is far from sinners, but his ear is open to the prayer of the upright.

The light of the eyes is a joy to the heart, and good news makes the bones fat.

The man whose ear is open to the teaching of life will have his place among the wise.

He who will not be controlled by training has no respect for his soul, but he who gives ear to teaching will get wisdom.

The fear of the Lord is the teaching of wisdom; and a low opinion of oneself goes before honour. (Proverbs, 15:1-33)

(6)

Better a bit of dry bread in peace, than a house full of feasting and violent behaviour.

A servant who does wisely will have rule over a son causing shame, and will have his part in the heritage among brothers.

The heating-pot is for silver and the oven-fire for gold, but the Lord is the tester of hearts.

A wrongdoer gives attention to evil lips, and a man of deceit gives ear to a damaging tongue.

Whoever makes sport of the poor puts shame on his Maker; and he who is glad because of trouble will

not go free from punishment.

Children's children are the crown of old men, and the glory of children is their fathers.

Fair words are not to be looked for from a foolish man, much less are false lips in a ruler.

An offering of money is like a stone of great price in the eyes of him who has it: wherever he goes, he does well.

He who keeps a sin covered is looking for love; but he who keeps on talking of a thing makes division between friends.

A word of protest goes deeper into one who has sense than a hundred blows into a foolish man.

An uncontrolled man is only looking for trouble, so a cruel servant will be sent against him.

It is better to come face to face with a bear whose young ones have been taken away than with a foolish man acting foolishly.

If anyone gives back evil for good, evil will never go away from his house.

The start of fighting is like the letting out of water: so give up before it comes to blows.

He who gives a decision for the evil-doer and he

who gives a decision against the upright, are equally disgusting to the Lord.

How will money in the hand of the foolish get him wisdom, seeing that he has no sense?

A friend is loving at all times, and becomes a brother in times of trouble.

A man without sense gives his hand in an agreement, and makes himself responsible before his neighbour.

The lover of fighting is a lover of sin: he who makes high his doorway is looking for struction.

Nothing good comes to him whose heart is fixed on evil purposes: and he who has an evil tongue will come to trouble.

He who has an unwise son gets sorrow for himself, and the father of a foolish son has no joy.

A glad heart makes a healthy body, but a crushed spirit makes the bones dry.

A sinner takes an offering out of his robe, to get a decision for himself in a cause.

Wisdom is before the face of him who has sense; but the eyes of the foolish are on the ends of the earth.

A foolish son is a grief to his father, and bitter pain

to her who gave him birth.

To give punishment to the upright is not good, or to give blows to the noble for their righteousness.

He who has knowledge says little: and he who has a calm spirit is a man of good sense.

Even the foolish man, when he keeps quiet, is taken to be wise: when his lips are shut he is credited with good sense (Proverbs, 17:1-28)

(7)

He who keeps himself separate for his private purpose goes against all good sense.

A foolish man has no pleasure in good sense, but only to let what is in his heart come to light.

When the evil-doer comes, a low opinion comes with him, and with the loss of honour comes shame.

The words of a man's mouth are like deep waters: the fountain of wisdom is like a flowing stream.

To have respect for the person of the evil-doer is not good, or to give a wrong decision against the upright.

A foolish man's lips are a cause of fighting, and his mouth makes him open to blows.

The mouth of a foolish man is his destruction, and his lips are a net for his soul.

The words of one who says evil of his neighbour secretly are like sweet food, and go down into the inner parts of the stomach.

He who does not give his mind to his work is brother to him who makes destruction.

The name of the Lord is a strong tower: the upright man running into it is safe.

The property of a man of wealth is his strong town, and it is as a high wall in the thoughts of his heart.

Before destruction the heart of man is full of pride, and before honour goes a gentle spirit.

To give an answer before hearing is a foolish thing and a cause of shame.

The spirit of a man will be his support when he is ill; but how may a broken spirit be lifted up?

The heart of the man of good sense gets knowledge; the ear of the wise is searching for knowledge.

A man's offering makes room for him, letting him come before great men.

The man who first puts his cause before the judge

seems to be in the right; but then his neighbour comes and puts his cause in its true light.

The decision of chance puts an end to argument, parting the strong.

A brother wounded is like a strong town, and violent acts are like a locked tower.

