

Texts for Scriptural Reasoning

Eternal Life

The Scriptural Reasoning Society

John 6.35 - 59^a

35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.
36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με] καὶ οὐ πιστεύετε.
37 Πᾶν ὁ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,
38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
40 τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,
42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;
43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.
44 οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
46 οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.
47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.
48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·
50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;
53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ·
55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρωσίς, καὶ τὸ αἶμά μου ἀληθὴς ἐστὶν πόσις.
56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κακεῖνος ζήσῃ δι' ἐμέ.
58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσῃ εἰς τὸν αἰῶνα.
59 Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καφαρναούμ.

35 Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.
36 But I said to you that you have seen me and yet do not believe.
37 Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away;
38 for I have come down from heaven, not to do my own will, but the will of him who sent me.

^a Texts selected by Julian Bond

39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

40 This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

41 Then the Jews began to complain about him because he said, 'I am the bread that came down from heaven.'

42 They were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I have come down from heaven"?''

43 Jesus answered them, 'Do not complain among yourselves.

44 No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day.

45 It is written in the prophets, "And they shall all be taught by God." [Isaiah 54.13] Everyone who has heard and learned from the Father comes to me.

46 Not that anyone has seen the Father except the one who is from God; he has seen the Father.

47 Very truly, I tell you, whoever believes has eternal life.

48 I am the bread of life.

49 Your ancestors ate the manna in the wilderness, and they died.

50 This is the bread that comes down from heaven, so that one may eat of it and not die.

51 I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

52 The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?'

53 So Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

54 Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;

55 for my flesh is true food and my blood is true drink.

56 Those who eat my flesh and drink my blood abide in me, and I in them.

57 Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.

58 This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.'

59 He said these things while he was teaching in the synagogue at Capernaum.

The Story^b

وَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ٦٠
أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ

الْمُحْضَرِينَ ٦١

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ٦٢

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا

يَعْبُدُونَ ٦٣

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ٦٤

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ٦٥

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ٦٦

فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ٦٧

60 The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?

61 Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

62 That Day (Allah) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"

63 Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."

64 It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

65 That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"

66 Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

67 But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

^b Quran 28; Translation by Abdullah Yusuf Ali

تفسير الطبري al-Tabari Commentary verses 60-61

القول في تأويل قوله تعالى: ﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا﴾. يقول تعالى ذكره: وما أعطيتكم أيها الناس من شيء من الأموال والأولاد، فإنما هو متاع تتمتعون به في هذه الحياة الدنيا، وهو من زينتها التي يتزين به فيها، لا يغني عنكم عند الله شيئا، ولا ينفعكم شيء منه في معادكم.

وما عند الله خير وأبقى

وما عند الله لأهل طاعته وولايته خير مما أوتيتموه أنتم في هذه الدنيا من متاعها وزينتها وأبقى، يقول: وأبقى لأهلها، لأنه دائم لا نفاذ له. وبنحو الذي قلنا في ذلك قال أهل التأويل. ذكر من قال ذلك: حدثنا ابن حميد، قال: ثنا سلمة، عن ابن إسحاق، في قوله ﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى﴾ قال: خير ثوابا، وأبقى عندنا.

أفلا تعقلون

يقول تعالى ذكره: أفلا عقول لكم أيها القوم تندبرون بما فتعرفون بما الخير من الشر، وتختارون لأنفسكم خير المتزتين على شرهما، وتؤثرون الدائم الذي لا نفاذ له من النعيم، على الفاني الذي لا بقاء له.

