

THE HOLY BIBLE

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BEING THE VERSION SET FORTH A.D. 1611

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Foreword to *The Great Adventure Catholic Bible*

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name (John 20:30-31).

While the Evangelist was speaking primarily about the Gospel he had written, his words describe the purpose of the whole of the Scripture. In other words, all that is written in the Bible aims to present to us Jesus, the Messiah and Son of God, who by his teaching, his miracles, his Passion, death, and Resurrection, has opened to you and me the gift of eternal life through faith in Jesus. The Bible tells one story.

Our main difficulty with the Bible, however, is that it is a collection of books written in a multitude of literary forms: stories of origins, tales of the ancestors, histories, collections of laws and statutes, prophecies, songs, etc. It is sometimes difficult to discern how a particular book fits in with the others. Nonetheless, the Bible tells just one story held together by a variety of themes and threads that revolve around a central plot. It is the story of our salvation.

The Great Adventure Catholic Bible elucidates for us the strongest of the threads, that is to say, the series of covenants by which God has established a relationship with the human race in his mission to draw back to himself all of us who are wounded by original sin. Drawing from the wildly popular and effective *Great Adventure Catholic Bible Study* by Jeff Cavins, *The Great Adventure Catholic Bible* includes helpful tools such as a *Bible Timeline™* Chart and several articles identifying the key persons, events, and transitions that drive the plot of salvation history from beginning to end.

In the “Dogmatic Constitution on Divine Revelation” from the Second Vatican Council, the Council Fathers acknowledged:

God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 14:16) and in turn shed light on it and explain it.¹

As in any adventure, in order to reach your destination, you need a map. *The Great Adventure Catholic Bible* provides that for you. Enjoy the journey!

Archbishop Michael J. Byrnes

¹ *Dei Verbum* (DV) 16.

Introduction to *The Great Adventure Catholic Bible*

by Jeff Cavins

By picking up this Bible, you have taken the first step in discovering the greatest literary treasure known to humanity. Those who open the pages of the Bible do so for a variety of reasons. Some are merely curious, others are looking for wisdom in their daily lives, and still others are consciously responding to a restless call deep within their hearts, a call to a meaningful relationship with God.

The Bible is truly an amazing book, but many people admit that they have a difficult time reading it. While it contains all the elements of a great novel—a riveting plot, dynamic characters, fantastic settings, and a climactic conflict and resolution—the overarching “story” is not immediately apparent.

Beginning with Genesis, then moving on to Exodus, the reader has a sense of movement, an apparent narrative continuity, but the story is often interrupted by tangential anecdotes, lengthy genealogies, and mysterious characters and events that are difficult to understand. For many, the adventure of reading the Bible comes to an abrupt halt when they begin its third book, Leviticus. Suddenly, the narrative has disappeared. In its place, the reader encounters a complex system of laws pertaining to the human body, relationships, and ritual sacrifice that seem to have very little to do with anything he or she can relate to.

Herein lies the problem—the Bible was not written as a novel. We cannot read through it from cover to cover and expect to come away with a sense of satisfaction of having read and understood an amazing story. It is more complex than that. If we want to understand Scripture (and enjoy reading it!), then we need to understand *how* to read it.

First, we need to know that the Bible is not really a single “book” but a library of seventy-three different books, forty-six in the Old Testament and twenty-seven in the New Testament. Take a look at “The Books of the Bible” on page xv. It is important to note that these books are not listed chronologically; they are primarily arranged by their literary type—law, history, wisdom, and prophecy, among others.

While the Bible contains books of several different literary genres, there is one overarching story that ties it all together—the story of how God has revealed himself to his people and carried out his plan of salvation. This is known as “salvation history.” If we can get a grasp of the story of salvation history, then we will be able to see the “big picture” of the Bible.

But reading the Bible straight through from beginning to end is not the best way to make sense of this overall “story.” If we want to make sense of the Bible, we need to understand how it all fits together. This is why we created *The Great Adventure Catholic Bible*.