With the fruit of a man's mouth his stomach will be full; the produce of his lips will be his in full measure.

Death and life are in the power of the tongue; and those to whom it is dear will have its fruit for their food.

Whoever gets a wife gets a good thing, and has the approval of the Lord.

The poor man makes requests for grace, but the man of wealth gives a rough answer.

There are friends who may be a man's destruction, but there is a lover who keeps nearer than a brother. (Proverbs, 18:1-24)

(8)

Better is the poor man whose ways are upright, than the man of wealth whose ways are twisted.

Further, without knowledge desire is not good; and he who is over-quick in acting goes out of the right way.

By his foolish behaviour a man's ways are turned upside down, and his heart is bitter against the Lord.

Wealth makes a great number of friends; but the poor man is parted from his friend.

A false witness will not go without punishment, and the breather out of deceit will not go free.

Great numbers will make attempts to get the approval of a ruler: and every man is the special friend of him who has something to give.

All the brothers of the poor man are against him: how much more do his friends go far from him!

He who gets wisdom has love for his soul: he who keeps good sense will get what is truly good.

A false witness will not go without punishment, and the breather out of deceit will be cut off.

Material comfort is not good for the foolish; much less for a servant to be put over rulers.

A man's good sense makes him slow to wrath, and the overlooking of wrongdoing is his glory.

The king's wrath is like the loud cry of a lion, but his approval is like dew on the grass.

A foolish son is the destruction of his father; and the bitter arguments of a wife are like drops of rain falling without end.

House and wealth are a heritage from fathers, but a wife with good sense is from the Lord.

Hate of work sends deep sleep on a man: and he who has no industry will go without food.

He who keeps the law keeps his soul; but death will be the fate of him who takes no note of the word.

He who has pity on the poor gives to the Lord, and the Lord will give him his reward.

Give your son training while there is hope; let not your heart be purposing his death.

A man of great wrath will have to take his punishment: for if you get him out of trouble you will have to do it again.

Let your ear be open to suggestion and take teaching, so that at the end you may be wise.

A man's heart may be full of designs, but the purpose of the Lord is unchanging.

The ornament of a man is his mercy, and a poor man

is better than one who is false.

The fear of the Lord gives life; and he who has it will have need of nothing; no evil will come his way.

The hater of work puts his hand deep into the basin, and will not even take it to his mouth again.

When blows overtake the man of pride, the simple will get sense; say sharp words to the wise, and knowledge will be made clear to him.

He who is violent to his father, driving away his mother, is a son causing shame and a bad name.

A son who no longer gives attention to teaching is turned away from the words of knowledge.

A good-for-nothing witness makes sport of the judge's decision: and the mouth of evil-doers sends out evil like a stream.

Rods are being made ready for the man of pride, and blows for the back of the foolish. (Proverbs, 19:1-29)

(9)

Wine makes men foolish, and strong drink makes men come to blows; and whoever comes into error through these is not wise.

The wrath of a king is like the loud cry of a lion: he who makes him angry does wrong against himself.

It is an honour for a man to keep from fighting, but the foolish are ever at war.

The hater of work will not do his ploughing because of the winter; so at the time of grain-cutting he will be requesting food and will get nothing.

The purpose in the heart of a man is like deep water, but a man of good sense will get it out.

Most men make no secret of their kind acts: but where is a man of good faith to be seen?

An upright man goes on in his righteousness: happy are his children after him!

A king on the seat of judging puts to flight all evil with his eyes.

Who is able to say, I have made my heart clean, I am free from my sin?

Unequal weights and unequal measures, they are all disgusting to the Lord.

Even a child may be judged by his doings, if his work is free from sin and if it is right.

The hearing ear and the seeing eye are equally the Lord's work.

Do not be a lover of sleep, or you will become poor: keep your eyes open, and you will have bread enough.

A poor thing, a poor thing, says he who is giving money for goods: but when he has gone on his way, then he makes clear his pride in what he has got.

There is gold and a store of corals: but the lips of knowledge are a jewel of great price.

Take a man's clothing if he makes himself responsible for a strange man, and get an undertaking from him who gives his word for strange men.

Bread of deceit is sweet to a man; but after, his mouth will be full of sand.

Every purpose is put into effect by wise help: and by wise guiding make war.