القول في تأويل قوله تعالى: ﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ﴾. يقول تعالى ذكره: أفمن وعدناه من خلقنا على طاعته إيانا الجنة، فآمن بما وعدناه وصدق وأطاعنا، فاستحق بطاعته إيانا أن ننجز له ما وعدناه، فهو لاق ما وعد، وصائر إليه كمن متعناه في الحياة الدنيا متاعها، فتمتع به، ونسي العمل بما وعدناه أهل الطاعة، وترك طلبه، وأثر لذة عاجلة على آجلة، ثم هو يوم القيامة إذا ورد على الله من المخضرين، يعني من المشهدين عذاب الله، وأليم عقابه. وبنحو الذي قلنا في ذلك قال أهل التأويل. ذكر من قال ذلك: حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة، قوله ﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ﴾ قال: هو المؤمن سمع كتاب الله فصدق به وآمن بما وعد الله فيه ﴿كَمَنْ مَتَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا﴾ هو هذا الكافر، ليس والله كالمؤمن ﴿ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ﴾: أي في عذاب الله. حدثنا محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى؛ وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء جميعا، عن ابن أبي نجيح، عن مجاهد، قال ابن عمرو في حديثه: قوله ﴿مِنَ الْخَاسِرِينَ﴾ قال: أحضروها. وقال الحارث في حديثه ﴿ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ﴾ أهل النار، أحضروها. حدثنا القاسم، قال: ثنا الحسين، قال: ثني حجاج، عن ابن جريج، عن مجاهد ﴿ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ﴾ قال: أهل النار، أحضروها. واختلف أهل التأويل فيمن نزلت فيه هذه الآية، فقال بعضهم نزلت في النبي صلى الله عليه وسلم، وفي أبي جهل بن هشام. ذكر من قال ذلك: حدثنا ابن المثنى، قال: ثنا أبو النعمان الحكم بن عبد الله العجلي، قال: ثنا شعبة، عن أبان بن تغلب، عن مجاهد ﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ﴾ كمن متعناه مَتَاعَ الْحَيَاةِ الدُّنْيَا، ثم هو يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ قال نزلت في النبي صلى الله عليه وسلم، وفي أبي جهل بن هشام. حدثنا القاسم، قال: ثنا الحسين، قال: ثني حجاج، عن ابن جريج ﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ﴾ قال: النبي صلى الله عليه وسلم. وقال آخرون: نزلت في حمزة وعلي رضي الله عنهما، وأبي جهل لعنه الله. ذكر من قال ذلك: حدثنا ابن المثنى، قال: ثنا بدل بن المحبر التغلي، قال: ثنا شعبة، عن أبان بن تغلب، عن مجاهد ﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا، ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ﴾ قال: نزلت في حمزة وعلي بن أبي طالب، وأبي جهل. حدثنا عبد الصمد، قال: ثنا شعبة عن أبان بن تغلب، عن مجاهد، قال: نزلت في حمزة وأبي جهل.

Jewish Texts on 'After Life'

בְּזַעַת אֶפְיֶךָ וּתְאָכַל לֶחֶם עַד שׁוּבוֹךְ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-עָפָר אָתָּה וְאֶל-עָפָר תָּשׁוּב:

By the sweat of your brow you shall eat bread until you return to the earth, for you were taken from it. You are dust, and to dust you shall return" (Gen. 3:19)

מַה-בְּצֵעַ בְּדַמִּי בְּרִדְתִּי אֶל-שַׁחַת הַיּוֹדֵךְ עָפָר הַיִּגִּיד אֱמֶתְךָ:

What profit is there in my blood, when I go down to the pit? Shall the dust praise You? Shall it declare Your Truth?" (Psalms 30:10)

כִּי מִקְרָה בְּנֵי-הָאָדָם וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד לָהֶם כָּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לֹכֵל וּמוֹתָר הָאָדָם מִן-הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל: הַכֹּל הוּלֵךְ אֶל-מָקוֹם אֶחָד הַכֹּל הֵיחָ מִן-הָעָפָר וְהַכֹּל שָׁב אֶל-הָעָפָר: מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ: וְרֹאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׁמַח הָאָדָם בְּמַעֲשָׁיו כִּי-הוּא חָלָקוֹ כִּי מִי יְבִיאֵנוּ לִרְאוֹת בְּמָה שִׁיְהִי אַחֲרָיו:

For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity. All go to one place; all are from the dust, and all turn to dust again. Who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth? Wherefore I perceived that there is nothing better, than that a man should rejoice in his works; for that is his portion; for who shall bring him to see what shall be after him. (Ecclesiastes 3:19-22)

וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת-עָפָר יִקְיֹצוּ אֶלֶּה לְחַיִּי עוֹלָם וְאֶלֶּה לְחַרְפּוֹת לְדָרְאוֹן עוֹלָם: וְהַמְּשֻׁכָּלִים יִזְהָרוּ כְּזֹהֶר הַרְקִיעַ וּמִצְדִּיקֵי הַרַבִּים כְּכּוֹכָבִים לְעוֹלָם וָעֶד:

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars for ever and ever. (Daniel 12:2-3)