What makes *The Great Adventure Catholic Bible* different from any other Bible is that it incorporates a road map that helps readers navigate its pages so that they can easily grasp the “big picture,” the story of salvation. This road map is *The Bible Timeline*.™

The Bible Timeline™ divides salvation history into twelve color-coded time periods. Each period is like a chapter in salvation history, and each color helps you to remember the periods and keep them in order. These twelve color-coded periods are:

1. Early World (*Turquoise* – the color of the earth viewed from space) page 2
2. Patriarchs (*Burgundy* – God’s blood covenant with Abraham)..... page 30
3. Egypt and Exodus (*Red* – the Red Sea) page 84
4. Desert Wanderings (*Tan* – the color of the desert) page 174
5. Conquest and Judges (*Green* – the green hills of Canaan)..... page 268
6. Royal Kingdom (*Purple* – the color of royalty) page 340
7. Divided Kingdom (*Black* – Israel’s darkest period) page 426
8. Exile (*Baby Blue* – Judah “singing the blues” in Babylon) page 471
9. Return (*Yellow* – Judah returning home to brighter days)..... page 561
10. Maccabean Revolt (*Orange* – fire in the oil lamps in the purified Temple) . page 634
11. Messianic Fulfillment (*Gold* – the gifts of the Magi)..... page 1260
12. The Church (*White* – the spotless Bride of Christ) page 1412

For each of these periods (at the page numbers listed above), we have provided a *Timeline* chart, that provides a visual overview of the period, including: important characters, key events, geography, major covenants, world rulers, and contemporary events in secular history. Following the chart for each period you will find a written summary of it, which highlights its significance in salvation history. Throughout the biblical text, we have also indicated and explained seventy key events that tie the story together. In addition, every book of this Bible is color-coded to indicate where that book belongs in *The Bible Timeline*™ system, which helps you to understand where it fits within the overall story.

The Bible Timeline™ also helps to make the complex simple. While all seventy-three books of the Bible fit within the history of salvation, not every book recounts that history in a narrative way; other books contain laws, teaching, prophecy, prayers, or the stories of particular people. To get the big picture of the Bible, it helps to focus on

fourteen narrative books that tell the story from beginning to end. These fourteen narrative books are:

Genesis	Joshua	2 Samuel	Ezra	Luke
Exodus	Judges	1 Kings	Nehemiah	Acts
Numbers	1 Samuel	2 Kings	1 Maccabees	

These books tell the overarching story that ties all of Scripture together. We recommend reading these fourteen books in order. To help you do this, a *Bible Timeline™* reading plan can be found on page xxix. Using this plan, if you read four or five chapters a day, you can read all fourteen narrative books in just ninety days. (To help you make sense of what you are reading, we have also included an explanation of how to interpret the Bible on page xxx.)

Once you have a good understanding of the overarching story of salvation—the “big picture”—you can then see how the remaining fifty-nine books of the Bible fit into this story. As you become more comfortable navigating the Bible, you will be able to build a biblical foundation for yourself that will yield tremendous fruit. The knowledge and insight you gain will serve you well in every area of your life.

Knowing salvation history will give you a better understanding of the entire Catholic Faith. The four parts (or “pillars”) of the *Catechism of the Catholic Church* (CCC) are based on this story. Its first pillar is the Creed, which is a summary of salvation history. Its second pillar, on the sacraments, explains how we *enter into* this amazing story. The third pillar tells us how to live the Christian life, and the fourth pillar discusses prayer. The Bible is an indispensable part of a healthy prayer life. We explain how you can pray with Scripture using *lectio divina* on page xxxvi.

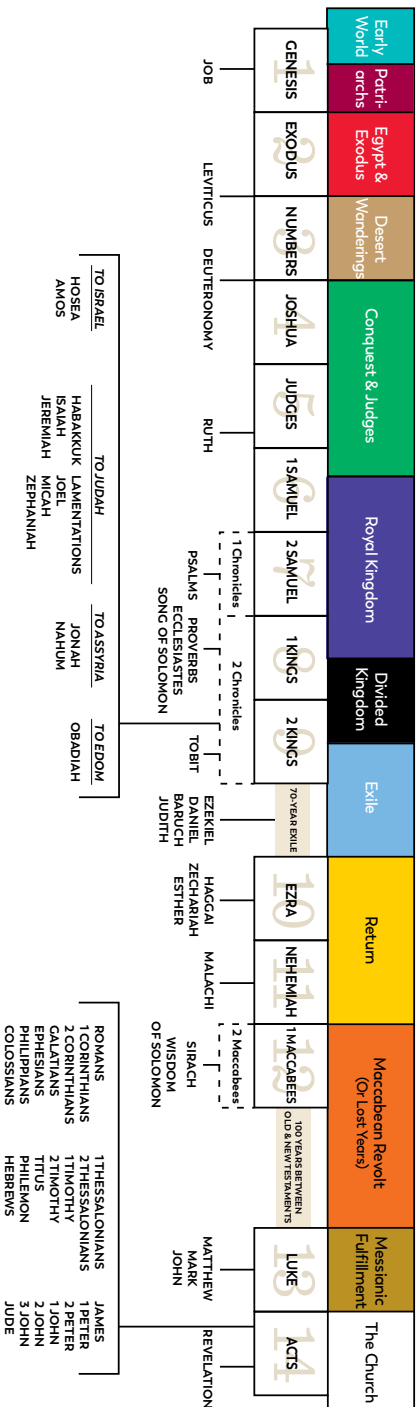
The Church teaches us that, “in the sacred books, the Father who is in heaven meets his children with great love and speaks with them” (*Dei Verbum* 1). Your heavenly Father loves you and wants to speak to you today. This makes the Bible you are holding the most treasured book on earth.