He who goes about talking of the business of others gives away secrets: so have nothing to do with him whose lips are open wide.

If anyone puts a curse on his father or his mother, his light will be put out in the blackest night.

A heritage may be got quickly at first, but the end of it will not be a blessing.

Do not say, I will give punishment for evil: go on

waiting for the Lord, and he will be your saviour.

Unequal weights are disgusting to the Lord, and false scales are not good.

A man's steps are of the Lord; how then may a man have knowledge of his way?

It is a danger to a man to say without thought, It is holy, and, after taking his oaths, to be questioning if it is necessary to keep them.

A wise king puts evil-doers to flight, and makes their evil-doing come back on them.

The Lord keeps watch over the spirit of man, searching all the deepest parts of the body.

Mercy and good faith keep the king safe, and the seat of his power is based on upright acts.

The glory of young men is their strength, and the honour of old men is their grey hairs.

By the wounds of the rod evil is taken away, and blows make clean the deepest parts of the body.
(Proverbs, 20:1-30)

(10)

The king's heart in the hands of the Lord is like the

water streams, and by him it is turned in any direction at his pleasure.

Every way of a man seems right to himself, but the Lord is the tester of hearts.

To do what is right and true is more pleasing to the Lord than an offering.

A high look and a heart of pride, of the evil-doer is sin.

The purposes of the man of industry have their outcome only in wealth; but one who is over-quick in acting will only come to be in need.

He who gets stores of wealth by a false tongue, is going after what is only breath, and searching for death.

By their violent acts the evil-doers will be pulled away, because they have no desire to do what is right.

Twisted is the way of him who is full of crime; but as for him whose heart is clean, his work is upright.

It is better to be living in an angle of the house-top, than with a bitter-tongued woman in a wide house.

The desire of the evil-doer is fixed on evil: he has no kind feeling for his neighbour.

When the man of pride undergoes punishment, the simple man gets wisdom; and by watching the wise he gets knowledge.

The Upright One, looking on the house of the evil-doer, lets sinners be overturned to their destruction. He whose ears are stopped at the cry of the poor, will himself get no answer to his cry for help.

By a secret offering wrath is turned away, and the heat of angry feelings by money in the folds of the robe.

It is a joy to the good man to do right, but it is destruction to the workers of evil.

The wanderer from the way of knowledge will have his resting-place among the shades.

The lover of pleasure will be a poor man: the lover of wine and oil will not get wealth.

The evil-doer will be given as a price for the life of the good man, and the worker of deceit in the place of the upright.

It is better to be living in a waste land, than with a bitter-tongued and angry woman.

There is a store of great value in the house of the wise, but it is wasted by the foolish man.

He who goes after righteousness and mercy will get life, righteousness, and honour.

A wise man goes up into the town of the strong ones, and overcomes its strength in which they put their faith.

He who keeps watch over his mouth and his tongue keeps his soul from troubles.

The man of pride, lifted up in soul, is named high-hearted; he is acting in an outburst of pride.

The desire of the hater of work is death to him, for his hands will do no work.

All the day the sinner goes after his desire: but the upright man gives freely, keeping nothing back.

The offering of evil-doers is disgusting: how much more when they give it with an evil purpose!

A false witness will be cut off, The evil-doer makes his face hard, but as for the upright, he gives thought to his way.

Wisdom and knowledge and wise suggestions are of no use against the Lord.

The horse is made ready for the day of war, but power to overcome is from the Lord. (Proverbs, 21:1-31)

(11)

A good name is more to be desired than great wealth, and to be respected is better than silver and gold.

The man of wealth and the poor man come face to face: the Lord is the maker of them all.

The sharp man sees the evil and takes cover: the simple go straight on and get into trouble.

The reward of a gentle spirit and the fear of the Lord is wealth and honour and life.

Thorns and nets are in the way of the twisted: he who keeps watch over his soul will be far from them.

If a child is trained up in the right way, even when he is old he will not be turned away from it.

The man of wealth has rule over the poor, and he who gets into debt is a servant to his creditor.

By planting the seed of evil a man will get in the grain of sorrow, and the rod of his wrath will be broken.

He who is kind will have a blessing, for he gives of his bread to the poor.

Send away the man of pride, and argument will go out; truly fighting and shame will come to an end.