Psalm 49

לִמְנַצֵּחַ לְבְנֵי־קֹרַח מִזְמוֹר: שְׁמְעוּ־זאת כָּל־הָעַמִּים הָאֵלֶּינוּ כָּל־יֹשְׁבֵי חֶלֶד: גַּם־בְּנֵי
אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׂיר וְאֶבְיוֹן פִּי יִדְבֹּר חֲכָמוֹת וְהִגֹּות לְבִי תְבוּנוֹת: אֲטָה
לְמַשֵּׁל אֲזִנִּי אֶפְתָּח בְּכֹנֹר חִידָתִי: לָמָּה אֵירָא בַיָּמִי רָע עֹון עַקְבִּי יְסוּבֵנִי: הַבְטָחִים
עַל־חֵילָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ: אָח לֹא־פָדָה יַפְדָּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים
כְּפָרוֹ: וַיִּקֶּר פִּדְיוֹן לְנַפְשָׁם וַחֲדָל לְעוֹלָם: וַיְחִי־עוֹד לְנֶצַח לֹא יֵרָאֶה הַשְׁחָת: כִּי יֵרָאֶה
חֲכָמִים יָמוּתוּ יַחַד כָּסִיל וְבָעֵר יֵאָבְדוּ וְעַזְבוּ לְאַחֲרֵים חֵילָם: קִרְבָּם בְּתִימוֹ לְעוֹלָם
מִשְׁכָּנָתָם לְדָר וְדָר קָרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת: וְאָדָם בִּיקָר בְּלִיָּלוֹן נִמְשָׁל
כְּבַהֲמוֹת נִדְמוֹ: זֶה דְרָכָם כָּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה: כִּצָּאֹן לְשֹׂאוֹל
שִׁתּוֹ מוֹת יָרֵעַם וַיִּרְדּוּ בָם יִשְׂרָאִים לְבָקָר וְצִירִים [וְצוֹרִים] לְבָלוֹת שְׂאוֹל מִזֶּבֶל
לוֹ: אֶדְ־אֱלֹהִים יַפְדָּה נַפְשִׁי מִיַּד־שְׂאוֹל כִּי יִקְחֵנִי סֵלָה: אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ
כִּי־יִרְבֶּה כְבוֹד בֵּיתוֹ: כִּי לֹא בָמוֹתָו יִקַּח הַכֹּל לֹא־יִרְדַּ אַחֲרָיו כְּבוֹדוֹ: כִּי־נִפְשׁוּ בַחֲיוֹ
יִבְרָךְ וַיִּוָּדֶךְ כִּי־תֵיטִיב לָךְ: תָּבוֹא עַד־דֹּר אֲבוֹתָיו עַד־נֶצַח לֹא יִרְאוּ־אֹר: אָדָם
בִּיקָר וְלֹא יָבִין נִמְשָׁל כְּבַהֲמוֹת נִדְמוֹ:

1. To the chief Musician, A Psalm for the sons of Korah.
2. Hear this all you peoples; give ear, all you inhabitants of the world;
3. Both low and high, rich and poor, together.
4. My mouth shall speak of wisdom; and the meditation of my heart shall be understanding.
5. I will incline my ear to a parable; I will open my riddle to the lyre.
6. Why should I fear in the days of evil, when the iniquity of my persecutors surrounds me?
7. Those who trust in their wealth, and boast themselves in the multitude of their riches;
8. None of them can by any means ransom his brother, nor give to God a price for him;
9. For the ransom of their soul is costly, and it ceases for ever;
10. That he might still live for ever, and not see the pit.
11. For when he sees that wise men die, that the fool and the stupid alike perish, and leave their wealth to others,
12. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.
13. Nevertheless a human being does not abide in honour; he is like the beasts that perish.
14. This is their way in their folly; yet their posterity approve their sayings. Selah.
15. Like sheep they are appointed to Sheol; death shall be their shepherd; and the upright shall have dominion over them in the morning; and their form shall waste away in Sheol, leaving behind their dwelling.
16. But God will redeem my soul from the power of Sheol; for God shall receive me. Selah.
17. Do not be afraid when one is made rich, when the glory of his house is increased;
18. For when he dies he shall carry nothing away; his glory shall not go down after him.
19. Though while he lives he blesses his soul; and though men will praise you when you do well for yourself.
20. He shall go to the generation of his ancestors; they shall never see light.
21. A person who is in honour, and does not understands, is like the beasts that perish.