If you cherish Sacred Scripture and allow it to take root in your heart, the Holy Spirit will work through it to guide, instruct, correct, and encourage you every day in your walk with the Lord.

It is our sincere hope that in the Bible you will discover the story that makes sense out of life, the story that reveals God’s heart and loving plan for us. In addition, we pray that you will discover your place in this wonderful plan and that this will give you a profound sense of purpose and peace—and a strategy for daily life.

Blessings!
Jeff Cavins

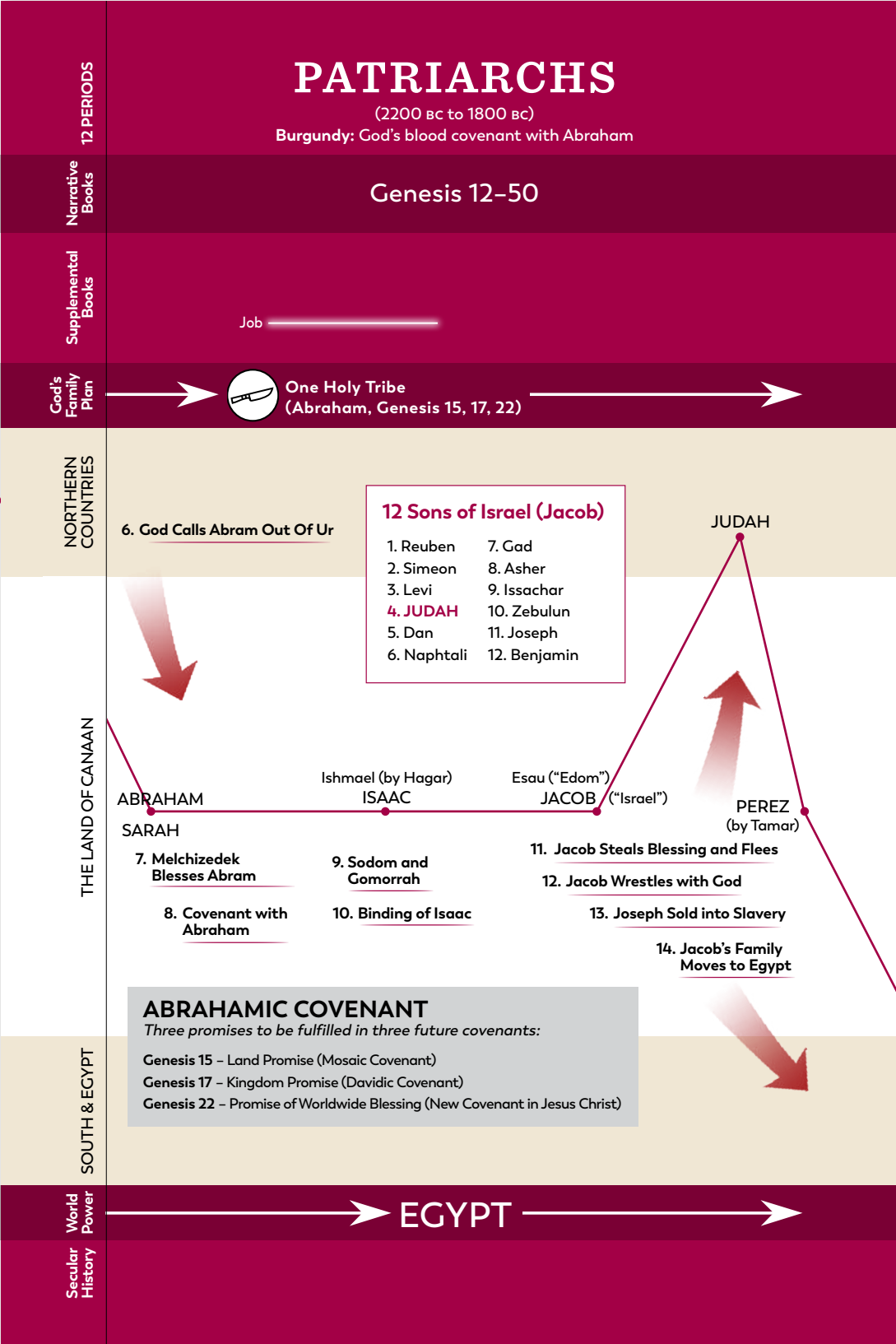
Narrative and Supplemental Books*



Key to Period Colors

- The color of the earth viewed from space
- God's blood covenant with Abraham
- The Red Sea
- The color of the desert
- The green hills of Canaan
- The color of royalty
- Israel's darkest period
- Judah "singing the blues" in Babylon
- Judah returning home to brighter days
- Fire in the oil lamps in the purified Temple
- Gifts of the Magi
- The spotless Bride of Christ

*To read Scripture in the context of the underlying narrative of God's plan, fourteen of the Bible's narrative books have been arranged chronologically in *The Bible Timeline Learning System* so that they tell the entire story from the beginning to the end. The remaining books, called "supplemental" books on *The Bible Timeline™ Chart*, are no less important than the narrative books but are arranged on the *Chart* and in this diagram in such a way that their relationship to particular time periods can be seen easily.



PATRIARCHS



Isaac Blessing Jacob, Nicolas-Guy Brenet

The Patriarchs and Matriarchs of Israel

Summary

The patriarchs Abraham, Isaac, Jacob, and Jacob's twelve sons are the fathers of ancient Israel. Their stories cover the period from roughly 2200 to 1800 BC, beginning with the call of Abraham (Gen 12) and concluding with the family of Jacob settling in Egypt (Gen 46–50). Jacob's name is changed to "Israel," as his twelve sons will engender the twelve tribes of Israel.

Narrative