He whose heart is clean is dear to the Lord; for the grace of his lips the king will be his friend.

The eyes of the Lord keep knowledge, but by him the acts of the false man will be overturned.

The hater of work says, There is a lion outside: I will be put to death in the streets.

The mouth of strange women is a deep hole: he with whom the Lord is angry will go down into it.

Foolish ways are deep-seated in the heart of a child, but the rod of punishment will send them far from him.

He who is cruel to the poor for the purpose of increasing his profit, and he who gives to the man of wealth, will only come to be in need. (Proverbs, 22:1-16)

Sūrah Fātiḥah in the Bible

The Lord, the Lord, a God full of pity and grace, slow to wrath and great in mercy and faith; Having mercy on thousands, overlooking evil and wrongdoing and sin; he will not let wrongdoers go

free, but will send punishment on children for the sins of their fathers, and on their children's children to the third and fourth generation. (Exodus, 34:6-7)

Let your ears be open to my voice, O Lord, and give me an answer; for I am poor and in need. Keep my soul, for I am true to you;

O my God, give salvation to your servant, whose hope is in you. Have mercy on me,

O Lord; for my cry goes up to you all the day. Make glad the soul of your servant; for it is lifted up to you, O Lord.

You are good, O Lord, and full of forgiveness; your mercy is great to all who make their cry to you.

O Lord, give ear to my prayer; and take note of the sound of my requests. In the day of my trouble I send up my cry to you; for you will give me an answer. There is no god like you, O Lord; there are no works like your works. Let all the nations whom you have made come and give worship to you, O Lord, giving glory to your name. For you are great, and do great works of wonder; you only are God. Make your way clear to me, O Lord; I will go on my way in your faith: let my heart be glad in the fear of your name. I will give you praise, O Lord my God, with all my heart; I will give glory to your name for ever. For your mercy to me is great; you have taken my soul up from the deep places of the underworld.

O God, men of pride have come up against me, and the army of violent men would take my life; they have not put you before them.

But you, O Lord, are a God full of pity and forgiveness, slow to get angry, great in mercy and wisdom.

O be turned to me and have mercy on me: give your strength to your servant, and your salvation to the son of her who is your servant.

Give me a sign for good; so that my haters may see it and be shamed; because you, Lord, have been my help and comfort. (Psalms, 86:1-17)

Let this then be your prayer: Our Father in heaven, may your name be kept holy. Let your kingdom come. Let your pleasure be done, as in heaven, so on earth. Give us this day bread for our needs. And make us free of our debts, as we have made those free who are in debt to us. And let us not be put to the test, but keep us safe from the Evil One. (Matthew, 6:9-13)

Ṣalāh in the Bible

And moving on from there to the mountain on the east of Beth-el, he put up his tent, having Beth-el on the west and Ai on the east: and there he made an

altar and gave worship to the name of the Lord.
(Genesis, 12:8)

And the men, turning from that place, went on to Sodom: but Abraham was still waiting before the Lord. (Genesis, 18:22)

Then he said to his young men, Keep here with the ass; and I and the boy will go on and give worship and come back again to you. (Genesis, 22:5)

Then he made an altar there, and gave worship to the name of the Lord, and he put up his tents there, and there his servants made a water-hole. (Genesis, 26:25)

And the people had faith in them; and hearing that the Lord had taken up the cause of the children of Israel and had seen their troubles, with bent heads they gave him worship. (Exodus, 4:31)

But as for me, I will come into your house, in the full measure of your mercy; and in your fear I will give worship, turning my eyes to your holy Temple. (Psalms, 5:7)

The sea is his, and he made it; and the dry land was formed by his hands. O come, let us give worship, falling down on our knees before the Lord our Maker. (Psalms, 95:5-6)

And after he had sent the people away, he went up into the mountain by himself for prayer: and when

evening was come, he was there by himself. (Matthew, 14:23)

And in the morning, a long time before daylight, he got up and went out to a quiet place, and there he gave himself up to prayer. (Mark, 1:35)

The Fast in the Bible⁶

And the Lord said to Moses, Put all these words in writing; for on them is based the agreement which I will make with you: And for forty days and forty nights Moses was there with the Lord, and in that time he had no food or drink. And he put in writing on the stones the words of the agreement, the ten rules of the law. (Exodus, 34:27-28)

And let this be an order to you for ever: in the seventh month, on the tenth day, you are to keep yourselves from pleasure and do no sort of work, those who are Israelites by birth and those from other lands who are living among you: For on this day your sin will be taken away and you will be clean: you will be made free from all your sins before the Lord. It is a special Sabbath for you, and you are to keep yourselves from pleasure; it is an order for ever. (Leviticus, 16:29-31)

6. The Bible mentions fasts at a number of places, and besides using this word, it has used certain other expressions like "to sadden one's self" and "self-denial" to connote it.