God calls Abram (later Abraham) at age seventy-five to leave his homeland, his kin, and his father's house—the only sources of identity and security in the ancient world. But in return, God promises him numerous descendants, a great name, and blessing for the whole world (Gen 12). Abram brings his nephew Lot, perhaps as a kind of insurance policy, since his wife, Sarai, is barren and it seems impossible for God to fulfill his promise of an heir. Lot is later captured by foreign rulers

and is rescued by Abram (Gen 14). Upon his return from battle, Abram meets Melchizedek, the priest-king of Salem, the first priest mentioned in the Bible; he blesses Abram and offers bread and wine (Gen 14:18).

God confirms his promises to Abram by making a covenant with him (Gen 15 and 17). The problem, however, is that Abram, in his old age, is still childless. He and Sarai decide to take matters into their own hands: Sarai suggests that Abram have a child through Hagar, her maidservant (Gen 16). Hagar gives birth to Ishmael, but Abram's failure to wait to discover how God intended to fulfill his promise eventually leads to perpetual strife among the descendants of Abram.

God then institutes a covenant sign: Every male child in the family of Abram is to be circumcised eight days after birth—a physical reminder of the covenant (Gen 17). Here, God changes Abram's name to "Abraham" and Sarai's to "Sarah."

In Genesis 18, Abraham is favored with a divine visitation in the form of three men. Abraham shows extraordinary hospitality, and God promises in return that Sarah will soon conceive a child. Just as Abraham had earlier laughed at the idea of such an elderly couple bearing a child (Gen 17:17), Sarah now laughs (Gen 18:12). Accordingly, when the long-awaited child is finally born, he is named *Isaac* (Hebrew for "he laughs"; Gen 21:3).

When God reveals to Abraham the imminent punishment of Sodom and Gomorrah because of their wickedness, Abraham pleads for mercy for these cities, illustrating the call of God's people to intercede for sinners. But the cities are found to be lacking even a minimum number of ten righteous people (Gen 18:23-33). When two of the heavenly visitors, now described as angels, come to Sodom (Gen 19), the men of the city attempt to rape them (Gen 19:4-8)—a serious breach of both hospitality and sexual morality—and the cities are destroyed (Gen 19:24-25).