And when you go without food, be not sad-faced as the false-hearted are. For they go about with changed looks, so that men may see that they are going without food. Truly I say to you, They have their reward. But when you go without food, put oil on your head and make your face clean; So that no one may see that you are going without food, but your Father in secret; and your Father, who sees in secret, will give you your reward. (Matthew, 6:16-18)

Zakāh in the Bible

A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD. If a man redeems any of his tithe, he must add a fifth of the value to it. The entire tithe of the herd and flock – every tenth animal that passes under the shepherd's rod – will be holy to the LORD. And every tenth part of the land, of the seed planted, or of the fruit of trees, is holy to the Lord. And if a man has a desire to get back any of the tenth part which he has given, let him give a fifth more. (Leviticus, 27:30-31)

And the Lord said to Moses, Say to the Levites, When you take from the children of Israel the tenth which I have given to you from them as your heritage, a tenth part of that tenth is to be offered as an offering lifted up before the Lord. (Numbers,

18:25-26)

Put on one side a tenth of all the increase of your seed, produced year by year. (Deuteronomy, 14:22)

When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied. (Deuteronomy, 26:12)

A curse is on you, scribes and Pharisees, false ones! for you make men give a tenth of all sorts of sweet-smelling plants, but you give no thought to the more important things of the law, righteousness, and mercy, and faith; but it is right for you to do these, and not to let the others be undone. You blind guides, who take out a fly from your drink, but make no trouble over a camel. (Mathew, 23:23-24)

Predictions of Muḥammad (sws) in the Bible

The Lord your God will give you a prophet from among your people, like me; you will give ear to him; In answer to the request you made to the Lord your God in Horeb on the day of the great meeting, when you said, Let not the voice of the Lord my God come to my ears again, and let me not see this great fire any more, or death will overtake me. Then the Lord said to me, What they have said is well

said. I will give them a prophet from among themselves, like you, and I will put my words in his mouth, and he will say to them whatever I give him orders to say. (Deuteronomy, 18:15-18)

But what I am saying is true: my going is for your good: for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. (John, 16:7)

Jesus says to them, Did you never see in the Writings, The stone which the builders put on one side, the same has been made the chief stone of the building: this was the Lord's doing, and it is a wonder in our eyes? For this reason I say to you, The kingdom of God will be taken away from you, and will be given to a nation producing the fruits of it. Any man falling on this stone will be broken, but he on whom it comes down will be crushed to dust. (Matthew, 21:42-44)

If you have love for me, you will keep my laws. And I will make prayer to the Father and he will give you another Helper to be with you for ever. (John, 14:15-16)

But the Helper, the Holy Spirit, whom the Father will send in my name, will be your teacher in all things and will put you in mind of everything I have said to you. (John, 14:26)

After this I will not say much to you, because the

ruler of this world comes: and he has no power over me. (John, 14:30)

When the Helper comes, whom I will send to you from the Father even the Spirit of true knowledge who comes from the Father – he will give witness about me. (John, 15:26)

And he said, Such is the kingdom of God, as if a man put seed in the earth, And went to sleep and got up, night and day, and the seed came to growth, though he had no idea how. The earth gives fruit by herself; first the leaf, then the head, then the full grain. But when the grain is ready, he quickly sends men to get it cut, because the time for cutting has come. And he said, What picture may we give of the kingdom of God, or with what story may we make it clear? It is like a grain of mustard seed, which, when it is put in the earth, is smaller than all the seeds on the earth, But when it is planted, it comes up, and becomes taller than all the plants, and puts out great branches, so that the birds of heaven are able to take rest in its shade. (Mark, 4:26-32)