A decisive event in the story of Abraham occurs when God tests his faith and obedience by commanding him to offer his long-awaited and beloved son Isaac in sacrifice. Isaac is the son of the promise, the one through whom God's promised blessings will come to Abraham's posterity. Abraham faithfully complies, even though this act seems to contradict all God's promises. But in the end, an angel stops Abraham and he offers up a ram in place of Isaac (Gen 22:11-13).

The story continues with Isaac finding a wife in Rebekah (Gen 24), who gives birth to their twin sons Jacob and Esau. Esau is the firstborn, but Rebekah and Jacob conspire to see that Jacob receives the blessing of the firstborn from his elderly father, Isaac, by pretending to be Esau (Gen 27). In the Bible, a blessing is not mere words: A blessing carries

the power to *accomplish* what it declares.

Jacob flees the wrath of his brother and goes to live with Laban, his mother's brother (Gen 28). Here, Jacob's duplicity comes back upon him. Although he loves Laban's younger daughter Rachel, he is tricked into first marrying the elder daughter, Leah (Gen 29:21-25). Later, Jacob is cheated in wages by Laban (Gen 31:2-7).

Through Leah and Rachel and their maidservants Bilhah and Zilpah, Jacob fathers twelve sons, the ancestors of the twelve tribes of Israel. In the final chapters of Genesis, Joseph, the eleventh son, takes center stage. As Jacob's favorite son, Joseph recounts dreams foretelling how his brothers will bow down to him (Gen 37:5-11); his brothers respond in fury by selling him into slavery in Egypt (Gen 37:25-36). After being falsely accused by his master's wife in Egypt, Joseph is sent to prison (Gen 39:19-20). But God remains with him. In prison, Joseph successfully interprets a series of dreams, which leads to his being asked to interpret a particularly troubling dream of Pharaoh (Gen 40-41). Joseph reveals to Pharaoh that God has planned seven years of plenty followed by seven years of famine; he recommends that Pharaoh store up grain. Pharaoh is impressed with his advice and even elevates Joseph to second in command in all Egypt (Gen 41:37-45).

After the famine sets in, Joseph's brothers come to Egypt to purchase food. Unbeknownst to them, they bow down to their brother Joseph, whom they long ago betrayed (see Gen 42)—in fulfillment of Joseph's dreams (Gen 37).

Joseph tests his brothers to see if their hearts have changed—and they have. What follows is a moving scene of reconciliation. Although his brothers meant evil, Joseph sees God's hand at work: "God sent me before you to preserve life ... So, it was not you who sent me here, but God" (Gen 45:5, 8). At the end of Genesis, Joseph says: "As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today" (Gen 50:20).

Significance

The Plan of Salvation

While salvation history—God's action to set right what had gone wrong—has been unfolding since God's first promise of redemption (Gen 3:15), the story takes a new turn in Genesis 12 with the call of Abraham, father of the Chosen People through whom the Lord will one day bring salvation to the whole world (Gen 12:2-3).

God's promises to Abraham—a great nation, a great name, and worldwide blessing—provide a road map for the rest of the Bible:

- The "great nation" promise is fulfilled in the multiplication of Abraham's descendants (Ex 1:7)

and their eventual entrance into the Promised Land.

- The “great name” promise finds partial fulfillment in the rule of King David. When God promises David an everlasting dynasty, he does so by echoing this promise: “I will make for you a great name” (2 Sam 7:9).
- The promise of “worldwide blessing” through Abraham’s seed finds fulfillment in the New Covenant, through which Jesus establishes a worldwide family of faith. St. Paul refers to this third promise as “the gospel preached beforehand to Abraham” (Gal 3:8).

God’s plan of salvation is universal from the start. Israel is God’s Chosen People not because he does not love other nations, but as the instrument through which he will reach *all* nations.

Each of the three promises to Abraham is confirmed when God makes a covenant with Abraham. The covenant in Genesis 15:18 refers to the land, which is connected to the great nation promise. The covenant promise in Genesis 17:6 that “kings shall come from you” points to the kingdom of David. And when God “swears by himself” (Gen 22:16)—in effect making a covenant oath (see Lk 1:72-73)—he confirms his promise to bless all the nations through the seed of Abraham (Gen 22:18). Abram’s change of name to Abraham reinforces this third promise: Whereas Abram means

“exalted father,” Abraham means “father of a multitude” (Gen 17:5).

The Binding of Isaac

The culmination of Abraham’s pilgrimage of faith occurs in the “binding” of Isaac (see Gen 22:9), when Abraham is called to offer up his beloved son—the one through whom all these promises are to be fulfilled. This story stirs us deep within, often to an uncomfortable degree. But in light of the New Covenant, we can recognize a prefigurement of God’s ultimate plan. First, it is a story not just about Abraham’s faith, but also that of Isaac; the fact that he allows himself to be bound (Gen 22:9) implies his consent to the sacrifice. Further, the narrative indicates that Abraham believes Isaac will somehow be given back to him: “I and the lad will go yonder and worship and come again to you” (Gen 22:5; see Heb 11:17-19). Ultimately, this narrative points beyond Abraham and Isaac to the ultimate sacrifice of the Beloved Son: the sacrifice of Jesus on the Cross. Isaac is Abraham’s “only son” (Gen 22:2), as Christ is God’s only Beloved Son (see Mt 3:17; Jn 3:16). Isaac carries the wood for the sacrifice (Gen 22:6), as Christ will carry the wood of the Cross. The location of the sacrifice of Isaac—Mount Moriah (Gen 22:2)—is the same place where Christ will die on the Cross, Jerusalem (see 2 Chron 3:1). Finally, it is intriguing that Isaac asks his father, “Where is the lamb for a

burnt offering?” (Gen 22:7). Abraham responds by saying, “God will provide himself the lamb” (Gen 22:8), and he ends up sacrificing a ram (Gen 22:13). In the fullness of time, God will sacrifice the true Lamb, who takes away the sin of the world (see Jn 1:29; Is 53:7).

This whole scene, therefore, foreshadows the act of love in which God the Father sacrifices his Son, and the Son willingly offers himself in sacrifice for the salvation of the world. The end of this scene shows God reaffirming with an oath the third promise to Abraham—worldwide blessing—in response to Abraham’s great act of faith (Gen 22:16, 18). In fact, this divine oath becomes something of a covenant “life raft,” since the progress of salvation history will ultimately depend upon God’s faithfulness, not that of his people.

Melchizedek

Another significant figure is the mysterious priest Melchizedek, king of Salem—a city later identified as Jerusalem (see Ps 76:2). His name appears in a Psalm of David (Ps 110:4), pointing to a messianic priest-king. For the author of Hebrews in the New Testament, it is the priesthood of Melchizedek, not that of Aaron and the Levites, that most clearly foreshadows Christ’s priesthood (Heb 7). Melchizedek’s offering of bread and wine prefigures the sacrifice of Jesus Christ, priest-king of the heavenly Jerusalem, who

offers himself at the Last Supper under the appearance of bread and wine.

Failed Firstborns

In the patriarchal narratives, there is a pattern of the elder son being passed over for the younger. For example, Abel is favored over Cain, Isaac over Ishmael, and Jacob over Esau. There is often some moral failing that prevents the elder son from receiving the blessing. For instance, Esau does not value his birthright (his inheritance privileges as firstborn son). Coming in from the field, he decides to sell it to Jacob in exchange for a pot of stew (Gen 25:29-34). The sacred author concludes: “Thus Esau despised his birthright” (Gen 25:34). Spiritually, something analogous happens when we commit serious sin—we despise our birthright as sons and daughters of God for a fleeting moment of self-indulgence (Heb 12:16-17).

God can and does write straight with crooked lines. Through the story of the patriarchs and matriarchs—these fathers and mothers of ancient Israel—God is constantly at work behind the scenes, bringing about his plan despite the ever-present reality of sin. And the same is true in our lives today.

THE ACTS OF THE APOSTLES

KEY EVENT

65

Ascension

Luke 24:44-53; Acts 1:6-11

➤ Jesus' Ascension marks his definitive enthronement at the right hand of the Father, fulfilling the vision of Daniel, in which the Son of Man ascends to the "Ancient of Days" and receives everlasting dominion (see Dan 7:13-14; CCC 664). Christ's kingdom began with his coming, is now present in the Church, and will reach its fulfillment when he returns in glory.

KEY EVENT

66

Witness in Jerusalem

Acts 1:1-8:4

➤ The Acts of the Apostles tells how the first Christians are filled with the Holy Spirit in accord with Jesus' promise. They boldly witness to the Good News of Jesus Christ in three distinct waves: first in Jerusalem, then in Judea and Samaria, and finally to the ends of the earth (Acts 1:8). As a result of the initial evangelization in and around Jerusalem, many thousands become believers (Acts 2:41, 47; 4:4; 5:14).

The Promise of the Holy Spirit

1In the first book,* O Theophilus, I have dealt with all that Jesus began to do and teach, ²until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. ³To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. ⁴And while staying^a with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, ⁵for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

⁷He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. ⁸But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." ⁹And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

65

The Ascension of Jesus

⁶ So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"

66

Matthias Chosen to Replace Judas

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; ¹³and when they had

1:1: Lk 1:1-4. 1:4: Lk 24:49. 1:8: Lk 24:48-49. 1:9-12: Lk 24:50-53. 1:13: Mt 10:2-4; Mk 3:16-19; Lk 6:14-16.

* 1:1, the first book: i.e., St. Luke's Gospel.

a Or eating.

KEY EVENT

66a

Pentecost

Acts 2:1-13

➤ After Jesus' Ascension, the Holy Spirit descends upon the fledgling Church as Jesus promised (see Jn 15:26; Acts 1:4), empowering them to proclaim the mighty works of God. The disciples, who were formerly paralyzed by fear (Jn 20:19), now evangelize boldly, undaunted by threats and persecution (Acts 2:14-36, 4:5-12).

entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. ¹⁴All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren.*

¹⁵In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, ¹⁶"Brethren, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. ¹⁷For he was numbered among us, and was allotted his share in this ministry. ¹⁸(Now this man bought a field with the reward of his wickedness; and falling headlong^b he burst open in the middle and all his bowels gushed out. ¹⁹And it became known to all the inhabitants of Jerusalem, so that the field was called in their language Akeldama, that is, Field of Blood.) ²⁰For it is written in the book of Psalms,

'Let his habitation become desolate,
and let there be no one to live in it';
and

'His office let another take.'

²¹So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John until the day when he was taken up from us—one of these

men must become with us a witness to his resurrection."* ²³And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. ²⁴And they prayed and said, "Lord, you know the hearts of all men, show which one of these two you have chosen ²⁵to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." ²⁶And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.

66a The Coming of the Holy Spirit

2 When the day of Pentecost had come, they were all together in one place. ²And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. ³And there appeared to them tongues as of fire, distributed and resting on each one of them. ⁴And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. ⁷And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?" ⁸And how is it that we hear, each of us in his own native language? ⁹Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

1:16-19: Mt 27:3-10.

1:20: Ps 69:25; 109:8.

* 1:14, *brethren*: See note on Mt 12:46.

* 1:22: An apostle must be a witness to Christ's resurrection.

^b Or *swelling up*.

¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.” ¹²And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³But others mocking said, “They are filled with new wine.”

Peter Addresses the Crowd

14 But Peter,* standing with the Eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵For these men are not drunk, as you suppose, since it is only the third hour of the day; ¹⁶but this is what was spoken by the prophet Joel:

¹⁷ ‘And in the last days it shall be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;
¹⁸ yes, and on my menservants and my maidservants in those days
I will pour out my Spirit; and they shall prophesy.
¹⁹ And I will show wonders in the heaven above
and signs on the earth beneath,
blood, and fire, and vapor of smoke;
²⁰ the sun shall be turned into darkness
and the moon into blood,
before the day of the Lord comes,
the great and manifest day.

²¹ And it shall be that whoever calls on the name of the Lord shall be saved.’
²² “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst,

as you yourselves know—²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

²⁴But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him,

‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;

²⁶ therefore my heart was glad, and my tongue rejoiced;

moreover my flesh will dwell in hope

²⁷ For you will not abandon my soul to Hades,

nor let your Holy One see corruption.

²⁸ You have made known to me the ways of life;

you will make me full of gladness with your presence.’

²⁹ “Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, ³¹he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. ³⁴For David did not ascend into the heavens; but he himself says,

‘The Lord said to my Lord, Sit at my right hand,

³⁵ till I make your enemies a stool for your feet.’

³⁶Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.”

2:17–21: Joel 2:28–32. 2:25–28: Ps 16:8–11. 2:30: Ps 132:11. 2:31: Ps 16:10. 2:34–35: Ps 110:1.

* 2:14: Peter assumes the leadership in public. In this discourse we have the earliest form of the apostolic preaching.

Paul's First Missionary Journey



The Journeys of Abraham

